

Conceptual Metaphors in Political Discourse: Evidence from the Speeches of King Abdullah II of Jordan

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Abstract

This paper reports on the findings of a study that aims at exploring conceptual metaphors in the political speeches of King Abdullah II of Jordan which are delivered at the Plenary Sessions of the United Nations General Assembly. Eight political speeches of the King, downloaded from his official website, are analyzed by adopting the cognitive metaphor theory (CMT) proposed by Lakoff and Johnson (1980). The study reveals that there are four dominant themes in these speeches: (1) the Israeli-Palestinian conflict, (2) the Syrian crisis, (3) terrorism, and (4) reform in Jordan. To express these themes, twenty three source domains were adopted in the King's speeches. The findings show that the most frequently used source domains are journey, war, hero, building, and human. The study concludes that King Abdullah II relies on the use of conventional conceptual metaphors to present the main themes in his political speeches.

Keywords: Conceptual metaphors, King Abdullah II, political discourse, political speeches, source domain.

المجاز المفاهيمي في الخطاب السياسي: خطابات الملك عبدالله الثاني ملك الأردن نموذجًا

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ملخص

تناول هذه الورقة نتائج دراسة هدفت إلى تعرّف المجاز المفاهيمي المستخدم في الخطابات السياسية للملك عبد الله الثاني ملك الأردن التي أقيمت في الجلسات العامة للجمعية العامة للأمم المتحدة، وتألّفت بيانات الدراسة من ثمانية خطابات سياسية للملك من تلك المنشورة على موقعه الرسمي على الإنترنت، وقد خلّلت الخطابات وفق نظرية المجاز المفاهيمي (CMT) التي اقترحها لاکوف وجونسون (1980)، وكشفت الدراسة أنّ الخطابات تناولت أربعة موضوعات رئيسية هي: (1) الصراع الإسرائيلي الفلسطيني، (2) الأزمة السورية، (3) الإرهاب، (4) الإصلاح في الأردن، وضمت الخطابات مجازات مفاهيمية استندت إلى ثلاثة وعشرين مجال مصدر (domain Source) للتعبير عن هذه الموضوعات، وأظهرت النتائج أنّ مجالات المصدر الأكثر شيوعًا هي الرحلة والحرب والبطل والبناء والإنسان، وبينت الدراسة أنّ الملك عبد الله الثاني اعتمد على استخدام المجاز المفاهيمي لتقديم هذه الموضوعات في خطابه السياسية.

الكلمات الدالة: المجاز المفاهيمي، الملك عبدالله الثاني، الخطاب السياسي، الخطابات السياسية، مجال المصدر.



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1. Introduction

The study investigates the use of conceptual metaphors in the speeches of King Abdullah II of Jordan which are delivered at the plenary sessions of the United Nations General Assembly. Charteris-Black (2004: 21) defines metaphor as "a linguistic representation that results from the shift in the use of a word or phrase from the context or domain in which it is expected to occur to another context or domain where it is not expected to occur, thereby causing semantic tension". In particular, metaphor plays a significant role in the development of ideology in the area of politics where affecting judgments is the main discourse objective (ibid: 8).

Mio (1997: 121) maintains that metaphor can be used as a persuasive device to serve three main functions. First, metaphor simplifies political events and issues. When a certain political issue is too complex to be grasped, metaphor can simplify understanding by capturing its essence. Secondly, metaphor produces underlying symbolic representations in people's minds. Thus, what is perceived as metaphorical becomes implicit and subconsciously accepted as being the truth. In addition, political metaphors can be used to justify courses of action. Thirdly, metaphor provokes emotions since it can combine the rational with the irrational and the logical with the illogical.

Lakoff and Johnson (1980) have introduced the term conceptual metaphor in which metaphor is considered "pervasive in everyday life, not just in language but in thought and action" (p. 3). They argue that "our ordinary conceptual system is metaphorical in nature" (ibid: 4).

Kövecses (2010: 4) states that conceptual metaphor consists of two conceptual domains. The first is used to understand the other and hence, is called the source domain while the second which is understood by the source domain is called the target domain. For instance, in the conceptual metaphor LIFE IS A JOURNEY the source domain which tends to be more concrete is "journey". It is used to understand the target domain which tends to be more abstract "life".

Several researchers investigated the use of conceptual metaphors in political discourse (Charteris-Black 2004; Linkevičiūtė 2013; Xue et al. 2013; Lenard and Ćosić 2017; Pilyarchuk and Onysko 2018, among others). Charteris-Black (2004) examines fifty-one inaugural speeches of US presidents from George Washington to Bill Clinton. The researcher adopted Critical Metaphor Analysis in order to identify and interpret the conceptual metaphors used in these speeches. The analysis reveals the following source domains: conflict, journey, building, light and fire, physical environment, religion, and body parts. These source domains are related to everyday experiences that the target audience are already familiar with, and thus politicians can influence the general public easily.

Linkevičiūtė (2013) examines six randomly selected speeches and interviews delivered in the period of 2007–2008 by Gordon Brown, the former Prime Minister of the United Kingdom, in order to identify the conceptual metaphors utilized in his political discourse. The following conceptual metaphors are found to be the most pervasive: POLITICS IS WAR, POLITICS IS A JOURNEY and STATE IS A BUILDING. The findings indicate that these conceptual metaphors have enabled Gordon Brown to ascribe the characteristics of a good leader to himself and to attribute the bad features to his opponents.

Xue, Mao and Li (2013) analyze the conceptual metaphors in 20 American presidential inaugural addresses. The researchers identify several groups of conceptual metaphors such as JOURNEY METAPHOR, HUMAN METAPHOR, WAR METAPHOR, BUILDING METAPHOR, etc. Moreover, they conclude that conceptual metaphors have functions such as "filtering, persuasion, motivation, simplification and bridge" (p. 682).

