

A CORPUS-BASED STUDY OF CONCEPTUAL METAPHOR IN ARABIC  
TRANSLATIONS OF AMERICAN SELF-HELP BOOKS ON MARRIAGE  
RELATIONSHIPS

by

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A thesis submitted to the University of Birmingham for the degree of  
DOCTOR OF PHILOSOPHY

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April 2023

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## **Abstract**

This thesis explores the translational treatment of conceptual metaphors in a parallel corpus of English self-help texts on marriage relationships and their Arabic translations. The focus here on conceptual metaphors is primarily motivated by the need for a definitive account of the challenges posed by such metaphors in translation, the sorts of procedures used to handle them, and the actual factors contributing to the ease or difficulty of their translation. These issues have not been adequately addressed in previous analyses, which concentrated largely on literary and political texts. Little information was therefore available on the translation of conceptual metaphors in other text types. There was also a lack of literature on how to find, classify, and analyse different kinds of conceptual metaphors within the context of a parallel corpus. This thesis represents an attempt to rectify these inadequacies. It deals with conceptual metaphors that characterise the newly emerging discourse of self-help books on marriage relationships, and how these characteristic metaphors are handled by their translators into Arabic. In addition, it introduces a detailed and replicable methodology for researching the translation of conceptual metaphors from a descriptive perspective. The value of the proposed methodology lies in its ease of application as well as its potential to generate accurate and reliable results. The main findings show that most of the conceptual metaphors that occur in this text type are easy to translate literally without necessarily incurring any loss of the intended meaning or purpose. This is attributable to a range of reasons, which can be summed up in four points: (a) their high level of universality, (b) their lack of novelty, (c) the availability of translational equivalents in the target language, and (d) the receptivity of the target readership to the source-language metaphorical imagery. These are the principal determinants that influence the extent to which an English conceptual metaphor is translatable into Arabic.

## **Dedication**

*To my dear wife for her invaluable support at all stages of this work.*

*To my wonderful children, Lana, Ibrahim, Turki, and Malik.*

## **Acknowledgements**

I would like, first of all, to thank Allah for all His blessings and for enabling me to carry out this work.

Also, I would like to thank my supervisors, Professor Emma Tyler and Professor Sofia Mamatidou, for their guidance and helpful suggestions during every phase of this research project. Without their continuous supervision, this project would never have been possible.

Finally, I would like to express my gratitude to the following colleagues at King Saud University who never relented in their efforts to help me in every way possible:

Prof. Sultan Alharbi (Dean of the College of Language Sciences)

Dr. Sami Bin Salamah (Vice Dean of the College of Language Sciences)

Dr. Badr Alharbi (Head of Department of English Language and Translation)

Dr. Hamad Alshalawi (Assistant Professor of English Language and Linguistics)

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# CHAPTER ONE: INTRODUCTION

Metaphor is a topic of great interest in the field of translation studies not only because of its frequent presence in various kinds of discourse, but also because of the manifold complexities involved in its translation. This thesis is a corpus-based study of conceptual metaphor in Arabic translations of American self-help books on marriage relationships. The term ‘conceptual metaphor’ is used in this study to refer to the cognitive representation that accounts for a group of related metaphors in language use. The focus here is therefore on investigating the translational treatment of conceptual metaphor in a corpus of already existing texts, as this constitutes a reliable means to obtain evidence about cognitive patterns that underlie the use of metaphor in the original English texts, and how such patterns are treated by the translators of the Arabic versions. Before providing an illustration of the corpus contents and the rationale behind their selection, it is important to delineate the overarching theoretical framework within which the present study is framed.

Unlike the bulk of works on metaphor translation that rely on a more traditional approach, the study presented here makes use of contemporary developments in metaphor theory—specifically, Lakoff and Johnson’s (1980) theory of conceptual metaphor—for qualitative analysis of corpus data. The basic argument of this theory is that metaphorical expressions are surface manifestations of inherited patterns of thought that allow us to make sense of one thing (typically abstract) by conceptualising it in terms of something else (typically concrete). This perception of metaphor as being intrinsically conceptual is in sharp contrast with the traditionally accepted view that sees metaphor as a purely linguistic matter bereft of any cognitive content, and which has long dominated the study of metaphor within the discipline of translation studies.

The data compiled for this research consist of 11 American self-help books on marriage relationships along with their published Arabic translations. The total number of words contained in the English and Arabic sub-corpora is 704,517 and 723,679, respectively. Together, they make for an overall corpus size of 1,428,196 words, which is deemed sufficient both to identify the nature and role of conceptual metaphors in this type of discourse and, subsequently, to examine the issues associated with their translation into Arabic.

Books on marriage relationships are a recent addition to the genre of self-help. They made their first appearance only a few decades ago. Despite that, they have rapidly gained wide popular appeal both in the United States and around the world, including the Arabic-speaking world. John Gray's *Men are from Mars, Women are from Venus* is an example of such books. Since its publication in 1992, the book has gained massive worldwide popularity, selling over 50 million copies, and was translated into at least 42 languages, according to McMahon (2022). The advertised goal of this sub-genre of self-help books is to provide advice to married couples on how to improve the quality of their marriages. It also gives counsel on a diversity of marriage-related problems, including marital distress, poor communication, verbal abuse, loud quarrelling, jealousy, and lack of intimacy.

So, one reason why these books are selected for metaphor analysis can be attributed to the popularity and commercial success of their content. Since translation represents a central component of this project, their availability in Arabic versions can too be cited as another reason for the choice of such books. The publisher of the Arabic-translated versions is Jarir Bookstore, which is the largest bookseller in Saudi Arabia. Driven by the prospect of making financial profits, Jarir has been actively engaged in translating best-selling self-help books after their release in the U.S. market. It has—between the

years 2000 and 2023—dedicated an entire bookshelf to these translations, an interest unparalleled elsewhere in the Arab world. Although such translations have continued to thrive and influence the relatively conservative Saudi public, there is a severe shortage of research studies devoted to analysing them. Hence, a further reason for choosing to focus on translations of this kind is the scarcity of research in this area.

The main purpose of the present study is, first, to identify and analyse the characteristic kinds and functions of conceptual metaphors in the selected English texts and, then, to describe the translators' treatment of these kinds of conceptual metaphors in the corresponding Arabic texts. In light of this description, an attempt is made to clarify the relevant factors that both constrain and facilitate the task of translating conceptual metaphors in self-help books on marriage relationships from English into Arabic.

## **1. Background of the Study**

Metaphor is a controversial topic that has given rise to a fair amount of research in Translation Studies since the mid-60s of last century. Much of this research has been guided by the traditional view which conceives of metaphor as an implied comparison based on imagined similarity. Evidence of this is found in early writings on metaphor translation by Kloepfer (1967), Dagut (1976), Newmark (1980), and Aphek and Tobin (1984). For them, metaphor was no more than a rhetorical tool for drawing resemblances between typically unrelated objects or ideas, which was in alignment with the dominant mood of their time. It was on the basis of such an understanding that the study of metaphor in translation had remained largely limited to literary genres (cf. Hermans, 1985; Al-Harrasi, 2001; Shuttleworth, 2017). Other text types, on the other hand, received little attention on account of their rare use of figurative language.

Finding effective ways of translating metaphors was a key concern for early writers on the topic (see e.g., Dagut, 1976; Newmark, 1980; Mason, 1982; Larson, 1984). As a result, different lists of procedures were offered for application to help address metaphor-related translational problems. Such lists were tentative in nature, meaning that they were not informed by close examination of real translated data, but were rather the product of hypothetical reasoning. This mode of thinking about metaphor as a translational problem in need of adequate treatment was a hallmark of what later became known as the prescriptive approach to metaphor translation. As their name implies, the intent of prescriptive studies on metaphor translation is to lay down a deterministic formula for translators to implement when they deal with metaphorical expressions regardless of the text type or language pair involved. A common criticism of this approach is that it constricts the translator's ability to come up with and assess alternatives. It also falls short of accounting for the fundamental role expected of metaphor translation research—that is, to theorise about translatorial behaviours as they actually are, and not what they ideally should be. The fact that most key figures who hold to the prescriptive view on metaphor translation have no experiential footing outside the realm of translation theory provides further cause to question the accuracy of their empirical judgements about the problematicity of translating metaphor, let alone how best to resolve it.

It was not until the emergence of the conceptual metaphor theory in 1980 that the subject of metaphor within Translation Studies began to gradually expand towards non-literary contexts. The theory represented a break away from the traditionalist perspective that confined the use of metaphor to literary modes of discourse. Instead, it showed metaphor to be a pervasive phenomenon in daily life and, as such, not unique to creative works. In recent years, an impressive number of studies have been conducted in the field of

corpus linguistics to test the validity of this theoretical claim about the ubiquity of metaphor (see e.g., Cameron, 2003; Charteris-Black, 2004, 2005; Koller, 2004; Deignan, 2005; Semino, 2008; De Landtsheer, 2009; Nasti, 2012; Philip, 2012; Tay, 2013; Musolff, 2016). These studies have come up with overwhelming evidence in support of the conceptual stance on metaphor. The implication such an expansionist view has for translation studies is that it highlights the importance of considering metaphor in all kinds of translations—ranging from the domains of economics (e.g., Vaerenbergh, 1996), politics (e.g., Al-Harrasi, 2001), and science (e.g., Shuttleworth, 2017) to banking (e.g., Tcaciuc, 2013), journalism (e.g., Schäffner, 2014), and biomedical science (e.g., Alshunnag, 2016). In these context-dependent studies, metaphor is no longer seen as the outcome of creative language use but rather as a common way of thinking about something in terms of another. Such emphasis on the conceptual nature of metaphor, which characterises later works on the subjects, is accompanied by a shift in focus from prescribing what translators ought to do to handle metaphor to describing how metaphor is already handled in their translation. The advantage of using a descriptive over prescriptive approach in the study of metaphor translation is that it allows accurate identification of factors that determine the extent to which metaphor is translatable. The most efficient way to realise this is through accessing and analysing both the original and the translated texts where metaphor occurs. It is only then that a factual account of metaphor translatability can be reliably established.

There are several procedural lists offered for the translation of metaphor within the framework of the descriptive approach. Such lists vary from each other in several respects. Some are general in their scope and application whereas others are linked to specific languages and contexts. An example of a general list is Toury's (1995) succinct



list of translation procedures, which is intended to serve as a modified replacement for the kinds of lists previously prescribed in the field, and which Toury rejects on account of their impracticability and fuzziness. An example of a list that applies in more specific contexts is Al-Harrasi's (2001) elaborate list of translation procedures, which he applies to illustrate the different manners in which metaphors in a corpus of 18 political texts are translated from Arabic into English. A more conspicuous area of disparity between the aforementioned types of procedural lists relates to the theoretical orientation with which they are associated. While Toury's list deals with the surface linguistic forms of metaphors, Al-Harrasi's list concentrates on the conceptual correspondences underlying such forms of metaphors.

Toury, along with Broeck (1981), represents an earlier generation of scholars who subscribed to the descriptive approach as regards the translation of metaphor. As such, he saw metaphor as operating within the domain of language alone. This view has proven to be overly restrictive since it reduces the whole notion of metaphor to a mere linguistic trope, which thus ignores the cognitive mechanisms that lie behind the use of metaphor in language. Al-Harrasi's study falls into the camp of the more recent work on metaphor translation. It focuses on both the linguistic as well as the conceptual dimensions of metaphor in a corpus of existing translations. This makes it a potential model for the current corpus-driven analysis of conceptual metaphor in translation.

As stated earlier, descriptive research on metaphor translation is concerned with analysing real acts of translation as they are manifested in practice, and the conditions that give rise to them. This is in contrast to prescriptive research on the subject, which is centred around the provision of an idealised set of rules for handling problems caused by metaphors in translation. Since the present work falls within the bounds of the

descriptive paradigm for metaphor translation, only weaknesses that are relevant to this paradigm will be designated in what follows.

## **2. Significance of the Study**

To date, there have been a comparatively small number of studies examining the translation of metaphor from a descriptive perspective. Earliest among them are those conducted by Broeck (1981) and Toury (1995). Both studies have remnants of the traditional prescriptive approach, which ascribes metaphor to the realm of language alone. Reliance on non-authentic corpus data is another very serious limitation of early descriptive literature on metaphor translation (see e.g., Broeck, 1981; Toury, 1995; Mandelblit, 1995; Samaniego Fernández, 1996; Kurth, 1997, 1999; Ahrens and Say, 1999). An obvious problem with this practice is that it precludes the possibility of identifying and analysing the specific contexts in which metaphors occur. On top of that, there is always the risk of developing an incomplete and/or flawed understanding of the intricacies posed by metaphor in translation due to a lack of genuine research data. Conversely, later descriptive studies of metaphor translation that are based on official translated texts have shown to be less prone to such pitfalls (see e.g., Vaerenbergh, 1996; Al-Harrasi, 2001; Tcaciuc, 2013; Schäffner, 2014; Alshunnag, 2016; Shuttleworth, 2017). The reason is presumably because they have direct access to the textual environment of metaphorical usage, which, in turn, enables them to corroborate the empirical validity of their results by references to actual—rather than hypothetical—instances. The fact that these studies have not incorporated a detailed description as to how metaphors have been recognised and extracted from their respective corpora highlights a methodological gap in the existing body of knowledge on metaphor within the field of translation studies. The absence of information on data gathering and analysis methods constitutes a critical shortcoming because it can affect how results are

interpreted. It also denies the possibility of practical knowledge about how to undertake a corpus-based analysis of metaphor translation. This raises the need for a full-fledged, methodological approach that takes such matters into account. This study will therefore present a detailed and replicable methodology for recognising, extracting, and analysing the underlying concepts that shape the metaphorical content of a particular discourse. The strength of the proposed methodology lies in its ease of application as well as its potential to generate accurate and reliable results.

The corpus studies referred to above have also provided no details as regards the factors influencing the translatability of conceptual metaphor. Although much has been written about the ubiquitous nature of conceptual metaphors over the last 30 years, very few attempts have been made to systematically classify the diverse domains from which such metaphors are sourced. One example is Al-Harrasi's (2001) classification, which he uses to designate three types of source domains of conceptual metaphors found in his political corpus. These are *physical domains*, *human-life domains*, and *intertextual domains* (Al-Harrasi, 2001, p. 2). Despite its merits, this classification is limited in application to the specific discourse in which he is working, which may explain why it has not been taken up and used in the analysis of other types of discourse. It should be added that this way of classifying metaphorical source domains can be confusing, as boundaries between these types are not always obvious or clear-cut enough to prevent overlap from occurring between their constituent elements.

Apart from the theoretical and practical inadequacies observed above, there is an overall tendency in this line of research in Translation Studies towards narrowing the investigative focus to be of much relevance to literary (see e.g., Gentzler, 2000; Omar, 2012; Al-Salem, 2014; Dewi, 2014; Swain, 2014; Dagnev and Chervenkova, 2020) and,

to a lesser degree, political texts (see e.g., Schäffner, 1997; Al-Harrasi, 2001; Bulut, 2012; Abu Ain, 2014; Almaani, 2018).

This thesis is therefore designed to address these needs in the literature. It contains an extended discussion of the corpus-based methodology developed in order to locate and extract relevant metaphorical data for analysis. A key feature of this methodology is that it integrates automated with manual procedures. Automated procedures are first needed to generate a keyword list for the collected self-help corpus. They are also necessary for quick retrieval of concordance data for analysis. Manual procedures are then needed to scrutinise the retrieved data for the presence of metaphorical lexis. These procedures are also required for establishing the conceptual bases underlying such lexis (see Chapter 5 for a detailed account of both sets of procedures). Hence, the rationale for combining automated and manual procedures is to facilitate searching and analysing the enormous amounts of corpus data used in this study.

Also, in contrast to most previous literature in the field, which was purely qualitative in design, the methodology proposed here has the additional merit of accounting for both the quantitative as well as the qualitative aspects of the analysed metaphor data. Another methodological contribution of this thesis lies in its consideration of the pragmatic and persuasive properties of conceptual metaphors in the original discourse, and whether they are preserved by the translators of the target discourse. This issue has barely been noticed in prior studies examining the translation of conceptual metaphors from a descriptive viewpoint.

Additionally, the developed methodology employs a new classification system for distinguishing between three forms of metaphor source domains on the basis of their definability: *context-defined* (when they are available in the context), *predefined* (when

they have previously been identified in relevant literature), and *undefined* (when they are neither recognised from the context nor disclosed by previous researchers in the field). The classification system suggested here is not only more clearly defined, but also has the potential for application to different types of discourse given its usefulness in facilitating the recognition of the embodied source domains in conceptual metaphors (see Chapter 5, sub-section 6.3.3). The present study is also an effort to broaden the scope of inquiry within this sphere by looking at the treatment of metaphors in published Arabic translations of American self-help books on marriage relationships in the light of the theory of conceptual metaphor. In thus doing, emphasis will be placed on identifying the conceptual underpinnings of linguistic metaphors in this type of discourse and exploring the real areas of difficulty associated with their translation into Arabic.

Applying the conceptual metaphor theory to this corpus-based research can certainly be considered to be helpful in revealing patterns of underlying metaphorical systems that may easily be overlooked otherwise. It can also give rise to new insights about how metaphor actually operates beyond language to shape and influence human conceptions of the world. While an awareness of these issues is essential for understanding what happens to metaphor during translation, it would be unjustifiable to claim that this theory alone represents a sufficient basis for a systematic account of how metaphors are dealt with in different translational contexts. A scoping search of the pre-existing body of descriptive literature on metaphor translation has identified a number of models that have been proposed for the analysis of figurative language in translation. Of all such models, there is only one, namely that suggested by Al-Harrasi (2001), which has turned out to be directly relevant for the current purpose of analysing the translation of metaphor from the perspective of the conceptual metaphor theory. What makes Al-

Harrasi's model distinct is its concentration on both the linguistic as well as the cognitive characteristics of metaphor in translations of a single text type (as opposed to the several others found in the field, which are either strictly linguistic or generally based on scattered, unrelated translational data, or both). Even though this model was established for the analysis of metaphor in English translations of Arabic political texts, its adaptation to fit the current textual setting and language direction is deemed preferable, given its apparent viability and the absence of better alternatives.

This study has significant implications for future research on conceptual metaphor within the field of translation studies. It will show how a comprehensive framework for researching the translation of conceptual metaphor can look like in reality. Moreover, it will demonstrate the usefulness of incorporating authentic corpus data for the analysis of conceptual metaphor in translation. It will also bring fresh insights to the field in general and corpus-based translation studies in particular by expanding the focus away from literary and political genres which have been extensively studied in the field, to a new, unexplored type of discourse—namely self-help books on marriage relationships. More specifically, it will give a thorough account of the challenges that conceptual metaphors present in the translation of this type of discourse from English into Arabic, the translation strategies commonly used in handling them, the factors prompting their usage, and the influence of these factors on the translatability of conceptual metaphors. Knowledge of these issues is vital for translators to enhance their translational proficiency.

### **3. Research Questions**

This research project deals with a number of questions that will be considered in detail from the perspective of the cognitive approach to metaphor. According to this approach, metaphor constitutes a permanent feature of any discourse, which explains the basis upon which the first research question below is formulated. The research questions guiding this study are as follows:

- 1) What kinds of conceptual metaphors characterise the American sub-genre of self-help books on marriage relationships? What motivates their use? And how can they contribute to the didactic functioning of this relatively new discourse worldwide?
- 2) What issues do conceptual metaphors present in the translation of self-help books on marriage relationships from English into Arabic? And what are the key factors that determine their translatability?
- 3) What would a comprehensive framework for researching the translation of conceptual metaphor look like?

The intended goal of researching these questions is to find out and analyse those commonly occurring types of metaphors in American self-help books on marriage relationships and to draw attention to the instructive role that they play within this increasingly popular discourse. Another goal is to demonstrate the issues that affect both the task and the quality of translating conceptual metaphors into Arabic. A final goal is to explore the possibility of devising a more flexible model of conceptual metaphor translation appropriate for use with different text types and languages, and which can consequently serve as a frame of reference for translators and translation researchers who are keen on finding a more systematic and more comprehensive empirical approach to investigating the translation of conceptual metaphors in written discourse.

#### 4. Theoretical Framework and Methodology

The current research is carried out within the theoretical framework of the conceptual metaphor theory as initially envisaged by Lakoff and Johnson (1980). In this theory, metaphor is viewed as a regularly recurrent phenomenon that is deeply entrenched in the way people speak, think, and act. Its application here is motivated by the need to explore the conceptual bases that shape the metaphorical texture of this distinct type of self-help discourse and, then, to specify the procedures by means of which they are rendered into Arabic. The raw data for the study are a parallel corpus of 11 American self-help books on marriage relationships together with their Arabic-translated versions. These texts have been collected and arranged following a three-phase process as follows:

- **Phase one** simply starts with purchasing and downloading an electronic copy of each of the 11 selected self-help books on marriage relationships to my personal computer so that they can be easily managed and reviewed.
- **Phase two** involves transferring the downloaded text files to an editable Microsoft Word format in order to filter out irrelevant sections (e.g., *praise from others, dedications, acknowledgments, about the authors, bibliographies, and advertisements*), as well as non-textual elements (e.g., *page numbers, images, diagrams, and graphic data*), which are of no significant value or interest to the current investigation.
- **Phase three** entails converting the revised Word documents into a plain-text file format in order that they can be handled using the AntConc corpus analysis software. (This whole process is subsequently repeated for the collection and arrangement of their Arabic translations)



The method employed for identifying and measuring the salience of conceptual metaphors in the English part of the parallel corpus consists of a combination of automated and manual procedures. Here follows a concise list of the steps undertaken in this respect.

1. Generate a list of the 50 top-ranked keywords in the English sub-corpus.
2. Flemmatise the generated keyword list, meaning that keywords appearing in different grammatical forms are conflated into the same entry (see Chapter 5, section 6.2 for more on flemmatisation).
3. Perform concordance analyses on the keywords contained in the flemmatised keyword list.
  - a. Collect a sample dataset of 200 example sentences for each keyword appearing in the flemmatised list.
  - b. Examine separately the sample datasets to detect potential target domains for conceptual metaphors.
  - c. Conduct a full-scale concordance analysis for any keyword found to serve as a potential metaphor target domain.
  - d. Apply Charteris-Black's (2004) criterion of semantic tension to all instances of candidate metaphors identified through the said analyses.
  - e. Classify as metaphors those capable of meeting the mentioned criterion.
  - f. Group together the verified metaphors according to their source domains.
  - g. Establish the conceptual bases underlying such groups of related metaphors.
  - h. Determine, according to the designated threshold value of at least 20 occurrences, those kinds of conceptual metaphors that can justifiably be regarded as characteristic of the discourse in question.

The Arabic translations, which constitute the second component of this study's parallel corpus, are also approached and processed in a fairly straightforward manner as follows:

1. Collect the relevant full-text translations.
2. Search the collected translations to extract the target metaphorical data.
3. Examine the target metaphorical data against their source counterparts to reveal how metaphors have been treated in the translations.
4. Interpret the results obtained from this examination to generate insights about the issues that conceptual metaphors present in translation.
  - a. Identify the different types of translation procedures used in handling conceptual metaphors.
  - b. Measure the overall application rate of each of these translation procedures.
  - c. Inspect the information thus gained for the presence of any consistent tendencies in the treatment of conceptual metaphors.
  - d. Determine, on the basis of such inspection, the hurdles involved in the act of translating such metaphors, the effectiveness of the procedures adopted to tackle them, and the actual factors contributing to the ease and quality of the translated products.

As pointed out in Section 1.2, the process of analysing the translation of conceptual metaphor in the Arabic target texts is dealt with in accordance with Al-Harrasi's (2001) descriptive model of metaphor translation. What makes this model suitable for use is the very purpose for which it is created, which is to identify and describe the procedures of handling conceptual metaphors in a translational context, and the problems they tend to pose to translators. This model is also corpus-informed, meaning that it derives its empirical data from a corpus of authentic translations. This is another merit, which fits well the current study's concentration on genuine corpus data.

Clearly, there are limitations associated with this research work, including its exclusive focus on the kinds of conceptual metaphors with high usage rates in the corpus. Other kinds, such as creative, mixed, or extended metaphors, are not given special attention unless they belong to a highly frequent conceptual metaphor. Another limitation relates to the lack of biographical data about the translators of the target texts involved in this study. The publisher's policy of concealing the translators' identities has eliminated a possible source of extra information concerning the measures used to handle instances of conceptual metaphors in these target texts. Besides, this work does not use external resources, such as questionnaires, to appraise the correctness and accuracy of the translated metaphors in the Arabic texts, which is considered beyond the objectives and scope of its descriptive approach.

## **5. Structure of the Study**

The rest of this study is organised as follows. **Chapter 2** provides a brief historical account of self-help literature as a genre and explains the contributing factors that have led to its overwhelming success in recent years. It then proceeds to review the scholarly literature related to the study of self-help books. After that, it puts together a coherent definition of self-help books, differentiating them from other forms of self-help. An attempt is also made to forge a workable classification of self-help books based on their thematic content, which can then be used to signal the focus of the study. The chapter ends with a discussion of the reasons for the current focus on books of self-help that deal specifically with marriage relationships.

**Chapter 3** seeks to uncover those generic features that seem to characterise self-help books as a genre and to reflect upon the significant role they are thought to play therein. It also aims at elucidating the various stylistic devices that authors of self-help books

often make use of in their efforts to create rhetorically effective and engaging texts, focusing to a large extent on figures of speech, in particular simile and metaphor, and the distinct and multiple functions they fulfil within the discourse of self-help.

**Chapter 4** brings together and discusses long-persisting theoretical perspectives that differ in their approaches to the nature and functions of metaphor—starting from Aristotle and his traditional view on metaphor and continuing up to contemporary metaphor theorists, such as Lakoff and Johnson. It then considers the place and status of metaphor within the discipline of translation studies, focusing mainly on two major theoretical approaches to metaphor translation—the prescriptive and descriptive approaches.

**Chapter 5** opens with a general introduction to the subject of corpus, highlighting the advantages associated with its use in the study of conceptual metaphor in translation. It then goes on to spell out in detail the steps involved in the compilation and construction of the data corpus for this study, and the criteria considered in the selection of an appropriate reference corpus to be used for comparison purposes with the study's (target) corpus. Next, it highlights the complexities involved in the process of identifying metaphors in a specialised corpus and discusses a number of recently proposed procedures for locating metaphors within a discourse context, before dismissing them in favour of two more efficient methods of metaphor identification—namely Charteris-Black's (2004) method and Philip's (2012) method. The concluding part is devoted to introducing and illustrating a more comprehensive, combined approach developed in this study for identifying metaphors, in general, and conceptual metaphors, in particular, that are central to the sub-genre of self-help books on marriage relationships.

**Chapter 6** sets out to address the first set of research questions, starting with establishing the kinds of conceptual metaphors characteristic of the sub-genre in question, second identifying the factors that spur their use, and third investigating the rhetorical and persuasive power of metaphor to guide, teach and influence readers' viewpoints and attitudes.

**Chapter 7** is allocated to discussing the translational treatment of conceptual metaphors in the Arabic target texts. It is where the second set of research questions is answered. The chapter begins with outlining the methodology that guides the investigation and analysis of metaphor translation in the Arabic part of the parallel corpus. It then clarifies the sorts of issues involved in translating into Arabic the conceptual metaphors that characterise the contemporary American discourse of self-help books on marriage relationships. In addition, it casts attention on the various determinant factors (*cultural, linguistic, functional, etc.*) that affect the extent to which these metaphors can be retained in translation.

**Chapter 8** serves as a wrap-up of the whole thesis. It reiterates the value of the corpus-based methodology proposed in this study for researching the translation of conceptual metaphor in the context of parallel data, which answers the third research question here: What would a comprehensive framework for researching the translation of conceptual metaphor look like? The other two research questions are also revisited and answered briefly. Subsequent sections demonstrate a number of original contributions made by this study. The overall conclusions reached by this study are also highlighted. This chapter concludes by pointing out limitations relevant to the present work, and directions for future research.

## CHAPTER TWO: INTRODUCING SELF-HELP LITERATURE

The term ‘self-help’ has been around for longer than might be expected. According to the *Oxford English Dictionary* (1989), this term was first used in the 1830s to refer to the self-initiated practice of pursuing lawful means in order to redress a wrongful act. Since then, however, it has acquired new meanings, which often do not align with one another. In economics, for example, it is used to describe a country’s movement towards economic self-sufficiency (Madsen, 2015) whereas, in education, it picks up a different meaning, referring to self-access learning materials and resources (Effing, 2011). Within the field of psychology, the term self-help has taken even more varied forms, ranging from individual self-care to mutual-aid groups (Moody, 1988).

It is clear from the above discussion that the term *self-help* has been understood and applied differently in different contexts. The focus of the current thesis is on self-help as a distinct genre of popular non-fiction. That said, this chapter is intended as a general introduction to the genre of self-help literature. Specifically, it aims to provide a concise historical account of this genre and to explain the contributing factors that have led to its overwhelming success in recent years. It also seeks to review the scholarly literature related to the study of self-help books. A third aim of the chapter is to put together a coherent definition of self-help books, differentiating them from other forms of self-help. Finally, an attempt is made to create a workable classification of self-help books based on their thematic content, which can then be used to single out the particular focus of this study. This in turn will enable the researcher to provide a rationale for this study’s focus on self-help books on marriage relationships, to which the remaining part of the chapter is devoted.

# 1. Self-Help: A Historical Background

## 1.1. Origins

Starker (1989), like others (e.g., Douglas, 1979; Effing, 2009), traces the roots of self-help literature back as far as 18<sup>th</sup>-century America, a period which marked an end to British rule in America, thereby paved the way for upward social mobility among Americans of lower socio-economic status. According to him, self-help was espoused as a new conception of society modelled on what later became known as the American ideology of the ‘pursuit of happiness,’ first articulated in Thomas Jefferson’s *Declaration of Independence* of 1776, which reads:

We hold these truths to be sacred and undeniable; that all men are created equal and independent, that from that equal creation they derive rights inherent and inalienable, among which are the preservation of life and liberty and the pursuit of happiness.

The originality of self-help literature as a distinctive aspect of American cultural identity since the very beginning has not been challenged but rather recognised and reiterated by several other researchers. For example, Douglas (1979, p. 3), in her socio-historical analysis of self-help literature, notes that self-help has been a product of rising American middle-class society right from the start and, as such, has voiced the concerns as well as the aspirations of that class. Douglas (1979, pp. 18-34) points to three main factors contributing to the emergence of this form of literature in early American culture. These were: the impact of urbanisation, the rise of the middle class, and the popularisation of psychology. She posits that America’s transition to an industrial economy triggered the need for self-help manuals to equip urban dwellers—particularly those coming from rural areas—with appropriate behavioural skills to get along with other people. The

rapid expansion of the middle class is also cited as another major factor that gave rise to the need for self-help literature. This time, however, the emphasis was not on rules of living but rather on the pursuit of success and the accumulation of wealth. Lastly, the increased demands of industrialisation had affected the lives of middle-class Americans, causing so many of them to turn to popular psychology in search of solutions to accommodate these demands.

### **1.2. The rise of the self-help genre**

By the second half of the 19<sup>th</sup> century, self-help was purportedly first recognised as a distinct genre in its own right, in particular with the publication of Samuel Smiles' (1859) *Self-Help*. This book is widely believed to have provided the genre with its very name. "Smiles not only coined the name of the genre, Self Help," says Ince (2014, p. 4), "he also set the tone for what it might do to the publishing industry". Smiles' book extols the virtues of perseverance, industry, individualism, integrity, and probity. It also presents a series of biographies of historical figures who rose from obscurity to fame and wealth. Their inclusion is meant to encourage ordinary working people to improve themselves and, while doing so, improve their communities. Cunningham (2016) highlights that Smiles' book, *Self-Help*, has enjoyed unprecedented success, selling more than a quarter of a million copies, and was reprinted 52 times before his death in 1904. In addition to its outstanding success, the book has commonly been considered to have sketched out the basic blueprint for the self-help genre to serve as a tool for individual empowerment and social change (see e.g., Travers, 1977; Douglas, 1979; Illouz, 2008; Hunter, 2017). Smiles (1859, p. 9) starts his book by defining his conception of self-help as follows:



The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigour and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates. Whatever is done for men or classes, to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.

The idea that good fortune is not a matter of divine intervention but rather the logical result of an individual's hard work and ingenuity is a point that Smiles reiterates throughout his work. "The voice that Samuel Smiles gave to this vision, in *Self-Help*," Hunter (2017, p. 3) argues, "touched a chord in millions of ordinary people, struggling to see, in a world of frightening change, a meaning for their own lives".

### **1.3. Changes in the thematic content of early self-help discourse**

#### ***1.3.1 From the late 19th century to the mid-20th century***

The early emphasis on hard physical labour and moral rectitude as necessary ingredients for gaining success had not lasted long. Towards the end of the 19<sup>th</sup> century, the self-help genre began to take a different direction, shifting away from the Puritan values and ideals which had been prevalent during the 18<sup>th</sup> and much of the 19<sup>th</sup> centuries towards the liberal values and ideals that resonated through American popular culture in the late 19<sup>th</sup> century. Effing (2009, p. 135) attributes this shift in direction in part to "an ever-growing public looking for alternative belief systems to quench the thirst for inner peace and happiness in a materialistic-oriented society". He goes on to argue that:

The changing economic circumstances with a decline in wages, and an increased uncertainty about employment stability and opportunities, have created a context

in which one of the only reliable insurances against economic insecurity seems to be self-improvement. (Effing, 2009, p. 135)

Such concepts as personal growth and wealth accumulation soon became two inseparable elements that shaped the discourse of self-help literature throughout most of the first half of the 20<sup>th</sup> century. This is reflected, for instance, in Russell Conwell's (1915) *Acres of Diamonds*. The book preaches against the puritanical tradition—which bitterly criticised the pursuit of wealth and equated it with greed and dishonesty—claiming instead that the attainment of wealth is both a moral obligation and a religious duty: “To make money honestly is to preach the gospel” (Conwell, 1915, p. 18). It goes further to argue that wealth lies within the reach of any upright and hardworking individual: “I say you ought to be rich; you have no right to be poor” (Conwell, 1915, p. 251).

Napoleon Hill's (1937) *Think and Grow Rich* is another influential self-help book of the era. It puts forward a new philosophy of wealth creation that is said to be based on an analysis of more than 500 men who rose from modest origins to great prominence and wealth. The following is a succinct statement of this philosophy:

If you truly desire money so keenly that your desire is an obsession, you will have no difficulty in convincing yourself that you will acquire it. The object is to want money, and to be so determined to have it that you convince yourself that you will have it. (Hill, 1937, p. 25)

Also central to the self-help discourse during the first half of the 20<sup>th</sup> century was the subject of business success which reached its apex in the 1930s. An explicit example of this can be found in Dale Carnegie's (1936) *How to Win Friends and Influence People*, which offers a set of tools and principles on how to be successful in business. The book

begins by recounting a story of an employer who had mistreated his employees and had never appreciated their efforts. Only after reading the book and applying the techniques it contained, was he able to win their hearts and turn their hatred into reciprocal friendship.

### ***1.3.2 During the second half of the 20th century***

By the second half of the 20<sup>th</sup> century, authors of self-help books once again shifted their attention to the so-called ‘mind power’ (the notion that life events are unequivocally the result of the workings of conscious and sub-conscious minds, and that in order for one to be able to change their lives, they must first change their thoughts). Norman Peale was an early proponent of this view, and his *The Power of Positive Thinking* (1952) was one of the very first works to take up the theme of mind power. From the outset, the author (1952, p. xi) lays out what he describes as “a simple yet scientific system of practical techniques for successful living that works”. In such a system, success and happiness, which are the ultimate objectives of every human being, are not attainable through our hard work or merit, but simply by our thinking about them: “Hold that picture, develop it firmly in all details, believe in it, pray about it, work at it, and you can actualise it according to that mental image emphasised in your positive thinking” (Peale, 1952, p. 223).

Joseph Murphy was another prominent self-help author of this period. He holds similar beliefs about the latent powers of mind that all humans equally possess and can use to their advantage. This is made clear in his *The Power of Your Subconscious Mind* (1963), in which he asserts that: “your subconscious mind is the master mechanic, the all-wise one, who knows ways and means of healing any organ of your body, as well as your affairs” (Murphy, 1963, p. 75). He then prescribes that, in order to remove the obstacles

and challenges that keep you from reaching the success you deserve, you need to “picture yourself without the ailment or problem. Imagine the emotional accompaniment of the freedom state you crave. Cut out all red tape from the process” (Murphy, 1963, p. 75).

### ***1.3.3 From the late 20th century onwards***

Since the 1990s, the genre of self-help literature has expanded exponentially, with a wide array of titles covering many different aspects of an individual’s life and welfare. McGee (2005, p. 11) reports that, in 1997, the Barnes & Noble Bookstore in Manhattan’s Union Square dedicated ‘a quarter mile of shelf space’ to accommodating the newly emerging varieties of self-help literature. Along with their expansion, self-help books have also gained so much popularity over the past three decades and have become one of the most-read genres in the U.S. and elsewhere. An earlier account of this phenomenon is given by Janet *et al.* (1994). They point out that the self-help publications of the late 20<sup>th</sup> century have represented an essential source of information for millions who seek advice and guidance on how to enhance their personal capabilities and communicative skills, cope with psychological-related difficulties, or gain a greater understanding of their personal identities as well as their inner feelings.

The 1990s have also seen the inception of marriage-related self-help books—e.g., *Men are from Mars, Women are from Venus* (Gray, 1992), *The Five Love Languages* (Chapman, 1992), and *His Needs, Her Needs* (Harley, 1994). The overall goal of these books is to help married couples improve their marital relationships and work out their marital issues. The rise of the women’s rights movement in the U.S. during the latter years of the 20<sup>th</sup> century is believed to be a key contributing factor leading to the emergence of this sub-genre of self-help works on marriage relationships. The

movement sought, among other things, equal rights and mutual responsibilities in marriage. For a more detailed discussion of the influence of the feminist movement on research into marriage relationships, see Ponzetti (2003, pp. 519-524).

Despite their being a recent introduction to the genre, self-help books on marriage relationships have rapidly become one of the fastest-growing publishing industries in the U.S. and perhaps across the world. John Gray's *Men are from Mars, Women are from Venus*, for example, has sold more than 50 million copies worldwide, and has been translated into at least 42 languages since its publication in 1992, according to McMahon (2022). An earlier observation about Gray's aforementioned book is made by Valiunas (2010, p. 85) who notes that "during the 1990s," this book "outsold almost every other book in the known universe except the Bible". Gary Chapman's *The Five Love Languages* is another testament to the wide popular appeal of self-help books on marriage relationships. Even after nearly 30 years since it was first published in 1992, the book has retained its status as one of the longest-standing *New York Times* best-sellers (Fetters, 2019).

The expansion occurring around this period has by no means been limited to the topical sphere. Over the past two decades, an increasing number of counselling practitioners and mental health professionals have begun to incorporate books of self-help into their practice as a potentially effective approach for treating common emotional and mental health disorders such as stress, anxiety, and depression (Stanley, 1999; Adams and Pitre, 2000; Mains and Scogin, 2003; Watkins and Clum, 2008). This in turn has led to several systematic reviews and case studies being undertaken to determine the perceived usefulness and efficacy of integrating self-help materials into the practice of clinical psychology (see e.g., Bower *et al.*, 2001; Campbell and Smith, 2003; Anderson *et al.*, 2005; Fanner and Urquhart, 2008; Hunsley and Lee, 2014). Interestingly, these reviews

and studies have concluded that the assignment of self-help books as a clinical intervention technique has proved to be beneficial in treating a range of psychological problems and mental illnesses, particularly anxiety and depression, or at least alleviating the symptoms associated with them.

The following section offers an overall picture of the phenomenal success and wide-ranging influence of self-help books. It also demonstrates the special characteristics that have endeared them to the public.

## **2. Commercial Success of Modern-Day Self-Help Literature**

Originating in America and then spreading across the world, the self-help book has become an unstoppable juggernaut in the last few years. According to a 2010 report released by the National Collaborating Centre for Mental Health, the American self-help industry has witnessed a pivotal change for the future of its market with as many as 2000 self-help books of different sorts being published annually. Furthermore, McGee (2005, p. 11)—in commenting on the large-scale circulation of self-help works—remarks that “one-third to one-half of Americans have purchased a self-help book in their lifetimes”. In 2016, the worth of the entire American self-help market was found to constitute an estimated US\$9.9 billion, and this figure was expected to exceed US\$13.2 billion by 2022 (Larosa, 2018).

Other English-speaking countries have also experienced a brisk surge in popularity of self-help books over the last few years. In Australia, for example, the self-help book market grew by over 80 per cent in 2017 and was worth almost AU\$40 million in 2018 (Mesiti, 2019). In Britain, self-help books have lately become the best-selling genre of popular non-fiction, with sales reaching three million books in 2018, an increase of 20 per cent from the previous year (Walker, 2019). While being largely an English-

dominated publishing sphere, self-help seems to be flourishing in other non-English European countries as well, such as Germany, France, Italy and Spain (Wischenbart, 2018). All four countries have recently seen a substantial increase in the sales of self-help books. For instance, in France alone, more than 14 million self-help books were sold between 2017 and 2018, according to a 2019 report released by Statista Research Department. These figures reflect a growing interest and social acceptance of the content that appears in such books.

Due to their popularity and commercial success, American publications of self-help books have made their way into the Arab world by means of translation. Arabic translations of American self-help books are chiefly produced by Jarir, a prestigious Saudi bookstore and publishing house located in Riyadh, and distributed throughout most of the Arab countries. Alsiary (2016, p. 83) observes that these translations “constituted a substantial proportion of Jarir’s general production flow”. The publisher, as revealed by the chief executive officer of Jarir, Abdelkarim Alagil, in a 2001 online interview, selects certain feature self-help books launched in the American marketplace to be translated into Arabic a few months or years after appearing in the original version (Bab.com, 2001). Alagil further adds that Jarir has allocated an entire bookshelf to these translations with the aim of making them available to an Arab audience in general and Saudis in particular, which otherwise would remain difficult to access either due to language barriers or sheer unavailability (Bab.com, 2001). Alkhamis (2012, p. 22), on the other hand, states that Jarir’s focus on translating self-help books is “largely commercially oriented and heavily influenced by the global market”. According to him, “self-help books are by far the most important translated genre, with 1090 out of a total of 1589 titles” (Alkhamis, 2012, p. 112).

Several attempts have been made to answer the question regarding the factors that have contributed to the extraordinary success of present-day self-help literature. Wilson and Cash (2000), having examined the specific aspects that are associated with positive attitudes towards self-help materials, conclude that the current growing demand for quick and easy-to-understand information and sound advice on how to cope with practical problems of everyday life is causing many people who expect instantly accessible resources when making purchase decisions to turn towards the self-help market. Others, like Mains and Scogin (2003), attribute the remarkable growth of the self-help sector to a number of empirically observed factors as follows: affordability, privacy, excitement, and accessibility.

Moreover, McGee (2005, p. 12), in her account of the elements responsible for the boom in this body of popular non-fiction literature, emphasises that the destabilising tendencies in today's labour market have created an overall sense of insecurity among American workers, pushing them to seek out solutions to self-manage their own problems. Alternatively, Salmenniemi (2013) believes that the lack of sufficient and affordable health services along with a distrust of the official psychological care system are encouraging more and more people to resort to self-help literature for advice in areas such as health and well-being, interpersonal relationships, and careers, thus resulting in the constant demand for self-help books.

What these accounts seem to share is an emphasis on external factors (e.g., instant accessibility, cost efficiency, anonymity, etc.) as being the driving force behind the genre's immense popularity. The next chapter will consider internal factors that are pertinent to the rhetoric and composition of works of this genre, such as the use of figurative language, conversational structure, exhortatory tone, and attractive titles. It will also elaborate on the vital role played by them in the promotion and dissemination



of such works. Before proceeding to Chapter 3, however, there remain a number of topics to be covered in this chapter. These include an exploration of the existing scholarly research on the subject, and how such research has contributed to the definition and classification of self-help books developed for this study.

### **3. Previous Studies on Self-Help Literature**

In spite of the increasing success of self-help books and their widespread presence, it can be argued that it was not until the late 1980s that full-scale research studies focusing on self-help literature began to appear. Starker has been among the early contributors to this field; in his seminal book, *Oracle at the Supermarket* (1989), he sets out to investigate the nature, origin, and development of self-help books as a genre. In the preface to this book, the author readily admits to the mass popularity and acceptance of self-help books among mainstream Americans of his time. He points out that:

The wisdom of self-help is dispensed, today, not only at local libraries and bookstores, but even at suburban supermarkets. Readers are provided advice on diet, exercise, sex, divorce, religion, personal growth, and virtually all other aspects of living, often with step-by-step instructions. The new oracle is firmly entrenched in American culture, and few escape its influence. It is time we gave it serious consideration. (Starker, 1989, p. 2)

For Starker (1989), the self-help book has become more than a pleasurable pastime; it is a common source of moral guidance for many millions.

Over the course of the following years, scholarly attention to self-help literature has grown apace, corresponding with the breadth of advice dispensed by self-help books. McGee's *Self-Help Inc.* (2005) is one of the early 21<sup>st</sup> century's most widely referenced books in scholarship concerned with the literature of self-help. In it, the author reflects

on the role and status of the contemporary discourse of self-help in American cultural life. Likewise, Dolby's *Self-Help Books* (2008), which is another well-known scholarly work on the subject, presents an interpretive account of the cultural significance Americans attach to books of self-help. It also includes a description of the pragmatic functions underlying the extensive presence of stylistic devices like personal narratives and parables in this type of discourse (see Chapter 3 below for more details on this point). The next notable contribution in this area is made by Effing in her *US Self-Help Literature and the Call of the East* (2011), which provides historical insight into how the genre of self-help books began and has evolved over time. Koay's (2015) thesis is perhaps the most recent major study dedicated to the analysis of the self-help genre as a whole. This study is different from the previously mentioned ones in that it concentrates exclusively on the linguistic features of self-help books, rather than their historical development or cultural value.

Furthermore, there are a number of relatively small-scale studies that have been carried out to investigate particular aspects of the genre such as parables (Askehave, 2004), overall structure (Cheng, 2007, 2008), metaphor (McCaw, 2013), titling (Pekçoşkun, 2013; Max and Obront, 2015; Wood, 2015), and rhetorical questions (Alshandouri, 2016). All of these aspects are expounded upon in Chapter 3, which deals with characteristic features typical of the self-help discourse.

#### **4. Self-Help Books: Definition**

Self-help books have been defined in a variety of ways. Before delving into these various definitions of self-help books, however, it is important to note that there is a general consensus among both researchers and readers of this body of literature that self-help books are invariably designed to serve an educational function (Starker, 1989;

Grodin, 1991; Anderson *et al.*, 2005; McGee, 2005; Bergsma, 2008; Dolby, 2008; Effing, 2009; Koay, 2015). In 2012, for instance, a team of researchers from the University of Calgary conducted a study to investigate the goals that readers associate with reading self-help books. The team found that 93 per cent of the readers of self-help books had set explicit learning objectives for themselves such as how to let go of ill feelings, how to change negative thought patterns, how to lose weight, or how to maintain a healthy lifestyle.

Beyond this point of consensus, it is fair to say that there is little agreement as to what these books actually are. Alkheder (2020) alludes to this problem in her discussion of the translation of self-help literature into Arabic. According to her (2020, p. 438), “there is some scholarship on the nature and function of [self-help] books, although even the precise definition of [self-help books] is not yet a settled matter”. As has already been mentioned in the introduction, a key objective of this chapter is to compose an operational definition of self-help books that can be uniformly applied to disambiguate them from other related forms. To realise this objective, it is helpful first to review a range of existing definitions for the term ‘self-help books’.

One early definition of self-help books is provided by Starker (1989, p. 2) who describes them as explicit instruction manuals ‘for achieving health, wealth and happiness’. He (1989, p. 2) further illustrates that these books are usually written in a “simplified manner appropriate to a wide readership, making few demands upon prior knowledge or scholarship”. Another definition of self-help books is given by Johnson and Johnson (2000, p. 183) who define them as, “any book, other than the Bible itself, which has been written to help you improve, change or somehow understand your personal qualities, relationships, mental health or faith”. They (2000, p. 183) go on to assert that

the focus of these books is to “provide encouragement, information, or advice to readers who wish to help themselves”. It seems that neither definition is broad enough, as they both confine self-help books to those concerned with developing and enhancing aspects of an individual’s life, thus excluding a substantial number of self-help books dedicated to addressing emotional and psychological problems, including marital distress, depression, anxiety, stress, relationship breakdown, and addiction.

A third definition of self-help books is provided by McGee (2005, p. 12) who views them as easily accessible and readily available advice books which virtually “cover any and all issues, with titles specialized to address every market segment”. She further explains that millions of people turn to self-help books “to boost their spirits and keep them afloat in uncharted economic and social waters” (2005, p. 12). McGee’s definition widens the scope of self-help so much that it includes many different types of advice books (e.g., *cookbooks*, *conduct books*, *housekeeping books*, and even *sewing books*), and perhaps a rich body of advice manuals and guides that are not necessarily perceived as self-help books. As such, unlike the previous definitions, this one is too loose. Dolby (2008), by way of contrast, manages to put forth a more detailed, but still unsatisfactory, definition of self-help books in her effort to set them apart from other genres of popular literature. For her, self-help books are:

books of popular nonfiction written with the aim of enlightening readers about some of the negative effects of our culture and worldview and suggesting new attitudes and practices that might lead them to more satisfying and more effective lives. (Dolby, 2008, p. 38)

Even this definition has its shortcomings too, for, on the one hand, it looks at books of self-help within the narrow context of fixing cultural ills—as opposed to individual and

relational ills; on the other hand, it appears not to discriminate self-help texts from other types of religious writings such as sermons. A further inadequacy of Dolby's definition is that it is self-contradictory for the reason that Dolby identifies self-help books as non-fiction books, and then later mentions James Redfield's (1994) *The Celestine Prophecy*, which is generally classified (e.g., in bookstores and libraries) as a fictional novel, in order to exemplify self-help books that are written in a parable form (cf. Dolby, 2008, p. 41). As Alkheder (2020) also notes, the emphasis in Dolby's definition on the cultural specificity of self-help books has problematic entailments regarding their translatability into different cultural contexts. It implies that such books are difficult to translate without adjusting all their collective cultural heritage to fit the unique requirements of the new target context. However, the rapid expansion of this form of discourse worldwide appears to suggest otherwise. It suggests that the issues dealt with in these books are of universal nature rather than specific to a particular culture (see next section for a summary of themes covered in these books). Drawing on this understanding, a more precise definition of self-help literature is still lacking.

As shown earlier in sub-section 1.3.3, self-help books take on a therapeutic meaning within the counselling profession, where they serve as an adjunctive form of therapy offering information and techniques derived from psychology to address emotional and psychological disorders (Norcross, 2000; Boynton and Malin, 2005). It is therefore imperative, in the absence of an agreed-upon definition, to elucidate what exactly is meant by self-help books in the context of their current usage.

For the purpose of this study, self-help books are defined as inspirational books that are crafted for instructing the general public on issues pertaining to their personal, professional as well as domestic lives, and for providing support in overcoming these

issues. Such books are commonly characterised by the use of simple grammatical structures and lexicon, engaging tone, and interest-catching titles. They also feature a unique variety of literary devices such as personal narratives, parables, rhetorical questions, lexical repetition, and figures of speech, which are primarily intended to enhance the persuasive appeal of the arguments contained in them. The following chapter gives an extended illustration of each of these characteristic features of the self-help discourse, with a special focus on metaphor, which is the main research topic under investigation in the present study.

## **5. Self-Help Books: Themes and Classification**

Books belonging to the self-help genre deal with a broad spectrum of themes, including, but not limited to, personal development, diet, health, self-esteem, body image, anxiety, stress, depression, excessive anger, loneliness, addictions, spirituality, friendship, career development, financial success, business management, productivity, spousal intimacy, and familial and marital relationships (Starker, 1989; Janet *et al.*, 1994; Wilson and Cash, 2000; McGee, 2005; Bergsma, 2008).

As regards their classification, it appears that self-help books have been classified in several different ways and for several different purposes within the field of self-help literature. For example, Starker (1989, pp. 9-10) sets up a typological classification that distinguishes between six kinds of self-help texts: (a) anecdotal, (b) informational, (c) prescriptive, (d) descriptive, (e) closed system, and (f) open system. Anecdotal self-help texts are those that are “heavily infused with interesting, amusing, or biographical incidents,” functioning as the principal means of conveying authorial ideas whereas informational self-help texts are those that are more reliant on “empirical data, that is, well researched and public facts to support their perspective and directives” (Starker,

1989, p. 9). Prescriptive self-help texts, on the other side, lay down authoritative rules and guidelines that readers must follow to achieve desirable results, as distinguished from descriptive self-help texts which offer a number of wide-ranging recommendations that readers can choose from. Closed-system self-help texts are described as presenting “a self-contained philosophy, complete unto itself,” and are unsusceptible to “interaction with other perspectives” while open-system self-help texts are described as encouraging “access to new information and influences,” and are “flexible enough to permit modification according to changes in circumstances” (Starker, 1989, p. 10).

According to Starker, the six varieties of self-help texts listed above (or, as he calls them, the six *dimensions of content*) have not been empirically validated, nor are they readily distinguishable from one another, but are instead “merely tools that have proven helpful to me in thinking and reading about the topic” (Starker, 1989, p. 10).

Another classification is given by Pantalon (1998, pp. 266-268) who proposes that books on self-help be divided into seven categories as follows:

- **Standardised therapy manuals:** refer to those self-help books that are administered to patients as part of their psychotherapeutic treatment program.  
E.g., *Skills Training Manual for Treating Borderline Personality Disorder* (Linehan, 1993)
- **General self-help books:** refer to those self-help books that deal with a range of psychiatric disorders rather than being specific for a particular case.  
E.g., *The Road Less Travelled* (Peck, 1978)
- **Problem-focused self-help books:** are those that concentrate on addressing a particular problem or disorder by providing specific techniques and homework exercises in a structured manner.

E.g., *Control Your Depression* (Lewinsohn *et al.*, 1992)

- **Technique-focused self-help books:** are those that concentrate on prescribing the use of a particular technique for the treatment of several problems or disorders.

E.g., *The Anxiety and Phobia Workbook* (Bourne, 1990)

- **Internet self-help books:** are those found on the Internet, including personal opinions, advice, and counsel, which are communicated through online discussion forums and chat rooms.

E.g., self-help websites (<https://counsellingresource.com/>)

- **Educational self-help books:** are those designed to educate patients (or their carers) about the nature of their condition, its prevalence rate, and treatment options.

E.g., *Surviving Mental Illness* (Hatfield and Lefley, 1993)

- **Other self-help books:** are those which do not belong to any of the above categories, yet share with them an underlying didactic intention. They can thereby be a novel or a biography that patients find useful to read in conjunction with other therapy.

E.g., *Darkness Visible* (Styron, 1993)

This classification model shows too much focus on the therapeutic uses of self-help books within psychotherapy. It thus overlooks the bulk of other self-help books that aim at enhancing personal and relational capabilities.

In contrast to Pantalon's clinically-focused categorisation, Bergsma (2008, p. 344) draws up a rather loose classification, wherein self-help books are grouped under four large headings according to the main subject-matter. Such a classification is said to be produced following an analysis of 48 best-selling self-help books published during the



period of September 1999 until August 2000. The first group is entitled ‘Growth’ and covers books that centre on the subject of self-cultivation and improvement. The second group is ‘Relationships’ and comprises books that focus on enhancing communication skills. The third group is ‘Coping’ and contains books that offer practical tips on how to deal with stress in working life. Also belonging to this group are books that deal with improving resilience in stressful circumstances. The last is ‘Identity’ and includes books that help develop one’s sense of identity. Such books, as Bergsma (2008, p. 344) points out, are similar but less practical than the books on growth firstly mentioned.

A fourth classification is set forth by Dolby (2008, pp. 40-47) who identifies three broad types of self-help books based on the linguistic form in which they are written: *the parable*, *the essay*, and *the manual* (or *how-to book*). Dolby (2008) describes the parable as a distinct form of writing that is often employed by modern self-help authors to convey one or more instructive lessons or principles to their own readers to learn. The following are all examples of self-help books that are written in the parable form: *Gifts from Eykis* (Dyer, 1983), *Celestine Prophecy* (Redfield, 1994), and *Way of the Peaceful Warrior* (Millman, 2000). For more information on the use of parable in the genre of self-help literature, see Chapter 3, sub-section 3.4.2.

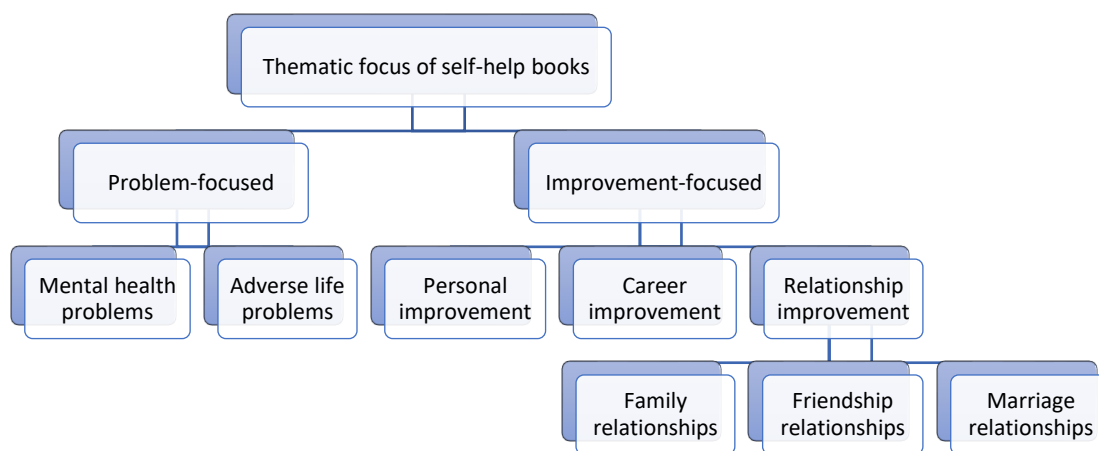
Dolby (2008) then talks about the essay form which she considers to be the most commonly used form of writing self-help books. This form is also considered to offer the unique benefit of treating a subject in an exhaustive manner, for it is “open-ended and friendly to the practice of recirculation, expansion, revision, or even simply restating in a new way” (Dolby, 2008. P. 42). A further distinction is made here by Dolby in order to differentiate between three sub-types of self-help books that use the essay form—(a) the workbook (e.g., *The Artist’s Way*, 1992), (b) the story collection (e.g.,

*Chicken Soup for the Soul*, 2003), and (c) the textual interpretation (e.g., *Living Happily Ever After*, 1990).

Self-help authors are also found to use the manual form for the expression of their ideational contents, but such use is not as extensive as the other two and is often restricted to the domains of business and time management. Dolby (2008, p. 41) argues that the objective of writing in the manual form is “to guide readers through a set of learning strategies that can be applied in a variety of contexts”. The following are examples of the manual form of self-help books: *How to Get Control of Your Time and Your Life* (Lakein, 1973), *Confidence Course: Seven Steps to Self-Fulfillment* (Anderson, 1997), and *Rules and Tools for Leaders* (Smith, 1998).

From what has been outlined above, it is becoming apparent that there was no single classification of self-help books that could be ideally applied to all research studies within the field, nor was there one that could comprehensively capture all relevant themes featured in it. In fact, all previous classification models have been informed by a particular understanding of the meaning and scope of self-help books at a certain time, and, as such, they are only of limited help to explicate the topic dealt with in this study. It is in respect of this limitation that such models of classification are deemed inapplicable unless they are modified and adequately adjusted. The purpose of what follows is therefore to extend the existing schemes of classification for self-help literature to allow for a spectrum of other themes and topics to be covered. This includes the very topic of interest in this research—namely marriage relationships—which has not been accounted for by earlier classifiers in the field. Even Bergsma’s category of ‘relationships’ fails to capture this distinct topic. In the proposed classification here, self-help books are assigned to separate categories on the basis of their thematic focus.

As stated above, an improved and more diversified, thematic-based classification scheme is created here in a quest not only to clearly define the focus of the thesis but also to bring uniformity into this body of literature by succinctly grouping self-help books that share common themes or topics together so as to be easily distinguishable and accurately describable. According to this schematic classification, a distinction is drawn between two major, distinct classes of self-help books, to each of which a name is given indicating the thematic scope by which it is characterised, as shown in Figure 2.1 below. Even though the classification proposed herein may seem contrived to fit the needs of the current research, it is believed that it has the potential to serve as a reference source for future studies aiming to explore and analyse the thematic landscape of self-help literature.



**Figure 2.1** Thematic classification of self-help books

The first class is termed ‘problem-focused’ and consists of self-help books that are concerned with addressing specific problems that their readers are experiencing, followed by possibilities for their resolutions. This class of self-help books can be further divided into two categories. The first category focuses on offering prescriptive

advice and measures for their readers to help them overcome mental health-related issues such as stress, depression, or anxiety. Some of the known examples of these books are *Don't Panic* (Wilson, 2009), *The Stress Solution* (Chatterjee, 2018), and *Feeling Great* (Burns, 2020). The focus of the second category is oriented towards offering counsel and guidance to help their readers adapt to, and cope with major life events and transitions including death of a loved one, separation, job loss, and retirement. Examples of books that fall within this category are *Recovering from the Losses of Life* (Wright, 1991), *Transitions: Making Sense of Life's Changes* (Bridges, 2004), and *You Can Heal Your Heart* (Hay and Kessler, 2014).

The second class is labelled 'improvement-focused' and contains self-help books that are designed for readers who are interested in improving some aspect of their personal or professional lives or enhancing their relationships with others. This class is wide-ranging in its scope, and therefore a further distinction is introduced between three categories.

The first category of improvement-focused self-help books concentrates on issues pertaining to self-betterment. To put it another way, books in this category are written to provide their readers with clear, specific instructions and information to help them improve their own well-being and accomplish their own goals and aspirations. Examples of such books are too numerous to mention, but perhaps the most notable ones are the following: *Unlimited Power* (Robbins, 1986); *The 7 Habits of Highly Effective People* (Covey, 1989); and *The Power of Now* (Tolle, 1997).

The second category, on the other hand, explores areas related to career advancement and success. Self-help books in this category are designed to present practical methods and strategies to help employees and managers alike learn how to enhance their career

prospects, develop their professional skills, and increase their work satisfaction, productivity and effectiveness. Examples of such books include the following: *Good Boss, Bad Boss* (Sutton, 2010); *The Squiggly Career* (Tupper and Illis, 2020); and *How to Work Without Losing Your Mind* (Sevilla, 2021).

The last category covers themes and issues pertaining to the improvement of one's relationships. Self-help books in this category aim to instruct readers on how to enhance and develop a balanced, healthy approach to various kinds of relationships, which can be subdivided into three sub-categories: **family relationships**, **friendship relationships**, and **marriage relationships** (see Figure 2.1 above).

The first sub-category encompasses self-help books that deal specifically with family relationships and parenting issues. Such books are intended for those with an interest to learn how to improve and reform relationships and interactions within the familial context. The following are some examples of these books: *The 7 Habits of Highly Effective Families: Building a Beautiful Family Culture in a Turbulent World* (Covey, 1997); *The World's Easiest Guide to Family Relationships* (Chapman, 2001); and *The Blessing: Giving the Gift of Unconditional Love and Acceptance* (Trent et al., 2019).

The second sub-category consists of self-help books that are aimed at the development and improvement of friendship relationships. They offer practical instructions to help their readers enhance their socialisation skills, make and maintain real friendships, or even increase their popularity. Some examples of these books are as follows: *Friendshifts: The Power of Friendship and How It Shapes Our Lives* (Yager, 1997); *Stop Being Lonely: Three Simple Steps to Developing Close Friendships and Deep Relationships* (Asatryan, 2016); and *Frientimacy: How to Deepen Friendships for Lifelong Health and Happiness* (Nelson, 2016).

The final sub-category, which is the main focus of this research, comprises self-help books that are designed to provide married couples with knowledge, skills, and tools that they can employ to strengthen their marital relationships and improve the way they relate to each other. Here are some more examples of such books besides the ones already mentioned in Section 1.3: *Don't Sweat the Small Stuff in Love* (Carlson and Carlson, 2000); *Relationship Rescue: A Seven-Step Strategy for Reconnecting with Your Partner* (McGraw, 2000); and *Chicken Soup for the Woman's Soul* (Canfield *et al.*, 2012).

The following section seeks to present the reasons behind the selection of this particular sub-genre of self-help books for analysis in the present study, which will be referred to as 'marriage relationships' in order to maintain terminological consistency throughout the remainder of this research.

## **6. Rationale for the Selection of Self-Help Books on Marriage Relationships**

Fundamentally, there are two reasons for the choice to focus on self-help books addressing the topic of marriage relationships. The first is because of their appeal to readers both in America and throughout the world, including the Arabic-speaking world. These books are, as explained towards the end of Section 1 above, a fairly recent addition to the genre of self-help literature. They made their first appearance only a few decades ago, yet they quickly became a best-selling form of self-help discourse. This is evident in their impressive sales figures which have been reported to reach millions of copies annually (Buzzard and Karen, 2002; Crawford, 2004; Hill, 2007). Gray's *Mars & Venus* book series alone has sold tens of millions of copies worldwide since its launch in 1992 and was translated into a multitude of different languages (Beyerstein *et al.*,

2011). Their engaging style and easy-to-follow formulae have earned them a global audience that continues to benefit from them to this day.

Despite their popularity and mass appeal, there seems to have been no prior research devoted to investigating works of self-help on marriage relationships, or the challenges that such works pose to their translators into Arabic. This absence can thus serve to explain the second reason for the current focus on this newly developing sub-genre of self-help literature. The study undertaken here is an attempt to bridge this gap. However, the study would benefit from a tighter focus than simply an examination of the general challenges of translating such a genre into Arabic. The chapter that follows will discuss some of the structural and stylistic features that typify this type of discourse insofar as it is necessary for clarifying previous relevant contributions in the field. As will be illustrated, metaphor plays a crucial and multifaceted role in the realisation of the instructional and motivational functions of the self-help discourse as a whole. And yet, no prior study has explored the kinds of metaphors that characterise works of self-help on marriage relationships.

This study will first aim to rectify that gap, by identifying and analysing the kinds of conceptual metaphors that are most closely linked to the discourse of self-help books on marriage relationships, before examining the challenges posed and the techniques used in translating them.

# CHAPTER THREE: GENERIC FEATURES OF SELF-HELP LITERATURE

The previous chapter looked at the genre of self-help books, exploring its historical origins as well as its subsequent development into one of the world's most widely read genres. It then identified the sociocultural factors underlying the phenomenal success and rise of the self-help publishing industry at the turn of the 21<sup>st</sup> century. A number of classifications of self-help books were also presented with the aim of evaluating their relevance to the subject area being addressed in this study. It was on the basis of such an evaluation that a more refined scheme was developed whereby self-help books were classified by topical content. This chapter can be viewed as complementary to the previous chapter, offering further insights into the structure, language and style of the self-help genre. It also serves to establish context for the study of conceptual metaphor within the sub-genre of self-help books on marriage relationships in the chapters that follow.

As previously noted, self-help books can vary in content, depending on the subject matter with which they deal. Some are problem-focused whereas others are directed towards improvement of one's self, career, or relationships. Yet, despite the variation in content, self-help books tend to exhibit remarkable similarities in relation to structure, language, and style. The purpose of this chapter is to specify those characteristic features that seem to establish self-help books as a genre and reflect upon the significant role they are thought to play therein. More importantly, it aims to highlight the considerable role of metaphor in the popularisation and advancement of this relatively new but increasingly influential mainstream discourse.



The chapter is divided into three parts. It begins by considering how authors of the genre of self-help structure their texts so as to interest their readers. It then points out and exemplifies the linguistic features that are taken to be typical of the self-help genre as a whole. The concluding part of this chapter elucidates the various stylistic devices that self-help authors often make use of in their efforts to create rhetorically effective and engaging texts, focusing to a large extent on figures of speech, specifically metaphors, and the distinct functions they fulfil within the discourse of self-help books.

## **1. Structural Features**

The term ‘structure’ is sometimes confusing, for it has a variety of meanings. For instance, it can be used to describe “the ways in which words combine, the grammatical relations between them, and how they function within a sentence” (Clark, 2007, p. 51). It can also be used to refer to “the hierarchical and relational aspects of discourse units” (Joshi and Leong, 2013, p. 99). Nevertheless, as used in the context of this research, structure refers to the prototypical arrangement of sections in self-help books. This usage of the term is consistent with that applied by Koay (2015) in his analysis of the linguistic features of 40 books belonging to the genre of self-help.

A major finding of Koay’s analysis is that books on self-help tend to follow the basic pattern of an introduction, body, and conclusion structure. In the introduction section, Koay explains, authors of the self-help genre start off by identifying and discussing the reasons for writing their books. After that, in the body section, they express, in a simplified manner, the problem or issue confronting their prospective readers, detailing how it might affect them, and prescribing what action they should take to overcome it. The concluding section is intended mainly to encourage their readers to apply the techniques and knowledge they have learned to their own lives.

Koay uses Peale's *The Power of Positive Thinking* (1952) to exemplify how sections are typically ordered in a self-help book. The author (1952, p. 15) offers in the introduction an explanation for why he has written his book as follows:

Because so many have requested that these principles be put into book form, the better to be studied and practiced, I am publishing this new volume under the title, *The Power of Positive Thinking*.

In the first body chapter, the author presents the problem, as he sees it, and then briefly describes the solution. In the remaining part of that chapter, the author recounts a personal incident, which relays his message that if an individual is ever to defeat their inferiority complex, they must first believe in themselves and in their abilities. In the following 16 body chapters, the author provides his readers with positive-thinking techniques and formulas that, he claims, can be utilised for boosting self-confidence and overcoming fear, worry, and other psychological impediments to enjoying a successful and happy life. The author concludes his book with an epilogue, wherein he exhorts his readers to practically apply what they have learned to their own lives so that they can obtain success and happiness.

A similar account is given by Cheng (2007) in her discussion of argumentation in the self-help discourse. She points out that self-help books generally follow a problem-solution pattern of organisation, where a specific problem that potential readers may be experiencing is identified first, followed by authorial recommendations for resolving it; then the readers are promised results provided that they follow these recommendations. In another article, Cheng (2008, p. 3) adds that the introductory chapter of these books usually begins by establishing the credentials and credibility of their authors in one of two main ways: either by presenting them as clinical experts giving extensive

instructions to ‘passive, ignorant, and ill’ clients who suffer from some sort of mental illness and need treatment, or as coaches guiding and encouraging ‘active and informed’ clients to help them reclaim their true selves. Cheng (2008) considers that Peck’s introductory chapter to his self-help book, *The Road Less Traveled* (1978), exemplifies the former whereas McGraw’s introductory chapter to his *Self Matters* (2001) exemplifies the latter. Dolby (2008) reinforces this view. She states that self-help books are typically framed in a problem-solution structure, i.e., they identify a problem first, and then propose concrete solutions to address this problem.

## **2. Linguistic Features**

In addition to their structural similarities, self-help books have also been found to show striking similarities with respect to their reader-friendly language, engaging tone, and interest-catching titles.

### **2.1. Language**

Commenting on the language used in self-help books, both Starker (1989) and Norcross (2000) indicate that such books are usually written in plain English in a way that is readily understandable and appropriate for the intended general readership; highly technical jargon is often avoided, and when an unfamiliar term is used that may need to be defined or explained, it is done then and there. Also avoided, according to them, are complex syntactic constructions that can lead to obscurity or cause comprehension difficulties.

Dolby (2008, p. 39) describes the style of writing in self-help literature as “decidedly informal in comparison to the formal, academic style of scholarly writing,” and “rhetorical rather than artistic” as well. She also notes that the use of trendy and colloquial language is not uncommon in self-help books. By way of example, she

mentions Noer's use of the word 'BSer' in his (1997) self-help work, *Breaking Free*, to refer to those "who respond to organizational situations with aggressive but shallow solutions" (2008, p. 39). Noer (1997, p. 67) justifies his usage of the word by saying:

We fervently sought a more scientific (if not more politically correct) term for this type but—based on input from colleagues, clients, and personal experience—could not discover a more descriptive label. We mean BSer in its common colloquial and fetid sense.

## 2.2. Tone

Another common linguistic feature shared by most self-help books is the adoption of an intimate and conversational tone, which functions as a means to make correspondence more direct and friendly, as well as to appeal to the psychological needs of the intended audience who may be seeking solutions to their problems, principles to improve their lives, or encouragement when going through difficult times (Cheng, 2008; Dolby, 2008; Effing, 2011; Koay, 2015). This is clearly visible, for instance, in the following passage from Robbins' self-help book, *Awaken the Giant Within* (1991, P. 5):

You see, I believe I know who you really are. I believe you and I must be kindred souls. Your desire to expand has brought you to this book. It is the invisible hand that guided you. I know that no matter where you are in your life, you want more! No matter how well you're already doing or how challenged you now may be, deep inside of you there lies a belief that your experience of life can and will be much greater than it already is.

Here, as in most other books of self-help, Robbins' continual use of personal pronouns—especially first- and second-person pronouns—demonstrates not only a way

of writing that is both easy to read and comforting, but also a way of persuading and convincing readers to accept a particular argument or follow a suggested guideline (Dolby, 2008; Koay, 2015). This study reveals additional evidence of the highly conspicuous presence of personal pronouns in the works of the self-help genre, which are found to be the most frequent of all word types identified in the corpus under analysis, as will be outlined in Chapter 5, sub-section 6.3.1.

Pekçoşkun (2013) also speaks of the dialogic aspect that characterises the tone of many self-help writings and considers it a key contributor to the widespread popularity of this genre.

### **2.3. Titles**

A further characteristic aspect of self-help language is the frequent use of catchy and memorable titles. Since they are the first and, in many cases, the only thing a potential customer sees, Pekçoşkun (2013) states that the majority of self-help authors find it profitable to artistically entitle their books so as to attract the attention of a wider range of potential buyers. Likewise, Max and Obront (2015) assert the importance of a good title for a self-help book, which they regard as a crucial factor in driving its sales in the market. They refer to two self-help books written in 1982 by the American author Naura Hayden as an example to illustrate how important a book's title can be to a self-help reader. According to them, both books had virtually the same content, but only differed in their titles; the first was entitled 'Astro-Logical Love' while the second was 'How to Satisfy a Woman Every Time...and Have Her Beg for More!'. They explain that, despite the two being almost identical to each other in content, Hayden's first book did not sell many copies and was soon forced out of print whereas her second book "became a massive cultural phenomenon and #1 bestseller," a success which they largely attribute

to its seductive and impressive title (2015, p. 147). This anecdote provides support for the view that a self-help book's title is an important factor influencing buying decisions.

Wood (2015), having examined the attributes of a selection of book titles in the self-help genre, identifies three categories into which these titles tend to fall: (1) indicative titles (e.g., *Simple Principles for a Happy & Healthy Marriage*), (2) how-to titles (e.g., *How to Improve Your Marriage Without Talking about It*), and (3) assertive sentence titles (e.g., *What You Feel, You Can Heal*). The current examination identifies a fourth category, comprised of self-help books with metaphorical titles such as *Why Mars & Venus Collide*. This metaphorical title is meant to symbolise the sharp divisions that exist between husbands and wives in terms of their psychological characteristics and tendencies.

Koay (2015, pp. 254-260) has pursued a different line of inquiry from the ones discussed above. Using Amazon online bookstore, he has selected and analysed 110 book titles belonging to self-help literature. The aim has been to determine their average length, i.e., in terms of the number of words contained in each title. His results indicate that these titles vary in length from 3 words (e.g., *First Things First*) to 20 words (e.g., *From Panic to Power: Techniques to Calm Your Anxieties, Conquer Your Fear, and Put You in Control of Your Life*). They also show that the average title length for self-help books is 12 words (e.g., *The Five Love Languages: How to Express Heartfelt Commitment to Your Mate*). Another finding of Koay's analysis is that the bulk of these titles do include subtitles, which are separated from the head titles by colons, and whose main function is to further specify what the books are about. A final remark Koay makes with regard to self-help subtitles is that they are, in most cases, longer and more descriptive than the head titles themselves, as can be seen in two of the three examples above.

### 3. Stylistic Features

Above all else, self-help books are said to display a great variety of stylistic devices—such as *personal narratives*, *rhetorical questions*, *lexical repetition*, and *figures of speech*—which serve to convey an author’s ideas in a persuasive and convincing manner (McGee, 2005; Dolby, 2008; Effing, 2011; McCaw, 2013; Alshandouri, 2016). The remaining portion of this chapter will look closely at these tools of rhetoric and explain how they work in the context of the self-help discourse by giving examples of each, paying greater attention to figures of speech, especially metaphor whose constructive role and varied functions have long been missed or underestimated in most previous research on the genre of self-help literature.

#### 3.1. Personal narratives

Dolby (2008) devotes Chapter 6 of her book to spelling out how authors of self-help books make extensive use of personal narratives—inspiring stories that are either based on an author’s own real experiences or told to them directly by their clients. She regards them as an essential component of self-help composition. She illustrates her explanation, using Dyer’s (1989) self-help book, *You’ll See It When You Believe It*, in which the author relates the story of himself visiting the grave of his father, after the latter has abandoned him along with his mother and two older siblings for so many years, and how this incident has turned his whole life around and changed him in significant ways for the better. A different example given for the use of personal narratives in self-help books is Stevens’ (1998) *You Can Choose to Be Happy*. In this book, the author tells the story of his client Mary who developed an illness at an early age, which tragically resulted in the loss of her eyesight, but this handicap did not prevent her from finding new routes to happiness. Personal narratives such as these are described to be very effective in producing the desired effect of persuasion (Dolby, 2008, P. 121).

### 3.2. Rhetorical questions

Rhetorical questions are another stylistic device commonly observed in the genre of self-help books (Alshandouri, 2016). Unlike information-seeking questions, rhetorical questions are asked not as a vehicle for seeking new information, but as a means for eliciting a desired response (Koshik, 2005). In like manner, Corbett and Connors (1999, p. 404) consider rhetorical questions to be “an effective persuasive device, subtly influencing the kind of response one wants to get from an audience”. They (1999, p. 405) further argue that “by inducing the audience to make the appropriate response, the rhetorical question can often be more effective as a persuasive device than a direct assertion would be”. Alshandouri (2016) cites the following passage from Covey’s self-help book, *The 7 Habits of Highly Effective People* (1989, p. 57), in which a continuous chain of rhetorically formulated questions is presented:

Now think deeply. What would you like each of these speakers to say about you and your life? What kind of husband, wife, father, or mother would you like their words to reflect? What kind of son or daughter or cousin? What kind of friends? What kind of working associate?

The questions above are said to be intended as a persuasive, rather than an information-seeking, tool for encouraging readers to think more positively about themselves. What is interesting here is that, while rhetorical questions are designed for stylistic effect and do not expect a reply, their occurrence in the genre seems to arouse in the reader an enthusiasm for a particular answer. An additional example of their use can be found in the following extract from Esther and Jerry Hicks’ *Ask and it is Given* (2004, p. 35):



So can you see how, if you can find a way to allow it, there is an avalanche of Well-Being at your fingertips, ripe for your plucking—provided you are in vibrational alignment with it?

The way in which the above-mentioned question is worded is expressly meant to bring about an affirmative internal response.

### **3.3. Lexical repetition**

A third stylistic device often used in self-help books is lexical repetition, which here refers to the repeating of a single word or a sequence of words at the beginning of neighbouring clauses or sentences. Leech and Short (2007), in their investigation of the stylistic use of lexical repetition, find that it is predominantly utilised in the construction of persuasive arguments to emphasise and give emotive heightening to the repeated point. Alshandouri (2016) asserts that lexical repetition constitutes a permanent feature of the discourse of self-help books, where it serves as a tool to engage the reader and draw their attention to the emotional content presented to them. The assertion is supported by several examples, among them the following passage, where the ceaseless repetition of the phrase (*I can*) at the start of successive sentences gives it an emotional charge it could not have otherwise:

Because I am self-aware, because I have imagination and conscience, I can examine my deepest values. I can realize that the script I'm living is not in harmony with those values...And I can change. I can live out my imagination instead of my memory. I can tie myself to my limitless potential instead of my limiting past. I can become my own first creator. (Covey, 1989, p. 62)

In addition to its emphatic function, lexical repetition, as stated by Halliday and Hasan (1976), is one of two tactics that writers can use to maintain cohesion in written discourse. The example below serves to illustrate this point, where the repetition of the phrase (*the Well-Being*) is taken to act in much the same way as a connective, linking one sentence to the next.

The Art of Allowing is the art of no longer resisting the Well-Being that you deserve; the Well-Being that is natural; the Well-Being that is your legacy, your Source, and your very Being. (Hicks and Hicks, 2004, p. 27).

### **3.4. Figures of speech**

A fourth and more interesting stylistic aspect of self-help books is the recurrent use of figures of speech, i.e., expressions that extend words beyond their plain and ordinary meanings so as to create a particular effect. Such figures as proverbs, parables, similes, and metaphors are shown to be commonly employed by authors of self-help books for a variety of reasons—some of which include aiding comprehension, inducing a change of perspective, providing emphasis, and adding vividness and clarity to what is being communicated (McGee, 2005; Dolby, 2008).

#### ***3.4.1 Proverbs***

Obelkevich (1987, p. 44) defines proverbs simply as, “traditional popular sayings which offer wisdom and advice in a brief and pithy manner”. Mieder (2008, p. 11) gives a more elaborate definition of proverbs as, “[any] short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation”. It seems obvious that both definitions stress the didactic nature as well as the expressive power of proverbs.

Dolby (2008, p. 135) states that authors of self-help books are “eager to tap the great store of cultural resources that makes their works more effective”. She notes that one way they do this is through the use of proverbs, whose purpose is no different from that of the genre, namely to convey wisdom in an accessible, even appealing, manner. The passage she cites to demonstrate the abundant presence of proverbs within the genre of self-help literature is taken from Peck’s work, *Further Along the Road Less Traveled* (1993, pp. 141-142), and which reads as follows:

I will tell you a personal story of why I am so convinced that proverbs are important. I had the kind of grandfather every boy should have. He was not a particularly smart man, and his speech was seldom more than a series of clichés. He would say to me, “Don’t cross your bridges until you’ve come to them,” or, “Don’t put all your eggs in one basket.” Not all were admonishments; some were consoling, like, “It’s often better to be a big fish in a little pond than a little fish in a big pond,” or, “All work and no play makes Jack a dull boy.”

Dolby (2008, p. 140) finds that proverbs like those quoted above are almost always amplified with new explanations, which she interprets as an attempt on the part of the self-help authors to support conclusions they intend their readers to accept as valid.

### **3.4.2 Parables**

Parables have also been found to be used extensively in the genre of self-help literature. The word parable, as *Merriam-Webster’s Online Dictionary* (no date) defines it, refers to “a usually short fictitious story that illustrates a moral attitude or a religious principle”. Askehave (2004, p. 25) highlights the way in which self-help authors compose these hypothetical but instructive stories to “ultimately encourage readers to make a particular decision, or take a particular action”. Similarly, Dolby (2008)

emphasises the wide occurrence of parables in the self-help genre, observing that they function as powerful means for delivering wisdom and guidance. Another observation made by her is that, unlike proverbs, which are typically accompanied by the author's own insights, these parables are not presented with further interpretive commentary—in a purposeful attempt to open up the possibility for a multiplicity of meanings: “the teller allows the listener's own perceptiveness to determine how effective the parable is” (Dolby, 2008, p. 42).

According to Dolby (2008), parables appearing in the self-help genre take one of two forms: short stories or extended narratives. Parables that show up in the form of short stories are reported to be inserted throughout a self-help book to serve as textual bases for discussing particular themes. Such form of parables is exemplified through reference to Sinetar's (1990) self-help book, *Living Happily Ever After*, in which the author uses illustrative short stories—like Grimm's fairy tale of Hansel and Gretel—to demonstrate to her readers the usefulness of the strategies she offers to them.

On the other hand, parables that take the form of extended narratives are intended to be used as the centrepiece of discussion throughout an entire self-help book. Redfield's (1994) *The Celestine Prophecy* is cited as an example of a self-help book based on the extended parable form. This book begins with the main character being contacted by an old friend called Charlene to tell him about a series of nine spiritual insights in an ancient manuscript, known as the Celestine Prophecy, that she has heard of during her recent visit to Peru. The realisation of these insights, she believes, will lead humanity into a new era of a global spiritual renaissance. Shortly after being told that, the unnamed character embarks on an epic journey to the rain forests of Peru in search of this sacred manuscript. With each step he takes, and each person he meets, he unravels the mysteries of the universe and comes to understand the real meaning and purpose of life.

Redfield's nine spiritual insights, which he derives from various traditions and cultures, are meant to sway readers into shifting their perspectives, which, he professes, would eventually bring about a better world (Dolby, 2008).

### ***3.4.3 Similes and metaphors***

Simile and metaphor are two very similar figures of speech; both are commonly described as involving comparisons between two dissimilar objects or concepts; however, unlike a simile, which is usually introduced by the word *as* or *like*, a metaphoric comparison is said to be implicit rather than explicit (Garner, 2011, p. 574).

In a 2017 article entitled, 'Are similes and metaphors interchangeable?' Romano points to the relation between these two analogical figures which are said to display overlapping roles and functions. She (2017, p. 1) claims that there has been a widely shared scholarly consensus since Aristotle on viewing similes and metaphors as "equivalent figures of speech sharing very similar comprehension, interpretation and usage patterns". The metaphorical statement '*Marriage is a garden*' can thus be seen to function in the same way as '*Marriage is like a garden*'; the only difference being that the latter contains the word 'like' to explicitly signal the comparison while the former does not. It is on the basis of this relation between simile and metaphor that they both will be referred to hereafter as simply metaphor.

Metaphor has long been the centre of attention of many researchers and theorists, not solely because of its aesthetic attractiveness or its capacity to generate imaginative pleasure, but also for the multiple functions it tends to serve in different contexts—which, as Dickins *et al.* (2002, p. 198) remark, can be grouped under two broad headings: (1) denotative-oriented and (2) connotative-oriented; in the former, metaphor is used for illustrating and describing "a mental process or state, a concept, a person, an

object, a quality or action more comprehensively and concisely than is possible in literal or physical language,” as well as being used for expressing “an open-ended denotation or potential range of denotations” (Dickins *et al.*, 2002, p. 198). In the latter, the connotative-oriented, it is used for achieving rhetorical goals, such as “to appeal to the senses, to interest, to clarify 'graphically,' to please, to delight, to surprise” (Newmark, 1988, p. 104). What follows is an account of previous research on metaphor within the context of self-help literature.

As already stated, the study of self-help metaphor has been a neglected subject in the literature. Only recently has its value begun to be remarked upon. For example, McGee (2005) draws attention to the major role that metaphorical analogies play in the construction of the self-help discourse, noting that they are more profusely used than any of the other traditionally recognised figures of speech. McGee’s main concern has been to trace the shift in the metaphorical constructs invoked in this discourse to represent human life. She finds that metaphors depicting life as “a battle, a game, or a sport; a journey or adventure; or a business enterprise” were dominant during the 19<sup>th</sup> and most of the 20<sup>th</sup> centuries (McGee, 2005, p. 50). She considers such metaphors to have been addressed to men, who were in turn conceptualised as “combatants, contestants, or players; travelers or explorers; and entrepreneurs, salespersons, or managers” (2005, p. 50). For her, the reason they did not apply to women was because of the traditional gender roles that placed them in a subordinate position to that of men.

McGee (2005) also finds that the metaphor of life as a journey had a strong presence in early works of self-help such as *The Road Less Travelled* (Peck, 1978). In this work (1978), human life is described in terms of a journey through which people could either choose to continue to travel very far—regardless of the hardships they might encounter

along the path to their ultimate goals—or they could stop short of their destination in order to avoid the discomfort of long-distance travel.

The description of life in terms of a work of art is identified as another metaphor central to the self-help discourse of the late 20<sup>th</sup> century. McGee (2005, p. 44) argues that, unlike the earlier ‘masculine metaphor’ of life as a journey, this metaphorical notion of living the creative life was initially addressed to women to empower them and inspire them with a new vision for life, before becoming directed towards both sexes afterwards. McGee (2005, p. 92) names Gawain as one of the first self-help authors to introduce this metaphorical construct. In her work, *Creative Visualization* (1985, p. 248), Gawain writes:

I like to think of myself as an artist, and my life is my greatest work of art. Every moment is a moment of creation, and each moment of creation contains infinite possibilities...Every moment presents a new opportunity and a new decision. What a wonderful game we are all playing, and what a magnificent art form.

