Deanship of Scientific Research

The Conceptualization and Translation of Building Metaphors in Politics: A Comparative Study between Arabic and English

Khuzami Muflih Arrdaini [1] iD *, Bashar Osama Almaani** [2] iD

[1]Department of Translation, AlZaytoonah University of Jordan, Amman, Jordan
[2]Department of English and Translation, Zarqa University, Zarqa, Jordan

* *Corresponding author:*
balmaani@zu.edu.jo

Abstract

Objectives: This study aims to investigate how metaphors related to the domain of 'building' are used in political discourse. The study also seeks to identify linguistic and conceptual metaphors, their use, and their effects, as well as analyze the approaches involved in translating metaphors

Methods: The methodology draws on a combination of conceptual metaphor theory (Lakoff & Johnson, 1980), and translation theories proposed by Newmark (1988) and Schäffner (2004). The data of this research is a selection of speeches delivered by Abdullah II, king of Jordan and former President Trump.

Results: The study revealed that the metaphorical domain 'building' is widely used in politics, as metaphors from this domain are an effective tool for politicians to convey their viewpoints on a variety of political issues and complex policy positions. Such metaphors aim to depict goals as shared responsibilities; they also emphasize the need for cooperation between political leaders and the public.

Conclusions: Metaphors are powerful linguistic tools in politics, which is why many political figures frequently rely on them. Furthermore, it has been argued that despite the differences between the two languages, they both use 'building' metaphors similarly.

Keywords: Conceptual metaphor, building metaphors, politics, English/Arabic metaphor, translation.

ترجمة الاستعارات المفهومية المتعلقة بالبناء في السياسة: دراسة مقارنة بين اللغة العربية واللغة الإنجليزية

خزامى مفلح الرديني1، بشار اسامة المعاني*2
1قسم الترجمة، جامعة الزيتونة الأردنية، عمان، الأردن
2قسم اللغة الإنجليزية والترجمة، جامعة الزرقاء، الزرقاء، الأردن

ملخّص

الأهداف: يهدف هذه البحث إلى دراسة استخدام الاستعارات المتعلقة بمجال "البناء" في الخطاب السياسي. كما يحاول البحث تحديدا أنماط هذه الاستعارات اللغوية والمفهومية، ودراسة استخدامها وتأثيراتها، بالإضافة إلى تحليل الأساليب المتبعة في ترجمة الاستعارات .

المنهجية: تعتمد المنهجية على مزيج من نظريات الاستعارة المفاهيمية (لاكوف وجونسون، 1980) ونظريات الترجمة التي اقترحها نيو مارك (1988) وشافنر (2004). وتتكون بيانات البحث مجموعة مختارة من الخطب السياسية التي ألقاها الملك عبد الله الثاني، ملك الأردن، والرئيس الأمريكي السابق دونالد ترامب .

النتائج: كشفت الدراسة أن الاستعارة من مجال "البناء" يُستخدم بشكل واسع في السياسة، حيث تُعد الاستعارات المستمدة من هذا المجال أداة فعّالة للسياسيين للتعبير عن وجهات نظرهم حول مجموعة متنوعة من القضايا السياسية والمواقف السياسية المعقدة. وتهدف هذه الاستعارات إلى تصوير الأهداف كمسؤوليات مشتركة، كما تؤكد على ضرورة التعاون بين القادة السياسيين والجمهور.

الخلاصة: تُعد الاستعارات أدوات لغوية قوية في السياسة، ولهذا السبب يعتمد العديد من الشخصيات السياسية عليها بشكل متكرر. إضافة الى ذلك، فقد وجدت الدراسة أنه وبالرغم من الاختلافات بين اللغتين إلا أن استخدام الاستعارات من مجال البناء هو أمر شائع بين اللغتين.

الكلمات الدالة: الاستعارة المفهومية، استعارات البناء، السياسة، الاستعارة بين الإنجليزية والعربية، الترجمة.