Pilyarchuk and Onysko (2018) explore the use of conceptual metaphors in three political speeches of Donald Trump. The study reveals the prevalence of three main themes: (1) economy, business and trade, (2) opponents and former presidents, and (3) immigration and other nations. The most frequent source domains that are employed to represent these themes are object, space, motion, journey, building and animal. The most dominant theme is immigration which is represented by the following conceptual metaphors: IMMIGRANTS ARE ANIMALS and IMMIGRANTS ARE A FLOOD. The study also shows that Trump metaphorically constructs his political persona as a repairman, builder, healer, and warrior, among others.

As a case in point, the political speeches of King Abdullah II of Jordan have been examined by a number of researchers in terms of the metaphors employed in this type of political discourse (Abdulwahid 2011; El-Sharif 2015; Almaani 2018; Al

Bzour 2019; Bataineh 2019). Abdulwahid (2011) adopts the Conceptual Metaphor Theory (CMT) to investigate the conceptual metaphors used in three political speeches delivered by King Abdullah II of Jordan and the other three speeches delivered by the Former President Barack Obama. Besides, the researcher aims at identifying the underlying morality implications for using these metaphors. The findings reveal that there are three main types of metaphors that have structured the political speeches of both political leaders, namely metaphors of interpersonal relationship, essence, and war.

El-Sharif (2015) adopts Critical Metaphor Analysis approach to explore the conceptual metaphors used to represent the concept of reform in the political speeches of King Abdullah II of Jordan. The results show that the concept of reform is metaphorically conceptualized in terms of PATH domain which depicts reform as “a cooperative, challenging, long and sustainable process” (p. 66). In addition, images from the domain of WAR and CONFLICT have been utilized to construe the concept of reform.

Almaani (2018) adopts Conceptual Metaphor Theory (CMT) to investigate the challenges and strategies which are encountered during the English-Arabic translation of the conceptual metaphors attested in the King’s speeches. The findings reveal that there is no single strategy that has been adopted. Instead, the translation is governed by the context of both source and target texts and the professional competence of the translator.

Al-Bzour (2019) explores the speeches of King Abdullah II of Jordan by adopting the Critical Metaphor Analysis approach (CDA) in order to identify how the King uses conceptual metaphors to convince his audience. The study concludes that the King uses metaphors in order to stir the emotion of his audience and to encourage them to carry out certain actions, adopt certain points of view and change some prior ideas.

Bataineh (2019) investigates the use of metaphors, first-person pronouns, repetition, and the term choice in a political speech delivered by King Abdullah II of Jordan at Oxford University. The study indicates that the King’s use of these linguistic devices makes his political speech persuasive and influential while appealing to the world community to support peace efforts in the Middle East and to bring the halted peace process back on track.

In fact, the vast majority of the studies in the literature have primarily focused on addressing conceptual metaphors in political discourse produced by American and European leaders (Mio 1996; Lakoff 2002; Charteris-Black 2004; Chilton 2004; Musolff 2004; Charteris-Black 2005; Westen 2007; Koller and Semino, 2009; Lesz 2011; Cox 2012; Linkevičiūtė 2013; Xue et al. 2013; Lenard and Ćosić 2017; Pilyarchuk and Onysko 2018, etc.). In contrast, there are just a few studies that have analyzed conceptual metaphors in the political discourse produced by Arab leaders or politicians (Al-Harrasi 2001; Al-Harrasi 2003; Ayasrah 2017; Issa 2018; Abdulwahid 2011; El-Sharif 2015; Almaani 2018; Al Bzour 2019; Bataineh 2019). In light of the research studies conducted on conceptual metaphors in the political discourse produced by Arab leaders and politicians, it appears that these studies examined conceptual metaphors in the political discourse for the sake of investigating certain linguistic phenomena, such as the underlying morality implications for using metaphors (Abdulwahid 2011), the translatability of metaphors (Al-Harrasi 2001; Al-Harrasi 2003; Ayasrah 2017; Issa 2018; Almaani 2018), and the use of metaphor as a persuasive strategy (Al-Bzour 2019; Bataineh 2019), the use of metaphors to portray a certain sociopolitical concept, i.e. reform (El-Sharif 2015), etc. Accordingly, the current study aims at filling a gap in the literature by examining how conceptual metaphors can be employed in the political discourse of an Arab Leader, i.e. King Abdullah II of Jordan to present and highlight dominant political themes while talking to the world at large at different plenary sessions of the United Nations General Assembly. In Particular, the study reported here seeks answers to the following research questions:

- (1) What are the dominant themes that King Abdullah II of Jordan addresses in the selected speeches?
- (2) What conceptual metaphors does the King employ to frame these main themes?

2. Method

Eight political speeches of King Abdullah II of Jordan were chosen and downloaded on May 30, 2019 from the King's official website (http://Kingabdullah.jo/index.php/en_US/speeches/listing/cid/2.html). The political speeches were delivered at different plenary sessions of the United Nations General Assembly from 2010 to 2018. The topics addressed in these

speeches are in line with the general global issues currently debated at the international level such as the Middle East conflict, terrorism and extremism.

The speeches are analyzed with a view to identifying the dominant themes the King addressed in these speeches and the conceptual metaphors used therein to convey these themes.