As McGee indicates (2005), the proposition that life should be looked upon as a work of art has remained fundamental to the metaphor system of late 20<sup>th</sup>-century self-help culture. The last reported shift was the introduction of the metaphor of the human brain as a computer. This metaphor too has been said to figure prominently in the literature of that period, most notably in Robbins’ work, *Unlimited Power* (1986), from which McGee cites the following metaphorical passage:

Our brain processes information much the way a computer does. It takes fantastic amounts of data and organizes them into a configuration that makes sense to that person. A computer can’t do anything without software, which provides the structure to perform specific tasks. Metaprograms operate much the

same way in our brain. They provide the structure that governs what we pay attention to, how we make sense of our experiences, and the directions in which they take us...To communicate with a computer, you have to understand its software. To communicate effectively with a person, you have to understand his metaprograms. (Robbins, 1986, p. 254)

Furthermore, Effing (2011) has shown how authors of self-help works tend to resort to different metaphorical constructs as a means to communicate their ideas as well as their sensations more vividly to their readers. The following metaphorical statement from Chopra's (1994) *The Seven Spiritual Laws of Success* is given as an example. In it, money is likened to a river that needs to be in constant motion so that it can stay clean, fresh, and abundant. The author's aim in using this metaphor is to demonstrate to his readers the dangers of holding money.

Like a river, money must keep flowing; otherwise, it begins to stagnate, to clog, to suffocate and strangle its very own life force. Circulation keeps it alive and vital. (Chopra, 1994, p. 29)

The evocative association between money and river above serves to amplify the basic argument about the importance of investing money rather than storing it away for safekeeping. Also interesting is the author's portrayal of nature in terms of a symphony in the example that follows. This metaphor has a different function to fulfil, one that leads readers to perceive the balanced and harmonious order of nature.

Nature is a symphony. And that symphony is being silently orchestrated at the ultimate ground of creation. (Chopra, 1994, p. 71)



The idea that self-help authors are heavily dependent on metaphor to delineate their ideas for their readers and induce in them an emotional response is also evident in the statement quoted below, which contains an analogical comparison between life problems and soil seeds.

Every single problem that you have in your life is the seed of an opportunity for some greater benefit. (Chopra, 1994, p. 89)

The metaphorical image evoked above is that of the seed which, despite its outwardly pale and lifeless appearance at first, will continue to sprout and grow until it eventually bears fruit; in the same way, these seemingly unfortunate life events or circumstances that arise from time to time not only will fade away, but will also turn out to be blessings in disguise. This example shows the forcefulness of metaphorical language in prompting self-help readers to transform the way they think about and respond to the problems of their daily lives.

In 2013, McCaw conducted a more focused, corpus study to investigate the functional role of metaphor in a selected sample of self-help texts. The main finding of the study revealed that metaphor was frequently employed by self-help authors to promote three distinct conceptions of selfhood. These were the rational, sovereign, and liberal selves (McCaw, 2013, p. 16). It was also discovered that there were two rhetorical functions performed by metaphor in the discourse of self-help literature: reinforcement and persuasion. In support of this finding, the study adduced several metaphorical expressions, all of which were extracted from self-help publications. One such expression is McKenna's depiction below of the human mind as an information-processing device capable of automatically analysing thoughts and regulating behaviours.

Your mind is like a computer—it has its own software, which helps you to organize your thinking and behaviour. If you have a behaviour you want to change, it's just a matter of conditioning or programming...I have learned that almost all problems stem from the same cause—negative programmes running in the unconscious mind. (McKenna, 2006, p. 40)

McCaw (2013) regarded McKenna's use of the above metaphor as a basis for explaining how the mind seemed to work to have been intended for reinforcing the idea that forming new beliefs is a straightforward matter akin to that of programming a computer. Here is another example offered by McCaw to further illustrate how metaphor was purposefully applied by authors of self-help works to emphasise a particular notion. In this example, useless thought forms and habit patterns were both represented as harmful substances that could be made to disappear.

It is time, simply, to dissolve those thought forms, those habits that are no longer serving you. This technique, this simple method is all that is needed...In this moment of awareness, the strength and the intention of this commitment gather energy which begins to dissolve that thought form, that habit pattern. (Mohr, 2001, p. 33)

The two occurrences of the verb 'dissolve' above were identified as metaphors which, from McCaw's standpoint, meant to emphasise the individual's ability to get rid of unwanted or unusable thoughts and habits.

Apart from its use for purposes of emphasis, McCaw found evidence in her mini-text corpus of metaphor acting as a persuasive tool to motivate individuals to take charge of their own lives. She quoted the following extract to show this. In it, readers were

encouraged to conceive of their lives as a garden and of themselves as a gardener who took responsibility for watering and fertilising their plants while plucking out weeds.

Think of your life as a garden. Unhealthy, rigid ways of thinking and corresponding behaviours like avoidance, rituals, safety strategies, perfectionism and trying too hard to please (to name but a few) are the weeds in your garden. The flowers consist of your healthy, flexible thinking. You need to continuously water and feed the flowers, and uproot the weeds to keep your garden healthy. (Willson and Branch, 2010, p. 264)

McCaw saw Willson and Branch's explicit likening of one's life to a garden not only as a lucid and visually expressive way of conveying a somewhat abstract notion to their audience, but rather as a strategic tool for exhorting them to have control over their own lives and to deliberately replace damaging thoughts with productive and beneficial ones.

This chapter has discussed some of the most salient characteristics that seem to mark out self-help books as a unique genre in its own right. It has also demonstrated the general potential of self-help metaphor to convince, motivate, and influence the reader towards a particular frame of mind or a specific course of action. This has direct implications for the present study, which examines the translation of conceptual metaphors in the sub-genre of self-help books on marriage relationships. For example, it points to the need to identify the nature and role of conceptual metaphors in this extremely popular yet unexplored type of discourse. It also highlights the importance of considering the challenges confronting the translator in handling such metaphors from English into Arabic, and the extent to which they are translatable. As will be argued in the succeeding chapters, metaphor is more than an ornament of language, it is a strategic tool for the fulfilment of various authorial goals. This raises issues concerning how these

goals are realised in Arabic translations of American self-help books on marriage relationships.

The next chapter will therefore serve as a further step to gaining a comprehensive understanding of how metaphor has evolved from a mere figure of speech residing in literary works alone to a pervasive conceptual phenomenon permeating a wide spectrum of discourse domains, including that of self-help books on marriage relationships. It will also reflect on the place and status of metaphor within the field of translation studies, concentrating mainly on two major approaches to metaphor translation: namely, the prescriptive approach and the descriptive approach. Crucially, the following chapter will outline the theoretical background within which the research questions in this study will be addressed.

# CHAPTER FOUR: METAPHOR THEORY AND TRANSLATION

Of all figures of speech, metaphor has always been a fascinating subject of study for researchers in various fields, including linguistics, politics, psychology, and translation studies. One reason for that may be its capacity to take on different roles in different contexts. For example, Charteris-Black (2005) talks about how politicians commonly use metaphors to advance their political brands, legitimise their political actions, and undermine arguments made by their political rivals. In psychology, on the other hand, metaphors have been found to serve as a transformative tool for facilitating self-change and enhancing well-being (Leary, 1990; McMullen and Conway, 1996). Such are but some of the many functions that no figure of speech other than metaphor seems to have the potential to fulfil.

Its pervasiveness in everyday language and thought is another possible reason why metaphor is especially interesting for research across a wide range of disciplines. As Reijniere *et al.* (2019, p. 302) point out, “studies investigating metaphor in discourse invariably show that metaphor is indeed a ubiquitous phenomenon in language”. The following is an excerpt from one of the self-help books on marriage relationships selected for this study to illustrate how pervasive metaphors are in the examined discourse:

A relationship is like a garden. If it is to thrive it must be watered regularly. Special care must be given, taking into account the seasons as well as any unpredictable weather. New seeds must be sown and weeds must be pulled. Similarly, to keep the magic of love alive we must understand its seasons and nurture love’s special needs. (Gray, 2003, p. 129)

This text contains several instances of metaphorical expressions that describe a husband-and-wife relationship as a garden needing lifelong care and efforts in order to ensure its survival. As will be further discussed in Chapter 6, words such as ‘thrive,’ ‘sow,’ and ‘nurture’ are usually used in relation to plant growth. Their figurative usage above serves to demonstrate the necessity of gradual change in the development of marital relationships.

Since metaphor represents the central focus of the current study, this chapter aims to introduce and discuss a number of long-standing theoretical perspectives that differ in their approaches to the nature and functions of metaphor. This involves examining the assumptions upon which they have been founded, and demonstrating how they have contributed to the study of metaphor as a whole. Special attention is also paid to contemporary theorists working on conceptual metaphor theory, such as Lakoff and Johnson, whose work is of more direct relevance to the present purposes—i.e., to identify and analyse the types of conceptual metaphors employed in self-help books on marriage relationships, determine the motivations underlying their choice, and highlight what functions they are supposed to fulfil in such books.

A second aim of the present chapter is to review the existing literature pertaining to the translation of metaphor, as this is needed to establish a general understanding of the various ways in which the issue of metaphor translation has been empirically approached. In addition, such a review can facilitate the identification of an appropriate model to implement in the later analysis of how conceptual metaphors in the American discourse of self-help books on marriage relationships are handled by their Arabic translators.

## **1. Theoretical Evolution of Metaphor**

By way of introduction to this subject, it seems useful to start with a brief contrastive account of two key, often discussed views on metaphor (e.g., Johnson, 1981; Lakoff and Turner, 1989; Rieber *et al.*, 1998; Al-Harrasi, 2001; Kövecses, 2002; Schnitzer and Pedreira, 2005; Dălălău, 2011; Buzila, 2018). The first might be termed a traditional view, for it is deeply rooted in classical rhetoric and philosophy. In this view, metaphor is regarded as a mere figure of speech used in literary texts to bring about a desired effect, yet devoid of any cognitive content. The second might instead be termed a modern view as it draws primarily from contemporary cognitive sciences and linguistics. Metaphor, in the modern view, is seen as a fundamental aspect of reality that is intrinsic to human thought as well as human language. The chief proponents of the traditional view on metaphor are Aristotle (1902), Whately (1845), and Bain (1867); the chief proponents of the modern view on metaphor are Richards (1936), Black (1962), Reddy (1979), and Lakoff and Johnson (1980). Those represent the main figures that will be expounded upon at some length in this section of the chapter.

Furthermore, unlike the traditional notion of metaphor that restricts its use to literary discourse alone, the modern notion maintains that metaphor can be found in various contexts and discourses. According to the traditional view, metaphor is an unnecessary, superfluous display of rhetorical eloquence, in which something is likened to something else in some respect, and the audience's role is to identify the semantic relations that exist between them, but to the modern view, metaphor is conceived of as an inevitable process of human thought and reasoning, and not necessarily based on similarity. A further point of contrast is that from a traditionalist perspective metaphor serves as a temporary departure from normal language usage, and is aimed at illustrating or explaining a particular concept or idea, or highlighting resemblances between two

otherwise dissimilar things or ideas; yet, from a modernist perspective metaphor is a pervasive feature that is reflected in daily language communication and thought.

After this brief look at some major distinctions between these two schools of thought on the subject of metaphor, the next sub-sections will point out and discuss some of the key approaches that have long guided research into metaphor. Of all such approaches, only that which is proposed by Lakoff and Johnson and extended by subsequent researchers focuses on conceptual metaphor and is therefore adopted for the study of conceptual metaphor in the selected corpus of American self-help texts on marriage relationships, as will be seen in Chapters 5 and 6.

### **1.1. Aristotle's approach to metaphor**

It is a well-established fact that Aristotle initiated and provided the first extended discussion of metaphor. In his *Poetics* (1902, p. 21), he defined metaphor simply as “giving the thing a name that belongs to something else”. By this definition, all metaphors involve some kind of transference of qualities from one semantic domain to another, such as the transference of the word *evening* from the domain of darkness to *old age* in Aristotle's exemplary statement ‘*Old age is the evening of life*’. Additionally, Aristotle viewed metaphor as a powerful instrument that could be exploited by politicians to persuade and by poets to please, but it also has the potential to provide freshness and liveliness to speech, aid comprehension, and help illustrate concepts in unique ways. For him, making good metaphors requires a keen sense for resemblance, which is a pure gift only a few have.

As also found in his *Poetics* (1902, pp. 19-21), Aristotle distinguished four categories of metaphor: (1) genus-to-species metaphor, (2) species-to-genus metaphor, (3) species-to-species metaphor, and (4) metaphor by analogy. While passing lightly over the first



three categories, he considered the fourth category (the analogical metaphor) to be ‘the most celebrated’ of them all, for it most readily enables the perception and representation of likenesses. Hence, he devoted the bulk of his book to describing it. As he argued, the analogical metaphor arises when there are four signifiers so related that the second is to the first as the fourth is to the third. The example given to clarify this notion was ‘*Evening is the old age of the day, and old age is the evening of life*’. In this metaphorical statement, there is a resemblance drawn between two different things, namely *old age* and *evening*, on the grounds that both are customarily thought of as constituting the final stage in a course of time.

Aristotle offered no functional distinction between simile and metaphor, but rather considered simile as a sub-species of metaphor. He made this point very clear by stating that:

The simile also is a metaphor; the difference is but slight. When the poet [Homer, E. B.] says of Achilles: He leapt on the foe as a lion, this is a simile; when he says of him ‘the lion leapt’, it is a metaphor – here, since both are courageous, he has transferred to Achilles the name of ‘lion’. Similes are useful in prose as well as in verse; but not often, since they are of the nature of poetry. They are to be employed just as metaphors are employed, since they are really the same thing except for the difference mentioned. (Aristotle, 1902, p. 3)

This excerpt shows that, while similes differ from metaphors only in form (i.e., similes contain explicit linguistic markers such as ‘*like*’ or ‘*as*’ to signal their figurative comparisons whereas metaphors do not), the two can be used interchangeably to express analogies.

## 1.2. Richards' approach to metaphor

The Aristotelian approach to metaphor remained relatively unchallenged until the publication in 1936 of Richards' book, *The Philosophy of Rhetoric*, which, according to Buzila (2018, p. 16), "revived the profound interest in the research of metaphor after almost two millennia". This makes him the first proponent of what I am calling the 'modern' view. As a literary critic, Richards begins his argument with a critique of Aristotle's conception which has dominated the study of metaphor up until the 20<sup>th</sup> century, and which, he claims, has reduced metaphor to a mere shifting or displacement of words for rhetorical and stylistic purposes. For Richards (1936, p. 94), however, metaphor is fundamentally "a borrowing between and intercourse of thoughts, a transaction between contexts". He further posits that "thought is metaphoric, and proceeds by comparison, and the metaphors of language derive therefrom" (Richards, 1936, p. 94).

Richards' contention that metaphor is not just a matter of language, but also a matter of thought presents a novel approach to understanding the concept of metaphor, one that recognises the cognitive dimension underlying the process of metaphorisation. At the heart of this approach is the notion that metaphors can create and construct resemblances rather than simply reflect already existing ones, which runs counter to the traditional thought that metaphors rest on implied similarities between otherwise dissimilar kinds of things. Another aspect of Richards' approach is his consideration of metaphor as a pervasive phenomenon commonly observed in our ordinary uses of language. Richards (1936, p. 92) writes:

That metaphor is the omnipresent principle of language can be shown by mere observation. We cannot get through three sentences of ordinary fluid discourse

without it, as you will be noticing throughout this lecture. Even in the rigid language of the settled sciences we do not eliminate or prevent it without great difficulty.

This statement serves to further distance Richards from the Aristotelian view that saw metaphor as “something special and exceptional in the use of language, a deviation from its normal mode of working” (Richards, 1936, p. 92).

As pointed out above, Richards develops a new approach to metaphor that is distinctly different from the one assumed in the traditional account. In this approach, terms such as *tenor*, *vehicle* and *ground* are introduced to demonstrate how metaphoric meanings are constructed. These terms are explained by Richards (1936, pp. 96-117) as follows: the tenor refers to the subject being metaphorically described; the vehicle is the metaphorical lexis used for description; and the ground is the perceived likeness between the tenor and the vehicle. For instance, in the metaphor ‘*Relationship is a garden*,’ which is featured in Gray’s extract at the start of this chapter, relationship is the tenor whereas garden is the vehicle. The fact that both relationship and garden require constant care and effort to be productive constitutes the ground of the metaphor.

Richards’ threefold division of metaphor into tenor, vehicle and ground has become widely discussed and often embraced by various scholars involved in the analysis of metaphor. The terminology has been adopted, for example, by Leech in his *A Linguistic Guide to English Poetry* (1969) to refer to the essential constituents that make up the poetic metaphor. It has also been applied by Soskice (1985) in her exploration of metaphor in religious language use. Soskice (1985, p. 46) indicates that “the advantage of Richards’ formulation is that it allows us to distinguish between the tenor and the vehicle of the metaphor without suggesting that the metaphor has two subjects”.

Similarly, Ricoeur (1987) has commended Richards' terminological and conceptual precision in capturing the distinctive features underlying metaphors. Despite all this, Richards' focus on individual metaphorical expressions rather than on concepts that give rise to them makes his approach incompatible with a corpus-based analysis of conceptual metaphor such as that undertaken here.

Richards has not only been lauded for his terminological ingenuity in labelling the different constituents of metaphor, but also for his significant contribution in developing a unique approach to metaphor, one which extends beyond Aristotle's restrictive view of metaphor as nothing more than a dispensable ornament of language, not to be taken seriously. Al-Harrasi (2001) describes Richards' approach as having broadened the context within which metaphor may be understood, not only as a condensed or elliptical simile with the word '*like*' or '*as*' removed, but also as a borrowing and intercourse of thoughts, that is, a transaction between contexts. As will be detailed later in this chapter, Al-Harrasi employs a conceptual approach to the study of metaphor in translation. His work has thus become uniquely suited to the present analysis of how conceptual metaphors in a corpus of contemporary self-help books on marriage relationships are translated from English into Arabic.

### **1.3. Black's approach to metaphor**

Max Black is recognised for making a number of remarkable contributions through his extensive writings on the philosophy of language in general and the philosophical theories of metaphor in particular. However, of all the works which he is known to have written, the most significant has perhaps been his seminal book, *Models and Metaphors* (1962). In this book, Black begins with identifying two views on metaphor, which he

terms: the **substitution** and **comparison** views, and which he then debunks in favour of his own **interaction** view.

### *1.3.1 The substitution view*

This view describes metaphor as involving a replacement of a literal expression with a metaphorical one, a replacement that is only useful in expressing a meaning for which there is no exact literal word or phrase available in the language to effectively replace the metaphor. “According to the substitution view of metaphor,” Black (1962, p. 32) writes, “the focus of metaphor, the word or expression having a distinctively metaphorical use within a literal frame, is used to communicate a meaning that might have been expressed literally”. Black (1962, p. 31) also claims that such a view has, for so long, been uncritically accepted as a definitive account of metaphor “by most writers, (usually literary critics or writers of books on rhetoric) who have had anything to say about metaphor”.

It is worth noting here that a very similar account of metaphor can be traced back to the 1840s, particularly in Whately’s *Elements of Rhetoric* (1845, p. 196), in which metaphor is defined as “a word substituted for another on account of the Resemblance or Analogy between their significations”. As a traditionalist, Whately (1845, p. 196) holds that metaphors constitute a departure ‘from the plain and strictly appropriate style’. Black considers Whately’s perspective on metaphor to be consistent with that held by Aristotle—both of them look to metaphor as some kind of deviation from normal usage.

The example Black uses to explain how metaphors are formulated according to the substitution view is ‘*The chairman plowed through the discussion*’. In this exemplary statement, the metaphorical element ‘*plowed*’ (the metaphor’s focus) is thought to serve as a substitute for a literal element with an equivalent meaning, and in order for one to

recognise and comprehend the intent underlying its use, they have to replace the focus of the metaphor by a literal counterpart compatible with the remainder of the sentence. The verb '*to plow*' is typically used to describe the digging up of soil or land for the purpose of planting seeds. However, in the example mentioned above, the verb is used with a meaning other than its plain and basic meaning to explain something about the chairman and his behaviour during a meeting. Black (1962, p. 30) argues that for the substitutionist this statement is taken to mean “the chairman dealt summarily with objections”. Dilworth (1979, p. 467), on the other hand, offers a somewhat literal paraphrase of the metaphor in question as follows, “the chairman’s interactions with his committee during the discussion were capable of being seen as representing his plowing through some inert material which offered little resistance”. A third possible explanation might be that the meeting was challenging (or even dull). From a translation standpoint, these differing interpretations of the metaphor appear to confirm the complexities involved in handling metaphorical language in translation, as will be further explored in Section 2 below. Black (1962, p. 27) considers that using metaphor in this way “imposes a meaning richer than usual upon the subject of the sentence” that, if expressed literally, would involve a more extended explanation or, according to the substitution view, deprive the sentence of a decorative ornament lent to it by the metaphor.

### ***1.3.2 The comparison view***

The second classical view that Black discusses draws heavily on Aristotle’s conception of metaphor as an implicit comparison based on principles of analogy. To define this view, Black (1962, p. 35) writes, “If a writer holds that a metaphor consists in the presentation of the underlying analogy or similarity, he will be taking what I shall call a comparison view of metaphor”. This implies that metaphor comprehension relies for the most part on knowledge about the shared attributes that exist between the two

elements linked by metaphor. More clearly, a similarity-based metaphor such as ‘*Richard is a lion*’ gains its currency from the knowledge that there is something in common between the two items that are involved in this metaphoric comparison, *Richard* and *lion*.

Black (1962) notes that the comparison view has been endorsed and advocated by several 19<sup>th</sup>-century philosophers, including Alexander Bain—who, in his *English Composition and Rhetoric* (1867, p. 30), defines metaphor as “a comparison implied in the language”. Bain (1867, pp. 30-31) lists three purposes that metaphors can serve: (1) to aid the understanding, (2) to deepen the impression on the feelings, and (3) to give an agreeable surprise. Like most advocates of the comparison view, Bain (1867) sees no difference between similes and metaphors; both are used to express figurative comparisons. The only essential difference lies in the fact that similes contain an explicit semantic marker such as ‘*like*’ or ‘*as*’ to explicitly signal a comparison while metaphors do not. Thus, the metaphorical statement ‘*Richard is a lion*’ is, according to the comparison view, considered to be equivalent in meaning to the statement ‘*Richard is like a lion*’. This view of metaphor “as a condensed or elliptical simile” is regarded, from Black’s perspective, as a ‘special case of a substitution view’ in its assumption that metaphorical statements can be replaced by synonymous literal equivalents (1962, p. 35). For Black, such a view is problematic due to its vagueness in delineating exactly how we are supposed to recognise the relevant similarities in each metaphorical instance, or as he (1962, p. 37) himself puts it:

The main objection against a comparison view is that it suffers from a vagueness that borders upon vacuity. We are supposed to be puzzled as to how some expression (M), used metaphorically, can function in place of some literal expression (L) that is held to be an approximate synonym; and the answer

offered is that what M stands for (in its literal use) is similar to what L stands for. But how informative is this?

Having examined both views of metaphor, Black (1962) believes that neither the view that metaphor is a mere substitution for a literal expression, nor the comparison view that metaphor is an elliptical simile resting on an implied resemblance between otherwise different kinds of things presents a sufficiently detailed account of the intricate mechanisms and processes underlying metaphor use. He introduces instead what he calls ‘an interaction view of metaphor’ as an alternative approach to describe how metaphors actually operate. As will soon become clear, several of Black’s ideas have been influenced by the work of Richards.

### ***1.3.3 The interaction view***

Black (1962) begins his exposition of the interaction view by citing Richards’ remark that “in the simplest formulation, when we use a metaphor, we have two thoughts of different things active together and supported by a single word or phrase, whose meaning is a resultant of their interaction” (Richards, 1936, p. 93). Black uses this compelling argument about metaphor as a product of an interaction between two individual thoughts as a point of departure in the formulation of his own version of the interaction view which, he claims, is “free from the main defects of substitution and comparison views” (Black, 1962, p. 38).

Like Richards, Black (1962) breaks down a metaphor into two parts. However, he does not echo Richards’ terminology of tenor and vehicle. Instead, he proposes two new terms—namely *principal subject* and *subsidiary subject*—which he describes as more appropriate to denote the two different elements involved in metaphor. Black (1962, p. 47) employs the former to refer to ‘what the statement is "really" about’ whereas the



latter (the subsidiary subject) to what the statement 'would be about if read literally'. The example he gives to illustrate this terminology is '*Man is a wolf*,' in which 'man' is identified as the principal subject and '*wolf*' as the subsidiary.

Central to Black's interaction view is the idea that metaphor functions by transferring to the principal subject 'a system of associated implications,' which typically belongs to the subsidiary subject (1962, p. 44). Such implications, Black argues, are usually comprised of 'commonplaces about the subsidiary subject' (1962, p. 44). Hence, the two subjects in the aforementioned example (*Man is a wolf*) are regarded as representing two distinct systems of associations (i.e., the man-system and the wolf-system), whose interaction with one another is said to reveal new and unexpected analogies and correlations between them. This leads us to infer that just as there are no limits set either on the number of implications that can possibly be drawn or on the multiplicity of correspondences that can plausibly be established between the two systems in question, so there are no boundaries placed on the range of admissible interpretations that a given metaphor can elicit. It can also be observed that Black's interaction view, as it stands, positions the reader as an active participant, whose role is essential, not only in discerning analogies and similarities between two semantically different concepts in a metaphorical statement, but also in making them. This goes against the traditional account, which often asserts that metaphors reflect antecedently available similarities rather than serve to construct them. Black's emphasis on the role of the reader in actively creating rather than simply retrieving of already existing affinities is expressed in the following excerpt:

Now the metaphorical sentence [Man is a wolf] will not convey its intended meaning to a reader sufficiently ignorant about wolves. What is needed so much that the reader shall know the standard dictionary meaning of "wolf"- or be able

to use what word in literal sense- as that he shall know what I will call the system of associated commonplaces. (Black, 1962, pp. 39-40)

This excerpt shows that the meaning of the metaphor depends on lexical knowledge of the two systems of concepts involved in it. This also includes knowledge of meaning extensions or shifts occurring to either of these conceptual systems. Despite its merits, Black's (1962) interactive approach does not meet the study's analytical requirements that have been specified at the outset of this chapter, and which include accounting for the systematic use of conceptual metaphor in the American sub-genre of self-help books on marriage relationships.

#### **1.4. Reddy's approach to metaphor**

Another key figure worth considering here is Michael Reddy, whose contribution to the field of metaphor theory has had a lasting impact on today's metaphor research. Lakoff (1993, p. 204), in his discussion of Reddy's philosophical perspective on metaphor, states that:

Reddy showed, for a single, very significant case, that the locus of metaphor is thought, not language, that metaphor is a major and indispensable part of our ordinary, conventional way of conceptualizing the world, and that our everyday behavior reflects our metaphorical understanding of experience. Though other theorists had noticed some of these characteristics of metaphor, Reddy was the first to demonstrate them by rigorous linguistic analysis, stating generalizations over voluminous examples.

In his most celebrated work, *The Conduit Metaphor* (1979), Reddy develops his own approach to understanding metaphor, in which he argues that language, either spoken or

written, acts as a transparent mediational instrument conveying thoughts, feelings, meanings, and ideas from one person to another. What is particularly interesting about the so-called conduit metaphor is the claim that much of what people ordinarily say or write about language is metaphorically structured. To back up this claim, Reddy (1979) offers numerous examples of commonly used expressions involving conduit metaphors such as the following: *'getting an idea across,' 'putting a thought into,' 'forcing a meaning into,' 'giving a talk to,' 'delivering a speech to,' 'transmitting information over,'* and *'communicating feelings through'*. These linguistic expressions are not meant literally. Obviously, 'ideas,' 'thoughts,' 'information,' and 'feelings' are immaterial things that have no physical presence outside people's minds. In other words, people, when speaking or writing, do not literally *'get ideas across'* or *'put thoughts into,'* nor do they *'transmit information over'* or *'communicate feelings through'*. It is in light of such examples that Reddy (1979) demonstrates how language can be thought of as a metaphorical conduit along which ideas, thoughts, feelings, and information flow.

The notion Reddy (1979) conceived of conduit metaphor seems to have been founded on four fundamental premises, all of which seek to reveal how language is, to a large extent, represented in terms of metaphors. The first is Reddy's figurative assertion that ideas, thoughts, meanings, and feelings are seen as objects. He holds that ordinary language is full of expressions indicating that people normally tend to think of mental phenomena in terms of concrete entities, as can be seen in the following cases: *'inserting thoughts into essays,' 'putting concepts down on paper,' 'capturing feelings in writing,' 'filling paragraphs with meanings,' 'putting ideas into phrases,' 'inserting themes into texts,' 'loading arguments with emotions,' 'packing ideas in articles,' 'pouring out emotions in writing,' 'grasping meaning from words,' 'moulding thoughts into words,'*

*'finding ideas in stories,' and 'forcing meanings into texts'*. As these cases suggest, there is a tendency in English to characterise ideas, thoughts, feelings, and meanings as objects capable of being formed and then transferred by means of language.

The second premise of Reddy's conduit metaphor involves the representation of words and expressions as containers into which speakers and writers alike insert their mental contents. As Reddy points out, there exist a large number of conduit metaphor expressions in everyday language to indicate that "words, or word-groupings like phrases, sentences, paragraphs, and so on" are customarily perceived as containers for ideas, thoughts, feelings, and the like (1979, p. 287). The following are some of them: *'putting thoughts into words,' 'placing ideas into phrases,' 'infusing meanings into terms,' 'inserting sentences into paragraphs,' 'finding themes in passages,' 'cramming words into sentences,' 'loading paragraphs with statements,' 'extracting emotions from words,' 'putting feelings into sentences,' 'getting information out of articles,' and 'capturing feelings in words'*. What these examples show is that "English does view words as containing or failing to contain thoughts, depending on the success or failure of the speaker's "insertion" process" (Reddy, 1979, p. 288).

Underlying the third premise of the conduit metaphor is Reddy's view that perceives communication as transferring. In this sense, communication acts as the means by which one's mental contents (e.g., thoughts, ideas, feelings, and meanings) are actualised, and thus made available for processing and interpretation by the intended recipient. The following exemplify the kind of evidence associated with this premise: *'transferring thoughts to others,' 'carrying messages to recipients,' 'transporting emotions to readers,' 'delivering speeches to the public,' 'conveying feelings to people,' 'transmitting information to viewers,' 'communicating meanings to listeners,' 'passing information along to audiences,' and 'getting messages through to people'*.

The last premise upon which the conduit metaphor is founded looks at listening and reading as extracting meaning from spoken or written symbols. Such a premise is taken from Reddy's argument that the fundamental task of the listener or reader 'must be one of extraction' (1979, p. 288). This means that the listener or reader "must find the meaning "in the words" and take it out of them, so that it gets "into his head" (Reddy, 1979, p. 288). Here are some examples to illustrate this premise: '*extracting ideas from texts,*' '*finding thoughts in sentences,*' '*obtaining knowledge from data,*' '*drawing out conclusions from written statements,*' '*taking information from messages,*' '*absorbing meanings behind words,*' '*picking out themes from books,*' '*consuming information from sources,*' '*drawing details from stories,*' and '*getting meanings out of texts*'. These metaphorical uses of language are evidence enough to affirm Reddy's claim that there is a tendency in English to regard the act of listening or reading as one of absorbing or extracting what has been transferred.

Considered together, the four premises outlined above seem to capture and explain Reddy's major argument about how metaphor shapes the way people feel, think, and talk about language itself. The multitude of examples which accompany each of these aforementioned premises can also be recognised as showing an indisputable amount of evidence to illustrate that conduit metaphor expressions are both prevalent and unavoidable in our everyday language. As Reddy (1979, p. 299) indicates, "practically speaking, if you try to avoid all obvious conduit metaphor expressions in your usage, you are nearly struck dumb when communication becomes the topic". This is corroborated by the work of Wertsch (1991, p. 72) who concludes that "the metaphors about communication in English are so heavily weighted in favor of conduit notions".

As they constitute the essence of Reddy's theoretical approach, a simplified version of these four premises has been offered by cognitive linguists George Lakoff and

Mark Johnson (1980, pp. 10-12). They comment that the conduit metaphor treats communication as a metaphorical process, wherein communicators (speakers or writers) place their ideas or feelings (objects) into words or expressions (containers), which are then transferred (along a conduit) to recipients (listeners or readers) who unpack them to extract the intended ideas or feelings. As such, communication is conceived of as taking place in only one-way transfer from an initiator to a receiver, rather than as a reciprocal (circular) interaction, in which two or more participants influence each other through exchanging their roles as senders and receivers.

The remaining part of this section will be spent on examining and discussing Lakoff and Johnson's (1980) work on conceptual metaphor, which, besides being the most recent significant contribution to the area of metaphor theory, constitutes the basic theoretical framework of the current corpus-based study. The chief attraction of this work lies in its capacity to account for cognitive patterns in metaphor usage. As such, it is a perfect fit for the intended purpose of revealing the conceptual bases that underlie the authors' frequent use of particular metaphors in the discourse of self-help books on marriage relationships. The remainder of this section will also consider how the work of Lakoff and Johnson has subsequently been applied by corpus linguists—like Charteris-Black (2004) and Philip (2012)—to explore metaphors in a discourse setting. Such a consideration is needed in order to ascertain the potential of the conceptual metaphor account of Lakoff and Johnson to be used in corpus-oriented research such as the one undertaken here. What is meant by corpus-oriented in the context of this research will be explained in Chapter 5.

### 1.5. Lakoff and Johnson's approach to metaphor

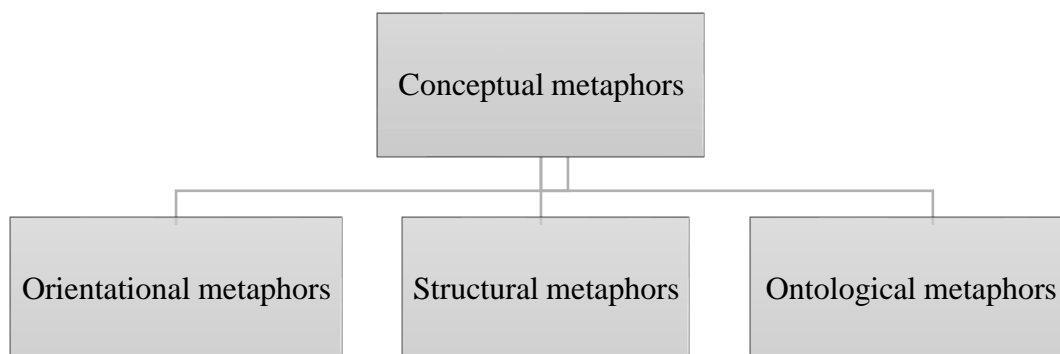
Lakoff and Johnson's approach to metaphor has been the centre of wide attention among researchers in the field of metaphor studies since its appearance in the 1980s, not only because of its unconventionality and uniqueness, but also because of its applicability and robustness. In their (1980) *Metaphors We Live By*, Lakoff and Johnson set out to undermine the deeply rooted view that describes metaphor as a deviation from the language people ordinarily use, or as a sort of artificial decoration restricted to the confines of literary works. Instead, they think of metaphor as fundamentally a pervasive cognitive phenomenon, which can be observed not only in the way people speak, but also in the way they think and act. "The essence of metaphor," in Lakoff and Johnson's view, "is understanding and experiencing one kind of thing in terms of another" (1980, p. 6). This view goes further to explain that metaphor can be seen as involving a systematic mapping between two distinct conceptual domains, whereby people can think and talk about one conceptual domain by means of another. These domains are referred to respectively as 'target domain' and 'source domain' (Lakoff and Johnson, 1980). The target domain can therefore be defined as the conceptual domain which is viewed metaphorically in terms of another, conceptually different source domain.

For instance, time and money are generally regarded as representing two separate conceptual domains, i.e., the former typically signifies a period of duration, while the latter an amount of currency. However, despite their semantic differences, Lakoff and Johnson (1980, p. 8) reveal that there is a consistent tendency among English language users to conceive of time (target domain) through aspects of money (source domain), as can be seen in the conventional metaphor TIME IS MONEY. This figurative conception of time as money is believed to provide the basis for an extraordinarily wide range of metaphorical expressions such as the following: '*wasting plenty of time*,' '*spending*

*enough time,* *'costing an hour,'* *'investing a lot of time,'* *'running out of time,'* and *'putting aside some time,'* to mention just a few (Lakoff and Johnson, 1980, pp. 8-9). The same can be said about argument and war in Lakoff and Johnson's (1980, p. 5) proposed metaphor ARGUMENT IS WAR. Here, the abstract experience of having an argument is represented in terms of the concrete experience of engaging in war. The following are some common examples of using war-related terminology to speak about arguments: *'winning an argument,'* *'gaining ground,'* *'defending a position,'* *'attacking a weak point,'* *'shooting down a claim,'* *'losing an argument,'* and *'losing ground'* (Lakoff and Johnson, 1980, p. 5).

It can be seen from the above discussion that conceptual metaphors in Lakoff and Johnson's work are written in capitals. This has become the standard practice in the literature and therefore will be adhered to when labelling conceptual metaphors identified in the self-help corpus of this study (see Chapter 5).

Lakoff and Johnson (1980) have also expounded and exemplified three different kinds of conceptual metaphors: orientational, structural, and ontological, as shown in Figure 4.1 below.



**Figure 4.1** Kinds of conceptual metaphors according to Lakoff and Johnson



### 1.5.1 *Orientational metaphors*

Lakoff and Johnson (1980, p. 15) define *orientational metaphors* as those that give concepts spatial orientations like up-down, deep-shallow, front-back, etc. “These spatial orientations,” they (1980, p. 15) further indicate, “arise from the fact that we have bodies of the sort we have and that they function as they do in our physical environment”. The example provided to illustrate this sort of conceptual metaphors is ‘HAPPY IS UP, SAD IS DOWN,’ in which the concept of happiness is associated with an upward orientation whereas sadness with a downward one (Lakoff and Johnson, 1980, p. 15). Here is a list of common metaphorical expressions that can serve as evidence of the ubiquity of orientational metaphors in language use:

#### HAPPY IS UP

- Their spirits were *boosted* by the report.
- She always tells him things to *uplift* his spirits.
- The letter has *raised* her morale.
- Doing this always gives me a *lift*.
- He *cheered up* when she came back.

#### SAD IS DOWN

- Their spirits *sank* when they read the report.
- The boy was *plunged into* despair following the death of his parents.
- He *fell into* a depression soon after quitting his job.
- Loneliness left her feeling miserable and *let down*.
- She is in a *low* mood.

(Lakoff and Johnson, 1980, p. 16)

‘HEALTH IS UP, SICKNESS IS DOWN’ is also presented as a further example of an orientational metaphor drawn from the spatial domains of UP and DOWN (Lakoff and Johnson, 1980, p. 16). This metaphor is reflected in numerous expressions such as the ones below:

#### HEALTH IS UP

- She is at the *peak* of her health.
- Her health is on the way *up*.
- He was back *on* his *feet*.
- He remains at the *top* of his health.
- I was in *tip-top* shape.

#### SICKNESS IS DOWN

- Her health has been *declining*.
- Her health is *going downhill*.
- She was *struck down* by a rare disease.
- He had *come down* with influenza.
- He *fell sick* and could not work.

(Lakoff and Johnson, 1980, p. 16)

Based on these examples, it can be noted that orientational metaphors are established in terms of the physical space in which our bodies are situated, and through which our bodies move in a particular direction. That is to say, the association of positive emotions and desirable conditions (e.g., happiness and health) with the spatial dimension of UP, and the association of negative emotions and undesirable conditions (e.g., sadness and sickness) with the spatial dimension of DOWN are not arbitrary but rather “articulated

in terms of our body's position in, and movement through, space" (Wilson and Foglia, 2011, p. 3).

### ***1.5.2 Structural metaphors***

Lakoff and Johnson (1980, p. 15) use the term 'structural metaphors' to refer to the kind of conceptual metaphors in which a highly abstract and complex concept is structured and expressed in terms of another clearly identifiable and familiar concept. 'THEORIES ARE BUILDINGS,' 'IDEAS ARE FOOD,' and 'LOVE IS A JOURNEY' are all listed as examples of such metaphors, where the very abstract concepts of theories, ideas, and love are metaphorically structured in terms of the familiar and concrete concepts (i.e., buildings, food, and journey respectively) (Lakoff and Johnson, 1980, pp. 45-47). Lakoff and Johnson (1980) find that there is substantial evidence in the language for each of these metaphors. As regards the first one, THEORIES ARE BUILDINGS, it is encountered in various everyday constructions such as the following:

#### **THEORIES ARE BUILDINGS**

- They *constructed* a new theory.
- They have *supported* their theory with solid arguments.
- This theory is *built* on a solid foundation.
- She used several examples to *buttress* her theory.
- There is ample evidence to *shore up* the theory.

(Lakoff and Johnson, 1980, p. 47)

The same phenomenon is observed with respect to the IDEAS ARE FOOD metaphor through which a wide variety of metaphorical expressions arise, as the examples below show:

## IDEAS ARE FOOD

- The idea is difficult to *digest*.
- Many people found his ideas hard to *swallow*.
- He spent time *chewing* this idea over before making a decision.
- These ideas kept *simmering* in her mind.
- Some of their ideas are *half-baked*.

(Lakoff and Johnson, 1980, p. 47)

As with the case of LOVE IS A JOURNEY, it is manifested in a large number of expressions, as shown below:

## LOVE IS A JOURNEY

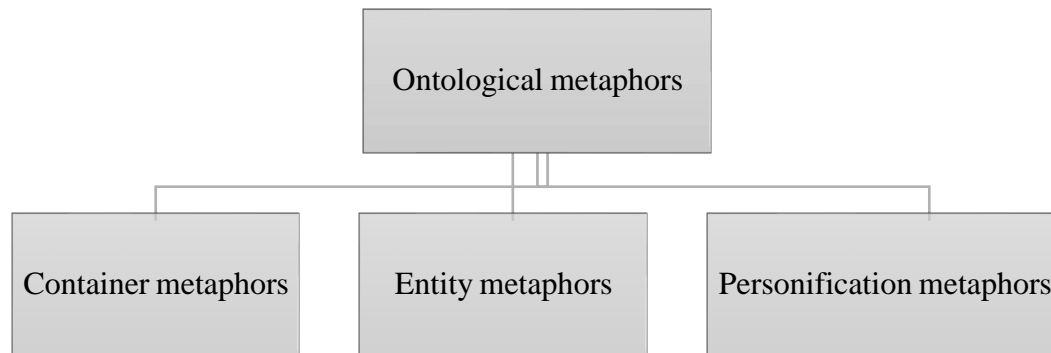
- The couple *embarked* on a love relationship.
- Their love affair has finally *come to an end*.
- This love relationship is *going nowhere*.
- After a bout of love, they decided to *go their separate ways*.
- The love relationship has *reached a dead end*.

(Lakoff and Johnson, 1980, pp. 45-46)

### ***1.5.3 Ontological metaphors***

Lakoff and Johnson (1980, p. 26) define ontological metaphors as conceptual metaphors that give non-physical entities concrete forms. That is to say, such metaphors make it possible for language users to conceptualise abstract notions and intangible entities using material objects and physical entities. They identify ontological metaphors as “among the most basic devices we have for comprehending our experience” (Lakoff and Johnson, 1980, p. 219).

Lakoff and Johnson (1980) point to three different sub-types of ontological metaphors: container, entity, and personification, as shown in Figure 4.2 below.



**Figure 4.2** Sub-types of ontological metaphors according to Lakoff and Johnson

**a) Container metaphor**

In a container metaphor, an abstract concept is represented as having an ‘inside’ and an ‘outside,’ thereby capable of holding something else (Lakoff and Johnson, 1980, p. 30). The conceptual representation of states as containers is mentioned as one example of how container metaphors are formed, which is instantiated in linguistic expressions like the ones listed below:

**STATES ARE CONTAINERS**

- They *fell in* love with each other.
- He found himself *engulfed in* despair.
- He could not *get out of* trouble.
- The couple soon *fell into* depression.
- The manager needed advice to *emerge from* this crisis.

(Lakoff and Johnson, 1980, p. 33)

Many of the expressions mentioned above are so embedded in everyday language that they are often not regarded as metaphors. Yu (2013, p. 1468) argues that the reason that most language users do not recognise them as metaphors is “because the mapping of CONTAINER experience has become one of their inner unconscious mechanisms of thinking”. Along similar lines, Chorost (2014, p. 2) says that “the container metaphor is so ubiquitous that it wasn’t even recognized as a metaphor until Lakoff and Johnson pointed it out”.

In addition to the states as containers metaphor, Lakoff and Johnson (1980, p. 31) indicate that there is a pervasive disposition in contemporary English to conceive of activities in terms of containers within which actions are performed, or out of which sensations are accomplished. This is evident in expressions such as the following:

#### ACTIVITIES ARE CONTAINERS

- I *get* immense pleasure *out of* completing homework assignments.
- Students should *expend* a lot of effort *in* studying for an exam.
- He *gets* a thrill *out of* running in the sand.
- She has no interest in *getting into* teaching.
- They *put* so much energy *into* learning how to speak English.

(Lakoff and Johnson, 1980, p. 32)

#### **b) Entity metaphor**

In an entity metaphor, an abstract concept is depicted as a tangible, physical entity (Lakoff and Johnson, 1980, p. 26). This is different from the container metaphor described earlier, where the dichotomy of *in* and *out* is of primary significance. Lakoff

and Johnson (1980, p. 26) explain further this sub-type of ontological metaphors by stating that:

Our experience of physical objects and substances provides a further basis for understanding—one that goes beyond mere orientation. Understanding our experiences in terms of objects and substances allows us to pick out parts of our experience and treat them as discrete entities or substances of a uniform kind. Once we can identify our experiences as entities or substances, we can refer to them, categorize them, group them, and quantify them—and, by this means, reason about them.

Lakoff and Johnson cite as an example the metaphorical depiction of the mind as a multi-purpose machine, “having an on-off state, a level of efficiency, a productive capacity, an internal mechanism, a source of energy, and an operating condition” (1980, p. 29). This conceptualisation is found to underlie a great number of linguistic expressions such as those mentioned below:

#### THE MIND IS A MACHINE

- The man’s mind was not *operating*.
- It was a shock that caused his mind to *break down*.
- This might help their minds *function* better.
- I am waiting for my mind to *cool off* so I can think more clearly.
- After feeling bored with the news, I *turned off* my mind.

(Lakoff and Johnson, 1980, p. 28)

Ontological metaphors like these, say Lakoff and Johnson (1980, p. 29), “are so natural and so pervasive in our thought that they are usually taken as self-evident, direct

descriptions of mental phenomena”. They (1980, p. 29) further note that “the fact that they are metaphorical never occurs to most of us”.

**c) Personification metaphor**

Lakoff and Johnson (1980, p. 34) regard personifications as ‘perhaps the most obvious ontological metaphors,’ in which a non-human thing or quality is represented in human form. According to them, they are popular, not only in literature, but in everyday discourse as well. This is simply because they enable language users “to comprehend a wide variety of experiences with non-human entities in terms of human motivations, characteristics, and activities” (Lakoff and Johnson, 1980, p. 34). In fact, English is replete with instances of personifications; the following are but a few examples of them:

- Rising inflation is *eating up* a lot of funds.
- These facts *explain* why women are against wars.
- The annual crime statistics *reveal* some worrying trends.
- The recent demonstrations have *intimidated* political leaders.
- Like other religions, Islam *prohibits* adultery and *punishes* adulterers.

(Lakoff and Johnson, 1980, p. 34)

Thus, as it can be seen from the sentences above, the non-human entities (i.e., inflation, facts, statistics, etc.) are personified as humans, capable of eating, explaining, revealing, and so forth. Using personifications in this manner permits us, according to Lakoff and Johnson (1980, p. 35), “to make sense of phenomena in the world in human terms—terms that we can understand on the basis of our own motivations, goals, actions, and characteristics”.



As was explained in Chapter 1, this study draws its theoretical framework from Lakoff and Johnson's work on conceptual metaphor, which represents the most recent notable development in the field of metaphor theory. The application of Lakoff and Johnson's theory of conceptual metaphor stems from the empirical need to identify and examine the actual issues associated with handling conceptual metaphors in Arabic translations of English self-help texts on marriage relationships.

Despite its many merits, a conspicuous shortcoming of Lakoff and Johnson's metaphor theory is that it offers no guidance on how to find instances of conceptual metaphors in a corpus context. Several attempts have recently been made to address this empirical limitation in the two scholars' work on conceptual metaphor. Next is a review of some of these attempts, highlighting in particular those with a greater potential for implementation in the current research.

#### ***1.5.4 Corpus-based applications of Lakoff and Johnson's approach***

It seems that since its introduction in 1980, Lakoff and Johnson's approach has been extensively deployed as a basis for studying metaphor in different kinds of discourse: psychotherapy (Letsch, 1997), politics (Charteris-Black, 2004, 2005; Philip, 2012), counselling (Chapman, 2009), news reports (Vuorinen, 2017), and poetry (Rasse, 2022). Its application here to the discourse of self-help literature on marriage relationships proves a useful theoretical framework for investigating the conceptual systems that underlie metaphor use in texts in this discourse written in English.

What follows is an illustration of how such an approach has guided corpus-based research into metaphor in recent years. More specifically, it concentrates on the two studies conducted by Charteris-Black (2004) and Philip (2012), which are found to be very helpful for the present study, particularly as regards the identification of

metaphorical instances in the compiled self-help corpus, as will be shown in the next chapter.

Charteris-Black's (2004) study is concerned with identifying and analysing conceptual metaphors in political discourse. It is situated within the theoretical framework founded by Lakoff and Johnson (1980), which views metaphor as "a cognitive tool that allows people to think and talk about one thing in terms of another" (Reijnierse, 2017, p. 3). The method Charteris-Black employs in his study is largely manual. It aims first to identify cases of potential metaphors. This is done manually by carrying out a detailed analysis of a sample of texts chosen from across the entire corpus under study. Following their identification, each of such cases of candidate metaphors is further scrutinised to verify whether or not it is used in a metaphorical sense. The criteria applied for this purpose are "the presence of incongruity or semantic tension – either at linguistic, pragmatic or cognitive levels – resulting from a shift in domain use – even if this shift occurred sometime before and has since become conventionalised" (Charteris-Black, 2004, p. 35). Only those that meet such criteria are counted as metaphors and thus considered for further analysis. A common example to illustrate this point is using the verb 'build' in an abstract context to refer to immaterial entities like *relationships* as in the following:

- (1) Solid relationships are *built* on sacrifice and caring, not power and control.  
(McGraw, 2000, p. 90)

In this example, there is semantic tension occurring between the verb's basic meaning (to construct a physical structure) and its contextual usage with the abstract concept of relationships. It is due to this tension that the verb above is classified as a metaphor.

Another example involves referring to an inanimate entity such as *love*, using verbs—e.g., ‘kill’—that belong to the semantic domain of animate beings as in the following:

- (2) Her love for him had been *killed* through the years by his constant criticism and condemnation. (Chapman, 1992, p. 222)

The verb ‘kill’ denotes an action of concrete nature being committed. Its presence in an abstract context creates a degree of semantic tension that justifies its classification as a metaphor. Once potential cases of metaphor are confirmed through detailed contextual analysis, they are then quantified to establish the frequency of their occurrence throughout the whole corpus. The aim is to determine the metaphor types that are most strongly related to the discourse under study. Finally, qualitative analysis is required to reveal the conceptual bases underlying commonly occurring types of metaphors. This is done following Lakoff and Johnson’s format of ‘TARGET DOMAIN IS SOURCE DOMAIN,’ which is also a format that will be adopted in the present study. For more on Charteris-Black’s method of metaphor identification, see Chapter 5, section 5.1.

In Chapter 5, it is argued that the source domains of conceptual metaphors can be categorised according to their definability as belonging to one of three types: *context-defined* (when they are available in the context), *predefined* (when they have previously been identified in relevant literature), and *undefined* (when they are neither recognised from the context nor disclosed by previous researchers in the field of cognitive linguistics).

The second study to be explored here is that by Philip (2012), which shares a number of similarities with the aforementioned study by Charteris-Black (2004)—including the focus on metaphor use in political context and the adoption of Lakoff and Johnson’s work on conceptual metaphor as its theoretical basis. Despite these commonalities,

however, Philip's study takes a very different method for locating metaphorically used words and expressions in her corpus data, one that relies heavily on automated procedures. It starts with the creation of a frequency list of all words appearing in the corpus. This is carried out automatically by means of the corpus analysis software WordSmith Tools (for more information on this piece of software, see Scott (2010)).

The next step is to use the Key Word function available in the software to generate a keyword list for the corpus. This is again a straightforward procedure that involves comparing the relative frequency of words in the domain-specific corpus with that of a larger, more general reference corpus. As Philip (2012, p. 94) demonstrates, "words are considered key if their occurrence in the researcher's corpus is significantly more frequent than their frequency in the reference corpus". Accordingly, words with comparatively high frequency of occurrence are expected to appear at the top of the generated list. Among them, there are those which are of no significant value for the analysis of metaphors. Determiners (e.g., *the, a, an, some*), pronouns (e.g., *he, it, you, we*), and prepositions (e.g., *of, in, for, with*) are all examples of such words which should be filtered out manually to leave only content vocabulary—words used for expressing thematic, rather than grammatical, information such as nouns, verbs, and adjectives.

After the generation of the keyword list, Philip's method then proceeds by deciding on a definitive cut-off point, below which all keywords are excluded from subsequent consideration. The remaining set of keywords is then sorted into groups on the basis of their semantic relation. Such groups of semantically related lexis are treated as potential target domains for conceptual metaphors that should be kept for later combination with their source domains.

The following procedure in Philip's method concerns the identification of source domains from which metaphors in the examined discourse are derived. Here, the focus shifts to low-frequency content words (LFCWs) as they are assumed to represent promising indicators for spotting metaphor candidates. For each LFCW, a comprehensive list of occurrences is first compiled and then scanned for evidence of metaphor use. Distinctions between metaphoric and literal occurrences are made based on whether there is any incongruity or semantic tension between a word's conventional sense and its contextual meaning that warrants classifying it as a metaphor. Confirmed cases of metaphor are subsequently placed into different lexical sets depending on the semantic domain from which they are sourced. The resulting sets established in this way can serve as source domains of metaphor in the corpus. This leads to the final step in Philip's method which is to infer conceptual metaphors that account for these sets of related metaphors. For more on Philip's method of metaphor identification, see Chapter 5, section 5.2.

The next chapter will consider the possibility of integrating the two corpus-based methods of metaphor identification outlined above into one mixed approach to fit the needs and interests of this particular study. The final section of this chapter will review the existing literature on the translation of metaphor. Since metaphor translation is a key focus of this study, the following is an attempt to present an insightful overview of how metaphor has become a pivotal issue for scholarly research within the field of translation studies. It also seeks to survey the procedural schemes that have so far been devised for exploring metaphorical language in translation.

## 2. Models of Metaphor Translation

The study of metaphor translation started more than half a century ago with the work of the German scholar Rolf Klopfer, published in 1967, according to both Al-Harrasi (2001) and Shuttleworth (2017). In this work, Klopfer (1967) downplays the seriousness of the problems introduced by metaphor in translation. He builds his argument on the assumption that metaphor is a universal phenomenon that is shared across all languages and cultures, and, as such, it should pose no extraordinary challenges for translators. Klopfer's sweeping attempt to de-emphasise the problematicity inherent in translating metaphor between people of different languages and cultures has been refuted on the basis of theoretical reasoning and empirical evidence, as will soon become apparent.

Since then, the translation of metaphor has become a subject of growing research interest in Translation Studies. Such an interest has in turn given rise to two distinct models of metaphor translation, namely: the **prescriptive** model and the **descriptive** model. While the former is centred on prescribing how metaphors ought to be rendered in translation, the latter seeks to delineate the kinds of procedures already followed in translating them. Given the exploratory nature of the research questions addressed in this study, the analysis of conceptual metaphors in the collected Arabic-translated texts will be approached using the descriptive model for metaphor translation, as envisaged by Al-Harrasi (2001).

### 2.1. The prescriptive model

From the prescriptive point of view, metaphors are perceived as representing a significant problem for translators. Newmark (1988, p. 104) states that "whilst the central problem of translation is the overall choice of a translation method for a text, the

most important particular problem is the translation of metaphor". Likewise, Dickins *et al.* (2002, p. 194) argue that "metaphor can give rise to difficulties in translation between any two languages, but where the languages concerned are as relatively different culturally and linguistically as English and Arabic, the difficulties are sometimes quite pronounced". These two statements contradict Kloepfer's above-mentioned claim that metaphors are invariably easy to handle in translation.

Dagut was among the first to write in English on the subject of metaphor translation. As early as 1976, he published an article entitled 'Can Metaphor be Translated?' where he explored the factors influencing the degree to which metaphors can or cannot be retained in translation. According to him, cultural and linguistic factors both play a deterministic role in ensuring the successful transfer of metaphorical material from one language to another. This view is clearly expressed below:

what determines the translatability of a [source-language] metaphor is not its "boldness" or "originality", but rather the extent to which the cultural experience and semantic associations on which it draws are shared by speakers of the particular [target language]. (Dagut, 1976, p. 28)

Thus, Dagut regards the possibility of preserving metaphors in translation to be contingent upon the existence of cultural and semantic equivalents in the receptor language. The examples he (1976, pp. 28-31) gives to further illustrate his view are of Hebrew metaphors translated into English. They show how the translator's performance is hampered by the complexities of handling metaphors between languages of different origin.

Larson (1984, pp. 276 - 277) presents a more recent account of why metaphors are hard to translate. In this account, she identifies four specific reasons. The first relates to

metaphorical images being unfamiliar in the target culture. For instance, English metaphors based on snow may sound incomprehensible in several parts of the world where such an image does not exist. Sometimes, the topic of the metaphor is implied rather than made explicit. The metaphorical sentence '*The tide turned against the government*' is given as an example to illustrate this case where the topic *public opinion* is not explicitly articulated. The term 'topic' here refers to the person or thing to which a metaphor is applied, as contrasted with the term 'vehicle,' which refers to the language through which a metaphor is expressed. In the metaphorical sentence '*The marriage has become a battlefield,*' for instance, the topic is marriage while the vehicle is battlefield. Broadly speaking, the relation between the topic and the vehicle terms corresponds to that between the target and source domains in conceptual metaphor theory. For purposes of consistency, the present study will stick to Lakoff and Johnson's (1980) terminology of 'target' and 'source' domains when discussing the translational treatment of conceptual metaphor in the Arabic texts.

A third difficulty in translating metaphors is due to a point of similarity not being clearly identified, as in '*John is an ox*' where the point of similarity is left unstated. This kind of implied comparison can be understood differently in different cultures, i.e., in one culture, the ox metaphor is used to represent a person's strength whereas in another culture it is used to talk about a person's lack of intelligence. The last of these reasons pertains to images that commonly occur as metaphors in some cultures but not in others. For example, extreme weather conditions like heat and storms are frequently used images in English to metaphorically describe an argument or debate. This case could cause a serious problem for translators in other languages where such images rarely appear in metaphorical senses. All of these reasons can indeed count as evidence against Kloepfer's sweeping assertion (noted at the outset of this section) about the universality



of metaphor and the easiness of translating it from one language into another. This theme will be further explored in relation to the translation of conceptual metaphor in Chapter 7.

Given these difficulties, various strategies have been offered within the prescriptive model of metaphor translation in order to properly translate metaphors. An early contribution in this regard is made by Newmark (1980; 1988), who prescribes an elaborate list of strategies for tackling metaphor-related translation problems. Before considering that, however, Newmark's typology of metaphors (1988 pp. 106-112) needs to be accounted for. Such a typology distinguishes six types of metaphors: *dead*, *cliché*, *stock* (or *standard*), *adapted*, *recent*, and *original*. This six-fold classification is not drawn from descriptions typically used in studies on metaphor but is rather the result of hypothetical reasoning.

- **Dead metaphors:** refer to figurative expressions that have lost their metaphoric associations through overuse (e.g., *foot of the bed*, *arm of a chair*, etc.).
- **Cliché metaphors:** refer to figurative expressions that have temporarily outlived their usefulness (e.g., *breakthrough*, *set trends*, etc.).
- **Stock metaphors:** refer to figurative expressions that have been approved as efficient and concise means of description by language users (e.g., *oil the wheels*, *keep the pot boiling*, etc.).
- **Adapted metaphors:** refer to figurative expressions that have been adapted from existing (stock) metaphors by a speaker or writer for application in a new context (e.g., *The ball is a little in their court*).
- **Recent metaphors:** refer to figurative expressions that have recently made their entry into mainstream language and become popular among language users, e.g.,

*pissed* (to mean drunk), *womaniser* (to mean a woman chaser), and *greenback* (to mean a U.S. dollar bill).

- **Original metaphors:** refer to figurative expressions that have been created to serve purposes such as enhancing the discourse or highlighting a particular point (e.g., *Love is the emblem of eternity*).

(Newmark, 1988 pp. 106-112)

Newmark's (1980, pp. 304-311) strategies for translating metaphors are ranked according to priority as follows:

- i. Reproducing in the target language the exact image in the source language.
- ii. Substituting the source-language image with a standard target-language image.
- iii. Converting the source-language metaphor to a target-language simile.
- iv. Converting the source-language metaphor to a target-language simile plus sense.
- v. Reducing the source-language metaphor to sense.
- vi. Using the source-language metaphor together with its sense.
- vii. Omitting the source-language metaphor along with its sense.

(Newmark, 1980, pp. 304-311)

The list of strategies illustrated above is fairly comprehensive. It covers a broad range of possible avenues available for use in metaphor translation. It also provides practical suggestions as to how metaphors in translation should be investigated from a prescriptive point of view.

Another contribution worth considering here is that of Dickins *et al.* (2002). Dickins *et al.*'s approach to metaphor translation is prescriptive and source-oriented. For them, Newmark's six types of metaphor fall under two major classes: *lexicalised* and *non-*

*lexicalised* (Dickins *et al.*, 2002, p. 195). The lexicalised class incorporates Newmark's dead, stock, and recent metaphors whereas the non-lexicalised class incorporates Newmark's adapted and original metaphors. Such terms, which Dickins *et al.* use to label and describe different types of metaphor are not the sort of terminology commonly encountered in the vast literature on metaphor; yet they seem to reflect a scholarly effort to replace Newmark's ponderous typology discussed earlier.

- **Lexicalised metaphors:** refer to figurative expressions that have fixed meanings in a particular language such as using the word *rat* to mean a person who abandons their friends or associates in time of trouble.
- **Non-lexicalised metaphors:** refer to figurative expressions that have different meanings in different contexts such as using the word *tree*—in 'A man is a tree'—to describe the state of one's character or the changes in one's physical appearance.

(Dickins *et al.*, 2002, p. 195)

There is a set of translation strategies recommended for handling metaphors in Dickins *et al.*'s prescriptive approach (2002, pp. 2001-203), which can be listed as follows:

- i. Retaining in the target text the same metaphor found in the source text.
- ii. Transferring into the target text a different metaphor from that of the source text.
- iii. Converting the metaphor in the source text to a target-language simile.
- iv. Reducing the metaphor in the source text to grounds in the target text.
- v. Replacing the metaphor in the source text with other features in the target text.

(Dickins *et al.*, 2002, pp. 2001-203)

The two approaches described above share a number of similarities—such as that both provide classifications and both offer strategies—which are typical of most prescriptive work on the translation of metaphor. As may be recalled from the introduction to this thesis, the main concern of the prescriptive model is to come up with possible solutions to resolve metaphor-related translational problems. Such solutions are not identified through empirical investigation of actual translated texts, but rather seem to have been derived from intuitive judgments, which may explain why they are not tied to a specific text type or language pair. What is even more conspicuous is the fact that these prescriptive formulae are not grounded in any of the extensive writings on the subject of metaphor theory. Such imperfections are hardly conducive to a factual account of metaphor translatability.

Since this study is concerned with the analysis of metaphor in a corpus of translations already in existence, a descriptive rather than a prescriptive approach is needed. There are several potential benefits to be gained from adopting a descriptive approach to the analysis of metaphor translation. For example, it will permit insight into how metaphor actually operates in a translational context, and what kinds of factors determine the extent to which it is translatable. Besides, it will facilitate the detection of any regularity (or lack thereof) in the translational treatment of metaphor in the target texts.

## **2.2. The descriptive model**

Within the descriptive model, the translation of metaphors is also viewed as being problematic. However, in contrast to the prescriptive model, the emphasis here is on how translators handle metaphors, not how they should ideally handle them. There exist several scholars in the field who have subscribed to the descriptive model in their work on metaphor translation. Prominent among them are Broeck (1981) and Toury (1995).

Both scholars have worked towards forming a better approach to studying metaphors in translational contexts. Broeck (1981, pp. 74-75) begins his discussion by identifying three types of metaphors: *lexicalised*, *traditional*, and *private*.

**a) Lexicalised metaphors**

Broeck (1981, p. 74) describes these as institutionalised metaphors “that have gradually lost their uniqueness and have become part of the established semantic stock (or 'lexicon') of the language”. They comprise what Broeck terms ‘formators’ (e.g., *in the face of*, *beforehand*, *everybody*, *already*, etc.), single lexical items (e.g., *to harbour* evil thoughts, *hard* cash, a *hard-boiled* character, etc.), and idioms (e.g., *have a lark*, *lay heads together*, *lay a finger on*, etc.).

**b) Traditional metaphors**

These refer to conventional metaphors “that are common to a literary school or generation” (Broeck, 1981, p. 75). Examples of them include *mere-hengest* [sea-steed] (as a metaphor for 'ship'), *heofon-candle* [the candle of heaven] (as a metaphor for 'sun,' 'moon,' and 'star') or *heofon-ward* [the warden of heaven] (as a metaphor for 'God') in Old English poetry.

**c) Private metaphors**

These are innovative metaphors that are created by individual poets. As Broeck points out, however, the distinction between such metaphors and the traditional ones is not always clear-cut. This is attributed to the presence of several overlap cases which blur the boundaries between them. He (1981, p. 81) cites, as an example here, Milton’s poetic line ‘*to live a life half-dead, a living death*’.

One page later, Broeck suggests another classification, where metaphors are placed based on their textual function into two broad categories: *creative* and *decorative*; those belonging to the creative category are characterised as involving “a deep necessary bond between the tenor and the vehicle” such as ‘*time’s winged chariot hurrying near*’ in Marvell’s *To His Coy Mistress* (1969, line 22) whereas those belonging to the decorative category are explained as lacking functional significance, and hence “can readily be replaced by other expressions, metaphorical or not, having a similar effect on the reader or hearer” (Broeck, 1981, p. 76). Examples of decorative metaphors can be seen in the following quotation by Dagut (1976, p. 25) from the February 10, 1975 issue of TIME magazine:

The Conservative party has a *bullyboy* too, only she’s a lady. She is Margaret Thatcher, 49, who this week *shucks off her gloves and barrels into battle* against none other than her own party leader, Edward Heath...

Broeck (1981, p. 77) outlines three modes that translators commonly employ to treat metaphors in their source discourse as follows:

- i. Translation '*sensu stricto*'. This refers to the translational act of keeping both the tenor and vehicle of the source-language metaphor in the target-language text.
- ii. Substitution. This involves replacing the vehicle of the source-language metaphor by a different target-language vehicle with more or less the same tenor.
- iii. Paraphrase. Here the source-language metaphor is translated into a non-metaphorical (literal) expression in the target language.

(Broeck, 1981, p. 77)

Toury has also aligned himself with the descriptive branch of metaphor translation studies. In his (1995) work, 'Descriptive Translation Studies and Beyond,' he makes the case for a target-oriented approach towards researching the difficulties presented by metaphor in translation, and the actual practices resorted to in order to overcome them. According to him, all previous studies (including the one by Broeck) have approached the issue of metaphor in translation from the perspective of the source text and, in so doing, tentative solutions in the form of recommendations have been provided for future translation behaviour. Such recommendations, he states, can be boiled down to one of the following:

- i. Metaphor into 'same' metaphor
- ii. Metaphor into 'different' metaphor
- iii. Metaphor into non-metaphor.

(Toury, 1995, p. 108)

Toury considers the exclusion of 'complete omission' as a fourth possibility for translating metaphors to be reflective of an a priori, prescriptive attitude rather than justifiable by empirical data. He goes on to suggest two additional options for treating metaphors in translation which, he argues, can only be accessed if a target-oriented stance is fully adopted. They are:

- iv. Non-metaphor into metaphor,
- v. 0 into metaphor (i.e., addition, pure and simple, with no linguistic motivation in the source text).

(Toury, 1995, p. 109)

What characterises the previous two examples in the ‘descriptive’ section is that, like the prescriptive ones above, they do not draw upon any metaphor theory. Al-Harrasi’s (2001) descriptive approach can thus be viewed as representing an early attempt to integrate a theoretical framework into the study of metaphorical language in translation. This approach differs from its predecessors in crucial respects, including that it not only accounts for the translation of the linguistic forms of metaphors (as is the case in the previous examples), but also of the metaphorical concepts underpinning them. Moreover, it draws its empirical data from an authentic corpus of translated texts, unlike the others discussed in this section which rely on isolated examples as the basis for their own descriptions of translational behaviours and decisions. Such a feature is considered advantageous for the purpose of researching metaphor translation within specific discourse contexts since it can provide a much more objective account of the actual challenges confronting the translator in handling metaphor in translation. Given the current focus on conceptual metaphor in a corpus of translated works, Al-Harrasi’s model is the closest and most relevant of all others to this study. It will therefore form the foundation for the analysis of conceptual metaphor in the compiled Arabic translations of American self-help books on marriage relationships, as will be illustrated in Chapter 7.

Extending the conceptual metaphor theory of Lakoff and Johnson to the domain of translation studies, Al-Harrasi (2001) sets out to demonstrate the ways in which linguistic metaphors and their underlying conceptual metaphors are dealt with in the translations of Arabic presidential speeches into English. In so doing, he draws a distinction between three types of source domains for metaphor: *physical*, *human-life*, and *intertextual* (2001, p. 2). Each of these types is claimed to impose certain demands on its translators.



Al-Harrasi (2001, p. 114) explains that there are metaphors whose source domains have a physical existence within the world such as motion, container, building, etc. The following is provided to illustrate metaphors linked to this type of source domain:

There is a *road* of life we have to *follow* to *reach* our goals. (Al-Harrasi, 2001, p. 114)

This example contains the figurative uses of ‘road,’ ‘follow,’ and ‘reach,’ all of which are mapped from the physical source domain of motion to conceptualise life as moving along a path towards a destination, thus resulting in a conceptual metaphor: LIFE IS MOTION (Al-Harrasi, 2001, p. 114).

Metaphors belonging to the human-life source domains, by contrast, do not involve mappings from the physical world, but rather aspects of human life—including “ideas about human psychology, social activities and ways of living, and values that societies have developed to control how an individual should deal with other individuals within the same community” (Al-Harrasi, 2001, p. 178). Evidence for metaphors with such source domains can be seen in the example that follows, where the government of an enemy country is represented as being psychologically unbalanced, thus making a case for a conceptual metaphor: COUNTRY IS A PERSON (Al-Harrasi, 2001, p. 179).

We only get angry when any imperialist state tries to impose its position on us by force as *an expression of the complex* of their lack of respect for the Third World countries and people. (Al-Harrasi, 2001, p. 180)

The last type of metaphor source domain is that of intertextual domains. According to Al-Harrasi (2001, p. 223), metaphors relating to the intertextual domains are common in political discourse, where they serve as tools for invoking past experiences of cultural

and religious significance. GULF CRISIS IS A JIHAD WAR is given as an example of a conceptual metaphor that draws on an intertextual domain (Al-Harrasi, 2001, p. 227). Such a metaphor is found to underlie political uses of language like the one below.

The deed of Zionism and American imperialism of blockading Iraq economically *reminds me of the kuffar's (unbelievers') blockade of the Muslims in the area of Ban' Talib (the uncle of Prophet Muhammed) in the dawn of Islam* when they prevented selling to and buying from the Muslims, and they blundered their possessions; how similar is this night to last night (an idiom meaning the present is very similar to the past). (Al-Harrasi, 2001, p. 230)

Here, the UN sanctions imposed on Iraq following its 1990 invasion of Kuwait are likened to the siege enforced by the Meccans on the prophet Muhammed and his companions in early Islam. Besides his typology, Al-Harrasi (2001, pp. 277-290) identifies a set of procedures used by translators to handle instances of conceptual metaphors in his analysed corpus, which he describes as follows:

- i. Instantiating the Same Conceptual Metaphor
  1. Same Image Schematic Representation
  2. Concretising an Image Schematic Metaphor
  3. Instantiating in the Target Text only a Functional Aspect of the Image Schema
  4. Same Image Schema and Rich Image Domains
  5. Same Rich Image Metaphor but Alerting the Reader to the Mapping
  6. Using a Different Rich Image that Realises the Same Image Schema Realised by the Rich Image in the Source Text
  7. From the Rich Image Metaphor to Image Schematic Representation

8. Same Mapping but a Different Perspective
  - ii. Adding a New Instantiation in the Target Text
  - iii. Using a Different Conceptual Metaphor
  - iv. Deletion of the Expression of the Metaphor
  - v. Deletion of the Entire Conceptual Metaphor

(Al-Harrasi, 2001, pp. 277-290)

Chapter 7 will look in detail at this set of procedures and the value it might have for the study of metaphor translation in the current context. Before doing so, however, the next chapter will introduce the corpus-based methodology developed in this study for identification of conceptual metaphors that characterise the American sub-genre of self-help books on marriage relationships.

### **3. Conclusion**

It is based on this overview that a number of key decisions have been made here as regards how to conduct this type of corpus-based analysis of conceptual metaphor. One such decision concerns the theoretical framework that will be used in this study for qualitative analysis of the compiled corpus data. Given the study's focus on conceptual metaphors underpinning patterns of linguistic metaphors, Lakoff and Johnson's (1980) theory of conceptual metaphor will serve as the theoretical basis for such analysis.

Another decision taken here involves the use of an integrated method for identifying the kinds of conceptual metaphors that are frequently employed within the discourse of self-help books on marriage relationships. As will be explained in the following chapter, this method suggested here is a combination of two pre-existing methods for metaphor identification: Charteris-Black's (2004) method and Philip's (2012) method.

It has also been decided that the translation component of this study will be looked at using a descriptive approach. Such an approach is well suited to addressing the research objectives of the present work, which have been laid out in the introduction to this thesis. These include delineating the systematic patterns of behaviour that characterise Arabic translations of conceptual metaphors found in American self-help books on marriage relationships. Another objective of the thesis is to develop a comprehensive framework for investigating the subject of conceptual metaphor in translation, one that takes into account not only the procedures that translators tend to use in handling metaphor, but also the constraints that dictate these uses. The achievement of such objectives will have both theoretical and methodological implications for the study of metaphor in translation. It will contribute to the advancement of theoretical knowledge by offering novel insights into the issues that conceptual metaphors present to translators of self-help books on marriage relationships from English into Arabic. It will also provide a detailed account as to how the translation of conceptual metaphor can be researched from a descriptive standpoint.

# CHAPTER FIVE: CORPUS-BASED METHODOLOGY

## 1. Introduction

Charteris-Black (2004, p. 31) defines the term *corpus* as “any large collection of texts that arise from natural language use”. This is a broad definition that encompasses many different kinds of texts, including domain-specific and multi-genre, written and spoken, contemporary and ancient, monolingual and parallel, etc. As will be seen in the following section, the corpus compiled for this study is comprised of contemporary published American self-help books on marriage relationships and their translations in Arabic. This type of corpus is often referred to as a ‘parallel corpus’ since it includes two sets of parallel texts: English source texts and their corresponding Arabic target versions (Zanettin, 2012; Károly, 2022).

There are advantages associated with the use of a parallel corpus in the study of conceptual metaphor in translation. For example, it allows for more objective insight into the issues posed by conceptual metaphor in translation. Relatedly, it enables access to the source-text contexts of metaphorical usage, which is necessary for revealing the authorial intent behind such usage, and whether this intent has been maintained in the corresponding target text. In the case of this study, 11 American self-help books on marriage relationships have been chosen to serve as the English source texts, and the Arabic translations of these books will thus serve as the target texts. Together, they form the English-Arabic parallel corpus investigated here (see Section 2 below).

This chapter aims to lay the foundation for the empirical framework that will be utilised in this study to determine the kinds of conceptual metaphors that particularly

characterise the American discourse of self-help books on marriage relationships. Before that can be done, it seems appropriate to first present the parallel corpus of source and target texts selected for the study, and then describe the steps observed in its compilation and construction. This is to be followed by an explanation of the criteria that have been considered in the choice of a suitable reference corpus to be used for comparison purposes with the study's corpus. The introduction to Section 5 highlights the complexities involved in the process of identifying metaphors in a specialised corpus. It also discusses a number of recently proposed procedures for identifying metaphors in discourse, before dismissing them in favour of two more efficient methods of metaphor identification—namely Charteris-Black's (2004) method and Philip's (2012) method.

## **2. Overview of Corpus Data**

For the sake of this study, a parallel corpus of 11 American self-help books on marriage relationships along with their Arabic translations has been created (see Table 5.1 below). As already elaborated in Chapter 2 of the thesis, the rationale for the current focus on such books can be attributed, first of all, to their wide popular appeal, which continues unabated to this day. Gary Chapman's *The Five Love Languages* is a prime example of such enduring popularity. Even after nearly 30 years since it was first printed, the book has retained its status as one of the longest-standing *New York Times* best-sellers (Fetters, 2019). Added to this is the fact that neither of these books nor the sub-genre to which they belong has ever before been the research focus of any metaphor analysis. Since translation represents a central component of this project, their availability in Arabic versions can also be cited here as a major reason for the inclusion of such books. The availability of these translations has been determined by searching the online Saudi Observatory on Translation (<https://sotp-marsad.com/>), which includes full lists of

books translated and published in the Kingdom of Saudi Arabia. This search has found Arabic translations of 11 American self-help works belonging to the sub-genre of marriage relationships; the publisher of all these Arabic translations is Jarir Bookstore, which explains the focus of the present research on the translations of one publisher. Such translations are therefore selected to serve as the target texts in this study.

The following is a descriptive list of the contents of this study's parallel corpus. It gives information about the English source texts and the Arabic target texts included in this study, which appear in chronological order according to year of publication of target text (2006 – 2019).

**Table 5.1** List of the English-Arabic parallel corpus texts used in this study, arranged chronologically in order of target texts' publication dates

No.	Translation title	Translator name	Publication year
1.	الرجال من المريخ النساء من الزهرة <i>Men are from Mars Women are from Venus</i> Originally entitled, 'Men are from Mars, Women are from Venus' (Gray, 1992)	Unknown	2006
2.	حقاً المريخ والزهرة <i>Truly Mars and Venus</i> Originally entitled, 'Truly Mars & Venus' (Gray, 2003)	Unknown	2006
3.	ما تشعر به يمكنك علاجه <i>What You Feel You Can Heal</i> Originally entitled, 'What You Feel, You Can Heal' (Gray, 1993)	Unknown	2007
4.	لماذا يتصادم المريخ والزهرة <i>Why Mars and Venus Collide</i> Originally entitled, 'Why Mars & Venus Collide' (Gray, 2007)	Unknown	2008
5.	إحتياجاته وإحتياجاتها <i>His Needs and Her Needs</i>	Unknown	2011

	Originally entitled, 'His Needs, Her Needs' (Harley, 1994)		
6.	كيف تنقذ علاقتك الزوجية من الانهيار <i>How to Save Your Marital Relationship from Collapse</i> Originally entitled, 'Relationship Rescue' (McGraw, 2000)	Unknown	2011
7.	لا تهتم بصغائر الأمور في العلاقات الزوجية <i>Don't Worry about the Little Things in Marital Relationships</i> Originally entitled, 'Don't Sweat the Small Stuff in Love' (Carlson and Carlson, 2000)	Unknown	2012
8.	شوربة دجاج لحياة المرأة <i>Chicken Soup for the Woman's Life</i> Originally entitled, 'Chicken Soup for the Woman's Soul' (Canfield <i>et al.</i> , 2012)	Unknown	2013
9.	لغات الحب الخمس <i>The Five Love Languages</i> Originally entitled, 'The Five Love Languages' (Chapman, 1992)	Unknown	2017
10.	ما بعد المريخ والزهرة <i>Beyond Mars and Venus</i> Originally entitled, 'Beyond Mars and Venus' (Gray, 2016)	Unknown	2017
11.	معجزات تطبيقية ل المريخ والزهرة <i>Practical Miracles for Mars and Venus</i> Originally entitled, 'Practical Miracles for Mars and Venus' (Gray, 2000)	Unknown	2019

The publisher of all these translations is Jarir Bookstore, which is one of the largest and most famous booksellers in Saudi Arabia and across the Arab region. A noticeable feature of these translations is that they do not contain the names of their translators.<sup>1</sup> According to Alsiary (2016), the concealment of the translator's identity reflects a customary practice by the designated publisher. The publisher's goal of translating such

<sup>1</sup> This policy of anonymity on the publisher's part constitutes a hindrance to gaining knowledge about the translators' credentials and experience which can influence the quality of their translated products.



books is presumed to be commercial. Propelled by their profit-making potential, the publisher has over the past two decades been actively engaged in translating into Arabic a huge variety of American best-selling self-help works in an effort to attract a broad spectrum of Middle Eastern readers, in particular Saudis. These works are said to cover a wide array of topics, including “how to improve one’s life emotionally, physically, and financially, as well as issues of parenting and interacting with teenagers” (Alkhamis, 2012, p. 112). Even though they generally fall under the overarching category of self-help, such works are quite distinct in terms of their thematic focus and overall aims. As regards the ones selected for this study, they all share the basic goal of providing advice to married couples on how to strengthen and enhance their matrimonial relationships. They also seek to offer counselling on a range of marriage-related issues (for example: marital distress, poor communication, verbal abuse, loud quarrelling, jealousy, lack of intimacy).

The total number of words contained in the Arabic and English sub-corpora is 723,679 and 704,517, respectively. Together, they make for an overall corpus size of 1,428,196 words. These figures are obtained using the word count facility available on Microsoft Word’s status bar. The following two tables show the number of words for each individual text in the relevant languages.

**Table 5.2** Vocabulary size of the Arabic-language sub-corpus

Translation title	No. of words
الرجال من المريخ النساء من الزهرة	87,596
حقاً المريخ والزهرة	10,869
ما تشعر به يمكنك علاجه	36,500
لماذا يتصادم المريخ والزهرة	62,782

إحتياجاته وإحتياجاتها	72,891
كيف تنقذ علاقتك الزوجية من الانهيار	96,020
لا تهتم بصغائر الأمور في العلاقات الزوجية	70,163
شوربة دجاج لحياة المرأة	72,416
لغات الحب الخمس	52,610
ما بعد المريخ والزهرة	92,003
معجزات تطبيقية ل المريخ والزهرة	69,829
<b>Total word count</b>	<b>723,679</b>

**Table 5.3** Vocabulary size of the English-language sub-corpus

<b>Book title</b>	<b>No. of words</b>
Men are from Mars, Women are from Venus	85,561
The Five Love Languages	50,702
What You Feel, You Can Heal	34,648
His Needs, Her Needs	71,031
Don't Sweat the Small Stuff in Love	68,578
Practical Miracles for Mars and Venus	68,247
Relationship Rescue	94,218
Truly Mars & Venus	9,994
Why Mars & Venus Collide	60,921
Chicken Soup for the Woman's Soul	70,447
Beyond Mars and Venus	90,170
<b>Total word count</b>	<b>704,517</b>

### 3. Corpus Compilation and Creation Methodology

The corpus of the study has been created following a three-phase process. Phase one starts with purchasing and then downloading an electronic copy of each of the 11 selected self-help books on marriage relationships to my personal computer, so that they can be easily managed and reviewed. Because these electronic versions are only available in PDF format, the next phase involves transferring the downloaded PDF text files to an editable Microsoft Word format, using the free online e-book converter (<https://convertio.co/convert-pdf-to-doc/>). The new format makes it possible to manually filter out from the text files irrelevant sections (e.g., *praise from others*, *dedications*, *acknowledgments*, *about the authors*, *bibliographies*, and *advertisements*), as well as non-textual elements (e.g., *page numbers*, *images*, *diagrams*, and *graphic data*), which are of no significant value or interest to the current investigation. It also enables a thorough check to be performed on each text to make sure that no typographical errors or strange characters and symbols shall be present in the final version that will be searched for metaphors. An added benefit of having these texts in an editable format is that it reduces the scope of the search space in the corpus to only those relevant textual contents (i.e., **introductions**, **body chapters** and **conclusions**), within which metaphors are to be located. The third phase in the construction of the study's corpus entails converting the revised Word documents into plain-text file format so that they can be handled using the AntConc corpus analysis software (Antony, 2019). This entire process has subsequently been repeated for the collection and preparation of their translated Arabic versions.

As indicated above, the compiled corpus data of the study will be processed using the AntConc software. This is because, first and foremost, it is easy to obtain and use. The software application can be freely downloaded online from Laurence Anthony's

Homepage at: <https://www.laurenceanthony.net/software/antconc/>. It can as well be run on multiple operating systems—including Windows, Mac OS X, and Linux; no registration fee is required to start using the application. Usability is another feature of this corpus-analytic software, which, once downloaded, can be accessed offline. These are unique features when compared with several other applications for corpus analysis that either demand purchasing a registration code (e.g., *ParaConc*, *MonoConc Pro*, and *WordSmith Tools*), or require a permanent internet connection (e.g., *SkELL*, *CQPweb*, and *IntelliText*), or both (e.g., *Sketch Engine* and *Wmatrix*).

In addition to these external benefits (i.e., obtainability and usability), there are internal factors associated with the choice of the AntConc software to help in mining and analysing the corpus data of the present study. AntConc provides a variety of useful tools for facilitating corpus-related work. Such tools include, for instance, the provision of statistical data on the corpus, the generation of alphabetical and frequency wordlists, the detection of domain-specific keywords, and the retrieval of concordance lines for individual words or series of words. To prevent data loss, AntConc offers multiple options for saving output data produced by any of the tools above: (i) in a text file format (.txt), (ii) to the clipboard, (iii) to a new window using keyboard commands, or (iv) by clicking on the "Save Window" button in each tool. The "Clone Results" function is another useful feature of AntConc; it allows for simultaneous display and comparison of different sets of results. Such functions are, in fact, not unique to AntConc, but rather can be executed by other comparable software applications, including those identified earlier.

What is more, AntConc is fitted with wildcard search capability that enables the use of such symbols as an asterisk (\*), vertical bar (|), addition sign (+), question mark (?), at (@), hash (#), and ampersand (&) to carry out several word-based queries. These

wildcard symbols are designed to replace a single letter or multiple letters within a query word to maximise the number of search results returned for that word. For example, the symbol (\*) can flexibly be attached to any sequence of letters to perform a wildcard search for all word instances that contain the same letter sequence within a given dataset; thus, in searching for *marr\**, partial word matches that start with the same initial letters specified in the search—e.g., *marry*, *marries*, *marrying*, *married*, *marriage*, and *marriages*—will be retrieved. Alternatively, the asterisk can be tagged on to the beginning of a query string to look for words that end in the same letters as the query string. For example, in the case of looking for *\*ness*, AntConc will display all results that have exactly the same suffix pattern, such as *happiness*, *unhappiness*, *fondness*, *forgiveness*, *tenderness*, etc. A third possibility involves placing the asterisk before and after the base form of a search word (as, for example, in *\*emotion\**) to view other related words that share the very same base form (e.g., *emotions*, *emotionality*, *emotional*, *emotionally*, *unemotional*, *unemotionally*, *overemotional*, *overemotionally*, etc.).

It is with regard to these distinguishing qualities and more that AntConc's suitability for searching and analysing the parallel corpus data of the study is established.