INTRODUCTION

Traditional theorists of metaphor define metaphor as a concept of language rather than a thought. For example, Dickins defines metaphor as "a figure of speech in which a word or a phrase is used in a non-basic sense suggesting a likeness or analogy with another more basic sense of the same word or phrase (2005, p. 255). However, (Lakoff & Johnson, 2003) argue that "metaphor is not only a device of poetic imagination and rhetorical flourish". As per the conventional theory, metaphors are seen purely linguistic devices and are matters of utterance, not thought. However, Lakoff and Johnson's conceptual metaphor theory viewed metaphor as a method for mapping one domain into another. According to (Lakoff & Johnson, 2003) metaphors are not only linguistic devices, but also a method for conceptualizing one field of knowledge through the lens of another. In addition to being primarily conceptual, metaphors have a linguistic component as well. The linguistic items that comprise metaphor are merely linguistic manifestations of conceptual metaphors. According to the same theory, metaphors are systematic mappings between two different domains.

Metaphors are found to be very pervasive in politics. Researching metaphor in politics has drawn the attention of linguists. The literature proves that metaphors in politics have become major devices, and a means that is used by political figures. By the same token, metaphors' role in constructing social and political reality is emphasized by many linguists and theorists in the field of cognitive linguistics. Likewise (Mio, 1997) confirms that major political leaders and figures such as Emmanuel Macron, Churchill, Margret Thatcher, Clinton, and George W. Bush used metaphors in their speeches, and therefore it is a very significant aspect of style in the language of politics. In light of this, it can be claimed that metaphors are not mere coincidences in politics. It can also be claimed that metaphors can be used to frame different topics in politics (Dong & Qiu, 2018). Accordingly, metaphors can affect the way people address political topics, and can be used to portray politicians, their opponents, and their political agendas in different ways (Almaani, 2023).

Regarding the issue of translating metaphor, this has become both a point of argument and central issue among translation scholars (Dong & Qiu, 2018). Translating metaphor is a contentious issue between those who believe metaphors are untranslatable and those who believe they are. One of the controversial issues is that a theory for the translation of metaphor is needed. Almaani, et al, (2022) argues that dealing with translating metaphor as one problem may cause confusion. Mandelblit, (1995) also concludes that some metaphors can be translated, whereas others cannot, and that each case should be reviewed individually. Despite this, scholars agree that metaphor cannot be separated from translation theory.

One productive domain which is widely used by politicians, is the domain of building/ construction. This source domain can suggest the conceptual metaphor "FUTURE IS A BUILDINGS". Lakoff and Johnson saw that some linguistic items related to the future appear as metaphors in the domain of building; for example, "We will build our future?' 'We need to construct stable future". BUILDING is seen as a crucial source domain for conceptualising abstract ideas. In policymaking, utilizing BUILDING metaphors is considered an efficient method to urge the integration of society in achieving a common goal. The purpose of this study is to conduct a methodological investigation of the use of metaphors associated with building in political speeches. Moreover, the study explores how metaphors are translated.

The following questions are the focus of this study:

1.   What are the functions of building metaphor in political speeches?

2.   How are these metaphors translated in political speeches? Does the translation maintain the meaning observed in the speeches?

METAPHOR AND/IN TRANSLATION

According to (Lakoff & Johnson, 2003) the conceptual metaphor theory is summed up as follows: First, metaphors are schemes used to recognize and grasp abstract ideas; second, they assist us in understanding the simplest and most complex topics; third, metaphors are not linguistic in nature; they are conceptual; and finally, the language we use to form metaphors are the surface manifestations of conceptual metaphors. Since most metaphors are based on physical experiences or conceptual systems, they are not metaphorical in nature. Metaphorical understanding can be argued to be structured through non-metaphorical understanding; we are able to gain a better understanding of abstract subjects by using metaphors.

Recently, scholars like Steen (2009) and AL Zoubi, et al. (2007) have begun to investigate metaphors and their translations from a cognitive perspective, this abundance of research in metaphor indicates that the conceptual metaphor theory can contribute to the theoretical aspects of translation. Translation studies will be discussed in this paper in terms of conceptual metaphor theory.