In order to identify the conceptual metaphors, the researchers adopted Conceptual Metaphor Theory (CMT) and applied Pragglejaz Group's (2007) procedure and Steen's (2007) five-step procedure. In a nutshell, the methodological procedure consisted of the following steps. The speeches were first surveyed to identify the main themes of each speech. This was followed by a closer examination which yielded a list of the metaphorical expressions used in the corpus. For this purpose, Pragglejaz Group's (2007) metaphor identification procedure (MIP) was employed. MIP involves the following stages which are devised by Pragglejaz Group (2007: 3):

1. Read the entire text—discourse to establish a general understanding of the meaning.
2. Determine the lexical units in the text—discourse
3. (a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.
- (b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be —more concrete [what they evoke is easier to imagine, see, hear, feel, smell, and taste]; related to bodily action; more precise (as opposed to vague); historically older; basic meanings are not necessarily the most frequent meanings of the lexical unit.
- (c) If the lexical unit has a more basic current—contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.
4. If yes, mark the lexical unit as metaphorical.

Now, MIP is demonstrated by applying it to the following statement:

❖ (...) *work together to **build** a new future* (S73, 2018).

In steps (1), the text is read to have a general understanding of it. In step (2), the lexical units are identified by using slashes which show the boundaries between lexical items: *work/ together/ to/ build/ a/ new/ future/*. In step (3), the contextual meaning of each lexical item is identified and then the basic meaning of each lexical item is also identified. In the above example, it appears that the contextual meaning of the word “build” is different from its basic meaning since its basic meaning is “to make something by putting bricks or other materials together” (Cambridge Dictionary), whereas its contextual meaning is to develop, improve and advance. The contextual meaning of the word “build” is different from its basic meaning. Accordingly in Step (4), the word “build” is marked as being metaphorical.

Then, Steen's (2007) five-step procedure was adopted to derive the conceptual metaphors from the metaphorical expressions. The steps are outlined as follows (Steen 2007: 16):

1. Find the metaphorical focus.
2. Find the metaphorical proposition.
3. Find the metaphorical comparison.
4. Find the metaphorical analogy.
5. Find the metaphorical mapping.

Following Steen's (2007) five-step procedure, step (1) involves using MIP (Pragglejaz Group's 2007) to identify the words which are used metaphorically. In the above example, the word “build” is used metaphorically since the contextual meaning is different from its basic meaning. In step (2), the linguistic expression is transformed into a conceptual metaphor

by using a series of propositions, e.g. BUILD, FUTURE. In step (3), the single proposition accompanied by concepts from two different domains which are arrived at in step (2), $SIM \{ \exists F \exists a [F (FUTURE)] \text{ t } [BUILD (a)]s \}$ are transformed into an open comparison between two unfinished propositions, with each of them relating to another source domain. Using the terms source domain and target domain indicates that the similarity is projected from constructing a building to improving the future to become greater and more promising. In step (4), the open comparison identified in step (3) is transformed into a closed comparison which has the formal structure of analogy and provided an interpretation to the open value in step (3) (Steen 2007: 18). In step (5), the analogical structure identified in step (4) is transformed into a mapping structure between two conceptual domains, namely future and building, through establishing a link between a building which is a concrete structure with walls and a roof, and a future which can be improved and thus development and growth become a reality. The conceptual metaphor would thus be FUTURE IS A BUILDING.

Finally, the identified conceptual metaphors were postulated and divided into categories such as building, journey, object, and human metaphors. For the desired analysis, a frequency table was designed to show the number of conceptual metaphors that occurred in each category.

According to Steen's (2007) five-step procedure, step (1) the word that is used metaphorically is identified by adopting MIP (Pragglejaz Group's 2007). For instance, in the above example, the word "build" is used metaphorically since the contextual meaning is different from its basic meaning. In steps (2) and (3), the word "future" is being talked about as if it's a building that can be constructed. In step (4), the analogical structure is identified in which future can be considerably improved to become greater and more promising. In step (5), cross-domain mapping is identified in which the word "future" is being compared to a concrete building. Accordingly, the conceptual metaphor would be FUTURE IS A BUILDING.

3. Results and discussion

The conceptual metaphors which were identified in the eight political speeches of King Abdullah II of Jordan were grouped according to their source domain. The total number of conceptual metaphors attested in all political speeches is 317. Table (1) shows the number and percentage of these metaphors in terms of their source domains (n= 23).

Table 1. Number and percentage of conceptual metaphors in terms of source domain

No.	Source domain	Number	Percentage
1	Journey	84	26.50
2	War	54	17.03
3	Hero	45	14.20
4	Building	34	10.73
5	Human	27	8.52
6	Object	15	4.73
7	Nature	8	2.52
8	Plant	6	1.89
9	Economy	5	1.58
10	Vehicle	5	1.58
11	Illness	4	1.26
12	Water	4	1.26
13	Body parts	4	1.26
14	Container	3	0.95
15	Game	3	0.95
16	Animal	3	0.95
17	Seeing	3	0.95

No.	Source domain	Number	Percentage
18	Destruction	3	0.95
19	Fire	2	0.63
20	Family	2	0.63
21	Food	1	0.32
22	Friendship	1	0.32
23	Sport	1	0.32
Total		317	100

Analysis of data shows that the King used a total of 23 source-domain categories of conceptual metaphors. However, these metaphors were not equally frequent; some were far more frequent than others. Only five source-domain categories of conceptual metaphors occurred around eight percent and above; they were: (1) journey, (2) war, (3) hero, (4) building, and (5) human. The high frequency of these conceptual metaphors may be attributed to their being highly conventionalised in political discourse and their relevance to the needs and concerns of Jordan. The percentage of other source-domain categories of conceptual metaphors such as sport, friendship, food, family, fire, destruction, seeing, animal, game, container, body parts, water, illness, vehicle, economy, plant, nature and object ranged between 0.32 percent and 4.73 percent, and thus they will not be entertained any further.