#### **4. Reference Corpus Selection and Rationale**

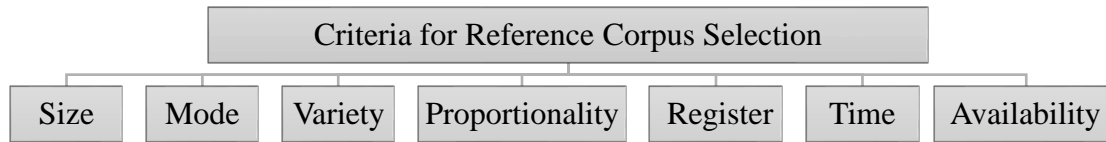
By way of definition, a reference corpus is a large, general corpus of language that is used for word frequency comparisons with a domain-specific (or specialised) corpus (see Philip, 2012). Another methodological concern of the study relates to searching for and selecting an appropriate reference corpus to aid in the crucial work of extracting keywords from the target English sub-corpus. Keywords are words that are statistically more significant in a given target corpus when compared against another, selected as reference (Philip, 2012, p. 94); their extraction is principally needed to facilitate the

identification of salient target domains of conceptual metaphors in the compiled English data, as will be demonstrated in Section 6.1 below. Now back to the subject matter under discussion here, it can be said that finding a suitable reference corpus is not without its hurdles. This is due to the fact that there are no definite, objectifiable parameters as to what constitutes an adequate reference corpus, which makes the selection of any one corpus to act as a standard point of reference for general language use a fundamentally subjective decision.

As a first step to tackling this issue, an extensive search into the field of corpus linguistics has been conducted with the intent of finding those already-existing reference corpora that have the potential for producing accurate statistical results. This search has resulted in identifying a rich range of ready-made reference corpora, the most prominent of which are the following: the Brown Corpus (Kučera and Francis, 1967), the Bank of English (Collins-COBUILD, 1991), the British National Corpus (Aston and Burnard, 1998), the Freiburg-LOB Corpus of British English (Hundt *et al.*, 1998), the Freiburg-Brown Corpus of American English (Hundt *et al.*, 1999), the American National Corpus (Ide and Suderman, 2004), the British English 2006 Corpus (Baker, 2009), the Corpus of Contemporary American English (Davies, 2010), and the American English 2006 Corpus (Potts and Baker, 2012).

An adequacy evaluation of those major corpora has initially shown that—besides being intrinsically different from one another as regards shape, size, source of data, type of material, and time span of data compilation—each of them appears to have been designed for application within particular research contexts. Since this has been the case, not all of those mentioned above can be judged as equally suited to fulfilling the specific function of identifying keywords in the specialised English sub-corpus of the study.

Following on from this, a set of seven operational criteria has been introduced here as a further step to ensure optimal selection of an ideal reference corpus from among the several ones listed earlier. These criteria are given in Figure 5.1 below.



**Figure 5.1** Criteria for assessing the suitability of reference corpus

The first criterion is *size*; this means that the reference corpus to be chosen as a basis for word frequency comparisons with the English sub-corpus of the present study has to contain a considerably large number of words, as this can increase the reliability of search findings. The second and third pertain to *mode* and *variety*; according to these two criteria, the reference corpus has to be both composed of written texts and drawn from various discipline areas or genres in order for it to be considered representative of the language as a whole. The fourth criterion is *proportionality*, that is to say, the number of written texts for each of the different discipline areas or genres has to be evenly distributed to ensure equal representation in the reference corpus (McEnery *et al.*, 2006; Zanettin, 2012).

The fifth and sixth criteria that need to be observed while evaluating the adequacy of the previously specified reference corpora refer to *register* and *time*, meaning that the reference corpus should only comprise formal American English texts, written around the same period as that of the target English sub-corpus texts in order to allow for accurate claims to be made. The word ‘formal’ here refers to the standard form of language that is expected to be seen in published content (including books and press articles), as opposed to that which is commonly employed in casual settings or informal

writings like internet postings and diaries. Finally, and perhaps most essentially, the reference corpus has to be *available in a downloadable text format*, so that it can be easily accessed and processed using the AntConc software.

Thus, in applying these assessment criteria to the number of aforementioned reference corpora being considered, only the American English 2006 Corpus has been found capable of meeting all of the previously stated requirements, for it is sufficiently large (comprising over one million words of recently published American English written texts), varied (covering a total of 15 different text categories), genre-balanced (providing equal representation for all its 15 categories), and, above all, available for download in AntConc format (from Paul Baker's website at: <https://www.lancaster.ac.uk/linguistics/about/people/paul-baker>). This makes it exceptionally suitable for use with the target English sub-corpus of the study to track and extract keywords.

## **5. Corpus-Based Methods for Metaphor Identification**

The claim that the identification of metaphors in a given corpus is an arduous task has never been disputed, but rather affirmed by several metaphor theorists and researchers alike. For instance, Charteris-Black (2004, p. 35) asserts that “one of the major problems for corpus investigations of metaphor is the reliable identification of metaphors in the first place”. This assertion is reiterated by Philip (2012, p. 89), who describes the undertaking of identifying metaphors in a specialised discourse as ‘a time-consuming and labour-intensive business’. Recently, a number of systematic methods have been offered and used to mitigate this issue. One such example worth noting here is the Metaphor Identification Procedure, which has been developed in the span of almost six years by a team of ten metaphor researchers calling themselves the Pragglejazz Group



(2007). The procedure is sequentially ordered as follows: it requires, first, reading the full text to establish its overall meaning, second, identifying the lexical units in that text, third, examining every identified lexical unit in order to both work out its meaning in context, and then ascertain whether it has some other meaning that is more basic and concrete than its contextual meaning, and finally, coding as ‘metaphorical’ all the lexical units whose contextual meanings have been found to contrast with their non-contextual meanings but can be understood in comparison with them (Pragglejaz Group, 2007, p. 3). To demonstrate how their methodology can work in practice, the Pragglejaz Group pick the following opening sentence from an article in *The Independent* newspaper:

For years, Sonia Gandhi has struggled to convince Indians that she is fit to wear the mantle of the political dynasty into which she married, let alone to become premier. (Cited in Pragglejaz Group, 2007, p. 4)

In their nine-page discussion of the sentence above, the ten metaphor analysts guide readers through the various steps involved in their decision-making process, beginning with reading the full text of the article and concluding with reporting the actual number of the lexical units judged as being used metaphorically. These lexical units are as follows: *struggled*, *fit*, *wear*, *mantle*, *dynasty*, and *into*.

According to Steen *et al.* (2010), the Pragglejaz Group’s proposed procedure has, since its formation, been well received by many metaphor analysts, who view it as a reliable tool for metaphor identification that can be adopted in a wide range of different linguistic fields, including cognitive linguistics, stylistics, discourse analysis, applied linguistics, psycholinguistics, and sociolinguistics. However, despite its apparent popularity and purported flexibility to be employed in various research settings, the Pragglejaz Group (2007, p. 2) admit to the fact that their four-step procedure is tailored to fit the task of

coding every single lexical unit in a given context as being either metaphorically used or not. They hence do not aspire to identify “conventional linguistic metaphors that may arise from postulated conceptual metaphors” (Pragglejaz Group, 2007, p. 2). They consider such metaphors to be outside the scope of their investigation, for they are barely visible, nor are they easily detectable, and thus necessitate a research question of their own. Even though they offer no clue whatsoever as to what counts as an instance of conventional linguistic metaphor, their dismissal of a potential source of linguistic evidence for the existence of conceptual metaphors should be seen as reason enough to render the Pragglejaz Group’s procedure unsuitable for use in research projects (including the one conducted here) that are exclusively focused on capturing recurrent patterns of conceptual metaphors in a particular discourse.

Such seems also to be the case with other similar, yet lesser known, procedures for finding metaphors in language use, such as the Metaphor Identification Procedure Vrije Universiteit (Steen *et al.*, 2010), the Metaphor Identification through Vehicle Terms Procedure (Cameron and Maslen, 2010), and the Deliberate Metaphor Identification Procedure (Reijnierse *et al.*, 2017). Much like the aforementioned one, these procedures demand as an indispensable prerequisite to locating metaphors in any given text the complete, word-by-word reading of that text. The implementation of this obligation may not always be possible for metaphor research dealing with large text corpora, such as the 704,517-word English sub-corpus selected for this study (see Section 2 above for a detailed account of the study’s corpus size and composition). Another practical inadequacy shared by such procedures is their reliance for validating their wide applicability on isolated, hand-picked examples which are not only insufficient and very short but also thematically unrelated, making the act of introducing them to specific discourse contexts improbable.

It is due to these perceived limitations that the need arises here for an alternative, more feasible method for metaphor identification that can address the dual task of mining for linguistic expressions of metaphor in the discourse under study and revealing the precise nature of the conceptual pattern underlying their use. It is also required that such a method does not involve having to undertake a prior, detailed reading of the whole discourse, or fully annotate it in advance for all existing words used in metaphorical senses. These requirements are especially helpful when dealing with large quantities of discourse data, as is the case with the present study.

The literature search for an alternative, corpus-based approach to steer through the complexities involved in the process of identifying metaphors in the English sub-corpus of self-help texts on marriage relationships has led to two empirically different, but potentially efficient, methods—namely Charteris-Black's (2004) method and Philip's (2012) method. Unlike the procedures of metaphor identification discussed at the start of this section, the two methods take as their ultimate goal the identification of conceptual metaphors underpinning clusters of associated metaphors in discourse, which is the focus in this study too. To accomplish this goal, neither method requires a detailed reading of the entire discourse or manual annotation of its metaphorical content to be performed. These two features can prove immensely useful, especially when investigating metaphors in large, non-annotated stretches of specialised discourse, much like the one examined here.

Before a decision can be made on either method to be implemented as a basis for addressing the task of identifying metaphors in the compiled English sub-corpus of the current study, it is necessary to take a closer look into the different procedural steps included in each of the two methods.

### **5.1. Charteris-Black's method for metaphor identification**

Charteris-Black (2004) holds the presupposition that the types of conceptual metaphors that permeate political speeches are most often ideologically motivated. Guided by this pragmatic view, he employs a fairly straightforward, two-stage procedural method to assist him in his effort to make explicit those ideological functions that underlie the use of particular metaphor choices in political discourse. Owing to its presumed efficiency, Charteris-Black's method has since then been applied to investigate metaphor use in a variety of specialised discourses, including climate change (Skinnemoen, 2009), popular technology (Papadoudi, 2010), press reporting (Ezeifeke, 2013), biomedicine (Alshunnag, 2016), religion (Naicker, 2016), media (Kort, 2017), finance (Tang, 2019), and environmental sustainability (Silva and Almeida, 2020).

This method, as outlined in the preceding chapter, begins with choosing a sample of texts from across the entire corpus being examined, where metaphors are expected to be situated. This procedure is practicable when working with large corpora. The next procedure is conducting a close, word-by-word reading of the chosen sample texts, in order, first, to gain an overview of the main arguments made therein, and second, to search for and locate metaphoric uses—i.e., words or phrases appearing in a discourse domain other than the one in which they are ordinarily expected to occur (Charteris-Black, 2004, p. 35). Once located, these contextually anomalous lexical units can then be extracted and classified as potential metaphors.

Moving now to the second stage, it proceeds with close scrutiny of the immediate context surrounding each occurrence of these candidate metaphors in the full corpus to assess whether or not they are used metaphorically. Such assessment is done in relation to Charteris-Black's (2004, p. 35) criteria of whether there is an incongruity or semantic

tension between a source and a target domain that justifies regarding these hypothetical cases as actual metaphors. This procedure is also applied to all morphologically inflected forms of the metaphor. Thus, if *build* is found to be used metaphorically, related lexical forms—such as *building*, *buildings*, *builders*, *built*, *built-up*—are to be searched as well (Charteris-Black, 2004, p. 68). Carrying further this example, Charteris-Black notes that:

Only those forms that were used to refer to non-concrete entities were classified as metaphor since they create a degree of semantic tension between the original sense that refers to physical construction and the abstract reference of the metaphor. (2004, p. 68)

This point can be illustrated by the following sentence from this study's corpus, where the verb 'build' is identified as a metaphor due to its occurrence with an abstract concept (i.e., marriage):

It is the foundation of security upon which you can *build* a successful marriage.  
(Gray, 1993, p. 2)

According to Charteris-Black, it is the presence of the semantic tension between the verb's lexical meaning (to make or construct a material structure, such as a house or factory) and its contextual usage (to refer to the immaterial entity of marriage) that has led to its classification as a metaphor. This point will be further explored and exemplified later in this chapter.

## **5.2. Philip's method for metaphor identification**

Like Charteris-Black, Philip (2012) has chosen politics as her primary medium of interest for the analysis of metaphor; however, unlike Charteris-Black, Philip has

implemented a distinctly different research strategy to detect metaphors in her specialised corpus of Italian political speeches, making extensive use of automated procedures.

For application purposes, Philip's metaphor identification method can be envisaged as essentially a four-step process. It comprises, first, the use of corpus analysis tools (e.g., AntConc, Wordsmith Tools, or Wmatrix) to create a frequency list of all words contained within the target corpus, after which a keyword list for that corpus can be automatically generated by comparing the created word-frequency list with that of a larger, more general reference corpus. It is based on this statistical comparison that only words with high occurrence rates can qualify for the status of keywords (Philip, 2012, p. 94).

The rationale for Philip's concentration on extracting keywords from her political corpus is grounded in her empirical assumption that their extraction can provide a shortcut to acquiring knowledge of the topical concerns of the corpus, hence circumventing the need for a careful reading of either the full corpus or selected sample texts. Another reason for her concentration is to determine the kinds of concepts that are especially pertinent to the political discourse rather than to the language in general (Philip, 2012, p. 93). As will be explained in the next section, both reasons are relevant to how the study's 704,517-word English sub-corpus of self-help texts on marriage relationships will be researched.

The next step in Philip's methodology, after the generation of the keyword list, consists in setting an appropriate cut-off point, below which all keywords are eliminated, and thereby not considered for further analysis. The remaining top-ranked keywords, which fall above the established threshold, are then grouped into semantically related sets,

taking into account beforehand the removal of structural words (words used mostly for grammatical functions, such as *pronouns*, *prepositions*, *conjunctions*, *determiners*, etc.), which, despite appearing at the top of every keyword list, are usually of limited interest for metaphor identification purposes. Those resulting groupings of semantically similar keywords would, according to Philip's empirical observation, constitute potential target domains for conceptual metaphors within the corpus. As such, they should be kept for later use with relevant source domains, for it is only through the interaction between the two that a conceptual metaphor can be formed (Philip, 2012, p. 93).

With the target domains identified, Philip's methodology then shifts to focus on low-frequency lexis in the corpus, where the metaphor source domains are claimed to be located. To do this, however, Philip (2012, pp. 95-96) speaks of two obvious problems; the first relates to the fact that low-frequency words quite often represent a sizable proportion of any given corpus; the second is that not all of them are used metaphorically. To handle the first problem, Philip recommends that the sheer number of low-frequency words be reduced to a manageable size. This can be achieved by manual elimination of low-frequency structural words, leaving only low-frequency lexical words (nouns, verbs, adjectives, and adverbs). Lemmatisation is another feasible solution, through which the high percentage of low-frequency vocabulary needed to be examined for metaphoric uses can be further scaled to a reasonable level. It entails that all lexical items appearing at the top of the word-frequency list are brought together with their low-frequency inflected variants.

Overcoming the second problem, Philip remarks (2012, p. 96), is not as straightforward and requires a lengthier treatment to ensure that all remaining low-frequency lexical words are individually checked for the presence of incongruity with the subject matter of the specialised corpus, as this constitutes an essential prerequisite for metaphor

identification in Philip’s methodology. For this to be possible, the following procedures are prescribed:

Within the [low-frequency content words] there will be lexis that is congruous with the keywords, and other lexis that is incongruous. The congruous lexis should be grouped together with the keywords, as it represents alternative wordings referring to the same domain. The incongruous lexis then has to be sorted and grouped by lemma, then by semantic or lexical set (or both). (Philip, 2012, p. 96)

Having done so, the number of semantic or lexical areas that have been identified in this way can consequently serve as prospective source domains for metaphors in need of closer examination to ascertain their metaphorical nature. Below is a sample excerpt from the table given by Philip (2012, p. 97) to describe the way in which low-frequency content words in her corpus are gathered together into distinct lexical fields based on their semantic relatedness and similarity.

**Table 5.4** A sample of Philip’s groupings of low-frequency content words in her corpus

Semantic field	Examples
Birth	<i>embrionale</i> (‘embryonic’), <i>gestazione</i> (‘gestation’), <i>nascita</i> (‘birth’)
Body parts	<i>cervelli</i> (‘brains’), <i>ombelico</i> (‘belly button’), <i>labbra</i> (‘lips’)
Death	<i>soffocamento</i> (‘suffocation’), <i>strozzature</i> (‘strangulation’), <i>sterminio</i> (‘extermination’)
Emotions	<i>emotivo</i> (‘emotional’), <i>sentimenti</i> (‘feelings’), <i>sensibilizzato</i> (‘sensitized’)

The fourth and final step in Philip’s empirical method is the verification of all those metaphor candidates that have been found to be topically incongruous with the textual focus of the discourse. This can only be realised by undertaking a comprehensive,



context-based analysis of their occurrences throughout the whole corpus in question to determine whether there is contextual evidence to confirm or negate their metaphoricity. In turn, all of the confirmed instances of metaphor obtained through this analysis can subsequently be used to form the basis for the formulation of conceptual metaphors from groups of related metaphors.

As demonstrated above, Philip's method, in contrast to Charteris-Black's manually operated method, makes frequent use of corpus analysis software to execute fundamental tasks—including the provision of statistical calculations, the creation of both the word frequency list and keyword list, and the production of concordance lines for identified words and expressions. This partial automation of the metaphor identification process can be very rewarding in terms of lessening the strenuous burdens involved in the manual handling of substantial amounts of corpus data. Such automation can also expedite the task of searching for and retrieving relevant information, as will be shown in Section 6 below.

Beyond the perceivable advantages, however, there are a few shortcomings to Philip's semi-automated method for metaphor identification, especially when compared with Charteris-Black's (2004) method. Practically speaking, Philip's method is not as clearly delineated with regard to the sequential order in which separate procedural tasks are performed. This is coupled with the absence of definitive cut-off values for determining exactly what counts as 'high-frequency' and 'low-frequency' words in a particular discourse. Another, and perhaps more notable, downside of this method lies in the exclusive focus of its analytic attention on 'low-frequency content words,' which are viewed as presumptive indicators evincing the presence of metaphorically used lexis within the discourse context. This appears to be a pure conjecture which has not been

sufficiently instantiated, let alone corroborated with any empirical evidence to confirm its validity.

In spite of the methodological disparities that exist between them, these two proposed methods share some genuine similarities; for instance, they both pursue the goal of identifying conceptual metaphors that dominate the political discourse, and both endorse the principle of *domain incongruity* as their foundational basis for the distinction between metaphorical and literal uses of language in their respective corpora. This makes the prospect of integrating the two methods into one mixed approach more fruitful than relying solely on either one of them to facilitate the process of identifying metaphors in the present study's English sub-corpus.

The integrated approach suggested here will not be entirely manual, nor will it be purely computational, but will rather include a mixture of both; doing so can supply the dual benefit of accelerating the process of metaphor detection whilst delivering accurate and reliable results. This means that any procedure that is not in line with the standards above (in other words, not contributing to the smooth running of this process, or undermining the accuracy and reliability of obtained data) will simply be discarded from this prospective approach, which only intends to incorporate proven procedures that have been tested for their efficacy and usefulness.

With this promising prospect in mind, the section ahead will begin with mapping out, in a concise and comprehensible manner, the methodical procedures devised to govern the process of metaphor identification in this study; the aim is to offer a structural perspective into what such a combination of two distinct models for metaphor identification is going to look like in practice. It will then embark on a full-scale examination of the English texts to determine the kinds of conceptual metaphors that

dominate the literature of self-help books on marriage relationships and, while doing so, it will also report any unforeseen difficulties that might interfere with the efficient implementation of the developed methodology—along with actions taken to overcome them.

## **6. A Combined Approach to Metaphor Identification**

This study implements a three-phase approach towards the identification of conceptual metaphors. As will shortly be illustrated, this approach is developed by combining automated and manual procedures, which together aim at speeding up the process of capturing metaphor-related lexis whilst ensuring the accuracy of results obtained thereof.

### **6.1. Phase 1: Generating a keyword list**

The first phase in my own approach to metaphor identification concerns the extraction of the 50 most significant keywords from the English texts collected for the study. To fulfil this task, the AntConc software described earlier is used to automatically generate a frequency list of all the words within the collected texts. The frequency wordlist so generated is then compared (using the AntConc's Keyword List tool) with the full wordlist previously established for the American English 2006 Corpus, used as reference. A total of 860 keywords are retrieved as a result of this statistical comparison. Since not all of these can adequately be searched for target domain lexis given time and space constraints, only the top 50 keywords are extracted to form the primary focus at this phase (see Table 5.5 below). An added reason for the current concentration on such keywords is because, according to Philip's (2012) empirical observation, they provide a shortcut to identifying major target domains for conceptual metaphors in the corpus.

As it may be remembered from Chapter 4, section 1.5, a target domain is in essence an abstract conceptual domain that can be perceived figuratively by means of another concrete source domain. Undertaking such a task has the advantage of providing an expedient means of gaining an overall understanding of the texts' ideational content, thereby eliminating the need for a full reading of the entire 704,517-word sub-corpus. Equally useful, it also allows for quick identification of key concepts that are central to the particular discourse of self-help books on marriage relationships, while excluding others that are common to the language as a whole.

**Table 5.5** Top 50 keywords in the English sub-corpus, ranked by their keyness value

Rank	Keyword	Frequency	Keyness
1.	YOU	19607	11901.44
2.	YOUR	9477	8658.52
3.	PARTNER	3817	5246.16
4.	LOVE	3901	3985.42
5.	RELATIONSHIP	2467	2766.94
6.	FEEL	2539	2451.05
7.	WHEN	5811	2230.43
8.	CAN	5148	2208.8
9.	FEELINGS	1644	2118.82
10.	WE	6729	1761.07
11.	TO	31829	1658.69
12.	NEEDS	1618	1606.7
13.	DO	3884	1553.84
14.	A	1025	1525.33
15.	STRESS	1077	1363.65
16.	IS	12277	1342.63
17.	OUR	3540	1329.11
18.	ARE	7242	1262.41
19.	WHAT	4732	1220.01
20.	MARRIAGE	1272	1122.07
21.	WILL	3819	1119.54
22.	COUPLES	968	1046.79
23.	NEED	1810	1013.3
24.	OR	6266	995.31
25.	YOURSELF	929	977.02
26.	I	11690	955.13
27.	WOMAN	1657	926.63
28.	IF	4132	921.98
29.	MEN	1672	868.15
30.	THINGS	1501	867.18
31.	LOVING	652	838.96
32.	TALK	1110	823.94
33.	FEELING	906	806.85

34.	DON'T	2033	804.18
35.	RELATIONSHIPS	769	801.21
36.	FEELS	701	789.49
37.	SHE	6708	786
38.	HER	6934	785.34
39.	HOW	2650	784.4
40.	TIME	3244	781.24
41.	SPOUSE	551	781.06
42.	WOMEN	1874	744.86
43.	EMOTIONAL	668	739
44.	TESTOSTERONE	495	730.91
45.	MORE	4227	722.93
46.	SUPPORT	1204	709.53
47.	GIVE	1161	676.9
48.	ABOUT	3826	672.21
49.	MAN	1709	615.2
50.	WANT	1618	601.95

The above table contains several cases of keywords appearing in different grammatical forms. One such case is the keyword 'feel,' which appears in four different forms within the table: *feel*, *feelings*, *feeling*, and *feels*. Additional examples from the table of keywords used in more than one form are *love* and *loving*, *relationship* and *relationships*, *need* and *needs*, *woman* and *women*, and *man* and *men*. Before keywords can be examined for evidence of target domain lexis, it is necessary that such keywords that are related through inflection be brought together under a common base form for ease of analysis thereafter. In this way, keywords such as 'feel' and its multiple inflectional forms (i.e., *feelings*, *feeling*, and *feels*) will be assembled from across the table into the same keyword family.

What follows aims at elucidating the methodology that is applied to carry out the task of arranging morphologically related keywords into word groups prior to their inspection for target domain lexis. It also seeks to highlight the usefulness of this methodology in eliciting potential lexical categories that will, in turn, form the basis for the exploration of conceptual metaphors in the sub-genre of self-help books on marriage relationships.

## 6.2. Phase 2: Flemmatising the generated keyword list

With the list of the 50 top-ranking keywords now obtained, the ensuing task is to combine those keywords that belong together under a single form. A basic way to do so is through *lemmatisation*. The term ‘lemmatisation,’ as defined by Gries and Berez (2017, p. 383), refers to “the process of identifying and marking each word in a corpus with its base (citation or dictionary) form”. *Lemma* is another term that merits equivalent clarification here before proceeding to address the main task at hand. According to Francis and Kučera (1982, p. 1), a lemma is “a set of lexical forms having the same stem and belonging to the same major word class, differing only in inflection and/or spelling”.

Indeed, the process of lemmatising a keyword list is by no means quick or straightforward, mainly due to the unavailability of an automatic lemmatiser tool that can be employed to take full care of the process. This is compounded by both the dearth of data in this realm plus the absence of a standardised approach to aid in performing this task. For these reasons, a two-phase approach is introduced here to ensure that the task of lemmatising the keyword list is executed in a systematic fashion. The first phase in the proposed approach involves the creation of a frequency list of lemmas for the English sub-corpus. To do this, the following steps are taken:

1. loading the English sub-corpus text files into the AntConc software,
2. downloading the AntBNC lemma list (available on the AntConc webpage at: <https://www.laurenceanthony.net>),
3. importing the downloaded list into AntConc via its *Lemma List Load* tool,
4. applying the tool to produce a lemmatised wordlist for the sub-corpus, and
5. saving the automatically produced output of this tool for manual inspection.

The frequency list of lemmas generated in this way comprises 12,030 head entries, and is made up of four columns: the first indicating the rank value of the lemma based on its statistical salience in the sub-corpus data (with 1 being the most salient and 12,030 being the least salient), the second displaying the total number of occurrences for both the lemma and its variant forms, the third listing the base lemma, and the fourth housing all related forms of the base lemma, together with their respective frequencies in the data. Below is a sample excerpt from the retrieved list to demonstrate what it really looks like on the AntConc's Results window.

**Table 5.6** A snapshot of the lemmatised frequency list for the English sub-corpus, generated by AntConc's lemmatiser tool

Rank	Frequency	Lemma	Lemma word form(s)
4.	25361	be	<i>am</i> (783) <i>be</i> (5779) <i>being</i> (1286) <i>beings</i> (16) <i>is</i> (12277) <i>was</i> (3809) <i>were</i> (1411)
19.	7242	are	<i>are</i> (7242)
22.	6211	feel	<i>feel</i> (2539) <i>feeling</i> (906) <i>feelings</i> (1644) <i>feels</i> (701) <i>felt</i> (421)
29.	5151	can	<i>can</i> (5148) <i>canned</i> (1) <i>cans</i> (2)
30.	5035	love	<i>love</i> (3901) <i>loved</i> (374) <i>loves</i> (108) <i>loving</i> (652)
39.	3987	time	<i>time</i> (3244) <i>timed</i> (2) <i>times</i> (711) <i>timing</i> (30)
41.	3752	need	<i>need</i> (1810) <i>needed</i> (268) <i>needing</i> (56) <i>needs</i> (1618)
57.	2465	life	<i>life</i> (1646) <i>live</i> (257) <i>lived</i> (66) <i>lives</i> (309) <i>living</i> (187)

As shown above, there are certain inconsistencies in the way lemma variants are arranged in the last column—that is to say, they are not ordered by the frequency of their use, as is the case for the lemmas in the third column. It is also noted that *are*, which is clearly a variant item of the base form *be*, is incorrectly treated as a separate lemma and thus assigned to a separate entry in the list. Another, more serious, deficiency of AntConc's lemmatisation function is its failure to distinguish between *can* as a modal verb to refer to ability, *canned* as an adjective to describe the way foods or beverages

are stored, and *cans* as a noun to mean sealed containers for preserving foods and beverages. A plausible explanation for this erroneous clustering of semantically different words (i.e., *can*, *canned*, and *cans*) under a single lemma (i.e., *can*) lies in the fact that the AntConc's Lemmatisation tool works on a morphological level by bringing together lexical items that share similar morphological patterns, regardless of their unlike meanings. It is only through manual analysis of the generated list of lemmas that a distinction between lexical items with a genuine morphological relation (e.g., *feel* and *feels*) and those with a pseudo-morphological relation (e.g., *can* and *cans*) can be recognised.

Accurately speaking, Table 5.6 above seems to function less as a lemma-based and more as a flemma-based wordlist. This is because in lemmatisation, words are distinguished on the basis of their parts of speech (Burkett, 2017; Dang, 2019). That is to say, word forms of different grammatical categories—like *love* (noun), *loved* (verb), and *loving* (adjective)—are indexed separately, rather than grouped together under a single entry. This is not the case, however, in the so-called lemma list given earlier, where such words are all listed together notwithstanding their grammatical variations.

This leads the discussion to the second focus in this approach, which is the concept of *flemmatisation*. 'Flemmatisation' is defined as the process of conflating words of different word classes into the same entry (Anthony, no date). For example, words such as *feel*, *feeling*, *feelings*, *feels*, and *felt* can, following this process, be conflated into the single flemma 'feel'. It is only recently that such a concept has begun to gain ground as a relatively more feasible procedure for corpus-linguistic studies involving analysis of large sets of high-frequency words (Dang *et al.*, 2022). The reason is that it obviates the need for carrying out a grammatical analysis of every single inflectional instance of a word's lemma throughout a whole corpus so as to determine its lexical category—i.e.,



whether it is a noun, verb, or adjective—which can be quite a cumbersome undertaking given the unusually high number of occurrences of such words. This argument is meant to justify the next phase which concerns the creation of a flemma list for the 50 top-ranking keywords in the English sub-corpus. The initial step in the process of flemmatisation is exporting the previously saved list of lemmas to a Microsoft Excel spreadsheet so that it can be handled manually. This entails, first of all, going through the list to correct any lemma entry misclassification and edit out existing inaccuracies such as those observed earlier. Once achieved, the refined list is then thoroughly searched to locate and extract each of the top 50 keywords alongside their various related forms. It should be noted that this procedure does not just apply to the inflected verb forms of a keyword, as would be the case in lemmatisation, but also to the different parts of speech that keyword may have. Table 5.7 below shows the outcome of this process. The flemmatisation results are sorted (in descending order) according to the total number of occurrences of each keyword set.

**Table 5.7** Flemmatised list of the top 50 keywords in the English sub-corpus

Rank	Flemma keyword	Related forms	Frequency
1.	TO	to 31829	31829
2.	YOU	you 19607 your 9477	29084
3.	IS	is 12277 are 7242	19519
4.	SHE	her 6934 she 6708	13642
5.	I	I 11690	11690
6.	WE	we 6729 our 3540	10269
7.	OR	or 6266	6266
8.	DO	do 3884 don't 2033	5917
9.	WHEN	when 5811	5811
10.	FEEL	feel 2539 feelings 1644 feeling 906 feels 701	5790
11.	CAN	can 5148	5148
12.	WHAT	what 4732	4732
13.	LOVE	love 3901 loving 652	4553
14.	MORE	more 4227	4227
15.	IF	if 4132	4132
16.	ABOUT	about 3826	3826
17.	WILL	will 3819	3819
18.	PARTNER	partner 3817	3817
19.	WOMAN	women 1874 woman 1657	3531
20.	NEED	need 1810 needs 1618	3428

21.	MAN	man 1709 men 1672	3381
22.	TIME	time 3244	3244
23.	RELATIONSHIP	relationship 2467 relationships 769	3236
24.	HOW	how 2650	2650
25.	WANT	want 1618	1618
26.	THINGS	things 1501	1501
27.	MARRIAGE	marriage 1272	1272
28.	SUPPORT	support 1204	1204
29.	GIVE	give 1161	1161
30.	TALK	talk 1110	1110
31.	STRESS	stress 1077	1077
32.	A	a 1025	1025
33.	COUPLES	couples 968	968
34.	YOURSELF	yourself 929	929
35.	EMOTIONAL	emotional 668	668
36.	SPOUSE	spouse 551	551
37.	TESTOSTERONE	testosterone 495	495

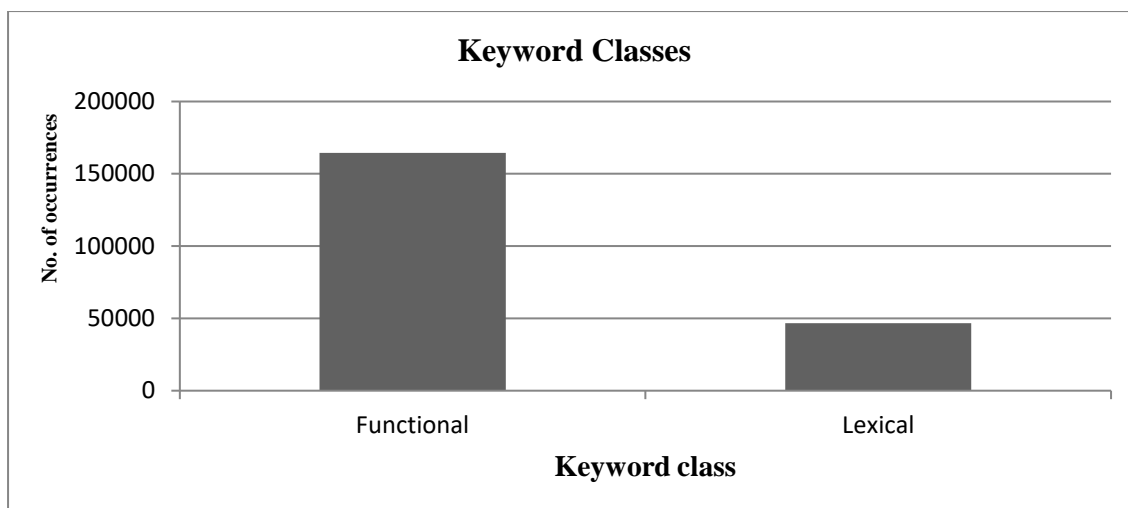
### 6.3. Phase 3: Analysing the flemmatised keyword list

The third phase in the metaphor identification approach followed in this study involves the analysis of the flemmatised keyword list. This is done manually with the intent of uncovering frequently occurring target domains for conceptual metaphors in the English sub-corpus. A distinction has to be drawn here to distinguish between two major classes of keywords found in Table 5.7: **functional** and **lexical**. The table below presents the results of calculating the total number of occurrences for each of the two keyword classes in the said sub-corpus.

**Table 5.8** Classes of keywords and their frequencies

Class	Number of occurrences	Percentage (%)
Functional	164515	77.92
Lexical	46605	22.07
<b>Total</b>	<b>211120</b>	<b>100.0</b>

These numerical data may better be represented in the form of a bar graph as follows:



**Figure 5.2** Graph showcasing the frequency disparity between the two keyword classes

### *6.3.1 Analysis of functional keywords*

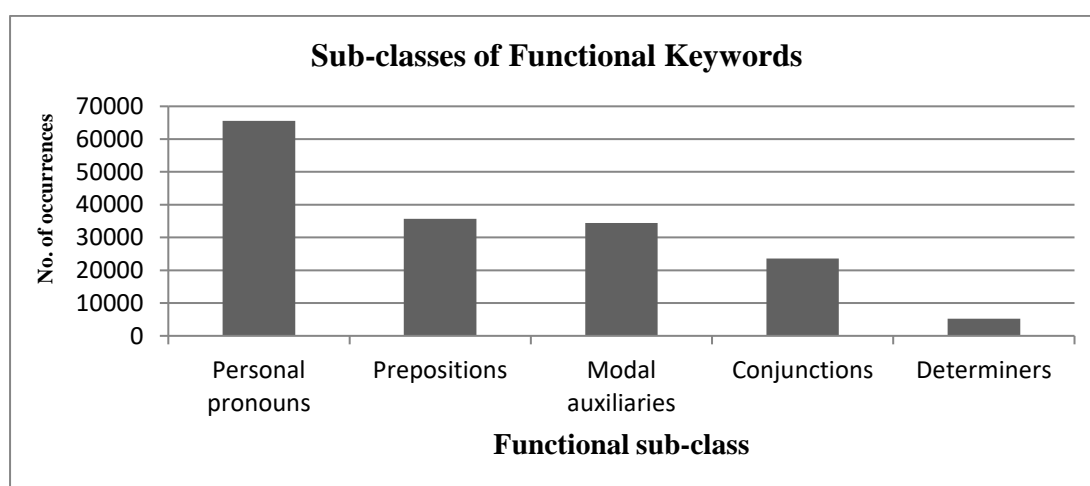
Functional (or structural) words refer here to parts of speech that are used to signal grammatical relations between different constituents (i.e., lexical units) in sentences. Personal pronouns (e.g., *you, your, we, our, I, yourself, she, her*), conjunctions (e.g., *when, what, or, if, how*), modal auxiliaries (e.g., *can, do, is, are, will*), prepositions (e.g., *to, about*), and determiners (e.g., *a, more*) are all examples of functional words. As is generally found to be the case, these words tend to constitute a large portion of any given text or body of texts (Baker, 2006; Bang, 2006; Scott and Tribble, 2006; Gerbig, 2010; Tyrkkö, 2010; Philip, 2012; Burke, 2017). It should come therefore as no surprise if they feature at the very top of a keyword list as a result of statistical comparison. This becomes evident, for instance, when considering their proportion in Table 5.7 above, where they account for nearly half of the total number of key tokens listed there. Despite their statistical prominence, such words are more often than not ignored altogether in corpus-based metaphor research (e.g., Charteris-Black, 2004; Philip, 2012), owing to their lack of semantic content outside the confines of the sentential structure. Given below is an illustration of the various sub-classes of functional words that are commonly

used in the English sub-corpus, accompanied by their respective frequencies of occurrence.

**Table 5.9** Sub-classes of functional keywords and their frequencies

<b>Sub-class</b>	<b>Number of occurrences</b>	<b>Percentage (%)</b>
Personal pronouns	65614	39.8
Prepositions	35655	21.6
Modal auxiliaries	34403	20.9
Conjunctions	23591	14.3
Determiners	5252	3.1
<b>Total</b>	<b>164515</b>	<b>100.0</b>

The frequency data in Table 5.9 indicate that of all the five sub-classes of functional keywords (personal pronouns, conjunctions, modal auxiliaries, prepositions, and determiners), personal pronouns make up a strikingly high percentage, constituting more than one-third of their overall number of occurrences. This is further demonstrated in the graph that follows, which shows the higher overall frequency of personal pronouns in the sub-corpus under investigation.



**Figure 5.3** Frequency variations among the five sub-classes of functional keywords

As a sub-set of functional keywords, personal pronouns are typically described in terms of their structural function to substitute for nouns or noun phrases, be it singular or

plural, masculine or feminine. They are also described in terms of the different syntactic roles they play within a sentence: subjective (e.g., *you, we, I, she*), objective (e.g., *you, her*), possessive (e.g., *your, her, our*), and reflexive (e.g., *yourself*). The following passage is taken from Gray's *Beyond Mars and Venus* (2016, p. 16) to exemplify such syntactic flexibility that seems to characterise the use of personal pronouns in the discourse of self-help books on marriage relationships. (Instances of personal pronouns are shown in bold.):

Trying to get **your** partner to read the book can imply that **your** partner is not good enough and **he** or **she** may become defensive. Instead, read it for **yourself**, and practice the tools that will help **you** to be happier without needing to change **your** partner at all...**Your** focus should be on changing **yourself**, not **your** partner. As long as **your** happiness depends on changing **your** partner, **you** make it more difficult for **them** to change and grow. Just as **you** want the freedom to be **yourself**, **they**, too, need that freedom.

The copious use of personal pronouns in the above extract may in part be attributed to the grammatical multifunctionality of such pronouns, which can act as both the subject as well as the object of verbs and prepositions. The table below shows the frequency of use for each personal pronoun appearing in the lemmatised list of the top 50 keywords in the English sub-corpus.

**Table 5.10** Frequencies of the eight personal pronouns in the lemmatised keyword list

<b>Personal pronoun</b>	<b>Number of occurrences</b>	<b>Percentage (%)</b>
You	19607	29.8
I	11690	17.8
Your	9477	14.4
Her	6934	10.5

We	6729	10.2
She	6708	10.2
Our	3540	5.3
Yourself	929	1.4
<b>Total</b>	<b>65614</b>	<b>100.0</b>

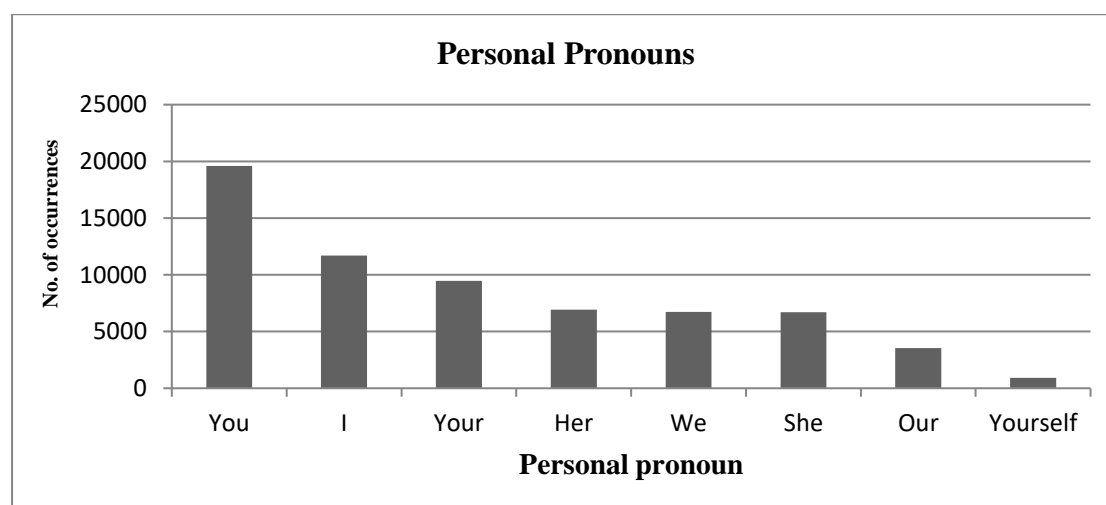
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Given their markedly high rates of occurrence, personal pronouns, more particularly *you*, will be the focus of the following pilot study. The aim is to evaluate their usefulness for the task of identifying major target domains for conceptual metaphors in the compiled collection of American self-help texts on marriage relationships. The outcome of this pilot study will then be used as an objective means to support whether or not the high-frequency personal pronouns contained in Table 5.10 need to be incorporated into the analysis of conceptual metaphors in the present study.

The term ‘pilot study’ refers here to a small-scale, exploratory study performed to pretest the potential significance of a particular word or word family for accomplishing a certain research objective. In keyword analysis, pilot studies can be very helpful in predicting relevant data which can then be targeted for closer consideration to generate credible results. What follows is an illustration of how this research procedure is implemented during the analysis of individual keywords.

Using the AntConc’s Concordance tool, a random sample of 200 concordance lines containing the personal pronoun ‘you’ is first extracted from across the entire English sub-corpus of this study (see Appendix 1). The reason for the selection of this functional keyword to be piloted is because it is by far the most frequent of all eight personal pronouns in the lemmatised keyword list (see Table 5.10). It is therefore more likely to provide insight into the motive behind the abundant presence of such pronouns in the English texts. Figure 5.4 below highlights the disproportionately greater use of the

selected keyword as compared with other personal pronouns in the list. After the extraction of the pilot concordance data, every occurrence of the selected keyword is then carefully examined for the purpose of determining if it is used as a target domain for metaphors. Such an examination is conducted based on the Lakoffian model of conceptual metaphor, which describes a target domain as essentially abstract—as opposed to a source domain, which is typically of concrete nature (cf. Lakoff and Johnson, 1980; Lakoff, 1987; Lakoff and Turner, 1989; Lakoff, 1993; Kövecses, 2002; Deignan, 2006). This defining characteristic of what constitutes a target domain is considered to be a solid basis against which the keyword in question can reliably be checked. Informed by the results of the concordance examination, a decision can ultimately be made about the capacity of this sort of functional keywords to act as indicators of target domains for metaphors within the texts.



**Figure 5.4** Statistical comparison showing the disproportionate difference in frequency of occurrence between ‘you’ and other personal pronouns listed in Table 5.10

Analysis of the pilot data has yielded two main findings as regards the more frequent use of the personal pronoun ‘you’ in the English discourse. The first is that—besides its basic function to refer to contextually identifiable addressee(s), i.e., the intended

readership of this kind of discourse—this pronoun appears to operate rhetorically as a persuasive tactic to engage the reader and cajole them into accepting what is presented to them. This is apparent, for example, in the repetitive occurrence of the ‘you’ address within close proximity in the following concordance lines:

- i. **You** may think your relationship has failed, **you** may feel like **you** have tried everything, **you** may feel tired, deflated, and defeated, but I’m telling **you, you** have to get that thought out of your head or **you** are dead in the water with an anvil tied around your ankle. (McGraw, 2000, p. 14)
- ii. In this moment, **you** have just what **you** need to move in the direction of getting more of what **you** deserve. (Gary, 2007, p. 219)
- iii. **You** are closer to success than **you** could ever imagine if **you** just have the courage to get real with yourself. (McGraw, 2000, p. 15)

This rhetorical feature is, in fact, not unique to this discourse, but rather reflects the stylistic norm of the self-help literature as a whole; other self-help discourses have similarly been reported to exhibit considerable use of personal pronouns, especially *you* and *I*, which serves as a persuasive technique to influence their audience and instil in them self-governing skills (see Chapter 3, section 2.2).

The second finding is that, in assessing the likelihood of ‘you’ being employed as a target domain for conceptual metaphors in the English sub-corpus, the study has found no contextual evidence to indicate that such a possibility does exist. On the contrary, what has been found in this regard seems to emphasise the generally held view in the field of corpus linguistics that relegates the frequent recurrence of functional words, including personal pronouns, in discourse to the mere task of showing ‘grammatical relationships in and between sentences’ (Richards and Schmidt, 2010, p. 126), or, even



better, as ‘the textual glue’ which holds fragmented pieces of language together as a text (Scott and Tribble, 2006, pp. 15-16). It is also in accord with the common practice in corpus studies of metaphor, which considers them ineffective during the process of metaphor detection because they are devoid of semantic meaning.

It is evident from the pilot study results that functional keywords such as personal pronouns do not represent a possible source of target domain lexis in the English sub-corpus.

### ***6.3.2 Analysis of lexical keywords***

Lexical (or content) words refer here to parts of speech—such as nouns, verbs, and adjectives—that carry referential meanings beyond the context in which they occur. This is in contrast to functional words whose meanings are said to be context-dependent (Cutler, 1992, p. 352). The fact that lexical words are given precedence over functional words in corpus linguistic research stems from the central role such words play in conveying the thematic content of discourse. It is for this very reason that lexical words are also said to be more interesting to metaphor analysts than their functional counterparts.

From an empirical perspective, the categorisation of keywords into lexical and non-lexical is helpful in determining the importance of each to the task of detecting target domain vocabulary in the sub-corpus. That is to say, instead of sifting through the entire list of keywords in a quest for promising target domain candidates, this categorisation is a good starting point to begin concentrating on the sort of keywords that have direct relevance to the discourse propositional content, and thereby capable of manifesting target domain concepts. As an immediate effect of this demarcation, functional keywords are removed from metaphor analysis on the basis that they are more related

to the syntactic structure than they are to the subject matter of the discourse. This in turn narrows down the scope of the analysis to only those lexical words within the flemmatised keyword list.

Yet, it should be stressed that the mere relatedness of a keyword to the discourse content does not solely guarantee a sufficient ground for designating it as a metaphor target domain. For this to be established, all content-related keywords that are listed in Table 5.11 below need to be subjected to preliminary contextual investigation to extricate those that show the potential of becoming target domains for conceptual metaphors in the discourse and exclude others that do not from further exploration.

**Table 5.11** Flemmatised list of the most prominent lexical keywords

Rank	Flemma keyword	Related forms	Frequency
1.	FEEL	feel 2539 feelings 1644 feeling 906 feels 701	5790
2.	LOVE	love 3901 loving 652	4553
3.	PARTNER	partner 3817	3817
4.	WOMAN	women 1874 woman 1657	3531
5.	NEED	need 1810 needs 1618	3428
6.	MAN	man 1709 men 1672	3381
7.	TIME	time 3244	3244
8.	RELATIONSHIP	relationship 2467 relationships 769	3236
9.	WANT	want 1618	1618
10.	THINGS	things 1501	1501
11.	MARRIAGE	marriage 1272	1272
12.	SUPPORT	support 1204	1204
13.	GIVE	give 1161	1161
14.	TALK	talk 1110	1110
15.	STRESS	stress 1077	1077
16.	COUPLES	couples 968	968
17.	EMOTIONAL	emotional 668	668
18.	SPOUSE	spouse 551	551
19.	TESTOSTERONE	testosterone 495	495

A first step in this contextual investigation is collecting enough concordance data for each lexical keyword listed above. Such datasets of concordance lines need to be indiscriminately chosen from all over the English sub-corpus in such a way as to maximise the credibility of the obtained results. This is to be followed by a rigorous scrutiny of each of these collected datasets to gauge the extent to which a given lexical

keyword can be taken as indicative of a target domain for metaphors in the sub-corpus concerned.

For concordance data collection, a complete list of all occurrences is obtained for every lexical keyword in Table 5.11. This is a straightforward procedure that can be executed automatically by any corpus analysis software such as the ones previously mentioned (see Section 3 above). However, such lists are usually too long and unwieldy, making the task of scrutinising them quite challenging. Since this is the case, reducing the quantity of data that needs to be manually checked for evidence of target domain lexis to a manageable level becomes imperative if verifiable results are to be sought. A dataset of 200 concordance lines is therefore randomly sampled as a feasible option.

The sampling method suggested here for the collection of the random datasets has four main procedures. It begins with the creation of a mini-corpus that contains the first and final chapters of each of the 11 American self-help books on marriage relationships. The focus here on the beginnings and ends of these books is based on McCaw's (2013, p. 5) observation that authors of self-help literature tend to place more metaphors that are central to their overall message there. The next two procedures in this method are arithmetical in nature, that is, they work by calculating the overall number of occurrences for every lexical keyword shown in Table 5.11, and dividing the result by the required sampling number. The final procedure is using the remainder as a quantifiable guide to specify the approximate number of concordance lines that need to be skipped every time a random choice is made. Taking as an example the lexical keyword 'relationship,' it occurs 496 times across the whole sample corpus. The figure that results when this total occurrence number of the keyword 'relationship' is divided by 200 (the proposed sample size) consequently serves to provide an approximation as regards the random distribution of the sample concordance lines for 'relationship'.

After their collection, these sample datasets of 200 example sentences each are examined separately to find out if any of the keywords concerned can be considered as a potential target domain for conceptual metaphors in the English sub-corpus. Those considered as such will be searched throughout the whole sub-corpus for the sake of identifying all of the cases where they possibly serve as metaphor target domains. Once identified, these candidate metaphor cases are further examined according to Charteris-Black's criterion of whether there is an incongruity or semantic tension between a metaphorical source domain and a literal target domain that justifies classifying them as metaphors (see "Charteris-Black's method for metaphor identification" above for more detail on how such a criterion is actually applied); only those capable of satisfying the specified criterion can be counted as metaphors, therefore eligible for inclusion in subsequent analyses to determine the kinds of conceptual metaphors that are most characteristic of the literature of self-help books on marriage relationships. While this criterion proves useful in distinguishing literal from figurative lexis in the examined discourse, profound knowledge of word meanings is sometimes required to confirm the existence of semantic tension, which is necessary for classification as metaphor (see below for examples and more discussion).

It should be recalled that a target domain is an abstract domain (e.g., marriage) that is metaphorically represented through another concrete domain (e.g., battlefield). Thus, in the case of the MARRIAGE IS A BATTLEFIELD conceptual metaphor, the abstract notion of *marriage* is the target domain whereas the non-abstract concept of *battlefield* serves as the metaphor source domain. As will be further demonstrated in Chapter 6, section 2.5, this conceptual representation of marriage as a battlefield is rightly inferred from metaphorical instances such as the following (metaphor-related words are shown in italics for ease of identification):

- i. But after the marriage, it was a *battle* from the beginning. (Chapman, 1992, p, 12)
- ii. Intimate lovers can become enemies, and marriage a *battlefield*. (Chapman, 1992, p, 29)
- iii. A peaceful divorce is better than a *warlike* marriage. (Gottman and Silver, p. 6)

From this cursory explanation, it can be concluded that in order for a keyword to qualify as a prospective target domain for conceptual metaphors in the discourse, it must have meaningful content, and denote an abstract and intangible entity. By the end of the concordance data analyses, only those found to meet the above conditions are consequently recognised as such.

The study's emphasis on *abstractness* as a necessary requirement for target domain identification is made in conformity with the mainstream view within conceptual metaphor theory, which regards it as an ingredient very typical of target domain concepts. Interestingly, the veracity of the claim that abstractness is an indispensable condition for identifying candidate cases of metaphor target domains has never seemed to be undermined. Rather, it has been reinforced by multiple empirical studies (e.g., Kövecses, 2000, 2002; Cameron, 2003; Charteris-Black, 2004, 2005; Stefanowitsch, 2006; Philip, 2012; Casasanto, 2017), which have shown—through analysing multitudes of conceptual metaphor cases—abstractness to be a salient feature of the target domain language. This also becomes apparent when reviewing, for instance, Charteris-Black's (2004, 2005), Philip's (2012) and Stefanowitsch's (2006) indexes of conceptual metaphors, where abstract lexical words (such as *argument, business, despair, economic productivity, emotions, European countries, inflation, international trade, knowledge, mind, politics, segregation, understanding, and well-being*) are

reported to be respectively employed as target concepts for the concrete source domains: *physical conflict, race, valley, healthy body, objects, family members, enemy, war, light, container, landscape, illness, seeing, and wealth*. As Kövecses (2002, p. 25) notes:

These findings provide overwhelming evidence for the view that conceptual metaphors are unidirectional: they go from concrete to abstract domains; the most common source domains are concrete, while the most common targets are abstract concepts. In this way, conceptual metaphors can serve the purpose of understanding intangible, and hence difficult-to-understand, concepts.

The above discussion has underlined the empirical value of applying the criteria of lexicality and abstractness to the present task of identifying the kinds of metaphor target domains that are especially prevalent in the discourse of self-help books on marriage relationships. The aim in what follows is to demonstrate how a context-based analysis of lexical keywords can facilitate the detection of underlying target domains for metaphors.

The term ‘concordance analysis,’ as it is used here, refers to the process of investigating the contextual usages of a given lexical keyword in a corpus to ascertain whether that keyword is employed as a target domain for conceptual metaphor. This definition highlights the role of the immediate context (i.e., words that occur on either side of an examined keyword) in revealing which concepts are systematically used as metaphor target domains.

It should be remarked that performing this type of analysis can be extremely difficult (if not unrealisable) without the support of concordance software—like *Wmatrix*, *Wordsmith Tools*, or *AntConc*—which can prove very helpful when dealing with large text corpora. This is because they enable quick access to relevant textual data needed

for concordance analysis. By doing so, they relieve the analyst of the hefty burden associated with manual surveying of an entire corpus to locate and retrieve such data.

Following these preliminary concordance analyses of the lexical keywords in Table 5.11, it has been established that, while the vast majority of these keywords do offer a revealing glimpse of what the discourse of self-help books on marriage relationships is all about, just a few of them—like ‘relationship,’ ‘marriage,’ and ‘time’— can reliably be claimed to be suggestive of metaphor target domains in the sub-corpus. Moreover, it has been found that keywords functioning mostly as verbs are unlikely to constitute a potential source for locating the kinds of target domains that are unique to the discourse under investigation. This is specifically because, unlike the three noun keywords listed above whose semantic referents are explicitly delineated in the discourse, the basic senses of such verb keywords as ‘feel,’ ‘give,’ ‘want,’ and ‘talk’ are often ambiguous and not easily identifiable given their myriad possible meanings in the language. Presented below are the results of the concordance analysis for the verb keyword ‘feel,’ which comes first on the frequency-ranked flemmatised list of the most prominent lexical keywords in the sub-corpus.

The concordance analysis of the ‘feel’ 200 sample dataset (see Appendix 2) has revealed some interesting results. One such result relates to the recurrent use of this verb as a functional word carrying grammatical rather than thematic information about the sentences in which it appears. To further illustrate this point, the verb *feel* has been found to be often followed by one (e.g., ‘accepted,’ ‘good,’ ‘safe,’ etc.) or more adjectives (e.g., ‘cherished and loved,’ ‘important and valued,’ ‘cool, calm, and collected,’ etc.), and adjective phrases (e.g., ‘closest to God,’ ‘taken advantage of,’ ‘sorry for yourself,’ etc.). In grammar, this type of verb is known as a linking, or copulative, verb owing to its syntactic role in linking the subject of a sentence with its predicate. In contrast, as a

lexical verb, feel has been noted to be followed less by nouns (e.g., ‘love, validation, and approval’) and more by noun phrases (e.g., ‘a lack of satisfaction,’ ‘the effects of those burdensome thoughts,’ and ‘a genuine sense of fulfillment’).

The fact that the verb keyword ‘feel’ is variously used within the English sub-corpus has warranted a closer look at each of its contextual usages in turn to check if it is involved in a metaphorical conceptualisation. This has been done with the aid of several online dictionaries not only because of their relative ease of use, but also because of their comprehensiveness and continuous updating. One of those consulted online dictionaries has been the YourDictionary website, which offers more than 50 different definitions of the word *feel*. Surprisingly, none of these definitions is described as metaphorical. The following table demonstrates and exemplifies the wide range of lexical meanings attached to the keyword ‘feel’ in the English sub-corpus.

**Table 5.12** List of the various lexical meanings associated with the verb keyword ‘feel’

Lexical meaning	Example
To perceive by touch	As I hold you close to me and <b>feel</b> your tiny body warm against my own, I look at you and look at you...I feel as if my eyes can’t hold enough of you. (Canfield <i>et al.</i> , 2012, p. 201)
To experience an emotion	The problem is that I just don’t <b>feel</b> any love coming from my husband. (Chapman, 1992, p. 104)
To acknowledge	Even if you were to use the exact phrases listed above, if your partner didn’t <b>feel</b> your love, validation, and approval the tension would continue to increase. (Gray, 1992, p. 196)
To become aware of	Once you can <b>feel</b> this energy, saying the prayers of your spiritual tradition will be much more powerful as well. (Gray, 2000, pp. 170-171)
To believe	There is always something you can apologize for, even if you <b>feel</b> that your partner is more in the wrong. (Gray, 2007, p. 173)
To think	He will <b>feel</b> you are telling him what to do. (Gray, 1992, p. 280)



To have a desire for	“There is a new play in town. I would love it if you planned a date for us to see it. I <b>feel like</b> going out—just the two of us.” (Gray, 2007, p. 223)
To form an opinion	We each see the world through different-colored glasses, determined by the way we <b>feel</b> about ourselves. (Gray, 1993, p. 9)
To sense	Men instinctively <b>feel</b> this urge to pull away. (Gray, 2003. P. 60)
To seem	That is why they <b>feel</b> like miracles. (Gray, 2000, p. 238)
An understanding	You should look over your responses to get a <b>feel</b> for where communication problems or perceptions exist. (McGraw, 2000, p. 47)

From this table, it can be seen that, despite the plethora of meanings the keyword ‘feel’ has within the sub-corpus, there is no contextual evidence to suggest that it is ever employed as a target domain for conceptual metaphors therein. It could be added that the reason for its comparatively high usage rate in the sub-corpus is very likely to be due to its semantic richness, as well as its ability to fulfil grammatical functions. On account of such observations, it seems reasonable to infer that verb keywords do not generally serve as good indicators of major target domains for conceptual metaphors. Having said so, this argument does not in any way imply that verb keywords are inadequate for metaphorical use, as there are many cases of them being used metaphorically. In fact, lexical verbs in general have been found to be the predominant donor of metaphorical imagery to describe target domains in the current English sub-corpus. This finding will be evidenced later in this chapter and in the chapter to follow.

Since the focus has now shifted from verb keywords to noun keywords, the aim here is to report the findings of the small-scale concordance analyses undertaken to measure and assess the potential of such noun keywords as ‘partner,’ ‘woman,’ ‘relationship,’ ‘marriage,’ etc. to serve as target domains for conceptual metaphors in the examined sub-corpus (for the full list of noun keywords, see Table 5.11). It may be noteworthy to

point out again that a target domain is that which is described or understood metaphorically in terms of another, conceptually different source domain.

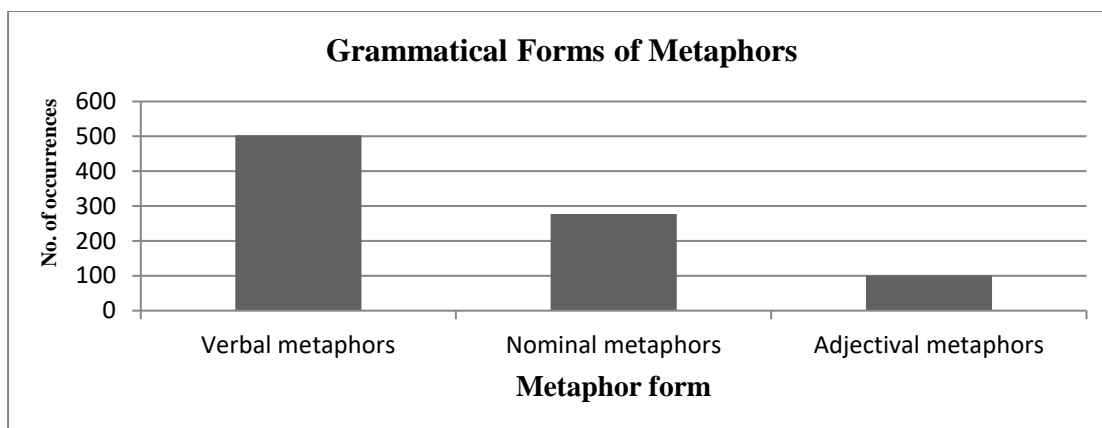
The obtained results from the initial concordance analyses have indicated that noun keywords, especially those that denote abstract ideas or concepts (i.e., ‘relationship,’ ‘marriage,’ ‘love’ (noun), ‘feeling’ (noun), and ‘time’), tend to be employed as metaphor target domains across the sub-corpus. Below are some examples from the ‘relationship’ 200 sample dataset to show this:

- i. Those are the behaviours that *kill* a **relationship**. (Gray, 2003, p. 139)
- ii. The problem with this almost insidious tendency is that it virtually guarantees that your **relationship** will *suffer*. (Carlson and Carlson, 2000, p. 125)
- iii. A bad **relationship** cannot exist if it is not *fed* and *nurtured* in some way. (McGraw, 2001, p. 14)
- iv. You return to your sense of fullness and are once again more willing to let your heart *overflow* into your **relationship** and life. (Gray, 2007, p. 215)

Looking at these examples, one can see that the abstract concept of relationship (target domain) is metaphorically depicted using verbs drawn from the concrete source domains of animate beings (e.g., ‘kill,’ ‘suffer,’ ‘fed,’ and ‘nurtured’) and water (e.g., ‘overflow’). Upon further examination of these examples, one can also see that there is a semantic tension created as a result of this shift in usage of such verbs—from the lexical fields, where they maintain their basic (or literal) meanings, to the abstract domain of relationship, where they are assigned new metaphorical senses—which supports their classification as metaphors. Nowhere does this tension seem more apparent than in the first example, where the source verb ‘kill’—which implies an active participant putting an end to one’s life—is used metaphorically to describe the target idea of ending a spousal relationship.

A distinction needs to be drawn here, however, between using verb keywords as signals for locating major target domains of metaphors on the one hand and the role generally played by lexical verbs in the construction of metaphors on the other. Having previously elucidated through application the inefficacy of concentrating on verb keywords as a means to facilitate the identification of such target domains (see the discussion at the beginning of this sub-section), it is necessary to accentuate the pivotal importance of lexical verbs (e.g., ‘suffer,’ ‘fed,’ and ‘nurtured,’ ‘overflow,’ etc.) as the principal source of metaphorical meanings in the English sub-corpus. This is based on overall counts of the different word classes (mainly, nouns, verbs and adjectives) employed to express metaphors. The following graph shows the results of these statistical counts. Before proceeding any further, a terminological note should be made to clarify the meanings of the three grammatical forms of metaphor appearing in the graph:

- **Nominal metaphors:** relate to metaphors that take the form of nouns (e.g., Women are like *waves*) or noun phrases (e.g., Men are like *rubber bands*).
- **Verbal metaphors:** relate to metaphors that take the form of verbs (e.g., Her love *builds* my self-esteem) or verb phrases (e.g., I have *run out of* love and energy).
- **Adjectival metaphors:** relate to metaphors that take the form of adjectives (e.g., If you do not have a *clean, pure, and unencumbered* love in your heart, then you cannot give it away) or adjective phrases (e.g., We do have *tremendously busy* lives and many important and *time-consuming* responsibilities).



**Figure 5.5** Frequency counts of grammatical forms of metaphors

As the graph clearly indicates, the number of verbs being used in a figurative manner is very great, even greater than the combined total of both nouns and adjectives used in that manner. This observation not only points up the primacy of verbs as the most preferred vehicle for metaphors in the data, but can also count as proof to contest the veracity of the intuitive claim that metaphors are mostly found in nouns. Chapter 6 will provide further discussion of the role of part of speech in metaphor recognition (see also Krennmayr, 2017, pp. 165-177).

Given that the quantitative results presented above may rightly be perceived as lacking enough contextual evidence to establish their validity, the table below lists—in addition to the four already mentioned in relation to the key concept of relationship—30 examples of metaphorically used words and phrases, taken from all over the English sub-corpus. Such words and phrases, which are shown in italics, can be seen to originate from a wide variety of different source domains to describe the noun keyword ‘love’ (the target domain).

**Table 5.13** A sample list of 30 metaphorical sentences about ‘love’

No.	Examples
1.	While growing up, you probably learned that to get <b>love</b> you had to <i>pay for</i> it. (Gray, 1993, p. 15)
2.	It is my desire that this brief volume will <i>kindle the flame</i> of <b>love</b> in your marriage and in the marriages of thousands of other couples like you. (Chapman, 1992, p. 258)
3.	If you do not have a <i>clean, pure, and unencumbered</i> <b>love</b> in your heart, then you cannot give it away. (McGraw, 2000, p. 243)
4.	The <i>magic</i> of <b>love</b> is lost. (Gray, 1992, p. 6)
5.	Express all your anger and resentment, moving down through your hurt, fear, and guilt, and miraculously a new rush of <b>love</b> will <i>bubble up</i> and you will be able to genuinely forgive your partner and <i>be in</i> love again. (Gray, 1993, p. 203)
6.	Gradually more <b>love</b> will <i>flow</i> from both sides. (Gray, 1992, p. 210)
7.	Hate is really just a <i>symptom</i> of obstructed <b>love</b> . (Gray, 1993, p. 201)
8.	Two <b>Love</b> Banks constantly <i>operate</i> in marriage: his and hers. (Harley, 1994, p. 24)
9.	For us, the <i>journey</i> of <b>love</b> has been like driving up and around a mountain. (Gray, 2016, p. 55)
10.	If you experienced <b>love</b> being <i>turned on and off</i> to you as a child, you probably decided that your worth and goodness depends on your ability to please other people and do what makes them happy. (Gray, 1993, p. 15)
11.	To be successful in our relationships we must accept and understand the different <i>seasons</i> of <b>love</b> . (Gray, 1992, p. 322)
12.	<b>Love</b> is the most powerful <i>remedy</i> . (Carlson and Carlson, 2000, p. 137)
13.	When a man loves a woman, she begins to <i>shine with</i> <b>love</b> and fulfillment. (Gray, 1992, p. 121)
14.	But the godly <b>love</b> and assurance that <i>bubbled</i> amidst its savory ingredients still <i>warms</i> my heart today. (Canfield <i>et al.</i> , 2012, p. 31)
15.	So maybe there’s light at the end of the <i>tunnel</i> of <b>love</b> ! (Canfield <i>et al.</i> , 2012, p. 10)
16.	<b>Love</b> is <i>patient</i> , <b>love</b> is <i>kind</i> . (McGraw, 2000, p. 245)
17.	<b>Love</b> <i>thaws out</i> our repressed feelings, and gradually these unresolved feelings begin to surface into our relationship. (Gray, 1992, p. 309)
18.	When men and women are able to respect and accept their differences then <b>love</b> has a chance to <i>blossom</i> . (Gray, 1992, p. 7)
19.	The <b>love</b> within them will be forever <i>engraved</i> in our hearts. (Canfield <i>et al.</i> , 2012, p. 66)

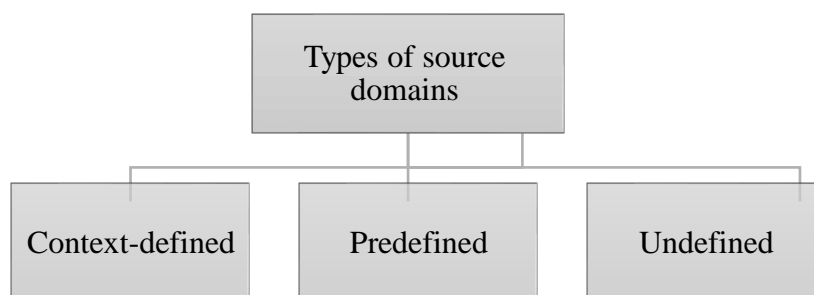
20.	<b>Love</b> does not <i>delight</i> in evil but <i>rejoices</i> with the truth. (McGraw, 2000, p. 245)
21.	Requests <i>give direction to love</i> , but demands <i>stop the flow of love</i> . (Chapman, 1992, p. 138)
22.	The first <i>heat</i> of passionate <b>love</b> is enticing, but a relationship must be based on mutual need if it is going to survive. (Gray, 1993, p. 187)
23.	A man's common obsession with success is his desperate attempt to <i>win love</i> in hopes of reducing his inner emotional pain and turmoil. (Gray, 1992, p. 271)
24.	<b>Love</b> will <i>conquer</i> all. (Canfield <i>et al.</i> , 2012, p. 299)
25.	Their minds have not melded together, and their emotions mingled only briefly in the <i>ocean of love</i> . (Chapman, 1992, p. 42)
26.	<b>Love</b> <i>teaches</i> you to care for others. (Harley, 1994, p. 164)
27.	<b>Love</b> can <i>work</i> if you know how to <i>make it work</i> , and now you do. (Gray, 1992, p. 217)
28.	Most men are not only hungry to <i>give love</i> but are <i>starving for</i> it. (Gray, 1992, p. 45)
29.	In a complaint-free relationship, <b>love</b> is sure to <i>grow</i> . (Gray, 2016, p. 276)
30.	<b>Love</b> is the <i>emblem of eternity</i> . (Canfield <i>et al.</i> , 2012, p. 328)

What these examples typify is the disproportionate number of verbs functioning as metaphors within the analysed sub-corpus, which accounts for almost two-thirds (57%) of all the metaphorical occurrences listed above. They also indicate the breadth and diversity with which a single abstract keyword is metaphorically represented in the discourse of self-help books on marriage relationships. However, since the main concern here is with uncovering those systematically invoked conceptual metaphors that underlie clusters of similar metaphors, and which are believed to perform crucial functions within the discourse, not all of these metaphorical instances referred to above will necessarily entail closer attention. The procedure developed in order to efficiently address this concern consists of three sequential steps. Firstly, metaphors sharing the same target domain are divided into distinct groups based on the source domain from which these metaphors are derived. The fact that no guidelines have ever been established within Lakoff and Johnson's conceptual metaphor theory to prescribe the way through which source domains are to be identified makes the smooth

implementation of this step quite difficult. This is especially the case for non-conventional or novel metaphors (e.g., ‘Love *thaws out* our repressed feelings,’ ‘Love is the *emblem of eternity*,’ etc.) that are not instantly recognisable from the context as coming from a specific concrete source domain. Even though such metaphors can thus far be said to be very few compared to the many others whose relations to their source domains are either explicitly signalled as in the underlined words (in ‘the magic of love’ and ‘the journey of love’) or have already been articulated in relevant literature such as fire (in ‘*kindle the flame* of love’) and container (in ‘*be in* love’), having a clearly identifiable system for dealing with these fuzzy cases of source domains does always seem preferable.

### 6.3.3 Classification of metaphor source domains

For the sake of this research, I have formulated a definability-based classification system so as to distinguish three types of metaphor source domains found in the data. These are presented graphically as follows:



**Figure 5.6** Source domain classification system

In this figure, metaphor source domains are classified into three types: context-defined, predefined, and undefined. The ‘context-defined’ type refers to those source domains that are situated within the sentential context in which a metaphor appears. Here are

some examples from Table 5.13 to illustrate source domains that are linked to this type (source domains are underlined):

- i. Tunnel: So maybe there's light at the end of the *tunnel* of love! (Canfield *et al.*, 2012, p. 10)
- ii. Remedy: Love is the most powerful *remedy*. (Carlson and Carlson, 2000, p. 137)
- iii. Season: To be successful in our relationships we must accept and understand the different *seasons* of love. (Gray, 1992, p. 322)
- iv. Ocean: Their minds have not melded together, and their emotions mingled only briefly in the *ocean* of love. (Chapman, 1992, p. 42)
- v. Heat: The first *heat* of passionate love is enticing, but a relationship must be based on mutual need if it is going to survive. (Gray, 1993, p. 187)

In each metaphorical instance cited above, the source domain is unambiguously definable. The reason why source domains are often expressed as nouns in the conceptual theory of metaphor is because they explain metaphorical mappings more clearly than either verbs or adjectives (Deignan, 2006). The term 'metaphorical mappings' is used by Lakoff and Johnson (1980) to describe the kind of relational aspects that systematically link a source domain to a target domain in a conceptual metaphor. The second type is called 'predefined' and refers to source domains that are not plainly stated in the context, but are nevertheless widely discussed in the literature on conceptual metaphor. The following are some of the metaphorical cases whose source domains have been extensively researched and analysed in earlier works such as Lakoff and Johnson's *Metaphors We Live By* (1980), Lakoff's *The Contemporary Theory of Metaphor* (1993), and Kövecses' *Metaphor and Emotion* (2000):



- i. Economic exchange: While growing up, you probably learned that to get love you had to *pay for* it. (Gray, 1993, p. 15)
- ii. Liquid: Requests give direction to love, but demands stop the *flow* of love. (Chapman, 1992, p. 138)
- iii. Food: Men are not only hungry to give love but are *starving for* it. (Gray, 1992, p. 45)
- vi. War: Love will *conquer* all. (Canfield *et al.*, 2012, p. 299)
- iv. Illness: Hate is really just a *symptom* of obstructed love. (Gray, 1993, p. 201)

The fact that these source domains have previously been discovered to be associated with the target domain of love does not imply they are tied to that particular domain, but can be taken as proof to resolve lexically similar cases involving different target domains. ‘Undefined’ source domains are the third and most complex type of source domains in the data. As their name may suggest, these source domains are not directly discernible from the context where they occur, nor do they seem to have been explored by prior research in the field of cognitive linguistics. Examples for this source domain type are relatively limited in number, especially when contrasted with the significant numbers initially identified for the other two types of context-defined and predefined source domains. The following are among the few spotted in Table 5.13:

- i. Love *teaches* you to care for others. (Harley, 1994, p. 164)
- ii. If you experienced love being *turned on* and *off* to you as a child, you probably decided that your worth and goodness depends on your ability to please other people and do what makes them happy. (Gray, 1993, p. 15)

The two examples listed above contain different metaphorical conceptualisations of the term 'love'. Such conceptualisations are not transparent enough to enable precise identification of the semantic fields from which they are sourced. This should explain the need for a viable strategy capable of clearing up such cases of unidentified metaphor sources.

The one proposed here works by calling on cognitively stored vocabulary knowledge to match the metaphorically used lexis in question with the overarching semantic fields or metaphorical categories to which they typically correspond. The matching task can alternatively be carried out with the aid of any standard dictionary in the absence of complete word knowledge, or for a better degree of accuracy. Resorting to the former, for instance, to try to pin down the exact metaphor's source domain in Example (i), it can be reasoned that the verb 'to teach' is conventionally associated with the human practice of giving instructions or imparting knowledge. Its occurrence with a non-human subject (i.e., 'love') makes it possible to assign it to the metaphorical domain of personification. As discussed in Chapter 4, sub-section 1.5.3, personification refers to a figurative use of language in which an abstract idea or inanimate object is described as if it were a person. The strategy has once again proved effective when applied to disclose the source of the metaphor in the second example. The reference to the metaphor's target concept of love as 'being turned on and off' brings to mind some sort of a concrete image, one that appears to be more inherently related to machinery than to any other general semantic domain. The simplicity with which this strategy is presented here should not detract from its usefulness so long as it allows for justifiable inferences to be drawn about unknown cases of metaphorical source domains. It might as well be said that sometimes there are other factors, besides inherent knowledge of word meanings, influencing the robustness and accuracy of the deduction process in this regard. These

include, for instance, familiarity with the context within which an embedded source domain of a given metaphor needs to be reliably established, and awareness of the major source domains that are more widely used to form conceptual metaphors in the language. While the latter can help facilitate recognition of metaphor source domain by suggesting potential candidates for application to a particular target domain, the former can provide further clues to help disambiguate what could otherwise be considered not easy to define source domains.

Given the huge amounts of conceptual metaphors expected to be located within the English sub-corpus, the next step after dividing metaphors into groups according to source and target domains involved is to set a definite frequency threshold above which conceptual metaphors can be claimed to be central to the discourse of self-help books on marriage relationships.

Glancing through the existing literature on conceptual metaphor identification, one can see that there is no specific indication as to what constitutes an empirically sound tool for measuring the salience of conceptual metaphors in a given discourse. In the case of Charteris-Black's (2004) corpus-based approach to metaphor identification, for example, conceptual metaphors are only considered characteristic when they occur with a higher frequency in the corpus under analysis than in a larger corpus of language (e.g., the Bank of English). This frequency requirement is quite similar in form and application to the one currently proposed in corpus linguistics for recognising keywords in different contexts. In spite of the plausibility of such a requirement, its implementation is by no means an easy task, especially in the absence of reference corpora that have already been annotated for cases of metaphorical mappings. L'Hôte (2014) offers a convincing explanation for the lack of agreement about what should be

accepted as an adequate threshold for distinguishing between salient and non-salient metaphors in actual discourse. According to her,

determining a suitable cut-off point for statistical results depends on the size and type of data examined, the number and type of tests performed and the degree of representativeness sought by the researcher, which explains why it is hard to find any kind of popular consensus about cut-off points in the literature. (L'Hôte, 2014, pp. 39-40)

In view of this lack of consensus, a minimum frequency of at least 20 occurrences has been nominated as a potentially suitable threshold for any given conceptual metaphor to be deemed characteristic of the discourse under study. The choice of this threshold is based on observation of the distributional patterns of instances of conceptual metaphors in the English source texts. It shows that conceptual metaphors occurring less than 20 times are not always representative of the whole discourse. An example corroborating this observation is the conceptual metaphor LOVE IS A SEASON. This metaphor occurs a total of 17 times within the English sub-corpus; most of these occurrences, however, are traceable to a single text, namely *Men are from Mars, Women are from Venus*.

From a practical standpoint, such a threshold is also assumed to constitute a sufficient basis because it will ensure the inclusion of only those conceptual metaphors that are particularly salient in the discourse. Moreover, it will help direct attention towards areas of special significance that need to be closely looked at when tackling the subsequent research question concerning the role of conceptual metaphors in this specific type of discourse. Consistency is another major factor that, too, has been considered in the choice of the designated threshold value. The term 'consistency' here means the

condition of conforming to a uniform standard for determining the salience of conceptual metaphors in the discourse. The application of a consistent threshold will therefore safeguard against biased or contradictory outcomes. This leads to the final step in the procedure used for identifying which conceptual metaphors characterise the discourse of self-help books on marriage relationships: structuring every metaphor group according to Lakoff and Johnson's proposed model of TARGET DOMAIN IS SOURCE DOMAIN (e.g., LOVE IS A JOURNEY, LOVE IS A LIQUID, LOVE IS FOOD, etc.).

## **7. Conclusion**

This chapter has highlighted the complexities involved in the process of identifying metaphors in a specialised discourse. It has then discussed a number of recently proposed procedures for identifying metaphors, before dismissing them in favour of two more efficient methods of metaphor identification—namely Charteris-Black's (2004) method and Philip's (2012) method—which have helped inform my own approach to metaphor identification.

In addition, the chapter has defined the size and scope of this study's parallel corpus and spelled out in detail the steps involved in its design, as well as the criteria considered in the selection of the American English 2006 Corpus to serve as reference for the present research. The last part has been dedicated to introducing and illustrating the combined approach developed in this study to uncover the kinds of conceptual metaphors that are particularly common in the sub-genre of self-help books on marriage relationships. For ease of review, the list below summarises the various combinatory procedures implemented to achieve this purpose.

1. Obtain a list of the 50 top-ranked keywords in the examined sub-corpus.
2. Lemmatise the obtained keyword list.
3. Perform concordance analyses on the keywords contained in the lemmatised keyword list.
  - a. Collect a sample dataset of 200 example sentences for each keyword appearing in the lemmatised list.
  - b. Examine separately the sample datasets to detect potential key target domains for conceptual metaphors.
  - c. Conduct a full-scale concordance analysis for any keyword found to serve as a potential metaphor target domain.
  - d. Apply Charteris-Black's criterion of semantic tension to all instances of candidate metaphors identified through the keyword concordance analysis.
  - e. Classify as metaphors those capable of meeting the said criterion.
  - f. Group together the verified metaphors according to their source domains.
  - g. Establish the conceptual bases underlying such groups of related metaphors.
  - h. Determine, according to the designated threshold value of at least 20 occurrences, those kinds of conceptual metaphors that can justifiably be regarded as characteristic of the literature of self-help books on marriage relationships.

# CHAPTER SIX: ANALYSIS OF CONCEPTUAL METAPHORS

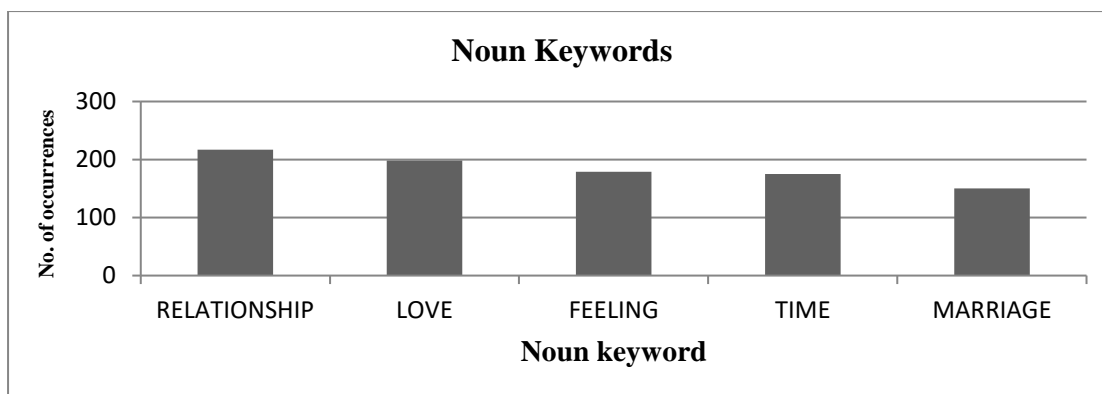
## 1. Introduction

This chapter aims to address the first set of research questions concerning the identification of both the kinds of conceptual metaphors that are especially common in the discourse of self-help books on marriage relationships and the factors that spur their use. A third focus here is to explore the rhetorical and persuasive potential of such kinds of conceptual metaphors to guide, teach, and influence readers' viewpoints and attitudes. The method adopted for this purpose is largely informed by Charteris-Black's (2004) critical metaphor analysis approach. This approach emphasises the value of investigating the specific discourse contexts within which conceptual metaphors occur, which it considers fundamental in revealing the pragmatic goals served by such metaphors. The method used here is also based on empirical insights from previous research, including Semino *et al.* (2013), which show that conceptual metaphors work as a powerful tool to accomplish the main communicative purposes of the discourse in which they appear (see Section 2.3 below for further details). The main advantage of applying this method is that it allows for a deeper account of the functions and role of conceptual metaphors within books of self-help on marriage relationships. One possible limitation of this method is that it may lead to intuitive and subjective interpretations of the discursive functions attached to conceptual metaphors.

## 2. Overview of Findings

As already indicated in the previous chapter, there are five lexical keywords that have been found to be frequently used as target domains for metaphors within the examined sub-corpus of English self-help texts on marriage relationships. They are, in order of frequency: **relationship** (23.6 per cent), **love** (21.5 per cent), **feeling** (19.4 per cent), **time** (19.2 per cent), and **marriage** (16.3 per cent). The full-scale concordance analyses of the entire occurrence lists obtained for these five noun keywords have resulted in the identification of 919 metaphors in total. Such metaphors are drawn from a vast range of source domains, the majority of which are either made explicit in the context itself (e.g., *investment*, *project*, and *battlefield*) or have been discovered in previous research (e.g., *journey*, *building*, and *money*)—see below for further description. The fact that most of the source domains for the 919 metaphors herein mentioned are either context-defined or predefined makes the task of linking them with their relevant target domains proceed at a quicker pace, as it requires no lengthy efforts to substantiate their existence in the examined sub-corpus. As was pointed out in the preceding chapter, this is the penultimate step in the combined approach used in the present study to identify conceptual metaphors that are particularly characteristic of the sub-genre of self-help books on marriage relationships. Figure 6.1 shows the precise number of metaphors detected for each of the five noun keywords in question.





**Figure 6.1** Occurrence frequency of the five noun keywords as target domains for metaphors in the English sub-corpus

The frequency information shown above does reflect the viability of focusing on noun keywords as a means for locating metaphors in the discourse. It is worth spelling out again that the number of metaphors belonging to each of the respective five keywords is then divided into smaller groups on the basis of the source domain from which these metaphors are derived. This procedure is necessary to reveal the conceptual bases underlying groups of related metaphors. Examples to demonstrate how such a procedure is actually applied will be given throughout this chapter. The final step in the combined approach adopted here involves counting the number of times each conceptual metaphor occurs. The aim is to determine which kinds of conceptual metaphors reach the required threshold of at least 20 occurrences so that they can justifiably be classified as characteristic of the particular discourse under examination.

That said, what follows is a descriptive overview of commonly occurring conceptual metaphors that have been found to meet the threshold requirement referred to above. Such metaphors are arranged by the keyword with which they are associated. It should also be noted that for each conceptual metaphor, a total of three examples are provided for reasons of analysis and to highlight the sorts of words and phrases involved in its formulation (for the full lists, see Appendix 3).

As will be clear from the following sections, there are 24 different kinds of conceptual metaphors that are very common in the English sub-corpus of self-help texts on marriage relationships. The method employed for uncovering and labelling source domains in these kinds of common conceptual metaphors is based on the threefold classification system which I have devised for such a purpose. In this classification system, metaphor source domains are distinguished according to their definability as follows: (1) context-defined, (2) predefined, (3) undefined (see Chapter 5, section 6.3 for a complete account of this system). It has been noted above that most of the metaphor source domains in this study belong to the first two categories of context-defined and predefined, meaning that they are either present in the text itself or have been named by prior relevant literature. Examples of context-defined source domains include investment (in: RELATIONSHIP IS AN INVESTMENT), project (in: RELATIONSHIP IS A PROJECT), and battlefield (in: MARRIAGE IS A BATTLEFIELD). Examples of predefined source domains include journey (in: RELATIONSHIP IS A JOURNEY), building (in: RELATIONSHIP IS A BUILDING), and money (in: TIME IS MONEY). The remaining third of the undefined source domains, i.e., those which are neither contextually specified nor formerly designated, are dealt with in accordance with the strategy proposed earlier (in Chapter 5). This means relying on existing knowledge of word meanings as a potential indicator for defining this sort of metaphor source domains. Close analysis of relevant textual content is sometimes necessary, especially in metaphorical cases (like the ones considered below) whose sources are not derivable by such knowledge alone. A crucial advantage of this analysis is that it provides further cues to help facilitate recognition of lexically ambiguous or obscure source domains. It also enables access to pragmatic information that can then be used to draw reasonable inferences about the role of conceptual metaphors in the current discourse. Nourishment,

concealment, language, and business venture are all examples of undefined source domains that have not been clearly specified within the metaphorical expressions or recognised by previous research on conceptual metaphors. Their usage is inferred via application of the strategy described earlier.

There are a number of source domains where, despite their similarity, it has been deemed appropriate to mark with different labels in the following discussion. In particular, they are human body (in: RELATIONSHIP IS A HUMAN BODY), plant (in: RELATIONSHIP IS A PLANT), organism (in: LOVE IS AN ORGANISM), and person (in: FEELING IS A PERSON). Although source domains such as these spring from the same overarching category of animate beings, they have been found through analysis to be distinct with regard to the rhetorical intention of their use within the context of this discourse. For instance, the human body conceptual metaphor is often employed to demonstrate the need for swift action in improving marital relationships. This is inferred from the figurative uses of such expressions as ‘to keep your relationship healthy,’ ‘to breathe life into this relationship,’ ‘to keep your relationship light-hearted and vibrant’—which describe the inanimate target domain of relationship in terms of the animate source domain of human body (see next section).