Because metaphors are not just linguistic units, but conceptual systems as well, translating metaphors would involve not only translating between languages but also transferring between different conceptual systems (Mandelblit, 1995), (AL Zoubi, et al., 2007). This is called the "Cognitive Translation Hypothesis". Accordingly, conceptual shifts may accompany linguistic shifts when translating metaphors. Rather than focusing on the product of translation, Mandelbilt's study focuses on the process of translation. He aimed to show that any delay in the process of translation is a result of a shift that occurs conceptually and not linguistically. In others words, the translator will face a shift in the SL and TL conceptual systems (Mandelblit, 1995). Mandelblit outlines two possible scenarios that could occur during translation: The "similar mapping condition" and the "different mapping condition". Using the same domain for both languages will make translation easier; however, when the languages use different domains, translation will be more difficult. Almaani (2018) presented a framework for Arabic-English cognitive metaphors. As part of his hypothesis, three sets of authentic translation cases are proposed: (1) metaphors with the same mapping conditions, (2) Metaphors that maintain the same underlying conceptual mapping but exhibit variations in linguistic expression often involve additions or omissions in translation or adaptation, and (3) metaphors with different mapping conditions that have no equivalents in the target language.

Accordingly, this approach can give Translation Studies new insights. In this regard, several claims have argued that conceptual theory of metaphor can lead to a re-examination of conventional metaphor translation techniques and their applicability to conceptual metaphors (Schäffner, & Shuttleworth, 2013). Translating conceptual metaphors can be said to have the following scenarios. There is a similarity in conceptual metaphor between the source text and the target text at the macrolevel, (2) conceptual metaphors in the source text are replaced with expressions that clarify entailments in the TT, (3) The TT employs a more complex metaphor, (4) The ST and TT contain a number of metaphorical expressions that can be combined under an abstract conceptual metaphor, and (5) the TT expression reflects a different aspect of the conceptual metaphor (Schäffner, 2004). It appears that these results are comparable to the results of Deignan et al (1997: 354). Based on their findings, four types of variants were proposed.

1- The metaphorical transfer in both languages appeared identical, i.e. there was little or no difficulty in finding equivalent translations.

2- Similar conceptual metaphors are transferred, but the words and expressions used differ in correspondence.

3- In some cases, a variety of conceptual metaphors were used to convey the meaning of the concepts.

4- Metaphorical meanings differ from literal meanings in words and expressions.

Metaphor in Politics

Rhetoricians often discuss metaphor in literature, but recently other subject areas have also become interested in metaphor. In fact, this growing research proposes that metaphor is significant in other areas such as culture, medicine, religion, media, and politics. A discussion of metaphor's role in politics will follow in the section below.

Many politicians nowadays use metaphor in their speeches because it can be argued by now that these devices are key linguistic tools and a rhetorical means used for different purposes. The idea that metaphor plays an important role in politics has also been confirmed by Thompson (1996) who titled his paper "Politics without metaphor is like a fish without water". According to Thompson (1996), humans require metaphors to deal with political issues. In this regard, according to Abu Rumman, & Hamdan (2022), conceptual metaphors abound in politics in general.

Metaphors are a fundamental piece of style in political discourse (Charteris-Black, 2004). He pointed out that many political leaders used metaphors in their speeches. Consequently, it can be argued by now that using metaphors in politics is not something random; metaphors have proved that they can play a role in politics as it is possible to persuade people by using metaphors to change their views; metaphors can also be used to justify political decisions and acts; and when used

appropriately metaphors sometimes can leave some space for manipulation.

To conclude, politicians use metaphors to change the perceptions of the community. By utilizing metaphors, policymakers can portray their policies, ideas, and thoughts as optimistic, whereas their opponents are portrayed as negative. Politicians also use metaphors to legitimize their policies and ideas, as well as to delegitimize those of their opponents. The concepts of 'legitimization' and 'delegitimization' have been discussed by Chilton (2004). Therefore, legitimisation occurs when political speakers provide evidence, authority, and truth to their statements. Defining delegitimization, Chilton (2004) argues that delegitimization can appear as presenting others negatively by assigning blame, assigning guise, undermining, excluding, attacking other political characters. In this regard, (Mio, 1997) also argues that metaphor can be used as a tool to delegitimise and/or legitimise in the same text. Also, according to Lakoff and Johnson, metaphor can be used to highlight and hide; they explain that some aspects of the source domain can be hidden or highlighted. The fact that metaphors play a role in hiding and highlighting made them ideological because they can alter our perception or our judgment. Political leaders can make use of this feature in order to produce biased view of a situation.