The following section provides a brief overview of the main themes the King highlighted in the selected speeches with a particular focus on the top five source-domain categories of conceptual metaphors which subsume under each theme.

4. Themes in King Abdullah's political discourse

This section is devoted to presenting and analyzing the dominant themes that King Abdullah II employed in the selected speeches and the related conceptual metaphors manifested in each theme. The themes subsume under the following headings: (1) The Israeli-Palestinian conflict, (2) the Syrian crisis, (3) terrorism, and (4) reform in Jordan.

4.1 The Israeli-Palestinian conflict

This conflict has been a major regional issue across the Middle East for over a century. Geographical proximity between Palestine and Jordan makes Jordan directly affected by the Israeli-Palestinian conflict (Bani Nasur, Al-Fawwaz and Al-Afif 2012:2). King Abdullah II has always treated the Palestinian-Israeli conflict as a domestic concern since an enormous number of Jordanians are of Palestinian origin and Jordanians are worried about the possibility of considering Jordan as an alternative homeland for the Palestinians (Muasher 2017). In fact, Jordan has played a major role in supporting the two-state solution that would lead to a Palestinian state in the West Bank and Gaza since the failure to resolve the Israeli-Palestinian conflict threatens the region's stability in general and the future of Jordan in particular (Barari 2014:17). The rest of this subsection provides an overview of the various categories of conceptual metaphors employed to talk about the Israeli-Palestinian conflict. Metaphorical expressions in the excerpts will appear in boldface for the reader's convenience.

4.1.1. Journey metaphors

Lakoff (1993) defines "journey" metaphor as a purposeful activity which involves travelling along a path toward a destination. In a journey, politicians' activities are goal-oriented and their goals can be depicted as the destinations of a traveler. Below are illustrative examples of the journey metaphors attested in the data along with their textual metaphoric expressions.

(1) THE ISRAELI- PALESTINIAN CONFLICT IS A JOURNEY

*We know **the right way forward**. And **the goal** can be reached: a just and final two-state settlement (S66, 2011)*.*

In (1) the King conceptualizes the Israeli-Palestinian conflict as a journey. He urges the world's countries to take part in the journey whose destination is the two-state settlement. This journey has a heroic nature, which explains the complexity

and significance of this journey.

(2) A PURPOSEFUL ACTION IS A PATH

*Every UN resolution since the beginning of this crisis... recognises the equal rights of the Palestinian people to a future of peace, dignity, and hope. This is the heart of the two-state settlement, the only **path** to a comprehensive, lasting peace* (S73, 2018).

In (2) the metaphorical word 'path' reflects a conventional way of talking about progress toward a goal. The action of recognizing the equal rights of the Palestinian people is depicted as the only path that should be followed to reach the destination of achieving the two-state settlement.

(3) A PURPOSEFUL ACTION IS A STEP

*A first, imperative **step** is to mobilise international efforts to rebuild Gaza* (S69, 2014).

In (3) the journey metaphor is also expressed through the metaphorical word 'step'. Steps are concrete and distinct parts of the process of walking. Thus, by using steps as a concrete notion to refer to an abstract notion, i.e. progress or political actions, one could perceive such actions as being more concrete. Thus, making efforts to rebuild Gaza which was destroyed by the Israeli military is conceptualized as a step to achieve the two-state settlement.

Charteris-Black (2004:76) states that our knowledge of journeys "implies a need for patience and guards against expectations of instant success because there are burdens and other forms of suffering to bear". The King has utilized journey metaphors to show that reaching the journey's destination is not an easy task. There are always impediments to any journey and the journey toward peace in the Middle East is not exception.

(4) A NO SOLUTION IS A HALT/ AN OBSTACLE

*We have seen a dangerous **halt** in the progress toward peace and a Palestinian state* (S69, 2014).

In (4), the denial of Palestinian rights and statehood is an obstacle. This obstacle is depicted as a halt that affects reaching the destination.

Al-Bzour (2019) states that metaphor is used to encourage the audience to act in a certain way and to carry out certain actions. Similarly, conceptualizing the Israeli-Palestinian conflict as a journey indicates that the King of Jordan aims at enhancing and calling the world community to take part in this journey by ending this conflict through the two-state solution. Besides, employing journey metaphor in this context implies that ending the conflict and creating a viable, independent, and sovereign Palestinian state with East Jerusalem as its capital, living side-by-side with Israel, in mutual peace and security is possible to be achieved despite any potential obstacles as it is possible for travelers to reach their destination in spite of any impediments.

4.1.2 Building metaphor

Building metaphors are motivated by the conceptual metaphor A COUNTRY IS A BUILDING. Charteris-Black (2004:96) posits that building metaphors "convey a positive evaluation of an activity because its outcome is valuable". In addition, building metaphors "highlight the need for patience since it also takes time and effort to construct a building. This again implies a need to make sacrifices and not to expect instant outcomes" (ibid: 96). A building also needs an appropriate design and the participation of a team, particularly if the building project is large and important and this is really the case when one talks about building a country destroyed by war.

(5) A COUNTRY IS A BUILDING

*A first, imperative step is to mobilise international efforts to **rebuild** Gaza* (S69, 2014).

By comparing Gaza to a building in (5), the King asserts that reconstructing Gaza after being destroyed is possible through the mobilization of international efforts. This process resembles that of reconstructing a building which also requires patience, time and collaborative effort.

(6) FUTURE IS A BUILDING

(...) *work together to **build** a new future* (S73, 2018).

In (6) the King adds that all parties need to work together to build a new future, not just for Gaza but for Palestine as well.