The prevalence of the plant conceptual metaphor, on the other hand, serves the purpose of reflecting the significance of gradual change in developing marital relationships. The following is one of the 20 occurrences of this metaphor in the English sub-corpus.

A relationship is like a *garden*. If it is to *thrive* it must be *watered* regularly.

(Gray, 2003, p. 129)

This example comprises three words that are identified as metaphoric: ‘garden,’ ‘thrive,’ and ‘watered’. Their assignment to the specific domain of plant is based on analysis of the surrounding context within which such metaphoric words are located. The results of

this analysis reveal further evidence (e.g., ‘seeds,’ ‘weeds,’ ‘weather,’ ‘seasons,’ etc.) of the association between plant growth and relationship development that helps explicate the source from which these metaphoric words originated.

The third conceptual metaphor, LOVE IS AN ORGANISM, is inferred from the repeated co-occurrence of words such as ‘grow,’ ‘blossom,’ ‘nurture,’ ‘hatch’—which are drawn from the lexicon of plants and animals—with the highly abstract concept of love. This metaphor is most likely meant to showcase how marital love can be cultivated and maintained (see Section 2.2 of this chapter). As for the feeling as a person conceptual metaphor, it has also been observed to differ from the ones previously mentioned in terms of the words and phrases used to convey it as well as the rhetorical function assigned to it within the discourse context. This conceptual metaphor is mainly conveyed through the metaphoric uses of words such as ‘messengers,’ ‘friends,’ ‘awaken,’ ‘refuse,’ and ‘protect’. Such words belong to the semantic domain of animate beings, in particular humans. Their occurrence with the inanimate domain of feeling is therefore considered evidence for a figurative conceptualisation of feeling as a person. The aim of this conceptualisation is to highlight the benefits of developing better ways of dealing with emotional feelings in marital life, as will be evidenced in Section 2.3. It is in light of such observed dissimilarities that each source domain has been given a different name to differentiate it from other semantically related source domains.

The subtle distinctions in goal orientation among the four conceptual metaphors named above have been discovered as a result of examining the individual contexts in which linguistic manifestations of such metaphors are situated. Opposite to what might be inadvertently implied here, this context-based examination has not been restricted to these kinds of conceptual metaphor, but has been carried out on other kinds too, as will soon be obvious. The reason for doing so has been to explore their diverse and varied

functions in the discourse and to determine the effects they intend to create on the readership of this discourse, given the fact that it is they to whom these metaphors are addressed

### **2.1. Relationship-related conceptual metaphors**

Of all the five noun keywords, which have been thoroughly investigated for the presence of metaphorical uses, 'relationship' has been found to constitute the most frequent target concept for metaphors in the English sub-corpus data, accounting for around a quarter (23.6 %) of all metaphors identified therein. The following are seven major conceptual metaphors underlying many of the metaphors associated with this target concept (they are ranked in order of their salience in the sub-corpus):

- (1) RELATIONSHIP IS AN INVESTMENT (36 occurrences),
- (2) RELATIONSHIP IS A JOURNEY (25 occurrences),
- (3) RELATIONSHIP IS A PROJECT (24 occurrences),
- (4) RELATIONSHIP IS A BUILDING (22 occurrences),
- (5) RELATIONSHIP IS A HUMAN BODY (21 occurrences),
- (6) RELATIONSHIP IS ARTWORK (20 occurrences), and
- (7) RELATIONSHIP IS A PLANT (20 occurrences).

As seen above, the literal target domain of relationship is involved in several metaphorical conceptualisations throughout the said sub-corpus. These conceptualisations, which will be considered in turn, can be seen as ascribing concrete qualities that are semantically incongruous with the abstract concept of relationship. The investment metaphor in the first case offers a clear example to illustrate this point, where words and expressions from the lexical field of banking are used to conceive of husband-and-wife relationship as a financially rewarding investment. Table 6.1 below contains a few examples of the investment metaphor from the English sub-corpus. Further investigation into the possible function of this metaphor has revealed that it is potentially

intended as a persuasive tool to encourage continuous engagement on the part of married couples in the act of enhancing the quality of their relationships with the expectation of achieving desirable outcomes. This finding is consistent with the overall objectives of the discourse outlined in the previous chapter (Section 2).

Investment relates to what I earlier referred to as a context-defined source domain since its presence is readily observable in the textual content rather than implied in it. In fact, the terms ‘investment’ and ‘relationship’ occur in the same sentence a total of 15 times in the English sub-corpus (see Table 6.3, Chapter 7). Such multiple occurrences provide a sufficient reason for labelling a source domain as ‘context-defined’.

**Table 6.1** Examples of the RELATIONSHIP IS AN INVESTMENT metaphor

Conceptual metaphor	Linguistic manifestations
RELATIONSHIP IS AN INVESTMENT	<ol style="list-style-type: none"> <li data-bbox="544 976 1299 1115">1. Your partner is about to get very excited and be very flattered at the hard work and energy that you have <i>invested</i> in your relationship. (McGraw, 2000, p. 164)</li> <li data-bbox="544 1126 1299 1218">2. The <i>rewards</i> to your relationship are significant and lasting. (Carlson and Carlson, 2000, p. 112)</li> <li data-bbox="544 1229 1299 1368">3. As we raise our expectations, our relationship challenges become greater, but so do the <i>benefits</i> of meeting those challenges. (Gray, 2016, p. 64)</li> </ol>

The words in italics above are typically associated with the act of investing money for future profit. Their occurrence with the abstract notion of relationship creates a semantic incongruity, which is a necessary prerequisite for their classification as metaphors. As described in Chapter 4, sub-section 1.5.4, such incongruity can only be triggered when there is a shift in the use of a word or phrase from one semantic domain, where it retains its literal meaning, to another, where it acquires a new figurative sense.

Journey is the second most common source domain for metaphors about relationship in the analysed sub-corpus. Its use is likewise deduced from the recurrent presence of travel

lexicon which serves to describe marital relationship as an ongoing journey towards a desired goal. The travel lexicon hinted at here comprises both concrete nouns (e.g., ‘journey,’ ‘dead-end,’ ‘stages,’ etc.) and expressions (e.g., ‘going nowhere,’ ‘come full circle,’ ‘change the course,’ etc.) (see Table 6.2 below).

A contextual examination of all the figurative occurrences belonging to the RELATIONSHIP IS A JOURNEY conceptual metaphor has led to some interesting observations. One such observation has been that many of these occurrences are associated with an emphasis on the importance of persistent effort to perfect one’s relationship. Like investment, the source domain of journey is present in some of the sentential contexts within which this metaphor occurs, but unlike investment, it has also been previously linked with two other target domains: love (Lakoff and Johnson, 1980) and life (Lakoff and Turner, 1989; Charteris-Black, 2004; McGee, 2005). This shows evidence of the centrality of the journey experience to understanding highly abstract and elusive phenomena.

**Table 6.2** Examples of the RELATIONSHIP IS A JOURNEY metaphor

Conceptual metaphor	Linguistic manifestations
RELATIONSHIP IS A JOURNEY	<ol style="list-style-type: none"> <li data-bbox="528 1397 1300 1480">1. Certainly, the <i>journey</i> of creating a loving relationship can be rocky at times. (Gray, 1992, p. 27)</li> <li data-bbox="528 1496 1300 1579">2. Rather than thinking, “This relationship is <i>going nowhere</i>,” you instead say... (Carlson and Carlson, 2000, p. 47)</li> <li data-bbox="528 1594 1300 1785">3. We can move through the following four <i>stages</i> of a relationship. This <i>journey</i> not only creates a lifetime of love but also helps us to develop individually our full potential for happiness and success. (Gray, 2016, pp. 289-290)</li> </ol>

Project is another commonly used source domain for describing relationships in the English sub-corpus. In contrast with the two previous domains of investment and journey, this one is employed to frame a relationship in terms of a long-term,

collaborative undertaking that requires a great deal of planning in order to make it a success. It is designed to exhort readers to maintain determination and perseverance in their pursuit of successful relationships, which reflects the persuasive role underlying the use of conceptual metaphor in this type of discourse. The following table exemplifies the project-related lexis (shown in italics) that has led to the identification of this metaphor. Here again, the source domain is plainly indicated in some of the contexts of the metaphorical expressions.

**Table 6.3** Examples of the RELATIONSHIP IS A PROJECT metaphor

Conceptual metaphor	Linguistic manifestations
RELATIONSHIP IS A PROJECT	<ol style="list-style-type: none"> <li data-bbox="528 835 1300 920">1. You must put your relationship on what I like to call <i>Project</i> Status. (McGraw, 2000, p. 17)</li> <li data-bbox="528 931 1300 1016">2. Our relationship is worth all of our <i>hard work</i>. (McGraw, 2000, p. 198)</li> <li data-bbox="528 1028 1300 1167">3. We know that the time we spent organizing our <i>project</i> had a positive effect on our relationship that has lasted to this day. (Carlson and Carlson, 2000, p. 113)</li> </ol>

Building represents a fourth conceptual domain from which metaphors about relationship are frequently sourced. Evidence for its existence can be found in the metaphoric uses of ‘build,’ ‘reinforce,’ ‘cement,’ and ‘solid’ to describe the target concept of relationship. Such words are typically used in reference to physical entities (e.g., houses and homes). Their use in relation to the non-physical entity of relationship constitutes the basis for their identification as metaphors.

Building is a classic example of what I called at the outset a ‘predefined’ source domain since it has already been pointed out and linked with a very wide range of different target domains, including theories (Lakoff and Johnson, 1980), society (Goatly, 1997), careers (Kövecses, 2002), and faith (Charteris-Black, 2004). Besides its familiarity, this source domain tends to express positive connotations of commitment, solidarity, and close



collaboration towards a shared goal. These connotations are exploited as a motivational tool by the authors of this discourse to persuade their own readers to view their marital relationships as a worthwhile endeavour, one that entails the constructive engagement of both partners. Below are some examples of the building metaphor from the English sub-corpus.

**Table 6.4** Examples of the RELATIONSHIP IS A BUILDING metaphor

Conceptual metaphor	Linguistic manifestations
RELATIONSHIP IS A BUILDING	<ol style="list-style-type: none"> <li data-bbox="528 689 1300 824">1. When <i>built on</i> a solid and deep friendship, a loving and intimate relationship becomes not only possible but inevitable. (McGraw, 2000, p. 104)</li> <li data-bbox="528 842 1300 976">2. Even those of you who are in good relationships will find these techniques meaningful, for they will reinforce those <i>building blocks</i> that make a relationship strong. (McGraw, 2000, p. 182)</li> <li data-bbox="528 994 1300 1128">3. I want to show you how to affair-proof your marriage by <i>building</i> a relationship that sustains romance and increases intimacy and closeness year after year. (Harley, 1994, p. 21)</li> </ol>

Human body has also been found to form another productive source domain for delineating the concept of relationship within the sub-corpus. This kind of analogical delineation can be termed ‘personification,’ as it involves the transfer of certain human characteristics and behaviours to an abstraction (i.e., relationship). According to Charteris-Black (2004), a key advantage of using personifications in discourse consists in giving the reader a sense of tangible reality for otherwise difficult-to-explain ideas or notions. This seems to be the case in the following examples, where relationship is personified as a human body that needs to be taken care of so that it can remain alive and healthy.

**Table 6.5** Examples of the RELATIONSHIP IS A HUMAN BODY metaphor

Conceptual metaphor	Linguistic manifestations
RELATIONSHIP IS A HUMAN BODY	<ol style="list-style-type: none"> <li data-bbox="528 320 1300 405">1. And that means you need to have a program in place to keep your relationship <i>healthy</i>. (McGraw, 2000, p. 212)</li> <li data-bbox="528 421 1300 555">2. One of the best ways to keep your relationship light-hearted and <i>vibrant</i> is to use this predictable mental dynamic as a tool... (Carlson and Carlson, 2000, p. 37)</li> <li data-bbox="528 571 1300 705">3. The few couples who eventually marry have an extremely <i>fragile</i> relationship and are much more likely to divorce than the average couple. (Harley, 1994, p. 185)</li> </ol>

Artwork stands as the sixth most common source domain for metaphors about relationship. The sorts of words drawn from this domain include a mixture of both verbs (e.g., ‘create,’ ‘design,’ ‘mold,’ and ‘shape’) as well as adjectives (e.g., ‘inspired,’ ‘creative,’ ‘wonderful,’ and ‘outstanding’). Not only does the selection of these vocabulary items seek to add an aesthetic dimension to the abstract domain of relationship, but it also seems to fulfil a pragmatic function of inviting the reader to engage creatively in the act of formulating satisfactory relationships.

As will be seen from the examples provided below, there is a tendency in this discourse to conceptualise the abstract process of developing marital relationships in terms of the physical act of crafting a work of art. A search of the literature reveals the existence of a similar conceptualisation with love, rather than relationship, as target (see Lakoff and Johnson, 1980, pp. 140-143). McGee (2005, p. 44) also speaks of the metaphor of living the creative life as being a dominant theme in the self-help genre during the late 20<sup>th</sup> century, as discussed in Chapter 3, sub-section 3.4.3.

**Table 6.6** Examples of the RELATIONSHIP IS ARTWORK metaphor

Conceptual metaphor	Linguistic manifestations
RELATIONSHIP IS ARTWORK	<ol style="list-style-type: none"> <li data-bbox="528 322 1300 461">1. These revelations will help you <i>create</i> the relationship of your dreams, but they only work when you carry them out. (Gray, 2016, p. 193)</li> <li data-bbox="528 472 1300 658">2. Yet, despite the fact that each relationship is <i>molded</i> differently, many of us have the tendency to act as if our relationship needs to fit into a certain mold, that we have to be like everyone else. (Carlson and Carlson, 2000, p. 83)</li> <li data-bbox="528 672 1300 813">3. I want to shake you back to your very core, to wake you up, and then help you start <i>designing</i> a memorable life and a memorable relationship. (McGraw, 2000, p. 7)</li> </ol>

Plant is another commonly used source domain for metaphors about relationship. This domain forms a fundamental part of the physical world and, as such, is very familiar to the reader. This can partly account for the frequent use of the plant domain in describing and explaining the inner workings of marital relationships within the English sub-corpus. Its symbolic potential represents another attractive feature of the plant domain. Metaphorical lexis associated with the plant domain consists mainly of verbs (e.g., ‘grow,’ ‘blossom,’ ‘thrive,’ ‘flourish,’ etc.), and to a lesser degree of nouns and adjectives (e.g., ‘garden,’ ‘seed,’ ‘growing,’ ‘flourishing,’ etc.). In their literal senses, these words denote the natural evolution of a plant until it becomes able to bear flowers. It seems that this familiar image of a plant’s progressive growth is exploited by the authors of this discourse to signify the importance of gradual change in the development of couple relationships. There is also evidence that this metaphor is employed to underline the couple’s need for positive communication by representing it as a necessary precondition for marital satisfaction. This evidence comes not only from knowledge of the discourse goals but also as a result of examining the particular contexts where the

domain in question is identified as metaphorically used to describe relationship. Here are some examples of the plant metaphor from the sub-corpus.

**Table 6.7** Examples of the RELATIONSHIP IS A PLANT metaphor

Conceptual metaphor	Linguistic manifestations
RELATIONSHIP IS A PLANT	<ol style="list-style-type: none"> <li data-bbox="528 472 1300 555">1. Your relationship has the chance to deepen and <i>grow</i> because both parties feel safe. (Carlson and Carlson, 2000, p. 15)</li> <li data-bbox="528 568 1300 707">2. If you turn up the heat in this way, your relationship will <i>blossom</i> despite the fact that there are tiny flaws. (Carlson and Carlson, 2000, p. 19)</li> <li data-bbox="528 721 1300 860">3. The fulfillment of these higher needs is the primary requirement for relationships to <i>thrive</i> today. (Gray, 2016, p. 46)</li> </ol>

## 2.2. Love-related conceptual metaphors

The noun keyword ‘love’ is the second most frequent target domain for metaphors within the examined sub-corpus. It accounts for as many as 21.5% of all metaphors identified. The bulk of these metaphors can be expressed by four distinct conceptual metaphors as follows:

- (1) LOVE IS A CONTAINER (80 occurrences),
- (2) LOVE IS AN ORGANISM (29 occurrences),
- (3) LOVE IS A LIQUID (24 occurrences), and
- (4) LOVE IS NOURISHMENT (20 occurrences).

As can be observed here, the abstract emotion of love is portrayed as having concrete existence in the material world. This is made possible by importing vocabulary items that ordinarily apply to concrete entities and animate beings to a new conceptual domain where they are figuratively employed to fulfil a rhetorical function. Most notably is the salient recurrence of expressions (e.g., ‘fall in love,’ ‘fall out of love,’ and ‘remain in love’) and phrases (e.g., ‘the love tank,’ ‘the well of love,’ and ‘the depth of love’) that

conceptualise spousal love in terms of a container inside which married partners exist. Of all these expressions and phrases, the love ‘tank’ one is a really striking example of an innovative attempt by one author to create a metaphor that builds on conventional metaphorical associations in a very unusual way.

Despite seeming conventional, this conceptualisation of spousal love in terms of a container offers an effective means to illustrate emotional experiences related to love by associating them with distinct physical ones. Below are some examples of love being conceived as a spatially enclosed object capable of accommodating married couples. Like journey and building above, the source domain of container has previously been reported to be involved in other figurative conceptualisations in the English language, some of which were introduced and discussed in Chapter 4 (Sections 1.4 and 1.5).

**Table 6.8** Examples of the LOVE IS A CONTAINER metaphor

Conceptual metaphor	Linguistic manifestations
LOVE IS A CONTAINER	<ol style="list-style-type: none"> <li data-bbox="528 1160 1300 1245">1. Couples today <i>fall in</i> love and want to stay in love. (Gray, 2016, p. 47)</li> <li data-bbox="528 1261 1300 1397">2. This is what causes you to feel you have <i>fallen out of</i> love with someone, that you have lost your attraction—it’s just that the connection is broken. (Gray, 1993, p. 134)</li> <li data-bbox="528 1413 1300 1498">3. When your spouse asks, “What is going on?” you respond: “Just trying to fill your love <i>tank!</i>” (Chapman, 1992, p. 124)</li> </ol>

Also notable is the extensive use of an assortment of verbs—including *blossom*, *nurture*, *grow*, *sustain*, and *die*—which are transferred from the broad domain of animate beings, to conceptualise love in terms of a living organism (a plant or animal). The intended function of such a conceptualisation can be uncovered by understanding the contextual circumstances in which it is manifested. Linguistic knowledge (inherent or acquired) of the figurative vocabulary involved in this conceptualisation is another, supplementary source of information to help ascertain its exact function in the discourse. On the basis

of these two sources of information, it is established that the metaphor LOVE IS AN ORGANISM is motivated primarily by the pragmatic aim of encouraging married couples to view their love for each other as a dynamic (rather than static) entity that ought to be cultivated in order to be productive. As shown in the following table and throughout this chapter, verbal vocabulary is the predominant vehicle for metaphors in the English texts. A glance back at Figure 5.5 reveals that the number of verbs used in formulating metaphors is more than twice the combined total of both nouns and adjectives. This observation has wider implications concerning the role of parts of speech in the construction of metaphorical meanings (see Chapter 5, sub-section 6.3.2).

**Table 6.9** Examples of the LOVE IS AN ORGANISM metaphor

Conceptual metaphor	Linguistic manifestations
LOVE IS AN ORGANISM	<ol style="list-style-type: none"> <li data-bbox="528 981 1297 1115">1. Similarly, to keep the magic of love alive we must understand its <i>seasons</i> and <i>nurture</i> love’s special needs. (Gray, 2003, p. 129)</li> <li data-bbox="528 1133 1297 1267">2. This helps us grow in wholeness and passion as we continue to find ways to <i>sustain</i> our love and to understand, accept, and appreciate our partners. (Gray, 2016, p. 66)</li> <li data-bbox="528 1285 1297 1373">3. In a complaint-free relationship, love is sure to <i>grow</i>. (Gray, 2016, p. 276)</li> </ol>

In addition to the two figurative conceptualisations mentioned above, the English sub-corpus has also been found to display a great use of vocabulary items from the source domain of liquid to describe the keyword love, thus giving rise to the conceptual metaphor LOVE IS A LIQUID. This liquid-related lexis—which consists of a blend of verbs (e.g., *flow*, *gush*, *evaporate*, etc.), as well as nouns (e.g., *flow*, *stream*, *surge*, etc.)—adds yet another pictorial layer to the elusive concept of love within the discourse. Mobility, smoothness and continuity are some of the typical qualities that typify the liquid domain. The transfer of these qualities to the target domain of love serves an illustrative function. It helps demonstrate how marital discord or conflict can

disrupt feelings of love in marriage and therefore needs to be resolved, as the following examples in Table 6.10 suggest. This shows the role of conceptual metaphor in explaining highly abstract notions in the discourse by representing them in the form of common tangible entities that readers encounter or experience on a day-to-day basis.

**Table 6.10** Examples of the LOVE IS A LIQUID metaphor

Conceptual metaphor	Linguistic manifestations
LOVE IS A LIQUID	<ol style="list-style-type: none"> <li data-bbox="528 618 1300 752">1. Love need not <i>evaporate</i> after the wedding, but in order to keep it alive most of us will have to put forth the effort to learn a secondary love language. (Chapman, 1992, p. 19)</li> <li data-bbox="528 768 1300 853">2. Sometimes love <i>flows</i> easily and automatically; at other times it requires effort. (Gray, 1992, p. 322)</li> <li data-bbox="528 869 1300 954">3. Underneath all negative emotions is love waiting to <i>gush forth</i>. (Gray, 1993, p. 71)</li> </ol>

Nourishment constitutes an additional metaphoric field for conceptualising love in the English sub-corpus. Such a conceptualisation is detectable from the non-literal use of food lexicon, including *feast*, *vitamin* (nouns), *swallow up*, *starve for* (verbs), and *sweet*, *fresh* (adjectives) to describe aspects of spousal love. The selection of these words is thus taken as indicative for the presence of the conceptual metaphor LOVE IS NOURISHMENT.

As the examples in Table 6.11 demonstrate, there is a figurative correlation between the emotional need for love in marriage and the physical need for food. This association is again meant as an illustrative tool for expressing the constant demand of both husbands and wives to love and be loved. The implication here is that as food is necessary for physical survival so is love to emotional survival. Nourishment is considered to belong to the undefined category of source domains, first because it is not directly present in the contexts where the relevant metaphor occurs, and second because it has not previously been identified as being associated with any particular target domain.

**Table 6.11** Examples of the LOVE IS NOURISHMENT metaphor

Conceptual metaphor	Linguistic manifestations
LOVE IS NOURISHMENT	<ol style="list-style-type: none"> <li>1. The romantic love our partner gives us is just one <i>vitamin</i>. If we are deficient in that vitamin, taking it makes a huge difference in our health and well-being. (Gray, 2007, p. 200)</li> <li>2. Most men are not only hungry to give love but are <i>starving</i> for it. (Gray, 1992, p. 45)</li> <li>3. It was the unalloyed joy of a family table where the real <i>feast</i> was love. (Canfield <i>et al.</i>, 2012, p. 31)</li> </ol>

### 2.3. Feeling-related conceptual metaphors

‘Feeling’ is the next most frequent target domain for metaphors in the English sub-corpus, after relationship and love. It appears in nearly 20% of all analysed metaphors. Here are four specific conceptual metaphors that can account for more than half of such metaphors:

- (1) FEELING IS A PHYSICAL FORCE (42 occurrences),
- (2) FEELING IS A CONCEALED ENTITY (40 occurrences),
- (3) FEELING IS A PERSON (25 occurrences), and
- (4) FEELING IS A LANGUAGE (23 occurrences).

As regards the first conceptual metaphor, FEELING IS A PHYSICAL FORCE, it is predominantly conveyed by the use of verbs like ‘draw,’ ‘push,’ ‘immobilize,’ ‘ruin,’ and ‘explode’. Such words typically occur in concrete contexts to refer to an agent that is capable of causal action. Their occurrence with the abstract domain of feeling creates a degree of semantic tension that can only be “resolved through a metaphoric interpretation” (Charteris-Black, 2004, p. 187). The following are some of the linguistic instantiations of this type of imaginative force ascribed to the target domain of feeling in the sub-corpus.



**Table 6.12** Examples of the FEELING IS A PHYSICAL FORCE metaphor

Conceptual metaphor	Linguistic manifestations
FEELING IS A PHYSICAL FORCE	<ol style="list-style-type: none"> <li data-bbox="528 324 1300 459">1. This is because feelings <i>draw</i> men closer and create intimacy, the same feelings that could have <i>triggered</i> his departure will <i>draw</i> him closer. (Gray, 1992, p. 106)</li> <li data-bbox="528 472 1300 660">2. Trying to be nice and kind by suppressing your negative feelings only allows them to <i>build up</i> until you either <i>explode</i> irrationally or you become so repressed that you have numbed your ability to feel positive emotions. (Gray, 1993, p. 204)</li> <li data-bbox="528 674 1300 754">3. Feelings of obligation may <i>ruin</i> friendships, but they kill romance. (Gray, 2007, p. 218)</li> </ol>

In the metaphorical instances cited above, the concept of feeling is talked about as if it were an overpowering force affecting physical change. Except for the first example, where feelings in general are positively equated with a magnetic force responsible for attracting marital partners towards each other, the two other instances conceive of (unwanted) feelings in terms of an antagonistic force with a destructive potential. This antagonistic force is variously depicted as ‘hurtful,’ ‘crippling,’ ‘painful,’ ‘powerful,’ and ‘repressed’ in the discourse. It is also represented as a form of pressurised fluid or heated steam that is blocked inside a container (i.e., a human body) waiting to explode. Given its prevalence, this conceptual metaphor has a prominent role to play in this type of instructive discourse. This is to alert readers to the dangers associated with poor handling of emotional feelings in marriage.

Concealed entity comes second on the list of most prevalent source domains for describing the target domain of feeling within the sub-corpus. As can be seen in the examples that follow, such a description is chiefly communicated through the metaphoric uses of action verbs that imply concealment and secrecy. The source domain of concealment is classified as belonging to the ‘undefined’ category of metaphoric

domains, given that it has not been pointed out in prior work in the field and is only inferred from the context.

**Table 6.13** Examples of the FEELING IS A CONCEALED ENTITY metaphor

Conceptual metaphor	Linguistic manifestations
FEELING IS A CONCEALED ENTITY	<ol style="list-style-type: none"> <li data-bbox="528 472 1300 506">1. Ways We <i>Cover Up</i> Our Real Feelings (Gray, 1992, p. 265)</li> <li data-bbox="528 517 1300 651">2. Unable to cope with and express the truth about your emotions, you learn to <i>hide</i> those feelings <i>deep inside</i> and hope that they just go away. (Gray, 1993, p. 67)</li> <li data-bbox="528 663 1300 752">3. This will help them get in touch with the feelings <i>hidden behind</i> the depression and numbness. (Gray, 1992, p. 264)</li> </ol>

Looking at these examples, it can be seen that the verbs in italics give the abstract concept of feeling a tangible presence in real life. This kind of reification is further indicated by the use of locational prepositions (including *inside*, *below*, *behind*, and *underneath*), which are typically associated with delineating the spatial position of a particular person or object. The tendency to refer to feeling in terms of an unseen, concealed entity could be linked to the illustrative role that metaphors play within this discourse to aid understanding of abstruse conceptions like the mechanisms through which spousal feelings operate and can be regulated. This provides support for the view that considers the application of conceptual metaphor to be key in defining highly abstract notions in the language (e.g., Lakoff and Johnson, 1980; Lakoff, 1993; Charteris-Black, 2004).

Person is the third major source domain for providing metaphors about feeling in the English texts. Vocabulary drawn from this domain includes words and expressions (like *awaken*, *refuse*, *protect*, *messengers*, *get in touch with*, *painful cries*, etc.) that in typical usage signify actions caused by or involving humans. Their usage in relation to the non-human entity ‘feeling’ in the texts justifies recognising them as metaphoric. As indicated at the beginning of this section, there are 25 confirmed cases of the conceptual metaphor

FEELING IS A PERSON, some of which are listed in the table below. Such cases serve to demonstrate how the transformational capacity of conceptual metaphor to turn an abstraction into a living entity is capitalised upon by the texts' authors to bring about favourable changes in their audience.

**Table 6.14** Examples of the FEELING IS A PERSON metaphor

Conceptual metaphor	Linguistic manifestations
FEELING IS A PERSON	<ol style="list-style-type: none"> <li data-bbox="528 618 1300 703">1. You can have them use these following lead-in phrases to <i>awaken</i> their feelings. (Gray, 2000, p. 225)</li> <li data-bbox="528 719 1300 853">2. Everything you decide to do must <i>protect</i> the feelings and interests of your spouse if you are to be trusted. (Harley, 1994, p. 112)</li> <li data-bbox="528 869 1300 954">3. Your feelings are like <i>messengers</i>. Until you receive their message they <i>wait</i> at your door. (Gray, 1993, p. 105)</li> </ol>

Furthermore, there is evidence of the use of this conceptual metaphor as a reformative technique in the discourse. Part of the evidence comes from exploratory analyses of the specific contexts within which such metaphorical cases as those cited above are embedded. The findings obtained as a result of the said analyses show that metaphors used to conceptualise feeling in terms of a person are often situated in passages where solutions for spousal problems are offered or discussed. As an illustration, consider the following excerpt in which feelings are personified as victims in pain.

As adults we generally try to control these negative emotions by avoiding them. **Our addictions can be used to silence the painful cries of our feelings and unfulfilled needs.** After a glass of wine, the pain is gone for a moment. But it will come back again and again. Ironically, the very act of avoiding our negative emotions gives them the power to control our lives. By learning to listen to and nurture our inner emotions, they gradually lose their grip. (Gray, 1992, p. 268)

Using the personification of feeling being the object of repeated physical abuse can thus be viewed as a means of directing attention to the need for an immediate corrective action to remove the instigators of this abuse. Another related reason motivating the use of this kind of figurative language (for example: ‘the painful cries of our feelings’ above) is to generate a visual frame of reference for discussion that can then be put to work to elicit a sympathetic emotional response from the reader. This point will be taken up again when discussing the conceptual metaphor MARRIAGE IS A PATIENT.

Familiarity with the consultative nature of this discourse is a second piece of evidence in support of the earlier observation regarding the systematic usage of the FEELING IS A PERSON conceptual metaphor to induce better ways of dealing with emotional feelings. As a matter of fact, there is a special emphasis placed by some metaphor analysts (e.g., Charteris-Black, 2004; Semino *et al.*, 2013) on the value of considering the discourse goals in metaphor research. This is due to their conspicuous role in influencing the metaphorical shape of different types of discourse. For instance, Charteris-Black (2004, p. 87) argues that:

Political speeches are a very distinct type of political discourse because their purpose is to offer an idealised ‘vision’ of the social world; therefore, metaphor choice is likely to be overt and conscious as the chosen metaphors are intended to communicate this vision.

Such an argument indicates how background knowledge or intimate acquaintance with the specific objectives of a given discourse can help facilitate the process of interpreting conceptual metaphors appearing therein. It also forms the foundation for understanding why certain conceptual metaphors are found more often in one type of discourse than in another. Charteris-Black’s theoretical standpoint expressed here is empirically validated in later research by Semino *et al.* (2013, p. 29), where they conclude that “the primary

functions [metaphors] perform in their original contexts strongly reflect the main communicative goals of the genres within which they occur”.

Language is fourth on the list of most popular source domains for metaphors about feeling in the analysed concordance data. Its application is inferable from a host of metaphorical expressions such as the following.

**Table 6.15** Examples of the FEELING IS A LANGUAGE metaphor

Conceptual metaphor	Linguistic manifestations
FEELING IS A LANGUAGE	<ol style="list-style-type: none"> <li data-bbox="528 689 1300 770">1. As a man learns to <i>listen</i> and <i>interpret</i> a woman’s feelings correctly, communication becomes easier. (Gray, 1992, p. 96)</li> <li data-bbox="528 786 1300 866">2. Just <i>read</i> the other person’s feelings and feel your own. (Gray, 1993, p. 166)</li> <li data-bbox="528 882 1300 963">3. Your feelings will never <i>make sense</i> unless you clear out all of the incoherent, negative emotions. (Gray, 1993, p. 162)</li> </ol>

Taken out of its present context, the verbal lexis (italicised above) displays a series of purposeful acts (*listening, interpreting, reading, etc.*) that are considered typical of linguistic communication or interaction. The shift in the use of such lexis to describe the abstract noun ‘feeling’ establishes the basis for inferring the existence of the FEELING IS A LANGUAGE conceptual metaphor.

The rhetorical motive underlying the depiction of feeling as a language has to be searched for within the discourse context. This assertion draws on Charteris-Black’s (2004) earlier argument that metaphors are prime means for achieving the central function of the discourse to which they are applied (see also Semino *et al.*, 2013). Given the overall didactic function of the current discourse, the conceptual metaphor identified above can hence be assumed to fulfil the function of teaching married couples how to better express their feelings to each other.

There seems to be another complementary way of revealing the pragmatic motive behind framing feeling in terms of a language. It is through investigating how the source

domain of language is customarily perceived. The attainment of this information can result not only in having an increased understanding of the domain itself but also in forming a justifiable interpretation with respect to the precise function of the metaphor concerned. A common perception of language regards it as a systematic but adaptable instrument for expressing meaning in speech or writing (Pullum, 2003; Halliday and Matthiessen, 2004; Andrews, 2014; Rankin and Whong, 2020). The term ‘systematic’ here pertains to the manner in which different word classes are chained together to compose grammatically correct and meaningful content. ‘Adaptable,’ on the other hand, refers to the flexible use of language in various contexts. As is often indicated, it is by virtue of these two attributive features that language becomes learnable and usable. This cursory glance at what constitutes language highlights two potential points that seem especially relevant to the current discussion concerning the ulterior motive for using the above conceptual metaphor: *systematicity* and *adaptability*. Their relevance is derived from the assumption that both are made use of in the discourse to promote a structured version of feelings amongst married couples, one that may sometimes require interpretive skills to overcome any possible ambiguity. There is no discrepancy between this assumption and the didactic function referred to in the previous paragraph. Rather, the promotion of new ways of understanding is part of the didactic application of metaphor in this discourse.

#### **2.4. Time-related conceptual metaphors**

The abstract concept of ‘time’ makes up the fourth most figuratively depicted target domain in the English sub-corpus. It is found in 19.2% of all the metaphors analysed. There are five distinct conceptual metaphors underpinning most of the metaphors used to depict the time target domain. These are as follows:

- (1) TIME IS A LIMITED RESOURCE (40 occurrences),
- (2) TIME IS MONEY (26 occurrences),
- (3) TIME IS SPACE (21 occurrences),
- (4) TIME IS MOTION (21 occurrences), and
- (5) TIME IS A VALUABLE COMMODITY (20 occurrences).

All of the above conceptual metaphors depict time as if it were a concrete entity (i.e., a resource, money, spatial location, mobile object, or commodity) capable of being perceived through the senses. These metaphorical depictions are conveyed using words and phrases from different lexical fields. This is noticeable, for instance, in the frequent recurrence of phrasal verbs like ‘run out,’ ‘set aside,’ ‘fall short,’ ‘cut back,’ which are used to represent time as a depletable resource limited in quantity. Lakoff and Johnson (1980, p. 68) consider this kind of representation to be reflective of Western culture, where it tends to reinforce popular notions of productivity and purposefulness. There are two possible implications to this claim. The first is that some conceptual metaphors are culture-specific and thus not universally shared. This leads to the second implication which relates to the extent to which such metaphors are retainable across cultures. Current evidence suggests that universality is a key factor influencing the translatability of conceptual metaphor (see Chapter 7). Here are some examples of how time is conceived as a quantifiable resource that ought to be wisely used by married couples.

**Table 6.16** Examples of the TIME IS A LIMITED RESOURCE metaphor

Conceptual metaphor	Linguistic manifestations
TIME IS A LIMITED RESOURCE	<ol style="list-style-type: none"> <li>1. You’ll <i>run out of</i> time before you can accomplish them. (Harley, 1994, p. 157)</li> <li>2. Even as money became more available, we experienced <i>a shortage of</i> time and an increase in debt. (Gray, 2000, p. 82)</li> <li>3. As most of us know all too well, it's easy to get overwhelmed with all the responsibilities of life, to <i>fall short of</i> time and find ourselves scrambling, in desperate need of cutting back our schedule. (Carlson and Carlson, 2000, p. 110)</li> </ol>

That is also the case when considering the second conceptual metaphor of TIME IS MONEY, which is claimed to be driven by the Western tendency to equate time with monetary gains (cf. Lakoff and Johnson, 1980, pp. 8-10). This conceptual metaphor is largely invoked via the repetitive use of verbs like ‘spend,’ ‘save,’ ‘invest,’ and ‘waste’. Literally, these verbs collocate with concrete nouns—in particular, money (as in *to spend a lot of money on, to save enough money for, to invest some money in*, etc.). Their co-occurrences with the abstract keyword ‘time’ in the following instances are thereby considered to be metaphorical to reinforce the notion that time, like money, needs to be responsibly utilised by married couples.

**Table 6.17** Examples of the TIME IS MONEY metaphor

Conceptual metaphor	Linguistic manifestations
TIME IS MONEY	<ol style="list-style-type: none"> <li data-bbox="528 999 1300 1081">1. Do not <i>spend</i> an excessive amount of time debating any one item. (McGraw, 2000, p. 24)</li> <li data-bbox="528 1099 1300 1182">2. Don’t <i>waste</i> your time on needs of lesser importance. (Harley, 1994, p. 149)</li> <li data-bbox="528 1200 1300 1283">3. As a result, she will tend to <i>invest</i> a lot of time, consideration, and energy in the relationship. (Gray, 2016, p. 141)</li> </ol>

As regards the third conceptual metaphor of TIME IS SPACE, there are a variety of verbal constructions observed in the formulation of this conceptual metaphor. Such constructions fall broadly into four groups, all of which are taken to be indicative of location. The first of such groups involves using a multi-word verb, that is, a transitive verb followed by a particle plus a proposition—e.g., ‘look forward to,’ ‘come together at,’ ‘go back in,’ etc.; the second involves using a two-word verb, that is, a combination of a transitive verb and a preposition—e.g., ‘live in,’ ‘surface at,’ ‘go through,’ etc.; the third involves using a single-word transitive verb—e.g., ‘near,’ ‘find,’ ‘invade,’ etc. The last of these groups takes the form of a copulative verb (as opposed to an action verb



which expresses what someone or something does) followed by a preposition of location—e.g., ‘be behind,’ ‘be around,’ ‘be on,’ etc.

As can be deduced from the varied range of verb patterns above, there is a marked tendency in this type of discourse to metaphorically describe the concept of time as being located inside space. The following are some examples quoted from the English sub-corpus to illustrate the different verb forms that are linked to the TIME IS SPACE conceptual metaphor.

**Table 6.18** Examples of the TIME IS SPACE metaphor

Conceptual metaphor	Linguistic manifestations
TIME IS SPACE	<ol style="list-style-type: none"> <li data-bbox="528 884 1300 965">1. Next, <i>come back into</i> present time and give thanks for your many blessings. (Gray, 2000, p. 219)</li> <li data-bbox="528 981 1300 1117">2. It’s easy to begin taking each other for granted or to lose that wonderful spark that <i>existed in</i> times gone by. (Carlson and Carlson, 2000, p. 78)</li> <li data-bbox="528 1133 1300 1317">3. Women get burned not only when they unknowingly <i>invade</i> a man’s introspective time but also when they misinterpret his expressions, which are generally warnings that he is either in his cave or on his way to the cave. (Gray, 1992, p. 75)</li> </ol>

TIME IS MOTION is also among the most frequently applied conceptual metaphors in the English sub-corpus. Interestingly, it has the same number of occurrences as the previous one, each occurring 21 times. The lexis employed for the figurative concretisation of time in terms of a moving body hinges upon a wide array of motion verbs, including ‘pass,’ ‘come,’ ‘go,’ ‘march,’ ‘flow,’ and ‘fly’. In literal contexts, verbs such as these are basically used to denote different modes of movement of a concrete subject. Hence, they are not taken to connote any sort of valuation. This is not necessarily the case, however, with respect to their occurrences with the non-concrete subject ‘time’ here which usually imply a negative valuation. The reason for this

assertion comes from investigating the discourse contexts in which movement-related verbs (like the ones noted above) are used to describe time. The evidence obtained in this way has shown that, when depicted motionally, time tends to be correlated with unfavourable marital circumstances. Consider, for instance, the following cases in which the passage of time is perceived as proceeding against the interests of married couples.

**Table 6.19** Examples of the TIME IS MOTION metaphor

Conceptual metaphor	Linguistic manifestations
TIME IS MOTION	<ol style="list-style-type: none"> <li data-bbox="528 775 1300 862">1. He doesn't realize how quickly time <i>passes</i>, and how much his presence is needed and appreciated. (Gray, 2007, p. 213)</li> <li data-bbox="528 875 1300 1014">2. But as time <i>marched on</i>, and as the need for separate roles has lessened, the Role Mate relationship has become too restrictive. (Gray, 2016, p. 59)</li> <li data-bbox="528 1028 1300 1115">3. I often complain about how quickly time <i>flies</i>. (Canfield <i>et al.</i>, 2012, p. 42)</li> </ol>

By way of contrast, the lexical choices associated with the conceptual metaphor TIME IS A VALUABLE COMMODITY exhibit time in a very positive light. This is especially manifest in the use of pleasant descriptors—like ‘valuable,’ ‘precious,’ ‘golden,’ ‘fulfilling,’ and ‘treasured’—in order to qualify the concept of time. Once again, Lakoff and Johnson (1980) claim this metaphor to be Western in origin. The kind of evidence cited in support of this claim consists of a number of made-up expressions that are difficult to distinguish from the ones mentioned in relation to the TIME IS MONEY conceptual metaphor (see Lakoff and Johnson, 1980, pp. 9-10). There is a degree of overlap existing between the lexical field for money and that for commodity as regards words like *value*, *profit*, *worth*, *cost*, etc. As discussed in Chapter 5, subsection 6.3.3, the term ‘lexical field’ refers to a distinct grouping of semantically related

words and expressions, and its identification is relevant to determining the source of the conceptual metaphor.

The area of lexical overlap observed above can be extended to also include the list of expressions given by Lakoff and Johnson (1980, p. 10) to illustrate the TIME IS A LIMITED RESOURCE conceptual metaphor. Lakoff and Johnson (1980) introduce the notion of entailment as a way to explain such cases of overlap. According to this notion, “TIME IS MONEY entails that TIME IS A LIMITED RESOURCE, which entails that TIME IS A VALUABLE COMMODITY” (Lakoff and Johnson, 1980, p. 10).

Charteris-Black (2004) provides a clearer account of the overlapping relationship that characterises metaphorical cases with similar lexical choices. He argues that as there is a conceptual metaphor underlying a set of related metaphors, so there is a conceptual key underlying a set of related conceptual metaphors. Consequently, the three conceptual metaphors of time as a limited source, time as money, and time as a valuable commodity can be represented by a single conceptual key: TIME IS A RESOURCE. This discussion is meant to demonstrate the difficulty of avoiding lexical overlap in cases like these, which not only have similar semantic content, but are also associated with the same target concept (i.e., time). A further observation regarding these cases is that they are all motivated by the same rhetorical aim: to draw the couple’s attention to the need for enhancing the quality of time they spend together. The table below exemplifies some of the lexical items that are considered specific to the domain of valuable commodity.

**Table 6.20** Examples of the TIME IS A VALUABLE COMMODITY metaphor

Conceptual metaphor	Linguistic manifestations
TIME IS A VALUABLE COMMODITY	<ol style="list-style-type: none"><li>1. For example, if you believe your time together on weekends or vacations is one of the most <i>valuable</i> parts of your life, then come up with goals to make sure you enhance those times together and increase the opportunity for them to happen again. (McGraw, 2000, p. 218)</li><li>2. It was a <i>precious</i> time for both of us. (Canfield <i>et al.</i>, 2012, p. 290)</li><li>3. Most men <i>treasure</i> the time they spend recreationally. (Harley, 1994, p. 87)</li></ol>

All in all, these diverse depictions of the concept of time in the English texts reflect a deliberate strategy on the part of the authors to heighten their readers' awareness of the potential value of using time in shaping and maintaining satisfactory marital relationships. This adds to the body of evidence presented throughout this chapter concerning the didactic role of conceptual metaphor in this type of discourse. It is also in tune with the advertised goal of the discourse, which can be summed up as "to teach couples the skills and attitudes associated with good relationships" (Stanley *et al.*, 1994, p. 2).

### **2.5. Marriage-related conceptual metaphors**

'Marriage' is the fifth most frequent target domain for metaphor identified through concordance analysis. As Figure 6.1 has already shown, it represents 16.3% of the total number of metaphors. Moreover, there are four conceptual metaphors that have been found to motivate the use of the comparatively smaller number of metaphors belonging to this domain. They are, in order of salience:

- (1) MARRIAGE IS A PATIENT (31 occurrences),
- (2) MARRIAGE IS A LOCATION (26 occurrences),
- (3) MARRIAGE IS A BUSINESS VENTURE (24 occurrences), and
- (4) MARRIAGE IS A BATTLEFIELD (22 occurrences).

Remarkably, each of the conceptual metaphors listed above represents a different way of looking at the very concept of marriage. This becomes more evident when considering the variety of lexis involved in the formulation of these different metaphorical representations of marriage. Starting with the most salient one, marriage is spoken of in terms of a sick person that requires immediate attention to save their life. Before exploring the authorial motive behind its use, it is important to identify the range of words and phrases that give rise to this conceptual metaphor in the English sub-corpus. Such words and phrases include ‘save,’ ‘rescue,’ ‘survive,’ ‘recover,’ ‘restore,’ and ‘get worse,’ which imply ill health. As can be seen here, these are all animate verbs that are commonly used for describing people with physical health problems. The reason they are counted as metaphors is because of their occurrence with the inanimate domain of marriage. Here are some examples from the English sub-corpus to illustrate how these verbs are used in metaphorical senses to describe marriage.

**Table 6.21** Examples of the MARRIAGE IS A PATIENT metaphor

Conceptual metaphor	Linguistic manifestations
MARRIAGE IS A PATIENT	<ol style="list-style-type: none"> <li data-bbox="528 1272 1297 1406">1. There are many times when therapy can be enormously helpful and, in fact, can often <i>save</i> marriages or struggling relationships. (Carlson and Carlson, 2000, p. 125)</li> <li data-bbox="528 1424 1297 1509">2. I have seen marriages <i>rescued</i> from the brink of divorce when couples make the choice to love. (Chapman, 1992, p. 195)</li> <li data-bbox="528 1527 1297 1563">3. I'm afraid our marriage will <i>get worse</i>. (Gray, 1993, p. 174)</li> </ol>

Here again one can see clear evidence of the prominence of verbs in the formation of this discourse’s imagery. The figurative description above of marriage as a patient appears to serve the dual function of reshaping couples’ perceptions of their failing marriages as well as fostering in them a strong desire to take curative action. It does this by shifting their focus away from the appalling circumstances that have led to their marriages becoming diseased and placing it instead on the need for urgent treatment.

In another scenario, the concept of marriage is represented as a private space where couples should feel secure enough to openly express themselves. Evidence for this analogical representation is found in statements, including those exemplified below.

**Table 6.22** Examples of the MARRIAGE IS A LOCATION metaphor

Conceptual metaphor	Linguistic manifestations
MARRIAGE IS A LOCATION	<ol style="list-style-type: none"> <li data-bbox="528 555 1295 689">1. From Seattle to Miami, couples have invited me into the <i>inner chamber</i> of their marriages, and we have talked openly. (Chapman, 1992, p. 30)</li> <li data-bbox="528 707 1295 790">2. Don't tempt your husband to <i>go outside</i> your marriage for approval. (Harley, 1994, p. 175)</li> <li data-bbox="528 808 1295 891">3. I don't want to <i>live in</i> a passionless marriage. (Gray, 2016, p. 48)</li> </ol>

Further exploration of the contexts in which statements like these occur has identified a systematic attempt on the authors' part to emphasise the importance of emotional closeness and contentment to both partners in a couple's relationship. Excerpts such as the following provide the basis for this observation.

Thousands of husbands and wives have been there—emotionally empty, wanting to do the right thing, not wanting to hurt anyone, but being pushed by their emotional needs to seek love outside the marriage. (Chapman, 1992, pp. 197-198)

Here, the author can be seen using concrete language to describe marriage as an enclosed space for spousal intimacy and emotional fulfilment. The author's use of this metaphor contributes to the primarily educative function of this discourse because it increases readers' understanding of what marriage is and how it can be improved.

The third most frequent metaphor of marriage in the English sub-corpus portrays it as a business venture. Such a portrayal triggers a different scenario of marriage, one that

carries the potential for failure or success. In other words, just as a business undertaking necessitates certain qualities (such as forethought and perseverance) for it to succeed in the long run, so does a marriage relationship. This portrayal is similar to that of relationship as a project discussed in Section 2.1 above. Both serve to highlight the importance of spousal collaboration in the pursuit of a satisfactory marriage. This meaning can more clearly be seen by looking at the wider contexts in which metaphorical instances like the ones listed below exist. The evidence thus obtained has shown a repeated emphasis on viewing a couple’s relationship in terms of a joint venture that requires a great deal of planning and effort in order to keep it from failing. Because no previous study has investigated the metaphoric potential of the source domain of business venture or its relatedness to the target domain of marriage, this conceptual metaphor can be said to be specific to this discourse type.

**Table 6.23** Examples of the MARRIAGE IS A BUSINESS VENTURE metaphor

Conceptual metaphor	Linguistic manifestations
MARRIAGE IS A BUSINESS VENTURE	<ol style="list-style-type: none"> <li data-bbox="528 1218 1300 1301">1. He looked at me, smiled, and quietly said, “It would be fun to <i>plan</i> our marriage together.” (Canfield <i>et al.</i>, 2012, p. 266)</li> <li data-bbox="528 1317 1300 1400">2. Marriage is a partnership that requires mutual agreement on a host of issues if it’s to be <i>successful</i>. (Harley, 1994, p. 69)</li> <li data-bbox="528 1415 1300 1498">3. It’s one of those efforts that <i>pays dividends</i> in ways that go far beyond the marriage itself. (Harley, 1994, p. 126)</li> </ol>

Battlefield is the last of the four source domains that are very often employed to represent marriage, thereby resulting in the conceptual metaphor MARRIAGE IS A BATTLEFIELD. The kinds of figurative lexis that are drawn from this domain tend to be nouns rather than verbs or adjectives, as the examples in Table 6.24 below indicate. This is in contrast to the three other conceptual metaphors about marriage analysed earlier, which have been characterised by a marked preference for using verbs as vehicles for communicating their metaphorical content. It was noted in Chapter 5 that

57% of the metaphors identified in the English sub-corpus are verb-based—as compared with 31% for noun-based metaphors and 12% for adjective-based metaphors (see Chapter 5, Figure 5.5).

**Table 6.24** Examples of the MARRIAGE IS A BATTLEFIELD metaphor

Conceptual metaphor	Linguistic manifestations
MARRIAGE IS A BATTLEFIELD	<ol style="list-style-type: none"> <li data-bbox="528 555 1300 640">1. But after the marriage, it was a <i>battle</i> from the beginning. (Chapman, 1992, p. 13)</li> <li data-bbox="528 658 1300 792">2. We fight for self-worth and significance, and marriage becomes a <i>battlefield</i> rather than a haven. (Chapman, 1992, p. 210)</li> <li data-bbox="528 810 1300 996">3. By learning in very practical and specific terms about how men and women are different, I suddenly began to realize that my marriage did not need to be such a <i>struggle</i>. (Gray, 1992, p. 23)</li> </ol>

As the examples above show, marriage is framed negatively as an area of land along which a battle is fought. To discover the underlying purpose of such framing, it is necessary to consider the sentences (or in some cases the paragraphs) surrounding each of the 22 occurrences of the marriage as a battlefield metaphor in the sub-corpus. The aim is to find out what sort of rhetorical function this metaphor is designed to achieve within the discourse. One key observation has been that this metaphor tends to be employed as a covert strategy to rationalise feelings of distress and discomfort that may be experienced by one or both partners in a marriage relationship. Evidence for this can be seen in the following passage, in which the troubles of the day-to-day life of the married couple are magnified for rhetorical effect.

Welcome to the real world of marriage, where hairs are always on the sink and little white spots cover the mirror, where arguments center on which way the toilet paper comes off and whether the lid should be up or down. It is a world



where shoes do not walk to the closet and drawers do not close themselves, where coats do not like hangers and socks go AWOL during laundry. In this world, a look can hurt and a word can crush. **Intimate lovers can become enemies, and marriage a battlefield.** (Chapman, 1992, pp. 39- 40)

As a further observation, there is also an emphatic function attached to the metaphorical association between marriage and battlefield in the discourse. This is to highlight the couple's need for the professional advice offered to them by the authors of this discourse. Such advice, which usually comes in the form of a suggested plan for change, is presented as capable of bringing about the desired outcome in their married life. The following passage exemplifies how the battlefield metaphor is used for such a purpose.

Avoiding disrespect in marriage doesn't mean that you must agree with everything your spouse does or says. **In fact, conflict is to be expected in even the most successful marriages.** But the way you disagree should not be offensive. "But what if I don't respect my spouse's opinion," I often hear. "What should I say then?" My answer has emotional and logical implications: Regardless of how you feel, don't say anything that's disrespectful. (Harley, 1994, p. 74)

Here, the metaphor serves, though indirectly, to show marital partners as unable to handle issues in their married lives without the expert advice of the book's author. This provides empirical evidence for the discourse use of conceptual metaphor as a pragmatic device to influence how couples perceive and behave towards each other in marriage.

### 3. Summary

This chapter reported the results of the concordance examination which was conducted to address Question 1: What kinds of conceptual metaphors characterise the American discourse of self-help books on marriage relationships? What motivates their use? And whether they contribute to the didactic functioning of this relatively new discourse?

In answer to the first part of this question, there are 24 conceptual metaphors that have been found to be characteristic of the discourse in question. These are summarised in Table 6.25 below. The methodology used to identify them consisted of obtaining complete lists of concordance lines for five noun keywords (namely: relationship, love, feeling, time, and marriage) from the English sub-corpus data. The reason for the focus on these keywords was because they had been found through pilot studies to constitute major target domains for conceptual metaphors in the sub-corpus data. After such lists had been obtained, they were subjected to qualitative analysis to check for the presence of semantic tension, which was necessary for classification as metaphor. As illustrated in Section 2.3, this tension occurs when a word or phrase is employed in a context other than that in which it is typically used. Metaphoric cases identified in this way were then clustered into distinct groups based on the source and target domains involved. Given the large number of conceptual metaphors established for each of the five noun keywords mentioned above, a threshold value of at least 20 occurrences had been selected to distinguish those salient conceptual metaphors which were prevalent within the examined discourse from the non-salient ones. This in turn reduced the total number of conceptual metaphors by almost half (47%). Listed below are the 24 kinds of conceptual metaphors that are most frequently used by authors of self-help books on marriage relationships.

**Table 6.25** Summary of central conceptual metaphors in the English sub-corpus, arranged by target domain

Target domain	Conceptual metaphors
Relationship	RELATIONSHIP IS AN INVESTMENT, RELATIONSHIP IS A JOURNEY, RELATIONSHIP IS A PROJECT, RELATIONSHIP IS A BUILDING, RELATIONSHIP IS A HUMAN BODY, RELATIONSHIP IS ARTWORK, RELATIONSHIP IS A PLANT
Love	LOVE IS A CONTAINER, LOVE IS AN ORGANISM, LOVE IS A LIQUID, LOVE IS NOURISHMENT
Feeling	FEELING IS A PHYSICAL FORCE, FEELING IS A CONCEALED ENTITY, FEELING IS A PERSON, FEELING IS A LANGUAGE
Time	TIME IS A LIMITED RESOURCE, TIME IS MONEY, TIME IS SPACE, TIME IS MOTION, TIME IS A VALUABLE COMMODITY
Marriage	MARRIAGE IS A PATIENT, MARRIAGE IS A LOCATION, MARRIAGE IS A BUSINESS VENTURE, MARRIAGE IS A BATTLEFIELD

As can be observed from the table above, the target domain of relationship is linked with a wider range of source domains, and this can partly be attributed to its much higher rate of occurrence as a noun in the data as compared with the four others (see Table 5.5, Chapter 5). The discursive significance of the target domain in question is perhaps another reason why there are more source domains involved in its description within the English texts. This is premised on the idea that the more central the concept is in the discourse, the greater the number of lexical fields employed to describe it. It seems that additional research is also needed to confirm this premise. Before turning to the second part of the question, it is interesting to note that the figurative texture of this discourse tends to be expressed through verbs (57 per cent) rather than nouns (31 per cent) or adjectives (12 per cent). The importance of this finding is that it invalidates the general assumption that metaphors are mostly found in nouns.

As regards the authorial intent behind the use of these kinds of conceptual metaphors, it has become clear through detailed contextual analysis that such kinds of conceptual metaphors are designed to perform various rhetorical functions, including to explain highly abstract notions, to evoke desired responses, and to encourage the adoption of certain outlooks or behaviours towards marriage-related issues. These are all reader-oriented functions that have been observed by studying the discourse contexts in which these metaphors are instantiated.

Finally, it is worth mentioning that using conceptual metaphors in this way does contribute to the principally didactic function of this discourse because it helps readers better understand the elusive and complex nature of married life. It also helps them develop a clearer picture of the impact their actions can have on their marriages. This is reflected in the authorial choice of highly familiar source domains—such as *journey*, *building*, *human body*, and *plant*—as a means for illustrating key concepts in the discourse that are of too abstract nature, as we have seen throughout this chapter. The next chapter will elucidate the issues that such kinds of conceptual metaphors present in the translation of self-help books on marriage relationships from English into Arabic. In addition, it will identify the sorts of factors that determine their translatability.

# CHAPTER SEVEN: TRANSLATION OF CONCEPTUAL METAPHORS

## 1. Introduction

As has been seen in the preceding chapter, there are 24 different kinds of conceptual metaphors that have been established as especially prevalent in the English sub-corpus. Each of these kinds does its fair share to contribute to the overall objectives of the discourse. The goal of the present chapter is to answer the two parts of the second research question regarding the issues that these kinds of conceptual metaphors pose in the translation of self-help books on marriage relationships from English into Arabic, and the key factors that determine their translatability. The term *translatability* is defined, according to Toury (1995, p. 38), as “the initial potential of establishing optimal correspondence between a [target language] text (or textual-linguistic phenomenon) and a corresponding [source-language] text (or phenomenon)”.

To fulfil the above goal, this chapter is split into four sections. Section 2 provides details of the theoretical framework that guides the analysis of metaphor translation in the Arabic target texts. Section 3 describes the four-step methodology used to approach the Arabic translations in question. Section 4 reports the obtained results of the metaphor translation analysis. The last section will explicate the challenges involved in translating those commonly occurring types of conceptual metaphors from English into Arabic. It will also draw attention to the various determinant factors that may influence the extent to which such types of conceptual metaphors can be retained in the Arabic translations.

## 2. Overview of Theoretical Framework

As stated in Chapter 4, the overall theoretical framework adopted for the study rests on Al-Harrasi's descriptive model of metaphor translation whose contribution to the field of translation studies in general, and metaphor translation in particular is well documented in the literature as "one of the most detailed attempts to date to produce an alternative taxonomy based on metaphor theory, and one that opens up a whole new possible direction for research" (Shuttleworth, 2017, p. 59). Taking Lakoff and Johnson's (1980) theory of conceptual metaphor as its central point of reference, this model is originally designed to describe and account for the ways in which metaphors in a corpus of 18 political texts are translated from Arabic into English. It pursues this objective by initially classifying source domains in conceptual metaphors into three categories on the basis of the distinct aspects that they map onto target domains. These categories are physical domains, human-life domains, and intertextual domains (Al-Harrasi, 2001, pp. 113-115).

### a) Physical domains

According to Al-Harrasi (2001, p. 114), this category of source domains serves to "map structural and functional properties of the physical world onto the target domain". In the context of the present study, an example would be mapping the physical source domain of machinery onto the abstract target domain of marriage, which gives rise to the conceptual metaphor: MARRIAGE IS A MACHINE.

The mapped properties comprise such aspects as image schemata, rich images, and colours. By *image schemata*, Al-Harrasi (2001, p. 12) means recurrent phenomena that we experience in everyday life such as balance, motion, container, and force. *Rich images*, on the other hand, refer to perceptual images through which particular image schemata are expressed in discourse (Al-Harrasi, 2001, p. 12). An example is using the

rich image of a blacksmith hitting a metal object with a hammer to transform its shape to realise the image schema of force in the following:

ST: ستطول المعركة وتسفح فيها دماء غزيرة وستكون إسرائيل ابنة الأشرار في أمريكا {تحت المطرقة}.

BT: The battle will be long and plenty of blood will be shed and Israel, the daughter of the evil ones in America, will be {under the hammer}.

TT: The battle will be prolonged and heavy blood will be shed. Israel, the daughter of the evil ones in America, will be {under the hammer}.

(Cited by Al-Harrasi, 2001, p. 127)

#### **b) Human-life domains**

The human-life category of source domains serves to map human-specific aspects onto the target domain (Al-Harrasi, 2001, p. 114). Examples of this category in the present study can be seen in conceptual metaphors like MARRIAGE IS A PATIENT, which involves mapping the human condition of being unwell onto the target concept of marriage. Another example includes mapping the human experience of journeying onto the abstract idea of relationship, thus leading to the conceptual metaphor: RELATIONSHIP IS A JOURNEY.

#### **c) Intertextual domains**

The third category of intertextual domains serves to map aspects relating to cultural heritage or religious beliefs onto the target domain (Al-Harrasi, 2001, p. 115). Examples of such domains can be found in the metaphorical use of religiously charged concepts like *crusade*, *jihad*, *martyrdom*, and *shahada* to frame a military conflict in terms of a holy struggle, thereby granting it some form of moral legitimacy. CONFLICT IS RELIGION is a possible conceptual metaphor arising from this metaphorical frame.

It is important to note that Al-Harrasi's classification, as he points out, is formulated to help highlight the translation problems that each of these source domain categories poses to translators of Arabic political texts. This makes it seem exceptionally useful for application in the descriptive analysis of metaphor translation, which constitutes a major focus of the current research. Despite its merits, however, there is one minor modification that needs to be made in order to make it fit the purpose for which it is to be applied. This involves the dismissal of the intertextual domain category on the basis of its irrelevance here since all of the characteristic conceptual metaphors in the source discourse have been determined to fall under the first two categories.

In addition to his classification, Al-Harrasi (2001, pp. 277-290) proposes a system of translation procedures to use in delineating the different strategies implemented by translators when dealing with metaphors. Such procedures are five in number, with eight sub-procedures for the first one (see Chapter 4, section 2.2). They are all outlined and exemplified below (metaphorical elements in the source text (ST) and their renditions in the target text (TT) are both underlined and enclosed between curly brackets throughout the remainder of the chapter for ease of identification and comparison).

**i. Instantiating the same conceptual metaphor**

Al-Harrasi (2001, p. 277) calls this the 'default procedure' because of its extensive use in the translation of conceptual metaphors. He further mentions eight sub-procedures, which he regards as belonging to this overall instantiation procedure for metaphor translation; they are as follows.

**1. Same image-schematic representation**

In this sub-procedure, the translator keeps the same non-concretised form of the metaphorical image found in the original text, as the following example illustrates:



ST: استمرت السياسة الكونية على أساس وجود قطبين {متوازنين} في القوة هما القوتان العظميان أمريكا والاتحاد السوفيتي.

BT: The international politics continued on the basis of the existence of two poles that are {balanced in power}; those are the two great powers America and the USSR.

TT: The global policy continued on the basis of the existence of two poles that were {balanced in terms of force}. They are the two superpowers, the United States and the USSR. (Cited by Al-Harrasi, 2001, p. 278)

## 2. Concretising an image-schematic metaphor

Here, the source-text metaphor is translated using a concrete version derived from the same domain imagery as that used in the original metaphor. An example of this can be seen in the translation of في صميم كيانه (literally: at the core of its being) as ‘in the heart of its entity’ below.

ST: ...لوضع الأمور في نصابها الصحيح، بإعادة الجزء والفرع إلى الكل والأصل والمنبع، لتصحيح ما جار عليه الدهر، وإلغاء الغبن والحيف، الذي كان قد أصاب العراق {في صميم كيانه}، قبل يوم النداء...

BT: ...to put things in their correct place by bringing back the part and the branch to the whole and origin and the river to correct the wrong of time and to cancel the injustice and unfairness which had hit Iraq {in the core of its entity} before the day of call...

TT: ...in order to place issues in their proper perspective by bringing the part and branch, Kuwait, to the whole, origin, and source, Iraq; and to rectify what time had wronged and to cancel the injustice and

unfairness that had hit Iraq {in the heart of its entity} before the day of the call... (Cited by Al-Harrasi, 2001, p. 279)

### 3. Instantiating in the target text only a functional aspect of the image schema

This sub-procedure refers to a source-text metaphor that is partly preserved in the translation by using one of its functional aspects. Here, the translator does not transfer the multiple senses associated with a given metaphor in the source text, but reduces them to just one sense in the target text. The following case is offered as an example to showcase how the sub-procedure is applied in practice, where the metaphor *صميمي* *essential* in *تفاعل صميمي* (literally: essential interaction) is not re-used in the translation, but rather replaced by one of its entailments (that is: strong).

ST:            وعند ذلك، وعندما نتوكل على الله، ونحن متوكلون عليه – إن شاء الله – ونعتمد على حوار معمق وأخوي، يجري في أجواء {تفاعل صميمي}...

BT:            And then, when we depend on Allah, and we depend on him if Allah wills, and depend on a deepened and brotherly dialogue that takes place in atmospheres of {essential interaction} ...

TT:            When we rely on God - and we do rely on God - and depend on deep fraternal dialogue conducted in an atmosphere of {strong interaction} ... (Cited by Al-Harrasi, 2001, p. 280)

### 4. Same image schema and rich image domains

This one can be briefly stated as transferring to the target text the same concretised form of the metaphorical image found in the source text. Here is an example of using such a sub-procedure in the translation of conceptual metaphors:

ST: إن التطرف مهما كانت مسمياته، والتعصب مهما كانت أشكاله، والتحزب مهما كانت دوافعه ومنطلقاته، {نباتات كريهة سامة ترفضها التربة العُمانية الطيبة التي لا تنبت إلا طيباً. ولا تقبل أبداً أن تُلقى فيها بذور الفرقة والشقاق}.  
والشقاق}.

BT: The extremism, whatever are its names, fanaticism, whatever are its forms, factionalism, whatever are its stimulus and starting points, are {poisonous hateful plants that are rejected by the good Omani soil which does not germinate anything except good things and never accepts seeds of separation and division to be thrown on it}.

TT: Extremism under whatever guise, fanaticism of whatever kind, factionalism of whatever persuasion would be {hateful poisonous plants in the soil of our country which shall not be allowed to flourish}.  
(Cited by Al-Harrasi, 2001, pp. 281-282)

##### 5. Same rich image metaphor but alerting the reader to the mapping

As is the case in the example below, this sub-procedure consists not only in retaining the same metaphorical image in the target text but also in adding to it such phrases like *so to speak* to caution the reader against taking it literally.

ST: لأن مواقف الجماعة ان تأسست على أقل أو أضعف اقتدار بيننا فمعنى هذا أن خطوات الجمع ستبنى على خطأ، وسيتأخر الوصول، إن، لم نقل أن {الوحوش الكاسرة ستأكل من في الجمع، الواحد بعد الآخر}، قبل أن ينجز الجمع طريق الوصول وهدف الوصول.

BT: If the stances of the group, if they are based on the less or the weakest ability among us, this means that the steps of the group will be built on

a mistake, and the arrival will be delayed, if we do say that {the predator wild animals will eat who is in the group, one after the other}, before the group achieves the path of arrival and the goal or arrival.

TT: If the policies of a group are built on the weakest or least efficient of its stances, then all steps thereafter will be based on a mistaken foundation and we will arrive too late if {the deadly monsters, so to speak, have not eaten up every member of the group, one after another}, before the group arrives at its destination and goal. (Cited by Al-Harrasi, 2001, p. 282)

6. Using a different rich image that realises the same image schema realised by the rich image in the source text

Here, the same metaphor is realised in the target text using a different image such as in translating *قوة الشد*, which literally means: the power of pulling, as ‘gaining the upper hand’ in the example below.

ST: وستفقد أمريكا من قوتها بقدر ما تتراجع فيه {قوة الشد} المصطرة على القمة بين العملاقين واتباعهما.

BT: And America will lose of its power as much as {the power of pulling} that is fiercely taking place for the summit between the two giants and their followers.

TT: The United States will lose its power as the fierce competition for {gaining the upper hand} between the two superpowers and their allies recedes. (Cited by Al-Harrasi, 2001, pp. 284-285)

The translation above retains the metaphorical conceptualisation of two powers competing for world hegemony but uses, instead of the tug-of-war image of the source text, the image of hand-wrestling.

## 7. From the rich image metaphor to image schematic representation

This sub-procedure describes the translator's retention of the metaphorical concept but not the rich image through which it is manifested in the source text. The following is an example of such a case where the translator retains the metaphorical concept of a city that for years has not experienced development but expresses it in terms of a stagnant entity, and not in terms of being buried under a cover of sand as the text producer does.

ST: وإذا كان قد مر على هذه المدينة حين من الدهر {كاد  
يطمرها غباره}...

BT: If in the past passed on this period of time {whose dust was about to bury it} ...

TT: Notwithstanding the {era of stagnation} in the past... (Cited by Al-Harrasi, 2001, p. 285)

## 8. Same mapping but a different perspective

In this last sub-procedure, the same conceptual metaphor of the source text is realised in the translation with a different perspective. Such is the case in the following translation where the conceptual metaphor GOVERNMENT IS A GENEROUS PERSON is maintained in the target text, but its perspective is altered from the students' reception of scientific knowledge and expertise to the university's provision of courses in academic subjects.

ST: ومن أجل تحقيق هذا الهدف قررنا إنشاء (جامعة قابوس) في  
نزوى ، {يتلقى فيها} أبناؤنا ثمار العلم والمعرفة على  
أعلى المستويات العالمية...

BT: We have decided to establish Qaboos University in Nizwa where our  
sons {receive} the fruits of science and knowledge at the highest  
international levels...

TT: To this end, Qaboos University is to be built at Nizwa which {will provide} courses in these subjects up to the highest international standard... (Cited by Al-Harrasi, 2001, p. 286)

Having outlined the eight sub-procedures, which fall under Al-Harrasi's first procedure of instantiation, attention is now turning to the remaining four procedures. There are no sub-procedures identified with the following procedures.

ii. **Adding a new instantiation in the target text**

According to Al-Harrasi (2001, p. 286), this procedure involves introducing an additional instantiation of a given conceptual metaphor into the target context that is present in the source text but not in that particular context. The following is mentioned as an example to illustrate this point:

ST: إن شعبنا إذ يحتفل اليوم بهذه الذكرى الوطنية العزيزة  
في جميع أنحاء البلاد من أقصى الشمال إلى أقصى الجنوب  
وفي الداخل وفي السهول وفي المدن والريف...

BT: Our people, while celebrating today this dear national anniversary in all corners of our country, from the furthest north to the furthest south, and in the interior and in the plains, cities and countryside...

TT: Throughout our beloved country our people are celebrating this National Anniversary {as one united family} from the far north to the far south, in the interior and on the coastal plains, in the towns and in the rural areas... (Cited by Al-Harrasi, 2001, pp. 286-287)

As can be seen above, the translator inserts a new instantiation of the source-text conceptual metaphor PEOPLE ARE SONS OF THEIR COUNTRIES.

### iii. Using a different conceptual metaphor

In this procedure, the translator does not reproduce the same conceptual metaphor found in the original text but replaces it with a different one, as the example below shows.

ST: ...فكيف تصورت أن التهديد يخيفهم ويرعبهم من {مركز الكفر} الذي تمثله؟

BT: ...so how did you imagine that the threat frightens and scares them from the {centre of disbelief} which you represent?

TT: ...how can you imagine that threats can intimidate and frighten them when such threats come from the {atheist position} which you represent?

(Cited by Al-Harrasi, 2001, p. 287)

Here, the Iraqi president, Saddam Hussein, uses the image schema of *centre* to describe America as the core of disbelief. This usage suggests, by implication, that Iraq is the essence of Islam. In the English translation, this image schema is changed to one of *position*. Such a translation not only misses the entailments associated with the original usage but also leads to a different conceptual metaphor.

### iv. Deleting an expression of the conceptual metaphor

As its name implies, such a procedure involves the deletion of only an individual instantiation of a particular conceptual metaphor. This is shown in the following example, where the translator deletes the metaphorical expression ولا يستطيع سن كائن (literally: and no one's tooth can chew us) which represents one instantiation of the conceptual metaphor IRAQ IS A DIAMOND in the original text.

ST: إننا لم نحمل راية التحدي ولا نتحدى أحداً، ولكن عندما يريد أحد أن يتحدانا سيجدنا {أصلب من الماس} {فنحن شفافون وناعمون ولكن بصلابة الماس} أيضاً {ولا يستطيع سن كائن من كان أن يمضغنا} ولسنا هينين.

BT: We have not carried the banner of challenge and we do not challenge anyone. But when someone wants to challenge us, he will find us {more solid than diamond}. {We are transparent and delicate but with the solidity of diamond} also. {A tooth of whosoever cannot chew us}, and we are not easy.

TT: We are not carrying the banner of challenge. We are not challenging anyone. But if anyone challenges us, he will find us {more solid than a diamond}, {delicate but also firm}. We cannot be trampled on. We are not pushovers. (Cited by Al-Harrasi, 2001, p. 127)

#### v. **Deleting the entire conceptual metaphor**

Unlike the case in the previous procedure, where the deletion is confined solely to one expression of the conceptual metaphor, in this procedure all instantiations that pertain to a particular conceptual metaphor are dropped from the translation. Al-Harrasi considers the translator's resort to this strategy to be necessitated by the need to free the translation of "ideological metaphors which might be viewed negatively by the target language audience" (2001, p. 288). His reasoning here is clearly indicative of the discourse genre in which he is working. Ideological metaphors, as Al-Harrasi (2001, p. 97) defines them, are "the metaphors of which the source domain reflects a coherent intellectual system of ideas and beliefs that define the worldview and social interests of a group of people in a given society". The following is mentioned as an example to illustrate them. In it, Qaboos, the former ruler of Oman, refers to the Omani people as *هذا الوطن العزيز أبناء* which translates literally to English as *the sons of this dear homeland*. As Al-Harrasi (2001, p. 98) further notes, this sweeping conceptualisation of Omanis as the sons of their country reflects an Arab male-dominated ideological view, which explains why it is eliminated from the official English translation.

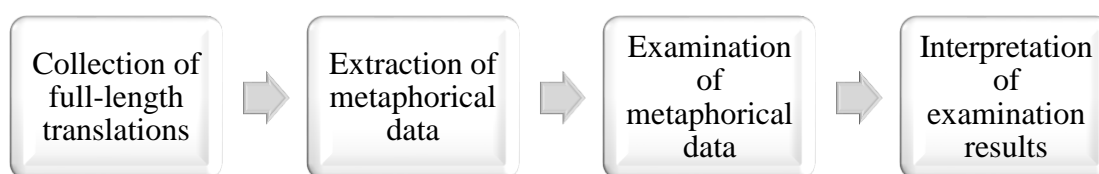


- ST: لقد تمكن {أبناء هذا الوطن العزيز} من تحقيق نتائج إيجابية في شتى المجالات.
- BT: {The sons of this dear homeland} have achieved positive results in different fields.
- TT: Our people have achieved successful results in all fields of life, under hard and abnormal circumstances. (Cited by Al-Harrasi, 2001, p. 210)

### 3. Methodology for the Study of the Arabic Translations

The methodological approach used for this area of the research project is structured in a linear manner as follows. First, the researcher finds and compiles the relevant full-text translations. Second, he searches them for the purpose of extracting the target metaphorical data. Such data can then be examined against their source counterparts to reveal how metaphors have been treated in the translations. Finally, the results obtained from this examination are interpreted to generate more detailed insights into the specific problems that conceptual metaphors present to translators of the examined discourse.

Figure 7.1 summarises the key methodological steps undertaken to conduct the study.



**Figure 7.1** A diagram showing the four-step methodology introduced above

#### 3.1. Data collection

As indicated in Section 2 of Chapter 5, the overall size of the target sub-corpus is 723,679 words. It is composed of Arabic-translated versions of the 11 American self-help books on marriage relationships. Such versions were published exclusively by Jarir

Bookstore between 2006 and 2019. They are aimed at the Arabic general readership, mainly those living in the Gulf who are interested in learning how to improve their marital relationships. As for the intended function, it is assumed to be the same as the original—i.e., to instruct as well as to persuade.

The method used for collecting the Arabic target texts is based on three successive stages, beginning with purchasing the electronic copies of these texts, then transferring them to editable Microsoft Word format for the removal of irrelevant sections (for example: شكر وتقدير *thanks and appreciation*, إشادات بهذا الكتاب *praises for this book*, نبذة عن المؤلف *about the author*, دعوة للمشاركة *invitation to participate*), and thirdly converting the remaining textual content into plain text format for use with the AntConc software. The software, as noted previously in Chapter 5, can be applied to handle written data in both English and Arabic.

### 3.2. Data extraction

After the collection of the target-language texts, a manual search is conducted to locate and extract the corresponding Arabic translations of the 682 instances of the conceptual metaphors derived from the English sub-corpus. To accelerate the searching process, both the original and the translated texts in the parallel corpus are aligned at paragraph level next to each other. This is again done manually due to the lack of an accurate automated tool for aligning texts in an English-Arabic corpus (for an explanation of the reasons for this lack, see Salameh *et al.*, 2011).

The term *alignment* is used here to refer to the act of “finding correspondences, in bilingual parallel corpora, between textual segments that are translation equivalents” (Kraif, 2001, p. 273). The example below shows how such pairing of textual segments works in practice.

**Table 7.1** Example of an aligned English-Arabic parallel paragraph

Source text (English)	Target text (Arabic)
<p>ONE  IT'S YOUR TIME; IT'S YOUR TURN  It has been fifteen years since I sat with Carol and Larry in my psychology office. They were a pretty typical couple—typical because they were having relationship problems. Like so many other couples, they were once absolutely certain that their deep love and optimism would make their relationship last. They had come together because they wanted to, because the idea of a life together felt so right, because they believed their union was the one thing that would complete them.</p>	<p>الأول  إنها فرصتك ؛ وهذا دورك  كان ذلك منذ خمسة عشر عامًا حينما جلست مع " كارول و " لارى " في عيادة الأمراض النفسية. ولقد كانا زوجين تقليديين ؛ لأنهما كانا يعانيان من مشكلات زوجية. وشأنهما شأن العديد من الأزواج الآخرين فقد كانا واثقين يومًا ما إن حبهما العميق وتفاؤلها سيجعل علاقتهما تدوم للأبد. وقد تزوجا لأنهما أرادا هذا. ولأن فكرة الحياة معا كانت رائعة. ولأنهما اعتقدأن اجتماعهما معًا سيكون هو الشيء الوحيد الذي سيكملهما.</p>

Besides expediting retrieval of corresponding translation elements, an added advantage of the bilingual alignment (exemplified above) is that it facilitates comparison of source and target metaphorical data, as will be demonstrated later in the chapter.

### 3.3. Data examination

The next step, following the extraction of the metaphor translations from the Arabic component of the parallel corpus, is to examine each of these translations in turn. The aim of this examination is twofold: to find out how conceptual metaphors in the English source texts have been handled in the Arabic target texts and to define the factors that seem to play a crucial role in their translatability. The method applied to address the first aim is largely descriptive, meaning that it focuses on describing the procedures that the translators of the target discourse have opted for in their translation of the previously

identified 682 metaphors in the source discourse. Such a description is based on Al-Harrasi's (2001) model for metaphor translation (see Section 2 above). As regards the second aim, it is dealt with using an exploratory method of analysis, which entails looking within as well as beyond the target textual sub-corpus in question in search of the main factors at play in the translation of these metaphors. This draws upon the long-held assumption (see, e.g., Dagut, 1976; Larson, 1984; Al-Harrasi, 2001; Dickins *et al.*, 2002) that the translatability of metaphors between different languages is governed by two sets of factors: linguistic and cultural. They both are expected to be manifest in the translators' choices of particular procedures for handling instances of conceptual metaphors.

### **3.4. Data interpretation**

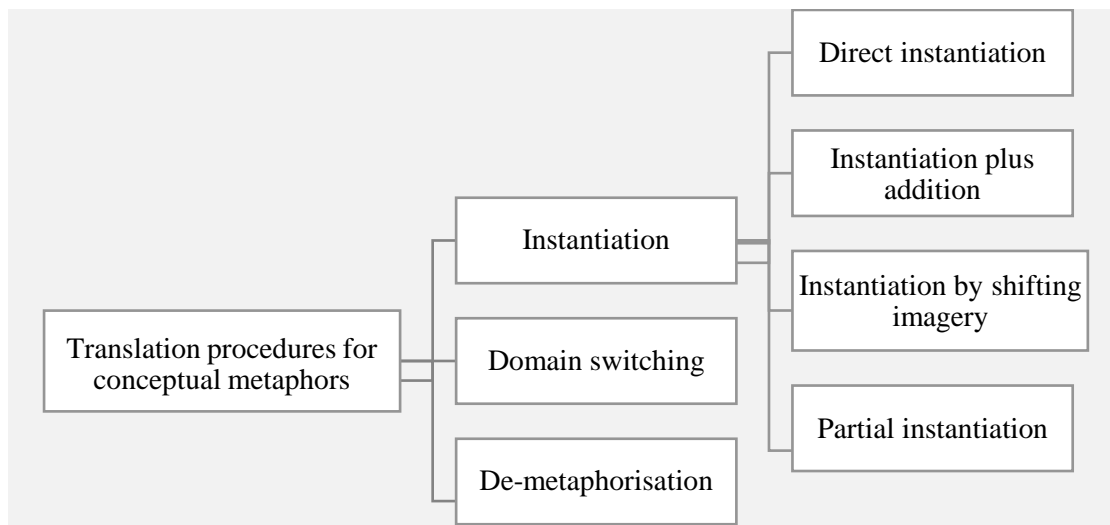
As a final step, the obtained results of the metaphor translation examination are turned into evidence to be used as the empirical basis for answering both parts of Research Question 2: What issues do conceptual metaphors present in the translation of self-help books on marriage relationships from English into Arabic? And what are the key factors that determine their translatability? This requires identifying the different kinds of translation procedures used to translate conceptual metaphors in the English sub-corpus. Once identified, a statistical analysis is then needed to measure the overall application rate of each of these translation procedures. The information derived in this way is closely inspected for the presence of any consistent tendencies in the treatment of conceptual metaphors in the Arabic-translated texts. It is by virtue of this close inspection that compelling conclusions can be drawn about issues pertaining to the translation of conceptual metaphors in the mentioned texts. These include the hurdles that such metaphors pose to their translators, the effectiveness of the procedures adopted

to tackle them, and the prominent factors contributing to the ease of handling them in translation.

#### **4. Analysis of Results**

This section seeks to present the results obtained by the metaphor translation analysis. However, before that can be done, it is necessary to explain the procedural framework that has been modified and adopted for describing the translational treatment of conceptual metaphors in the concerned target discourse. In light of the observations made during the study of the metaphorical cases in the relevant Arabic target texts, it has been established that Al-Harrasi's suggested list of procedures for translating conceptual metaphors is needlessly long and complex and therefore could be abridged to include fewer procedures. Under his first procedure of instantiation, for instance, Al-Harrasi subsumes eight more sub-procedures, which were earlier discussed in Section 2 of this chapter. While some of these sub-procedures—particularly those involving the full or partial retention of conceptual metaphors in translation—have an empirical basis in the cases explored here, many of them lack proof of their occurrence in the current context. This may be understandable given the differences in text type, language direction, and data selection tool between the current study and that to which the eight sub-procedures are primarily meant to apply. There is also the procedure of 'deleting the conceptual metaphor entirely' which applies specifically to ideologically motivated metaphors in Al-Harrasi's political corpus (2001, p. 289). This procedure is dropped from the list of procedures included in this study to analyse the translational treatment of conceptual metaphor in the current corpus. This is again due to lack of evidence regarding its use in handling any of the 24 conceptual metaphors identified in this study. Having pruned such irrelevancies in Al-Harrasi's proposed list, an abridged version is presented here to elucidate the kinds of translation procedures for conceptual metaphors

which actually occur. Such a version consists solely of three procedures and four sub-procedures, which can be represented as follows:



**Figure 7.2** List of translation procedures for conceptual metaphors adapted from Al-Harrasi (2001, pp. 277-290)

There are some elements of Al-Harrasi's aforementioned list that have been replicated here on the grounds of their factual relevance to the translational cases under analysis. This is most apparent in the instantiation procedure, which has been preserved but simplified to include just four instead of his eight sub-procedures. What follows is an illustration of each of these three procedures in turn, using examples from the English-Arabic parallel corpus of this study.

#### **4.1. Procedure 1: Instantiation**

The instantiation procedure refers to the translational act of retaining the same kind of conceptual metaphor in the target text. Such instantiation can occur in one of four ways: direct instantiation, instantiation plus addition, instantiation by shifting imagery, or partial instantiation.

### 4.1.1 Direct instantiation

The first is termed *direct instantiation*, and involves cases in which the same kind of metaphorical expression is used in the translation with no additions or subtractions, as in the following example from the said corpus:

ST: If this is your situation, your partner is about to get very excited and be very flattered at the hard work and energy that you have {invested} in your relationship and in profiling him or her. (McGraw, 2000, p. 164)

TT: إن كان هذا هو وضعك الحالي ، فإن شريك حياتك على وشك أن يشعر بالإثارة والإطراء لكل الجهد الشاق والطاقة اللذين {استثمرتهما} في هذه العلاقة ، وفي التقصي عنه .  
(جرير ، 2011 ، ص 229-230)

BT: If this is your current situation, your life partner is about to feel excited and flattered for all the hard work and energy that you have {invested} in this relationship, and in probing him.

Here, the target domain of marital relationship is figuratively conceptualised in terms of the source domain of investment. This conceptualisation is preserved intact in the Arabic translation without any modifications whatsoever. The Arabic verb 'يستثمر' *to invest* is semantically identical to the metaphorically used verb 'invested' in the English source text; both refer to the act of devoting effort and energy to gaining a profitable outcome. A further example of employing direct instantiation to translate conceptual metaphors is provided below:

ST: A woman feels loved when her love {tank} is full. (Gray, 1992, p. 202)

TT: فالمرأة تشعر بأنها محبوبة عندما يكون {خزان} الحب لديها مملوءاً . (جرير ، 2006 ، ص 269)

BT: A woman feels loved when her love {tank} is full.

This example once again demonstrates how the source-text metaphor of love as a tank is captured using the same metaphor - *تانك* *tank* - in the target text.

#### ***4.1.2 Instantiation plus addition***

There is a second way of using the instantiation procedure to translate conceptual metaphors. That involves adding a concrete layer of meaning to the source-text metaphor to heighten its impact, as exemplified below:

ST: Most men are not only hungry to give love but are {starving} for it.

(Gray, 1992, p. 45)

TT: معظم الرجال ليسوا فقط جائعين لمنح الحب بل {يموتون  
جوعا} له. (جرير ، 2006 ، ص 80)

BT: Most men are not only hungry to give love but are {dying of hunger} for it.

As can be seen above, the verb ‘starving’ is used as a metaphor in the original English text. It describes husbands’ abstract need for mutual love in terms of physical nourishment. In its translation into Arabic, this metaphor is retained but intensified by the addition of ‘يموتون’ *are dying*—in *يموتون جوعا are dying of hunger*—which is an extra metaphorical element not present in the original text. From a translation perspective, such an addition does not seem to undermine the meaning expressed by the original metaphor, but rather serves to reinforce and concretise it. The same argument applies to the following case, where the adjectival metaphor ‘valuable’ is rendered in the Arabic translation as ‘يحمل قيمة كبيرة’ *carries great value*, thus amplifying its rhetorical effect on the intended recipients:



ST: But while this nurturing time is {valuable} and important to a man, his wife, and their children, it also lowers his testosterone levels. (Gray, 2016, p. 105)

TT: ولكن على الرغم من أن وقت الرعاية هذا {يحمل قيمة} وأهمية {كبيرة} للرجل وزوجته وأطفاله ، إلا أنه يقلل من معدلات هرمون التستوستيرون لديه. (جرير ، 2017 ، ص 92)

BT: But although this nurturing time {carries great value} and importance for the man, and his wife and children, it lowers his testosterone levels.