Because of its nature, metaphor has been considered by many linguists as a valuable means to achieve ideological aims. Fairclough (1989: 114) points that "The metaphorical transfer of a word or expression from one domain of use to another is ideologically significant." It can be argued that metaphor is a very critical rhetorical and conceptual tool used by political figures.

Methodology

This section formulates the procedures and the data used in this research. It will begin by profiling the data used in the study. The next step will involve analyzing the metaphors in the source texts based on the conceptual metaphor theory proposed by Lakoff and Johnson (1980).Then I will examine the translatability of metaphors according to the approaches proposed by Newmark (1988) and Schäffner (2004).

The data for this research consist of political speeches delivered by former President Trump and King Abdullah II of Jordan, along with their translations. These speeches are extracted from the website of the royal Hashemite court, and Politico website. The researcher will highlight building metaphors in these speeches using several processes to identify linguistic metaphors that form conceptual mapping in the domain of building. These procedures are described in the next paragraphs.

Metaphor Analysis in the Target Texts

Throughout this section, I will examine both linguistic and conceptual metaphors. By analyzing the metaphors in the target texts and comparing them with their source texts, I will determine whether they are retained, modified, or omitted. Translated metaphors will be analyzed using a triangulated framework that draws on the typology of translation procedures as discussed by scholars from different disciplines, including Schäffner (2004), Deignan et al. (1997), and Newmark (1988). Those scholars collectively emphasize that the potential outcomes of translating metaphors, particularly when viewed through the lens of Conceptual Metaphor Theory, can be systematically categorized and summarized as follows:

1. In the target language, both conceptual and linguistic metaphors are identical

2. The linguistic metaphor changes; while the conceptual metaphor remains the same.

3. There is no correspondence in the metaphors between English and Arabic.

4. Non-metaphorical translations are conducted between ST and TT metaphors.

These procedures are intended to reveal the metaphorical expressions that are present in both Arabic and English.

Data Analysis

The use of conceptual metaphors in the source texts

One of the well-known metaphors is THEORIES ARE BUILDING. According to Lakoff and Johnson, many ideas are conveyed through the domain of building. For instance, expressions such as (Is that your theory's foundation, and your theory is shaky) are linguistic realizations of the building metaphor. BUILDING is regarded as a useful domain for conceptualizing sophisticated theoretical notions. Politicians can use metaphors from the building domain to facilitate social

integration towards common goals through the use of metaphors from this field.

In our data, we will see that BUILDING metaphors are used with different domains. In this study 42 BUILDING metaphors have been identified. These metaphors include keywords such as construct, blocks, shape, create, cornerstone, foundation, and pillars. The target domains and their linguistic realizations will be discussed in the following sections.

The Future is a Building

According to this metaphor, the future can be described as a building. In the same way that real buildings require solid foundations, builders, and materials, the future requires them as well. The metaphor of BUILDING is formed as a whole by the elements mentioned before.

A total of 19 linguistic expressions describe the future in terms of a building. There are many instances of this domain, including "We build the future our children deserve, it is our responsibility to build the future, we have built futures together, we are with you, on the ground, and building the future."

Throughout these examples, the keyword 'build' has been used to identify the BUILDING metaphor. The builders are referred to by the pronouns 'we' and 'ours'. Employing such pronouns indicates that the political leader presents himself as a member of those who participate in the building process. It is evident in these examples also that collaboration is an integral part of the construction process as well.

Democracy is A Building

BUILDING metaphors can also be applied to political reform. In this target domain we identified the following examples:

"We are developing the proper building blocks of democratic transformation, early on, Jordan began a review of the cornerstone of our political life, the constitution, among the most important steps is building the robust political party life."