Constructing a building means that a concrete structure has been made and created by those engaged in the construction process. Conceptualizing a new future for Palestinians as a building indicates that King Abdullah II tries to persuade his audience, i.e. the world's countries to make efforts and to participate in providing a greater and more promising future for Palestinians by putting an end to the Israeli-Palestinian conflict and letting Palestinians live in stability, security, and peace.

4.1.3 Hero metaphors

In real-time and fairy tales, those who are brave and have moral obligations are often referred to as heroes.

(7) JORDAN IS A HERO

AN ACTION IS A DUTY

*The Hashemite Custodianship of Islamic and Christian holy sites in Jerusalem is a **duty** that Jordan is proud to carry* (S73, 2018).

The conceptual metaphor in (7) portrays Jordan as a hero since Jordan has always shown commitment to safeguarding the Islamic and Christian holy sites in Jerusalem. The Hashemite custodianship of Jerusalem holy sites is traced back to the King's grandfather Sharif Hussein bin Ali (King of the Arabs and Leader of the Great Arab Revolt in 1916) as a custodian of Al-Aqsa Mosque in 1924. The custodianship became a Hashemite legacy over the years (The Royal Islamic Strategic Studies Centre 2010: 20). Jordan is keen on fulfilling this duty despite what the Deal of the Century may contain changing Jordan's special status in Jerusalem by granting a role in the city to additional countries such as Saudi Arabia and Morocco (Harel 2019).

(8) KING ABDULLAH II IS A HERO

AN ACTION IS A TASK

*The US administration has long been committed to peace, and has a leading role in our progress going forward. Yes, we have a long way to go, but we can't give up because the **task** is hard* (S73, 2018).

Heroes are always known for their brave deeds and their strength and courage to carry out vital and essential tasks regardless of their difficulty and hardship. Likewise, in (8) King Abdullah II is portrayed as a hero who has all these characteristics, and thus he encourages all world countries to cooperate together in order to accomplish a vital task, i.e. achieving peace in the region through the two-state settlement which will end the Israeli-Palestinian conflict. Besides, the action which should be taken, i.e. achieving peace through the two-state settlement is conceptualized as a task that a hero is called for accomplishing.

4.1.4 Human metaphors

In (9) the region is represented as a human being who has a heart. If the heart, the most important organ in the body, suffers from a serious health problem such as a heart attack, one's life becomes at stake. The Israeli-Palestinian crisis is conceptualized as a health problem that this heart suffers from.

(9) THE REGION IS A HUMAN

THE PALESTINIAN-ISRAELI CRISIS IS A HEALTH PROBLEM

(...) *we must never lose focus on the crisis at **the heart** of the region* (S67, 2012).

Negotiations between the Palestinians and the Israelis are conceptualized in (10) as a human who opens the door to another human which is the two-state settlement. When a person opens the door to another person means he welcomes that person. Thus, King Abdullah wishes that direct negotiations will welcome the two-state settlement.

(10) THE TWO-STATE SETTLEMENT IS A HUMAN

NEGOTIATIONS BETWEEN THE PALESTINIANS AND THE ISRAELIS ARE A HUMAN

With direct negotiations between the Palestinians and the Israelis, a door opens to a final, two-state settlement of the Palestinian-Israeli conflict (S 65, 2)010).

4.1.5 War metaphor

In (11) any attempt to change the holy city's historic Arab Christian and Muslim identity in Jerusalem is construed as an enemy which should be countered and fought, and this stems from Jordan's duty as a custodian of Islamic and Christian holy sites in Jerusalem to protect these holy sites and prevent any forms of distortion to their identity.

(11) A CHANGE IN THE RELIGIOUS SITES IS AN ENEMY

(...) and we will counter any attempts to change the holy city's historic Arab-Christian and Muslim identity (S 73, 2018).

4.2 The Syrian crisis

The Syrian crisis has witnessed drastic developments. What appeared to be peaceful protests at the onset has turned into a violent conflict (Karim and Islam 2017: 107). This conflict has impacted Jordan negatively. Jordan received more than 1.2 million Syrian refugees during this crisis which brought serious pressure to Jordan's economy, security and quality of life (Alshoubaki and Harris 2018: 155).

The rest of this section provides an overview of the conceptual metaphors employed to represent the Syrian crisis.

4.2.1 Hero metaphors

The King conceptualizes Jordan in (12) as a hero who bears the burden of hosting a large number of Syrian refugees despite its small size, limited resources and water scarcity.

(12) JORDAN IS A HERO

RESPONSIBILITY IS A BURDEN

Jordan has carried a massive, disproportionate burden as a refugee host (S73, 2018).

Any problem that faces a hero is depicted as a challenge in (13). Hosting a large number of Syrian refugees is a challenge for Jordanians since it places more pressure on Jordan's infrastructure, economy and educational institutions.

(13) CRISIS IS A CHALLENGE

In Jordan, we have been faced with this challenge since the beginning of the Syrian crisis (S70, 2015).

The conceptual metaphor KING ABDULLAH II IS A HERO is evident in (14) since one characteristic of a hero is being the one who calls for carrying out heroic actions to help those in need. The King of Jordan as a hero calls the countries of the United Nations to help Syrian refugees in the host countries especially Jordan since the camps cannot accommodate the growing number of refugees and winter is approaching.

(14) KING ABDULLAH II IS A HERO

I call upon the countries of the United Nations to work together to prevent a humanitarian disaster (S67, 2012).