#### 4.1.3 Instantiation by shifting imagery

A third way of using the instantiation procedure involves *shifting imagery* while maintaining the same conceptual metaphor. This can be observed, for instance, in the translation of the time as a spatial location metaphor below:

ST: Women get burned not only when they unknowingly {invade} a man's introspective time but also when they misinterpret his expressions, which are generally warnings that he is either in his cave or on his way to the cave. (Gray, 1992, p. 75)

TT: تحترق النساء ليس فقط حين {ينتهكن} ، دون علم ، وقت فحص الرجل لأفكاره ودوافعه ومشاعره ولكن أيضا عندما يسئ تفسير تعبيراته، والتي هي عموما تحذيرات بأنه إما في كهفه أو في طريقه إلى الكهف. (جرير ، 2006 ، ص 117)

BT: Women get burned not only when they unknowingly {violate} a man's time of examining his thoughts, impulses and feelings but also when they misinterpret his expressions, which are generally warnings that he is either in his cave or on his way to the cave.

The above extract from the source discourse contains the figurative use of the verb ‘invade’ which depicts wives’ interruption of their husbands’ solitary time in terms of invading one’s rightful space. The conceptual metaphor TIME IS SPACE remains unchanged in the translation where it is realised through another metaphorical image from the same semantic field. This image replaces the earlier one of invasion evoked in the original text with that of desecrating a sacred site in the target text, as implied by the use of the Arabic verb ' ينتهكن ' *violate* which usually collocates with words having religious connotations such as ' حرمة ' *sanctity*. A further example of this shift in imagery between the source and target texts occurs in the translation of the time as a moving object metaphor below, where time is described as moving along a path, rather than through the air as originally portrayed:

ST: I often complain about how quickly time {flies}. (Canfield *et al.*, 2012, p. 42)

TT: وغالبا ما أشكو وأتعجب من السرعة الهائلة {لعجلة} الزمن. (جرير ، 2013 ، ص 25)

BT: I often complain and wonder at the sheer speed of the {wheel} of time.

The above translation preserves the conception of motion expressed by the original metaphor but changes its image from motion in the air to motion on the ground. There is one remaining case in which metaphor is handled using the instantiation by shifting imagery sub-procedure. In this case, the English text contains the figurative use of the word ‘underneath’ which serves to conceptualise the intangible notion of feeling as a hidden entity. This conceptualisation is maintained in the Arabic text, using the word ' وراء ' *behind* instead of the direct but less idiomatic equivalent ' تحت ' *underneath*, as shown below.

- ST: Underneath all anger is desire and {underneath} desire is a feeling of self-love and worthiness. (Gray, 1993, p. 153)
- TT: فورااء كل شعور بالغضب رغبة ، {وورااء} كل رغبة شعور بحب الذات واستحقاقها. (جرير ، 2007 ، ص 153)
- BT: Behind every feeling of anger is desire, and {behind} every desire is a feeling of self-love and worthiness.

While both instantiate the same metaphorical mapping FEELING IS A CONCEALED ENTITY, there is a slight shift in imagery occurring between the source and target texts above. This shift is reflected in the target text's use of the image of feeling being hidden *behind* rather than underneath as originally appeared in the source text.

#### **4.1.4 Partial instantiation**

One last way of using the instantiation procedure is to translate only a functional aspect of the source-text metaphor. An example of this can be seen in the following translation of the LOVE IS A LIQUID conceptual metaphor, which is one of two cases found to contain such a sub-procedure.

- ST: Sometimes love {flows} easily and automatically; at other times it requires effort. (Gray, 1992, p. 322)
- TT: فالحب {يجري} أحياناً بسهولة وآلية ، وأحياناً يتطلب الجهد. (جرير ، 2006 ، ص 411)
- BT: Sometimes love {runs} easily and automatically, and sometimes it requires effort.

Here, the metaphorical image of love flowing is partly captured in the Arabic text where it is rendered as 'فالحب يجري' *love runs*. Such a rendition ignores other metaphorical

senses of the verb: to flow, including smoothness, continuity and abundance. The other case of translation using the partial instantiation sub-procedure involves the conceptual metaphor TIME IS MOTION, as shown below.

ST: But as time {marched} on, and as the need for separate roles has lessened, the Role Mate relationship has become too restrictive. (Gray, 2016, p. 59)

TT: ولكن ، مع {تقدم} الزمان ، ومع قلة الحاجة للأدوار المنفصلة ، أصبحت علاقة توأم الدور مقيدة جدا . (جرير ، 2017 ، ص 50)

BT: However, as time {advances}, and with the lack of need for separate roles, the twin role relationship has become too restrictive.

In the source text above, the use of the motion verb ‘marched’ is deemed to be metaphorical because of its occurrence with the abstract concept of time. This metaphor is not completely preserved by the translator of the target text who renders it as 'تقدم' *advances*. While this rendition manages to reproduce the idea of moving forward, it misses out other functional aspects linked to the source text’s metaphor, including steadiness, purposefulness, and rhythmicity.

#### **4.2. Procedure 2: Domain switching**

This procedure simply means changing the conceptual domain from which a metaphor is drawn. Consider the metaphorical noun ‘battle’ and its translational substitute 'ينهار' *collapses* in the following example:

ST: But after the marriage, it was a {battle} from the beginning. (Chapman, 1992, p. 1)

TT: ولكن بطريقة ما {ينهار} تماما بعد الزواج. (جرير ، 2017 ، ص 1)

BT: But somehow it completely {collapses} after marriage.

In the example presented above, there is a metaphorical shift occurring between the original metaphor and its translation into Arabic. Such a shift is limited to the area containing the source domain. Unlike 'battle' which comes from the domain of warfare, the target-language word 'ينهار' *collapses* is typically associated with the domain of building. Here is another example of a conceptual metaphor that undergoes a similar pattern of domain change during translation:

ST: Yet, as wonderful and important as all of these other characteristics are, none of them guarantees keeping your love for each other {alive} and strong. (Carlson and Carlson, 2000, p. 13)

TT: ولكن بالرغم من أن هذه الصفات صفات رائعة ومهمة فإنها تعجز عن ضمان استمرار حبنا قويا و{متقدأ}. (جرير ، 2012 ، ص 9)

BT: Yet, even though these characteristics are wonderful and important, they fail to guarantee that our love will continue to be strong and {burning}.

In this example, the portrayal of love as having life is rendered differently in Arabic via the source domain of fire as signalled by the adjective 'متقد' which can mean both *burning and glowing*. Despite evoking a different image, such a rendition does not appear to deviate from the pragmatic function intended by the original metaphor—that

is, to encourage a view of love as needing constant attention in order to continue to exist (as specified in Section 2 of Chapter 6).

### 4.3. Procedure 3: De-metaphorisation

In this procedure, an individual manifestation of a conceptual metaphor is stripped of its metaphoricity in the translated text, presumably for cultural and/or linguistic reasons.

The following shows an example of this procedure in use:

ST: Easy examples of when that kind of decision is justified in my mind, and in fact mandated, are found when the relationship is {infected}with physical abuse or drug and alcohol addiction and the partner refuses to acknowledge the problem or to make a sincere effort to get help. (McGraw, 2000, p. 248)

TT: ومن الأمثلة السهلة التي تبرر اتخاذ مثل هذا القرار في رأيي هي حينما يستخدم أحد الطرفين العنف الجسدي ؛ أو حينما يدمن الكحول أو المخدرات ، ويرفض الاعتراف بالمشكلة أو طلب المساعدة. (جرير ، 2011 ، ص 347)

BT: Among the easy examples that justify taking such a decision in my opinion are when one of the spouses uses physical violence; or when he is addicted to alcohol or drugs, and refuses to acknowledge the problem or ask for help.

In the above example, the English text describes a husband-and-wife relationship as being ‘infected with physical abuse or drug and alcohol addiction’. This figurative description is considered a manifestation of the common conceptual metaphor: RELATIONSHIP IS A HUMAN BODY. The translator of the text into Arabic chooses not to carry this metaphorical manifestation over into the target text. The procedure

opted for instead is to render it non-metaphorically as: ' حينما يستخدم أحد الطرفين ' *when one of the spouses uses physical violence; or when he is addicted to alcohol or drugs*. The following serves as another example to further clarify how the procedure of de-metaphorisation is actually applied in the translation of conceptual metaphors from English into Arabic. In this example, the source-text image of marriage as an enclosed space for emotional fulfilment disappears entirely in the Arabic translation.

ST: Don't tempt your husband to {go outside your marriage} for approval.

(Harley, 1994, p. 175)

TT: لا تترك زوجك يلجأ إلى شخص خارج البيت ليحصل على الشعور  
بالاستحسان الذي يحتاجه. (جرير ، 2011 ، ص 164)

BT: Don't let your husband go to someone outside the home to get the feeling  
of approval that he needs.

The source text above represents marriage as an abode where married partners are expected to fulfil each other's needs. Such a representation is considered metaphorical since it refers to the abstract concept of marriage using the phrase 'go outside' which typically co-occurs with a physical entity such as a house or abode. This metaphor is lost in the Arabic translation where it is replaced by the literal expression ' يلجأ إلى ' *go to someone outside the home*.

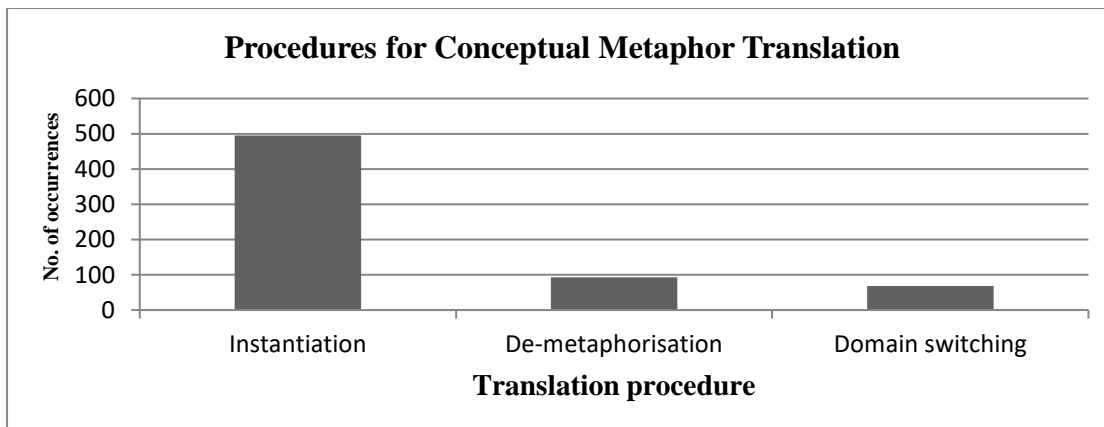
The three procedures discussed above are the ones adopted by the translators of the target texts for translating the 682 expressions of conceptual metaphors that are extracted from the source texts. With the procedural framework now erected, what follows is a descriptive account of how conceptual metaphors are handled in the Arabic translations of the American self-help texts on marriage relationships. The table below

contains the results of the metaphor translation analysis, which are presented in order of frequency.

**Table 7.2** Types and frequencies of procedures applied in the translation of conceptual metaphors in the corpus

Translation procedure		Frequency	Percentage (%)
Instantiation (Inst.)	Direct Inst.	471	69
	Inst. plus addition	25	4
	Inst. by shifting imagery	3	0.4
	Partial Inst.	2	0.2
De-metaphorisation		103	15
Domain switching		78	11.4
<b>Total</b>		<b>682</b>	<b>100</b>

These results may also be displayed graphically as follows:



**Figure 7.3** Rates of application of the three procedures for conceptual metaphor translation identified in the target texts

The table above shows the kinds of translation procedures that are employed for dealing with conceptual metaphors in the English source texts. They are, in order of frequency of use: instantiation, de-metaphorisation, and domain switching. As indicated in Table



7.2, 73.6% of the metaphorical expressions have been rendered into Arabic using the instantiation procedure. This makes it by far the most preferred way of handling conceptual metaphors in the relevant texts. De-metaphorisation forms the next most preferred procedure for conceptual metaphor translation—accounting for 15% of the 682 cases examined in the study. As the third most preferred procedure for conceptual metaphor translation, domain switching has accounted for around 12% of the total number of cases. A more detailed description of these results is provided next.

Analysis of conceptual metaphor translations reveals that there is a systematic preference towards applying the procedure of instantiation to handle metaphorical expressions in the English source texts. It is noted in 501 (over 73 per cent) of the 682 cases analysed—in other words, three times more frequently than the other two procedures combined. This offers further empirical evidence corroborating Al-Harrasi's account of instantiation as the default way of translating conceptual metaphors (see Section 2 above). As outlined at the outset of this section, the procedure of instantiation can be used in four different ways. The first is to instantiate in the target text exactly the same conceptual metaphor found in the source text—no more, no less. According to the categories established earlier in this section, translations of this nature are called *direct instantiations*. The second is to add an emotive element to the source-text metaphor in order to heighten its impact. Such translations are labelled as *instantiations plus additions*. The third is to retain the conceptual metaphor of the source text, but to apply a shift to the image through which it is originally represented. This way of using the instantiation procedure is referred to as *instantiation by shifting imagery*. The last way of using the instantiation procedure is to transfer to the target text an individual aspect of the source-text metaphor. It is given the label *partial instantiation*.

It is clear from Table 7.2 that there are substantial differences in proportion among the four components of the instantiation procedure, with direct instantiation being the most preferred option for handling conceptual metaphors in the English sub-corpus. It is implemented a total of 471 times, followed by instantiation plus addition 25 times, instantiation by shifting imagery 3 times, and partial instantiation 2 times. Given the extreme rarity of the last two components, it has been decided not to include them in the discussion that follows. In fact, all of the five cases in which they appear have already been used as illustrative examples when first introducing the taxonomy of procedures adopted to describe metaphor translation in the corpus.

The very high rate of application of the direct instantiation sub-procedure demonstrates a manifest tendency on the part of the translators to preserve intact all the instantiations of the original metaphors in their target texts. It also seems to reflect the degree of significance attached to the figurative texture of the original discourse, which has been identified as a rhetorically powerful tool to influence readers. Its preservation may thus be understood as a means to create an effect on the target audience equivalent to that of the original on its own audience.

The degree of conventionality associated with metaphors in the source texts could be another factor prompting the repeated implementation of the direct instantiation sub-procedure. The term ‘conventional metaphor’ is here used in its narrow sense to refer to any metaphor that is commonly deployed by multiple authors of a particular discourse. This is unlike novel metaphors which are the innovative creations of a single author. My identification system by its very nature does not pick up novel metaphors (it does not intend to). Examples of conventional metaphors drawn from the present study include referring to marital relationships in terms of an investment. This metaphor is found to be used in 7 of the 11 source texts selected for analysis (see Table 7.3 below). As regards

the non-conventional or novel metaphors, they are characteristic of literary forms of discourse such as poetry. Their presence in the current discourse is difficult to detect by means of the chosen methodology, which was intended to uncover the most characteristic metaphors and therefore in a sense was entirely unsuitable for identifying novel metaphors.

**Table 7.3** Examples of the prevalence of the investment metaphor in the American discourse of self-help books on marriage relationships

Book title	Example
<i>The Five Love Languages</i>	You are <i>investing</i> in your relationship and filling your spouse's emotional love tank, and with a full love tank, he or she will likely reciprocate emotional love to you in a language you will understand. (Chapman, 1992, p. 114)
<i>Men are from Mars, Women are from Venus</i>	The time and energy you <i>invest</i> in working with the HEART Techniques will pay off in the increased harmony, peace and joy you will experience in all of your relationships! (Gray, 1992, p. 212)
<i>What You Feel, You Can Heal</i>	You probably wouldn't <i>invest</i> your money in a business deal if you were told you had a fifty percent chance of losing it. Yet, like most people, you continue to get involved in relationships without thinking much about how to avoid joining the ranks of the fifty percent that don't make it. (Gray, 1993, p. 48)
<i>His Needs, Her Needs</i>	These couples <i>invest</i> the effort and they put it in the right places. (Harley, 1994, p. 193)
<i>Relationship Rescue</i>	If this is your situation, your partner is about to get very excited and be very flattered at the hard work and energy that you have <i>invested</i> in your relationship and in profiling him or her. (McGraw, 2000, p. 164)
<i>Practical Miracles for Mars and Venus</i>	While many people were going online and <i>investing</i> in the Internet, others were investing in their relationships and beginning to heal the wounds of divorce and broken families. (Gray, 2000, p. 87)
<i>Beyond Mars and Venus</i>	As a result, she will tend to <i>invest</i> a lot of time, consideration, and energy in the relationship. (Gray, 2016, p. 141)

Given their frequent occurrence throughout the discourse, it seems reasonable to assume that conventional metaphors are best handled by way of a direct translation, especially

in cases where such metaphors have ready equivalents in the target-language culture. This is crucial to prevent inconsistencies in the target texts, and for ensuring accurate transmission of the original metaphorical content.

The far-reaching influence of the source culture in question may be added as a possible factor contributing to the extensive application of the direct instantiation sub-procedure in the translation of the analysed cases of conceptual metaphors. Such an influence is best explained by the fact that the sub-genre of self-help books on marriage relationships—with which this research is concerned—is American in origin, and has only recently, in the year 2006, been introduced into Arabic through translation. The implication to consider here is that because of the similarities in aim, style, and intended audience between the original texts and their translations, translators are inclined to relay the exact same message contained in these texts, and conceptual metaphors are thus no exception to this inclination.

Instantiation plus addition is another variant of the instantiation procedure. Its rate of usage is very low among the analysed cases, as shown in Table 7.2 above. In fact, it occurs 4 per cent (i.e., 19 times less common than the previous one). The reason for its comparatively rare occurrence is probably related to the translators' attempts to avoid the insertion of any additional contents into their translations, thereby keeping them as nearly identical to the originals as possible. As was argued earlier, the translational treatment of conceptual metaphors in the corpus is marked by a considerable preference towards the application of literal rendition. This tendency is also noticeable when comparing the word counts of the whole original English texts and their Arabic-translated counterparts (see Tables 4.2 and 4.3 in Chapter 5). Such a comparison shows an overall increase of about 3% in the number of words used in the translations, which is a very small increase indeed.

A correlation exists on some occasions between the number of occurrences of a given conceptual metaphor and the nature of the procedure adopted to translate it. Almost half of the cases translated using the instantiation plus addition sub-procedure are found to belong to conceptual metaphors in the data—e.g., LOVE IS NOURISHMENT, TIME IS A VALUABLE COMMODITY, and RELATIONSHIP IS A PLANT—with the lowest frequency of 20 occurrences. That is the threshold value proposed to distinguish between salient and non-salient conceptual metaphors in the English sub-corpus, as may be recalled from Chapter 5. What this finding seems to suggest is that size constraints have not been strictly observed in the translation of less recurring types of conceptual metaphors.

Besides the two instances already given at the outset of the present section, the following presents additional evidence in support of the above finding. It is based on translation cases like these that the instantiation plus addition sub-procedure is identified to be used more often in the treatment of relatively less frequent conceptual metaphors.

ST: Not telling the truth in a relationship is like {not watering a plant}.

(Gray, 1993, p. 78)

TT: إن إخفاء الحقيقة في العلاقات يشبه {حرمان النبتة من الماء}. (جرير ، 2007 ، ص 78)

BT: Hiding the truth in relationships is like {depriving the plant of water}.

In this instance, the source text draws an explicit comparison between the metaphorical act of concealing the truth in a relationship and the physical act of not watering a plant. The source text's comparison, which forms part of the conceptual metaphor: RELATIONSHIP IS A PLANT, is kept in the Arabic translation, where it acquires a more concrete sense by the addition of the word 'حرمان' *depriving* in the target text.

According to the current case, such a translation does not alter the original metaphor, since both its source and target domains of 'plant' and 'relationship' respectively remain the same in the Arabic text. What happens is that it makes the target-language context within which this metaphor is reproduced, relatively speaking, more forceful.

A further illustration of how conceptual metaphors of this nature are translated using the sub-procedure described above can be observed in the following case, where the translator not only keeps the imagery of the original text, but also adds to it concrete information to maximise its rhetorical force.

ST: This new understanding of how men and women react differently to stress will allow our relationships to {thrive rather than just survive}.  
(Gray, 2007, p. 7)

TT: ومن شأن هذا الفهم الجديد لردود الأفعال المختلفة لدى الرجل والمرأة اتجاه الضغوط أن يتيح لعلاقتنا أن {تزدهر بدلا من أن تتعلق بالحياة بالكاد}. (جرير ، 2008 ، ص 30)

BT: This new understanding of the different reactions that man and woman have towards stress will allow our relationships to {thrive rather than barely hang on to life}.

In the original English text above, there are two lexical items that are identified as used with a figurative sense: 'thrive' and 'survive'. These are verbs that are drawn from the semantic domain of living entities to describe the idea of improving relationships in terms of the physical process of cultivating plants. Such a description is retained in the translation but reinforced by the use of 'تتعلق بالحياة بالكاد' *barely hang on to life*—which is a heightened version of the original image of survival found in the English

text. Though infrequent, this mode of handling metaphorical expressions may thus be said to be motivated by a desire to enhance the effectiveness of the message contained in the source text.

De-metaphorisation is the second most preferred procedure for handling metaphorical instances in the English source data; it is observed in as many as 103 cases (15 per cent). Here, the translator does not stick to the default option of preserving the metaphoricity of the original usage in the translation. Alternatively, they choose to de-metaphorise it by converting it to a non-figurative usage. Consider, for instance, the following case:

ST: This is what causes you to feel you have {fallen out of} love with someone, that you have lost your attraction—it's just that the connection is broken. (Gray, 1993, p. 134)

TT: وهذا هو ما يجعلك تشعر بأنك لم تعد تحب شريك حياتك ،  
وبأنك فقدت جاذبيتك وكل ما في الأمر أن الصلة تحطمت.  
(جرير ، 2007 ، ص 134)

BT: And this is what makes you feel that you no longer love your life partner, that you have lost your attractiveness, and the whole thing is that the connection is broken.

In this case, the source text contains an instance of the conceptual metaphor: LOVE IS A CONTAINER. It is indicated by the use of the phrasal verb 'fall out of' which typically occurs with nouns from the physical domain of containment. Its contextual usage with the non-physical emotion of love above is consequently identified as constituting a metaphorical instance to represent love in terms of a container for married couples. This representation is not reproduced in the target text where it is replaced with the non-figurative expression 'لم تعد تحب' *you no longer love*. A further example of

de-metaphorisation can be found in the following translation, where the source-text image of time as a treasured object is converted into a literal (non-metaphorical) sense.

ST: Most men {treasure the time} they spend recreationally. (Harley, 1994, p. 87)

TT: الأزواج يضعون أهمية كبيرة على مشاركة زوجاتهم في أنشطتهم الترويحية. (جرير ، 2011 ، ص 82)

BT: Husbands place great importance on their wives' participation in their recreational activities.

The word 'treasure' above is used to conceptualise spousal time as a valuable commodity. As the analysis in the preceding chapter has demonstrated, this way of viewing time is pervasive in the English language. That is not quite the case in the Arabic language, which—despite sharing the same overall tendency of treating time as a limited resource (e.g., 'يعطي وقتاً كافياً' *give enough time*, 'يحتاج مزيداً من' *need more time*, 'يخصص بعض الوقت' *set aside some time*, etc.)—has no collocational pattern resembling that of the English metaphor 'treasure the time'. The Arabic word 'يكنز' *to treasure* has the meaning of 'يجمع' *to amass* and 'يدخر' *to store away*, and as such co-occurs with concrete nouns, including 'مال' *money*, 'ذهب' *gold*, and 'فضة' *silver*. When occurring in a metaphorical context, it usually takes the nominal form 'كنز' *treasure* and combines with such words as 'الصحة' *health* (in 'الصحة كنز' *health is a treasure*) 'القناعة' *contentment* (in 'القناعة كنز' *contentment is a treasure*), and 'الصديق' *friend* (in 'هذا الصديق كنز' *this friend is a treasure*).

The argument above is intended to explain why the translators of the English source texts sometimes opt for not preserving certain expressions of a given conceptual



metaphor in translation. As we have seen in the previous chapter, the didactic function of this discourse plays a central role in the choice of conceptual metaphors, which is apparent in the authorial reliance on conventional and highly familiar source domains (like *journey*, *building*, *plant*, *space*, *motion*, etc.) to illustrate core notions in the discourse. This entails that metaphors which could hinder understanding and/or cause confusion are deliberately avoided. The implication this has for the translators of this type of discourse is that they are likewise expected to produce easily understandable target texts for the intended target readership.

It is therefore assumed that one reason for the non-preservation of metaphorical instances like the ones so far exemplified is because they comprise culture-specific characteristics that are difficult for the translator(s) to borrow or even adapt to fit the requirements of the recipient culture. However, after investigation of all 103 cases of de-metaphorisation, it is determined that such a possibility only arises in some limited cases—such as in the translation of ‘go outside your marriage,’ ‘fallen out of love,’ and ‘treasure the time’—for which there are no standard (collocational) equivalents in the Arabic culture. If transferred verbatim, such expressions would not only lose their metaphoric potential, but would also sound exotic to the target-language reader.

As for the remaining majority of cases, there is no evidence to indicate that their de-metaphorisation is culturally motivated; rather the images they display are seemingly of general nature, meaning that they are not unique to any one culture. This is especially the case when the subject of the conceptual metaphor is a shared human experience like marriage in the following MARRIAGE IS A PATIENT conceptual metaphor:

ST: Eventually Charlene couldn't take it anymore and stopped trying to {save} her marriage. (Harley, 1994, p. 140)

TT: في نهاية المطاف، لم تعد شارلين تحتمل هذا الأمر فتركت فيل. (جرير ، 2011 ، ص 134)

BT: In the end, Charlene couldn't stand this anymore and left Phil.

Here, the source text involves the metaphorical employment of the verb 'save' which conceives of the act of preventing a marriage from ending in divorce in terms of rescuing an individual from a life-threatening illness. The translator of the text into Arabic does not maintain this conception in the translation, but instead transforms it into mere sense, in spite of the fact that an equivalent does exist in the target language. The Arabic verb 'ينقذ' *to save* has equally the same meaning as its English counterpart 'save' and, if used with the concept of marriage, can similarly function as a metaphor in the target culture. Expressions that conceive of marriage as a sick person are in fact common in Arabic (and presumably in other languages too). Examples of such include: يحاول *trying to save the marriage*, تدهورت علاقتهم الزوجية *their marriage deteriorated*, إعادة الحياة إلى علاج الخلافات الزوجية *healing marital problems*, *restoring life to the marital relationship*, etc.

Structural variations between the two relevant linguistic systems are also investigated as a potential factor behind the de-metaphorisation of metaphorical expressions in the target texts. The obtained results show that such variations can be linked to the following three cases, the first two of which belong to the conceptual metaphor TIME IS SPACE whereas the last belongs to the conceptual metaphor TIME IS MOTION: '{around} her time of ovulation,' 'consult with him {ahead of} time,' and 'for some time {to come}'. They are translated respectively as 'خلال فترة التبويض' *during the ovulation period*, 'تستشيريه مقدماً' *consult with him in advance*, and 'لبعض الوقت' *for some time*. What

can be seen here is that although these translations empty the original expressions of their metaphorical content, they are necessitated due to the absence of similar lexical phrases in the target language. In Arabic, neither ‘around’ or ‘ahead of’ nor ‘to come’ forms part of the existing collocational patterns in which the word ‘time’ conventionally occurs. This should explain why these metaphorical phrases are difficult to retain in the presence of such linguistic constraints.

There remain 78 instances of de-metaphorisation in the translated texts that are not prompted by cultural or linguistic factors. They should rather be ascribed to the translators’ underestimation of the value assigned to them (i.e., the de-metaphorised instantiations of conceptual metaphors) in their original contexts. This is reflected in the translation decisions they make in this respect to shift away from the use of obvious alternatives that correspond to the originals in both content and effect—as has already been shown to be the case in the translation of the source-text metaphor ‘stopped trying to {save} her marriage’. Here is another example to further demonstrate the translators’ unjustified use of the de-metaphorisation procedure in handling expressions of conceptual metaphors:

ST: Love need not {evaporate} after the wedding, but in order to keep it {alive} most of us will have to put forth the effort to learn a secondary love language. (Chapman, 1992, p. 19)

TT: لا ينبغي أن ينتهي الحب بعد الزواج ولكن يجب علينا أن نتعلم لغة ثانوية للحب حتى يتسنى لنا الإبقاء عليه بعد الزواج. (جرير ، 2017 ، ص 6)

BT: Love should not end after marriage but we must learn a secondary language of love so that we can keep it after marriage

The source text given above contains two distinct metaphorical representations of the concept of *love*. The first involves using the verb ‘evaporate’ which describes love in terms of a liquid, thus giving rise to the conceptual metaphor: LOVE IS A LIQUID. The second is the figurative occurrence of the adjective ‘alive’ which refers to love as if it were a living entity, resulting in the conceptual metaphor: LOVE IS A LIVING ENTITY. In their translation into Arabic, both of these metaphorical representations are not preserved, but are rather turned into non-metaphorical senses. This loss of metaphoricity in the target text could not be accounted for by any reason other than a mere whim on the part of the translator. The words ' يتبخّر ' *evaporate* and ' حياً ' *alive* are direct equivalents in Arabic for the English metaphors ‘evaporate’ and ‘alive’. If they are used instead, the resulting translation would not only be more accurate, but it would also capture the artistic flavour of the original text. Moreover, this manner of handling conceptual metaphors implies ignorance of the didactic role played by them in this type of discourse. In the previous chapter, it has been highlighted how conceptual metaphor is used as a means to explain complex and elusive concepts in the discourse by representing them in the form of common tangible entities that readers encounter or experience in everyday life.

Domain switching is the third most frequently employed procedure for metaphor translation, after instantiation and de-metaphorisation. It is implemented 78 times (nearly 12 per cent of the total cases). According to this procedure, the source-text metaphor is rendered by means of a different domain in the translated text. An example of this can be seen in the Arabic rendition of the metaphorical expression ‘your feelings are like messengers’ as ' مشاعرك هي بمثابة رسائل ' *your feelings are like messages* in the following case:

ST: Your feelings are like {messengers} from your subconscious to your conscious mind. (Gray, 1993, p. 105)

TT: مشاعرك هي بمثابة {رسائل} من عقلك اللاوعي إلى عقلك الواعي. (جرير ، 2007 ، ص 105)

BT: Your feelings are like {messages} from your subconscious mind to your conscious mind.

This example shows evidence of changing domains between the original text and the text in which the metaphor is translated. The word 'messengers' occurs as a metaphor in the original text to conceptualise the target domain of feelings in terms of the animate source domain of people. This word is substituted in the translation by 'رسائل' *messages*, which is derived from the inanimate source domain of communication. The same scenario is also evident in the example that follows. On this occasion, the figurative occurrence of the verb 'afford' to depict time in terms of money is replaced in the translation with 'توفير' *set aside*, which is a manifestation of the more general conceptual metaphor: TIME IS A RESOURCE.

ST: I have such a flexible schedule and can {afford} good food and time to spend with friends. (Gray, 2016, p. 260)

TT: حيث أمتلك جدولاً مرناً ويمكنني تحمل تكلفة الطعام الجيد و{توفير} الوقت للتحدث إلى صديقاتي. (جرير ، 2017 ، ص 240)

BT: I have a flexible schedule and can afford good food and {set aside} time to talk to my girlfriends.

When looking at these cases, and others described earlier in the section, it becomes apparent that the domain-switching procedure does not constitute a radical shift from

the intended function of the original metaphors. On the contrary, its application can be viewed as a viable solution to rid the target texts of semantic oddity that is likely to result if a literal translation approach is adopted instead. The feelings as messengers metaphor is an example of such an observation. It is converted by the translator of the Arabic text to the familiar *feelings as messages* metaphor, which not only sounds less confusing to the readership of the translated text, but also provides a way out from the inappropriacy of the literal option.

Using the Arabic word 'رسل' *messengers* to describe feelings in the target text is potentially problematic since this word has a dual meaning in the dictionary. On the one hand, it means ordinary people employed to carry messages or parcels; on the other, it refers to prophets (revered people with divine revelations). The latter is the overriding sense that is more commonly linked to the concerned word in the target culture, where religion forms an inseparable part of daily life. This makes its use in the translation as a replacement for 'messengers' particularly challenging, which explains why this option is abandoned by the translator in favour of the more appropriate alternative 'رسائل' *messages*.

Similarly, the TIME IS MONEY conceptual metaphor (discussed earlier) offers additional evidence of the occasional need to switch to a different conceptual domain in translation. The rationale behind enacting such a procedure is again to tackle situations where direct translation is likely to produce an anomalous meaning and/or cause confusion for the intended target readership. It is apparent in the translator's choice of 'توفير' *set aside* as a figurative substitute for the original verb 'afford' in the translation of the above-mentioned metaphor. This choice is influenced by the fact that in Arabic the concept of time—when involved in a metaphorical conceptualisation—

tends to collocate with a particular set of verbs and *afford* is not one of them. The translator's enactment of the domain switching procedure can thus be considered as an attempt to adapt the translation to the requirements of the target-language system.

It has been seen from the above discussions that there are three procedures involved in the translation of conceptual metaphors in the English sub-corpus (sequenced in order of their application rates): instantiation (73%), de-metaphorisation (15%), and domain switching (12%). It has also been revealed that there are a number of motivating factors affecting the translator's choice of a particular procedure to be applied in handling metaphors. Some of these factors are related to cultural and linguistic disparities (or commonalities) between the source and target languages and cultures, while others concern contextual and pragmatic issues such as familiarity of the translated metaphor, adequacy of potential translation equivalents, and significance of the original figurative texture.

In the following section, further information about the various factors that determine the translatability of conceptual metaphors is provided.

## **5. Interpretation of Analysis Results**

There are some useful insights gained as a result of investigating how conceptual metaphors in the American discourse of self-help books on marriage relationships are treated by their Arabic translators. One such insight is that conceptual metaphors in this domain constitute no significant problems in translation between English and Arabic. Most of them are easy to translate literally without necessarily incurring any loss of meaning. This is partly because such metaphors are reflective of universally shared patterns of thinking rather than the exclusive products of the source language and

culture. Universality here refers to the potential of conceptual metaphors to be shared across the two languages and cultures in question.

The possible universality of conceptual metaphors across different languages and cultures is one of the tenets upon which Lakoff and Johnson's (1980; 1999) metaphor theory is founded. According to this, there exist a great number of conceptual metaphors which can be claimed to be universal on the basis of their association with basic human experiences. Such a stance has been empirically corroborated by several cross-linguistic studies (e.g., Sweetser, 1990; Kövecses, 2000, 2005; Charteris-Black and Ennis, 2001; Charteris-Black and Musolff, 2003; Deignan and Potter, 2004; Safarnejad *et al.*, 2014; Alshunnag, 2016; Zheng, 2017). Findings from these studies show that people, irrespective of their cultural or linguistic backgrounds, tend to conceive of abstract phenomena like life and love in terms of common physical experiences like journeys.

Lack of novelty seems to be another plausible reason why conceptual metaphors in the said discourse pose no real problem for their translators into Arabic. The term 'novelty' here refers to the degree of unusualness commonly associated with poetic metaphors. Conceptual metaphors are non-novel by definition. They are encountered in everyday conversational interactions and thereby require less cognitive effort to process them (Charteris-Black, 2004, p. 17). There seems to be a link between the relative ease of processing conceptual metaphors and their frequent employment in this type of discourse, where simplicity of message is generally valued over stylistic pretensions.

Existence of translational equivalents in the target language is a third possible explanation for the ease of translating conceptual metaphors. Evidence of this is apparent in the number of times that source-text metaphors are retained unchanged in the target texts using corresponding Arabic metaphors. According to the quantitative



data, 471 of the 682 metaphors identified in the English sub-corpus are rendered by existing equivalents in Arabic, which match the originals not only in meaning but in function too. This in turn spares the translator the burden of looking for alternative ways to recreate those metaphors and hence accelerates the translation process.

Receptivity of the target readership to the source-language metaphorical imagery may count as a fourth possible reason accounting for the ease of English-Arabic conceptual metaphor translation. As pointed out by Menacere (1992, p. 569), Arab readers tend to display a high level of tolerance towards metaphorical concepts and expressions imported from foreign languages. He goes on to assert that:

Loan metaphors stemming from English and French expressions have been adopted by Arab writers and journalists through the years of contact and thus these metaphors have established themselves in some texts as modern Arabic expressions. (Menacere, 1992, p. 569)

Menacere's assertion highlights the relevance of the receptive attitude of the intended readership for the translatability of conceptual metaphors. Indeed, Menacere is not the first one to recognise this, as there are several prior researchers who also link the relative ease of translating metaphors to the receptivity of the target-language audience. For instance, Fung and Kiu (1987) conducted a comparative study to explore the factors that can influence the translation of metaphor between English and Chinese. A key conclusion of this study was that metaphors were more likely to be retained than substituted or omitted in Chinese translations of English texts. Among other reasons, this was said to be because "the Chinese audience are comparatively more familiar with and receptive to Western culture than the average English reader is to Chinese culture" (Fung and Kiu, 1987, p. 101).

Another insight gained from the analysis of conceptual metaphor translations is that—while there exist some cases where individual manifestations of conceptual metaphors are neutralised through conversion to non-metaphorical senses in the translation—no attempt is ever made at eliminating the entirety of a conceptual metaphor. This finding seems again to underscore the special role assigned to conceptual metaphors in the discourse under study. As pointed out in the previous chapter, conceptual metaphors are designed to serve as didactic tools for teaching readers how to improve their marital relationships. This function is of equal value to the overall purpose of the discourse, which has been outlined in Chapter 6 (Section 2.4).

Overall, the insights provided in this research can usefully be applied to heighten the translators' understanding of what constitutes a conceptual metaphor, and how it works within the domain of self-help books on marriage relationships to fulfil various authorial goals. Such insights can also serve to direct the translators' attention to the issues associated with the translation of conceptual metaphors in this type of discourse from English into Arabic, and the prominent factors facilitating their translatability.

## **6. Summary**

This chapter has addressed the second research question in this study: What issues do conceptual metaphors present in the translation of self-help books on marriage relationships from English into Arabic? And what are the key factors that determine their translatability?

The corpus-based analysis undertaken in this chapter has revealed that the kinds of conceptual metaphors used in this discourse cause no significant translation problems as the vast majority (73.4 per cent) of them are reproduced verbatim by their translators into Arabic.

In answering the second half of the question about the factors that determine the translatability of conceptual metaphors, it has been indicated that there are four prominent factors influencing the quality as well as the extent of conceptual metaphor translation. These are (i) *universality* – that is, the potential of a given conceptual metaphor to be used across cultures; (ii) *conventionality* – that is, the degree to which a given conceptual metaphor is established as a routine mode of expression within a language; (iii) *availability* – that is, the existence of translational equivalents in the receptor language; and (iv) *receptivity* – that is, the level of openness or acceptance that a given target audience tends to project towards metaphorical images of foreign origins. Evidently, the effects of these factors are present to varying degrees in almost all instances of conceptual metaphor translations. As regards the first factor above, it should be noted that while the findings obtained from this study suggest a direct role for universality in the comparative ease of handling conceptual metaphors in translation, this area remains in need of further empirical validation.

# CHAPTER EIGHT: GENERAL CONCLUSION AND RECOMMENDATIONS

## **1. Overview of the Study**

This study has explored the translational treatment of conceptual metaphors in Arabic translations of American self-help books on marriage relationships. The aim has been to identify the issues that such metaphors present to their translators into Arabic and to determine the factors influencing their translatability. For this aim to be fulfilled, a parallel corpus of 11 American self-help texts on marriage relationships alongside their Arabic translations has been created. The focus on such texts has been attributed to their wide popular appeal and the fact that they have not been previously researched in the literature. Their availability in Arabic versions has constituted a further reason for the focus on the said texts.

This study has also presented a detailed and replicable methodology for investigating the translation of conceptual metaphor in a corpus of parallel texts, which answers the third research question: What would a comprehensive framework for researching the translation of conceptual metaphor look like?

The proposed methodology has two components: a source-text component and a target-text component. The source-text component comprises two distinct phases. The first phase is to identify the kinds of conceptual metaphors that characterise the source discourse of American self-help books on marriage relationships. The second phase is to analyse these kinds of conceptual metaphors in order to determine the motivations

underlying their choice and to highlight what functions they are supposed to fulfil in such books.

The approach used for metaphor identification combines automated and manual procedures. It proceeds by generating a keyword list of the 50 most significant keywords in the English source texts, which is a procedure carried out automatically by means of the AntConc corpus analysis software. Once generated, the keyword list is then lemmatised, meaning that keywords appearing in different grammatical forms, such as *love* (noun), *loved* (verb), and *loving* (adjective), are conflated into the same entry 'love' for ease of analysis. The next step is to undertake sample concordance analyses on the lexical keywords contained in the lemmatised list. This is a manual step that aims to explore to what extent these keywords can be viewed as target domains for conceptual metaphors within the context of the English source discourse. A keyword is only deemed to be a prospective target domain when it is both semantically meaningful and has as its basic referent an abstract idea or concept. These two combined represent the fundamental line of reasoning that is adopted here for testing the probability of a given lexical keyword to operate as a target domain for conceptual metaphors. A full-scale concordance analysis is then conducted for any lexical keyword found to serve as a target domain in the said discourse. The aim of this analysis is to identify all metaphoric uses belonging to these key target domains. The metaphoric uses identified in this manner are subsequently subjected to further scrutiny to confirm their classification as metaphors. The criterion applied for this purpose is the presence of semantic tension between a word's literal sense and its contextual meaning that justifies classifying it as a metaphor. Confirmed metaphors are split up into groups based on the source domain from which they are derived. The resulting groups of related metaphors are labelled using Lakoff and Johnson's format of 'TARGET DOMAIN IS SOURCE DOMAIN'.

This leads to the last step in the current approach to metaphor identification which is to determine, according to the suggested threshold of at least 20 occurrences, the kinds of conceptual metaphors that are characteristic of the English source discourse under study. The following is an overview of the outcome of this phase.

There are 24 conceptual metaphors that have been identified as especially prevalent in the discourse of self-help books on marriage relationships. They are listed below according to the target domain to which they are linked, which is also the order in which they are discussed in Chapter 6:

RELATIONSHIP IS AN INVESTMENT, RELATIONSHIP IS A JOURNEY,  
RELATIONSHIP IS A PROJECT, RELATIONSHIP IS A BUILDING,  
RELATIONSHIP IS A HUMAN BODY, RELATIONSHIP IS ARTWORK,  
RELATIONSHIP IS A PLANT; LOVE IS A CONTAINER, LOVE IS AN  
ORGANISM, LOVE IS A LIQUID, LOVE IS NOURISHMENT; FEELING IS  
A PHYSICAL FORCE, FEELING IS A CONCEALED ENTITY, FEELING IS  
A PERSON, FEELING IS A LANGUAGE; TIME IS A LIMITED RESOURCE,  
TIME IS MONEY, TIME IS SPACE, TIME IS MOTION, TIME IS A  
VALUABLE COMMODITY; MARRIAGE IS A PATIENT, MARRIAGE IS A  
LOCATION, MARRIAGE IS A BUSINESS VENTURE, MARRIAGE IS A  
BATTLEFIELD.

Another result obtained at this stage relates to the predominant role played by lexical verbs in the formation of conceptual metaphors. As has been shown in Figure 5.5, the proportion of verbs occurring in figurative senses is 57%, which is substantially higher than that of nouns (31%) and adjectives (12%). This makes them the prime donor of imagery in the English data, and perhaps the language as a whole. The source domains

of the conceptual metaphors listed above have been labelled in a systematic fashion so as to prevent overlap. They have been categorised based on their definability status as follows:

- **Context-defined source domains:** are those that are recognised from the immediate context within which the metaphor occurs.
- **Predefined source domains:** are those that have been uncovered by prior researchers in the field of cognitive linguistics.
- **Undefined source domains:** are those that are not contextually available nor have been pointed out in relevant literature, but can nonetheless be discernible by analysing the lexis through which the metaphor is expressed. For a full account of these categories, see Chapters 5 and 6.

With the conceptual metaphors now identified, the focus of the second phase is on analysing the discourse contexts in which these metaphors occur for the purpose of revealing the authorial intents behind their use. The findings obtained as a result of this analysis show that such metaphors serve a variety of reader-oriented functions—such as explaining abstract and elusive notions (e.g., RELATIONSHIP IS A PLANT), eliciting desired effects (e.g., FEELING IS A PERSON), and encouraging the adoption of particular attitudes towards marriage-related matters (e.g., MARRIAGE IS A PATIENT). These metaphors have also been found to contribute to the overall didactic function of the discourse by enhancing the reader's understanding of the complicated nature of married life.

The target-text component of the methodology also follows a linear sequence. It starts with searching the Arabic part of the parallel corpus to extract the corresponding translations of the conceptual metaphors derived from the English source texts. The

extracted data are then examined to find out how the source-text metaphors have been translated in the target texts and to define the factors that govern their translatability. The examination phase involves identifying the sorts of procedures that are used in the translation of these metaphors. The next step is calculating the overall application rate of each of the procedures used. The information thus gained is then inspected for the presence of any consistent tendencies in the translational treatment of the source-text conceptual metaphors. It is by means of such inspection that useful insights can be drawn as regards the hurdles involved in the act of translating conceptual metaphors, the effectiveness of the procedures adopted to tackle them, and the actual factors contributing to the ease or difficulty of their translation. What follows is a concise account of the outcome of this process.

Close examination of the ways in which the relevant conceptual metaphors are handled in the Arabic target texts has identified three kinds of translation procedures (see discussion in Chapter 7, section 4). In order of frequency, they are instantiation (73%), de-metaphorisation (15%), and domain switching (12%). The **instantiation** procedure means that the translator keeps the same kind of conceptual metaphor that is originally used in the source text. The **de-metaphorisation** procedure, on the other hand, means that the translator replaces an individual expression of the source-text conceptual metaphor with a literal, non-metaphorical substitute, which can be due to linguistic or cultural factors (or a combination of the two). The third procedure of **domain switching** means that the translator changes the domain from which the source-text metaphor is drawn, thus resulting in a different conceptual metaphor. The examination has also illustrated that there are a number of factors underlying the translator's implementation of any of these procedures to handle conceptual metaphors. Some of these factors are related to variations and similarities between the source and target languages and



cultures, while others concern contextual and pragmatic issues like familiarity of the translated metaphor, adequacy of potential translation equivalents, and significance of the original metaphorical content.

Besides the three procedures identified above, there have been four further sub-procedures, all of which belong to the first procedure of instantiation: direct instantiation, instantiation plus addition, instantiation by shifting imagery, and partial instantiation. These sub-procedures have been defined as follows:

- **Direct instantiation:** refers to a word-for-word rendition of the original metaphor. This sub-procedure is implemented in the translation of 471 of the 682 metaphorical expressions analysed.
- **Instantiation plus addition:** refers to adding an extra layer of meaning to the original metaphor without changing its source or target domain. This sub-procedure is implemented a total of 25 times.
- **Instantiation by shifting imagery:** refers to replacing the original metaphorical image with another one from the same semantic domain. This sub-procedure is implemented three times.
- **Partial instantiation:** refers to instantiating only a functional aspect of the original metaphor. This sub-procedure is also very rare, occurring only twice.

As the analysis in the previous chapter has shown, none of these translation sub-procedures involves the loss of the original conceptual metaphor. The reason for the high frequency of the direct instantiation sub-procedure is most likely because it is an obvious way of retaining the content and function of the source-text metaphor. In contrast, the three other sub-procedures are rarely used in the translation of conceptual

metaphor, which again suggests a consistent preference for retaining intact the figurative aspects of the original discourse.

The main finding of this analysis is that most of the conceptual metaphors that occur in this text type present no major challenges in translation into Arabic. This is attributable to a range of reasons, which can be summed up in four points: (a) their potential universality, (b) their lack of novelty, (c) the availability of translational equivalents in the target language, and (d) the receptivity of the target readership to the source-language metaphorical imagery. These are the principal determinants that influence the extent to which an English conceptual metaphor is translatable into Arabic.

## **2. Contributions of the Study**

This study has made original contributions to three major research areas: the self-help genre, cognitive linguistics, and translation studies. As regards the first area, it has provided a precise definition of self-help books, which helps disambiguate them from other related forms of popular non-fiction literature. Pre-existing definitions lacked precision and were often inconsistent, as made clear in Chapter 2, section 4. The definition proposed here is based on an exhaustive literature review, which has allowed for a fuller understanding of what these books are about, why they are published, and how they are different from other seemingly similar forms of discourse. An expected consequence of this definition is that it will settle the disagreement over the meaning and nature of the self-help genre.

A further contribution relates to the creation of a classification system for self-help books that is based on thematic content. Unlike earlier attempts at classification, this one is comprehensive, covering all of the topics pertaining to this genre (see Chapter 2,

section 5). It thus holds the potential to serve as a reference source for future research studies that focus on exploring and examining the thematic areas of self-help literature.

The thesis has also offered a revealing insight into the stylistic features (namely: *personal narratives, rhetorical questions, lexical repetition, and figures of speech*) that characterise the self-help genre in general and how such features play a considerable role in the popularity and commercial success of this newly developing type of discourse worldwide (see Chapter 3, section 3). In spite of the rising demand for books on self-help, there was very little research devoted to them. This study has been an attempt to orient more analytic attention to such books. It contains useful information that can be used to stimulate further inquiry into this relatively neglected genre. For example, it has highlighted the extensive presence of conceptual metaphor in self-help works, which has been found to be a major contributor to the construction of rhetorically persuasive and engaging content.

In addition, the present thesis has contributed to the sub-discipline of metaphor studies within cognitive linguistics both methodologically and analytically. For example, it has presented a systematic corpus-based approach to metaphor identification that combines automated and manual procedures. The automated procedures are necessary for quick detection and retrieval of metaphor-related lexis. The manual procedures are then necessary for reliable interpretation of such lexis. This approach has proved to be so useful in speeding up the process of capturing metaphorical lexis in the study's 704,517-word corpus of texts whilst delivering accurate and reliable results. Compared to previously proposed approaches, this one is developed to identify the kinds of conceptual metaphors that are most characteristic of the particular discourse in question. As such, it does not require detailed reading of the entire discourse or full annotation of

its metaphorical content to be performed, which is helpful when dealing with large quantities of discourse data, as was the case here.

Another merit of the adopted approach is that it has defined a set of seven criteria for assessing the suitability of an existing reference corpus to be chosen as a basis for word frequency comparisons with another specialised corpus. These criteria are *size*, *mode*, *variety*, *proportionality*, *register*, *time* and *availability*, and their application can help ensure optimal selection of an ideal reference corpus from among the several existing ones in the literature (see illustration in Chapter 5, section 4).

More interestingly, the approach has come up with a novel classification scheme for distinguishing different forms of metaphor source domains on the basis of their definability. This scheme is designed to address the need in the literature for a system to facilitate recognition of the diverse domains from which metaphors are sourced in a corpus context (see Chapter 5, sub-section 6.3.3).

The approach also incorporates two conditions for determining whether a keyword can function as a target domain for conceptual metaphors. These conditions are that the keyword has a semantically meaningful content and expresses an abstract concept—as opposed to *concreteness*, which is a core ingredient of metaphor source domains (cf. Chapters 5 and 6). The accurate identification of target domain vocabulary has constituted a limitation in previous approaches to metaphor identification. The suggested approach addresses this limitation by outlining a reliable means to ascertain the extent to which a given keyword can be regarded as indicative of target domain.

Furthermore, the combined approach adopted here has demonstrated the potential to be employed in identifying repeated patterns of conceptual metaphors. It illustrates a statistical method for measuring the salience of conceptual metaphors in a given

discourse as there was a lack of literature concerning this issue (see sub-section 6.3.3 in Chapter 5). It has also been effective in illuminating the pragmatic and persuasive intents underlying the discursive use of these metaphors, which is another issue barely accounted for in prior corpus analyses of conceptual metaphor. A qualitative examination of the pragmatic role of conceptual metaphor has crucial implications for the theory of conceptual metaphor, including that it provides empirical evidence as to whether metaphor use should be recognised as a conscious, deliberate practice capable of shaping and influencing human perceptions and attitudes.

From an analytic perspective, this study has contributed to the expansion of the investigative scope in this field of research by focusing on the sub-genre of self-help books on marriage relationships, which is a new, unexplored type of discourse. Such a focus has led to some interesting insights concerning the role of parts of speech in the formation of conceptual metaphor. For example, quantitative results of the present corpus analysis have indicated that the number of verbs employed as metaphors is significantly greater than those of nouns and adjectives. Verbal metaphors occur a total of 503 times throughout the analysed corpus whereas the occurrence rates for nominal and adjectival metaphors are, respectively, 277 times and 101 times (see Figure 5.5). A direct implication of these results is that they should bring about an increased appreciation of the value of verbs as the most common means of expressing metaphorical meanings.

Another useful insight drawn from the analysis of the study's corpus data concerns the authorial reliance on conventional and highly familiar source domains (e.g., *journey*, *building*, *plant*, *space*, *motion*, etc.) to illustrate core notions to their readers, which highlights the expressive potential of using conceptual metaphors in this type of

discourse. Drawing metaphors from everyday activities and familiar experiences can, moreover, be seen as proof of the overall didactic role that conceptual metaphors are designed to fulfil within this context (see Chapter 6 for illustration).

Additionally, the present thesis has made a number of crucial contributions to the study of metaphor within the field of translation studies. First, it has offered a detailed and replicable framework for collecting, examining, and interpreting conceptual metaphor in translations already in existence. This serves to fill a methodological gap left open by previous similar studies in the field which did not give a complete description of how conceptual metaphor data were identified and extracted from their parallel corpora. The design of a fully-fledged framework that takes full account of such matters is therefore a critical addition to the growing body of corpus-based translation studies on conceptual metaphor.

A key aspect of the offered framework is that it can uncover translational tendencies in the treatment of conceptual metaphor within a discourse setting. This is done by employing qualitative as well as quantitative methods of analysis, both of which are of primary importance for reaching factual conclusions about the intricacies posed by conceptual metaphor in translation. A qualitative method of analysis is needed to account for the different procedures that translators apply when dealing with conceptual metaphors. A quantitative method of analysis is then needed to calculate the application rate of each of these translation procedures. It is on the basis of the obtained results that definitive statements can be made about the presence of any consistent patterns that characterise the translators' treatment of conceptual metaphors. Such results can also be key in determining the actual issues that affect the ease and quality of handling conceptual metaphors during translation.

The fact that this framework draws upon published translated data rather than hypothetical scenarios adds to its value. This feature is missing in most existing works on metaphor translation, which rely instead on non-authentic data. As a consequence, prior literature has suffered from lack of credible evidence as regards the problems associated with the translation of metaphor. Another inadequacy of most existing works on the subject is that they are narrow in focus, considering only the linguistic forms of metaphors. Hence, there has been a paucity of research exploring the implications of the conceptual metaphor theory for translation. The strength of this framework is its consideration of the conceptual dimension that lies behind the use of linguistic metaphors in discourse, and whether this dimension facilitates the translator's task of reproducing such metaphors in the target language.

The implementation of this framework has given rise to new insights with valuable implications for researching conceptual metaphor in a corpus-based translational context. For instance, it has shown how conceptual metaphors are typically handled in Arabic translations of English self-help books on marriage relationships. It has also revealed the key factors influencing the translators' choices of certain procedures in handling them. More importantly, it has demonstrated the value of incorporating a corpus approach to the study of metaphor in translation—one that takes account of both the linguistic as well as the cognitive properties of metaphor.

The overall conclusions reached by this study have broader implications that extend beyond the realm of self-help discourse on marriage relationships. First, they provide evidence of the frequent use of conceptual metaphor in self-help books on marriage relationships. This implies that metaphor use is not confined to literary discourse alone, but can be found in non-literary discourse too. The value of this implication is that it

broadens the context within which the translation of conceptual metaphor should be investigated, as much of the previous research on metaphor translation was informed by the traditional view which restricted the use of metaphor to literary modes of discourse.

Secondly, the conclusions indicate that top-ranking noun keywords represent promising indicators for spotting major target domains of conceptual metaphors within the context of discourse. This has the implication that lengthy corpus searches are no longer a prerequisite for the identification of candidate cases of metaphor target domains.

Thirdly, they offer further evidence supporting the claim that abstractness is a typical feature of target domain lexis, which, by implication, suggests that concrete noun keywords do not represent good starting points for detecting target domains of conceptual metaphors.

Fourthly, they present statistical proof of the primacy of verbs, which have been found to constitute the most productive source of metaphorical meanings in the discourse of self-help books on marriage relationships. This implies a role for word class in the process of constructing conceptual metaphors.

Fifthly, they confirm the viability of applying Charteris-Black's criterion of semantic incongruity as the basis for the classification as metaphor. Such a confirmation suggests that corpus studies of conceptual metaphor can benefit from the inclusion of a unified set of criteria for distinguishing literal from metaphorical usage.

Finally, they show that conceptual metaphor is more than a conventional way of thinking about and understanding the world, it is a strategic tool for the fulfilment of authorial goals. This suggests that the study of conceptual metaphor should be extended to include the pragmatic aspects motivating its use in particular discourse contexts.



The conclusions of this study are also of vital importance for understanding what happens to conceptual metaphor during translation, and what governs its translatability. They corroborate the view that instantiating the same conceptual metaphor is the most commonly used procedure for the translation of conceptual metaphors. They also show that conceptual metaphors are different from other types of metaphor (e.g., novel and poetic metaphors) in that they tend to reflect cross-cultural patterns of thinking, and this is a main reason why they are easier to handle in translation. This implies that the instantiation procedure should be given precedence over other translation procedures when handling expressions of conceptual metaphor. Another implication to be noted is that the preservation of the source-language figurative texture is critically important not only for ensuring accurate translation, but also for creating an equivalent effect on the target-language audience; hence, if it is removed from the translation, this is likely to result in a loss of the intended rhetorical function as well as lead to a misrepresentation of the original message.

Moreover, the study's conclusions indicate that ignorance of the discursive functions attached to conceptual metaphors in the source language is a prime cause of their non-preservation in translation. This points to the need of making translators aware of how conceptual metaphors work discursively to fulfil authors' specific goals in the original language, and the risk involved in losing them in the language of translation.

They also provide empirical evidence in support of the appropriateness of the descriptive approach for analysing the ways in which conceptual metaphors are handled in different translational contexts. The fact that conceptual metaphors tend to vary from one type of discourse to another in terms of content and function makes the application of any other

approach ineffective in capturing the distinct issues associated with the act of handling them in translation.

Given their usefulness, these conclusions can aid in the cultivation of future rules and principles for improving the translational quality of conceptual metaphor. They can also be used to enhance translators' awareness of how conceptual metaphor functions in discourse, and what contributes to its translatability. Finally, they are expected to foster further empirical analyses of conceptual metaphor in translation.

### **3. Limitations of the Study**

There are at least four obvious limitations to this work. The first is related to the analysed data. The analysis presented here has only focused on the most commonly used kinds of conceptual metaphors—those that are central to the particular discourse of self-help books on marriage relationships. It has thus not considered other kinds, including novel, mixed, or extended metaphors, which necessitate a different kind of methodology from the one applied here in order to trace them.

As a second limitation, there have been no interviews conducted with the translators involved in this study owing to the unavailability of information about them. The names of these translators are kept anonymous by the publisher, Jarir Bookstore, for unknown reasons. This has precluded the possibility of a more precise account as to why the translation procedures used in handling conceptual metaphors are chosen. It can hence be argued that acknowledging the translator's role in shaping the translated product is not only ethical but also imperative for ensuring both transparency and accountability.

A third limitation concerns the fact that this work has not made use of any quality assessment method to gauge how the relevant conceptual metaphors are dealt with in the translations. While this can lead to more insight on the topic, such an assessment has

been deemed beyond the aims and scope of the current work, which is mainly descriptive in nature.

A final limitation is that more extensive data may be needed to increase the reliability and generalisability of the findings derived from this study. In corpus-based translation studies, the inclusion of large textual data is advantageous for purposes of making more substantive claims about cross-linguistic phenomena.

#### **4. Recommendations for Future Research**

There is a need for further empirical research to address the shortcomings that have been highlighted in the preceding section. The combined approach used in the present study could be applied to the analysis of conceptual metaphor in the entire self-help literature rather than the sub-domain of marriage relationships. The scope of application could also be extended to explore the presence of conceptual metaphor in other types of discourse—such as tourism, advertising, and marketing—which remain under-researched. Doing so will shed additional light on the validity of the claims that have been made throughout this work, including the discursive significance of conceptual metaphor, the role of lexical verbs in metaphor recognition, and the adequacy of the threshold suggested for establishing the salience of a conceptual metaphor. Issues like these are vital in understanding the nature and extent of conceptual metaphor use in different discourse contexts and therefore deserve further empirical attention from researchers. There is also the potential of investigating the degree to which the 24 kinds of conceptual metaphors identified earlier (see also Table 6.25) are found across languages, or how the definability status of a source domain influences authorial choices of particular conceptual metaphors.

In addition, there are avenues of investigation that are worth pursuing in the study of conceptual metaphor in translation. One of these is to widen the scope of the current research to explore other types of self-help discourse that have been outlined in Figure 2.1. This could be done by means of the parallel corpus approach employed here, which now represents the most detailed attempt to delineate how the translation of conceptual metaphor can be researched from a descriptive standpoint.

Investigating how adequate knowledge of conceptual metaphor on the translator's part contributes to the accuracy of the translated product is another possible avenue for empirical research in Translation Studies. Additional inquiry is also recommended to assess the impact of the various factors identified in this study on the translation process of conceptual metaphor.

One more area that would benefit from future attention concerns the relevance of censorial interventions in the loss of conceptual metaphor in translation. While such information is not always accessible and may be controlled by privacy policies, its availability will certainly allow for a deeper understanding of how conceptual metaphors are treated in translation.

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# APPENDICES

## 1. Appendix 1. 200 randomised concordance lines for the functional keyword 'you'

No	Concordance lines
1.	Why do you get upset when people don't appreciate you? (Gray, 1993, p. 5)
2.	Next time you are frustrated with the opposite sex, remember: Men are from Mars and women are from Venus. (Gray, 1992, p. 322)
3.	Hopefully, the process of this book has flattened out your roller coaster enough to give you a better perspective on where you are. (McGraw, 2000, p. 248)
4.	Making sure you take the time to get the stimulation and entertainment you need will free you from expecting your partner to entertain you. (Gray, 2007, p. 215)
5.	One of the most life-affirming, love-enriching messages you can send to your loved one is the message, "I treasure you." (Carlson and Carlson, 2000, p. 189)
6.	What would happen if you discovered the primary love language of your spouse and chose to speak it consistently? (Chapman, 1992, p. 255)
7.	'How about if you agree to call me when you're going to be late, and I'll certainly agree not to give you a hard time when I...' (Harley, 1994, p. 65)
8.	She needs more than you can give at this moment. (Gray, 2003, p. 71)
9.	If you do not follow clear priorities to nurture and support yourself and your family first, it is very easy to feel that your partner is not making you a priority. (Gray, 2007, p. 204)
10.	You can list the results in the appropriate spaces at the end of the profile. (Chapman, 1992, p. 260)

11.	Nevertheless, before I start out, I always ask anyway, "Are you able to go walking today, Mom?" (Canfield <i>et al.</i> , 2012, p. 314)
12.	Not only will you be happier, you'll become a better partner, too. (Gray, 2016, p. 40)
13.	If he is tired, don't try to prove that you are more tired and therefore he should help you. (Gray, 1992, p. 305)
14.	You have a lot to look forward to. (Gray, 2003, p. 137)
15.	Be assured that if you can let go at this time, he will remember how loving you were and be more willing to support you next time. (Gray, 1992, p. 305)
16.	When you take time for yourself and take care of yourself, you will be able to accomplish more and defuse the crippling effects of stress. (Gray, 2007, p. 202)
17.	No matter how much you accomplish or acquire in life, it cannot supersede your basic need for love. (Gray, 1993, p. 2)
18.	It is always important that you continue to ask correctly for the little things as well as graciously accept his rejections. (Gray, 1992, p.305)
19.	It is so easy to rush by the partner you adore. (Harley, 1994, p. 204)
20.	Find an older person whom you trust and respect to confide in and to give you advice. (Gray, 2007, p. 208)
21.	"I'll go out with you again, but only if you let me buy dinner next time," my mother said as I dropped her off. (Canfield <i>et al.</i> , 2012, p. 41)
22.	'How about if you agree to call me when you're going to be late, and I'll certainly agree not to give you a hard time when I...' (Harley, 1994, p. 74)

23.	By learning to ask correctly for support you not only help your man feel more loved but also ensure you'll get the love you need and deserve. (Gray, 1992, p. 306)
24.	She needs to hear what she has meant to you all these years. (Canfield <i>et al.</i> , 2012, p. 27)
25.	For example, if you tell your partner, "I love the fact that you almost always remember to say thank you when I've gone out of my way to do something for you," he or she will almost certainly continue to do so. (Carlson and Carlson, 2000, p. 189)
26.	What Happens When You Love Yourself (Gray, 1992, p. 6)
27.	Take it when you are relaxed, and try not to rush through it. (Chapman, 1992, p. 260)
28.	Become aware of and acknowledge what your partner is already doing for you. (Gray, 2003, p. 114)
29.	While growing up, you learn very quickly that the world wasn't created for you alone and that you can't have whatever you want. (Gray, 1993, p. 14)
30.	This book is not in any way intended to persuade you, but rather to awaken, validate, or articulate what you already know to be true but have not put fully into practice yet. (Gray, 2000, p. 237)
31.	You wouldn't be reading this book if you didn't love yourself. (Gray, 1992, p. 6)
32.	You may think you already know your primary love language. (Chapman, 1992, p. 260)
33.	When you fall in love, you see and experience the perfection in the other person. (Harley, 1994, p. 202)
34.	Ask for What You Are Already Getting (Gray, 2003, p. 113)

35.	I love you," I protested." I know. But you also love her. You probably won't (Canfield <i>et al.</i> , 2012, p. 40)
36.	When you are not able to love yourself, it becomes very difficult for others to love you. (Gray, 1992, p. 12)
37.	May God and all God's angels bless you always and be by your side as you walk into radiant sunshine of this glorious new age. (Gray, 2000, p. 244)
38.	Congratulations! You have learned to accept your partner just the way he is. (Gray, 2003, p. 25)
39.	When you get right down to it, letting some-one know they are treasured is one of the greatest compliments you can give—and one of the best ways to say "I love you." (Carlson and Carlson, 2000, p. 189)
40.	Life is a process of discovering that you have everything you need, and you always did. (Gray, 2007, p. 219)
41.	Don't jump from this one issue to global complaining: 'You always leave everything to me...' (Harley, 1994, p. 44)
42.	Use this book to help you remember who you really are and what you are here to do. (Gray, 2000, p. 244)
43.	You will learn how the phrases "could you" and "can you" turn off men and what to say instead. (Gray, 1992, p. 5)
44.	My husband and Mom were talking yesterday and Mom said, "If only you and Debbie could have a marriage like Harold and I had. (Canfield <i>et al.</i> , 2012, p. 322)
45.	"You're driving too fast. Slow down or you'll get a ticket." (Gray, 2003, p. 23)

46.	A complaint-free relationship does not mean you can never complain; (Gray, 2016, p. 276)
47.	The best way to remain (or get back to being) pals is to see what's in it for you and for your relationship. (Carlson and Carlson, 2000, p. 13)
48.	The study guide was designed to take the concepts from The Five Love Languages book and teach you how to apply them to your life in a practical way. (Chapman, 1992, p. 259)
49.	It occurs to me at this point that if I were you and had been working so long and hard through the many strategic steps that we have covered, I would probably be wishing that I could have a face-to-face sit-down to fine-tune my own personal relationship and ask a few specific questions. (McGraw, 2000, p. 225)
50.	If you and I can't do it, where is the hope for our world and our future? (Gray, 2016, p. 294)
51.	Use it to remember that you are not alone and that you were never alone. (Gray, 2000, p. 244)
52.	She brought her warm eyes to mine and said, "You haven't touched it yet, have you?" And I said, "No." (Canfield <i>et al.</i> , 2012, p. 44)
53.	When sharing feelings, let him know that you are not trying to tell him what to do, but that you want him to take your feelings into consideration. (Gray, 2003, p. 110)
54.	When you have said what needs saying, move on. (Harley, 1994, p. 30)
55.	One of the by-products of letting your partner know that you treasure them is that the positive aspects of your relationship are reinforced and strengthened. (Carlson and Carlson, 2000, p. 189)

56.	Then Ramona said, "I'll hold your hand while you touch it." (Canfield <i>et al.</i> , 2012, p. 45)
57.	I give thanks to God for blessing me with the opportunity to write this book, and I thank you once again for letting me be a part of your journey in this world. (Gray, 2000, p. 244)
58.	May you continue to grow in love and light. (Gray, 2003, p. 9)
59.	I hope you wisely will pick and choose what works for you and keep an open mind long enough to test many of these principles and practices. (Gray, 2000, p. 238)
60.	When you love yourself in the presence of others, you are able to express your inner gifts and talents without fear or restriction. (Gray, 1993, p. 6)
61.	Your focus on your partner's positive traits, habits, and behavior keeps your attention on what's right with your relationship and what you enjoy about each other. (Carlson and Carlson, 2000, p. 189)
62.	The more you love yourself, the more you are able to come out. (Gray, 1993, p. 6)
63.	It means you don't complain about your partner to your partner. (Gray, 2016, p. 276)
64.	With a few minor adjustments you easily will be able to put them into practice. (Gray, 2000, p. 236)
65.	The more you come out, the easier it is for people to appreciate the real you and not the image you project or the mask you wear. (Gray, 1993, p. 6)
66.	You may have many close and intimate friends in your life—people for whom you care, support, and verbally share important thoughts and feelings. (McGraw, 2000, p. 228)

67.	If you make sacrifices hoping he will do the same for you, then he will feel pressured to change. (Gray, 2003, p. 108)
68.	"Are You God?" (Canfield <i>et al.</i> , 2012, p. 47)
69.	To overcome this, you must consciously commit to putting it back into your life. (McGraw, 2000, p. 228)
70.	Use it to remember that you are much bigger than you were before. (Gray, 2000, p. 244)
71.	The following chapters will explore how these tendencies may have changed or be different for you and provide new insights that will support you and your relationships regardless of how much you identify with one set of tendencies or the other. (Gray, 2016, p. 30)
72.	You are loving, patient, and accepting, and then, the next day, you become demanding or dissatisfied. (Gray, 1992, p. 307)
73.	It helps you dismiss the imperfections and keeps you from sweating the small stuff. (Carlson and Carlson, 2000, p. 189)
74.	Your partner does something loving for you, and you feel resentful for the times in the past when he or she ignored you. (Gray, 1992, p. 307)
75.	You can still complain about other things. (Gray, 2016, p. 276)
76.	They came back outside into the street and the woman said to the child, "Now you can go home and have a very happy holiday." (Canfield <i>et al.</i> , 2012, p. 47)
77.	You want to have sex with your partner, but when he or she wants it, you don't want it. (Gray, 1992, p. 308)



78.	You feel good about yourself and your life and then, suddenly, you begin feeling unworthy, abandoned, and inadequate. (Gray, 1992, p. 308)
79.	So, we love you, Daddy. (Canfield <i>et al.</i> , 2012, p. 323)
80.	In addition, when your partner is really clear about what you like about them, they are far more inclined to repeat the attitudes and behaviors that you find so appealing. (Carlson and Carlson, 2000, p. 189)
81.	You feel confident and assured that your partner loves you and suddenly you feel desperate and needy. (Gray, 1992, p. 308)
82.	When you offer unsolicited advice, he may feel mistrusted, controlled, or rejected. (Gray, 2003, p. 106)
83.	Maybe you have noticed your partner going through some of these changes as well. (Gray, 1992, p. 308)
84.	If your partner has upset you in some way, write them a Love Letter, and while you are writing ask yourself how this relates to your past. (Gray, 1992, p. 313)
85.	To these women I say bless you and thank you from the depths of my heart, for I have been healed and set free through your joy and through your sacrifice. (Canfield <i>et al.</i> , 2012, p. 331)
86.	Although you can't give the support she needs, you can avoid making it worse by arguing. (Gray, 1992, p. 137)
87.	Having read these pages, walked in and out of the lives of several couples, visited small villages and large cities, sat with me in the counseling office, and talked with people in restaurants, what do you think? (Chapman, 1992, p. 255)

88.	The ability to love, especially when your spouse is not loving you, may seem impossible for some. (Chapman, 1992, p. 256)
89.	Providing the safety for you and your partner to grow in love through creating a complaint-free relationship as described in this chapter is a choice you can make today. (Gray, 2016, p. 289)
90.	The Power Is Already Within You (Gray, 2000, p. 236)
91.	“How can you think of buying that?” (Gray, 2003, p. 23)
92.	Once, when we were having a rare conflict with one another, she said, "You know what, Richard? I really like the way you're willing to let go of things." (Carlson and Carlson, 2000, p. 190)
93.	You will be surprised when you experience how much she appreciates you. (Gray, 2003, p. 22)
94.	By understanding her hurt, you won't make her feel she's wrong for being in pain. (Gray, 2003, p. 71)
95.	Sex is that one special thing that you and only your partner share. (McGraw, 2000, p. 228)
96.	Deep down inside, you want love, appreciation and acceptance from people because you feel you do deserve it. (Gray, 1993, p. 5)
97.	If my complaint is, “You are too busy, you don't spend enough time at home,” I convert it to a request and instead say, “Let's plan to spend more time together. Let me know when you can go over our calendars.” (Gray, 2016, p. 278)
98.	Learn to recognise what you are feeling. (Harley, 1994, p. 12)

99.	No matter how much you accomplish or acquire in life, it cannot supersede your basic need for love. (Gray, 1993, p. 2)
100.	“Would you get to the point?” (Gray, 2003, p. 21)
101.	Mom and I will never forget how sweet and peaceful you looked on the morning you died, with the sun pouring in the eastern window, illuminating your silver hair as if a thousand angels were dancing around you. (Canfield <i>et al.</i> , 2012, p. 323)
102.	Your partner does something loving for you, and you feel resentful for the times (Gray, 1992, p. 307)
103.	“All right. I’ll clean up the backyard. Does that make you happy?” (Gray, 2003, p. 19)
104.	Don’t try to listen when you can’t. (Gray, 2003, p. 71)
105.	For example, if he is about to empty the trash, don’t say “Could you empty the trash?” (Gray, 2003, p. 114)
106.	“How long were you married?” I asked. (Chapman, 1992, p. 12)
107.	Besides, what’s the alternative—to allow your current lifestyle to persist, a lifestyle that with each passing day broadens the gap between you and your hopes and dreams? (McGraw, 2000, p. 11)
108.	“You shouldn’t feel hurt.” (Gray, 2003, p. 19)
109.	Later on, I spoke privately to Jack and asked, “How are you and your partner different?” (Gray, 2016, p. 31)
110.	But as you open up and go deeper into your feelings, it will become clearer that when you are really upset it is about something in your past as well. (Gray, 1992, p. 315)

111.	You can imagine that we weren't mad at each other for very long. (Carlson and Carlson, 2000, p. 190)
112.	As you grow more intimate in your relationships, love increases. (Gray, 1992, p. 318)
113.	You should identify the combinations of needs that are unique to your marriage. (Harley, 1994, p. 17)
114.	Now I ask, "What do you think?" (Chapman, 1992, p. 255)
115.	Instead of feeling gratitude and fulfillment for what you get from the world, you can use it to underscore what you think you are missing. (Gray, 2000, p. 99)
116.	In other words, you and your partner cannot expect to have a lifestyle in which you spend an entire day or several days full of insensitivity, hostilities, inattention, and combativeness—and then hope to throw a switch and give and receive with each other through sexual intimacy. (McGraw, 2000, p. 227)
117.	Thank you for letting me make a difference in your life. (Gray, 2003, p. 137)
118.	No matter how loving you want to be, you cannot listen attentively. (Gray, 2003, p. 70)
119.	Ever since you were young, you were taught that it is not OK to love and appreciate yourself. (Gray, 1993, p. 12)
120.	You can create miracles, but it takes practice and belief. (Gray, 2000, p. 243)
121.	Everyone has their own way of being, and I'll bet that with the spirit of compassion and acceptance that we have long discussed, you and your partner will find common ground that works for both of you. (McGraw, 2000, p. 247)
122.	By letting go of blame you can shift gears to lower your stress and open your heart again and again. (Gray, 2016, p. 293)

123.	In the pages that follow, you will gain new insight, allowing you and your partner to come together in harmony, ease, love, and mutual fulfillment. (Gray, 2007, p. 30)
124.	Every time you or your wife speak each other's language, you score emotional points with one another. (Chapman, 1992, p. 265)
125.	If you ever get a chance to see a video recording of one of your angry outbursts, you'll definitely agree with me. (Harley, 1994, p. 76)
126.	As the old saying goes: "Ain't that always the way, you never know what you got till it's gone." (McGraw, 2000, p. 253)
127.	Many times, in order to end a relationship, we start gathering evidence to justify saying: "Goodbye, I don't love you anymore." (Gray, 1993, p. 207)
128.	Even if you are with the right person, working in the right job, or following the right diet, success can be difficult to achieve unless you apply each of the nine principles. (Gray, 2000, p. 237)
129.	Avoiding disrespect in marriage doesn't mean that you must agree with everything your spouse does or says. (Harley, 1994, p. 223)
130.	If, on the other hand, you take this tendency for granted, and your partner doesn't even know you appreciate it, there would seem to be a much greater chance that it will fade away. (Carlson and Carlson, 2000, p. 189)
131.	The little boy looked up at her and asked, "Are you God, Ma'am?" (Canfield <i>et al.</i> , 2012, p. 47)
132.	"Lovely—I'm glad you appreciate the meals I shop for and prepare—and I worked today. I'll throw something together for us." (Gray, 2007, p. 5)

133.	You have to be willing to admit that when it comes to conducting a relationship, whatever you are thinking and feeling and doing is not working. You have to be willing to move your position on some very deep beliefs and long-held emotions and behavioral patterns. (McGraw, 2000, p. 13)
134.	Accept that you need to pull away and have nothing to give. (Gray, 2003, p. 70)
135.	Just talking about what is going on in your life without the intent to fix anyone or solve anything ends up being one of the most practical things you and your women friends can do. (Gray, 2007, p. 209)
136.	I would encourage you to make your own investigation of the one whom, as He died, prayed for those who killed Him: Father, forgive them for they know not what they do.” That is love’s ultimate expression. (Chapman, 1992, p. 257)
137.	You get to focus on what you want and what you think is important right along with what she thinks matters. (McGraw, 2000, p. 252)
138.	You are a pioneer. (Gray, 1992, p. 323)
139.	By rejecting and criticizing your mate, you are basically saying, “God, I know better than you. (McGraw, 2000, p. 245)
140.	A better approach to any marital problem is to ask, “How would you feel about helping me with a problem I’ve been having?” (Harley, 1994, p. 74)
141.	Thank you for letting me make a difference in your life. (Gray, 2003, p. 9)
142.	You are closer to success than you could ever imagine if you just have the courage to get real with yourself. (McGraw, 2000, p. 15)

143.	Once you've accepted responsibility for 90 percent of your fulfillment, by treating yourself to oxytocin-producing activities, you are almost there, because following through will bring you so much pleasure. (Gray, 2007, p. 202)
144.	Because you are already advanced but just don't know it, by learning the advanced meditation techniques, you will experience immediately the benefits that in the past may have taken a lifetime to achieve. (Gray, 2000, p. 17)
145.	While growing up, you learn very quickly that the world wasn't created for you alone and that you can't have whatever you want. (Gray, 1993, p. 14)
146.	"You are always working." (Gray, 2016, p. 279)
147.	Either way, give me three minutes to talk to you man to man. (McGraw, 2000, p. 252)
148.	Even if you don't remember anything else from this book, remembering that we are supposed to be different will help you to be more loving. (Gray, 2003, p. 137)
149.	By clearly understanding your unique balance of masculine and feminine characteristics, you will have greater validation, permission, and clarity to express who you are and a new perspective from which to get the specific support you need. (Gray, 2016, p. 40)
150.	You have a wonderful day and look forward to seeing your partner, but when you see him or her, something that your partner says makes you feel disappointed, depressed, repelled, tired, or emotionally distant. (Gray, 1992, p. 308)
151.	But if you are only with your partner, you may feel numb. (Gray, 1992, p. 319)
152.	There's nothing wrong with asking for what you want from each other. (Harley, 1994, p. 73)
153.	In this moment, you have just what you need to move in the direction of getting more of what you deserve. (Gray, 2007, p. 219)

154.	The only way to accomplish this task is to stop masking who you really are and to begin accepting and loving yourself the way you are. (Gray, 1993, p. 3)
155.	Once you identify and learn to speak your spouse's primary love language, I believe that you will have discovered the key to a long-lasting, loving marriage. (Chapman, 1992, p. 19)
156.	By applying the insights you have gained through reading this book and by remembering that men are from Mars and women are from Venus you will experience the same success. (Gray, 1992, p. 322)
157.	You may think your relationship has failed, you may feel like you have tried everything, you may feel tired, deflated, and defeated, but I'm telling you, you have to get that thought out of your head or you are dead in the water with an anvil tied around your ankle. (McGraw, 2000, p. 14)
158.	Much of the time, when you are disapproving of others, it is really a part of yourself that you see and dislike. (Gray, 1993, p. 9)
159.	When you are good friends first, however, everything seems to take care of itself. Pals support one another. (Carlson and Carlson, 2000, p. 13)
160.	You are attracted to your partner, and then suddenly you feel numb in his or her presence. (Gray, 1992, p. 308)
161.	What would happen if you discovered the primary love language of your spouse and chose to speak it consistently? (Chapman, 1992, p. 255)
162.	You are bad. (Gray, 1993, p. 206)
163.	If you are in any doubt about the way you are behaving, ask yourself, 'Is this kind?' (Harley, 1994, p. 157)



164.	If your feelings of abandonment or rejection from childhood start coming up, then you will feel you are being abandoned or rejected by your partner. (Gray, 1992, p. 310)
165.	You are “bilingual” and have two primary love languages if point totals are equal for any two love languages. (Chapman, 1992, p. 265)
166.	When the love in a relationship gets repressed due to a continued lack of communication, you are bound to feel less love for your partner. (Gray, 1993, p. 207)
167.	You have to try to achieve a balance in your life. (Gray, 2007, p. 202)
168.	You will never achieve what you can’t imagine. (Harley, 1994, p. 43)
169.	Become aware of and acknowledge what your partner is already doing for you. (Gray, 2003, p. 114)
170.	This isn’t brain-surgery or quantum physics here—what you are doing, how you are living, is not working. (McGraw, 2000, p. 11)
171.	When you are going to be late, call her. (Gray, 2003, p. 74)
172.	The love you feel in fall is easily lost in winter. (Gray, 1992, p. 322)
173.	When you are more aware of how you are contributing to a problem, you can then make small adjustments in your attitude and behaviors that can make a huge difference in all your relationships at home and at work. (Gray, 2007, p. 205)
174.	Once you are convinced that having a great friendship is the best way to secure a great relationship, the rest is pretty easy. (Carlson and Carlson, 2000, p. 13)
175.	When you are dealing with a drug- or alcohol-controlled partner, you are dealing with the drug or the alcohol, not with the partner. (McGraw, 2000, p. 237)

176.	If you are honest with yourself and have resolved your resentments towards your partner, you will always feel love towards them. (Gray, 1993, p. 207)
177.	Instead, you are embracing and appreciating the support a relationship can provide. (Gray, 2007, p. 199)
178.	You are entitled to say what you will not accept. (Harley, 1994, p. 37)
179.	I could say, "Would you think about ways we can spend more time together? I had so much fun when we went for lunch at D'Angelo's." (Gray, 2016, p. 278)
180.	If you must complain, keep it brief. (Harley, 1994, p. 120)
181.	It is as though your unresolved feelings wait until you are feeling loved, and then they come up to be healed. (Gray, 1992, p. 309)
182.	The little boy then said, "I knew you had to be some relation." (Canfield <i>et al.</i> , 2012, p. 47)
183.	Use it to remember that you are free. (Gray, 2000, p. 244)
184.	You are generous with your love, and then suddenly you become withholding, judgmental, critical, angry, or controlling. (Gray, 1992, p. 308)
185.	'I love you.' (Harley, 1994, p. 37)
186.	You deserve the effort, but I acknowledge that the day may come when you have a difficult decision to make. (McGraw, 2000, p. 249)
187.	You are giving freely, because you assume that it will all come back. (Gray, 2007, p. 215)
188.	You may begin to blame your partner and forget how to nurture their needs. (Gray, 1992, p. 322)

189.	Like a seed, with the right minerals, water, air, and sunshine, anyone, no matter who you are or what you have done in the past, can begin creating practical miracles. (Gray, 2000, p. 23)
190.	When you are good pals, you somehow find a way to meet in the middle, and to share in each other's dreams without feeling like you're sacrificing a thing. (Carlson and Carlson, 2000, p. 14)
191.	In truth, you cannot give away what you do not have. (McGraw, 2000, p. 12)
192.	You are happy with Your partner and then suddenly feel insecure about the relationship or powerless to get what you need. (Gray, 1992, p. 308)
193.	You have a special place in this universe and a part of growing up is discovering your own niche—finding out what you have to offer, what you are here to do, and then doing it. (Gray, 1993, p. 3)
194.	It is your job to find what that divine purpose is, but I believe that your partner may well be weak where you are strong, and have flaws and fallacies that inspire the best of who you are. (McGraw, 2000, p. 245)
195.	You may doubt yourself and your partner. (Gray, 1992, p. 322)
196.	If you are tense, stressed or anxious, do something about it. (Harley, 1994, p. 131)
197.	Ignore that he is upset unless he wants to talk to you about it. (Gray, 2003, p. 105)
198.	You may have as many as a hundred items listed. Just this part of the exercise alone will help you understand what you're up against with regard to the work that you feel must be done. (Harley, 1994, p. 41)
199.	If a woman says to a man, "You are not home enough," it affects him differently than when a woman hears it from a man. (Gray, 2016, p. 278)
200.	What Happens When You Love Yourself (Gray, 1993, p. 6)

**2. Appendix 2.** 200 randomised concordance lines for the lexical keyword 'feel'

No	Concordance lines
1.	Or you may be surprised to find that once you have resolved some of your negative feelings, you start to feel hope again, and a renewed desire to try to make it work. (Gray, 1993, p. 208)
2.	Self-awareness increases, and they begin to feel embarrassed by their parents. (Gray, 2000, p. 242)
3.	However, she needs to feel his direct caring through empathy and understanding. (Gray, 2003, p. 33)
4.	She also wanted us to feel cherished and loved, not just by her, but by the world at large. (Canfield <i>et al.</i> , 2012, p. 23)
5.	A few lines that express something important about how you feel about the relationship and one another. (Harley, 1994, p. 74)
6.	By becoming aware of her deeper fears, she started to feel her loving feelings again. (Gray, 1992, p. 314)
7.	When someone knows they are treasured, they feel important and valued. (Carlson and Carlson, 2000, p. 189)
8.	We can forgive our mistakes and imperfections and feel with certainty our worthiness to be loved. (Gray, 2016, p. 298)
9.	No one likes to feel in debt. (Gray, 2007, p. 218)
10.	Without this understanding of our past, we tend to blame our partners, or at least they feel blamed. (Gray, 1992, p. 101)
11.	Katherine did everything she could to help Lucy feel better. (Canfield <i>et al.</i> , 2012, p. 329)
12.	It is not because men are lazy but because men have so much need to feel accepted. (Gray, 1992, p. 306)