According to the examples above, democratic transformation can be viewed as a construction activity. Building blocks are essential to any construction project. By using "we", this instance illustrates that the building process is common and cooperative. By using this pronoun, King Abdullah positions himself as an essential member of the group that develops the right building blocks. A second instance portrays the constitution as the cornerstone of Jordanian politics. As the foundation and walls of any building are anchored by the cornerstone, it is the cornerstone that cements the foundation. Democracies are buildings and constitutions are their cornerstones. It is probably a universal metaphor to indicate the importance of an aspect of a concept that is referred to as a cornerstone. A constitutional amendment has been proposed by parliament, which, of course, suggests that Jordan's legislatures play a vital role in the development of Jordan's political life. A second example is the representation of the Jordanian government as a building. This building was constructed with the assistance of political parties. In the analogy of a building, the government cannot be completed without all of its components.

The following instance illustrates a further use of the building metaphor "On the political side, we are laying the foundations of parliamentary government". This metaphor is recognized by using the keyword 'foundations', which entails the structural elements that support a building from the ground up. In the above-mentioned example, the parliament and the government are depicted as a building with concrete foundations set by those who cooperatively involved in the process of building. Here, the pronoun "we" is used to refer to the builders, indicating that the building process involves more than one entity, showing that it is a collaborative effort. In his role as a member of that team, King Abdullah is committed to promoting democracy.

Peace is A Building

As illustrated in the following instance, security and stability can be viewed as buildings. The BUILDING metaphor also targets peace and prosperity, appearing in 11 linguistic expressions. The following excerpts illustrate this target domain: "Indeed, for Muslims, global good citizenship - justice and integrity in the dealings among people, regardless of faith, race or nationality - is a cornerstone of a righteous life." The word 'cornerstone' is used to represent the concept of BUILDING in this example. Justice and integrity are the cornerstones of a righteous life as a building.

As can be seen in this example "this court has given Arabs, Israelis and the international community firm ground on

which to build peace in our region - a new foundation of international legality and justice.". peace can be viewed as a building, and it is the International Court of Justice that provides a firm foundation for this building. The time is ripe for the international community and the concerned parties to build peace in the area. In his address, the King emphasizes the importance of the international court in promoting peace between the Palestinians and Israelis. Using this metaphor, both parties can begin to build peace.

Translation Strategies for Conceptual Metaphor in Target Texts

In this section, the translation procedures used to render ST metaphors will be examined. Two steps will be taken to analyze the translated metaphors. A comparison must first be made between the translated metaphorical expressions and the ST metaphors previously identified. Next, Linguistic realizations and conceptual metaphors will be analyzed to determine if they have been retained, explained, omitted, paraphrased, or modified. Due to this, literal translation will be employed throughout this section to describe the use of denotative meanings outside of their context. For the purposes of this study, these strategies have been expanded and altered. As a result, the following translation strategies will be adopted:

1. Identical conceptual metaphors are realized through similar lexical realizations.

3. A conceptual metaphor is realized with an omission in the linguistic realization.

4. Conceptual metaphors in the TT are similar, but their lexical realizations are different.

5. The TT metaphors belong to different conceptual domains.

6. The TT metaphors translated non-metaphorically.

Example 1: "we build the future our children deserve" this example is translated as

"فأننا بذلك نبني المستقبل الذي يستحقه أبناؤنا وبناتنا ،"

Example 2:

ST: "The future is ours to build,"

TT: المستقبل لنا لنبنيه

Both metaphors presented in the previous examples above are analogous to the metaphor THE FUTURE IS A BUILDING. They yield a similar linguistic and conceptual metaphor. As illustrated in those two examples, "the translated metaphors بني المستقبل ، المستقبل لنا لنبنيه" are normally found in Arabic and the concept of the future as a building is very prevalent in Arabic.

Example 3:

ST: "، وثمة مسؤولية خاصة على الشباب، من أبناء وبنات هذا الوطن، فهم الذين يبنون المستقبل الذي نريد. " -:

TT: "Youth have a special responsibility. Our nation's sons and daughters are the builders of the future we aspire".

Example 4:

ST: "نبني مستقبلنا بتحصين أجيالنا بفكِر حضاري"

TT: "We build our future by arming the young generation with a progressive and civilized outlook based on values of good citizenship".