4.2.2 Building metaphors

The conceptual metaphor A COUNTRY IS A BUILDING is a conventional metaphor in political speeches as shown in (15). Building metaphors indicate the need for making a lot of efforts and sacrifices to get the building constructed. Thus, Syrians have to make a lot of efforts and sacrifices to rebuild their country which was destroyed and its people displaced. By comparing Syria to a building, the King calls upon the various nations and countries to unite their efforts to rebuild Syria.

(15) A COUNTRY IS A BUILDING

*In Syria, there must be a political solution based on reforms that give all communities a role in **rebuilding** their country* (S69, 2014).

The future of Syria is represented in (16) as a building and all Syrians have to be engaged in the reconstruction process. A building is a tangible and concrete structure which can be constructed and seen. Similarly, conceptualizing the future of Syria as a building implies that having a better future for Syria after its crisis is possible, and thus it can be achieved and seen.

(16) FUTURE IS A BUILDING

*(...) preserve the unity of Syria and its territorial integrity, and engage all, all, its people in **building** their country's future* (S68, 2013).

4.3 Terrorism

Terrorism which involves the use of intentional violence against civilians has been a major issue that King Abdullah II discusses in his speeches noting that world's countries have to cooperate in order to prevent and counter terrorism and extremism locally and globally. In addition, he highlighted that outlaw gangs' actions do not represent Islam, but they try to abuse Islam and distort the image of Muslims at large. Terrorism "hit Jordan since 1950s, with the assassination of King Abdullah I, late premiers Hazza Majali and Wasfi Tal, diplomats, hijacking planes, seizures of buildings, bombs in public buildings, targeting security installations and personnel" (Braizat 2019). Jordan as a point in case was subjected to a series of bomb attacks which were carried out by terrorists at three hotels in Amman, Jordan, on November 9, 2005. Approximately 60 people died, 115 were injured in the bombings (Davidsson 2019: 1).

The rest of this section presents an overview of the conceptual metaphors employed to combat terrorism.

4.3.1 Journey metaphors

In (17) defeating terrorism is portrayed as a journey during which world's people might encounter obstacles. Consequently, they have to be patient until they reach their destination safely. Movement forward which is a central characteristic of the conceptual domain of journey is perceived as something positive because it depicts the change of the position of an entity from one place towards its destination. In a journey, there might be more than one way that can lead to a certain destination. However, the Assembly's "Transformative Development Agenda" provides a better way than any other ways to reach the destination securely.

(17) DEFEATING TERRORISM IS A JOURNEY

*This Assembly's "Transformative Development Agenda" can give the world's people **a better way forward*** (S69, 2014).

In (18) defeating terrorism is conceptualized as a journey and every action that should be taken is portrayed as a step that makes us closer to our destination. A step by step sequence is so vital in the domain of journeys and it is evaluated positively because every step that we take in the right direction reduced the distance between us and our destination. The goal of defeating terrorism that we try to achieve is represented as a destination that we try to reach.

(18) DEFEATING TERRORISM IS A JOURNEY

A PURPOSEFUL ACTION IS A STEP

A GOAL IS A DESTINATION

*Seven **steps** can bring us closer to our **destination*** (S70, 2015).

4.3.2 Hero metaphors

Global terrorism has been considered as one of the most crucial issues of our time (Beck, 2002). Several studies showed that prejudices against Muslims are prevalent in Western societies (Strabac and Listhaug 2008) and Muslims are generally

represented by the mainstream media coverage in a negative way (Ahmed and Matthes 2016). Following the September 11, 2001 attacks on the United States, Islam and Muslims started to be represented as terrorists because Osama Bin Laden provided religious motives for his criminal attack (Abdullah 2007:1). King Abdullah II is keen on representing the real image of Islam through Amman Message which was released on 9th November 2004 to reflect the true image of Islam as a religion of tolerance and moderation (the Royal Aal Al-Bayt Institute for Islamic Thought 2009:7). Hero metaphors are employed when the King talks about terrorism since Jordan is depicted in (19) as a hero who has to combat terrorism by showing the right image of Islam as a religion of peace and tolerance. As a hero, Jordan calls upon the Organization of Islamic Cooperation to represent the real image of Islam as a religion that condemns terrorism and calls for peace. The requirement of an action is portrayed as a physical act of calling to carry out this action.

(19) JORDAN IS A HERO

THE REQUIREMENT OF AN ACTION IS A PHYSICAL ACT OF CALLING

*Jordan has **called upon** the Organization of Islamic Cooperation to adopt these recommendations, which are critical guiding principles amid the turbulence and transformations across our region* (S68, 2013).

A hero has a number of fundamental duties which have to be fulfilled. In (20), reflecting the real image of Islam as a moderate religion which combats all forms of terrorism is portrayed as a duty that all Muslims should carry out.

(20) AN ACTION IS A DUTY

*"We must protect the purity of our faith from worldly contamination. As Muslims, this is our fight, and our **duty**."* (S70, 2015).

4.3.3 War metaphors

Conceptualizing terrorism in (21) as a third world war indicates that combating terror is a global concern as all parts of the world are threatened by terrorists' acts which are destructive in nature. Thus, all countries should cooperate to win the war against terrorists who kill civilian people and claim to be motivated by religious justifications. By comparing terrorism to a third world war, the King stresses the seriousness of the terrorists' actions and the necessity to confront them ultimately by the world at large.

(21) COMBATING TERRORISM IS A THIRD WORLD WAR

*I've called this crisis **a third world war*** (S70, 2015).

In (22), a war is waged against terrorism by condemning terrorists' actions and reflecting the real image of Islam. This abstract war is represented as a physical real war. In a genuine war, there is a battleground where you can see soldiers carrying their weapons and fighting their enemies. The battleground in the war against terrorism is an abstract battleground where the heart, soul and mind are targeted. In this regard, the King emphasizes that the ideological war that is waged on the heart, soul and mind is more important than the military war.