13.	They wanted to feel the power to make their dreams come true. (Gray, 2000, p. 52)
14.	Your spouse will feel not affirmed but belittled. (Chapman, 1992, p. 64)
15.	Love opens us up and we start to feel our pain. (Gray, 1992, p. 310)
16.	You may feel like you are lost in a maze from which there is no real exit, no route that leads back to your core of consciousness and all of the strength and wisdom that resides there. (McGraw, 2000, p. 12)
17.	Do you feel that the “fair division of labor” plan that’s been proposed in this chapter is really fair? (Harley, 1994, p. 20)
18.	You may even begin to feel guilty about your dreams and wants, feeling they are "selfish." (Gray, 1993, p. 14)
19.	Even if you were to use the exact phrases listed above, if your partner didn’t feel your love, validation, and approval the tension would continue to increase. (Gray, 1992, p. 196)
20.	If you focus on this aspect of it and express this position, you’ll probably feel bad or be seen as an unsupportive spouse. (Carlson and Carlson, 2000, p. 37)
21.	we’re going to get along right now, and most important, we are going to feel safe with each other. (McGraw, 2000, p. 101)
22.	I feel loved when my husband puts his arm around me. (Chapman, 1992, p. 175)
23.	You may feel like you are lost in a maze from which there is no real exit, no route that leads back to your core of consciousness and all of the strength and wisdom that resides there. (McGraw, 2000, p. 12)
24.	A man, however, may feel offended, because when a woman offers advice, he doesn’t feel she trusts his ability to do it himself. (Gray, 2003, p. 16)
25.	If your feelings of abandonment or rejection from childhood start coming up, then you will feel you are being abandoned or rejected by your partner. (Gray, 1992, p. 310)

26.	Men instinctively feel this urge to pull away. (Gray, 2003, p. 59)
27.	"Oh, I don't know, Mom. Do you feel like it?" (Canfield <i>et al.</i> , 2012, p. 315)
28.	That is why they feel like miracles. (Gray, 2000, p. 238)
29.	One of the greatest gifts you can give yourself and, ultimately, your relationship is to know your own value, to feel secure that you are special, unique, and important. (Carlson and Carlson, 2000, p. 48)
30.	Women's brains are wired to feel and recall emotions more intensely than the brains of men. (Gray, 2007, p. 47)
31.	Deep down inside, you want love, appreciation and acceptance from people because you feel you do deserve it. (Gray, 1993, p. 5)
32.	He needs to feel accepted just the way he is, and then he, on his own, will look for ways to improve. (Gray, 1992, p. 162)
33.	In some cases, they feel their role or contribution is more significant or important than their partner's. (Carlson and Carlson, 2000, p. 48)
34.	"There is a new play in town. I would love it if you planned a date for us to see it. I feel like going out—just the two of us." (Gray, 2007, p. 223)
35.	By instead learning to quiet the mind and rebuild his testosterone he can return to his male side and feel cool, calm, and collected, which then allows him to open his heart and expresses his love rather than anger. (Gray, 2016, p. 111)
36.	"We feel closest to God when we pray together". (Gray, 2000, p. 17)
37.	"Because being neat and clean makes the people you live with feel good and like living with you." (Harley, 1994, p. 146)
38.	I want to go outside and take Hondo's gentle head in my hands, look into his brown eyes and speak softly, letting him feel with his heart those things he can no longer hear me say. (Canfield <i>et al.</i> , 2012, p. 62)

39.	Truth two: I'm not just trying to con you and make you feel better about the future of your relationship when you are dealing with a partner who will not get in the game. (McGraw, 2000, p. 251)
40.	You can think of all the times your partner has done the same thing and feel sorry for yourself. (Carlson and Carlson, 2000, p. 137)
41.	Then, when we feel safe to be ourselves, our hurt feelings come up. (Gray, 1992, p. 309)
42.	But I feel about that like Patton did about war. (McGraw, 2000, p. 248)
43.	Without knowing that Tom was reading the news to feel better, Mary would feel ignored and neglected. (Gray, 1992, p. 26)
44.	On the other hand, when someone feels heard, as long as it's genuine, she tends to feel complete and satisfied, as if there's nowhere else she'd rather be than right there with you. (Carlson and Carlson, 2000, p. 56)
45.	Those four months were a gift to him and to us— not long enough for him to suffer a great deal, but long enough for all of us to say our good-byes and to feel complete. (Canfield <i>et al.</i> , 2012, p. 321)
46.	Rather than accusing him of not listening when she doesn't feel heard, she should take responsibility for expressing her feelings in a manner that he can better understand. (Gray, 2013, p. 16)
47.	Just read the other person's feelings and feel your own. (Gray, 1993, p. 166)
48.	Whenever we are upset and want to feel better, by just taking some time to write out and listen to our feelings of anger, sadness, fear, and sorrow, we can begin to feel better again. (Gray, 2000, p. 211)
49.	For example, it is much easier to attack your partner for spending too much time with friends or watching television than it is to broach the real issue, which is "I feel rejected

	because you choose to spend free time with someone other than me.” (McGraw, 2000, p. 234)
50.	Attempting to cope with the increasing stress of working for a living, both men and women feel neglected at home. (Gray, 2007, p. 13)
51.	When you see how good you feel reading and writing Love Letters and how much more loving you feel towards the person you wrote the Love Letter to, even though they aren't present, you will begin to trust the Love Letter process. (Gray, 1993, p. 171)
52.	If a woman doesn't feel supported when she's unhappy, then she can never truly be happy. (Gray, 2003, p. 71)
53.	Because you no doubt feel a lack of satisfaction with your own life, you attempt to “level” your partner. (McGraw, 2000, p. 70)
54.	There is also space for you to add other emotional needs that you feel are essential to your marital happiness. (Harley, 1994, p. 224)
55.	Do the things that you used to do; act out the love that you feel and you will reignite your connection and, what's more, you will remember the magic of falling in love. (Carlson and Carlson, 2000, p. 188)
56.	I can still feel the fine mist of sea water on my face and smell the salty air. (Canfield <i>et al.</i> , 2012, p. 325)
57.	I hope that you feel this way as well and will share this book with your family and friends. (Gray, 2016, p. 292)
58.	When we spend time together, I feel like he really cares, but when he's always doing other things, never has time to talk, never has time to do anything with me, I feel like business and other pursuits are more important than our relationship. (Chapman, 1992, p. 229)
59.	While they recognize that such cures do occur, they feel that, in the majority of cases, the advancement is temporary and that the condition has not been truly healed. (Gray, 2000, p. 6)



60.	I can barely walk. I feel so deserted!” (Gray, 1992, p. 22)
61.	They feel in a variety of ways that marriage is more trouble than it is worth. (Gray, 2007, p. 230)
62.	I feel sad that you have to embarrass me like that. (Gray, 1993, p. 182)
63.	When he goes into his cave, don’t make him feel guilty. (Gray, 2003, p. 88)
64.	Spending your life with someone because it’s just easier not to change is no basis for a healthy relationship—and if you feel this way, then you’ve got some work to do. But at least you’re recognizing and acknowledging how you feel. (McGraw, 2000, p. 38)
65.	But unless communication and problem, solving help trigger the feeling of romantic love, spouses feel cheated in their marriages and often want out. (Harley, 1994, p. 12)
66.	If you can remain relatively unaffected, your partner may feel a sense of relief they have never felt before, a sense that they were listened to without judgment and that they were given the space to be human. (Carlson and Carlson, 2000, p. 185)
67.	Elaine, deeply moved, touches his hand. “Oh, Roger, do you really feel that way?” (Canfield <i>et al.</i> , 2012, p. 160)
68.	On Mars, it is almost impossible to feel romantic when someone is complaining that you are not enough. (Gray, 2007, p. 222)
69.	I feel such joy being with you every day. (Gray, 1993, p. 178)
70.	When you offer unsolicited advice, he may feel mistrusted, controlled, or rejected. (Gray, 2003, p. 106)
71.	I don’t like to argue because I feel arguing reflects badly on the relationship. (McGraw, 2000, p. 35)
72.	But if he makes me feel exceptionally good the sky’s the limit—20 or more can be deposited during one encounter. (Harley, 1994, p. 22)

73.	That' s because we all see things our own way and we usually feel we' re seeing things correctly, even when we're not. (Carlson and Carlson, 2000, p. 182)
74.	I'd be angry too. I feel so guilty, putting him through this, but I can't help the way I feel. I'm just not sure." (Canfield <i>et al.</i> , 2012, p. 160)
75.	We can forgive our mistakes and imperfections and feel with certainty our worthiness to be loved. (Gray, 2016, p. 298)
76.	If they do not feel loved, they likely feel used in the sexual context. (Chapman, 1992, p. 231)
77.	You can feel its sweetness by simply reaching up at the right time, and, with a slight twist, it effortlessly comes off. (Gray, 2000, p. 15)
78.	She told me that she just needed to feel me holding her. (Gray, 1992, p. 22)
79.	At work, a man doesn't think twice about doing things that he doesn't feel like doing. (Gray, 2007, p. 229)
80.	I feel so sad thinking you may be getting tired of me. (Gray, 1993, p. 180)
81.	If you make sacrifices hoping he will do the same for you, then he will feel pressured to change. (Gray, 2003, p. 108)
82.	If you wrote down "False" to question 61, then write down, "I don't feel needed by my partner." (McGraw, 2000, p. 27)
83.	On his way home John decides he doesn't feel so guilty after all. (Harley, 1994, p. 29)
84.	Very few people feel they have enough time, and almost everyone feels that they have too much to do. (Carlson and Carlson, 2000, p. 175)
85.	They seemed to feel that in his frail condition, he might hurt himself trying to care for her. (Canfield <i>et al.</i> , 2012, p. 147)
86.	In a similar but different manner, men also have new emotional needs to feel successful and appreciated for their attempts to fulfill their partner's emotional needs while also

	fulfilling their own needs for increased independence and self-expression. (Gray, 2016, p. 19)
87.	Perhaps you do not feel loved by your older children. (Chapman, 1992, p. 251)
88.	This leap does not have to be a tremendous risk, although it may feel that way. (Gray, 2000, p. 26)
89.	As you explore these differences you will feel walls of resentment and mistrust melting down. (Gray, 1992, p. 25)
90.	If you do not regularly experience being valued outside your home and family, you will become too dependent on your partner to make you feel good. (Gray, 2007, p. 208)
91.	The more you express your gratitude for others, the safer they will feel in expressing their gratitude for you. (Gray, 1993, p. 195)
92.	Because they intuitively feel the needs of others and give whatever they can, they mistakenly expect men to do the same. (Gray, 2003, p. 113)
93.	You might feel bewildered and demoralized right now, engulfed by the loneliness that comes with a deteriorating relationship. (McGraw, 2000, p. 15)
94.	Initially she will probably feel puzzled by such a request. (Harley, 1994, p. 40)
95.	How does it feel when someone is looking over your shoulder making sure you're doing your part and living up to their expectations? (Carlson and Carlson, 2000, p. 171)
96.	He reached over and took my new book out of my hand. "I can't read anything in this book," he said with such pain that even I, an eight-year-old child, could feel it. (Canfield <i>et al.</i> , 2012, p. 130)
97.	Many women feel they are already giving more and they are not getting any results. (Gray, 2016, p. 18)
98.	They may later learn a secondary love language, but they will always feel most comfortable with their primary language. (Chapman, 1992, p. 18)

99.	Self-awareness increases, and they begin to feel embarrassed by their parents. (Gray, 2000, p. 242)
100.	But if you are only with your partner, you may feel numb. (Gray, 1992, p. 319)
101.	If while sharing she also wants to teach him a lesson, improve his behavior, or make him feel bad, it will backfire. (Gray, 2007, p. 183)
102.	You may want to take turns reading the letters a few times in case you don't feel better after the first reading. (Gray, 1993, p. 165)
103.	We feel as though we will be happy forever. (Gray, 2003, p. 130)
104.	You just can't ever quite seem to get it done. You may know it, you may feel it, but you just cannot prove it. (McGraw, 2000, p. 76)
105.	She concludes that her lover is right for her because she doesn't feel the same way when she makes love to her husband. (Harley, 1994, p. 45)
106.	I felt perfectly comfortable sharing this with Richard, knowing that, without a doubt, he trusts me completely and would not feel insecure in any way. (Carlson and Carlson, 2000, p. 167)
107.	Take responsibility for elevating your meter and feeling good; then it will be easy for your partner to make you feel great. (Gray, 2007, p. 200)
108.	Or you may be surprised to find that once you've resolved some of your negative feelings, you start to feel hope again, and a renewed desire to try to make it work. (Gray, 1993, p. 208)
109.	Based on the inner healing and soul-searching of our winter journey, we are now able to open our hearts and feel the springtime of love. (Gray, 2003, p. 136)
110.	I'm not going to try to make you and your partner feel better by having you write mushy love letters to one another and then put roses on your pillows at the end of the night. (McGraw, 2000, p. 7)

111.	She will say that sex helps her feel closer to her husband. For her, it is all about intimacy and emotional bonding. (Harley, 1994, p. 51)
112.	While I have no way of knowing for sure, it appeared as though he was trying to make her feel even guiltier than she already did. (Carlson and Carlson, 2000, p. 159)
113.	“Sometimes. When I see another little girl around my daughter’s age who has nice clothes and toys, or who is riding around in a fancy car or living in a fine house, then I feel bad. Everyone wants to do well by their children,” she replied. (Canfield <i>et al.</i> , 2012, p. 83)
114.	Harder not just on a material level but because we are seeking a higher level of emotional fulfillment, and when that level is not attained, we feel a higher level of disappointment. (Gray, 2016, p. 14)
115.	We feel most comfortable speaking that language. (Chapman, 1992, p. 16)
116.	To feel secure, children need to believe they are following the right leader. (Gray, 2000, p. 242)
117.	When the emptiness of winter sets in, you may feel hopeless. (Gray, 1992, p. 322)
118.	If you want to vent all your feelings or express your solutions to feel better, it is best to write them down in a journal or talk with a good friend, a support group, a relationship coach, or a therapist. (Gray, 2007, p. 170)
119.	We are all walking around with a bundle of unresolved feelings, the wounds from our past, that lie dormant within us until the time comes when we feel loved. (Gray, 1992, p. 309)
120.	A man wants his wife to be president of his fan club, not his worst critic, but some women feel that it’s their right and obligation to “straighten out” their husband. (Harley, 1994, p. 170)
121.	“I think I’ll talk to her about it, but I feel pathetic and needy. Maybe the friendship needs a time-out. I’m busy, and if she doesn’t value my time...” (Gray, 2013, p. 12)

122.	They love their time together, they love being great companions, but they also respect each other's idiosyncrasies and don't feel they have to engage in lots of activities together. (McGraw, 2000, p. 48)
123.	He will never get a chance to feel his own passionate longing for love. (Gray, 2003, p. 64)
124.	In the past, when she didn't recognize or feel the value of her Me Time, my eager willingness to encourage and support her Me Time was not recognized as support and thus resulted in less pair bonding. (Gray, 2016, p. 211)
125.	The irony in relationships is that in the beginning we instinctively do the very things that stimulate high levels of testosterone in men and oxytocin in women, but as time passes, we resist doing the very things that will make us feel great. (Gray, 2013, p. 24)
126.	We each see the world through different-colored glasses, determined by the way we feel about ourselves. (Gray, 1993, p. 9)
127.	You have a wonderful day and look forward to seeing your partner, but when you see him or her, something that your partner says makes you feel disappointed, depressed, repelled, tired, or emotionally distant. (Gray, 1992, p. 308)
128.	As she opens up and he doesn't feel blamed or pressured, then he gradually begins to open up. (Gray, 1992, p. 107)
129.	Because you no doubt feel a lack of satisfaction with your own life, you attempt to "level" your partner. (McGraw, 2000, p. 70)
130.	I can feel her chest heaving, there where our arms are interlocked. (Canfield <i>et al.</i> , 2012, p. 315)
131.	No wonder women feel so overwhelmed as they balance the demands of work and home. (Gray, 2007, p. 11)
132.	A woman, however, may feel excluded, because when a man focuses on his work or on solving problems, she feels he doesn't care about her feelings. (Gray, 2003, p. 15)

133.	Because you feel you deserve it. (Gray, 1993, p. 5)
134.	For years as a healer, I could not feel the healing energy as I do now. (Gray, 2000, p. 226)
135.	Because of the alarming increase in frequency of depression, I feel that I must address it and the frequently associated suicidal ideation. (McGraw, 2000, p. 241)
136.	Without an understanding of how they are turning men off with unsolicited advice and criticism, many women feel powerless to get what they need and want from a man. (Gray, 1992, p. 83)
137.	“Alex,” she responded, her voice low, “I feel that way too.” (Harley, 1994, p. 71)
138.	Finally, the love you feel will be more genuine and unconditional. (Carlson and Carlson, 2000, p. 66)
139.	If a man does not have the opportunity to pull away, he never gets a chance to feel his strong desire to be close. (Gray, 2003, p. 64)
140.	The need to feel that you and your partner are, above all else, close and trusted friends. (McGraw, 2000, p. 131)
141.	As strongly as I feel about drug and alcohol abuse being a deal breaker, I feel even stronger about the unacceptability of physical abuse. (McGraw, 2000, p. 239)
142.	By the end of two weeks, I was beginning to feel resentful. (Gray, 1992, p. 316)
143.	Adults struggle with self-esteem and feel unloved all their lives when their primary love language is violated in such a detrimental manner. (Chapman, 1992, p. 245)
144.	You feel confident and assured that your partner loves you and suddenly you feel desperate and needy. (Gray, 1992, p. 308)
145.	I don't feel it's as good as it could be. (Gray, 2007, p. 2)
146.	Once you can feel this energy, saying the prayers of your spiritual tradition will be much more powerful as well. (Gray, 2000, p. 44)

147.	You may feel intimidated and overwhelmed by what may seem like insurmountable problems or hurts that tend to run so very, very deep. (McGraw, 2000, p. 15)
148.	He will feel you are telling him what to do. (Gray, 1992, p. 280)
149.	We learn very early to feel guilty about our desires. (Gray, 1993, p. 14)
150.	While I have no way of knowing for sure, it appeared as though he was trying to make her feel even guiltier than she already did. (Carlson and Carlson, 2000, p. 159)
151.	What did I feel when I stopped at the gas station and the automatic pump did not shut off and the side of the car was covered with gas? (Chapman, 1992, p. 93)
152.	People of all religions and spiritual inclinations will have the potential to strike up a conversation while waiting in the checkout line of their favorite grocery store and feel they are talking to a wonderful spiritual being, regardless of their religion. (Gray, 2000, p. 241)
153.	You have good reason to feel hopeful for yourself. (Gray, 1992, p. 321)
154.	We don't feel guilty leaving our kids with great sitters so that we can enjoy each other's company, a philosophy quite different from many wonderful parents including some in our own families. (Carlson and Carlson, 2000, p. 83)
155.	It is a win-win situation: she feels his respect, caring, and understanding, and in return he gets to feel successful at providing the support she needs most. (Gray, 2016, p. 206)
156.	By accessing their female side, they are able to more fully feel their love for their romantic partner, their family, and their work. (Gray, 2016, p. 63)
157.	But Ted's failure to provide affection combined with Paula's very low need for admiration made her feel particularly uncared for when he focused most of his attention on her physical attributes. (Harley, 1994, p. 42)
158.	We desire them to "want what we want" and "feel the way we feel." (Gray, 2003, p. 16)



159.	Most people who have never been through recovery after an affair feel that they could never love or trust an unfaithful spouse again. (Harley, 1994, p. 191)
160.	Just as a woman needs to feel a man's devotion, a man has a primary need to feel a woman's admiration. (Gray, 2003, p. 55)
161.	Stay on the subject or you will be having this fight again, because you will not get said what it is you feel you need to say. (McGraw, 2000, p. 234)
162.	You should look over your responses to get a feel for where communication problems or perceptions exist. (McGraw, 2000, p. 36)
163.	I'd paint and sew and stay busy until Christmas morning, so I wouldn't have time to feel sorry for myself on such a special family holiday. (Canfield <i>et al.</i> , 2012, p. 36)
164.	As you think about your resentments and fill your mind with your unfair task load, you'll feel the effects of those burdensome thoughts—you'll feel taken advantage of and burned out. (Carlson and Carlson, 2000, p. 23)
165.	When she is unable to feel her authentic needs, she loses a sense of motivation and direction in her life that could bring increasing fulfillment instead of increasing dissatisfaction and stress. (Gray, 2016, p. 105)
166.	I can still feel the fine mist of sea water on my face and smell the salty air. (Canfield <i>et al.</i> , 2012, p. 325)
167.	Your method of expressing love may be an indication that that would also make you feel loved. (Chapman, 1992, p. 187)
168.	You are attracted to your partner, and then suddenly you feel numb in his or her presence. (Gray, 1992, p. 308)
169.	Women talk for a variety of reasons that can have nothing to do with solving a problem—they could be sharing to get close, to reconnect, to feel better, or to discover what they are feeling. (Gray, 2007, p. 84)
170.	If you are honest with yourself and have resolved your resentments towards your partner, you will always feel love towards them. (Gray, 1993, p. 207)

171.	He does not realize that she is talking to feel better. (Gray, 2003, p. 36)
172.	This encourages them to treasure you back, to remain loyal and loving, and to feel as though your relationship is satisfying. (Carlson and Carlson, 2000, p. 189)
173.	A good program is structured enough so that it props you up and propels you forward during those times that you don't feel like performing. (McGraw, 2000, p. 181)
174.	Without a clear understanding of their unique needs and reactions to stress, they will inevitably feel unsupported and unappreciated. (Gray, 2007, p. 6)
175.	A miracle could be a physical healing, or it could mean that an emotional block disappears, and one suddenly experiences a stronger ability to feel love for others or themselves. (Gray, 2000, p. 18)
176.	Later, she went to attacking my character, telling me she didn't feel she could trust me, accusing me of not being faithful to her. (Chapman, 1992, p. 14)
177.	Women with less energy or women who feel tired after a long, hard day often choose not to climax. (Harley, 1994, p. 58)
178.	After a couple get to know each other better, some feel that physical attractiveness usually takes a backseat to deeper and more intimate needs. (Harley, 1994, p. 204)
179.	Within a few days you will gain the insight required to make sure the love you feel in your heart is successfully communicated through your actions and reactions. (Gray, 2003, p. 8)
180.	Men and women require different kinds of support to feel appreciated at work and at home. (Gray, 2016, p. 97)
181.	That way, your rapport will remain intact and your partner will feel comfortable discussing the issues between you and will feel supported in your growth as a couple. (Carlson and Carlson, 2000, p. 18)

182.	Without a correct and positive understanding of these differences, most couples gradually begin to feel they are on their own rather than relying on the support they felt at the beginning of their relationship. (Gray, 2013, p. 93)
183.	The second is the individual whose love tank has been empty for so long that he doesn't remember what makes him feel loved. (Chapman, 1992, p. 188)
184.	Likewise, not getting enough love and support to feel good about ourselves will affect and limit all later stages of development. (Gray, 2000, p. 109)
185.	But at other times, when your partner is stressed and unable to provide the love you need, you will be able to shift gears and take time to do something that makes you feel good. (Gray, 2016, p. 53)
186.	I'll wash dishes the rest of my life if it will make you feel loved." (Chapman, 1992, p. 216)
187.	You become so repressed that you have numbed your ability to feel positive emotions. (Gray, 1993, p. 204)
188.	When a man is quiet, if a woman feels insecure in some way, she will feel an urge to find out what his feelings are in order to feel connected. (Gray, 2016, p. 217)
189.	When you constantly remind yourself of your own hard work, you'll invariably feel angry at your partner, and in many cases, your loving feelings will diminish. (Carlson and Carlson, 2000, p. 23)
190.	I am upset, and when I get my feelings sorted out, I'll tell you, but what I feel right now is that I want you to back off and leave me alone." (McGraw, 2000, p. 110)
191.	I talked to Brent about the issues in this book and explained the difference between the experience of falling in love and the deep emotional need to feel loved. (Chapman, 1992, p. 201)
192.	In the past, a man could feel successful in life by providing for the material fulfillment of the family, but today a man has new needs: to feel trusted, admired, and appreciated

	for his efforts to provide the new emotional support a woman and his children need. (Gray, 2016, p. 19)
193.	As I hold you close to me and feel your tiny body warm against my own, I look at you and look at you...I feel as if my eyes can't hold enough of you. (Canfield <i>et al.</i> , 2012, p. 201)
194.	She continued. "The problem is that I just don't feel any love coming from my husband. (Chapman, 1992, p. 212)
195.	If you feel very fulfilled when your spouse does these things, or takes charge of getting them done, and very annoyed when they are not done, you have the need for domestic support. (Harley, 1994, p. 206)
196.	To feel better, men go into their caves. (Gray, 2003, p. 13)
197.	Without love you can never feel a genuine sense of fulfillment. (Gray, 1993, p. 2)
198.	There is always something you can apologize for, even if you feel that your partner is more in the wrong. (Gray, 2007, p. 173)
199.	I'd like him to listen to me. I'd like to feel that he values my ideas. (Chapman, 1992, p. 226)
200.	However, she needs to feel his direct caring through empathy and understanding. (Gray, 2003, p. 33)

**3. Appendix 3.** Common kinds of conceptual metaphors in the English sub-corpus and their corresponding translations in the Arabic sub-corpus

Conceptual metaphor	Source-text manifestations	Target-text translations
RELATIONSHIP IS AN INVESTMENT	<p>You are <u>investing</u> in your relationship and filling your spouse's emotional love tank, and with a full love tank, he or she will likely reciprocate emotional love to you in a language you will understand. (Chapman, 1992, p. 114)</p> <p>While many people were going online and investing in the Internet, others were <u>investing</u> in their relationships and beginning to heal the wounds of divorce and broken families. (Gray, 2000, p. 87)</p> <p>The <u>rewards</u> to your relationship are significant and lasting. (Carlson and Carlson, 2000, p. 112)</p> <p>As a result, she will tend to <u>invest</u> a lot of time, consideration, and energy in the relationship. (Gray, 2016, p. 141)</p> <p>If this is your situation, your partner is about to get very excited and be</p>	<p>وبهذا فإنك <u>تستثمر</u> في علاقتكما وتملاً خزان الحب العاطفي عند الطرف الآخر ، وعندما يكون خزان الحب لديه ممتلئاً ، فإنه سيعبر لك عن حبه بطريقة تفهمها. (جرير، 2017 ، ص 69)</p> <p>بينما كان كثير من الناس يتصفحون النت ويستثمرون في الإنترنت، كان آخرون <u>يستثمرون</u> في علاقاتهم ويبدءون في التعافي من جروح الطلاق والأسر المحطمة. (جرير، 2019، ص 108)</p> <p>إن أثر تلك الأفعال الخيرية على علاقتك جلى ودائم. (جرير، 2012 ، ص 214)</p> <p>ونتيجة لهذا يملن إلى قضاء المزيد من الوقت ومنح المزيد من الاهتمام والطاقة لأزواجهن. (جرير، 2017، ص 141)</p> <p>إن كان هذا هو وضعك الحالي فإن شريك حياتك على وشك أن يشعر بالإثارة</p>

	<p>very flattered at the hard work and energy that you have <u>invested</u> in your relationship and in profiling him or her. (McGraw, 2000, p. 164)</p> <p>All I'm asking you to do is take the same amount of time and energy that you spent in support of a painful and unrewarding relationship and <u>invest</u> it to reprogram your relationship so that it becomes something better. (McGraw, 2000, p. 213)</p> <p>As we raise our expectations, our relationship challenges become greater, but so do the <u>benefits</u> of meeting those challenges. (Gray, 2016, p. 64)</p> <p>You'll be <u>rewarded</u> with a richer, more open and honest, and far more loving and nourishing relationship. (Carlson and Carlson, 2000, p. 18)</p> <p>I'm <u>rewarded</u> with less irritation and frustration, as well as additional moments of relationship harmony. (Carlson and Carlson, 2000, p. 86)</p>	<p>والإطراء لكل الجهد الشاق والطاقة اللذين استثمرتهما في هذه العلاقة، وفي التقصي عنه. (جرير، 2011، ص 229 230)</p> <p>كل ما أطلبه منك هو بذل نفس الجهد، وتخصيص نفس الوقت الذي بذلته وخصصته لتتسبب في وجود علاقة مؤلمة، واستثمارهما في إعادة برمجة علاقتك كي تصبح أفضل. (جرير، 2011، ص 300)</p> <p>فمع رفعنا لسقف توقعاتنا، تصبح التحديات التي تواجه علاقتنا أكبر، ولكن كذلك تفعل الفوائد التي ستعود علينا من التغلب على هذه التحديات، (جرير، 2017، ص 64)</p> <p>فإذا فعلت هذا فستجد في المقابل أن علاقتك الزوجية قد أصبحت أكثر ثراءً وأنها أشربت المزيد من الصراحة والصدق والمزيد من الحب والمتعة. (جرير، 2012، ص 20)</p> <p>فتكون مكافأتي هي الشعور الضئيل بالسخط والإحباط والتمتع بلحظات زائدة من انسجام العلاقة. (جرير، 2012، ص 160)</p>
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	<p>It is reasonable for me to want a <u>rewarding</u> and fulfilling relationship. (McGraw, 2000, p. 56)</p> <p>Think about it this way: if you have lived lifestyle A and it generated a bad relationship, and then through your hard work and this book you shifted to lifestyle B and that generated a <u>rewarding</u> relationship, what makes you think that if you drift back to lifestyle A, you won't return to the same relationship problems you originally had? (McGraw, 2000, p. 211)</p> <p>Nothing worth having comes without risk —and a wonderful and <u>rewarding</u> relationship is no exception. (McGraw, 2000, p. 214)</p> <p>There's no question that if you make this choice as often as possible, both you as an individual and your relationship will <u>benefit</u> greatly. (Carlson and Carlson, 2000, p. 87)</p> <p>You deserve a peaceful, happy, mutually <u>rewarding</u> relationship that includes fun, support, sex and intimacy, companionship and freedom. (McGraw, 2000, p. 253)</p>	<p>من المنطقي بالنسبة لي أن أرغب في علاقة <u>ناجحة</u> ومرضية. (جرير، 2011، ص 175)</p> <p>فكر في الأمر بهذه الطريقة: إن كنت تتبنى الأسلوب الحياتي (أ) وسبب لك وجود علاقة سيئة، وبعد ذلك من خلال المجهود المضني وهذا الكتاب انتقلت إلى الأسلوب الحياتي (ب) ونتج عنه علاقة <u>سارة</u> ومرضية، ما الذي يجعلك لن تعاود المعاناة من نفس المشكلات التي كنت تعاني منها في أسلوب الحياة (أ)؟. (جرير، 2011، ص 297)</p> <p>فلا شيء ذو قيمة يمكن الحصول عليه دون مخاطرة. والعلاقة <u>الرائعة</u> ليست استثناء من هذه القاعدة. (جرير، 2011، ص 302)</p> <p>ومما لا شك فيه أنك إذا قمت بهذا الاختيار بقدر المستطاع <u>فسيعود</u> ذلك عليك وعلى علاقتك الزوجية <u>بالنفع</u> الكبير. (جرير، 2012، ص 163)</p> <p>إنك تستحق علاقة هانئة وسعيدة و<u>مشبعة</u> لكل منكما، والتي تنطوي على المتعة والدعم والحميمية والشراكة والحرية. (جرير، 2011، ص 354)</p>
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	<p>You probably wouldn't invest your money in a business deal if you were told you had a fifty percent chance of losing it. Yet, like most people, you continue to get involved in relationships without thinking much about how to avoid joining the ranks of the fifty percent that don't make it. (Gray, 1993, p. 48)</p> <p>The time and energy you invest in working with the HEART Techniques will <u>pay off</u> in the increased harmony, peace and joy you will experience in all of your relationships! (Gray, 1993, p. 212)</p> <p>In the complex world of your intimate relationship, even mundane conflicts take on exaggerated significance. The more you love and the more you have <u>invested</u>, the more it hurts when things go wrong. (McGraw, 2000, p. 102)</p> <p>If you are in a problematic relationship today, you know what I mean. You probably treat total strangers, with whom you have nothing <u>invested</u>, with more care</p>	<p>والأرجح أنك لم تكن لتستثمر أموالك في صفقة ما إذا قيل لك إن احتمالات نجاحها لا تتعدى النصف. ولكنك، مثلك مثل أغلب الناس، تواصل الانخراط في العلاقات دون أن تفكر مليا في تجنب اللحاق بركب النصف الفاشل. (جرير، 2007، ص 48)</p> <p>فالوقت والطاقة اللذان تستثمرهما في تطبيق "تقنيات القلب" سيكون لهما مردودهما في الانسجام والسلام والسعادة الزائدة التي ستشعر بها في كل علاقاتك. (جرير، 2007، ص 212)</p> <p>وفي العالم المعقد لعلاقتك الحميمة، حتى أبسط النزاعات سيكون لها مغزى عميق ومبالغ فيه، فكلما أزدد حبك وكلما زاد ما <u>استثمرته</u>، أزداد مقدار ألمك حينما تسوء الأمور. (جرير، 2011، ص 146)</p> <p>وإن كنت تعاني من علاقة متوترة اليوم فأنت تعلم ما أتحدث عنه ، فأنت على الأرجح تتعامل مع الغرباء الذين لم <u>تستثمر</u> فيهم شيئا بطاقة وعناية أكثر من</p>
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	<p>and energy than you do your life partner. (McGraw, 2000, p. 103)</p> <p>One of the main <u>benefits</u> of the Soul Mate relationship is its potential to awaken and support the natural unfolding and expression of our unique selves. (Gray, 2016, p. 56)</p> <p>You may find that, despite whatever the apology is about, your relationship will be able to enter a new, even more <u>rewarding</u>, phase. (Carlson and Carlson, 2000, p. 159)</p> <p>Use this knowledge to make your sexual relationship more compatible and <u>rewarding</u> for you and your partner as well. (McGraw, 2000, p. 231)</p> <p>But at the same time, you can also accommodate them and enjoy a <u>rewarding</u> and fulfilling relationship. (McGraw, 2000, p. 56)</p> <p>I cannot overemphasize how important it is to accept this concept of “lifestyle accountability” in order for you to change your current relationship and enjoy a healthy, <u>rewarding</u> relationship in the future. (McGraw, 2000, p. 32)</p>	<p>تلك التي تستخدمها حين التعامل مع شريك حياتك. (جرير، 2011 ، ص 147)</p> <p>من بين <u>الفوائد</u> الرئيسية لعلاقة توأم الروح، قدرتها على إيقاظ ودعم الانفتاح والتعبير الطبيعي عن ذاتنا الفريدة. (جرير، 2017 ، ص 56)</p> <p>فإنك قد تجد ، مهما كان ما يعتذر عنه ، علاقتك ستكون قادرة على أن تدخل مرحلة جديدة بل <u>ومثمرة</u>. (جرير، 2012 ، ص 315)</p> <p>استخدم هذه المعرفة لتجعل علاقتك الحميمة أكثر <u>إشباعاً</u> لك ولشريك حياتك. (جرير، 2011 ، ص 325)</p> <p>ولكن في الوقت ذاته تستطيع التكيف معها ، والتمتع بعلاقة <u>رائعة</u>. (جرير، 2011 ، ص 83 84)</p> <p>وأنا لا أستطيع أن أبالغ في التأكيد على أهمية مفهوم ”المسؤولية عن أسلوب الحياة“ حتى تستطيع التمتع بعلاقة <u>صحيحة، ورائعة</u> في المستقبل. (جرير، 2011 ، ص 51)</p>
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	<p>Getting back in touch with your core of consciousness will remind and convince you that there is nothing wrong with you that justifies your having less than a <u>rewarding</u> relationship in which you can live, love, and laugh every day of your life. (McGraw, 2000, p. 13)</p> <p>As I mentioned in the Introduction, making requests in small increments and then giving big <u>rewards</u> is the secret of getting more in a relationship. (Gray, 2016, p. 283)</p> <p>In the commerce and flow of relationships, you <u>reward</u> your partner not with money but with feelings of love, acceptance, belonging, and security. (McGraw, 2000, p. 138)</p> <p>Regardless of what roles we choose, our intimate relationships can be greatly <u>enriched</u> by understanding our specific emotional needs according to the hormonal needs of our biological sex. (Gray, 2016, p. 36)</p>	<p>وإعادة الاتصال بصميم ذاتك سوف يذكرك، ويقتنعك أنه لا يوجد شيء يعيبك ويجعلك لا تستحق علاقة مرضية حيث تستطيع أن تعيش وتحب وتضحك في كل يوم من حياتك. (جرير، 2011، ص 24)</p> <p>وكما ذكرت من قبل، فإن الطلبات الصغيرة ومنح المكافآت الكبيرة عليها هو سر الحصول على المزيد من العلاقة. (جرير، 2017، ص 283)</p> <p>وفي تجارة العلاقات أنت لا تكافئ شريك حياتك بالمال وإنما بمشاعر الحب والقبول والانتماء والأمان. (جرير، 2011، ص 195)</p> <p>بغض النظر عن الأدوار التي نختارها، يمكن أن تثرى علاقاتنا الحميمة ثراء عبر استيعاب حاجتنا العاطفية طبقاً للحاجات الهرمونية لجنسنا البيولوجي. (جرير، 2017، ص 36)</p>
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	<p>In this way relationships <u>enrich</u> our lives in ways that would be impossible for us alone. (Gray, 2016, p. 54)</p> <p>Ideally, our relationship is one part of life that feels like a sanctuary—a partnership that is mutually nourishing and <u>enriching</u> both spiritually and emotionally. (Carlson and Carlson, 2000, p. 81)</p> <p>Ironically the same ideas that <u>enrich</u> a healthy relationship will also assist couples in overcoming more challenging problems. (Gray, 1992, p. 12)</p> <p>As I began sharing these insights with my counseling clients, their relationships were also <u>enriched</u>. (Gray, 1992, p. 23)</p> <p>This example symbolizes a very important secret for <u>enriching</u> relationships. (Gray, 1992, p. 88)</p> <p>The important point here is that to <u>enrich</u> our relationships we need to make little changes. (Gray, 1992, p. 89)</p>	<p>بهذه الطريقة، <u>تثري</u> العلاقات حياتنا بطرق كانت ستصبح مستحيلة لو كنا بمفردنا. (جرير، 2017، ص 54)</p> <p>وبشكل مثالي، نشعر أن علاقتنا الزوجية هي جزء مقدس من الحياة، فهي نوع من المشاركة التي <u>تغني</u> وتعزز كلا من الطرفين روحيا وعاطفيا. (جرير، 2012، ص 151 152)</p> <p>ومن المفارقات أن نفس الأفكار التي <u>تثري</u> علاقة صحية تساعد أيضا الأزواج على التغلب على المشكلات العويصة التي تواجههم. (جرير، 2006، ص 4)</p> <p>وبعدما بدأت أشرك عملائي المسترشدين في هذه الرؤى، أصبحت علاقاتهم أيضا أكثر ثراء. (جرير، 2006، ص 18)</p> <p>هذا المثال ينطوي على سر مهم جدا لإثراء العلاقات. (جرير، 2006، ص 133)</p> <p>النقطة المهمة هنا هي أنه من أجل إثراء علاقاتنا، فنحن نحتاج إلى أن نقوم بتغييرات بسيطة. (جرير، 2006، ص 134)</p>
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	<p>By learning the art of asking for support, your relationships will gradually become greatly <u>enriched</u>. (Gray, 1992, p. 306)</p> <p><u>Enriching</u> your relationships is an art and a science, just like building a bridge, making a meal, or playing an instrument. (Gray, 1993, p. 56)</p> <p>Like all arts and sciences, <u>enriching</u> your relationship will seem like a mystery, like something impossible to comprehend until you have worked with it. (Gray, 1993, p. 56)</p>	<p>وعن طريق إتقان فن طلب الدعم ، ستصبح علاقتكما ثرية تدريجيا. (جرير، 2006 ، ص 392)</p> <p>إن إثراء علاقاتك فن وعلم، مثله مثل بناء الجسور، أو الطهي، أو العزف على آلة موسيقية. (جرير، 2007، ص 56)</p> <p>إن إثراء علاقاتك، مثله مثل كافة الفنون والعلوم، سيبدو كما لو كان سرا غامضا، وشيئا يستعصي على الفهم حتى تعمل على تطويره لفترة بالقدر الذي يكفي لإجاده. (جرير، 2007، ص 56)</p>
<p>RELATIONSHIP IS A PROJECT</p>	<p>You must put your relationship on what I like to call <u>Project Status</u>. (McGraw, 2000, p. 17)</p> <p>We know that the time we spent organizing our <u>project</u> had a positive effect on our relationship that has lasted to this day. (Carlson and Carlson, 2000, p. 113)</p> <p>Putting your relationship on <u>Project Status</u> means that it becomes of great conscious importance to you. (McGraw, 2000, p. 17)</p> <p>You will get out of this <u>project</u> what you put into this <u>project</u>. (McGraw, 2000, p. 17)</p>	<p>لا بد أن تضع علاقتك على ما أحب أن أطلق عليه "بيان مشروع". (جرير، 2011، ص 30)</p> <p>فإننا نوقن أن الذي أمضيناه في تنظيم مشروعنا كان له أثر إيجابي على علاقتنا وما زال تأثيره قائما حتى يومنا هذا. (جرير، 2012، ص 218)</p> <p>إن وضع علاقتك على "بيان المشروع" يعني أنها تصبح ذات أهمية كبيرة بالنسبة لك. (جرير، 2011 ، ص 30)</p> <p>وسوف تجنى من هذا المشروع ما زرعت فيه. (جرير، 2011 ، ص 31)</p>

	<p>Putting your relationship on <u>Project</u> Status also means you must be committed for the long haul. (McGraw, 2000, p. 17)</p> <p>It is time to step up the intensity of your <u>Project</u> Status because you're now going to have to wake up every day asking yourself the question: "What can I do today to make my relationship better?" (McGraw, 2000, p. 163)</p> <p>Offer them a chance to <u>work on</u> the relationship with you. (Gray, 1993, p. 207)</p> <p>If you want peace and tranquillity, you must approach the <u>task of managing</u> your intimate relationship with a general spirit of acceptance. (McGraw, 2000, p. 100)</p> <p>It may mean that you must consciously reschedule or forgo other activities in order to make the time needed to <u>work on</u> the relationship. (McGraw, 2000, p. 17)</p> <p>Our relationship is worth all of our <u>hard work</u>. (McGraw, 2000, p. 198)</p>	<p>ووضع علاقتك على "بيان المشروع" يعني أيضا أنك لا بد أن تلتزم على طول الطريق. (جرير، 2011، ص 31)</p> <p>فإنك سوف تجلب بيان مشروعك إلى الواقع، لأنك الآن سوف تستيقظ كل صباح وأنت تطرح على نفسك هذا السؤال: "ماذا أستطيع أن أفعل اليوم لأجعل علاقتي أفضل؟". (جرير، 2011، ص 228)</p> <p>وأنتج له الفرصة لعلاج العلاقة بالتعاون معك. (جرير، 2007، ص 207)</p> <p>فإن كنت تريد أن تتمتع بالسلام وراحة البال لا بد أن تتولى أمر معالجة علاقتك الحميمة. (جرير، 2011، ص 144)</p> <p>وقد يعني هذا ضرورة إعادة تنظيم ، أو إلغاء بعض من أنشطتك الأخرى من أجل توفير الوقت اللازم لإنجاح علاقتك. (جرير، 2011 ، ص 30)</p> <p>إن علاقتنا تستحق أن نبذل أقصى طاقاتنا من أجلها. (جرير، 2011 ، ص 276)</p>
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	<p>—which is why I am going to give you a very specific step-by-step process for <u>accomplishing</u> a relationship reconnection. (McGraw, 2000, p. 166)</p> <p>Can you decide to measure the quality of your relationship based on <u>results</u> instead of intentions or promises? (McGraw, 2000, p. 13)</p> <p>The specific <u>formula</u> for a successful relationship. (McGraw, 2000, p. 16)</p> <p>Don't decide to <u>work on</u> your relationship for some pre-set period of time. You have to commit to work on this “until” you have what you want, not until some arbitrary time limit expires. (McGraw, 2000, p. 18)</p> <p>Finally, in our seventh step, you will learn how to <u>manage</u> your relationship once you have reconnected with your partner. (McGraw, 2000, p. 17)</p> <p>As a result, you have to learn to <u>manage</u> your relationship despite the differences. (McGraw, 2000, p. 221)</p>	<p>ولهذا السبب سوف أعطيك عملية محددة مكونة من خطوات <u>تساعدك</u> على إعادة التواصل مع شريك حياتك. (جرير، 2011 ، ص 232)</p> <p>هل تستطيع أن تقيس جودة العلاقة وفقاً للنتائج بدلاً من النوايا أو الوعود؟ (جرير، 2011 ، ص 25)</p> <p><u>الوصفة</u> الخاصة بالعلاقة الناجحة. (جرير، 2011 ، ص 29)</p> <p>ولا تقرر بذل الجهد لإصلاح علاقتك طوال فترة زمنية محددة سلفاً، فأنت لا بد أن تبذل هذا الجهد ”حتى” تحظى بما تريده، وليس حتى تنتهي فترة زمنية معينة. (جرير، 2011، ص 31)</p> <p>وأخيراً في خطواتنا السابعة سوف تتعلم كيف <u>تسيطر</u> على علاقتك، وتديرها بمجرد أن تعيد التواصل مع شريك حياتك. (جرير، 2011، ص 30)</p> <p>وكنتيجة لهذا، عليك أن تتعلم كيف <u>تدير</u> علاقتك رغم وجود هذه الاختلافات. (جرير، 2011، ص 311)</p>
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	<p>You will continue to <u>work on</u> the wrong things that have nothing to do with the status of your relationship at the expense of that which most certainly determines its success or failure. (McGraw, 2000, p. 12)</p> <p>I hope it's been exciting for you to have been operating under the intense and specific relationship programming that I have given you, completing your series of exercises and questionnaires and daily <u>assignments</u>. (McGraw, 2000, p. 212)</p> <p>As I said earlier, whether you have arguments is not what determines the long-term <u>success</u> or <u>failure</u> of your relationship. (McGraw, 2000, p. 232)</p> <p>The first trick to <u>managing</u> your new relationship is to pay close attention to your priorities. (McGraw, 2000, p. 213)</p> <p>It's also important to <u>plan time</u> for intimacy in your relationship just as you would plan to go to work or to exercise. (Gray, 1993, p. 191)</p>	<p>سوف تواصل <u>معالجة</u> الأمور الخاطئة التي لا علاقة لها بطبيعة علاقتك على حساب تلك التي تحدد مدى نجاح أو فشل علاقتك بالتحديد. (جرير، 2011، ص 22)</p> <p>وأتمنى أن تكون قد شعرت بالحماسة وأنت تنفذ خطوات البرنامج الدقيقة والمكثفة التي أعطيتها لك؛ وتحل التدريبات؛ وتنفذ <u>المهام</u> اليومية الأخرى. (جرير، 2011، ص 298 299)</p> <p>كما قلت سابقاً، فمسألة خوضك مجادلات ليست هي ما تحدد <u>النجاح</u> أو <u>الفشل</u> طويل المدى لعلاقتك. (جرير، 2011، ص 326)</p> <p>إن المهارة الأولى في إدارة علاقة جديدة ناجحة هي أن تبدي الكثير من الاهتمام لأولوياتك. (جرير، 2011، ص 300)</p> <p>من المهم أيضاً أن <u>تخطط لوقت</u> حميم في علاقتك كما تخطط للذهاب للعمل أو لممارسة التمارين الرياضية. (جرير، 2007، ص 191)</p>
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	<p>You will be relying on techniques and realities for creating and <u>managing</u> a healthy relationship. (McGraw, 2000, p. 9)</p> <p>But the attraction is not logical; it's emotional. Based on the facts, the relationship stands no chance of <u>succeeding</u>, and very rarely does. What matters at the moment, however, is that the lover has been able to meet an unfulfilled need. (Harley, 1994, p. 19)</p> <p>It may mean that you change your long-term schedule in terms of everything from weekends to vacations to allow you to deal with the relationship's demands. (McGraw, 2000, p. 17)</p>	<p>ولكنك ستجد عوضًا عن هذا أساليب وحقائق لخلق علاقة ناجحة ، وإدارتها جيدًا. (جرير، 2011 ، ص 19)</p> <p>الإجابة ببساطة أنه لم ينجذب إلى جسدها. وإنما كان الانجذاب عاطفياً. لذلك، ليس من المهم أن تكون المرأة الأخرى مفرطة الوزن. أو غير جذابة الشكل. أو حتى قبيحة. وإنما المهم أنها تمكنت من إشباع الحاجات المهمة لدى الزوج والتي لم تقم الزوجة بإشباعها له. (جرير، 2011 ، ص 21)</p> <p>وقد يعنى هذا تغيير كل شيء بجدول أعمالك طويل المدى بدءاً من عطلات نهاية الأسبوع إلى العطلات الصيفية حتى تستطيع الإيفاء بمتطلبات العلاقة. (جرير، 2011، ص 30)</p>
<p>RELATIONSHIP IS A JOURNEY</p>	<p>Certainly, the <u>journey</u> of creating a loving relationship can be rocky at times. (Gray, 1992, p. 27)</p> <p>We can move through the following four <u>stages</u> of a relationship. This <u>journey</u> not only creates a lifetime of love but also helps us to develop individually our full potential for happiness and success. (Gray, 2016, pp. 289-290)</p>	<p>ويمكن بالتأكيد أن تكون <u>رحلة</u> بناء علاقة حب شديدة الصعاب أحياناً. (جرير، 2006 ، ص 22)</p> <p>يمكننا الانتقال خلال <u>المراحل</u> الأربع التالية للعلاقة. لا تخلق هذه <u>الرحلة</u> حياة مليئة بالحب فحسب ، بل تساعدنا أيضًا على تطوير إمكاناتنا الكاملة للسعادة والنجاح بشكل فردي: (جرير، 2017)</p>



	<p>Rather than thinking, “This relationship is <u>going nowhere</u>,” you instead say to yourself, “Of course I’m assuming the worst—as I often do—when I’m feeling this way.” (Carlson and Carlson, 2000, p. 47)</p> <p>Just as you can send your relationship down a <u>dead-end road</u> by falling for myths that are misleading and unimportant, you will send your relationship <u>right over the cliff</u> if you start letting your bad spirit—your dark side—sabotage your attempts at intimacy and peace. (McGraw, 2000, p. 64)</p> <p>In the <u>beginning</u> of a relationship, just being with your new love makes you feel so good. (Gray, 2007, p. 203)</p> <p>We bring emotional <u>baggage</u> into our marriage relationship. (Chapman, 1992, p. pp. 255-256)</p> <p>One of the primary goals of the profile is to help you determine which things you genuinely know about your partner, as opposed to those things that are fixed beliefs:</p>	<p>بدلاً أن تفكر هكذا أن علاقتي <u>ليس لها مستقبل</u> فقل لنفسك بالطبع أنا أفترض الأسوأ كما هي عادتي عندما أمر بمثل هذا الشعور. (جرير، 2012، ص 76 77)</p> <p>فتماماً كما تستطيع <u>تدمير</u> علاقتك عندما تتخدع بالخرافات المضللة وغير المهمة ، فأنت بذلك تلقي بعلاقتك <u>من فوق حافة الهاوية</u> إذا تركت روحك السيئة وجانبك المظلم يفسد محاولتك للوصول إلى المودة والسكينة . (جرير، 2011 ، ص 93)</p> <p>في <u>بداية</u> أي علاقة، فإن مجرد تواجده مع حبيبك الجديد يكسبك شعوراً جيداً. (جرير، 2008، ص 223)</p> <p>ونستحضر مجموعة من المشاعر في حياتنا الزوجية. (جرير، 2017 ، ص165)</p> <p>فأحد الأهداف الأساسية للصورة هو مساعدتك على تحديد الأشياء التي تعرفها بالفعل عن شريك حياتك مقارنة بالأشياء التي هي معتقدات راسخة وافتراسات ثابتة كونتها عن شريك حياتك <u>على مدار</u></p>
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	<p>hardened assumptions you've formed about your partner <u>over the course</u> of the relationship that are wrong or outdated. (McGraw, 2000, p. 141)</p> <p>Soon this could be a habit that will <u>change the course</u> of your relationship forever. (Carlson and Carlson, 2000, p. 55)</p> <p>This insight might give you a sudden sense of perspective, which frees you from feeling defensive around her—an insight that could <u>change the course</u> of your entire relationship. (Carlson and Carlson, 2000, p. 58)</p> <p>Think about the millions of words the average couple must share with one another <u>over the course</u> of their relationship. (Carlson and Carlson, 2000, p. 99)</p> <p>However, that picture only shows <u>where</u> you are now, not <u>where</u> you can be in this relationship. (McGraw, 2000, p. 243)</p>	<p>العلاقة وهي خاطئة أو عفا عليها الزمن. (جرير، 2011، ص 199)</p> <p>وعندما تصبح هذه عادة بشكل سريع فإنها <u>تغير سير</u> علاقتك الزوجية للأبد. (جرير، 2012، ص 97)</p> <p>يمكن أن يعطيك هذا الإدراك شعورا مفاجئا بالقدرة على التمييز الذي يخلصك من الشعور بالموقف الدفاعي من شريك الحياة ويمكن أن يكون هو ذلك الإدراك الذي <u>يغير سير</u> علاقتك الزوجية تماما. (جرير، 2012، ص 104)</p> <p>فكر في ملايين الكلمات التي يتبادلها الأزواج العاديون فيما بينهم طوال <u>علاقتهم</u>. (جرير، 2012، ص 187)</p> <p>ومع ذلك فهذه الصورة توضح فقط <u>مكانك</u> حاليا؛ وليس <u>المكان</u> الذي يمكنك أن تصل إليه في هذه العلاقة. (جرير، 2011، ص 342 341)</p>
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	<p>The implication of this strategy is very simple and can <u>change the course</u> of your relationships forever. (Carlson and Carlson, 2000, p. 104)</p> <p>You know that this will happen thousands of times <u>during the course</u> of your relationship. (Carlson and Carlson, 2000, p. 123)</p> <p>In spite of his violent temper and an extremely <u>rocky</u> dating relationship, I decided to marry him. (Canfield <i>et al.</i>, 2012, p. 245)</p> <p>Throughout this <u>journey</u> there will be setbacks, there will be pain, there will be disappointment, but there also will be change. (McGraw, 2000, p. 18)</p> <p>I have designed this approach to meet you <u>at whatever point</u> you find yourself in your relationship. (McGraw, 2000, p. 15)</p> <p>As a result, you probably chose your mate for the wrong reasons and then <u>proceeded into</u> your relationship with ill-defined skills, goals, and expectations. (McGraw, 2000, p. 9)</p>	<p>إن تطبيق تلك الاستراتيجية أمر بسيط جدا ويمكنه أن يغير مسار علاقتك للأبد. (جرير، 2012، ص 201)</p> <p>فإنك تعرف أن هذا سيحدث آلاف المرات أثناء سير علاقتكما. (جرير، 2012، ص 238)</p> <p>على الرغم من أنه كان شديد الانفعال وكانت العلاقة بيننا وقتية ومنتزعة إلا أنني قررت الزواج منه. (جرير، 2013، ص. 238)</p> <p>وخلال هذه المرحلة سوف تصادفك انتكاسات، وستعاني من الألم والإحباط، ولكنك ستلمس تغييرا أيضا. (جرير، 2011، ص 31)</p> <p>وقد صممت هذه الطريقة لتلائم ظروفك بغض النظر عن نوع المشكلة التي تواجهها علاقتك. (جرير، 2011، ص 27)</p> <p>فأنت على الأرجح قمت بانتقاء شريك حياتك من منطلق الأسباب الخاطئة ، ثم <u>واصلت</u> علاقتك ، وكل ما لديك هو مهارات وأهداف وتوقعات غامضة. (جرير، 2011 ، ص 19)</p>
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	<p>From care-giver to cared-for, from cared-for to caregiver; our relationship <u>had come full circle</u>. (Canfield <i>et al.</i>, 2012, p. 41)</p> <p>I know how to get your relationship under control and <u>back on the right track</u>. (McGraw, 2000, p. 8)</p> <p>Without a correct and positive understanding of these differences, most couples gradually begin to feel they are on their own rather than relying on the support they felt at the <u>beginning</u> of their relationship. (Gray, 2007, p. 3)</p> <p>You are now heading into a major <u>danger zone</u>, where you and your relationship are unbelievably vulnerable. (McGraw, 2000, p. 212)</p> <p>First, we will focus on defining and diagnosing <u>where</u> your relationship is now, because you will never be able to change what you do not acknowledge. (McGraw, 2000, p. 15)</p> <p>I know you don't want to be told about having to do more hard work, but if you really and truly want this</p>	<p>فبعد أن كانت هي اللي تعنتي بي وتقوم على شؤوني استحال الأمر إلى العكس أي أن علاقتنا قد مرت بدائرة كاملة. (جرير، 2013 ، ص 24)</p> <p>فأنا أعرف كيف أجعلك تروض علاقتك ، وكيف أعود بك إلى الطريق الصحيح. (جرير، 2011 ، ص 17)</p> <p>بدون فهم إيجابي صحيح لهذه الاختلافات فإن معظم الأزواج يبدؤون تدريجيا في الشعور بأنهم في معزل عن بعضهم البعض بدلا من أن يعتمدوا على مساندة بعضهم البعض كما كان شعورهم في <u>مبدأ</u> العلاقة. (جرير، 2008 ، ص 26)</p> <p>إنك الآن تتوجه إلى <u>مرحلة شديدة الخطورة</u> ؛ حيث ستواجه أنت وعلاقتك <u>خطرا محدقا</u>. (جرير، 2011 ، ص 299)</p> <p>أولا : سوف نركز على تحديد وتشخيص <u>حالة</u> علاقتك الآن ، لأنك لا تستطيع مطلقا تغيير ما لا تعرفه. (جرير، 2011 ، ص 27)</p> <p>أنا أعرف أنك لا تريد أن يكلفك أحدا بالقيام بعمل شاق؛ ولكن إن كنت ترغب حقا في أن <u>تظل</u> هذه العلاقة على <u>الدرب</u></p>
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	<p>relationship to <u>stay on the right track</u>, then you must do this right. (McGraw, 2000, p. 213)</p> <p>Putting your relationship on Project Status also means you must be committed for the <u>long haul</u>. (McGraw, 2000, p. 17)</p>	<p>الصحيح، إذن لا بد أن تقوم بذلك على النحو الصحيح. (جرير، 2011، ص 300)</p> <p>ووضع علاقتك على ” بيان المشروع ” يعنى أيضًا أنك لا بد أن تلتزم على طول الطريق. (جرير، 2011، ص 31)</p>
<p>RELATIONSHIP IS A BUILDING</p>	<p>Even those of you who are in good relationships will find these techniques meaningful, for they will reinforce those <u>building blocks</u> that make a relationship strong. (McGraw, 2000, p. 182)</p> <p>Solid relationships are <u>built on</u> sacrifice and caring, not power and control. (McGraw, 2000, p. 67)</p> <p>If your relationship is <u>built on</u> friendship, at some point in most disagreements one partner will extend an olive branch in an attempt to de-escalate or defuse the hostilities. (McGraw, 2000, p. 236)</p> <p>God-centered relationships <u>withstand</u> all manner of attack and challenge. (McGraw, 2000, p. 247)</p> <p>Unless you accept yourself and nurture the best in you, you will</p>	<p>حتى هؤلاء الذين يتمتعون بعلاقات جيدة سوف يجدون هذه الأساليب مفيدة حيث إنها ستعزز الأسس التي تجعل العلاقة قوية. (جرير، 2011، ص 254)</p> <p>إن العلاقات الراسخة تقوم على التضحية والرعاية وليس السيطرة والنفوذ. (جرير، 2011، ص 97)</p> <p>فإن كانت علاقتك قائمة على الصداقة ، ففي مرحلة ما من معظم الخلافات سيبادر أحد الطرفين بتقديم غصن الزيتون في محاولة لنزع فتيل العدوانية . (جرير، 2011، ص 331)</p> <p>وقد شهدت كذلك علاقات تتمركز حول طاعة الله اجتازت جميع العقبات والتحديات. (جرير، 2011، ص 347)</p> <p>إذا لم تتقبل ذاتك، وتنمي أفضل ما بك، فستواجه صعوبة في بناء علاقة قوية</p>

	<p>have trouble <u>building</u> a deep and lasting relationship with someone else. (Gray, 2007, p. 202)</p> <p>When <u>built on</u> a solid and deep friendship, a loving and intimate relationship becomes not only possible but inevitable. (McGraw, 2000, p. 104)</p> <p>One of the by-products of letting your partner know that you treasure them is that the positive aspects of your relationship are <u>reinforced and strengthened</u>. (Carlson and Carlson, 2000, p. 189)</p> <p>You'll probably end up getting more of what you want anyway—and without question, your relationship will be on a more <u>solid footing</u>. (Carlson and Carlson, 2000, p. 43)</p> <p>By focusing on the friendship, you are grooming the <u>foundation</u> upon which your more intimate relationship will be reformed. (McGraw, 2000, p. 104)</p> <p>Commit all of your focus and energy right now to getting this relationship back on <u>solid, loving ground</u>—and</p>	<p>ومستمرة مع الآخرين. (جرير، 2008، ص 222)</p> <p>فحينما تكون العلاقة قائمة على صداقة عميقة وصلبة لا تصبح العلاقة الحميمة فقط ممكنة ولكن أيضاً محتومة. (جرير، 2011، ص 149)</p> <p>إن إحدى النتائج الثانوية لإطلاعك شريك حياتك على اعتزازك به هو تعزيز الجوانب الإيجابية لعلاقتك وتقويتها. (جرير، 2012، ص 387)</p> <p>وقد ينتهي بك المال على الأرجح وأنت حاصل على ما كنت تريد ودون أدنى شك فإن علاقتك ستقف على أرض صلبة. (جرير، 2012، ص 69)</p> <p>عن طريق التركيز على الصداقة فأنت ترمي حجر الأساس الذي تستطيع أن تعيد ترميم علاقة أكثر حميمية فوقه. (جرير، 2011، ص 149)</p> <p>كرس كل تركيزك وطاقاتك الآن كي تعيد تأسيس علاقتك على أرض صلبة ومحبة</p>
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<p>forget about the rest. (McGraw, 2000, p. 126)</p> <p>Turn back to page 143 and read that section again about the importance that friendship has as a <u>foundation</u> to your relationship. (McGraw, 2000, p. 184)</p> <p>Stay compassionate and your relationship will be on <u>solid, loving ground</u>. (Carlson and Carlson, 2000, p. 76)</p> <p>It's easy to see why this is a wise decision that can put your relationship on <u>solid ground</u>, or give it new life. (Carlson and Carlson, 2000, p. 95)</p> <p>If we can see our differences in a new light, we will not only enrich communication in our relationships but also make our relationships a <u>solid base</u> to support all the other areas of our lives. (Gray, 2007, p. 10)</p> <p>We've known people over the years who felt their relationship was basically very <u>solid</u> and loving. (Carlson and Carlson, 2000, p. 125)</p>	<p>- وانس أمر كل شيء آخر. (جرير، 2011 ، ص 178)</p> <p>واقراً هذا الجزء ثانية عن أهمية الصداقة كأساس لعلاقتكما. (جرير، 2011 ، ص 257)</p> <p>فحافظ على هذا الشعور وستنال بذلك علاقة زوجية ذات أساس قوي تقوم على الحب. (جرير، 2012 ، ص 139)</p> <p>من السهل إدراك سبب حكمة هذا القرار الذي يمكنه أن يجعل علاقتك تقف على أرض صلبة أو أن يجدد كيانها. (جرير، 2012 ، ص 181)</p> <p>إذا استطعنا أن نرى اختلافاتنا في ضوء جديد، فلن ننجح فقط في إثراء التواصل في علاقاتنا، بل وسنجد من علاقاتنا أساساً صلباً لدعم جميع مناحي حياتنا الأخرى. (جرير، 2008، ص 33)</p> <p>وقد عرفنا أناساً على مرور السنين قد شعروا أن علاقتهم وطيدة وجميلة بشكل أساسي. (جرير، 2012 ، ص 242)</p>
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	<p>You lose all sense of judgment as you literally become addicted to each other in a relationship <u>built on</u> fantasy, not reality. (Harley, 1994, p. 19)</p> <p>I want to show you how to affair-proof your marriage by <u>building</u> a relationship that sustains romance and increases intimacy and closeness year after year. (Harley, 1994, p. 21)</p> <p>Affection—the <u>Cement</u> of a Relationship (Harley, 1994, p. 36)</p> <p>From a woman’s point of view, affection is the essential <u>cement</u> of her relationship with a man. Without it, a woman usually feels alienated from her mate. With it, she becomes tightly bonded to him, while he adds units to his account in her Love Bank. (Harley, 1994, p. 37)</p> <p>(Or if, as in the case of Ted, he refuses to send any signals), she has no <u>foundation</u> on which to <u>build</u> a solid relationship. (Harley, 1994, p. 101)</p>	<p>ويفقد الطرفان قدرتهما على الحكم الجيد على الأمور. ويصبحان مدمنين لبعضهما البعض في علاقة <u>مبنية على</u> الأوهام. لا على الواقع. (جرير، 2011، ص 21)</p> <p>فأنا أريد أن أبين لك كيف <u>تبنى</u> زواجاً محمياً ضد هذه العلاقات. وذلك <u>ببناء</u> علاقة تحافظ على الرومانسية وتزيد من الحميمية والقرب بينك وبين شريك حياتك عاماً وراء عام. (جرير، 2011، ص 25)</p> <p>الحب هو <u>أسمنت</u> العلاقة. (جرير، 2011، ص 38)</p> <p>ومن وجهة نظر المرأة. الحب هو "الأسمنت" الذي <u>يمسك</u> بعلاقتها مع الرجل. وبدونه. ربما تشعر المرأة بأنها معزولة عن زوجها. ومع وجوده؛ تشعر بأنها مرتبطة به بإحكام بينما يستمر هو في إيداعاته في بنك حبه. (جرير، 2011، ص 39)</p> <p>إذا رفض الزوج إعطاءها معلومات من الأساس؛ فلن يصبح لديها <u>أساس</u> <u>تبنى</u> عليه علاقة صلبة معه. (جرير، 2011، ص 95)</p>
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	<p>But when a couple follow my narrow path to recovery, they often tell me that they have <u>built</u> a better love relationship than they ever would have had if the affair had not jolted them into constructive action. (Harley, 1994, p. 190)</p> <p>Then the partner can't trust the signals that are being sent and has no foundation on which to <u>build</u> a solid relationship. Instead of adjusting to each other, the couple feel off balance; instead of growing together, they grow apart. (Harley, 1994, p. 204)</p>	<p>في الحقيقة؛ يخبرني العديد من الأزواج والزوجات أنهم قد تمكنوا من <u>بناء</u> علاقة حب أفضل مما كانا عليه قبل أن تصدمهما مسألة العلاقة هذه وتدفعهما إلى اتخاذ إجراءات بناءة لتصحيح زواجهما. (جرير، 2011 ، ص 178)</p> <p>فنحن لن نتمكن من الثقة في الإشارات التي يرسلها لنا ولن يكون لدينا أساس <u>بني</u> عليه علاقة متينة معه. وبدلاً من التكيف مع بعضنا البعض؛ نشعر بعدم التوازن؛ وبدلاً من النمو معاً نمتو بعيداً عن بعضنا. (جرير، 2011 ، ص 190)</p>
<p>RELATIONSHIP IS A HUMAN BODY</p>	<p>A bad relationship cannot exist if it is not <u>fed and nurtured</u> in some way. (McGraw, 2000, p. 10)</p> <p>Our love is gone, our relationship is <u>dead</u>. (Chapman, 1992, p. 29)</p> <p>Think about it as though your relationship <u>sits on</u> the limb of a tree overhanging a river. Yet the limb is so high that no matter how much splashing goes on in that river, it cannot splash high enough to reach the relationship. That does not mean</p>	<p>فلا يمكن لعلاقة سيئة أن تبقى على قيد الحياة إلا إذا تم تغذيتها ؛ ورعايتها بطريقة أو بأخرى. (جرير، 2011 ، ص 20)</p> <p>لقد انتهى الحب بيننا لقد ماتت العلاقة التي تربطنا. (جرير، 2017، ص 12)</p> <p>فكر في الأمر كما لو أن علاقتك <u>تستقر</u> فوق فرع شجرة يتدلى فوق نهر. لكن هذا الفرع عال لدرجة أنه مهما تلاطمت الأمواج بالنهر فإنها لن تصل للعلاقة وهذا لا يعني أنه لن تأتي أوقات تتضارب فيها الأمواج بقوة؛ ولكن الأمر أن الماء لا يستطيع أن يرتفع عاليا بما فيه الكفاية</p>

	<p>that there's not a lot of sometimes violent thrashing and splashing going on in the river; the water just can't get high enough to reach the relationship. (McGraw, 2000, p. 117)</p> <p>At the very least, whatever happens, you will enjoy a peace that comes from knowing that you are doing everything that you can possibly do to <u>breathe life</u> into this relationship. (McGraw, 2000, p. 96)</p> <p>And that means you need to have a program in place to keep your relationship <u>healthy</u>. (McGraw, 2000, p. 212)</p> <p>Without question, one of the most effective ways to immunize yourself from the usual frustrations of being in a relationship, as well as one of the best ways to keep your relationship light-hearted and <u>vibrant</u> is to use this predictable mental dynamic as a tool to look for and identify the gifts that often are cleverly disguised as hassles or emergencies. (Carlson and Carlson, 2000, p. 37)</p>	<p>ليصل للعلاقة. (جرير، 2011، ص 167)</p> <p>فعلى الأقل مهما حدث سوف تتمتع دوماً بسلام ينبع من معرفتك بأنك تبذل كل ما في وسعك لإضفاء الحياة على هذه العلاقة. (جرير، 2011، ص 137)</p> <p>وهذا يعني أنك بحاجة لبرنامج معين للحفاظ على صحة علاقتك. (جرير، 2011، ص 298)</p> <p>ومما لا شك فيه أن من أفضل الوسائل المؤثرة لتحصين نفسك من الإحباطات المعتادة التي تنجم عن إحدى العلاقات وأيضاً من أفضل الوسائل للمحافظة على حيوية ونشاط علاقتك الاستفادة من الديناميكية الذهنية كأداة للبحث عن المواهب والتعرف عليها والتي في أكثر الأحيان يتم إخفاؤها بمهارة في شكل مشاحنات أو حالات طارئة. (جرير، 2012، ص 56)</p>
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	<p>We're going to ask you to consider that whatever <u>shape</u> your relationship is in—from troubled to absolutely wonderful—it can be even better, with very little effort. (Carlson and Carlson, 2000, p. 10)</p> <p>This test is designed to give you a quick snapshot of the <u>health</u> of your relationship. (McGraw, 2000, p. 27)</p> <p>You will be relying on techniques and realities for creating and managing a <u>healthy</u> relationship. (McGraw, 2000, p. 9)</p> <p>Easy examples of when that kind of decision is justified in my mind, and in fact mandated, are found when the relationship is <u>infected</u> with physical abuse or drug and alcohol addiction and the partner refuses to acknowledge the problem or to make a sincere effort to get help. (McGraw, 2000, p. 248)</p> <p>Relationships are <u>suffering</u> because men and women deal with stress differently. (Gray, 2007, p. 6)</p> <p>If you can cast away jealousy, you will experience a freedom from</p>	<p>في هذا الكتاب سوف نبين لك أنه مهما كانت علاقتك مع شريكك سواء كانت مليئة بالمشاكل أو كانت علاقتك رائعة فمن الممكن أن تكون أفضل مما هي عليه مع بذل أقل القليل من الجهد. (جرير، 2012، ص 2)</p> <p>إن هذا الاختبار مصمم كي يوفر لك فكرة سريعة عن مدى <u>نجاح</u> علاقتك. (جرير، 2011، ص 43)</p> <p>ولكنك ستجد عوضاً عن هذا أساليب وحقائق لخلق علاقة <u>ناجحة</u>، وإدارتها جيداً. (جرير، 2011، ص 19)</p> <p>ومن الأمثلة السهلة التي تبرز اتخاذ مثل هذا القرار في رأيي هي حينما يستخدم أحد الطرفين العنف الجسدي؛ أو حينما يدمن الكحول أو المخدرات، ويرفض الاعتراف بالمشكلة أو طلب المساعدة. (جرير، 2011، ص 347)</p> <p><u>تداعي</u> العلاقات لأن كلا من الرجال والنساء يتعاملون مع الضغوط على نحو مختلف. (جرير، 2008، ص 29)</p> <p>إن تمكنت من التخلص من الغيرة فسوف تستشعر التحرر من الإحساس بعدم</p>
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	<p>insecurity that will <u>nurture</u> your relationship forever. (Carlson and Carlson, 2000, p. 168)</p> <p>This is a good time to also <u>nurture</u> those relationships that nurture us. (Gray, 2000, p. 139)</p> <p>For Venusians, going to lunch is an opportunity to <u>nurture</u> a relationship, for both giving support to and receiving support from a friend. (Gray, 1992, p. pp. 12-13)</p> <p>Look back over the just completed Relationship Health Profile test and write down those areas that scored against the <u>health</u> of your relationship. (McGraw, 2000, p. 27)</p> <p>Even if you have hurt so long and so badly that you aren't at all sure if you care whether your relationship <u>survives</u>; even if you're not sure you can ever subject yourself to any more pain from a relationship; (McGraw, 2000, p. 14)</p> <p>Don't delude yourself that you can effectively compartmentalize that emotional pain and keep it from <u>infecting</u> your relationship. (McGraw, 2000, p. 243)</p>	<p>الاستقرار مما ينعكس إيجاباً على علاقتك للأبد. (جرير، 2012 ، ص 335)</p> <p>فهذا هو الوقت المناسب لرعاية العلاقات التي طالما رعتنا. (جرير، 2019 ، ص 170)</p> <p>أما بالنسبة للزهريات فالذهاب لغداء يعتبر فرصة لتنمية علاقة أو من أجل بذل وتقبل المساندة من صديقة. (جرير، 2006 ، ص 42)</p> <p>انظر مرّة أخرى إلى اختبار خريطة صحة العلاقة الزوجية الذي انتهيت منه لتوك ، ودون تلك الجوانب التي تؤثر سلبيًا على نجاح العلاقة. (جرير، 2011 ، ص 44)</p> <p>حتى إن كنت تعرضت للجرح كثيرا وطويلا وبشكل شيء لدرجة أنك لم تعد واثقا أنك تكترث لاستمرار العلاقة، وإن لم تكن واثقا أنك تستطع تعريض نفسك لمزيد من الألم بسبب هذه العلاقة. (جرير، 2011، ص 26)</p> <p>لا تخدع نفسك وتعتقد أن بإمكانك تحييد هذا الألم العاطفي ومنعه من التأثير على علاقتك. (جرير، 2011، ص 341)</p>
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	<p>The problem with this almost insidious tendency is that it virtually guarantees that your relationship will <u>suffer</u>. (Carlson and Carlson, 2000, p. 125)</p> <p>When your heart is full of anger, chances are your relationship will <u>suffer</u>. (Carlson and Carlson, 2000, p. 134)</p> <p>I am not telling you to avoid arguments when they are necessary, to avoid stating what you believe and also to point out to your partner the behaviors that are <u>hurting</u> the relationship. (McGraw, 2000, p. 113)</p> <p>Can coming clean with your spouse help or will it spell sure <u>death</u> for the relationship? (Harley, 1994, p. 110)</p>	<p>تعتبر المشكلة في هذا الميل القابل للزيادة تقريبا هي ضمان <u>معاناة</u> علاقتك من هذا. (جرير، 2012، ص 241 242)</p> <p>عندما يمتلئ قلبك بالغضب <u>تصاب</u> علاقتك الزوجية <u>بالاضطراب</u>. (جرير، 2012، ص 260)</p> <p>ولا أقترح أن تتجنب المجادلات حينما تكون ضرورية أو تتجنب التعبير عما تعتقده وكذلك توضح لشريك حياتك السلوكيات التي <u>تؤذي</u> العلاقة. (جرير، 2011، ص 162)</p> <p>هل "مصارحة" الطرف الآخر يمكن أن تساعد أم أن هذه المصارحة هي شهادة أكيدة <u>بموت</u> الزواج؟ (جرير، 2011، ص 103)</p>
RELATIONSHIP IS ARTWORK	<p>True, at this moment you might feel so <u>inspired</u> to make your relationship better that you're willing to run through a wall. (McGraw, 2000, p. 180)</p> <p>Yet, despite the fact that each relationship is <u>molded</u> differently,</p>	<p>نعم إنك في هذه اللحظة قد تشعر <u>بالإلهام</u> كي تجعل علاقتك أفضل لدرجة أنك قد تكون مستعدا لاختراق حائط. (جرير، 2011، ص 252)</p> <p>إلا إنه بالرغم من أن كل علاقة <u>تشكلت</u> بشكل مختلف يكون لدى العديد منا النزعة</p>

	<p>many of us have the tendency to act as if our relationship needs to fit into a certain mold, that we have to be like everyone else. (Carlson and Carlson, 2000, p. 83)</p> <p>These revelations will help you <u>create</u> the relationship of your dreams, but they only work when you carry them out. (Gray, 2016, p. 193)</p> <p>I want to shake you back to your very core, to wake you up, and then help you start <u>designing</u> a memorable life and a memorable relationship. (McGraw, 2000, p. 7)</p> <p>You either get it or you don't, and only when you start "getting" how and why your relationship is not what you want will you be able to start <u>shaping</u> it into what you do want. (McGraw, 2000, p. 16)</p> <p>I always wondered why these people <u>create</u> wonderful, rewarding relationships and lives when others just as talented muddle through with mediocrity. (McGraw, 2000, p. 2)</p>	<p>لأن نتصرف كما لو أن علاقتنا تحتاج الآن تتوافق مع قالب معين وكما أو أنه يجب علينا أن نكون كأبي شخص آخر. (جرير، 2012، ص 153)</p> <p>ومن شأن تلك الأفكار أن تساعدك على إنشاء علاقة أحلامك، ولكنها لن تتجح إلا إن طبقتها. (جرير، 2017، ص 193.)</p> <p>لأنني أريد منك معاودة الاتصال بذاتك وجوهرك أريد أن أوقظك، ثم أساعدك على البدء في <u>نسيج</u> حياة وعلاقة لا تنسيان. (جرير، 2011، ص 16)</p> <p>وأنت إما أن تستوعب هذا أم لا؛ وحينما تبدأ في استيعاب كيفية وسبب انحراف علاقتك عن المسار الذي تريده ستتمكن من البدء في <u>تشكيلها</u> لتصبح على النحو الذي تريده. (جرير، 2011، ص 28)</p> <p>وكنت أتساءل دوما كيف يمكن لهؤلاء الأشخاص التمتع بحياة ناجحة، وعلاقات <u>مثمرة</u> في حين أن آخرين يتمتعون بنفس المواهب يعيشون حياة متوسطة وعادية. (جرير، 2011، ص 11)</p>
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	<p>And then both you and your partner can begin working to get what you want, to stop the pain that both of you are feeling, and to <u>create</u> more peace, love, and the deepest of joy in your relationship. (McGraw, 2000, p. 19)</p> <p>Nothing less will give you the clarity you need to make the changes and <u>create</u> the relationship that you want. (McGraw, 2000, p. 22)</p> <p>Rather, our hope is that the ideas in this book will help you to <u>create</u> the relationships of your own dreams. (Carlson and Carlson, 2000, p. 12)</p> <p>It occurs to me at this point that if I were you and had been working so long and hard through the many strategic steps that we have covered, I would probably be wishing that I could have a face-to-face sit-down to <u>fine-tune</u> my own personal relationship and ask a few specific questions. (McGraw, 2000, p. 225)</p> <p>By gradually releasing your judgments and blame and persistently asking for what you</p>	<p>وبعد ذلك يستطيع كل منكما البدء في العمل على الحصول على مبتغاه، والتوقف عن الشعور بالألم، و<u>خلق</u> المزيد من السلام والحب والمتعة في علاقتكما. (جرير، 2011، ص 33)</p> <p>فلا يوجد شيء آخر سيوفر لك الوضوح الذي تحتاجه لإحداث التغييرات، و<u>خلق</u> العلاقة التي ترغب فيها. (جرير، 2011، ص 38)</p> <p>وإنما كان هدفنا أن تكون أفكار الكتاب عوناً لك أن <u>تصل</u> إلى العلاقة التي تحلم بها. (جرير، 2012، ص 8)</p> <p>فقد خطر لي في هذه المرحلة أنني إن كنت مكانك وظللت أعمل طويلاً وبكد خلال الخطوات الاستراتيجية العديدة التي قمنا بتغطيتها فإني كنت سأرغب في عقد جلسة وجهاً لوجه أناقش فيها علاقتي الشخصية، وأطرح فيها بعض الأسئلة. (جرير، 2011، ص 316)</p> <p>وبتحريرك التدريجي لأحكامك السلبية ولومك، وبطلبك لما تريد بالحاح، تكون قادراً على <u>بناء</u> علاقات المودة التي تريدها</p>
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	<p>want, you can <u>create</u> the loving relationships you want, need, and deserve. (Gray, 1992, p. 323)</p> <p>If you have a willing partner, you may, of course, do as many other activities as you wish to <u>improve</u> the relationship. (McGraw, 2000, p. 183)</p> <p>You will be relying on techniques and realities for <u>creating</u> and managing a healthy relationship. (McGraw, 2000, p. 9)</p> <p>If you have been deluded by this myth and therefore judge your relationship against the sizzle of the early days or the Hollywood version of a <u>dramatic</u> love, you could unfairly label a genuinely quality relationship as being substandard. (McGraw, 2000, p. 44)</p> <p>You must <u>redesign the backdrop</u> or context in which your relationship occurs. (McGraw, 2000, p. 12)</p> <p>Men are commonly more supportive of a woman with a career, and women are more supportive of a man whose ambitions are less about</p>	<p>، وتحتاج إليها ، وتستحقها. (جرير، 2006 ، ص 412)</p> <p>وإن كان لديك شريك حياة متحمس ستستطيع بالطبع القيام بالعديد من الأنشطة الأخرى كما ترغب <u>لتحسين</u> علاقتك. (جرير، 2011 ، ص 255)</p> <p>ولكنك ستجد عوضًا عن هذا أساليب وحقائق <u>لخلق</u> علاقة ناجحة ، وإدارتها جيدًا. (جرير، 2011 ، ص 19)</p> <p>إن كنت قد وقعت فريسة في براثن تلك الخرافة، وبالتالي تقارن بين علاقتك الآن وبينها في أيامها الأولى، أو مفهوم هوليوود <u>الرومانسي</u> عن الحب، فقد تقوم بغير عدل بتصنيف علاقة جيدة على أنها دون المستوى. (جرير، 2011، ص 67)</p> <p>لا بد أن <u>تعيد تشكيل</u> السياق أو الخلفية التي توجد بها علاقتك بشريك حياتك. (جرير، 2011 ، ص 23)</p> <p>وعادة ما يكون الرجال أكثر دعماً للمرأة العاملة، وتكون النساء أكثر دعماً للرجال الذين لا يطمحون كثيراً لجمع المال، ولكنهم يطمحون أكثر لما تمليه عليهم</p>
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	<p>making money and more about following his heart, which often includes spending more time parenting as well as <u>creating</u> quality relationships. (Gray, 2016, p. 32)</p> <p>This new insight <u>transformed</u> our relationship. (Gray, 1992, p. 178)</p> <p>The ideas in this book are certainly inspired by my own personal experiences in <u>creating</u> a loving relationship. (Gray, 2007, p. x)</p> <p>But in truth you can also use this advice to take an acceptable or even a good marriage and <u>make</u> it into an absolutely outstanding relationship in which each partner is irresistible to the other. (Harley, 1994, p. 194)</p> <p>Certainly, the journey of <u>creating</u> a loving relationship can be rocky at times. (Gray, 1992, p. 27)</p>	<p>قلوبهم، الأمر الذي يتضمن قضاء المزيد من الوقت في رعاية الأطفال و<b>بناء</b> علاقات جيدة. (جرير، 2017 ، ص 32)</p> <p>وهذا الفهم الجديد أدى إلى تحول. (جرير، 2006 ، ص 243)</p> <p>ومما لا شك فيه أن الأفكار في هذا الكتاب كلها مستوحاة من خبراتي وتجاربي الشخصية في مجال <u>خلق</u> علاقات محبة وودودة. (جرير، 2008، ص 12)</p> <p>ولكن الحقيقة هي أنك تستطيع أيضاً استخدام النصائح الواردة هنا لكي <u>تحول</u> الزواج المتوسط أو الجيد إلى زواج شديد الروعة يصبح كل واحد من الزوجين فيه شخص "لا يُقاوم". (جرير، 2011 ، ص 182)</p> <p>ويمكن بالتأكيد أن تكون رحلة <u>بناء</u> علاقة حب شديدة الصعاب أحياناً. (جرير، 2006 ، ص 22)</p>
<p>RELATIONSHIP IS A PLANT</p>	<p>A relationship is like a <u>garden</u>. If it is to thrive it must be watered regularly. (Gray, 2003, p. 129)</p> <p>The fulfillment of these higher needs is the primary requirement for relationships to <u>thrive</u> today. (Gray, 2016, p. 46)</p>	<p>العلاقة بين الزوجين تشبه <u>الحديقة</u>. ولكي تزدهر هذه الحديقة ، يجب أن تروى بانتظام. (جرير، 2006 ، ص 123)</p> <p>وأصبح إشباع تلك الحاجات الأسمى هو المطلب الرئيسي ل<b>ازدهار</b> العلاقات في العصر الحالي. (جرير، 2017 ، ص 46)</p>