Both examples above provide equivalent English metaphors for the Arabic BUILDING metaphors. When these two metaphors are translated literally, both conceptually and linguistically, an equivalent metaphor is produced. There is no evidence of explication, elaboration, or shift to other metaphorical expressions in the translated metaphor. It would be appropriate to categorize the linguistic metaphors in examples 3 and 4 as stock metaphors. Based on Newmark's perspective, metaphors with comparable occurrences in different languages can be translated by rendering the metaphor's image in the target language.

Example 5- ST: "Jordan seeks a House of the Future that includes all. We are building our future on the solid foundation of majority consensus, minority rights, a democratic culture of active citizenship, and peaceful, evolutionary change".

While the metaphor remains relevant to the same domain when translated, it has been extended in the target text. For instance, we can recognize "اعلاء بنيانه" [to elevate a building] and أسس و مبادئ متينة [solid foundations and principles]". Furthermore, the metaphoric expression "building our future" has been translated by the idiomatic expression

'building up'. Additionally, the phrase 'solid foundations' is rendered by an addition. This addition is likely meant to offer the TT reader with a familiar TT collocation, as the "words 'اسس' and 'مبادئ' can collocate with each other". Therefore, these metaphor additions to the target text help create common idiomatic statements that are familiar to Arabic speakers, resulting in more coherent Arabic sentences.

Example 6:

ST "العشيرة يا إخوان، كانت على الدوام، ركيزة أساسية في بناء هذا المجتمع".

TT: "The tribe has always been a basic pillar of this society"

According to the ST, the BUILDING metaphor is identified by the expression ركيزة أساسية في بناء هذا المجتمع 'a basic pillar in building this society'. Society is depicted in this metaphor as a construction, with tribes as its pillars. In the example above, King Abdullah acknowledges the significance of Jordanian tribes in general, as well as their contribution to society. The key word 'pillar' in English indicates that this metaphor is a BUILDING metaphor. However, the TT metaphor does not use the word 'building'. By omitting this word, we avoid repetition, since the word 'pillar' implies that society is built on pillars.

Example 7- ST: "For this end, public- private partnerships are our building-blocks"

TT "أ ، تعد الشراكة بين القطاعين العام والخاص حجر البناء الأساسي"

In example 7, the key words 'building blocks' are used to refer to the conceptual metaphor that ECONOMY IS A BUILDING. Translation into Arabic involves a different approach to lexical realization this has been made by creating a familiar Arabic expression ['idiomatic expression': cornerstone]. Depending on how the metaphor is lexicalized, it may have a different meaning. A stronger focus is placed on partnership between the two sectors in the TT than in the ST. However, the metaphor remains based on the same concept of BUILDING despite these differences in the lexical realization.

Example 8- ST: "Among the most important steps is building the robust political party life that parliamentary government requires.".

TT "ومن أهم ما نعمل ما حاليا تحقيقه على تقوية الحياة السياسية الحزبية لتتفق مع شروط قيام حكومات برلمانية."

BT: The most important thing we are attempting to accomplish now is ensuring that political life conforms to the conditions for establishing parliamentary governments. According to the ST metaphor, Jordanian political life is being formed. Therefore, not only does this indicate that the construction process is not yet complete, but also that the construction process may still need some time. Although, the TT translation conveys a slightly different message, namely that Jordan possesses a strong political party culture, which needs to be further developed and strengthened. The translator used a non-metaphorical rendition in this example in order not to interfere with the meaning of the message.

Example 9 ST: ومستمرون أيضا في تطوير منظومة من الضوابط العملية لمبادئ الفصل والتوازن بين السلطات وآليات الرقابة من أجل بناء نظام ديمقراطي سليم،"

TT: "We will nurture and protect political pluralism and develop the appropriate checks and balances for a properly functioning democracy". In this instance, the translator uses a non-metaphorical rendition of the metaphor in order to convey the idea that DEMOCRACY IS A BUILDING. The translator may have chosen to emphasize the communicative sense of the ST metaphor in order to facilitate the reader's understanding of the ST metaphor. It may also be interpreted as a stylistic approach adopted by a translator to interfere with the message's transmission.