(22) AN ABSTRACT WAR IS A PHYSICAL WAR

AN ABSTRACT BATTLEGROUND IS A PHYSICAL BATTLEGROUND

*(...) the more important **war** is the one we wage on the **battlegrounds** of the heart, soul and mind* (S70, 2015).

The terrorists or outlaw groups in (23) are represented as gangs. By comparing those outlaw groups to gangs, the King shows that terrorists are groups of criminals who depend on suspicion and false ideas to exercise power and control.

(23) AN OUTLAW GROUP IS A GANG

*These outlaw **gangs** use suspicion and ignorance to expand their own power* (S70, 2015).

Terrorists in (24) are depicted as enemies who should be fought by all religions. An enemy is generally seen in a battleground. By comparing terrorists to enemies, the King identified who our common enemies are. Thus, gaining victory

over them becomes easier.

(24) A TERRORIST IS AN ENEMY

*We can turn toward our common **enemy*** (S71, 2016).

Al-Bzour (2019: 15) maintains that “metaphor as a figure of speech is not only used for decoration to make the speeches attractive to the audience, but used to encourage the audience to have an action and persuade them to adopt specific points of view”. Accordingly, the King of Jordan has portrayed terrorists as enemies in order to urge the world community to play their part in defeating and fighting terrorists and their destroying ideologies.

4.3.4 Human metaphors

Jordan is portrayed in (25) as a human who hosts Muslim scholars to cooperate together in order to reflect the real image of Islam. This metaphor highlights the role of Jordan in defeating terrorism.

(25) JORDAN IS A HUMAN

*Last month, **Jordan** hosted more than one hundred eminent Muslim scholars from around the world* (S68, 2013).

Forces of violence and extremism in (26) are construed as human beings who threaten people. By conceptualizing the abstract forces of violence and extremism as humans, one can realize that these forces can be combatted and fought to prevent them from threatening the world anymore.

(26) FORCES OF VIOLENCE AND EXTREMISM ARE A HUMAN

*Every day spent, is a day lost to **forces of violence and extremism** that threaten all of us in the region and beyond* (S65, 2010).

Forces of division in (27) are also described as humans who spread misunderstanding and mistrust among people of different religions. Representing the abstract forces of division as human beings indicates that these forces can be resisted and confronted to stop them from disseminating mistrust and misunderstanding among people.

(27) FORCES OF DIVISION ARE HUMANS

*It is also essential to resist **forces of division** that spread misunderstanding and mistrust especially among peoples of different religions* (S56, 2010).

4.4 Reform in Jordan

Between 2011 and 2013, Jordan witnessed demonstrations calling for reform. The Arab Spring that swept Jordan was limited in its scope since Jordanians did not call for changing the regime (Barari and Satkowski 2012: 43). On 14 January 2011, protests criticizing poverty, unemployment and corruption took place in major Jordanian cities. The King of Jordan responded directly to these protests by dismissing the government, appointing a new prime minister, reforming around a third of the constitution, setting up the [Independent Election Commission](#) (Yeşilyurt2014: 172). In 2018, Jordan witnessed the largest protest because of the announcement of a new tax law and the fuel price rising. These public protests ended with the King's withdrawal of the fuel price hikes and forcing the government to resign. The newly appointed government introduced a revised draft of the tax law which was later approved by the parliament (Schiffer 2018:2).

The rest of this section provides an overview of the conceptual metaphors employed to portray reform in Jordan.

4.4.1 Building metaphors

Charteris-Black (2004:71) maintained that building metaphors "convey a positive evaluation because a valued outcome requires social co-operation between government and the people". Reform is conceptualized in (28) as a building which

requires a lot of effort, cooperation and patience to be constructed. By this conceptualization, the King attempts to show that reform in Jordan can be achieved and seen like a building. However, it needs effort and cooperation.

(28) REFORM IS A BUILDING

*It also means **building** reform right into reform* (S66, 2011).

King Abdullah II portrayed political life in (29) as a building and the constitution as the cornerstone of that building. The cornerstone is the most important stone in the building. By this conceptualization, the King highlighted the great importance of constitution for the political life.

(29) POLITICAL LIFE IS A BUILDING

THE CONSTITUTION IS A CORNERSTONE

*Early on, Jordan began a review of the **cornerstone** of our political life, the Constitution* (S66, 2011).

4.4.2 Journey metaphors

King Abdullah II portrayed the Arab Spring in (30) in the early 2010s as a journey which leads Jordanians to achieve reform. During this journey, Jordanians encounter a number of obstacles in their strive to achieve their goal of achieving reform.

(30) THE ARAB UPRISING IS A JOURNEY

*Our Arab Spring **journey** is one of opportunity, to accelerate home-grown reforms and achieve national goals* (S67, 2012).

In (31), King Abdullah II represented reform in Jordan as a journey and this indicates that Jordanians are on their way to achieve reform. A purposeful action represented by reforming the constitution and establishing new laws is conceptualized as a path that leads Jordanians to their destination.

(31) REFORM IS A JOURNEY

A PURPOSEFUL ACTION IS A PATH

*(...) comprehensive constitutional amendments, as well as new laws, have created a matrix of institutions and principles to support our **path** of reform and democratization* (S67, 2012).

In a journey, there is a need for a guide to show the travelers the right way forward. The heritage of mutual respect and moderation in (32) is construed as the journey guide to Jordanians who shows them the right way to achieve reform.

(32) THE HERITAGE OF MUTUAL RESPECT AND MODERATION IS A JOURNEY GUIDE

*We have charted our course **guided** by our heritage of mutual respect and moderation* (S67, 2012).