	<p>If you turn up the heat in this way, your relationship will <u>blossom</u> despite the fact that there are tiny flaws. (Carlson and Carlson, 2000, p. 19)</p> <p>Not telling the truth in a relationship is like not <u>watering a plant</u>. (Gray, 1993, p. 78)</p> <p>Your partner will be able to share with you freely and openly, which will help keep your relationship <u>fresh and alive</u>. (Carlson and Carlson, 2000, p. 98)</p> <p>Nothing keeps a relationship <u>fresh, alive</u>, and nourishing than genuine feelings of gratitude. (Carlson and Carlson, 2000, p. 108)</p> <p>Your relationship has the chance to deepen and <u>grow</u> because both parties feel safe. (Carlson and Carlson, 2000, p. 15)</p> <p>This is a shame because most happy couples will insist that both offering and receiving apologies are integral parts of a loving and <u>growing</u> relationship. (Carlson and Carlson, 2000, p. 159)</p>	<p>فإذا رفعت من درجة حرارة العلاقة بهذه الطريقة فستنمو علاقتك وتزدهر على الرغم من وجود بعض العيوب الصغيرة. (جرير، 2012 ، ص 22)</p> <p>إن إخفاء الحقيقة في العلاقات يشبه حرمان النبتة من الماء. (جرير، 2007، ص 78)</p> <p>وبذلك يتمكن شريكك من مشاركتك بصورة تلقائية وصريحة وهذا يساعد على إبقاء علاقتك قوية وشديدة الحيوية. (جرير، 2012 ، ص 186)</p> <p>ما من أمر يبقى العلاقة بصورة حيوية ونشطة ومرضية أكثر من الإحساس الحقيقي بالامتنان. (جرير، 2012 ، ص 207)</p> <p>وبهذا تنمو العلاقة وتتعلم لأن كلا الشريكين يشعر بالإمان. (جرير، 2012 ، ص 14)</p> <p>ويعد هذا شيئا مخزيا نظرا لأن معظم الأزواج السعداء سيصرون على أن كلا من تقديم الاعتذارات يعتبر أجزاء مكملة لعلاقة جميلة ونامية. (جرير، 2012، ص 313)</p>
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	<p>Then, as you begin to express your appreciation for what you are noticing, your relationship will be fed the nourishment it needs to deepen and <u>thrive</u>. (Carlson and Carlson, 2000, p. 108)</p> <p>Ultimately, our goal is to stay connected always to our true self, but that is very rare and not necessary for a relationship to <u>thrive</u>. (Gray, 2000, p. 204)</p> <p>It is only then that our relationships can <u>thrive</u>. (Gray, 2007, p. 20)</p> <p>I started to slow down, and to my surprise not only our relationship but also my work <u>flourished</u>, becoming more successful without my having to work as hard. (Gray, 1992, p. 212)</p> <p>This new understanding of how men and women react differently to stress will allow our relationships to <u>thrive</u> rather than just survive. (Gray, 2007, p. 7)</p> <p>By planning time for your relationship, you are making sure to keep it healthy and <u>growing</u>. (Gray, 1993, p. 191)</p>	<p>وعندما تبدأ في إظهار امتنانك لما لاحظته فإن علاقتك سوف <u>تنمو</u> على الحب الذي تحتاجه لكي تعيش وتتعلم. (جرير، 2012، ص 209)</p> <p>وفي نهاية المطاف ، يظل هدفنا هو البقاء على اتصال دائم مع ذاتنا الحقيقية ، لكن هذا نادر الحدوث وليس ضروريًا <u>لإزدهار</u> العلاقة. (جرير، 2019 ، ص 240)</p> <p>وعندها فقط يمكن لعلاقتنا أن <u>تزدهر</u>. (جرير، 2008 ، ص 42)</p> <p>أبتدأت أتمهل ولشدة دهشتي ليست فقط علاقتي ولكن عملي أيضا <u>أزدهر</u> وأصبح أكثر نجاحا من دون أن يكون علي أن أعمل بجهد كما كنت. (جرير، 2006 ، ص 281)</p> <p>ومن شأن هذا الفهم الجديد لردود الأفعال المختلفة لدى الرجل والمرأة اتجاه الضغوط سوف يتيح لعلاقتنا أن <u>تزدهر</u> بدلا من أن تتعلق بالحياة بالكاد. (جرير، 2008 ، ص 30)</p> <p>إن تكريسك وقت مخصوص لعلاقتك يضمن لها السلامة <u>والنمو</u>. (جرير، 2007، ص. 191)</p>
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	<p>You need a strategy for reconnecting in the long term, one that takes into account the powerful negative pull of your long-term history and the real-world challenges you will face in trying to keep your relationship <u>flourishing</u>. (McGraw, 2000, p. 212)</p> <p>Relationships <u>thrive</u> when communication reflects a ready acceptance and respect of people's innate differences. (Gray, 1992, p. 97)</p> <p>By taking greater responsibility for your happiness, you become free to provide the personal love and messages of personal success that are required for your relationship to <u>thrive</u>. (Gray, 2016, p. 21)</p> <p>Keeping a relationship <u>fresh</u> through change and <u>growth</u> is important, but the authentic expression of both our male and female sides is even more important. (Gray, 2016, p. 80)</p> <p>To achieve a new kind of relationship, we have to open our minds and hearts to accepting and</p>	<p>إنك بحاجة إلى استراتيجية لإعادة الاتصال على المدى الطويل، وهي استراتيجية تضع في حسابها قوة الجذب السلبية لماضيك الطويل، وتحديات العالم الحقيقية التي ستواجهها أثناء محاولتك <u>لإصلاح</u> علاقتك. (جرير، 2011، ص 299)</p> <p><u>تزدهر</u> العلاقات عندما يعكس التواصل تقبلاً مستمراً واحتراماً لاختلافات الناس الفطرية. (جرير، 2006، ص 144)</p> <p>وعن طريق تحمل مسؤولية سعادتك بصورة أفضل، ستكون حراً لتقديم الحب الشخصي ورسائل النجاح الشخصي المطلوبة <u>لتزدهر</u> علاقتك، (جرير، 2017، ص 21)</p> <p>يحمل الحفاظ على حيوية العلاقة عبر التغيير والنضوج أهمية كبيرة، إلا أن التعبير الصادق عن جانبنا الذكوري والأنثوي يحمل أهمية أكبر بكثير؛ (جرير، 2017، ص 80)</p> <p>ل للوصول إلى هذا النوع المتطور من العلاقات، علينا أن نفتح عقولنا وقلوبنا لتقبل اختلافاتنا، علينا أن نعيد تعليم أنفسنا</p>
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	<p>embracing our differences. We have to reeducate ourselves from the conditioning of our past generations. <u>If we want to yield a new crop, we have to plant a new seed.</u> (Gray, 2000, p. 62)</p>	<p>، مبتعدين عن مواءمات الأجيال الماضية ، إذا أردنا حصاد محصول جديد ، فعلينا <u>زرع بذور جديدة</u> . (جرير ، 2019 ، ص 79)</p>
<p>LOVE IS A CONTAINER</p>	<p>Couples today <u>fall in</u> love and want to <u>stay in</u> love. (Gray, 2016, p. 47)</p> <p>When your spouse's emotional love <u>tank</u> is full and he feels secure in your love, the whole world looks bright and your spouse will move out to reach his highest potential in life. (Chapman, 1992, p. 48)</p> <p>Your heart becomes cold and the <u>well</u> of love inside goes dry. (Gray, 1993, p. 95)</p> <p>When your spouse asks, "What is going on?" you respond: "Just trying to fill your love <u>tank</u>!" (Chapman, 1992, p. 124)</p> <p>We boated on the Seine, walked along tree-lined boulevards for hours, drank coffee at sidewalk cafés, and <u>fell deeply in</u> love all over again. (Canfield <i>et al.</i>, 2012, p. 153)</p>	<p>فالأزواج في العصر الحالي يتزوجون من أجل الحب ويرغبون في استمراره. (جرير، 2017 ، ص 47)</p> <p>عندما يكون <u>خزان</u> الحب الخاص بشريكك في الحياة ممتلئا ويكون متأكدا من حبك ، سيكون العالم بالنسبة لكما أكثر إشراقا ، وسيتمكن هو من الوصول إلى أفضل فرصة له في الحياة. (جرير، 2017 ، ص 24)</p> <p>ويخلو قلبك من الدفء ، ويجف <u>نهر</u> الحب بداخلك. (جرير، 2007، ص 95)</p> <p>عندما يسأل شريكك في الحياة: ، "ماذا يحدث؟" فقل له: "إنني أحاول فقط أن أملأ <u>خزان</u> الحب الخاص بك!" (جرير، 2017 ، ص 76)</p> <p>وأخذنا قارب في نهر السين ومشينا لمدة ساعتين في شارع بوليفارد وسط الأشجار وشربنا القهوة بإحدى المقاهي الموجودة على جانبي الطريق وشعرنا <u>بنشوة الحب</u> <u>تغمرنا</u> من جديد. (جرير، 2013 ، ص 144.)</p>

	<p>Needless to say, she <u>fell in</u> love, and so our annual vacation saga began. (Canfield <i>et al.</i>, 2012, p. 272)</p> <p>It's an interesting exercise to think back to the first time you <u>fell in</u> love. (Carlson and Carlson, 2000, p. 180)</p> <p>Years ago, shortly after we <u>fell in</u> love, she looked me in the eye and asked me the question, "Are you aware that you have qualified your love for me twice in the past five minutes?" (Carlson and Carlson, 2000, p. 33)</p> <p>She has <u>fallen in</u> love. (Chapman, 1992, p. 36)</p> <p>The first was that I'd <u>fallen in</u> love with a young man named Charlie. (Canfield <i>et al.</i>, 2012, p. 123)</p> <p>Whether or not we agree with that conclusion, those of us who have <u>fallen in</u> love and out of love will likely agree that the experience does catapult us into emotional orbit unlike anything else we have experienced. (Chapman, 1992, p. 44)</p>	<p>ولا داعي لأن أقول إنها وقعت في غرامه ومن هنا بدأت قصة إجازتنا السنوية. (جرير، 2013 ، ص 268)</p> <p>إن تذكر أول مرة أحببت فيها لهو تدريب مشوق. (جرير، 2012 ، ص 362)</p> <p>منذ سنوات، بعد فترة قصيرة من بداية حبنا نظرت في عيني وسألتني هذا السؤال هل تدرك أنك أثبتت حبك لي مرتين في الدقائق الخمسة الماضية؟" (جرير، 2012 ، ص 49)</p> <p>لقد وقعت في الحب. (جرير، 2017 ، ص 16)</p> <p>الأول هو أنني وقعت في غرام شاب يدعى "تشارلي". (جرير، 2013 ، ص 113)</p> <p>وسواء اتفقنا مع هذه النتيجة أم لم نتفق، فإن الأشخاص الذين مروا بتجربة الوقوع في الحب وانتهوا منها من المرجح أنهم سيرون أن هذه التجربة لم تجعلهم يدورون في مدار عاطفي كأى شيء مروا به من قبل. (جرير، 2017، ص 21)</p>
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	<p>Keeping the Love <u>Tank</u> Full (Chapman, 1992, p. 24)</p> <p>You have given her so little time that her love <u>tank</u> is empty. (Chapman, 1992, p. 82)</p> <p>Her love <u>tank</u> is full, and if it begins to get empty, she knows that a simple request on her part will get her Bill's undivided attention. (Chapman, 1992, p. 85)</p> <p>If her primary love language is quality time and her dialect is quality conversation, her emotional love <u>tank</u> will never be filled until he tells her his thoughts and feelings. (Chapman, 1992, p. 92)</p> <p>If possible, do it and watch your spouse's love <u>tank</u> fill up! (Chapman, 1992, p. 152)</p> <p>If you are not accustomed to holding hands in public, you may find that you can fill your spouse's emotional love <u>tank</u> as you stroll through the parking lot. (Chapman, 1992, p. 161)</p> <p>The second is the individual whose love <u>tank</u> has been empty for so long</p>	<p>أحرص على أن يكون <u>خزان</u> الحب ممتلئاً دائماً (جرير، 2017، ص 9)</p> <p>وأنت لم تعطها إلا وقتاً قليلاً جداً لدرجة أن <u>خزان</u> الحب عندها أصبح فارغاً. (جرير، 2017، ص 47)</p> <p>إن <u>خزان</u> الحب لديها ممتلئ وهي تعرف أنه إذا بدأ ينضب فإن طلباً بسيطاً من جانبها سيسترعي انتباه "بيل" بالكامل. (جرير، 2017، ص 49)</p> <p>فإذا كانت لغتها الأساسية هي تكريس الوقت، ولهجتها هي المحادثات الخاصة، فإن <u>خزان</u> الحب العاطفي لديها لا يمكن أن يمتلئ حتى يحدثها عن أفكاره ومشاعره. (جرير، 2017، ص 54)</p> <p>إذا كان هذا ممكناً، أفعله وشاهد <u>خزان</u> الحب لشريكك في الحياة وهو يمتلئ. (جرير، 2017، ص 96)</p> <p>وإذا لم تكونا معتادين على أن يمسك كل منكما بيد الآخر خارج البيت، فربما تجد أنه يمكنك أن تملأ <u>خزان</u> الحب العاطفي عند الطرف الآخر عندما تتجولان في المنتزه. (جرير، 2017، ص 102)</p> <p>والصنف الثاني هو الفرد الذي يظل <u>خزان</u> الحب لديه فارغاً لفترة طويلة، ولم يعد</p>
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	<p>that he doesn't remember what makes him feel loved. (Chapman, 1992, p. 188)</p> <p>She had lived with a love <u>tank</u> only half full for the last several years, but she had received enough expressions of love to make her think that everything was OK. (Chapman, 1992, p. 196)</p> <p>However, his love <u>tank</u> was empty. (Chapman, 1992, p. 196)</p> <p>When she comes down from the obsession of the "in love experience," she will hardly even miss it because her emotional love <u>tank</u> will continue to be filled. (Chapman, 1992, p. 199)</p> <p>When he does, our emotions return, and our love <u>tank</u> begins to fill. (Chapman, 1992, pp. 204-205)</p> <p>But when the love <u>tank</u> is full, we create a climate of friendliness, a climate that seeks to understand, that is willing to allow differences and to negotiate problems. (Chapman, 1992, p. 256)</p>	<p>يتذكر ما يجعله يشعر بأنه محبوب. (جرير، 2017، ص 120)</p> <p>لقد عاشت بخزان حب نصف ممتلئ فقط على مدى السنوات العديدة التالية، وتلقت تعبيرات حب كافية لأن تجعلها تفكر بأن كل شيء كان يسير بالطريقة الصحيحة. (جرير، 2017، ص 126)</p> <p>بينما كان خزان الحب لديه هو فارغ. (جرير، 2017، ص 126)</p> <p>وعندما يفيق من الحالة الخيالية التي يعيش فيها في "تجربة الوقوع في الحب" يكون من الصعب أن يفقد هذا الشعور لأن خزان الحب لديه سيظل ممتلئاً. (جرير، 2017، ص 128)</p> <p>وعندما يفعل هذا ، تعود مشاعرنا من جديد ، ويبدأ خزان الحب في الامتلاء. (جرير، 2017، ص 131)</p> <p>أما في حالة امتلاء خزانات الحب، فإننا نخلق مناخاً من الصداقة، مناخاً يبحث على التفاهم، ويسمح بالاختلاف، ويبحث المشاكل. (جرير، 2017، ص 166)</p>
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	<p>A woman feels loved when her love <u>tank</u> is full. (Gray, 1992, p. 202)</p> <p>Following is a list of 101 of the little ways a man can keep his partner's love <u>tank</u> full. (Gray, 1992, p. 203)</p> <p>He has a love <u>tank</u> too, but his is not necessarily filled by what she does for him. (Gray, 1992, p. 224)</p> <p>Out of the couples who do remain married, it's certain that a good number are no longer <u>in love</u> or happy together, despite the fact that they aren't officially divorced. (Gray, 1993, p. 48)</p> <p>Have you ever felt: "I love my partner, but I'm no longer <u>in love</u>?" (Gray, 1993, p. 52)</p> <p>We love our partners, but we are no longer <u>in love</u> with them. (Gray, 2016, p. 50)</p> <p>Their stories bear testimony that adults as well as children have "love <u>tanks</u>." (Chapman, 1992, p. 29)</p>	<p>فالمراة تشعر بأنها محبوبة عندما يكون <u>خزان</u> الحب لديها مملوءا. (جرير، 2006 ، ص 269)</p> <p>فيما يلي قائمة مكونة من 101 أسلوب صغير يستطيع الرجل بواسطتها أن يحافظ على <u>خزان</u> حب شريكته مملوءا. (جرير، 2006 ، ص 269)</p> <p>فهو لديه <u>خزان</u> حب أيضا ، ولكن ليس من الضروري أن يمتلئ بما تقوم من أجله. (جرير، 2006 ، ص 296)</p> <p>أما من بين الأزواج الذين واصلوا حياتهم الزوجية ، فمن المؤكد أن عدداً ليس بالقليل <u>فقدوا</u> الحب أو السعادة ، على الرغم من أنهم رسمياً غير مطلقين. (جرير، 2007 ، ص 48)</p> <p>هل شعرت من قبل أنك تحب شريك حياتك ولكنك لم تعد "مغرما به". (جرير، 2007 ، ص 52)</p> <p>إننا نحب شركاء حياتنا، ولكننا لم نعد <u>نعيش</u> الحب معهم. (جرير، 2017 ، ص 50)</p> <p>وهذه الحكايات تثبت أن البالغين لديهم "<u>خزانات</u> للحب" تماما مثل الأطفال. (جرير، 2017 ، ص 12)</p>
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	<p>People behave differently when their emotional love <u>tanks</u> are full. (Chapman, 1992, p. 30)</p> <p>But the gauge on both love <u>tanks</u> read “empty.” (Chapman, 1992, p. 67)</p> <p>When they started speaking the right dialects, their love <u>tanks</u> began to fill. (Chapman, 1992, p. 143)</p> <p>I believe that most misbehavior in children and teenagers can be traced to empty love <u>tanks</u>. (Chapman, 1992, p. 251)</p> <p>With empty love <u>tanks</u>, couples tend to argue and withdraw, and some may tend to be violent verbally or physically in their arguments. (Chapman, 1992, p. 256)</p> <p>I dream of a day when the potential of the married couples in this country can be unleashed for the good of humankind, when husbands and wives can live life with full emotional love <u>tanks</u> and reach out to accomplish their potential as individuals and as couples. (Chapman, 1992, p. 257)</p>	<p>فإن الناس يتصرفون بشكل مختلف عندما يكون <u>خزانات</u> الحب لديهم ممتلئا. (جرير، 2017 ، ص 13)</p> <p>ولكن مستوى الحب في <u>خزانيهما</u> كان يظهر أنهما فارغان. (جرير، 2017 ، ص 37)</p> <p>وعندما بدا في التحدث باللهجات الصحيحة ، بدأت <u>خزانات</u> الحب لديهما في الامتلاء. (جرير، 2017 ، ص 89)</p> <p>كما أعتقد أن معظم السلوكيات السيئة التي تصدر عن الأطفال وكذلك المراهقين يمكن عزوها ل<u>خزانات</u> الحب الفارغة. (جرير، 2017 ، ص 162)</p> <p>ومع وجود <u>خزانات</u> حب خاوية ، يميل الزوجان إلى الجدل والانسحاب ، وربما يميل البعض إلى العنف اللفظي أو الجسدي أثناء الجدل. (جرير، 2017 ، ص 165-166)</p> <p>وأحلم باليوم الذي تنطلق فيه إرادة هؤلاء الأزواج والزوجات لما فيه خير العالمين عندما يستطيعون عيش حياتهم و<u>خزانات</u> الحب لديهم ممتلئة ، وتحقيق كل ما يستطيعون تحقيقه كأفراد أو ثنائيات. (جرير، 2017 ، ص 166)</p>
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	<p>One way to look at it is to imagine that women have a love <u>tank</u> similar to the gas tank on a car. (Gray, 1992, p. 202)</p> <p>I had never visualized an empty love <u>tank</u> inside those children, but I had certainly seen the results of it. (Chapman, 1992, p. 26)</p> <p>Some <u>fall out of</u> love before they get married; (Chapman, 1992, p. 202)</p> <p>That is, almost never do two people <u>fall in</u> love on the same day, and almost never do they <u>fall out of</u> love on the same day. (Chapman, 1992, p. 202)</p> <p>Brent's lover happened to have <u>fallen out of</u> love at an opportune time. (Chapman, 1992, p. 202)</p> <p>This is what causes you to feel you have <u>fallen out of</u> love with someone, that you have lost your attraction — it's just that the connection is broken. (Gray, 1993, p. 134)</p>	<p>إحدى الطرق للنظر إلى هذا هو أن نتخيل أن للمرأة <u>خزان</u> حب يشبه خزان الوقود في السيارة. (جرير، 2006 ، ص 269)</p> <p>ولم أر على الإطلاق أية <u>خزانات</u> فارغة للحب داخل هؤلاء الأطفال ، ولكنني بالتأكيد رأيت نتائج ذلك. (جرير، 2017 ، ص 10)</p> <p>والبعض يشعر بانتهاء الحب قبل الزواج ؛ والبعض الآخر يشعر بذلك بعد الزواج. (جرير، 2017 ، ص 129)</p> <p>وبمعنى آخر، أنه لا يقع اثنان في الحب في يوم واحد ، وكذلك لا ينتهي هذا الشعور عندهما في يوم واحد. (جرير، 2017 ، ص 130)</p> <p>فقد تصادف أن تشعر المرأة التي كان يحبها "برنت" بانتهاء الحب في علاقتهما في الوقت المناسب. (جرير، 2017 ، ص 130)</p> <p>وهذا هو ما يجعلك تشعر أن بأنك لم تعد تحب شريك حياتك وبأنك فقدت جاذبيتك وكل ما في الأمر أن الصلة تحطمت. (جرير، 2007، ص 134)</p>
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	<p>List five things that today would make you <u>fall out of</u> love with your partner. (McGraw, 2000, p. 29)</p> <p>List five things that today would make your partner <u>fall out of</u> love with you. (McGraw, 2000, p. 31)</p> <p>This is why <u>falling in</u> love can be such a relief. It also explains why <u>falling out of</u> love can be such a letdown. (Gray, 2000, p. 7)</p> <p>It keeps her love <u>tank</u> full and the score even. (Gray, 1992, p. 209)</p> <p>Doing many little things (and scoring many points) is the secret for filling a woman's love <u>tank</u>. (Gray, 1992, p. 202)</p> <p>The difference between buying a ball glove and playing ball with a child may be the difference between an empty love <u>tank</u> and a full one. (Chapman, 1992, p. 243)</p> <p>After some years of living with an empty love <u>tank</u>, she will likely <u>fall in</u> love with someone else and the cycle will begin again. (Chapman, 1992, p. 199)</p>	<p>اكتب خمسة أشياء من شأنها أن تجعلك تبغض شريك حياتك اليوم. (جرير، 2011 ، ص 47)</p> <p>اكتب خمسة أشياء من شأنها أن تجعل شريك حياتك يبغضك الآن. (جرير، 2011 ، ص 49)</p> <p>هذا ما يجعل <u>الوقوع في</u> الحب يسبب لنا كل هذه السعادة وكل هذا الرضا ، كما أنه يفسر خيبة الأمل الكبيرة عند <u>فشل</u> علاقات الحب. (جرير، 2019 ، ص 16)</p> <p>إنها تحافظ على <u>خزان</u> حبتها مملوء والنتيجة متعادلة. (جرير، 2006 ، ص 277)</p> <p>والقيام بفعل أشياء صغيرة (وتسجيل نقاط كثيرة) هو سر تعبئة <u>خزان</u> الحب لدى المرأة. (جرير، 2006 ، ص 269)</p> <p>وربما يكون الفرق بين شراء قفازي الكرة ولعب الكرة مع الطفل هو الفرق بين <u>خزان</u> الحب الممتلئ والخزان الفارغ. (جرير، 2017 ، ص 157)</p> <p>وبعد سنوات قليلة من الحياة <u>بخزان</u> حب خاوي ، فالأرجح إنه "سيقع في حب" شخص آخر، ويدور الزمان دورته. (جرير، 2017 ، ص 128)</p>
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	<p>On a scale of zero to ten, how's your love tank tonight? (Chapman, 1992, p. 189)</p> <p>Then you repeat the process in the reverse order so that both of you have the opportunity to do a reading on your love <u>tank</u> and to make a suggestion toward filling it. (Chapman, 1992, p. 189)</p> <p>But when the love <u>tank</u> is empty and he feels used but not loved, the whole world looks dark and he will likely never reach his potential for good in the world. (Chapman, 1992, p. 48)</p> <p>Ashley's love <u>tank</u> had been empty for many years. (Chapman, 1992, p. 27)</p> <p>When a child really feels loved, he will develop normally but when the love <u>tank</u> is empty, the child will misbehave. Much of the misbehavior of children is motivated by the cravings of an empty love <u>tank</u>. (Chapman, 1992, p. 26)</p> <p>Couple after couple explained to me that they married each other because</p>	<p>رجعت إلى البيت وقلت لها: ( على مقياس من صفر لعشرة ، ما مستوى <u>خزان</u> الحب لديك الليلة؟ (جرير، 2017 ، ص 121)</p> <p>وبعد ذلك، كرر هذه العملية، ولكن مع تبادل الأدوار حتى يتسنى لكما أن تعطيا قراءة <u>خزان</u> الحب لديكما وتقومان بعمل مقترحات بشأن كيفية ملئه. (جرير، 2017، ص 121)</p> <p>ولكن إذا كان <u>خزان</u> الحب فارغا ويشعر شريكك بأنه مستغل وليس محبوب، سيبدو العالم قاتما ولن يصل أبدا إلى أي فرصة جيدة في هذه الحياة. (جرير، 2017 ، ص 24)</p> <p>لقد ظل "<u>خزان</u> الحب" الخاص بـ "أنثلي" فارغاً لسنوات طويلة. (جرير، 2017 ، ص 11)</p> <p>فعندما يشعر الطفل بأنه محبوب ، فإنه سينمو بشكل طبيعي بشكل طبيعي ، ولكن عندما يكون <u>خزان</u> الحب فارغا ، سيتصرف الطفل بشكل غير سوي ، فأكثر السلوكيات السيئة التي تصدر عن الأطفال تكون بسبب الرغبة الملحة في ملأ هذا <u>الخزان</u>. (جرير، 2017 ، ص 10)</p> <p>فالكثير من الأزواج كانوا يشرحان لي أنهما لم يتزوجا لأنهما كانا يتواصلان بشكل</p>
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<p>they found each other irresistible— they <u>were in love</u>. (Harley, 1994, p. 10)</p> <p>Before long, I was helping almost every couple <u>fall in</u> love and thereby avoid divorce. (Harley, 1994, p. 11)</p> <p>John begins to believe he is <u>falling in</u> love with Mary. (Harley, 1994, p. 24)</p> <p>He <u>remains deeply in</u> love with Mary, whose balance in his Love <u>Bank</u> still stands high at 800 units. (Harley, 1994, p. 24)</p> <p>“Look,” she says, I have to be honest. I’ve <u>fallen in</u> love with you and I want to make you happy. (Harley, 1994, p. 29)</p> <p>When Jolene <u>fell in</u> love with Richard, she knew she had found her prince. (Harley, 1994, p. 34)</p> <p>If you have the need for admiration, you may have <u>fallen in</u> love with your spouse partly because of his or</p>	<p>أفضل، أو لأنهما كانا يحلان مشاكلهما بشكل أكثر فعالية، أو لأنهما لم يكونا يتشاجران معاً. لقد تزوجا لأنهما <u>وقعا في</u> غرام بعضهما البعض، ووجد كلا منهما الآخر لا يُقاوم (جرير، 2011، ص 11) وقبل أن ينقضي وقت طويل. صرت أتمكن من مساعدة كل الأزواج الذين أراهم تقريباً على <u>الوقوع في</u> الحب مرّة أخرى. وبالتالي تجنب الطلاق. (جرير، 2011، ص 13)</p> <p>لقد بدأ جون يؤمن بأنه <u>وقع في</u> غرام ماري. (جرير، 2011، ص 27)</p> <p>لا يزال جون يشعر بحب عميق تجاه ماري ولا يزال حسابها لديه ضخم رغم الخصومات. (جرير، 2011، ص 28)</p> <p>اسمع؛ يجب أن أكون صريحة معك. أنا أشعر بالحب تجاهك؛ وأريدك أن تكون سعيداً. (جرير، 2011، ص 32)</p> <p>عندما <u>وقعت</u> جين في غرام ريتشارد، ظننت أنها قد وجدت أمير أحلامها. (جرير، 2011، ص 36)</p> <p>إذا كانت لديك حاجة للإعجاب. فربما أنك <u>وقعت في</u> حب شريك حياتك لأنه كان</p>
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<p>her compliments to you. (Harley, 1994, p. 207)</p> <p>If you have this need, whoever meets it best may deposit so many love units that you <u>fall in</u> love with that person. (Harley, 1994, p. 202)</p> <p>Marriage is not a simple social institution that everyone enters into because eventually he or she “<u>falls in</u> love and lives happily ever after.” (Harley, 1994, p. 194)</p> <p>The affair developed and Alex wound up <u>in love</u> with her. (Harley, 1994, p. 184)</p> <p>Then the counselor zeroed in and asked Alex to be totally honest. Was he still <u>in love</u> with Heather? (Harley, 1994, p. 183)</p> <p>They are far more likely to <u>fall in</u> love with men who meet other basic emotional needs. (Harley, 1994, p. 118)</p> <p>In fact, it’s what you probably did when you first <u>fell in</u> love with each other. (Harley, 1994, p. 97)</p>	<p>يلقي عليك الكثير من المديح والمجاملات. (جرير، 2011 ، ص 193)</p> <p>ولكن لأنها من الحاجات العاطفية المهمة، فإن الشخص الذي سيشبعها بشكل أفضل سيزيد من رصيده في بنك الحب لدينا. (جرير، 2011 ، ص 189)</p> <p>فالزواج ليس مؤسسة اجتماعية بسيطة يدخلها كل إنسان لأنه "يقع في الحب ويريد أن يعيش في سعادة". (جرير، 2011 ، ص 182)</p> <p>وتطورت العلاقة بينهما وانتهى الأمر بـأليكس وهو يحب المرأتين، بدلا من أن يكتفي بزوجته. (جرير، 2011 ، ص 174)</p> <p>بعد ذلك، وجّه الاستشاري كلامه إلى أليكس وطلب منه أن يجيب بكل صراحة: هل لا زال يحب هاربيت؟. (جرير، 2011 ، ص 174)</p> <p>فقد تقع المرأة في غرام رجل بدين؛ أو غير جذاب أو غير مهتم لأنها تعرف كيف يلبي أهم احتياجاتها العاطفية. (جرير، 2011 ، ص 112)</p> <p>ربما كان الزوجان يطبقان هذه القاعدة بالفعل أثناء فترة الخطوبة. (جرير، 2011 ، ص 91)</p>
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	<p>When spouses are not each other's favorite recreational companion, not only do they risk losing their love for each other, but they also risk <u>falling in</u> love with whoever turns out to be their companion, if it's someone of the opposite sex. (Harley, 1994, p. 90)</p> <p>They <u>stay in love</u> with men who continue to meet those needs. (Harley, 1994, p. 82)</p> <p>Remember, most women <u>fall in</u> love with men who set aside time to share conversation and affection with them. (Harley, 1994, p. 82)</p> <p>So, one day, she tentatively told him that she was <u>falling in</u> love with him. (Harley, 1994, p. 66)</p> <p>Finally, she wrote a note to him: "I can't help it. I think I'm <u>falling in</u> love with you." (Harley, 1994, p. 35)</p> <p>There's more to <u>being in love</u> than making each other happy, however. (Harley, 1994, p. 14)</p> <p>Few experiences compare with <u>falling in</u> love, but many couples fail to realize that love needs constant</p>	<p>فإذا انفصلت الاهتمامات الترويحية للزوجين. فإنهما سيقضيان اللحظات الممتعة في حياتهما بصحبة "شخص آخر". مما يوجد احتمالاً كبيراً لأن يزيد حساب هذا الشخص في <u>بنك الحب</u> لديهما. (جرير، 2011 ، ص 86)</p> <p>وهن يظللن في حالة <u>حب</u> مع الرجل الذي يستمر في تلبية هذه الحاجات الضرورية لهن. (جرير، 2011 ، ص 78)</p> <p>تذكر، معظم النساء يقعن في غرام الرجل الذي يخصص لهن وقتاً لتبادل المحادثة والشعور بالحب. (جرير، 2011 ، ص 78)</p> <p>وأخيراً. ذات يوم؛ صرحت له بأنها قد صارت <u>منجذبة إليه</u>. (جرير، 2011 ، ص 63)</p> <p>وأخيراً. كتبت له: "لم أعد أستطيع المقاومة. أعتقد أنني قد <u>وقعت في</u> غرامك". (جرير، 2011 ، ص 38)</p> <p>بالطبع؛ كان هناك أزواج لا يعرفون ما يمكن أن يجعلهم سعداء. (جرير، 2011 ، ص 16)</p> <p><u>الوقوع في</u> الحب من الخبرات التي ليس لها مثيل. ولكن الكثير من الأزواج لا يدركون أن الحفاظ على الحب يحتاج إلى</p>
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	<p>nurture and care. (Harley, 1994, p. 198)</p>	<p>الرعاية والاهتمام الدائمين. (جرير، 2011، ص 185)</p>
<p>LOVE IS AN ORGANISM</p>	<p>I reminded him that true, long-lasting emotional love is a choice and that emotional love could be <u>reborn</u> in his marriage if he and his wife learned to love each other in the right love languages. (Chapman, 1992, p. 202)</p> <p>And those who don't divorce, do they learn to live with the emptiness, or does love really <u>stay alive</u> in some marriages? (Chapman, 1992, p. 14)</p> <p>Love need not evaporate after the wedding, but in order to <u>keep it alive</u> most of us will have to put forth the effort to learn a secondary love language. (Chapman, 1992, p. 19)</p> <p>We used to be so fresh and so alive—and now our love has become <u>cold and bitter and lifeless</u>. (McGraw, 2000, p. 5)</p> <p>Yet, as wonderful and important as all of these other characteristics are, none of them guarantees <u>keeping</u> your love for each other <u>alive</u> and strong. (Carlson and Carlson, 2000, p. 13)</p>	<p>وذكرته بالحقيقة التي تقول إن الحب العاطفي الذي يستمر طويلا هو اختيار، وأن الحب يمكن أن <u>يولد</u> من جديد في حياته الزوجية إذا تعلم هو وزوجته أن يحب كل منهما الآخر بلغة الحب الصحيحة. (جرير، 2017، ص 130)</p> <p>وما شأن هؤلاء الذين لا يحدث بينهم طلاق، هل تعلموا كيف يعيشون بدون حب، أم أن الحب يبقى بالفعل في بعض الزيجات؟ (جرير، 2017، ص 3)</p> <p>لا ينبغي أن ينتهي الحب بعد الزواج ولكن يجب علينا أن نتعلم لغة ثانوية للحب حتى يتسنى لنا الإبقاء عليه بعد الزواج. (جرير، 2017، ص 6)</p> <p>لقد كانت علاقتنا متجددة ومتوهجة - والآن أصبح الحب الذي يربطنا <u>بارداً قاسياً</u> لا حياة فيه. (جرير، 2011، ص 14)</p> <p>ولكن بالرغم من أن هذه الصفات صفات رائعة ومهمة فإنها تعجز عن ضمان استمرار حبنا قويا <u>ومتقدلاً</u>. (جرير، 2012، ص 9)</p>

	<p>With the best and most loving intentions love continues to <u>die</u>. (Gray, 1992, p. 6)</p> <p>Almost every popular magazine has at least one article each issue on <u>keeping</u> love <u>alive</u> in a marriage. (Chapman, 1992, p. 15)</p> <p><u>Keeping</u> love <u>alive</u> in our marriages is serious business. (Chapman, 1992, p. 15)</p> <p>With all the books, magazines, and practical help available, why is it that so few couples seem to have found the secret to <u>keeping</u> love <u>alive</u> after the wedding? (Chapman, 1992, p. 15)</p> <p>The four R's are the vital signs to watch for if you want to <u>keep</u> love <u>alive</u>! (Gray, 1993, p. 80)</p> <p>The <u>growing</u> love in his heart gives more meaning to his mission as his purpose extends beyond his own needs to serve the needs of others. (Gray, 2016, p. 57)</p> <p>This helps us grow in wholeness and passion as we continue to find ways</p>	<p>ومع أفضل وأعظم نوايا الحب ما زال الحب <u>يحتضر</u>. (جرير، 2006، ص 35)</p> <p>إنه يوجد غالباً بكل عدد من أي مجلة مشهورة مقالا حول كيفية الحفاظ على الحب في الحياة الزوجية. (جرير، 2017 ، ص 3)</p> <p>إن الحفاظ على الحب في الحياة الزوجية أمر مهم جدا. (جرير، 2017 ، ص 3)</p> <p>ولكن مع وجود كل هذه الكتب والمجلات والمساعدة العملية أيضا ، لماذا نجد أن القليل من الأزواج والزوجات فقط من يبدو أنهم وجدوا سر الحفاظ على الحب بعد الزواج؟ (جرير، 2017 ، ص 3)</p> <p>العلامات التحذيرية الأربع هي العلامات الحيوية التي يجب أن تحذر منها إذا أردت أن <u>تبقى</u> على الحب نابضا بالحياة! (جرير، 2007 ، ص 80)</p> <p>فالحب <u>المتنامي</u> في قلب الرجل قادر على أن يعطي المزيد من المغزى لمهمته ، حيث سيمتد هدفه متخطياً حاجاته لتلبية حاجات الآخرين. (جرير، 2017 ، ص 57)</p> <p>ما يساعدنا على أن نصبح كاملين وشغوفين في أثناء استمرارنا في البحث</p>
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<p>to <u>sustain</u> our love and to understand, accept, and appreciate our partners. (Gray, 2016, p. 66)</p> <p>Freedom from the false idea that we can make our partners happy takes a lot of the blaming and complaining out of a relationship and lets love <u>grow</u>. (Gray, 2016, p. 191)</p> <p>As love <u>grows</u>, we are able to give more freely in all areas without limiting ourselves or holding back when circumstances are not ideal. (Gray, 2000, p. 116)</p> <p>On the surface everything looked great, but the love was <u>dead</u>. (Gray, 1993, p. 50)</p> <p>From those who are able to <u>sustain</u> love long enough to get married, only 50 percent stay married. (Gray, 1992, p. 6)</p> <p>As their relationship progressed Susan's love for Tom <u>grew</u>. (Gray, 1992, p. 127)</p> <p>Love dies. (Gray, 1992, p. 6)</p> <p>When negative feelings are suppressed, positive feelings become suppressed as well, and love <u>dies</u>. (Gray, 1992, p. 129)</p>	<p>عن طرق لجعل الحب يستمر ولفهم وتقبل وتقدير شركائنا. (جرير، 2017 ، ص 66)</p> <p>ومن شأن التحرر من الفكرة الزائفة بأننا قادرون على إسعاد شركائنا تمحو الكثير من اللوم والشكوى من العلاقة وتساعد على <u>تنمية</u> الحب. (جرير، 2017 ، ص 191.)</p> <p>ومع <u>نمو</u> الحب ، نكون قادرين على المنح بمزيد من الحرية في جميع المجالات ومن دون وضع حد معين لأنفسنا أو التراجع عندما لا تكون الظروف مثالية. (جرير، 2019 ، ص 144)</p> <p>لقد بدا كل شيء رائع في الظاهر ، ولكن الواقع أن الحب قد <u>مات</u>. (جرير، 2007 ، ص 50)</p> <p>ومن بين أولئك الذين تمكنوا من <u>البقاء</u> على الحب، يبقى خمسين في المائة فقط متزوجين. (جرير، 2006 ، ص 36)</p> <p>وعندما تطورت علاقتهما <u>نما</u> حب "سوزان" ل "توم". (جرير، 2006 ، ص 181)</p> <p><u>ويموت</u> الحب. (جرير، 2006 ، ص 35)</p> <p>عندما تقمع المشاعر السلبية ، فالمشاعر الإيجابية كذلك تقمع <u>ويموت</u> الحب. (جرير، 2006 ، ص 184)</p>
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	<p>Some couples fight all the time, and gradually their love <u>dies</u>. (Gray, 1992, p. 166)</p> <p>When negative feelings are suppressed, positive feelings become suppressed as well, and love <u>dies</u>. (Gray, 2003, p. 108)</p> <p>The walls of resentment begin to melt, and love <u>comes back to life</u>. (Gray, 1992, p. 56)</p> <p>Similarly, to <u>keep</u> the magic of love <u>alive</u> we must understand its <u>seasons</u> and <u>nurture</u> love's special needs. (Gray, 2003, p. 129)</p> <p>In a complaint-free relationship, love is sure to <u>grow</u>. (Gray, 2016, p. 276)</p> <p>This realistic perspective of how love changes and <u>grows</u> will assist you in overcoming the inevitable obstacles that emerge in any relationship. (Gray, 1992, p. 5)</p> <p>When men and women are able to respect and accept their differences then love has a chance to <u>blossom</u>. (Gray, 1992, p. 7)</p>	<p>بعض الأزواج يتجادلون طوال الوقت ، ويموت حبهم تدريجياً. (جرير، 2006 ، ص 228)</p> <p>عندما تكبتين مشاعرك السلبية، تصبح المشاعر الإيجابية مكبوتة هي الأخرى ، ويموت الحب. (جرير، 2006 ، ص 96)</p> <p>وتبدأ جدران الاستياء في التلاشي ، ويعود الحب إلى الحياة. (جرير، 2006 ، ص 93)</p> <p>وبنفس الطريقة ، حتى يظل سحر الحب مفعماً بالحياة ، يجب علينا أن نفهم فصوله ومواسمه، ونرعى حاجات الحب الخاصة. (جرير، 2006 ، ص 123)</p> <p>ففي العلاقات الخالية من الشكاوى، لا شك في أن الحب سينمو، (جرير، 2017 ، ص 276)</p> <p>هذا المنظور الواقعي لكيفية تبادل الحب ونموه سيساعدك في التغلب على العوائق التي لا يمكن تفاديها والتي تظهر في أي علاقة. (جرير، 2006 ، ص 34)</p> <p>عندما يكون الرجال والنساء قادرين على أن يحترموا اختلافاتهم ويقبلونها، عندئذ تكون الفرصة سانحة ليزدهر الحب. (جرير، 2006، ص 36)</p>
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	<p>If she fulfills this need, he finds in her a continuing source of intense pleasure, and his love <u>grows</u> stronger. (Harley, 1994, p. 15)</p> <p>Few experiences compare with falling in love, but many couples fail to realize that love <u>needs constant nurture and care</u>. (Harley, 1994, p. 198)</p>	<p>إذا أشبعت الزوجة هذه الاحتياجات. فستصبح مصدر سعادة و متعة له. وسيزيد حبه لها ويقوى. (جرير، 2011 ، ص 18)</p> <p>الوقوع في الحب من الخبرات التي ليس لها مثيل. ولكن الكثير من الأزواج لا يدركون أن الحفاظ على الحب يحتاج إلى الرعاية والاهتمام الدائمين. (جرير، 2011 ، ص 185)</p>
<p>LOVE IS A LIQUID</p>	<p>All the love I thought I had for her and the love she seemed to have for me <u>evaporated</u>. (Chapman, 1992, p. 12)</p> <p>When hopelessness turns back to hope, the love in our hearts can <u>flow</u> again. (Gray, 2007, p. 7)</p> <p>Underneath all negative emotions is love waiting to <u>gush forth</u>. (Gray, 1993, p. 71)</p> <p>Requests give direction to love, but demands stop the <u>flow</u> of love. (Chapman, 1992, p. 139)</p> <p>Winona's concerns gradually dissolved in the <u>stream</u> of Ed's love and the wholehearted support of her family and friends. (Canfield <i>et al.</i>, 2012, p. 166)</p>	<p>فكل الحب الذي اعتقدت أنني أكنه لإحداهن، وكذلك كل الحب الذي بدا وكأنها تكنه لي ذهب أدراج الرياح. (جرير، 2017، ص 1)</p> <p>وعندما يتحول اليأس إلى الأمل ، يتدفق الحب في قلوبنا من جديد. (جرير، 2008 ، ص 30)</p> <p>تحت كافة المشاعر السلبية يكمن الحب في انتظار التدفق. (جرير، 2007، ص 71)</p> <p>الطلب يرشد للحب ، والأمر يوقف تدفق الحب. (جرير، 2017 ، ص 86)</p> <p>وبالتدرج أخذت مخاوف "وينونا" تتلاشى وسط حب "إدوارد" ومساندة الجميع ممن حولهما لحبهما. (جرير، 2013 ، ص 157)</p>

	<p>Understanding how our past continues to affect our relationships frees us to accept the <u>ebb and flow</u> of love. (Gray, 1992, p. 319)</p> <p>Sometimes love <u>flows</u> easily and automatically; at other times it requires effort. (Gray, 1992, p. 322)</p> <p>We call it a Love Letter not because it starts out "Dear Sweet Angel, I love you with all my heart...", but because the purpose of the Love Letter is to resolve whatever emotions are in the way of the love <u>flowing</u>. (Gray, 1993, p. 161)</p> <p>If you do not have a <u>clean, pure, and unencumbered</u> love in your heart, then you cannot give it away. (McGraw, 2000, p. 243)</p> <p>"Did your love <u>evaporate</u> immediately after the wedding, or was it a gradual loss?" I inquired. (Chapman, 1992, pp. 12-13)</p> <p>Love need not <u>evaporate</u> after the wedding, but in order to keep it alive most of us will have to put forth the effort to learn a secondary love language. (Chapman, 1992, p. 19)</p>	<p>وإدراك كيفية استمرار تأثير ماضينا على علاقاتنا ليحررنا لنتمكن من قبول <u>جزر الحب ومده</u>. (جرير، 2006 ، ص 407)</p> <p>فالحب <u>يجري</u> أحيانا بسهولة وآلية ، وأحيانا يتطلب الجهد. (جرير، 2006 ، ص 411)</p> <p>ولا نطلق على هذا الخطاب "خطاب الحب" لأنه يبدأ بجمل من قبيل " ملاكي الحبيب العزيز أحبك من أعماق قلبي " ولكن لأن الغرض من الخطاب هو التعامل مع أية مشاعر تحول دون <u>تدفق</u> مشاعر الحب. (جرير، 2007 ، ص 161)</p> <p>فإن لم يكن يوجد بقلبك حب <u>صاف ونقي</u> إذن فليس بإمكانك أن تهبه. (جرير، 2011 ، ص 341)</p> <p>"فسألته: "وهل كان الحب <u>يتبخّر</u> بعد الزواج مباشرة في كل مرة أم يكون تبخره تدريجياً؟". (جرير، 2017 ، ص 1)</p> <p>لا ينبغي أن ينتهي الحب بعد الزواج ، ولكن يجب علينا أن نتعلم لغة ثانوية للحب ، حتى يتسنى لنا الإبقاء عليه بعد الزواج. (جرير، 2017 ، ص 6)</p>
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	<p>To forgive is to resolve your emotional resistance so that your love can <u>flow</u> as freely as it did before. (Gray, 1993, p. 203)</p> <p>Forgiving others for their mistakes as well as forgiving ourselves is essential to healing, so that love freely can <u>flow</u> again. (Gray, 2000, p. 201)</p> <p>By giving yourself permission to feel and heal your hate and negative emotions, the obstructed love inside can <u>flow</u> again. (Gray, 1993, p. 206)</p> <p>Gradually more love will <u>flow</u> from both sides. (Gray, 1992, p.210)</p> <p>When love isn't continuously expressed, it gradually stops <u>flowing</u>. (Gray, 1993, p. 177)</p> <p>And when love stops <u>flowing</u>, you stop feeling it. (Gray, 1993, p. 177)</p> <p>By expressing the hurt and guilt that hide behind your anger, you can easily release the anger and allow love to <u>flow</u> again. (Gray, 1993, p. 75)</p>	<p>وغفرانك للأخر لا يعني موافقتك على ما يأتيه من أفعال بل يعني إزالة مقاومتك العاطفية بما يسمح <u>بتدفق</u> حبك بالطلاقة التي أعتاد أن يتدفق بها من قبل. (جرير، 2007، ص 203)</p> <p>حيث إن مسامحة الآخرين على أخطائهم ومسامحة أنفسنا كذلك أمر ضروري للشفاء ، بحيث يمكن للحب أن <u>يتدفق</u> بحرية مرّة أخرى. (جرير، 2019 ، ص 237)</p> <p>وعن طريق السماح لنفسك بالإحساس بالكرهية والمشاعر السلبية الأخرى ثم علاجها يستطيع الحب المعاق بداخلك أن <u>يتدفق</u> مرّة ثانية. (جرير، 2007 ، ص 206)</p> <p>وتدرجياً ، <u>سيبتدفق</u> حب أكبر من الطرفين. (جرير، 2006 ، ص 278)</p> <p>عندما لا يعبر المرء عن الحب باستمرار ، يتوقف عن <u>التدفق</u> تدريجياً. (جرير، 2007 ، ص 177)</p> <p>وعندما يتوقف <u>تدفق</u> الحب ، لن تشعر به بعد. (جرير، 2007 ، ص 177)</p> <p>بالتعبير عن الغضب والشعور بالذنب الذي تخفيه وراء غضبك ، يمكنك وبسهولة التنفيس عن الغضب والسماح للحب <u>بالتدفق</u> ثانية. (جرير، 2007 ، ص 75)</p>
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	<p>I just hope you see my love for you radiating from my face and <u>flowing</u> from my heart. (Gray, 1993, p. 179)</p> <p>She felt appreciated and honored. Her heart opened, and she began to <u>exude</u> love in all aspects of her life. (Carlson and Carlson, 2000, p. 35)</p> <p>But the godly love and assurance that <u>bubbled</u> amidst its savory ingredients still warms my heart today. (Canfield <i>et al.</i>, 2012, p. 31)</p> <p>Express all your anger and resentment, moving down through your hurt, fear, and guilt, and miraculously a new rush of love will <u>bubble up</u> and you will be able to genuinely forgive your partner and be in love again. (Gray, 1993, p. 203)</p> <p>I stood silently in the doorway, wanting to cry but feeling such a <u>surge</u> of love and warmth. (Canfield <i>et al.</i>, 2012, p. 103)</p> <p>Hate is really just a symptom of <u>obstructed</u> love. (Gray, 1993, p. 201)</p>	<p>وأتمنى فقط أن تري حبي لك يشع من وجهي ويتدفق من قلبي. (جرير، 2007 ، ص 180)</p> <p>فقد شعرت بالتكريم والتقدير ، وانفتح قلبها وبدأت تنشر الحب في جنبات الحياة. (جرير، 2012 ، ص 53)</p> <p>بيد أن مشاعر الحب الصادق والطمأنينة الممتزجة بالمكونات اللذيذة لحساء المينستروني لا تزال تسري في أعماقي وأشعر بها حتى اليوم. ( جرير، 2013، ص 12)</p> <p>عبر عن كل غضبك واستيائك ، مروراً بألمك وخوفك وشعورك بالذنب وستغمرك دفقة جديدة من الحب بصورة خارقة وستجد نفسك قادرا على المغفرة لشريكك وحبه ثانية. (جرير، 2007 ، ص 203)</p> <p>وساعتها وقفت صامتة في مدخل الغرفة أريد أن أبكي من فرط ما شعرت به من حبها وحنانها الدافئ. (جرير، 2013 ، ص 90)</p> <p>إن الكراهية هي عرض للحب الذي تتم إعاقته. (جرير، 2007 ، ص 201.)</p>
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<p>LOVE IS NOURISHMENT</p>	<p>The romantic love our partner gives us is just one <u>vitamin</u>. If we are deficient in that <u>vitamin</u>, taking it makes a huge difference in our health and well-being. (Gray, 2007, p. 200)</p> <p>Most men are not only hungry to give love but are <u>starving</u> for it. (Gray, 1992, p. 45)</p> <p>It was the unalloyed joy of a family table where the real <u>feast</u> was love. (Canfield <i>et al.</i>, 2012, p. 31)</p> <p>When a woman's wave rises, she feels she has an abundance of love to give, but when it falls, she feels her inner emptiness and needs to be <u>filled up with</u> love. (Gray, 2003, p. 68)</p> <p>Their love for one another, which had been <u>swallowed up</u> with bitterness and negativity, suddenly returned—along with their perspective and gratitude. (Carlson and Carlson, 2000, p. 58)</p>	<p>فالحب الرومانسي الذي يوفره لنا شريكنا ما هو إلا أحد هذه <u>الفيتامينات</u>، وإذا كنا نعاني نقصاً في أحدها فإن تناوله سيحدث فارقاً كبيراً في صحتنا ورفاهيتنا. (جرير، 2008، ص 220)</p> <p>معظم الرجال ليسوا فقط جائعين لمنح الحب بل <u>يموتون جوعاً</u> له. (جرير، 2006، ص 80)</p> <p>لقد كان ذلك الإحساس نابعا من الفرحة الصافية غير المتكلفة التي طالما أحاطت مائدة أسرة كان الحب هو <u>طعامها</u> الحقيقي. (جرير، 2013، ص 12)</p> <p>عندما ترتفع موجة المرأة، تشعر أن بداخلها فيضاً من الحب قادرة على منحة للرجل ولكن عندما تنخفض تلك الموجة، تشعر بالخواء في داخلها، وتصبح بحاجة إلى أن <u>تغمرها</u> مشاعر الحب مرّة ثانية. (جرير، 2006، ص 56)</p> <p>فقد عاد الحب فجأة، الحب الذي <u>طوته</u> المرارة والسلبيات، وعاد معه العرفان بالجميل وقدرتهما على التمييز. (جرير، 2012، ص 102)</p>
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	<p>“For the love that is <u>purest and sweetest</u> / Has a kiss of desire on the lips.” (Canfield <i>et al.</i>, 2012, p. 175)</p> <p>The next step is to begin giving a little more love and support in small <u>doses</u> according to the specific personal love or personal success your partner needs. (Gray, 2016, p. 20)</p> <p>A child <u>is dependent on</u> love to survive, so it often becomes an intelligent coping mechanism for the child to accommodate its parents because the child needs their love. (Gray, 2000, p. 29)</p> <p>There's no way to definately insure that any relationship will last, but you can at least learn to <u>preserve</u> the love that you had. (Gray, 1993, p. 48)</p> <p>Martha To everything you make, add <u>a dash of</u> love. (Canfield <i>et al.</i>, 2012, p. 69)</p> <p>Likewise, not <u>getting enough</u> love and support to feel good about ourselves will affect and limit all</p>	<p>حيث الحب في أنقى صورة وأعذبه يكسو القبله على الشفاه بطعم الرغبة. (جرير، 2013 ، ص 166)</p> <p>والخطوة التالية هي أن تبدأ بإعطاء المزيد من الحب والدعم <u>بدفعات</u> صغيرة طبقا لحاجة شريكك للحب الشخصي أو النجاح الشخصي. (جرير، 2017 ، ص 20)</p> <p><u>يعتمد الطفل على الحب من أجل البقاء</u> ، لذلك يصبح في كثير من الأحيان آلية تأقلم ذكية للطفل لإرضاء والديه ، حيث يحتاج الطفل إلى حبهما. (جرير، 2019 ، ص 38)</p> <p>وما من سبيل على الإطلاق يضمن ديمومة أي علاقة ولكنك تستطيع على الأقل أن <u>تحافظ</u> على حبك. (جرير، 2007 ، ص 48)</p> <p>أوصيك يا "مارثا" أن تضيفي <u>قدرا يسيرا</u> من الحب إلى كل شيء تصنعيه. (جرير، 2013 ، ص 53)</p> <p>وبالمثل ، فإن عدم <u>الحصول على ما يكفي</u> من الحب والدعم كي نشعر بالرضا عن أنفسنا سوف يؤثر على جميع مراحل</p>
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<p>later stages of development. (Gray, 2000, p. 109)</p> <p>Some people decide that if they are not <u>getting enough</u> love, they will leave rather than ask for it. (Gray, 1993, p. 194)</p> <p>They think to themselves: "I don't want to <u>beg for</u> love." (Gray, 1993, p. 194)</p> <p>However, experiencing <u>a lack of</u> love and support to express our authentic balance of male and female qualities can cause us to suppress particular qualities. (Gray, 2016, p. 69)</p> <p>I have <u>run out of</u> love and energy. (Gray, 2000, p. 27)</p> <p>She is not a wife who hates sex; she is a wife desperately <u>pleading for</u> emotional love. (Chapman, 1992, p. 28)</p> <p>Their criticism is an ineffective way of <u>pleading</u> for love. (Chapman, 1992, p. 145)</p> <p>But at other times, when your partner is stressed and unable to <u>provide</u> the love you need, you will</p>	<p>نمونا اللاحقة تأثيرا سلبيا. (جرير، 2019 ، ص 109)</p> <p>ويستقر رأي البعض على أنهم إذا ما كانوا لا <u>ينالون الحب الكافي</u>، فسيهجرون الطرف الآخر بدلا من أن يطالبوا بالحب. (جرير، 2007، ص. 194)</p> <p>ويفكرون في قرارة أنفسهم قائلين: "لا أريد أن <u>أتوسل</u> الحب". (جرير، 2007 ، ص 194.)</p> <p>ولكن <u>عدم توافر</u> الحب والدعم لإظهار توازننا الأصيل بين سمات الذكور والإناث قد يتسبب في كبتنا لسمات بعينها. (جرير، 2017 ، ص 69)</p> <p>لقد <u>نفد ما لدي من</u> الحب والطاقة. (جرير، 2019 ، ص 36)</p> <p>إنها لا تكره العلاقة الحميمية ولكنها تحتاج الحب بشكل كبير. (جرير، 2017 ، ص 12)</p> <p>إن النقد وسيلة غير فعالة في <u>إظهار الحاجة إلى</u> الحب. (جرير، 2017 ، ص 90)</p> <p>ولكن في الأوقات الأخرى، عندما يكون شريكك متقلاً بالضغط وغير قادر على <u>منحك</u> الحب الذي تحتاج إليه ، سيمكنك أن</p>
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	<p>be able to shift gears and take time to do something that makes you feel good. (Gray, 2016, p. 53)</p>	<p>تغير من توجهك وتقضي الوقت في فعل أمر آخر يجعلك تشعر بالروعة، (جرير، 2017 ، ص 53)</p>
<p>FEELING IS A PHYSICAL FORCE</p>	<p>Feelings are very <u>powerful</u>. They can bring us closer and create intimacy or they can be <u>hurtful</u> and <u>push</u> our partners even further away. (Gray, 1993, p. 7)</p> <p>Feelings of rejection by one or both partners in a relationship can be <u>crippling</u> and <u>painful</u>. (McGraw, 2000, p. 54)</p> <p>Instead of facing life's challenges and growing together in love, many couples drift apart to a comfortable but passionless distance, or <u>are ripped apart</u> by feelings of resentment, confusion, and mistrust that lead to explosive fights. (Gray, 2007, p. xv)</p> <p>At another time in his intimacy cycle, when he is needing to get close, the same feelings that could have triggered his departure will <u>draw</u> him closer. (Gray, 1992, p. 106)</p>	<p>إن المشاعر قوية جداً. فإما تقرب بيننا وتخلق نوعاً من الحميمية ، وإما <u>تصيبنا بجروح وتدفع</u> شركاؤنا بعيداً عنا أكثر وأكثر. (جرير، 2007 ، ص 7)</p> <p>إن شعور أحد الطرفين أو كليهما بالرفض قد يكون مؤلماً حقاً. (جرير، 2011 ، ص 80)</p> <p>وبدلاً من مواجهة صعاب الحياة معا ، والنمو معا في حب ومودة فإن العديد من الأزواج يبتعدون عن بعضهم لمسافة فاصلة قد تكون مريحة ، بيد أنها خالية من المشاعر ، أو قد <u>تسود</u> بينهم مشاعر من الرفض ، والتشويش ، وعدم الثقة ، والتي تؤدي بدورها إلى اندلاع الانفجار المدوي. (جرير، 2008 ، ص 17)</p> <p>في وقت آخر ضمن دورة المحبة لديه ، عندما يرغب في الاقتراب، نفس تلك المشاعر التي يمكن أن تؤدي إلى رحيله <u>ستجذبه</u> قريباً. (جرير، 2006 ، ص 154)</p>

	<p>This way you don't stay stuck in the negative feelings which can <u>immobilize</u> you and thus make things even worse. (Gray, 1993, p. 183)</p> <p>You learn only to express those feelings that won't <u>disturb</u> or <u>threaten</u> your life or others, thereby insuring safety and acceptance. (Gray, 1993, p. 67)</p> <p>This is because feelings <u>draw</u> men closer and create intimacy, and when a man gets too close, he automatically pulls away. (Gray, 1992, p. 105)</p> <p>Although our feelings are a <u>source of enormous power</u>, they can easily mislead us when our minds and hearts are not also open. (Gray, 2000, p. 137)</p> <p>When the minorities felt more supported, they felt an <u>upsurge</u> of resentful and angry feelings. (Gray, 1992, p. 317)</p> <p>Feelings of obligation may <u>ruin</u> friendships, but they kill romance. (Gray, 2007, p. 218)</p>	<p>وبهذه الطريقة لن تظل أسير المشاعر السلبية التي من الممكن أن <u>تعوق</u> تقدمك وبدا تزيد من الطين بلة. (جرير، 2007 ، ص 183)</p> <p>وتتعلم أن تعبر فقط عن تلك المشاعر التي لن <u>تعكر</u> صفو حياتك أو <u>تتهددك</u> أنت والآخرين. (جرير، 2007 ، ص 67)</p> <p>هذا لأن المشاعر <u>تجذب</u> الرجل قريبا وتخلق محبة ، وعندما يقترب الرجل أكثر مما ينبغي ينسحب بصورة آلية. (جرير، 2006 ، ص 154)</p> <p>وعلى الرغم من أن مشاعرنا هي <u>مصدر قوة هائل</u> لنا ، فإنها يمكن أن <u>تضلنا</u> بسهولة حينما لا تكون عقولنا وقلوبنا <u>مفتوحة</u>. (جرير، 2019 ، ص 168)</p> <p>عندما شعرت الأقليات بأنها كانت مدعومة أكثر مما مضى شعرت أيضا <u>بزخم</u> من مشاعر الاستياء والغضب. (جرير، 2006 ، ص 405)</p> <p>حيث إن الشعور بالإلزام قد <u>يفسد</u> علاقة الصداقة ، ويقتل الرومانسية. (جرير، 2008 ، ص 237)</p>
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	<p>The purpose of the Love Letter is to express and <u>release</u> all of the negative feelings preventing you from experiencing and sharing the love you feel deep inside. (Gray, 1993, p. 161)</p> <p>And of course, there are cases of the reverse: women controlling themselves and the men <u>exploding</u> with feelings. (Gray, 1993, p. 122)</p> <p><u>Repressed</u> feelings cause us to <u>react</u> inappropriately to people and circumstances. (Gray, 1993, p. 97)</p> <p><u>Repressing</u> your feelings gradually numbs your ability to feel. (Gray, 1993, p. 95)</p> <p>You choose the emotions and feelings that will <u>control</u> your thoughts in the relationship. (McGraw, 2000, p. 96)</p> <p>With understanding, forgiveness, and other positive feelings, we automatically <u>dispel</u> the darkness of stress. (Gray, 2000, p. 180)</p> <p>And now here they were, trying to understand why the very thing that they once thought would make them</p>	<p>إن الغرض من خطاب الحب هو التعبير والتنفيس عن كافة المشاعر السلبية التي تمنعك من استئشعار الحب الذي يكمن في أعماقك ومشاركته. (جرير، 2007 ، ص 161)</p> <p>وبالطبع هناك حالات عكسية: أي أن النساء هن اللاتي يسيطرن على أنفسهن فيدفعن الرجال إلى الانفجار الشعوري. (جرير، 2007 ، ص 122)</p> <p>تتسبب المشاعر المكبوتة في استجابتنا للآخرين والظروف المحيطة بنا بشكل غير لائق. (جرير، 2007 ، ص 97)</p> <p>إن كبت مشاعرك يؤدي تدريجيًا إلى إصابة قدرتك على الشعور بالخطر. (جرير، 2007 ، ص 95)</p> <p>وأنت الذي تختار المشاعر والأحاسيس التي سوف تسيطر على أفكارك في العلاقة. (جرير، 2011 ، ص 138)</p> <p>فمن خلال التفهم والتسامح وبقيّة المشاعر الإيجابية الأخرى ، فإننا نبدد تلقائيًا ظلام الضغوط. (جرير، 2019 ، ص 210)</p> <p>والآن ها هما : يحاولان أن يتفهّما السبب الذي جعل نفس الشيء الذي ظننا أنه سيجعلهما سعيدين يصبح هو سبب</p>
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	<p>so happy had left them feeling <u>trapped</u>, <u>overwhelmed</u> by an unspeakable feeling of disappointment. (McGraw, 2000, p. 5)</p> <p>Whether you write down your feelings or do it mentally, by exploring, feeling, and expressing your negative feelings they <u>lose their power</u> and positive feelings reemerge. (Gray, 1992, p. 235)</p> <p>Whenever we are loving ourselves more or being loved by others, <u>repressed</u> feelings tend to come up and temporarily <u>overshadow</u> our loving awareness. (Gray, 1992, p. 309)</p> <p><u>Overcome</u> by his feelings and the need to be right, he is quick to become angry and defensive. (Gray, 2016, p. 113)</p> <p>You have chosen the thoughts, feelings, and behaviors that are <u>creating the pain</u> in this relationship. (McGraw, 2000, p. 61)</p> <p><u>Repressing</u> your feelings will influence your personality, whether</p>	<p>شعورهما بالارتباك والإحباط. (جرير، 2011، ص 13)</p> <p>وسواء كنت تدون مشاعرك أو تقوم بذلك ذهنياً ، فباستكشاف المشاعر ، والتعبير عن مشاعرك السلبية فإنها <u>تفقد قوتها</u> وتبرز المشاعر الإيجابية. (جرير، 2006، ص 307)</p> <p>ومتى كنا نحب أنفسنا أكثر أو نكون محبوبين من قبل الآخرين، تميل المشاعر <u>المكبوتة</u> إلى الظهور وتخيم مؤقتاً بظلالها على وعينا بالحب. (جرير، 2006، ص 395)</p> <p>وعندما <u>تتغلب</u> عليه مشاعره وحاجته لأن يشعر بأنه على صواب، سرعان ما يشعر بالغضب ويتخذ موقفاً دفاعياً. (جرير، 2017، ص 113)</p> <p>لقد اخترت الأفكار والمشاعر والسلوكيات التي <u>تولد الألم</u> في هذه العلاقة. (جرير، 2011، ص 89)</p> <p>وسيؤثر <u>كبت</u> مشاعرك على شخصيتك، شئت أم أبيت ، بواسطة تحفيز الجزء</p>
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<p>you like it or not, by secretly motivating much of your behavior. (Gray, 1993, p. 94)</p> <p>Being aware of the upset feelings or reactions that you want to <u>decharge</u> makes decharging even more powerful. (Gray, 2000, p. 183)</p> <p>All of the pent-up racial feelings were suddenly <u>released</u>. (Gray, 1992, p. 317)</p> <p>During a time-out, it may help you to <u>let go of</u> wounded feelings by writing a letter to yourself, saying the words you need to hear. (Gray, 2007, p. 174)</p> <p>The purpose of the Love Letter is to <u>let</u> all of your feelings <u>out</u>. (Gray, 1993, p. 162)</p> <p>Your understanding will help me to open up and <u>let go of</u> my negative feelings. (Gray, 1992, p. 254)</p> <p>Trying to be nice and kind by <u>suppressing</u> your negative feelings only allows them to <u>build up</u> until you either <u>explode</u> irrationally or you become so repressed that you have numbed your ability to feel</p>	<p>الأكبر من سلوكك. (جرير، 2007 ، ص 94)</p> <p>إن إدراكك لمشاعر الضيق وبقية ردود الفعل التي تريد <u>التخلص</u> منها يجعل عملية الإفراغ أكثر تأثيراً. (جرير، 2019 ، ص 213)</p> <p>لقد <u>انطلقت</u> فجأة كل المشاعر العرقية المحبوسة. (جرير، 2006 ، ص 405)</p> <p>وخلال الوقت المستقطع ، قد يكون عوناً لك أن <u>تتخلص</u> من مشاعر الألم بأن تكتب خطاباً لنفسك ، وأن تورده في الكلمات التي ترغب في سماعها ليتحسن شعورك. (جرير، 2008 ، ص 191)</p> <p>إن الغرض من وراء كتابة رسالة الحب هو <u>التنقيس</u> عن كل ما يعتمل بداخلك من مشاعر. (جرير، 2007 ، ص 162.)</p> <p>إن تفهمك سيساعدني على أن أفصح وأتخلص من مشاعري السلبية. (جرير، 2006 ، ص 330)</p> <p>وإذا حاولت أن تكون لطيفاً وطيباً بأن <u>تكبت</u> مشاعرك السلبية ، <u>فستتراكم</u> هذه المشاعر فإما <u>تتفجر</u> بصورة جنونية، وإما تصير مكبوتاً بشدة لدرجة تجعل قدرتك على استشعار المشاعر الإيجابية تصاب</p>
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<p>positive emotions. (Gray, 1993, p. 204)</p> <p>By understanding our childlike feelings, we automatically open a door for loving feelings to <u>permeate</u> what we say. (Gray, 1992, p. 267)</p> <p>Duplicating Wilma's feelings will have probably <u>stirred up</u> some feelings in Fred and he will now need Wilma to duplicate him. (Gray, 1993, p. 144)</p> <p>The last thing I may want to think about after work is what a hard day I had, but if I don't <u>let</u> those feelings <u>out</u> in the presence of my wife and release all the anger, hurt and fear, I will end up <u>repressing</u> them, and repress a part of my love for her as well. (Gray, 1993, p. 108)</p> <p>Love initiates the release of <u>repressed</u> feelings. (Gray, 1993, p. 104)</p> <p>Often this is because a man has not taken enough time in foreplay to generate enough oxytocin, but the other reason is that she has <u>repressed</u> feelings inside that she has not</p>	<p>بالخدر والبلادة. (جرير، 2007، ص 204)</p> <p>وتفهم مشاعرنا الطفيلية يفتح بطريقة آلية بابا لمشاعر الحب <u>لنتخلل</u> ما نقوله. (جرير، 2006، ص 344)</p> <p>وربما أن محاكاة مشاعر ويلما سيثير في فريد بعض المشاعر التي سيود أن تحاكيها ويلما. (جرير، 2007، ص 144.)</p> <p>إن آخر ما أود أن أفكر فيه بعد العمل هو كم كان يومي عصيبا ، ولكن لو لم <u>أنفس</u> عن هذه المشاعر في وجود زوجتي وأنفس عن غضبي ، وألمي ، وخوفي، سينتهي بي الأمر إلى <u>كبتها</u> ، وكذا كبت جزء من حبي لزوجتي. (جرير، 2007، ص 108)</p> <p>الحب يمهد للتنفيس عن المشاعر <u>المكبوتة</u>. (جرير، 2007، ص 104)</p> <p>وربما يرجع هذا لأن الرجل لا يقضي الوقت الكافي في المداعبات من أجل إفراز هرمون الأوكسيتوسين ، إلا أن هناك سببا آخر ألا وهو أن المرأة <u>تكبت</u> مشاعرها في داخلها لدرجة أنها لا</p>
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<p>shared or resolved with love, understanding, and forgiveness. (Gray, 2016, p. 198)</p> <p>A woman will unconsciously start arguments or express complaints about something just to find a way to <u>release</u> her feelings. (Gray, 2007, p. 179)</p> <p>By having private sessions, you will have an opportunity to <u>vent</u> your thoughts and feelings as well as explore your goals and strategies without having to worry about hurting anyone or being held accountable for what you have said. (Gray, 2007, p. 204)</p> <p>When you can't share and express your negative feelings, they <u>build up</u> and <u>get blown</u> out of proportion. (Gray, 1993, p. 201)</p> <p>If your heart has <u>turned cold</u> from your feelings of bitterness, for example, then that is the heart from which all your emotions spring. (McGraw, 2000, p. 81)</p> <p>What happens when both people in a relationship <u>suppress</u> their</p>	<p>تشاركه مشاعر الحب والتفاهم والتسامح أو تعبر عنها. (جرير، 2017 ، ص 198)</p> <p>فبلا وعي قد تبدأ المرأة جدالا ، أو أن تظهر تعبيراً عن شكواها من شيء ما لمجرد أن تجد <u>متنفساً</u> لمشاعرها المكبوتة. (جرير، 2008 ، ص 197)</p> <p>وبتلقي جلسات خاصة ، سيكون لديك الفرصة <u>للتنفيس</u> عن أفكارك ومشاعرك بالإضافة إلى استكشاف أهدافك واستراتيجياتك بدون القلق من أن تؤذي شخصاً ما ، أو أن يؤخذ عليك ما قلته. (جرير، 2008 ، ص 224)</p> <p>عندما تعجز عن مشاركة مشاعرك السلبية والتعبير عنها ، فإنها <u>تتراكم</u> وتتضخم بما يجاوز حجمها الطبيعي. (جرير، 2007 ، ص 201)</p> <p>إن أصبح قلبك <u>بارداً</u> نتيجة لامتلأته بمشاعر المرارة على سبيل المثال ، إذن فهذا هو القلب الذي ستتبع منه كل مشاعرك الأخرى. (جرير، 2011 ، ص 117)</p> <p>ماذا يحدث عندما يعمد الطرفان في العلاقة إلى <u>كبت</u> مشاعرهما ، عندما</p>
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	<p>feelings, when both sides of the tank are being pushed down? All the pressure goes into that connecting pipe, and it eventually bursts. (Gray, 1993, p. 134)</p> <p>A great relationship lets you <u>vent</u> all your feelings. (McGraw, 2000, p. 50)</p> <p>Though all these painful feelings and needs are valid, they are generally not dealt with and communicated directly. Instead, they <u>build up</u> inside and come <u>bursting up</u> during an argument. (Gray, 1992, p. 177)</p> <p>It takes a tremendous amount of emotional and physical energy to <u>hold down</u> your feelings. (Gray, 1993, p. 94)</p> <p>I am sharing with you my negative feelings, which are <u>holding me back</u>. (Gray, 1992, p. 254)</p>	<p>ينضغط كلا من جانبي الصهريج يتجمع كل الضغط في الأنبوب الموصل ، حتى ينفجر في نهاية المطاف. (جرير ، 2007 ، ص 134)</p> <p>العلاقة الرائعة تجعلك <u>تنفّس</u> عن كل مشاعرك. (جرير ، 2011 ، ص 75)</p> <p>على الرغم من أن كل هذه المشاعر صادقة ، لكن في العادة لا يتم التعامل معها والتعبير عنها مباشرة ، و<u>تتراكم</u> بدلا من ذلك في الداخل ثم <u>تنفجر</u> خلال أية مجادلة. (جرير ، 2006 ، ص 241-242)</p> <p>إن <u>كيتك</u> لمشاعرك يتطلب قدرا هائلا من الطاقة الانفعالية والجسمانية. (جرير ، 2007 ، ص 94)</p> <p>فإنني أشركك في مشاعري السلبية ، وهي التي <u>تكبحني</u>. (جرير ، 2006 ، ص 329)</p>
<p>FEELING IS A CONCEALED ENTITY</p>	<p><u>Underneath</u> all negative emotions are positive emotions—<u>underneath</u> all anger and hurt is a feeling of love and a willingness to connect and be close. (Gray, 1993, p. 70)</p>	<p><u>ووراء</u> كافة المشاعر السلبية مشاعر أخرى إيجابية <u>ووراء</u> كل الغضب والألم شعور بالحب واستعداد للتواصل والقرب. (جرير ، 2007 ، ص 70)</p>

	<p>Use these phrases to <u>draw out</u> these positive feelings. (Gray, 2000, p. 219)</p> <p>Maybe you're picked on and unappreciated at work, and you <u>store</u> frustrations and negative feelings <u>away</u>. (McGraw, 2000, p. 107)</p> <p>Tone of voice <u>reveals</u> one's real feelings. (Gray, 2016, p. 260)</p> <p>Unable to cope with and express the truth about your emotions, you learn to <u>hide</u> those feelings <u>deep inside</u> and hope that they just go away. (Gray, 1993, p. 67)</p> <p>Underneath all anger is desire and <u>underneath</u> desire is a feeling of self-love and worthiness. (Gray, 1993, p. 153)</p> <p>Locating <u>buried</u> emotions is absolutely essential to your growth because to the extent that you suppress and <u>bury</u> your feelings, you will lose contact with who you are and what you really want. (Gray, 1993, p. 68)</p> <p>People keep their wants and feelings <u>secret</u> and then expect their partner to do exactly what they want. (Gray, 1993, p. 192)</p>	<p>لذا استخدم هذه العبارات لاستخلاص هذه المشاعر الإيجابية. (جرير، 2019 ، ص 254)</p> <p>فربما تتعرض للإزعاج وعدم التقدير بالعمل وتقوم <u>بتخزين</u> الإحباطات والمشاعر السلبية. (جرير، 2011 ، ص 153)</p> <p>وتكشف نبرة الصوت عن مشاعر الإنسان الحقيقية. (جرير، 2017 ، ص 260)</p> <p>فنظرا لفشلك في التكيف مع حقيقة عواطفك والتعبير عنها ، فقد تعلمت أن <u>تخفي</u> هذه المشاعر في أعماقك على أمل أن تختفي من تلقاء ذاتها. (جرير، 2007، ص 67)</p> <p>ف وراء كل شعور بالغضب رغبة ، و <u>وراء</u> كل رغبة شعور بحب الذات واستحقاقها. (جرير، 2007، ص 153)</p> <p>إن تحديد موقع المشاعر <u>الدفينة</u> يعد أمرا شديدا الحيوية لنموك لأنك بقدر ما تكبت مشاعرك و <u>تدفنها</u> ستفقد الصلة بهويتك ورغباتك الحقيقية. (جرير، 2007 ، ص 68)</p> <p>إن الناس يبقون على رغباتهم ومشاعرهم <u>سرا</u> ويتوقع الواحد منهم أن يلبئها شريكه. (جرير، 2007 ، ص 192)</p>
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<p>If given the chance to share and explore her hurt, deep feelings would have <u>emerged</u>. (Gray, 1992, p. 133)</p> <p>The purpose of sharing the letter is to <u>open up</u> feelings so that partners can become closer. (Gray, 1992, p. 254)</p> <p>If you saw them <u>hiding</u> their true feelings, you learned to hide yours. (Gray, 1993, p. 54)</p> <p>These are a few examples of what happens when you don't accept and express all of the feelings <u>inside</u> of you. (Gray, 1993, p. 72)</p> <p>It is when our lid comes off and our painful feelings <u>emerge</u>. (Gray, 1992, p. 321)</p> <p>As soon as they start to open up, all of the unexpressed feelings of the day begin to <u>surface</u>. (Gray, 1993, p. 108)</p> <p>Ways We <u>Cover Up</u> Our Real Feelings (Gray, 1992, p. 265)</p> <p>This will help them get in touch with the feelings <u>hidden behind</u> the depression and numbness. (Gray, 1992, p. 264)</p>	<p>ولو أنها أعطيت الفرصة لل<b>بوح</b> واستكشاف ألمها ، فإن مشاعر عميقة كانت <b>ستظهر</b>. (جرير ، 2006 ، ص 188)</p> <p>والهدف من مشاركة الرسائل هو <b>الإفصاح</b> عن المشاعر حتى يستطيع الشريكان أن يصبحا أكثر قربا من بعضهما. (جرير ، 2006 ، ص 329)</p> <p>وإذا رأين أنهم <b>يسترون</b> مشاعرهم الحقيقية فاعلم أنك تعلمت أن تخفي مشاعرك. (جرير ، 2007 ، ص 54)</p> <p>هذه أمثلة قليلة على ما يمكن أن يحدث عندما لا تقبل وتعبر عن كافة المشاعر التي <b>تعمل بداخلك</b>. (جرير ، 2007 ، ص 72)</p> <p>إنه الوقت الذي ينقش غطاؤنا وتبرز مشاعرنا المؤلمة. (جرير ، 2006 ، ص 410)</p> <p>وبمجرد أن يبدأ في التصريح لبعضهما البعض ، <b>تطفو</b> كافة المشاعر المكبوتة طوال اليوم على السطح. (جرير ، 2007 ، ص 108)</p> <p>أساليب <b>نخفي</b> بها مشاعرنا الحقيقية (جرير ، 2006 ، ص 342)</p> <p>هذا سيساعدهم على التواصل بمشاعرهم <b>المختبئة وراء</b> الاكتئاب والفتور. (جرير ، 2006 ، ص 341)</p>
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	<p>Many parents think they should <u>hide</u> their feelings from their children in order to protect or shelter them. (Gray, 1993, p. 131)</p> <p>The different ways men and women <u>hide</u> feelings are discussed along with the importance of sharing feelings. (Gray, 1992, p. 5)</p> <p>By first exploring your negative emotions, automatically your positive feelings will begin to <u>emerge</u>. (Gray, 2003, p. 125)</p> <p>Either they suppress themselves by not talking things out, or their negative thoughts and feelings can <u>surface</u> at the most inappropriate times. (Gray, 2007, p. 205)</p> <p>The good thing about being aware of our <u>deeper inner</u> feelings is that we have the choice to change them and increase our power to extract the best in every situation. (Gray, 2000, p. 106)</p> <p>When we are stuck in one feeling or state, by simply acknowledging and experiencing <u>deeper underlying</u> feelings and emotions we give</p>	<p>كثير من الآباء يعتقدون أنهم في حاجة إلى <u>كبت</u> مشاعرهم من أجل حماية أطفالهم. (جرير، 2007 ، ص 131)</p> <p>وستناقش مختلف الأساليب التي <u>يخفي</u> فيها الرجال والنساء مشاعرهم وأهمية المشاركة في المشاعر. (جرير، 2006 ، ص 34)</p> <p>عندما تعبر عن مشاعرك السلبية في البداية ، فإن مشاعرك الإيجابية سوف تبدأ في <u>الظهور</u> بصورة تلقائية. (جرير، 2006 ، ص 116)</p> <p>وذلك إما بالكبت وعدم الإفصاح عما بداخل النفوس ، أو إعلان الأفكار أو المشاعر السلبية التي يمكن أن <u>تظهر على السطح</u> في أكثر الأوقات حرجا. (جرير، 2008 ، ص 224)</p> <p>الشيء الجيد في الوعي الأعمق بمشاعرنا <u>الداخلية</u> هو أن لدينا الخيار لتغييرها وتعزيز قدراتنا لجذب أفضل ما في كل موقف. (جرير، 2019 ، ص 131)</p> <p>وعندما نكون عالقين في شعور أو حالة معينة ، فإننا بالإقرار بوجود ذلك الشعور عميقا <u>بداخلنا</u> نمح أنفسنا الرعاية التي نحتاج إليها ، ونتحرر بسهولة من</p>
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	<p>ourselves the nurturing we need, and the block is easily released. (Gray, 2000, p. 211)</p> <p>Since he was very aware of his <u>inner world</u> of feelings, he could express his unique creative genius. (Gray, 2000, p. 99)</p> <p>While growing up, we are all taught in various direct or indirect ways NOT to express all of the feelings <u>inside</u>. (Gray, 1993, p. 73)</p> <p>When a man listens, it helps a woman to <u>discover</u> her feelings. (Gray, 2007, p. 195)</p> <p>Even though we have all been programmed to <u>hide</u> our feelings and react defensively and not lovingly, we can retrain ourselves. (Gray, 1992, p. 270)</p> <p>A loving therapist or close friend can be a tremendous source of love and healing if you can share your <u>inner and deepest</u> feelings. (Gray, 1992, pp. 273-274)</p> <p>When a man is quiet, if a woman feels insecure in some way, she will feel an urge to <u>find out</u> what his</p>	<p>المعوقات التي تكبلنا. (جرير، 2019 ، ص 247)</p> <p>وبما أنه كان مدرّكًا تمامًا لعالمه الداخلي بكل ما به من مشاعر ، أمكنه التعبير عن عبقريته الإبداعية الفريدة. (جرير، 2019 ، ص 123)</p> <p>إننا نتعلم في الصغر ، سواء مباشرة أو موارد أن لا نعبر عن كافة المشاعر التي <u>تعمل بداخلنا</u>. (جرير، 2007 ، ص 73)</p> <p>عندما يستمع الرجل ، فإنه يساعد المرأة على <u>اكتشاف</u> مشاعرها. (جرير، 2008 ، ص 215)</p> <p>على الرغم من أننا قد تم برمجتنا أن <u>نخفي</u> مشاعرنا وتكون ردود أفعالنا دفاعية وغير مفعمة بالحب ، فإننا نستطيع استرداد أنفسنا. (جرير، 2006 ، ص 348)</p> <p>والمعالج النفسي المحب أو الصديق القريب يمكن أن يكون مصدرا عظيما للحب والشفاء إذا كنت قادرا على <u>البحث</u> بأعمق مشاعرك <u>الداخلية</u>. (جرير، 2006 ، ص 352)</p> <p>عندما يكون الرجل صامتا أو هادئا، ترغب المرأة في معرفة ما يشعر به</p>
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<p>feelings are in order to feel connected. (Gray, 2016, p. 217)</p> <p>Write another letter — you may not have <u>gotten out the deeper</u> feelings. (Gray, 1993, p. 166)</p> <p>Through expressing the complete truth about all of your feelings, you can eventually realize the loving intention <u>underneath</u> all of your negative emotions. (Gray, 1993, p. 105)</p> <p>These are a few examples of what happens when you don't accept and express all of the feelings <u>inside</u> of you. (Gray, 1993, p. 72)</p> <p>This doesn't mean a woman has to <u>squash</u> her feelings. (Gray, 1992, p. 160)</p> <p>All of her suppressed and then past-repressed feelings automatically begin to <u>emerge</u>, to be briefly felt on their way out. (Gray, 2016, p.)</p> <p>But as men open their hearts to <u>access</u> their feelings, it brings new risks and challenges. (Gray, 2016, p. 63)</p>	<p>الرجل لتطمئن على أنه لا يزال يحبها. (جرير، 2017 ، ص 217)</p> <p>اكتب خطابًا آخر - ربما أنك لم <u>تستخرج</u> المشاعر <u>الأعمق</u>. (جرير، 2007 ، ص 166)</p> <p>فمن خلال تعبيرك الكامل عن كافة مشاعرك ، يمكنك في النهاية الوصول إلى الحب الكامن وراء كافة مشاعرك السلبية. (جرير، 2007 ، ص 105)</p> <p>هذه أمثلة قليلة على ما يمكن أن يحدث عندما لا تقبل وتعبر عن كافة المشاعر التي <u>تعمل بداخلك</u>. (جرير، 2007 ، ص 72)</p> <p>هذا لا يعني أن على المرأة أن <u>تخمد</u> مشاعرها. (جرير، 2006 ، ص 221)</p> <p><u>تطفو</u> جميع مشاعرها المكبوتة أو التي كانت مكبوتة في الماضي، على السطح وتشعر المرأة بتأثيرها في أثناء خروجها. (جرير، 2017 ، ص.)</p> <p>ولكن، مع فتح الرجال قلوبهم <u>للتواصل</u> مع مشاعرهم، تطرأ مخاطر وتحديات جديدة، (جرير، 2017 ، ص 63)</p>
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	<p>If a parent is <u>pushing down</u> his feelings of fear and insecurity, the children may whine and become more fearful. (Gray, 1993, p. 132)</p> <p>Hey, take a look at some of the feelings you are <u>pushing down</u>." (Gray, 1993, p. 128)</p> <p>The more he <u>pushes down</u> his feelings, the more her feelings will intensify. (Gray, 1993, p. 126)</p>	<p>وإذا كان أحد الآباء يكيح مشاعر الخوف وعدم الأمان لديه فقد يعمد الأطفال إلى النحيب ويبدو عليهم الخوف أكثر من المعتاد. (جرير، 2007، ص 132)</p> <p>"ألق نظرة على بعض المشاعر التي تكيثها بداخلك". (جرير، 2007، ص 128)</p> <p>وكلما <u>دفن</u> مشاعر الغضب لديه ، تفاقمت هذه المشاعر لديها. (جرير، 2007، ص 126)</p>
<p>FEELING IS A PERSON</p>	<p>Your feelings are like <u>messengers</u>. (Gray, 1993, p. 105)</p> <p>Until you receive their message <u>they</u> wait at your door. (Gray, 1993, p. 105)</p> <p>When you take the time to listen to your feelings you are in effect saying to the little feeling <u>person</u> inside "You matter. You deserve to be heard and I care enough to listen." (Gray, 1992, p. 275)</p> <p>You can have them use these following lead-in phrases to <u>awaken</u> their feelings: (Gray, 2000, p. 225)</p> <p>Our addictions can be used to silence the <u>painful cries</u> of our</p>	<p>ومشاعرك هي بمثابة رسائل من عقلك اللاوعي إلى عقلك الواعي. (جرير، 2007، ص 105)</p> <p>وحتى تتلقى الرسالة سيقف حاملها صابرا على بابك. (جرير، 2007، ص 105)</p> <p>عندما تنصت بهدوء لمشاعرك فأنت في الحقيقة تقول للشخص الصغير الذي تشعر به في داخلك "أنت مهم ، أنت تستحق أن تسمع ، وأنا أهتم بأن أنصت بدرجة كافية". (جرير، 2006، ص 354)</p> <p>ويمكنك أن تجعله يستخدم العبارات الرئيسية التالية لإيقاظ مشاعره: (جرير، 2019، ص 262)</p> <p>ويمكن أن نستعمل أساليب هروبية لإسكات <u>الصيحات المؤلمة</u> لمشاعرنا</p>