Discussion and Findings

Metaphors in the Source Texts

Taking into consideration Question One of this research, this section aims to provide an answer. To identify linguistic metaphors, several steps have been taken in accordance with Section 3. Representative examples were used to illustrate the mapping of political ideas onto the source domain of building. By analysing the source texts, it can be concluded that politicians use conceptual metaphors in a variety of formats. Through an analysis of source texts, it was possible to identify a variety of different ways that politicians employ conceptual metaphors.

The metaphors used within the BUILDING domain convey ambition and aspiration for the future. There are several metaphors in the BUILDING domain that depict aims as responsibilities requiring collaboration between political leaders and the public. A metaphor such as Future is A Building emphasizes that progress is evident toward future goals; however, it minimizes the fact that patience and effort are required during the construction process. People should not expect results to be instantaneous or even within a short period of time. As for the metaphor DEMOCRACY IS A BUILDING, it implies that Jordan is currently undergoing a construction phase that will eventually culminate in the achievement of its goals and objectives.

Metaphors in TTs

By analyzing the metaphors in the TT, we were able to address the second questions: how are these metaphors translated into political speeches? Does the translation maintain the meaning observed in the speeches? A major purpose of this section is to discuss and evaluate the major conclusions of the comparison between ST and TT conceptual metaphors. Furthermore, this section discusses both linguistic and conceptual differences when translating metaphors between the two languages. According to a comparison of ST and TT metaphors, the following cases have been identified:

1) ST and TT are conceptually and linguistically similar, as demonstrated in examples 1-4.

2) The linguistic metaphor in the TT is similar to a conceptual metaphor. This instance has been identified in example 5.

3) Metaphors are translated into different conceptual metaphors. This case has been demonstrated in examples 6 and 7.

4) Non-metaphorical renditions were identified, as can be seen in Example 9.

By analyzing metaphors in the TT, this study demonstrates that traditional linguistic approaches to translating metaphor are similar to this study's approach to conceptual metaphors. Our first procedure (Correspondence of ST and TT conceptual and linguistic metaphors) replicates the image of the SL metaphor in the TL, similar to Newmark's procedure. Additionally, Chesterman's ST trope X + TT trope X procedure is similar to this one. Also, the second procedure (same conceptual metaphor, plus an addition) is similar to Newmark's method of translating metaphor with a metaphor plus sense. It is also evident from the TT that similar conceptual metaphors are maintained both at a conceptual and linguistic level, i.e., metaphors are being retained. This strategy involves translating some metaphors into different linguistic expressions. Through the use of this strategy, linguistic metaphors can be translated with additions or omissions while maintaining their original meaning.

Among the translation strategies examined in the TT, non-metaphorical renditions rank second. The less common translation strategy is the use of a different conceptual metaphor. As a result of the prevalence of the first translation strategy, we can argue that metaphors can be translated to a significant extent between Arabic and English in political discourse (similarity in conceptual and linguistic metaphors). There are three factors that can explain the similarity in metaphor categories between English and Arabic. According to the present study, both languages and cultures use the same source domain. Moreover, the conceptual system of each language contributes to the transferability of metaphors. ST metaphors can be easily transferred to TT due to the many conceptual similarities between the two languages. As a third explanation, metaphors are similar because of common experience, either from co-occurrence or from similarity of experience.

Conclusion and Future Research

One of the primary objectives of this study was to examine how metaphors are used in political speeches. In addition, I analyzed how metaphors are translated between Arabic and English. As part of the study, points of correspondence and contrast were examined across languages and cultures in terms of metaphor translation. Additionally, this study confirms previous findings and provides supporting arguments that the translation of metaphors should be approached prudently and appropriately to avoid cross-cultural misunderstandings. Throughout this study, metaphors are found to play an important role in defining the structure of political discourse. Furthermore, the research found that metaphors are an effective tool for politicians to convey their viewpoints on a variety of political issues and complex policy positions.