Using metaphor enables the speaker to achieve a specific purpose or achieve a particular type of effect on the audience (Al-Bzour 2019). Hence, conceptualizing the reform process as a journey implies that the King of Jordan tries to show the world community that Jordan is keen on achieving genuine reform which all Jordanians are concerned about as they are all taking part in this process.

4.4.3 Human metaphors

The challenge associated with the Arab Spring is depicted in (33) as a human who comes to the region. When a person challenges, you have to be ready to act in a certain way. Likewise, when the challenge comes to one's region, the region has to be ready to take the required actions to meet this challenge.

(33) A CHALLENGE IS A HUMAN

*The **challenge** has come to my region* (S66, 2011).

Reform is conceptualized in (34) as a guest who has been welcomed. Thus, the King indicates that Jordanians are entirely concerned with reform and they strongly advocate reform. Reform is also conceptualized as a champion and this indicates that Jordanians are yearning for implementing genuine economic and political reform.

(34) REFORM IS A GUEST

REFORM IS A CHAMPION

*But those of us who have **welcomed and championed** reform are hopeful* (S66, 2011).

In excerpt (35), opportunities including the Arab Spring are conceptualized as a human being who opens the door to someone, whereas the major revitalization of reform effort is construed as the human being for whom the door is opened. Basically, when we open the door, someone enters into the house, and thus he/she becomes seen and easily recognized by the house residents. Likewise, representing the major revitalization of reform effort as a human being for whom the door is opened implies that genuine reform will be introduced in Jordan and becomes easily recognized by them.

(35) OPPORTUNITIES ARE A HUMAN

A MAJOR REVITALIZATION OF OUR REFORM EFFORT IS A HUMAN

*“that the Arab Spring can be an opportunity to institutionalize positive change, change that is necessary for a strong, secure, prosperous future (...). For my country, **these opportunities are opening the door to a major revitalization of our reform effort** (S66, 2011).*

5. Reflections and conclusions

This study has investigated the employment of conceptual metaphors in eight political speeches delivered by King Abdullah II of Jordan at the Plenary Sessions of the United Nations General Assembly from 2010 till 2018. All conceptual metaphors in the speeches were identified in order to explore how they enable the King to express the dominant political themes in his political speeches. At first, the metaphors were classified according to their source domains. This reveals 23 different categories, from which journey metaphors, war metaphors, hero metaphors, building metaphors and human metaphors stand out as the most frequent types, respectively. Fire metaphors, family metaphors, food metaphors, friendship metaphors and sport metaphors are considered the least frequent source domains, respectively.

The King used these metaphors in the course of his focus on four main themes, namely, (1) the Israeli-Palestinian conflict, (2) the Syrian crisis, (3) terrorism, and (4) reform in Jordan. When analyzing the King's rhetoric, it becomes evident that he relies on the same source domains for presenting different issues. For instance, building metaphors were utilized to express themes (1), (2) and (4). The following conceptual metaphors were dominant in the speeches when the King talked about defeating terrorism: DEFEATING TERRORISM IS A JOURNEY, JORDAN IS A HERO, COMBATING TERRORISM IS A THIRD WORLD WAR, AN ABSTRACT BATTLE IS A PHYSICAL BATTLE, AN ABSTRACT BATTLE GROUND IS A PHYSICAL BATTLEGROUND and AN OUTLAW GROUP IS A GANG. The most popular conceptual metaphors which subsume under Palestinian-Israeli conflict theme are: ISRAELI-PALESTINIAN CONFLICT IS A JOURNEY, FUTURE IS A BUILDING, A COUNTRY IS A BUILDING, JORDAN IS A HERO. Regarding the Syrian crisis, the most dominant conceptual metaphors are as follows: JORDAN IS A HERO, JORDANIANS ARE HEROES, A COUNTRY IS A BUILDING. Concerning reform in Jordan, the most prevalent conceptual metaphors are as follows: REFORM IS A BUILDING, THE ARAB SPRING IS A JOURNEY, REFORM IS A JOURNEY, and REFORM IS A HUMAN.

The analysis of metaphors in the speeches reveals that the King relies on conventional conceptual metaphors that are expressed by conventionalised metaphorical expressions. He has done this while focusing on the Israeli-Palestinian conflict, the Syrian crisis, terrorism and reform in Jordan. The King highlights the urgency of taking action to defeat terrorism and to end the Israeli- Palestinian conflict and the Syrian crisis. The King conceptualizes the Israeli-Palestinian conflict as a journey whose final destination is the two-state settlement. The new future of Palestinians is also depicted as a building that can be constructed. This metaphor is used to show that the future is achievable just like constructing a building, but it requires patience, efforts and cooperation. Concerning the Syrian crisis, Jordan is represented as a hero who hosts refugees despite all challenges. King Abdullah II also talks about achieving reform in Jordan as a model that can be followed to achieve reform in other countries. The King conceptualizes reform as a building to reflect that reform can be achieved and seen like a building but it requires a lot of efforts and cooperation. The King also described reform as a journey. Thus, travelers might

face obstacles on their way until they reach their destination safely.

In conclusion, the instances of metaphors presented in the article indicate that the King's discourse heavily depends on a number of phrases and expressions that give rise to many conceptual metaphors. The current study is limited to investigating the conceptual metaphors employed in King Abdullah's II speeches to express the main political themes. Future research may analyze the persuasive strategies employed by the King in order to construct a clearer picture of the King's discursive practices.

Endnote

*(S66, 2011) stands for the following:

S: Speech of King Abdullah II.

66: Number of the UN General Assembly session in which the speech was given.

2011: Year in which the speech was delivered.

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