<p>feelings and unfulfilled needs. (Gray, 1992, p. 268)</p> <p>Her feelings of love for him had been <u>killed</u> through the years by his constant criticism and condemnation. (Chapman, 1992, p. 222)</p> <p>Repressed feelings do not <u>die</u> — they come back to haunt us. (Gray, 1993, p. 95)</p> <p>Feelings never <u>die</u>. They <u>refuse</u> to be silenced. (Gray, 1993, p. 94)</p> <p>When a man does not object to or <u>argue with</u> a woman's feelings and wants but instead accepts and confirms their validity, a woman truly feels loved because her fifth primary need is fulfilled. (Gray, 2003, p. 55)</p> <p>Kindness is one of the primary ingredients in <u>nourishing</u> a warm feeling between two people. (Carlson and Carlson, 2000, p. 25)</p> <p>Without understanding the wave, he finds it hard to validate and <u>nurture</u></p>	<p>وحاجاتنا غير المشبعة. (جرير، 2006 ، ص 345)</p> <p>واعتال مشاعر الحب لديها عبر السنوات بنقده وإدائته المستمرين. (جرير، 2017 ، ص 142)</p> <p>المشاعر المكبوتة لا تموت ، بل تعود لتطارذك (جرير، 2007 ، ص 95)</p> <p>فالمشاعر لا تموت أبدا ، بل وتقاوم أي محاولة لإسكاتها. (جرير، 2007، ص 94)</p> <p>عندما لا يرفض الرجل مشاعر المرأة ، وبدلا من ذلك يعترف بصحتها ومشروعيتها ، تشعر بأنه يجبها بحق ، وذلك لأن حاجة الحب الخامسة بالنسبة لها قد تم الوفاء بها في هذه الحالة. (جرير، 2006 ، ص 38)</p> <p>واللطف في المعاملة هو واحد من المكونات الرئيسية لنمو أي مشاعر دافئة بين شخصين. (جرير، 2012 ، ص 33)</p> <p>ومن دون فهم طبيعة الموجة ، يكون من الصعب عليه أن يؤيدها في مشاعرها</p>
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	<p>her feelings while she is in the “well.” (Gray, 1992, p. 125)</p> <p>Just glimpsing the Venusians <u>awakened</u> feelings they had never known. (Gray, 2003, p. 11)</p> <p>A loving and supportive group can do wonders to help us more easily <u>get in touch with</u> our deeper feelings. (Gray, 1992, p. 274)</p> <p>For other women, the process of surviving or trying to get ahead in their careers distracts them from <u>getting in touch with</u> their feelings and need for a relationship. (Gray, 2007, p. 25)</p> <p>Instead of <u>harboring</u> negative feelings and staying uptight, make the decision to forgive, forget, and move on. (Carlson and Carlson, 2000, p. 18)</p> <p>How can being “right” be so much more important than <u>protecting</u> the feelings of someone you love? (Carlson and Carlson, 2000, p. 97)</p> <p>Chapter 6 Feelings Are Your <u>Friends</u> (Gray, 1993, p. 104)</p>	<p>ويرعاها حين تكون في "البئر". (جرير، 2006 ، ص 179)</p> <p>وبمجرد وقعت أبصارهم عليهن استيقظت بداخلهم مشاعر لم يعرفوا لها مثيلا من قبل. (جرير، 2006 ، ص 2)</p> <p>إن المجموعة المحبة التذعيمية يمكن أن تفعل العجائب لمساعدتنا في <u>التواصل</u> بسهولة مع مشاعرنا العميقة. (جرير، 2006 ، ص 352)</p> <p>بالنسبة لنساء أخريات ، تتسبب عملية البقاء أو محاولة المضي في أعمالهن في تشتيتهن عن <u>التواصل مع</u> مشاعرهن واحتياجهن إلى علاقة. (جرير، 2008 ، ص 47)</p> <p>وبدلاً من أن <u>تضمّر</u> مشاعر سلبية وتظل على عنادك خذ قراراً بأن تكون متسامحاً وأن تنسى هذه الأمور وتنتقل قدماً في حياتك. (جرير، 2012 ، ص 20)</p> <p>كيف يمكننا وسط حرصنا الشديد لأن نكون على حق أن ننسى <u>مراعاة</u> مشاعر إنسان نحبه؟ (جرير، 2012 ، ص 185)</p> <p>الفصل 6 المشاعر <u>صديقك</u> (جرير، 2007 ، ص 104)</p>
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	<p>What are the <u>messages</u> your feelings <u>bring</u> to you? (Gray, 1993, p. 105)</p> <p>Your feelings are like <u>messengers</u> from your subconscious to your conscious mind. (Gray, 1993, p. 105)</p> <p>Being with others whom we don't know intimately but who are supportive creates an opening for our <u>wounded</u> feelings to be shared. (Gray, 1992, p. 319)</p> <p>I told her that if we could learn to speak each other's primary love language, that emotional need could be met and positive feelings could be <u>engendered</u> again. (Chapman, 1992, pp. 225-226)</p> <p>In doing so, you'll <u>keep</u> your loving feelings <u>alive</u>. (Carlson and Carlson, 2000, p. 24)</p> <p>Whenever we are upset and want to feel better, by just taking some time to write out and <u>listen to</u> our feelings of anger, sadness, fear, and sorrow, we can begin to feel better again. (Gray, 2000, p. 211)</p>	<p>ما هي الرسائل التي تبعث بها مشاعرك إليك؟ (جرير، 2007 ، ص 105)</p> <p>ومشاعرك هي بمثابة رسائل من عقلك اللاوعي إلى عقلك الواعي. (جرير، 2007 ، ص 105)</p> <p>فكوننا مع آخرين لا نعرفهم بدرجة حميمة ولكنهم يساندوننا يخلق منفذا لنبوح بمشاعرنا الجريحة. (جرير، 2006 ، ص 407)</p> <p>وقلت لها إنه إذا استطاع كل منا أن يتعلم لغة الحب العاطفية الأساسية للطرف الآخر ، يمكن لهذه الحاجة العاطفية أن تلبى ، وأن تولد المشاعر الإيجابية من جديد. (جرير، 2017 ، ص 144-145)</p> <p>وبهذا تستطيع الإبقاء على مشاعر الحب. (جرير، 2012 ، ص 31 32)</p> <p>وعندما نكون مستائين ونريد الشعور بالتحسن ، فإننا بتخصيص بعض الوقت للكتابة والاستماع إلى مشاعرنا كالغضب والحزن والخوف والأسى ، سنتمكن من الشعور بالتحسن مرّة أخرى. (جرير، 2019 ، ص 247)</p>
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<p>FEELING IS A LANGUAGE</p>	<p>As a man learns to <u>listen and interpret</u> a woman's feelings correctly, communication becomes easier. (Gray, 1992, p. 96)</p> <p>Don't <u>Edit</u> Your Feelings. (Gray, 1993, p. 162)</p> <p>Your feelings will never <u>make sense</u> unless you clear out all of the incoherent, negative emotions. (Gray, 1993, p. 162)</p> <p>Rather than accusing him of not listening when she doesn't feel heard, she should take responsibility for <u>expressing</u> her feelings in a manner that he can better <u>understand</u>. (Gray, 2007, p. 152)</p> <p>Just <u>read</u> the other person's feelings and feel your own. (Gray, 1993, p. 166)</p> <p>A relationship calls for sympathetic listening with a view to <u>understanding</u> the other person's thoughts, feelings, and desires. (Chapman, 1992, p. 90)</p> <p>She may suddenly experience a host of <u>unexplained</u> emotions and vague feelings. (Gray, 2003, p. 69)</p>	<p>كلما تعلم الرجل الإنصات وتأويل مشاعر المرأة بطريقة صحيحة يصبح التواصل أسهل. (جرير، 2006 ، ص 142)</p> <p>لا <u>تعدل</u> مشاعرك. (جرير، 2007 ، ص 162.)</p> <p>فمشاعرك لن يكون لها أي مغزى إلا إذا تخلصت من كافة المشاعر السلبية التي تفتقر للاتساق. (جرير، 2007 ، ص 162.)</p> <p>فبدلاً من اتهامه بعدم الاستماع إليها، فإن عليها أن تتحمل مسؤولية <u>التعبير</u> عن مشاعرها بأسلوب يستطيع هو <u>فهمه</u> بشكل أفضل. (جرير، 2008، ص 171)</p> <p><u>اقرأ</u> مشاعر الآخر فحسب ، واستشعر مشاعرك الخاصة. (جرير، 2007، ص 166)</p> <p>وهي علاقة تتطلب إنصاتاً مقترناً بالتعاطف ، لتفهم أفكار الطرف الآخر ومشاعره ورغباته. (جرير، 2017 ، ص 52)</p> <p>وربما تشعر فجأة بفيض من المشاعر الغامضة ، والأحاسيس التي لا يمكن <u>تفسيرها</u>. (جرير، 2006 ، ص 58)</p>
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	<p>When a heated argument is brewing, women tend to <u>explain</u> their thoughts, feelings, and reactions with a wide range of emotional tones. (Gray, 2007, p. 131)</p> <p>This person is <u>analyzing</u> their feelings instead of simply expressing them. (Gray, 1993, p. 163)</p> <p>One of the problems women have is <u>accurately interpreting</u> a man's feelings. (Gray, 2007, p. 45)</p> <p>It can be important for you to be able to return to your journal and <u>review</u> these thoughts and feelings in the weeks and months to come. (McGraw, 2000, p. 189)</p> <p>That gives him the chance to <u>clarify</u> his feelings. (Chapman, 1992, p. 91)</p> <p>Whenever we are upset and want to feel better, by just taking some time to write out and <u>listen</u> to our feelings of anger, sadness, fear, and sorrow, we can begin to feel better again. (Gray, 2000, p. 211)</p> <p>Is it possible to love one who has cursed you, mistreated you, and</p>	<p>فحين يصل الجدل إلى ذروته ، تميل النساء إلى شرح أفكارهن ، ومشاعرهن ، وردود أفعالهن على نطاق واسع ، وفي نبرة انفعالية. (جرير، 2008 ، ص 151)</p> <p>هذا الشخص يحلل مشاعره بدلاً من أن يعبر عنها. (جرير، 2007، ص 163)</p> <p>بيد أن واحدا من أصعب المشكلات التي تواجهها المرأة هي دقة تفسير مشاعر الرجل. (جرير، 2008 ، ص 66)</p> <p>فقد يكون مهما بالنسبة لك أن تعود إلى صحيفتك ، وتراجع هذه الأفكار في الأسابيع والأشهر القادمة. (جرير، 2011 ، ص 267)</p> <p>فهذا يعطيه الفرصة لأن يوضح مشاعره. (جرير، 2017 ، ص 53)</p> <p>وعندما نكون مستائين ونريد الشعور بالتحسن ، فإننا بتخصيص بعض الوقت للكتابة والاستماع إلى مشاعرنا كالغضب والحزن والخوف والأسى ، سنتمكن من الشعور بالتحسن مرة أخرى. (جرير، 2019 ، ص 247)</p> <p>وهل يمكنها أن تحب من لعنها وأساء إليها ، وصرح لها بمشاعر الاحتقار والكراهية</p>
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<p><u>expressed</u> feelings of contempt and hate for you? (Chapman, 1992, p. 223)</p> <p>A woman's sense of self is <u>defined</u> through her feelings and the quality of her relationships. (Gray, 2003, p. 15)</p> <p>You can greatly help your sexual relationship in general and your partner in particular if you <u>communicate</u> to him or her what your thoughts, feelings, and preferences are. (McGraw, 2000, p. 231)</p> <p>But at that time in my life, I didn't know how to <u>communicate</u> feelings. (Gray, 1992, p. 316)</p> <p>To them it is just a feeling of "<u>I need some space</u>" or "<u>I need to be alone.</u>" (Gray, 1992, p. 104)</p> <p>Use your journal, if you wish, to help you better <u>understand</u> your feelings. (McGraw, 2000, p. 29)</p> <p>"I really appreciate when you <u>listen</u> to my feelings, it means a lot to me." (Gray, 1992, p. 109)</p>	<p>التي يكنها لها؟ (جرير، 2017 ، ص 142)</p> <p>إحساس المرأة بذاتها يتحدد من خلال مشاعرها وجوده علاقتها. (جرير، 2006 ، ص 7)</p> <p>فبإمكانك مساعدة علاقتك الزوجية الحميمة بوجه عام وشريك حياتك بوجه خاص إذا <u>أفضيت</u> إليه بأفكارك ومشاعرك وتفضيلاتك. (جرير، 2011 ، ص 325)</p> <p>ولكني لم أكن أعرف في ذلك الوقت كيف <u>أنقل</u> مشاعري. (جرير، 2006 ، ص 403)</p> <p>الأمر بالنسبة إليهم مجرد شعور "<u>بالحاجة إلى بعض المساحة</u>" أو "<u>الحاجة إلى أن أكون بمفردي</u>". (جرير، 2006 ، ص 153)</p> <p>استخدم الصحيفة - إذا أردت - لمساعدتك على <u>فهم</u> مشاعرك بشكل أفضل. (جرير، 2011 ، ص 47)</p> <p>إنني أقدر لك حقا حين <u>تنصت</u> لمشاعري ، إنها تعني الكثير بالنسبة لي. (جرير، 2006 ، ص 158)</p>
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	<p>Occasionally reread these letters when you are not upset because that is when you can <u>review</u> your feelings with a greater objectivity. (Gray, 1992, p. 272)</p> <p>But with practice, the affectionate behavior eventually <u>conveys</u> <u>accurately</u> the feeling of care that a husband has for his wife. (Harley, 1994, p. 45)</p>	<p>بين فترة وأخرى قم بإعادة قراءة تلك الرسائل عندما لا تكون متضايقا لأن ذلك الوقت هو الوقت الذي تستطيع فيه أن تقوم بمراجعة مشاعرك بموضوعية أكبر. (جرير، 2006 ، ص 350)</p> <p>ولكن مع التدريب؛ سينجح هذا السلوك المكتسب في توصيل معنى الحب والاهتمام بدقة للزوجة. (جرير، 2011 ، ص 46)</p>
<p>TIME IS A LIMITED RESOURCE</p>	<p>Time is <u>running out</u> for my friend. (Canfield <i>et al.</i>, 2012, p. 179)</p> <p>Women become overwhelmed with too much to do, feeling like there is <u>not enough</u> time. (Gray, 2016, p. 137)</p> <p>Even as money became more available, we experienced a <u>shortage of time</u> and an increase in debt. (Gray, 2000, p. 82)</p> <p>Like most professionals his work is very time <u>consuming</u> but very profitable. (Gray, 1992, p. 200)</p> <p>Robert hadn't given Stephanie <u>enough</u> time to explain that her parents were only coming in for the evening, as they had a three-hour</p>	<p>بدأت صديقتي تشعر بأن الزمن <u>يمضي</u> بها. (جرير، 2013 ، ص 170)</p> <p>حيث تنقل النساء بالكثير من الأمور التي تحتاج إلى فعلها، وتشعر بأنه لا يوجد وقت <u>كاف</u> لذلك. (جرير، 2017 ، ص 137)</p> <p>حتى عندما أصبح المال أكثر توافرا ، عانينا <u>نقصا في الوقت</u> وزيادة في الدين. (جرير، 2019 ، ص 102)</p> <p>ومثل معظم المحترفين <u>يستهلك</u> عمله كل وقته ولكنه عمل مربح. (جرير، 2006 ، ص 267)</p> <p>إن روبرت لم يعط ستيفاني الوقت <u>الكافي</u> لأن توضح له أن والديها سيحضران لتمضية الأمسية معهما فقط ، لأنهما سيفضيان ثلاث ساعات انتظارا لإقلاع</p>



<p>layover at the airport. (Carlson and Carlson, 2000, p. 172)</p> <p>You have given her <u>so little</u> time that her love tank is empty. (Chapman, 1992, p. 82)</p> <p>The radical shift in social permission to have sex before marriage gave men and women <u>extra</u> time to pursue their education and potential careers. (Gray, 2016, p. 45)</p> <p>His <u>cave</u> time gives him the <u>extra</u> time and energy he needs when those emergencies arise. (Gray, 2016, p. 210)</p> <p>It also gave them <u>more</u> time to select a suitable partner who would provide them with the maximum emotional fulfillment. (Gray, 2016, p. 45)</p> <p>You are going to have to <u>set aside</u> time each day to get this relationship recharged and to do the specific things that are assigned over the course of this book. (McGraw, 2000, p. 17)</p>	<p>الطائرة مرّة أخرى من المطار. (جرير، 2012 ، ص 344 345)</p> <p>وأنت لم تعطها إلا وقتاً <u>قليلاً</u> جداً لدرجة أن خزان الحب عندها أصبح فارغاً. (جرير، 2017 ، ص 47)</p> <p>لقد منح التحول الجذري في فيض المعلومات العاطفية كلاً من الرجال والنساء <u>المزيد</u> من الوقت لإكمال تعليمهم والاستقرار في عملهم. (جرير، 2017 ، ص 45)</p> <p>حيث يمنحه وقت عزلته <u>المزيد</u> من الوقت والطاقة اللذين يحتاج إليهما عندما تطرأ حالات طارئة. (جرير، 2017 ، ص 210)</p> <p>كما منحهم <u>المزيد</u> من الوقت لاختيار الشريك المناسب الذي سيمد كلاً منهما بالإشباع العاطفي. (جرير، 2017 ، ص 45)</p> <p>فأنت سوف <u>تخصص</u> وقتاً كل يوم لإعادة شحن هذه العلاقة وللقيام بالمهام المحددة في هذا الكتاب. (جرير، 2011 ، ص 30)</p>
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<p>Writing Love Letters in private is also healthy because it <u>provides</u> a time for you to give to yourself without depending on anyone else. (Gray, 1992, p. 272)</p> <p>However sometimes doing all three steps is too time <u>consuming</u> or inappropriate. (Gray, 1992, p. 236)</p> <p>A child can be ready to walk, but if he or she doesn't see others walking, it is much more difficult and time <u>consuming</u> to realize this new potential. (Gray, 2000, p. 31)</p> <p>This is why a man needs <u>enough</u> time in his cave to rebuild his testosterone—he needs it to be motivated for WeTime. (Gray, 2016, p. 206)</p> <p>She needs <u>extra</u> time and support so that she can support the needs of others to grow and thrive. (Gray, 2016, p)</p> <p>You don't have even a single moment to reflect on your priorities or on how much time you <u>need</u> this weekend to get your other things done. (Carlson and Carlson, 2000, p. 67)</p>	<p>وكتابة رسائل الحب في خصوصية أمر صحي أيضا لأنها <u>تعطيك</u> وقتا لنفسك دون الاعتماد على أي شخص آخر. (جرير، 2006 ، ص 350)</p> <p>ولكن أحيانا يكون القيام بكل الخطوات الثلاث <u>مكلفا جدا</u> من حيث الوقت أو غير مناسب. (جرير، 2006 ، ص 308)</p> <p>يمكن أن يكون الطفل مستعداً للسير ، ولكن إذا لم يَرَ الآخرين يسرون ، فسيكون تحقيق هذه القدرة الجديدة أصعب وأكثر <u>استهلاكا للوقت</u>. (جرير، 2019 ، ص 40)</p> <p>ولهذا السبب يحتاج الرجل إلى وقت <u>كاف</u> لينعزل في كهفه ليعيد توازن معدلات التستوستيرون - يحتاج إليه ليكون محفّزا لمزاولة أنشطة "وقتنا". (جرير، 2017 ، ص 206)</p> <p>إنها بحاجة إلى <u>مزيد</u> من الوقت والدعم حتى تتمكن من دعم احتياجات الآخرين للنمو والازدهار. (جرير، 2017 ، ص)</p> <p>فأنت لا تملك دقيقة واحدة لتفكر في أولوياتك أو كم <u>تحتاج</u> من الوقت بصورة ماسة في نهاية هذا الأسبوع لأن تنتهي من الأمور الأخرى. (جرير، 2012 ، ص 121)</p>
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	<p>Just as women need <u>more</u> time to talk, share, and cooperate with a man, a man needs more time to recover from his stresses by having plenty of space to do things on his own, or at least to be in control of what he does. (Gray, 2007, p. 117)</p> <p>As most of us know all too well, it's easy to get overwhelmed with all the responsibilities of life, to fall <u>short of</u> time and find ourselves scrambling, in desperate need of cutting back our schedule. (Carlson and Carlson, 2000, p. 110)</p> <p>But Jackie learned the power of sharing her feelings and complaints for a <u>limited amount</u> of time as a powerful tool to come back to her female side, and Jonathon learned the power of listening without giving any suggestions as a powerful tool to come back to his male side. (Gray, 2016, p. 289)</p> <p>It means you find a time and a place that will allow you to have this exchange when there are no time <u>limits</u>, no deadlines, and no other</p>	<p>وكما تحتاج المرأة إلى <u>مزيد</u> من الوقت للحديث والمشاركة ، والتعاون مع الرجل ، يحتاج الرجل كذلك إلى وقت للتخلص ، مما يعانيه من ضغوط، إذ يقوم في ذلك الوقت بالأشياء بنفسه، أو على الأقل يكون صاحب السيطرة على تلك الأشياء . (جرير، 2008 ، ص 135)</p> <p>وكما يعلم أغلبنا جيدا فإنه يصبح من السهل أن تطغى علينا مسؤوليات الحياة ولا نجد وقتا <u>كافيا</u> ونجد أننا نتخبط بصورة يائسة لنقلل جدول أعمالنا. (جرير، 2012 ، ص 210)</p> <p>إلا أن "جاكي" أدركت قوة التحدث عن مشاعرها والشكوى لفترة <u>وجيزة</u> من الوقت كأداة قوية للعودة إلى جانبها الأنثوي ، وأدرك "جوناثان" قوة الاستماع من دون إبداء أية مقترحات كأداة قوية للعودة إلى جانبه الذكوري. (جرير، 2017 ، ص 289)</p> <p>يعنى هذا أن تجد الوقت والمكان المناسبين لتبادل هذه المعلومات دون أن تكون هناك أية <u>حدود</u> زمنية ، أو مواعيد نهائية أو أية</p>
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<p>demands on your attention. (McGraw, 2000, p. 128)</p> <p>A watery soup denoted <u>meager</u> times. (Canfield <i>et al.</i>, 2012, p. 29)</p> <p>These women deserve help to allow them to <u>carve out some</u> time for themselves. (Gray, 2007, p.216 )</p> <p>There is just <u>not enough</u> time to get it all done (Gray, 2016, p. 288)</p> <p>Kris was spending most of her time dedicated to our baby, leaving <u>little</u> or no time for herself. (Carlson and Carlson, 2000, p. 153)</p> <p>Sitting close to each other on the couch as you watch your favorite television program requires no <u>additional</u> time but may communicate your love loudly. (Chapman, 1992, p. 161)</p> <p>The woman who knows how to reach a plateau is only one small step away from reaching a climax; it</p>	<p>مشتتات لانتباهك. (جرير، 2011 ، ص 181)</p> <p>وأما إذا كان المرق رقيقاً ممزوجاً فهذا دليل على أن الأسرة تمر بأوقات <u>صعبة</u> وأزمات مالية. (جرير، 2013 ، ص 10)</p> <p>ومن ثم يصبح من حق هؤلاء النسوة أن يحصلن على المساعدة التي تؤمن لهن <u>بعض</u> الوقت لأنفسهن. (جرير، 2008 ، ص 235)</p> <p>ولكن هناك الكثير من الأمور لأفعلها، ولكن لا يتوافر لي الوقت <u>الكافي</u> لفعلها. (جرير، 2017 ، ص 288)</p> <p>لأن كريس زوجتي كانت قد كرست أغلب وقتها للاهتمام بطفلتنا تاركة وقتاً <u>قليلاً</u> جداً للاعتناء بنفسها. (جرير، 2012 ، ص 301)</p> <p>فإن جلوسكما بجانب بعضكما بينما تشاهدان برنامجكما المفضل لا يتطلب <u>مزيداً</u> من الوقت. ومع هذا يمكن أن يوصل الحب بصورة كبيرة. (جرير، 2017 ، ص 102)</p> <p>إن المرأة التي تعرف كيف تصل إلى مرحلة الارتفاع المستمر تكون على بعد خطوة واحدة من الوصول إلى مرحلة <u>النشوة</u>؛ فلا يتطلب الأمر عندها سوى</p>
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	<p>takes only <u>a little more</u> time and stimulation. (Harley, 1994, p. 57)</p> <p>I used the results of that study to encourage outgoing spouses to give their restrained partner <u>a little more</u> time to get their thought pulled together. (Harley, 1994, p. 80)</p> <p>Remember, most women fall in love with men who <u>set aside</u> time to share conversation and affection with them. (Harley, 1994, p. 82)</p> <p>If your job doesn't give you <u>enough</u> time to be alone to talk, it is ruining your marriage. (Harley, 1994, pp. 82-83)</p> <p>Chess is an extremely <u>time-consuming</u> game. (Harley, 1994, p. 89)</p> <p>There's just <u>not enough</u> time. (Harley, 1994, p. 91)</p> <p>With children's activities that are more <u>time-consuming</u> than you anticipated. (Harley, 1994, p. 152)</p> <p>With hobbies and recreational interests that <u>take</u> time and resources</p>	<p>المزيد من الوقت والتحفيز. (جرير، 2011 ، ص 56)</p> <p>قد يستغرق شريك الحياة عدة ثوان قبل أن يبدأ في الحديث؛ ولكن <u>اسمح له بما يلزم</u> من الوقت ولا تقاطعه. كذلك عليك أن تتذكر أن ترك الفرصة كاملة لشريك الحياة ليكمل فكرته قبل أن تعلق عليها. (جرير، 2011 ، ص 76)</p> <p>تذكر، معظم النساء يقعن في غرام الرجل الذي <u>يخصص</u> لهن وقتاً لتبادل المحادثة والشعور بالحب. (جرير، 2011 ، ص 78)</p> <p>فإذا كانت الضغوط المادية لا تسمح لكما بما <u>يكفي</u> من الوقت للمحادثة؛ فعليكما أن تغيرا أولوياتكما وترتيبها بشكل صحيح. (جرير، 2011 ، ص 78)</p> <p>الشطرنج لعبة <u>تستهلك</u> الوقت بشكل هائل. (جرير، 2011 ، ص 86)</p> <p>فلا يوجد ما <u>يكفي</u> من الوقت لذلك. (جرير، 2011 ، ص 87)</p> <p>اختيار أنشطة للأطفال تتطلب عملاً أكثر مما توقعتما. (جرير، 2011 ، ص 143)</p> <p>ممارسة هوايات أو اهتمامات ترفيهية تستغرق وقتاً وتحتاج إلى موارد يمكن</p>
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	<p><u>away</u> from higher priorities. (Harley, 1994, p. 152)</p> <p>He <u>sets aside</u> time every day to talk to her. (Harley, 1994, p. 195)</p>	<p>الاستفادة منها في مهام لها أولوية أعلى. (جرير، 2011 ، ص 143)</p> <p><u>يخصص</u> لها وقت كل يوم لكي يتحدث معها. (جرير، 2011 ، ص 182)</p>
<p>TIME IS MONEY</p>	<p>That's why it always hurts so much when she criticizes me for <u>spending</u> time on the job. (Chapman, 1992, p. 82)</p> <p>People on their deathbed regret all the time <u>wasted</u> on petty resentments rather than giving and receiving love. (Gray, 2016, p. 160)</p> <p>Sometimes it's awesome to think about how much time and energy you could <u>save</u>, and how much nicer your relationship could be, if you could eliminate or even reduce these and thousands of other, similar types of reactions. (Carlson and Carlson, 2000, p. 172)</p> <p>As a result, she will tend to <u>invest</u> a lot of time, consideration, and energy in the relationship. (Gray, 2016, p. 141)</p> <p>We're certainly not suggesting you drastically change the way you</p>	<p>ولهذا كنت دائما أشعر بالألم بشكل كبير عندما تنتقدني لأنني <u>أقضي</u> الوقت كله في عملي. (جرير، 2017 ، ص 47)</p> <p>لذا يندم الكثيرون عندما يكونون على فراش الموت على الوقت الذي <u>أضاعوه</u> في القلق حيال المال أو كسب المال بدلا من إنشاء المزيد من الحب في حياتهم. (جرير، 2017 ، ص 160)</p> <p>كم يكون رائعا أن تفكر في كم الوقت والطاقة التي <u>بوسعك ادخارها</u> وكيف ستكون علاقتك ألطف لو تمكنت من تقليل أو حتى التخلص من العديد من الانفعالات المشابهة. (جرير، 2012 ، ص 345)</p> <p>ونتيجة لهذا يملن إلى <u>قضاء</u> المزيد من الوقت ومنح المزيد من الاهتمام والطاقة لأزواجهن. (جرير، 2017 ، ص 141)</p> <p>ونحن لا نقترح عليك أن تأخذ تغييرا قويا في الطريقة التي <u>تقضي</u> بها أوقاتك أو أن</p>

	<p><u>spend</u> your time or completely rearrange your priorities to <u>spend</u> a great deal of additional time together. (Carlson and Carlson, 2000, p. 110)</p> <p>They are open and love to share, but don't <u>spend</u> an inordinate amount of time complaining about the wrongs of the world. (Carlson and Carlson, 2000, p. 81)</p> <p>You have lots of emotional baggage, and we will <u>spend</u> considerable time on how to make sure that emotional baggage gets jettisoned so you can have a fresh start and a new chance in your relationship. (McGraw, 2000, p. 17)</p> <p>Do not <u>spend</u> an excessive amount of time debating any one item. (McGraw, 2000, p. 24)</p> <p>Do not <u>spend</u> a great amount of time contemplating any one item. Your first reaction will probably be the most revealing. (McGraw, 2000, p. 22)</p> <p>When my spouse lovingly <u>invests</u> time, energy, and effort in me, I</p>	<p>تقوم بإعادة الترتيب لأولوياتك بالكامل حتى تستطيعوا قضاء المزيد من الوقت معا. (جرير، 2012 ، ص 212)</p> <p>وهم متفتحون ويحبون المشاركة لكنهم لا يقضون وقتا كبيرا في الشكوى من مساوئ العالم. (جرير، 2012 ، ص 151)</p> <p>فلديكما الكثير من المعتقدات العاطفية ، ونحن سوف نمضي وقتا كافيا في التعرف على هذه المعتقدات حتى يمكنك أن تحظى ببداية جيدة ، وفرصة جديدة بعلاقتك . (جرير، 2011 ، ص 30)</p> <p>ولا تمض الكثير من الوقت محاولاً الإجابة عن أي بند. (جرير، 2011 ، ص 40)</p> <p>لا تمض كثيراً من الوقت محاولاً تكملة بند واحد فقط . فاستجابتك الأولى هي على الأرجح الأصدق. (جرير، 2011 ، ص 37)</p> <p>وعندما يبذل شريكي في الحياة وقته وطاقته وجهده لي بكل الحب ، تملؤني</p>
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	<p>believe that I am significant. (Chapman, 1992, p. 210)</p> <p>"Get your homework done right now," I later rattled off like a sergeant, "and stop <u>wasting</u> so much time." (Canfield <i>et al.</i>, 2012, p. 181)</p> <p>I tell her she is <u>wasting</u> her time. (Chapman, 1992, p. 157)</p> <p>My prayer is that we will stop <u>wasting</u> time being mundane and mediocre. (Canfield <i>et al.</i>, 2012, p. 72)</p> <p>They <u>wasted</u> no time in letting me know, chanting, "McDonald's, McDonald's, McDonald's" as we drove along. (Canfield <i>et al.</i>, 2012, p. 211)</p> <p>Any and all bickering or arguing, or need to prove ourselves, will be seen for what it is—a sad <u>waste</u> of time and energy. (Carlson and Carlson, 2000, p. 128)</p> <p>I am so lucky to be married to you. I have such a flexible schedule and can afford good food and time to <u>spend</u> with friends. (Gray, 2016, p. 260)</p>	<p>الثقة بأنني مهم. (جرير، 2017 ، ص 134)</p> <p>بعدها صحت فيك كما لو كنت ضابطا ، "كف عن إضاعة وقتك وقم بعمل واجبك المدرسي في الحال." (جرير، 2013 ، ص 181)</p> <p>وأخبرها بأنها تضيع وقتها. (جرير، 2017 ، ص 100)</p> <p>وأتمنى أن لا ترضى أي واحدة منكن بعد ذلك أن تكون إنسانة عادية لا تأثير لها. (جرير، 2013 ، ص 56)</p> <p>ولكي يجعلاني أشعر بألم جوعهما كانا ينشدان " ماكدونالدز ، ماكدونالدز ، ماكدونالدز " طوال الطريق فأشفت عليهما. (جرير، 2013 ، ص 204.)</p> <p>وسوف ترى أي أو جميع المناقشات أو المشاحنات أو الحاجة لإثبات أنفسنا على أنها مضيعة للوقت والمجهود. (جرير، 2012 ، ص 249)</p> <p>أنا محظوظة أني متزوجة بك، حيث أمتلك جدولا مرنا ويمكنني تحمل تكلفة الطعام الجيد وتوفير الوقت للتحدث إلى صديقاتي. (جرير، 2017 ، ص 260)</p>
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	<p>Remember — they don't work if you don't use them. The time and energy you <u>invest</u> in working with the HEART Techniques will pay off in the increased harmony, peace and joy you will experience in all of your relationships! (Gray, 1993, p. 212)</p> <p>All I'm asking you to do is take the same amount of time and energy that you <u>spent</u> in support of a painful and unrewarding relationship and <u>invest</u> it to reprogram your relationship so that it becomes something better. (McGraw, 2000, p. 213)</p> <p>In counselling, I asked Lisa why she had <u>spent</u> so much time with Jim. (Gray, 1992, p. 113)</p> <p>Although Sandra had <u>spent</u> a great deal of time thinking about what she called the " unfair distribution of work," she had never taken the time to reflect on all that she doesn't do! (Carlson and Carlson, 2000, p. 160)</p> <p>For example, it is much easier to attack your partner for <u>spending</u> too much time with friends or watching television than it is to broach the real</p>	<p>وتذكر أنها لن تجدي ما لم تقم بتوظيفها. فالوقت والطاقة اللذان <u>تستثمرهما</u> في تطبيق "تقنيات القلب" سيكون لهما مردودهما في الانسجام والسلام والسعادة الزائدة التي ستشعر بها في كل علاقاتك. (جرير، 2007 ، ص 212)</p> <p>كل ما أطلبه منك هو بذل نفس الجهد ، وتخصيص نفس الوقت الذي <u>بذلته</u> وخصصته لتتسبب في وجود علاقة مؤلمة ، واستثمارهما في إعادة برمجة علاقاتك كي تصبح أفضل. (جرير، 2011 ، ص 300)</p> <p>سألت ليزا في الجلسة الإرشادية لماذا كان عليها أن <u>تقضي</u> كل ذلك الوقت مع جيم؟ (جرير، 2006 ، ص 163)</p> <p>بالرغم أن قد <u>قضت</u> ساندرا قدرا كبيرا من الوقت في التفكير فيما قد أطلقت عليه توزيع المسؤوليات غير العادل أنها لم تأخذ الوقت لتفكر بامعان في الوقت الذي لم تقم به (جرير، 2012 ، ص 317)</p> <p>على سبيل المثال ، من الأسهل كثيرًا أن تنتقد شريك حياتك لأنه <u>يمضي</u> الكثير من الوقت مع أصدقائه أو مشاهدته للتلفاز بدلاً من مناقشة المشكلة الحقيقية ؛ وهي " أنا</p>
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	<p>issue, which is “I feel rejected because you choose to spend free time with someone other than me.”. (McGraw, 2000, p. 234)</p> <p>Many of us have modern conveniences and <u>time-saving</u> gadgets, but few of us have enough time. (Carlson and Carlson, 2000, p. 186)</p> <p>Don’t <u>waste</u> your time on needs of lesser importance. (Harley, 1994, p. 149)</p> <p>He will tell Jasmine he <u>spends</u> a great deal of time thinking about Heather. (Harley, 1994, p. 190)</p> <p>I thought we shared a lot of interests, would <u>spend</u> a lot of time together, but all that dried up within a year or so. (Harley, 1994, p. 179)</p>	<p>أشعر بالرفض لأنك تختار أن تمضي وقت فراغك مع شخص غيري ” . (جرير، 2011 ، ص 329)</p> <p>فإنه لدي العديد منا وسائل الراحة الحديثة وأجهزة <u>اختصار</u> الوقت ولكن القليل منا يملك الوقت الكافي. (جرير، 2012 ، ص 377)</p> <p>لا <u>تهدر</u> وقتك على حاجات قليلة الأهمية لدى شريك حياتك. (جرير، 2011 ، ص 140)</p> <p>ولو وصف أفكاره بأمانة لأخبر إلين أنه <u>يقضي</u> الكثير من الوقت في التفكير في هاربيت. (جرير، 2011 ، ص 176)</p> <p>فقد تخيلت أن بيننا الكثير من الاهتمامات المشتركة. <u>وسنقضي</u> الكثير من الوقت معاً. ولكن كل المشاعر بيننا جفت في خلال عام أو ما يقارب. (جرير، 2011 ، ص 170)</p>
TIME IS SPACE	<p>Even though you may be an expert at using the old models, if you don’t upgrade you will be <u>behind</u> the times. (Gray, 2000, P. 55)</p> <p>It’ s easy to begin taking each other for granted or to lose that wonderful</p>	<p>وعلى الرغم من أنك قد تكون خبيراً في استخدام الموديلات القديمة ، إلا أنك إذا لم <u>تقم</u> بالترقية ، ستصبح متأخراً. (جرير، 2019 ، ص 70)</p> <p>إذ من السهل أن يبدأ كل طرف في الإيمان بأن الطرف الآخر سيكون موجوداً دائماً بجانبه وأنه لا يدعي لتوجيه أي شكر</p>

<p>spark that <u>existed in</u> times gone by. (Carlson and Carlson, 2000, p. 78)</p> <p>Women get burned not only when they unknowingly <u>invade</u> a man's introspective time but also when they misinterpret his expressions, which are generally warnings that he is either in his cave or on his way to the cave. (Gray, 1992, p. 75)</p> <p>Bill and I <u>came together</u> at a time when both of us had "paid our dues." (Canfield <i>et al.</i>, 2012, p. 266)</p> <p>Do you sit for <u>extended</u> periods of time watching TV? (McGraw, 2000, p. 33)</p> <p>There are also tons of couples who have mutual friends, share similar hobbies and interests, and are physically attracted to each other, who nevertheless fight like crazy, experience jealousy, and just can't seem to get along for <u>extended</u> periods of time. (Carlson and Carlson, 2000, p. 13)</p> <p>If, on the other hand, your child responds to you with much</p>	<p>واهتمام خاص له أو فقدان هذا البريق الذي كان موجودا في الأيام الخوالي. (جرير، 2012، ص 142)</p> <p>تحترق النساء ليس فقط حين ينتهكن، دون علم، وقت فحص الرجل لأفكاره ودوافعه ومشاعره ولكن أيضا عندما يسئن تفسير تعبيراته، والتي هي عموما تحذيرات بأنه إما في كهفه أو في طريقه إلى الكهف. (جرير، 2006، ص 117)</p> <p>لقد قدر لنا أن نلتقي بعد أن أتم كلا منا مسؤولياتنا. (جرير، 2013، ص 264)</p> <p>هل تجلس لفترات <u>طويلة</u> أمام التلفاز؟ (جرير، 2011، ص 52)</p> <p>وما أكثر الأزواج الذين يشتركون في نفس الأصدقاء والهوايات والاهتمامات ويشعر كل منهما بانجذاب نحو الآخر، ومع كل هذا تراهم يتشاجران كالمجانين ويغار كل منهما من الآخر ولن يدوما على وفاق طويل. (جرير، 2012، ص 10)</p> <p>وعلى النقيض، إذا كان الطفل يستجيب لك ويشرك كثيرا على الهدية ويربها</p>
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<p>thanksgiving, if she shows others the gift and tells others how wonderful you are for buying the gift, if she takes care of the gift, if she puts it in a place of prominence in her room and keeps it polished, if she plays with it often <u>over an extended</u> period of time, then perhaps “Receiving Gifts” is her primary love language. (Chapman, 1992, p. 247)</p> <p>Next, <u>come back into</u> present time and give thanks for your many blessings. (Gray, 2000, p. 219)</p> <p>It is a time to focus on forgiving and letting go, so that you can <u>come into</u> present time and make the best of a situation. (Gray, 2000, p. 95)</p> <p><u>Where</u> will you find the time? (Chapman, 1992, p. 84)</p> <p>And <u>where</u> do we find time for such activities, especially if both of us have vocations outside the home? (Chapman, 1992, p. 100)</p> <p>The sad part of this story is that, had Roger simply been more patient and loving, Ann probably would have</p>	<p>للأخريين ويخبرهم كم أنت رائع لجلبك هذه الهدية من أجله، وإذا كان يهتم بالهدية ويضعها في مكان ظاهر في حجرته وينظفها ويلعب بها لفترة <u>كبيرة</u>، فمن المحتمل أن تكون لغته الأساسية للحب هي "تبادل الهدايا". (جرير، 2017، ص 159)</p> <p>بعدها، <u>عد إلى</u> اللحظة الراهنة وعبر عن امتنانك لما حباك الله به من نعم عديدة. (جرير، 2019، ص 255)</p> <p>وقد حان الوقت للتركيز على التسامح والتغاضي عن بعض الأمور، كي يمكنك التركيز على اللحظة الراهنة وتحقيق أقصى استفادة ممكنة. (جرير، 2019، ص 119)</p> <p>ولكن كيف ستجد الوقت لذلك؟ (جرير، 2017، ص 48)</p> <p>وأين نجد الوقت لمثل هذه الأنشطة، خصوصا إذا كان لكل منا عمله خارج البيت؟ (جرير، 2017، ص 59)</p> <p>والجانب الحزين في هذه القصة هو لو أن روجر كان أكثر صبورا وتفهما لكانت ان</p>
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	<p>been ready for marriage <u>within</u> a reasonable amount of time. (Carlson and Carlson, 2000, p. 43)</p> <p>I <u>look forward to</u> our time together. (McGraw, 2000, p. 26)</p> <p>Let's pretend to <u>go back in</u> time, where by observing life on Mars and Venus-before the planets discovered one another or came to Earth -we can gain some insights into men and women. (Gray, 1992, p. 9)</p> <p>Love Letters help <u>center you in</u> present time so that you can respond to your partner in a more trusting, accepting, understanding, and forgiving way. (Gray, 1992, p. 312)</p> <p>Then one day she slammed two fingers in the car door in the middle of the afternoon, and when I didn't cancel a half dozen patients to come home and put ice on it, she was deeply offended that I was not <u>there</u> <u>in</u> her time of need, and concluded that I didn't love her any more. What happened to being tough? (McGraw, 2000, p. 220)</p>	<p>قد وافقت على إتمام الزواج في غضون فترة مناسبة. (جرير، 2012، ص 68)</p> <p>أنا أتطلع للوقت الذي نمضيه معًا. (جرير، 2011، ص 43)</p> <p>دعونا نتظاهر بالعودة إلى الوراء في الزمن بحيث نستطيع عن طريق ملاحظة الحياة فوق سطح المريخ والزهرة قبل أن يكتشف أهل الكوكبين بعضهما أو المجيء إلى الأرض نحصل على رؤى عن الرجال والنساء. (جرير، 2006، ص 38)</p> <p>فرسانل الحب تساعد على تركيزك في الزمن الحاضر حتى تستطيع الاستجابة لشريكك بطريقة أكثر ثقة، وتقبلاً، وتفهماً، وتسامحاً. (جرير، 2006، ص 399)</p> <p>وفي أحد الأيام انغلق باب السيارة على إصبعيها في منتصف النهار، ولم أكن أستطيع أن ألغى مواعيد العديد من المرضى كي أعود إلى المنزل، وأضع الثلج فوق يدها، كانت مستاءة للغاية لأنني لم أقف إلى جوارها في وقت الحاجة والشدة، واستنتجت أنني لم أعد أحبها. ماذا حدث لتكون قاسية؟ (جرير، 2011، ص 310)</p>
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	<p>When present events upset you and remind you of unresolved feelings from childhood, imagine you can <u>go back in</u> time and write a letter to one of your parents, sharing your feelings and asking for their support. (Gray, 1992, p. 257)</p> <p>During the next five days, <u>around</u> her time of ovulation when her estrogen levels double, she has the greatest need for pair bonding. (Gray, 2016, p. 185)</p> <p>This special time is finally <u>here</u>—it is not in five years or twenty years. (Gray, 2000, p. 15)</p> <p>Now the time is finally <u>here</u> and our new challenge is to begin using it. (Gray, 2000, p. 24)</p> <p>In fact, consult with him <u>ahead of</u> time and get his opinion before ever getting a different style or color. (Harley, 1994, p. 122)</p>	<p>عندما تزعجك الأحداث الحالية ، وتذكرك بالمشاعر غير المحررة من عهد الطفولة ، تخيل أنك تستطيع العودة إلى الوراء في الزمن واكتب رسالة لأحد والديك ، مشاركا مشاعرك وطالبا دعمهما. (جرير، 2006 ، ص 333)</p> <p>خلال الأيام الخمسة التالية، خلال فترة التبويض، عندما تتضاعف معدلات هرمون الأستروجين لديها، ستكون في أمس الحاجة للارتباط الثنائي. (جرير، 2017 ، ص 185)</p> <p>وقد حل هذا الوقت المميز أخيراً ، لم يعد على بعد خمسة أعوام أو عشرين عاماً. (جرير، 2019 ، ص 24)</p> <p>والآن حان الوقت ، وصار التحدي الجديد يتمثل في البدء في استخدامها على الفور. (جرير، 2019 ، ص 35)</p> <p>في الواقع؛ من الأفضل أن تستشيريه مقدماً وتحصلي على رأيه قبل قص الشعر أو تلوينه. (جرير، 2011 ، ص 115)</p>
TIME IS MOTION	<p>Then, after some time has <u>passed</u>, come back and talk again but in a loving and respectful way. (Gray, 1992, p. 169)</p>	<p>ثم بعد مرور بعض الوقت ، عد وتحدث مرة أخرى ولكن بأسلوب لطيف يميزه الاحترام. (جرير، 2006 ، ص 231)</p> <p>(232)</p>

	<p>But as time <u>marched on</u>, and as the need for separate roles has lessened, the Role Mate relationship has become too restrictive. (Gray, 2016, p. 59)</p> <p>Make the intervals short enough that not much time <u>elapses</u> before you take a measurement of your progress. (McGraw, 2000, p. 219)</p> <p>I often complain about how quickly time <u>flies</u>. (Canfield <i>et al.</i>, 2012, p. 42)</p> <p>Mankind has long <u>awaited</u> a special time when our capacity to create miracles would occur. (Gray, 2000, p. 13)</p> <p>If he behaves in a way that embarrasses you, <u>wait for</u> a time when no one else is around and then share your feelings. (Gray, 1992, p. 85)</p> <p>Time <u>stood</u> still, and I felt a cloak of peace spread over me. (Canfield <i>et al.</i>, 2012, p. 299)</p> <p>Sometimes it seems as if no time has <u>passed</u> since I was a child and we</p>	<p>ولكن، مع تقدم الزمان، ومع قلة الحاجة للأدوار المنفصلة، أصبحت علاقة توأم الدور مقيدة جدا. (جرير، 2017 ، ص 59)</p> <p>اجعل هذه الفترات الزمنية الفاصلة قصيرة بما فيه الكفاية حتى لا يمضي وقت طويل قبل أن تقوم بتقييم تقدمك. (جرير، 2011 ، ص 309)</p> <p>وغالبا ما أشكو وأتعب من <u>السرعة</u> الهائلة لعجلة الزمن. (جرير، 2013 ، ص 25)</p> <p>لقد <u>انتظرت</u> البشرية طويلا الوقت الذي نتمكن فيه من صنع المعجزات بأنفسنا. (جرير، 2019 ، ص 13)</p> <p>وإذا تصرف بطريقة تحرجك ، <u>انتظري</u> وقتنا لا يكون فيه أحد بقربكما ثم بوحى له بمشاعرك. (جرير، 2006 ، ص 129)</p> <p>فأحسست كما لو كان الزمان قد <u>توقف</u> واكتنفتني شعور بالهدوء والسكينة. (جرير، 2013 ، ص 296)</p> <p>أحيانا يبدو لي كما لو أن الوقت لم <u>يمر</u> منذ أن كنت طفلة صغيرة أخرج للتجول مع</p>
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<p>went on nature walks together. (Canfield <i>et al.</i>, 2012, p. 325)</p> <p>And as more time <u>passed</u>, you stopped hanging out together as you once did, calling each other during the day at work, finding the little delights in one another that you used to find when life was far simpler. (McGraw, 2000, p. 102)</p> <p>I don't know how much time <u>passed</u>, but from somewhere within me arose a strength I hadn't felt before. (Canfield <i>et al.</i>, 2012, p. 139)</p> <p>But as time <u>passed</u>, I began to gather that things were not going well on the Continent. (Canfield <i>et al.</i>, 2012, p. 293)</p> <p>Some time <u>passed</u>, and Katherine told herself she had better get back. (Canfield <i>et al.</i>, 2012, p. 330)</p> <p>He doesn't realize how quickly time <u>passes</u>, and how much his presence is needed and appreciated. (Gray, 2007, p. 213)</p> <p>The irony in relationships is that in the beginning we instinctively do the very things that stimulate high</p>	<p>والدتي عبر الطبيعة. (جرير، 2013 ، ص 320)</p> <p>ومع مرور المزيد من الوقت تتوقفان عن الخروج معًا كما اعتدتما والاتصال ببعضكما البعض يوميًا في العمل ، واكتشاف المباهج الصغيرة في بعضكما البعض كما اعتدتما أن تفعلًا حينما كانت الحياة أبسط كثيرًا. (جرير، 2011 ، ص 147)</p> <p>لم أدر كم مضى من الوقت ولكنني أحسست بقوة عارمة تندفع من داخلي. (جرير، 2013 ، ص 139)</p> <p>ومع مرور الوقت ، بدأت أشعر أن الأمور تزداد سوءًا في القارة الأوروبية. (جرير، 2013 ، ص 290)</p> <p>وبعد قليل عازمت "كاثرين" على الرجوع. (جرير، 2013 ، ص 326)</p> <p>فهو لا يدرك كم يمر الوقت سريعًا ، وكم من الضروري أن يتواجد. (جرير، 2008 ، ص 232)</p> <p>والأمر الذي يدعوا إلى السخرية فيما يتعلق بالعلاقات ، هو إننا في بدايتها نقوم بكل ما يحفز المستويات العليا من</p>
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<p>levels of testosterone in men and oxytocin in women, but as time <u>passes</u>, we resist doing the very things that will make us feel great. (Gray, 2007, p. 226)</p> <p>We are all walking around with a bundle of unresolved feelings, the wounds from our past, that lie dormant within us until the time <u>comes</u> when we feel loved. (Gray, 1992, p. 309)</p> <p>Too soon, my time with her <u>comes</u> to an end. (Canfield <i>et al.</i>, 2012, p. 315)</p> <p>As time <u>goes by</u>, however, they fade into the background, until at some point they all but disappear. (Carlson and Carlson, 2000, p. 132)</p> <p>As time <u>went on</u>, their friendship deepened. (Harley, 1994, p. 66)</p> <p>As time <u>went by</u>, Taylor and Alan became good friends. (Harley, 1994, p. 129)</p> <p>Regardless of how well Jasmine meets Alex's needs, he will remain</p>	<p>التستوستيرون لدى الرجل والأوكسيتوسين لدى المرأة على نحو غريزي ، لكن مع <u>مرور</u> الوقت ، تتولد لدينا مقاومة للقيام بنفس الأشياء التي سوف تجعلنا نشعر بتحسن. (جرير، 2008 ، ص 244)</p> <p>ونحن جميعا نسير حاملين جمعا من المشاعر غير المحلولة ، جروح من الماضي ، تظل هاجعة في داخلنا حتى يأتي الوقت الذي نشعر فيه بأننا محبوبون. (جرير، 2006 ، ص 395)</p> <p>ولكن سرعان ما <u>انتهى</u> وقتي معها. (جرير، 2013 ، ص 311)</p> <p>وبمرور الوقت يتضاءل هذا الاهتمام حتى يتلاشى تماما. (جرير، 2012 ، ص 256)</p> <p>ومع <u>مرور</u> الوقت، تعمقت هذه الصداقة؛ (جرير، 2011 ، ص 63)</p> <p>وبمرور الوقت، صار آلان وساندرا صديقين حميمين. (جرير، 2011 ، ص 122)</p> <p>وبغض النظر عن مدى إخلاص إلين في تلبية حاجات أليكس. فإنه سيظل يشعر</p>
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	<p>in love with Heather for some time <u>to come</u>. (Harley, 1994, p. 190)</p> <p>It's easy to begin taking each other for granted or to lose that wonderful spark that existed in times <u>gone by</u>. (Carlson and Carlson, 2000, p. 78)</p>	<p>بالحب تجاه هارييت لبعض الوقت. (جرير، 2011، ص 176)</p> <p>إذ من السهل أن يبدأ كل طرف في الإيمان بأن الطرف الآخر سيكون موجودا دائما بجانبه وأنه لا داعي لتوجيه أي شكر واهتمام خاص له أو فقدان هذا البريق الذي كان موجودا في الأيام <u>الخوالي</u>. (جرير، 2012، ص 142)</p>
<p>TIME IS A VALUABLE COMMODITY</p>	<p>It was a <u>precious</u> time for both of us. (Canfield <i>et al.</i>, 2012, p. 290)</p> <p>They <u>treasure</u> the time they spend with you, but don't expect a great deal of it. (Carlson and Carlson, 2000, p. 81)</p> <p>They <u>cherish</u> their time with their partner but are understanding when it is not possible to be together. (Carlson and Carlson, 2000, p. 81)</p> <p>But while this nurturing time is <u>valuable</u> and important to a man, his wife, and their children, it also lowers his testosterone levels. (Gray, 2016, p. 105)</p> <p>"I think I'll talk to her about it, but I feel pathetic and needy. Maybe the friendship needs a time-out. I'm</p>	<p>وكنا نقضي سويا وقتا <u>رائعا</u>. (جرير، 2013، ص 287)</p> <p>وفي الوقت الذي <u>يقدر</u>ون ما تقضيه معهم من لحظات، لا يتوقعون الكثير من وقتك. (جرير، 2012، ص 150)</p> <p>ومع أنهم <u>يقدر</u>ون الوقت الذي تقضونه مع زوجاتهم أو أزواجهم لكنهم متفهمون عندما يكون تواجدهم معا غير ممكن. (جرير، 2012، ص 151)</p> <p>ولكن على الرغم من أن وقت الرعاية هذا يحمل <u>قيمة</u> وأهمية كبيرة للرجل وزوجته وأطفاله، إلا أنه يقلل من معدلات هرمون التستوستيرون لديه. (جرير، 2017، ص 105)</p> <p>"أظنني سأحدث معها في هذا الشأن، ولكنني سأبدو مثيرة للشفقة وفي احتياج لها، ربما تحتاج صداقتنا إلى فترة من الراحة، فأنا في غاية الانشغال، لم تستطع</p>

<p>busy, and if she doesn't <u>value</u> my time..." (Gray, 2007, p 185)</p> <p>She was taking her <u>valuable</u> time and using it to express her love through her cooking. (Carlson and Carlson, 2000, p. 97)</p> <p>In other words, you enjoy and <u>cherish</u> the good times, the happy moments, but you don't hold onto them too tightly. (Carlson and Carlson, 2000, p. 123)</p> <p>After starting our family, nearly ten years ago, we found that we were lacking the quality time that we had always <u>treasured</u>. (Carlson and Carlson, 2000, p. 188)</p> <p>If you do not give him <u>quality</u> time in the younger years, he will likely seek the attention of peers during the adolescent years and turn away from parents who may at that time desperately desire more time with their children. (Chapman, 1992, p. 246)</p> <p>They <u>love</u> their time together, they love being great companions, but they also respect each other's</p>	<p>تقدير قيمة وقتي ... " (جرير، 2008 ، ص 205)</p> <p>وكانت تستغل وقتها الثمين في التعبير عن حبها لأسرتها عن طريق طهي الأطعمة. (جرير، 2012 ، ص 184)</p> <p>وبعبارة أخرى ، إنك تستمتع وتبتهج بالأوقات الطيبة السعيدة ولكنك لم تحافظ عليها بإحكام. (جرير، 2012 ، ص 238)</p> <p>بعد أن قمنا ببناء أسرتنا منذ ما يقرب من عشرة أعوام مضت اكتشفنا أننا نفتقد لطبيعة الوقت الذي اعتدنا أن نعتز به ونحافظ عليه. (جرير، 2012 ، ص 383)</p> <p>وإذا لم تكن تركز له بعضاً من وقتك في سنوات طفولته فمن المحتمل أنه سيسعى للفت إنتباه أقرانه خلال سنوات المراهقة ويعرض عن والديه اللذين يحتمل أن يكونا راغبين بشدة في قضاء وقت أكثر مع أطفالهم. (جرير، 2017 ، ص 159)</p> <p>إنهم يحبون قضاء وقتهم معاً ؛ ويحبون صحبة بعضهم البعض ، ولكنهم يحترمون أيضاً خصوصيتهما ، ولا يشعرون أنهم</p>
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<p>idiosyncrasies and don't feel they have to engage in lots of activities together. (McGraw, 2000, p. 48)</p> <p>I <u>love</u> the times we are close. (Gray, 1993, p. 182)</p> <p>At this <u>golden</u> time, when a man wants intimacy and is actually available to talk, women generally don't initiate conversations. (Gray, 1992, p. 106)</p> <p>It is a <u>golden</u> time—rich and fulfilling. (Gray, 2003, p. 132)</p> <p>Most men <u>treasure</u> the time they spend recreationally. (Harley, 1994, p. 87)</p> <p>In the past, when she didn't recognize or feel the <u>value</u> of her Me Time, my eager willingness to encourage and support her Me Time was not recognized as support and thus resulted in less pair bonding. (Gray, 2016, p. 211)</p> <p>For example, if you believe your time together on weekends or vacations is one of the most <u>valuable</u> parts of your life, then come up with</p>	<p>مضطرون لممارسة الكثير من الأنشطة معاً. (جرير، 2011، ص 72)</p> <p>وأحب الأوقات التي تقترب فيها من بعضنا البعض. (جرير، 2007، ص 182.)</p> <p>في هذه <u>الفرصة</u> الذهبية عندما يرغب الرجل في المحبة ويكون في الواقع متواجداً للحديث، لا تبدأ النساء عموماً في الأحاديث. (جرير، 2006، ص. 154)</p> <p>وهو وقت <u>ذهبي</u>، يتميز بالخصب والثراء. (جرير، 2006، ص 126)</p> <p>لأن الأزواج يضعون أهمية كبيرة على مشاركة زوجاتهم في أنشطتهم الترويحية. (جرير، 2011، ص 82)</p> <p>ففي الماضي، عندما لم تكن تدرك أو تشعر بقيمة أنشطة "وقتي" الخاصة بها، لم تكن ترى رغبتني في تشجيع ودعم أنشطة "وقتي" الخاصة بها على أنها دعم، وبالتالي قل الارتباط الثنائي بيننا. (جرير، 2017، ص. 211)</p> <p>فإن كنت تؤمن على سبيل المثال أن الوقت الذي تمضيانه معاً في عطلات نهاية الأسبوع أو العطلات هو أحد <u>أفضل</u> أجزاء حياتكما، إذا توصل إلى أهداف</p>
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	goals to make sure you enhance those times together and increase the opportunity for them to happen again. (McGraw, 2000, p. 218)	تضمن بها تعزيز تلك الأوقات. (جرير، 2011 ، ص 307)
MARRIAGE IS A PATIENT	<p>I'm afraid our marriage will <u>get worse</u>. (Gray, 1993, p. 174)</p> <p>When she told me the story, I wondered how their marriage <u>survived</u>—but it did. (Carlson and Carlson, 2000, p. 49)</p> <p>Thinking only of my baby, and wanting so desperately to <u>save</u> my marriage, I told him I could forgive him for anything and that I wanted to work things out. (Canfield <i>et al.</i>, 2012, p. 138)</p> <p>So if a marriage was to be <u>saved</u>, a counselor had to know what made marriages succeed. (Harley, 1994, p. 9)</p> <p>But even after helping couples learn to communicate effectively, I was still unable to <u>save</u> their marriages. (Harley, 1994, p. 9)</p> <p>If I wanted to <u>save</u> marriages, I would have to learn how to restore</p>	<p>وأخشى أن <u>تتدهور</u> حياتنا الزوجية. (جرير، 2007، ص 174)</p> <p>عندما حكّت لي القصة اندهشت كيف نجح زواجهما ولكنه <u>نجح</u>. (جرير، 2012 ، ص 83)</p> <p>ولأنني أريد أن <u>أحافظ</u> على أسرتي وحياتي الزوجية أخبرته أنني سأتغاضى عن كل شيء على أمل أن أتغلب على الصعاب وأجعل كل شيء يمضي بسلام. (جرير، 2013، ص. 130)</p> <p>فلا بد أن يعرفوا أيضاً كيف <u>ينقذون</u> الزيجات من الفشل. (جرير، 2011 ، ص 10)</p> <p>ولكنني كنت لا أزال عاجزاً عن <u>إنقاذ</u> الزيجات. (جرير، 2011 ، ص 10)</p> <p>إنني إذا أردت أن أصبح قادراً على <u>إنقاذ</u> الزيجات. فعلياً أن أتجاوز مجرد تحسين التواصل بين الزوجين. وأن أتعلم كيف</p>

<p>the feeling of love. (Harley, 1994, p. 11)</p> <p>I counseled the very next couple to do whatever it took to make each other feel good and avoid doing what made each other feel bad. They were able to restore their romantic love and their marriage was <u>saved</u>. (Harley, 1994, p. 11)</p> <p>And since I'm in the business of <u>saving</u> individual marriages, not average marriages, you should identify the combinations of needs that are unique to your marriage. (Harley, 1994, p. 16)</p> <p>How Mutual Honesty Can <u>Rescue</u> a Marriage (Harley, 1994, p. 110)</p> <p>Their new plan <u>saved</u> their marriage. (Harley, 1994, p. 135)</p> <p>Eventually Charlene couldn't take it anymore and stopped trying to <u>save</u> her marriage. (Harley, 1994, p. 140)</p> <p>Jasmine, I really want to <u>save</u> our marriage and our family. (Harley, 1994, p. 183)</p> <p>Alex may be trying to <u>save</u> his marriage but he feels miserable. (Harley, 1994, p. 188)</p>	<p>أساعدهما على استعادة الحب المفقود بينهما. (جرير، 2011 ، ص 12)</p> <p>فعن طريق تشجيع كل واحد من الزوجين على محاولة فعل أي شيء يجعل شريك حياته سعيداً ويتجنب أي شيء يجعله تعيساً. تمكنا من استعادة الشعور بالحب وبالتالي إنقاذ الزواج. (جرير، 2011 ، ص 12)</p> <p>فكل زواج حالة فريدة ولا توجد قواعد صارمة تنطبق على الناس كافة. لذلك، عليك أن تتعرف على الاحتياجات الفريدة لشريك حياتك. (جرير، 2011 ، ص 19)</p> <p>كيف يمكن للأمانة المتبادلة أن <u>تنقذ</u> الزواج (جرير، 2011 ، ص 103)</p> <p>لقد <u>أنقذت</u> خطتهما الجديدة زواجهما. (جرير، 2011 ، ص 117)</p> <p>في نهاية المطاف. لم تعد شارلين تحتل هذا الأمر فتركت فيل. (جرير، 2011 ، ص 134)</p> <p>إلين. أنا فعلاً أريد إنقاذ زواجنا وعائلتنا. (جرير، 2011 ، ص 173)</p> <p>فهو يحاول أن <u>ينقذ</u> زواجه؛ ولكنه يشعر بأنه بانس. (جرير، 2011 ، ص 175)</p>
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	<p>If they ever resolve these problems, they usually know they could have done the same thing to <u>save</u> their first marriage. (Harley, 1994, p. 193)</p> <p>I have seen marriages <u>rescued</u> from the brink of divorce when couples make the choice to love. (Chapman, 1992, p. 195)</p> <p>However, his willingness to experiment with gentle thinking may have <u>saved</u> his marriage and, at very least, showed him some important dynamics about what it means to be in a relationship. (Carlson and Carlson, 2000, p. 75)</p> <p>There are many times when therapy can be enormously helpful and, in fact, can often <u>save</u> marriages or struggling relationships. (Carlson and Carlson, 2000, p. 125)</p> <p>We know a couple who integrated a variation of this strategy that virtually <u>saved</u> their marriage. (Carlson and Carlson, 2000, p. 139)</p> <p>I receive pictures of happy couples and their children, with letters</p>	<p>وعندما أساعدهم في حل هذه المشكلة، فإنهم يدركون أنه كان بإمكانهم أن يستخدموا نفس المبادئ لإنقاذ زواجهم. (جرير، 2011، ص 181)</p> <p>وأنا أعرف العديد من الزوجات التي تم إنقاذها بعد أن كانت على حافة الطلاق، عندما اختار الزوجان الحب. (جرير، 2017، ص 125)</p> <p>إلا أن استعداداه الشخصي لخوض تجربة التفكير بنيل قد يكون هو العامل <u>المنتقد</u> لحياته الزوجية، كما أنه على الأقل كشف له عن بعض أسس العلاقة الزوجية. (جرير، 2012، ص 137)</p> <p>هناك العديد من المرات التي يمكن أن يكون فيها العلاج فعالا بشكل كبير ويمكن في الواقع أن <u>ينقذ</u> حالات زواج وعلاقات شاقة. (جرير، 2012، ص 242)</p> <p>نحن على معرفة بزوجين اتبعا جانبا من تلك الاستراتيجية وكان لها أثر فعال في <u>الحفاظ</u> على حياتهما الزوجية. (جرير، 2012، ص 271)</p> <p>لقد تلقيت صوراً عن أزواج سعداء وأطفالهم مع رسائل شكر لي لإنقاذي</p>
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	<p>thanking me for <u>saving</u> their marriage. (Gray, 1992, p. xi)</p> <p>Although their love <u>saved</u> their marriage, they would have divorced if they hadn't gained a deeper understanding of the opposite sex. (Gray, 1992, p. xi)</p> <p>If he wanted to <u>save</u> this marriage, he would have to do a lot of listening for her to be motivated to work on their marriage. (Gray, 1992, p. 50)</p> <p>Not only does this simple message enrich happy relationships, but it has also <u>saved</u> thousands of marriages that were in serious trouble. (Gray, 2003, p. 8)</p> <p>Repeatedly I have received letters and calls from people who say their marriages have been <u>saved</u> or their relationship with their parents or children has been dramatically healed. (Gray, 1993, p. xi)</p> <p>Many marriages were <u>saved</u>. (Gray, 2000, p. 36)</p> <p>I know of many marriages that <u>came to a quick end</u> because, as one of the parties would later say, "The guy (or</p>	<p>حياتهم الزوجية. (جرير، 2006، ص 18)</p> <p>وعلى الرغم من أن حبهم <u>أنقذ</u> حياتهم الزوجية ، إلا أنه كان بالإمكان أن ينفصلوا لو لم يكتسبوا فهما أعمق بالجنس الآخر. (جرير، 2006، ص 18)</p> <p>وإذا كان راغبا في <u>إنقاذ</u> هذا الزواج فعليه أن يقوم بالكثير من الإنصات من أجل تحفيزها للتأثير في زواجهما. (جرير، 2006، ص 86)</p> <p>وهذه الرسالة البسيطة لن تجعل علاقتنا ثرية وسعيدة فحسب ولكنها أيضا ، كما حدث بالفعل ، سوف <u>تنقذ</u> آلاف الزيجات من خطر حقيقي. (جرير، 2006، ص 8)</p> <p>ولقد تلقيت مرارا وتكرارا العديد من الخطابات والمكالمات الهاتفية من أناس صرحوا بأن زيجاتهم <u>وجدت طوق النجاة</u> في الكتاب أو أن علاقاتهم بأبائهم أو أطفالهم تم علاجها بصورة ملحوظة. (جرير، 2007، ص 1)</p> <p>وقد تم <u>إنقاذ</u> العديد من الزيجات. (جرير، 2019، ص 46)</p> <p>وأنا أعرف الكثير من الزيجات التي <u>انتهت</u> سريعا لأن أحد الطرفين ادعى</p>
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	<p>gal) I married turned out to be really, really crazy.” (McGraw, 2000, p. 55)</p> <p>Your emotional tank will begin to fill up and in time the marriage will, in fact, be <u>reborn</u>. (Chapman, 1992, p. 234)</p>	<p>لاحقاً أن ” الشخص الذي تزوجته كان معنوياً حقاً“. (جرير، 2011 ، ص 81)</p> <p>ويبدأ خزانك العاطفي في الامتلاء وفي وقت ما ستبعث الحياة في زواجكما من جديد. (جرير، 2017 ، ص 150)</p>
<p>MARRIAGE IS A BUSINESS VENTURE</p>	<p>He looked at me, smiled, and quietly said, “It would be fun to <u>plan</u> our marriage together.” (Canfield <i>et al.</i>, 2012, p. 266)</p> <p>Our marriage has at times <u>succeeded</u> not because of but in spite of me. (McGraw, 2000, p. 251)</p> <p>Glenn is not trying to <u>work on</u> this marriage. (Chapman, 1992, p. 227)</p> <p>Learning What Makes Marriages <u>Succeed</u>. (Harley, 1994, p. 8)</p> <p>What makes some marriages <u>succeed</u>, and others, like my friend’s, <u>fail</u>? (Harley, 1994, p. 9)</p> <p>You create and sustain a feeling of love for each other that is essential in a <u>successful</u> marriage. (Harley, 1994, p. 14)</p>	<p>فنظر إلي وأبتسم ثم قال بهدوء ، " إنه لشيء ممتع أن نخطط لزواجنا معاً." (جرير، 2013 ، ص 263)</p> <p>فقد مرت على زواجنا أوقات نجحت فيها ليس بسببي ولكن رغباً عني. (جرير، 2011 ، ص 352)</p> <p>ف"جلين" لا يحاول إنجاح هذا الزواج. (جرير، 2017 ، ص 146)</p> <p>فلا بد أن يعرفوا أيضاً كيف ينقذون الزيجات من الفشل. (جرير، 2011 ، ص 9)</p> <p>لماذا لم أتمكن من مساعدته؟ ما الشيء الذي جعل الطلاق يبدو نهاية حتمية؟ (جرير، 2011 ، ص 9)</p> <p>ويبين لك أهم شيئاً يمكن أن يحافظ على الزواج ويجعله ناجحاً. وهو الإحساس بالحب. (جرير، 2011 ، ص 16)</p>

	<p>Two Love <u>Banks</u> constantly operate in marriage: his and hers. (Harley, 1994, p. 23)</p> <p>In spite of the reduced rate of accumulation, Mary's balance in John's Love Bank still increases. At the end of their first year of marriage, her <u>net gain</u> from the previous year adds up to 100 units. (Harley, 1994, p. 26)</p> <p>You may have some difficulty accommodating these changes but you'll find the <u>rewards</u> for your marriage well worth the effort. (Harley, 1994, p. 95)</p> <p><u>Negotiation</u> between a husband and wife is an essential building block to the <u>success</u> of any marriage, but without honesty and openness a couple can resolve or decide very little. (Harley, 1994, p. 101)</p> <p>At the end of two years of marriage, they had an <u>agreement</u> that he would spend an evening or an afternoon each week with his friends, and she would do the same with her friends. (Harley, 1994, p. 86)</p>	<p>وهناك <u>بنكان</u> للحب في علاقة الزواج: بنك الرجل وبنك المرأة. (جرير، 2011، ص 26)</p> <p>ورغم المعدل المنخفض للإيداع في حساب ماري لدى جون؛ فإن رصيدها لا يزال يزداد. ففي نهاية العام الأول من الزواج؛ كان <u>مكسبها الصافي</u> عن العام السابق ١٠٠ وحدة. (جرير، 2011، ص 29)</p> <p>ربما تعاني في البداية عند إجراء التغييرات؛ ولكنك ستجد أن زواجك يستحق المجهود. (جرير، 2011، ص 90)</p> <p><u>والتفاوض</u> بين الزوج والزوجة يشكّل حجر البناء الأساسي الذي يبني الزواج <u>الناجح</u>؛ وبدون الصراحة والأمانة لا يستطيع الزوجان اتخاذ القرارات أو حل المشكلات بينهما. (جرير، 2011، ص 95)</p> <p>في نهاية العامين الأولين للزواج، <u>اتفقا</u> على أن يقضيا سهرة واحدة أسبوعياً مع أصدقائه في مقابل أن يقضيا السهرة التالية مع أصدقائها. (جرير، 2011، ص 81)</p>
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	<p>I tell couples I counsel that transparency is one of the most important qualities in a <u>successful</u> marriage. (Harley, 1994, p. 101)</p> <p>Often a wife's attractiveness is a vital ingredient to the <u>success</u> of her marriage, and any woman who ignores this notion, for whatever reasons, risks disaster. (Harley, 1994, p. 126)</p> <p>It's one of those efforts that <u>pays dividends</u> in ways that go far beyond the marriage itself. (Harley, 1994, p. 126)</p> <p>In fact, many women in very <u>successful</u> marriages complain about their husband's unwillingness to help out more around the house. (Harley, 1994, p. 143)</p> <p>What do you think of the <u>plan</u> suggested in this chapter? How might you modify it to make it more applicable to your marriage? (Harley, 1994, p. 176)</p> <p>Keeping love alive in our marriages is serious <u>business</u>. (Chapman, 1992, p. 15)</p>	<p>أنا أخبر الأزواج الذين يأتون لاستشارتي أن الأمانة واحدة من أهم خصائص الزواج <u>الناجح</u>. (جرير، 2011 ، ص 96)</p> <p>إن جاذبية الزوجة في الغالب من المكونات الحيوية في <u>نجاح</u> الزواج؛ وأي زوجة تتجاهل هذا الرأي - بغض النظر عن سبب تجاهلها- تخاطر بحدوث كارثة في زواجها. (جرير، 2011 ، ص 119)</p> <p>إن المجهود الذي تبذله في هذا الشأن <u>يعود عليك</u> أضعاف مضاعفة وتعم فائدته في حياتك الزوجية وفي جوانب حياتك الأخرى كذلك. (جرير، 2011 ، ص 119)</p> <p>ويستأن من قلة الدعم الذي يقدمه أزواجهن. (جرير، 2011 ، ص 136)</p> <p>ما رأيك في <u>الخطة</u> التي اقترحتها في هذا الفصل؟ كيف يمكنك تعديلها لجعلها تنطبق على زواجك بشكل أفضل؟ (جرير، 2011 ، ص 165)</p> <p>إن الحفاظ على الحب في الحياة الزوجية أمر مهم جدا. (جرير، 2017 ، ص 3)</p>
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<p>MARRIAGE IS A LOCATION</p>	<p>From Seattle to Miami, couples have invited me into the inner <u>chamber</u> of their marriages, and we have talked openly. (Chapman, 1992, p. 30)</p> <p>That need <u>follows</u> us into adulthood and <u>into</u> marriage. (Chapman, 1992, p. 27)</p> <p>We each <u>come to</u> marriage with a different personality and history. (Chapman, 1992, p. 255)</p> <p>She had <u>gone</u> directly from high school to college <u>to</u> marriage. (Canfield <i>et al.</i>, 2012, p. 115)</p> <p>The immaturity and insensitivity with which I <u>entered</u> this marriage should have spelled its doom. (McGraw, 2000, p. 251)</p> <p>Most of us <u>enter</u> marriage by way of the “in love” experience. (Chapman, 1992, p. 37)</p> <p>Thousands of husbands and wives have been there—emotionally empty, wanting to do the right thing, not wanting to hurt anyone, but being pushed by their emotional needs to seek love <u>outside</u> the marriage. (Chapman, 1992, pp. 197-198)</p>	<p>وقد طلب مني العديد من الأزواج من سياتل إلى ميامي الدخول إلى غرفهم الزوجية الخاصة وتحدثنا بصراحة كاملة. (جرير، 2017 ، ص 13)</p> <p>فهي <u>تظل</u> معنا <u>حتى</u> مرحلة البلوغ وخلال الزواج أيضا. (جرير، 2017 ، ص 11)</p> <p>كل منا <u>يدخل</u> الحياة الزوجية بشخصية وخلفية مختلفتين. (جرير، 2017 ، ص 165)</p> <p>فلقد <u>اتجهت</u> مباشرة من المدرسة الثانوية إلى الكلية ومنها إلى الزواج . (جرير، 2013 ، ص 104)</p> <p>وعدم النضج وانعدام الحساسية الذي <u>دخلت</u> العلاقة وأنا أحملها كان بإمكانهما الإلقاء بها في قاع الهاوية. (جرير، 2011 ، ص 352)</p> <p>معظمنا يتزوج بعد أن يمر بتجربة "الوقوع في الحب". (جرير، 2017 ، ص 16)</p> <p>كما مر بها آلاف الأزواج والزوجات – حالة الخواء العاطفي ، والذي يريد فيها الشخص أن يفعل الشيء المناسب ، وألا يؤذي أحدا ، ولكنه يدفع من قبل حاجاته العاطفية لأن يبحث عن الحب <u>خارج إطار</u> الحياة الزوجية. (جرير، 2017 ، ص 127)</p>
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<p>I'm <u>in</u> marriage, and right now, I'd be satisfied with a C." Pete went to bed without so much as a second glance. (Chapman, 1992, p. 169)</p> <p>I will not <u>stay in</u> this marriage. (Gray, 1992, p. 109)</p> <p>I have written not to those who are studying marriage but to those who are married, to those who have experienced the "in love" euphoria, who <u>entered</u> marriage with lofty dreams of making each other supremely happy but in the reality of day-to-day life are in danger of losing that dream entirely. (Chapman, 1992, p. 257)</p> <p>We fight for self-worth and significance, and marriage becomes a battlefield rather than a <u>haven</u>. (Chapman, 1992, p. 210)</p> <p>Husbands' and wives' needs are so strong that when they're not met in marriage, people are tempted to <u>go outside</u> marriage to satisfy them. (Harley, 1994, p. 13)</p> <p>When a spouse lacks fulfillment of any of the basic needs, it creates a</p>	<p>لكنني في الزواج ، والان سأكون قانعة بتقدير سيئ وذهب بيت إلى السرير، ولم يقل شيء آخر. (جرير، 2017 ، ص 108)</p> <p>إنني لن أستمر في هذا الزواج. (جرير، 2006 ، ص 158 159)</p> <p>فلم أكتبه لمن يدرسون الحياة الزوجية ، بل للمتزوجين ، ولهؤلاء الذين بدءوا حياتهم الزوجية وتراودهم أحلام رائعة بأن يجعل كل طرف منهم الطرف الآخر سعيدا جدا ولكنهم في واقع الحياة اليومية يواجهون خطر فقدان هذه الأحلام بالكلية. (جرير، 2017 ، ص 166)</p> <p>فنحارب من أجل قيمتنا الذاتية وأهميتها ، وبذلك تصبح الحياة الزوجية ساحة حرب بدلا من أن تكون ملجأ للأمان. (جرير، 2017 ، ص 134)</p> <p>والاحتياجات الصحيحة تكون قوية للغاية لدرجة أنه إذا لم تتم تلبيتها في الزواج، فربما يضطر أحد الطرفين إلى إنهاء هذا الزواج أو <u>السعي لتلبيتها من خارج</u> الزواج. (جرير، 2011 ، ص 15)</p> <p>بمجرد أن يفتقر الزوج أو الزوجة إلى إشباع إحدى الحاجات الأساسية؛ فإن ذلك</p>
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	<p>thirst that must be quenched. If changes do not <u>take place within the</u> marriage to care for that need, the individual will face the powerful temptation to fill it outside of marriage. (Harley, 1994, p. 17)</p> <p>However, it is possible to have an affair that involves only lovemaking or only the feeling of love toward someone <u>outside of</u> marriage. (Harley, 1994, p. 18)</p> <p>First, you let someone <u>outside of</u> marriage meet one of your most important emotional needs, say, intimate conversation. (Harley, 1994, p. 19)</p> <p>Affection is the <u>environment</u> of the marriage, while sex is an event. (Harley, 1994, p. 43)</p> <p>Young men and women <u>come together in</u> marriage from opposite ends of the spectrum. (Harley, 1994, p. 50)</p> <p>Don't tempt your husband to <u>go outside your</u> marriage for approval. (Harley, 1994, p. 175)</p>	<p>يوجد داخله ظمأ لا ينطفئ. فإذا لم يتم إجراء ترتيبات <u>داخل</u> الزواج للاهتمام بهذه الحاجات, فإن الشخص سيواجه الإغراء القوي لإشباع هذه الحاجات في علاقات خارج إطار الزواج. (جرير، 2011 ، ص 20)</p> <p>ورغم هذا من الممكن أن تكون هذه العلاقة مقصورة على ممارسة الجنس فقط بدون الشعور بالحب؛ أو تتضمن الشعور بالحب فقط دون الانخراط في الممارسات الجنسية. (جرير، 2011 ، ص 20)</p> <p>ومن هذه النقطة؛ لن تحتاج إلا لخطوة بسيطة للبدء في البحث عن الدعم <u>بعيداً عن</u> الزواج. (جرير، 2011 ، ص 22)</p> <p>الحب هو <u>البيئة</u> التي يعيش فيها الزواج. بينما الجنس مجرد حدث. (جرير، 2011 ، ص 44)</p> <p>فالزوج والزوجة صغيرا السن <u>يدخلان</u> في علاقة الزواج وهما على درجة كبيرة من الاختلاف. (جرير، 2011 ، ص 51)</p> <p>لا تتركي زوجك يلجأ إلى شخص خارج البيت ليحصل على الشعور بالاستحسان الذي يحتاجه. (جرير، 2011 ، ص 164)</p>
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	<p>When someone <u>outside</u> the marriage offers to meet those needs, an affair starts. Then the lover becomes irresistible. (Harley, 1994, p. 192)</p> <p>At a very young age, children should be trained to meet the needs and expectations that will be laid on them if and when they <u>enter</u> marriage. (Harley, 1994, p. 194)</p> <p>I don't want to live in a passionless marriage. (Gray, 2016, p. 48)</p> <p>It is my desire that this brief volume will kindle the flame of love <u>in</u> your marriage and in the marriages of thousands of other couples like you. (Chapman, 1992, p. 258)</p> <p>Just as some <u>left</u> a marriage in search of something more, others left their traditional spiritual support system. (Gray, 2000, p. 63)</p>	<p>وعندما يعرض شخص <u>خارج</u> الزواج تلبية هذه الاحتياجات, يمكن أن تبدأ العلاقات المحرمة, وعندها تصبح الشريكة في العلاقة هي التي "لا تقاوم" وليس الزوجة. (جرير، 2011 ، ص 179)</p> <p>يجب أن يتم تدريب الأطفال في سن مبكرة جداً على أن يتعلموا كيف يلبون الاحتياجات والتوقعات التي ستكون مطلوبة منهم عندما <u>يدخلون</u> في مرحلة الزواج. (جرير، 2011 ، ص 182)</p> <p>ولا أريد أن أعيش حياة خالية من الشغف. (جرير، 2017 ، ص 48)</p> <p>ويحدوني الأمل أن يذكي هذا المؤلف الصغير الحب في حياتك الزوجية ، وفي الحياة الزوجية للآلاف من الأزواج والزوجات الآخرين. (جرير، 2017 ، ص 167)</p> <p>وكما ترك بعض الأشخاص بحثاً عن شيء أكثر ، ترك آخرون نظام الدعم الروحاني التقليدي. (جرير، 2019 ، ص 79)</p>
<p>MARRIAGE IS A BATTLEFIELD</p>	<p>Intimate lovers can become enemies, and marriage a <u>battlefield</u>. (Chapman, 1992, p. 40)</p> <p>We fight for self-worth and significance, and marriage becomes</p>	<p>ويمكن أن يكون الأبناء الحميمون أعداء ، وبصير الزواج معركة لا تنتهي. (جرير، 2017 ، ص 18)</p> <p>فنحارب من أجل قيمتنا الذاتية وأهميتنا ، وبذلك تصبح الحياة الزوجية <u>ساحة حرب</u></p>

	<p>a <u>battlefield</u> rather than a haven. (Chapman, 1992, p. 210)</p> <p>But after the marriage, it was a <u>battle</u> from the beginning. (Chapman, 1992, p. 13)</p> <p>By learning in very practical and specific terms about how men and women are different, I suddenly began to realize that my marriage did not need to be such a <u>struggle</u>. (Gray, 1992, p. 23)</p> <p>They seemed to possess all the commonalities that are supposed to assure fewer <u>conflicts</u> in marriage. (Chapman, 1992, p. 167)</p> <p>When one spouse discovers the other has broken the commitment of faithfulness, the marriage is <u>shattered</u>. (Harley, 1994, p. 18)</p> <p>For this reason, I believe marriages that have been <u>torpedoed</u> by affairs need not sink. They can be towed into dry dock, repaired, and refitted. Once refitted, they will sail farther and faster than at any previous time. (Harley, 1994, p. 21)</p>	<p>بدلاً من أن تكون ملجأً للأمان. (جرير، 2017 ، ص 134)</p> <p>ولكن بطريقة ما <u>ينهار</u> تماماً بعد الزواج. (جرير، 2017 ، ص 1)</p> <p>والمعرفة بطرق عملية ومحددة حول مدى اختلاف الرجال والنساء ، لقد بدأت أدرك فجأة أنه لم يكن من الضرورة أن يكون زواجي <u>صراعاً</u> كما كان. (جرير، 2006 ، ص 18)</p> <p>وكان يبدو أن لديهما كل الأشياء التي يفترض أن تؤكد أن خلافاتهما في الحياة الزوجية ستكون قليلة. (جرير، 2017 ، ص 106)</p> <p>وفي معظم الحالات. عندما يكتشف الطرف الآخر أن شريك حياته قد تخلى عن التزامه بالإخلاص والوفاء. فإن الزواج <u>يتحطم</u>. (جرير، 2011 ، ص 20)</p> <p>ولهذا السبب، أعتقد أن سفن الزواج التي تعرضت للهجوم من كم كبير من المشاكل ليس من الضروري أن تغرق. فمن الممكن نقلها إلى رصيف الميناء. وإجراء الإصلاحات اللازمة لها ثم إعادة تشغيلها مرّة أخرى. وبمجرد أن تتم إعادة التجديد والتشغيل، ستتمكن هذه السفن من السفر لمسافات أبعد، وبسرعة أعلى من أي وقتنا مضى. (جرير، 2011 ، ص 24)</p>
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	<p>The need for domestic support is a <u>time bomb</u>. At first, it seems irrelevant, a throwback to more primitive times. But for many couples, the need <u>explodes</u> after a few years of marriage, surprising both husband and wife. (Harley, 1994, p. 206)</p> <p>At this point in marriage, neither of them would identify domestic support as an important emotional need. But the <u>time bomb</u> is ticking. (Harley, 1994, p. 206)</p> <p>If your relationship is built on friendship, at some point in most disagreements one partner will extend an olive branch in an attempt to de-escalate or defuse the <u>hostilities</u>. (McGraw, 2000, p. 236)</p> <p>Over the years I have seen nothing more <u>devastating</u> to a marriage than an affair. (Harley, 1994, p. 43)</p> <p>While sexual problems cause <u>tension</u> and unhappiness in many marriages, these difficulties can be solved more easily than one might think. (Harley, 1994, p. 59)</p>	<p>الحاجة إلى الدعم الأسري هي <u>قنبلة موقوتة</u>. في البداية تبدو بعيدة الصلة عن الزواج؛ ولكن بالنسبة للعديد من الأزواج قد <u>تنفجر</u> هذه الحاجة بعد عدة سنوات وتفاجأ كلا الزوجين. (جرير، 2011 ، ص 192)</p> <p>وعند نقطة ما من الزواج. لا يشعر أي منهما بأن لديه حاجة عاطفية للدعم الأسري ولا يراها من الحاجات المهمة. ولكن عقارب الساعة في <u>القنبلة الموقوتة</u> تدق. (جرير، 2011 ، ص 193)</p> <p>فإن كانت علاقتك قائمة على الصداقة ، ففي مرحلة ما من معظم الخلافات سيبادر أحد الطرفين بتقديم غصن الزيتون في محاولة لنزع فتيل <u>العداونية</u> . (جرير، 2011 ، ص 331)</p> <p>على مر السنين. لم أر شيئاً يمكن أن <u>يدمر</u> الزواج مثل إقامة أحد الزوجين علاقة غير مشروعة. (جرير، 2011 ، ص 43)</p> <p>رغم أن المشاكل الجنسية يمكن أن تتسبب في <u>التوتر</u> والتعاسة بين الزوجين. فإنها يمكن أن تحل بسهولة نسبياً أكثر مما يتخيل الزوجان. (جرير، 2011 ، ص 58)</p>
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	<p>I met with Ann the next week and listened again as she reviewed the <u>horrors</u> of her marriage. (Chapman, 1992, p. 223)</p> <p>Others came because they realized that their behavior patterns or the misbehavior of their spouse was <u>destroying</u> the marriage. (Chapman, 1992, p. 29)</p> <p>We had realized that if we continued our pattern of demanding and condemning, we would <u>destroy</u> our marriage. (Chapman, 1992, p. 221)</p> <p>Instead of facing life's challenges and growing together in love, many couples drift apart to a comfortable but passionless distance, or are ripped apart by feelings of resentment, confusion, and mistrust that lead to <u>explosive fights</u>. (Gray, 2007, p. xv)</p>	<p>التقيت ب "أن" الأسبوع التالي ، وأنصت إليها ثانية وهي تحكي <u>المرارات</u> التي تعيشها في حياتها الزوجية. (جرير، 2017 ، ص 143)</p> <p>والبعض الآخر أتى لأنه أدرك أن سلوكياته أو السلوكيات السيئة لشريكه في الحياة <u>تدمر</u> زواجهما . (جرير، 2017 ، ص 12)</p> <p>فقد أدركنا أننا إذا ظللنا نعيش أسلوب حياة الإدانة والأمر ، فإننا <u>سندمر</u> حياتنا الزوجية. (جرير، 2017 ، ص 141)</p> <p>وبدلاً من مواجهة صعاب الحياة معا ، والنمو معا في حب ومودة فإن العديد من الأزواج يبتعدون عن بعضهم لمسافة فاصلة قد تكون مريحة ، بيد أنها خالية من المشاعر ، أو قد تسود بينهم مشاعر من الرفض ، والتشويش ، وعدم الثقة ، والتي تؤدي بدورها إلى <u>اندلاع الانفجار المدوي</u>. (جرير، 2008 ، ص 17)</p>
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