Furthermore, it has also been argued that despite the differences between the two languages, the similarities outweigh

the differences, primarily in terms of agreement regarding the number of conceptual domains. However, few metaphors have been shifted to other domains despite some differences in the linguistic metaphors in each domain. In this paper, it is demonstrated that conceptual metaphors and their linguistic implementations can be translated between English and Arabic.

The translation of metaphors in political texts continues to be an emerging research area for translation into English and Arabic. An attempt was made to answer a series of questions regarding the translatability of metaphors in political contexts between English and Arabic as part of this study. There are, however, some unresolved issues in this study that may be investigated in subsequent research. It is recommended that future research incorporate more figurative language into translations of political discourse. The Non-Schematic Metaphor Model should be included in conceptual metaphor theory. It would be beneficial also to compare Arabic tropes with their translations in other languages in future research.

REFERENCES

Abu Rumman, R., & Hamdan, J. . (2022). Conceptual Metaphors in Political Discourse: Evidence from the Speeches of King Abdullah II of Jordan. *Dirasat: Human and Social Sciences*, *49*(5), 189–205. https://doi.org/10.35516/hum.v49i5.3468

Almaani, B. (2023). The Translation of Animal Metaphors in Politics between English and Arabic. *Dirasat: Human and Social Sciences*, *50*(3), 377–389. https://doi.org/10.35516/hum.v50i3.5419

Almaani, B., & Arrdaini, K. (2024). *The Translation of President Mahmoud Abbas's Speeches: A Conceptual Metaphor Approach*. In: Hamdan, R.K., Buallay, A. (eds) *Artificial Intelligence (AI) and Customer Social Responsibility (CSR)*. Studies in Systems, Decision and Control, vol 517. Springer, Cham. https://doi.org/10.1007/978-3-031-50939-1_71

Al Maani, B., Hadla, L. S. H., Alqaryouti, M. H., & Alruzzi, K. A. (2022). The positive-self and negative-other representation in Bashar Al-Assad's first political speech after the Syrian uprising. *Theory and Practice in Language Studies*, *12*(10), 2201-2210.

AL Zoubi, M., AL Ali, M., & Al Hasnawi, A. (2007). Congo-Cultural Issues in Translating metaphors. *Perspectives*,14(3), 230-239.

Charteris-Black, J. (2004). *Corpus Approaches to Critical Metaphor Analysis.* Palgrave Macmillan UK.

Chilton, P. (2004). *Analysing political discourse: Theory and practice.* London and New York. Routledge.

Deignan, A.H. (1997). *A Corpus-Based Study of Some Linguistic Features of Metaphor. PhD thesis*, The University of Birmingham.

Dong, T., & Qiu, L. (2018). Eco-Translatology: A Study of the English Translation of Chinese Elements in American Films. *Bulletin of Advanced English Studies, 1*(2), 172-177.

Fairclough, N. (1941). Critical Discourse Analysis: The Critical Study of Language. London, New York: Longman.

Lakoff, G., & Johnson, M. (1980/2003). *Metaphors We Live By.* University of Chicago Press.

Mandelblit, N. (1995). The cognitive view of metaphor and its implications for 217 translation theory. *Translation and meaning.* [Online]. 3, 483-495.

Mio, J. S. (1997). Metaphor and Politics. *Metaphor and Symbol*, 12(2), 113–133. https://doi.org/10.1207/s15327868ms1202_2

Newmark, P. (1988). *A Textbook of Translation.* Prentice-Hall International.

Schäffner, C. (2004). Metaphor and translation: Some implications of a cognitive approach. *Journal of Pragmatics,* 36(7), 1253-1269.

Schäffner, C., & Shuttleworth, M. (2013). Metaphor in translation. *Target,* 24(3), 93-106.

Steen, G. (2009). *From linguistic form to conceptual structure in five steps: Analyzing metaphor in poetry*. In: Vandaele, G.B.J. ed. *Cognitive poetics: Goals, gains and gaps.* Berlin/New York: Mouton de Gruyter, 197-226.

Thompson, S. (1996). *Politics without Metaphors is Like a Fish without Water*. In: Katz, J.S.M.a.A.N. ed. *Metaphor: Implications and Applications.* Lawrence Erlbaum Associates, 185-201.