

Metaphors related to Iraqi Women: Metaphormorphism as cross domain-mapping

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Abstract :

This paper has initiated a study that aims to analyse the metaphorical expressions uttered by Iraqi males towards females' metaphors to understand their conceptual meanings. The theoretical assumptions are derived from the Conceptual Metaphor Theory developed by Lakoff and Johnson's (2003). To this end, the data were collected at University of Basra about women's metaphor in the Iraqi society through a questionnaire. The questionnaire comprised 12 items in Arabic to capture data in metaphorical expressions about women used by men. The questionnaire was prepared and distributed to students in different colleges and schools in Basra. 425 students in Basra Universities filled the questionnaire. The answers revealed that the metaphors students use are influenced by their way of life, their personal characteristics, their educational background and their feelings towards women in society. The findings of the study recommend that the ideological importance of a metaphor (i.e. the mappings between its source and target domains and its specific lexical encoding) can be better evaluated when investigated comparable to integral or neighbouring domain of experience. Finally, this paper showed the need to consider the contextualisation of metaphor in giving an account of their linguistic, social and cultural imports.

Key words: conceptual metaphors, linguistic expressions, women's metaphor, Iraqi society.

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الاستعارات المتعلقة بالنساء العراقيات: التشبيه عبر الترابط الاستعاري

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الملخص:

تهدف هذه الدراسة إلى تحليل التعبيرات المجازية التي ينطق بها الذكور العراقيون تجاه استعارات الإناث لغرض فهم معانيها المفاهيمية. الافتراضات النظرية مستمدة من نظرية الاستعارة المفاهيمية التي طورها لاكوف وجونسون سنة (٢٠٠٣). ولتحقيق هذه الغاية تم جمع البيانات في جامعة البصرة حول استعارات النساء في المجتمع العراقي من خلال الأستبيان. أشتمل الاستبيان على ١٢ فقرة باللغة العربية لجمع البيانات حول التعبيرات المجازية عن النساء التي يستخدمها الرجال. تم إعداد الاستبيان وتوزيعه على الطلاب في مختلف الكليات والمدارس في البصرة. قام بملاً هذا الأستبيان ٤٢٥ طالب وطالبة في جامعات البصرة. كشفت الإجابات أن الاستعارات التي يستخدمها الطلاب تتأثر بنمط حياتهم وخصائصهم الشخصية وخلفيتهم التعليمية ومشاعرهم تجاه المرأة في المجتمع. تشير النتائج التي توصلت إليها إلى أن الأهمية الأيديولوجية للاستعارة (أي التوافقات بين المجال المصدر والمجال الهدف وترميضهما المعجمي المحدد) يمكن تقييمها بشكل أفضل عند استكشافها فيما يتعلق بمجالات الخبرة التكميلية أو المجاورة. أخيراً ، كشفت هذه الدراسة عن الحاجة إلى مراعاة سياق الاستعارات في تقديم وصف لأهميتها اللغوية والاجتماعية والثقافية.

الكلمات المفتاحية: الاستعارات المفاهيمية ، التعبيرات اللغوية ، استعارات النساء ، المجتمع العراقي.

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1. Introduction

No doubt, Metaphorical expressions can be expressed by different types of figure of speech such metaphor, simile as well as idiomatic expressions, in various structures including precepts are commonly grounded on images. Be that as it may, are these images perceptible or conceptual? The response to this inquiry relies upon what is implied by language and the social context in which it is utilized and the encounters individuals inside certain social setting may have experienced.

In the cognitive linguistics, a great attention has been given to the function of metaphor as a maintaining and resisting power relations by cognitive researchers particularly during the recent years. This is because of the vital role of metaphor as one of giving a structure to comprehension and clarifying ideas, yet additionally progressively because of the affirmation of its convincing and contentious force in different contexts. Accordingly, this illustrate that the recognition of metaphors may perform a lot of functions in discourse. furthermore, to make a comparison with the cognitive, linguistics and pragmatic resources, recognition plays a vital role in extensive degree for evaluating illustrations' influential and philosophical potential and subsequently, their capacity to keep up power structures (Charteris-Black, 2004; Chilton, 1996; Goatly, 2007; Holmes, 2006). As indicated by this view, illustration can be set up as the conceptual tools through which set up social and cultural constructions of sex and gender, contextual and discursive device for resisting these constructions, prompting new comprehension of the roles of both males and females in a society. A lot of studies on gender differences in language give a means to investigate a society's thinking towards females in their society. (Holmes, 1992; Kramsch, 1998; Ottenheimer, 2006; Shaul&Furbee, 1998).

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A great number of studies have dealt with gender and language. Hines (2000) and Koller (2004) stated that the analysis of metaphor about the position of women in society is not a new phenomenon. Furthermore, the focus of these studies was on the metaphorical expressions as a means of describing women's role they occupied in the society as inferior position than men (Wilson, 1992). Thus the investigation of sex, gender and language has been an important argument of explanations as to why women and men are positioned differently in society (Litosseliti, 2006). Moreover, there has been wide interest in female and male language to be revealing for better understanding of the social differences between boys and girls, leading to different linguistic and conversational characteristics.

Several recent studies have focused on the binary structure exists between the sexes, upholding as well as reinforcing the dichotomy of the female and male social differences (Litosseliti, 2006). Furthermore, these studies have shown that this is a fairly short-sighted view, and that distinctions in gender and language cannot be clarified exclusively through predominance and culture but must be concentrated along with converging social variables, for example, race, class, age, ethnicity, and so forth (Litosseliti, 2006). Other studies have dealt with a social constructivist approach. In particular, the major arguing of many scholars was about the social position of men and women in society as a result of the interaction between them in certain ways showing the dominant of men than women in different positions due to the differences between the two sexes in view of society (Wodak, 1997; Litosseliti & Sunderland, 2002; Sunderland, 2004).

As indicated above, the focal point of this research this to show the relation between the two dichotomy metaphor and discourse as well as the construction of men and women. However, a lot of studies have dealt with metaphor based on Lakoff and Johnson's book 'Metaphor We Live By (1980\2003)'.

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Furthermore, the focus of those studies was to show the vital role of metaphors in deriving Meaning and function of metaphors from linguistic, cultural and cognitive sources, as Lakoff and Johnson at first proposed, just as from the discursive contexts in which they are utilized following Lakoff and Johnson's model (1980/2003). Recently a number of studies have taken this position further, contending that 'rather than seeing metaphors as general applied frameworks, by implication acknowledged through language, they must be viewed as arising out of a mind boggling two-path association between language, thinking and contextual factors, being in this way both conceptual, linguistic and socio-cultural'(Cameron and Deignan, 2006,p. 675). Moreover, The basic contention for seeing metaphor in this method is that like numerous different uses of language, metaphor is intended for individuals to use for certain discourse purposes, communicating influence, disposition and ideational content(Cameron and Deignan, 2006). Thus the major thrust of this approach is to permit representations 'to emerge as 'metaphoremes' from particular discourse occasions or because of changes in the social situation, forming into short-or even long term favored methods of communicating metaphorical thoughts inside and across discourse communities' (Cameron and Deignan, 2006,p. 675).

A corollary to the above argument about gender, we can see that the cognitive approach and the pragmatic approach to metaphor play a vital role for analysing how gender is conceptualized and articulated in the discourse event. In addition, this argument totally agrees with Van Dijk's (1997,2002) ideas of social cognitive discourse which aims at stating how people communicate their situations via connection of social to cognitive discourse (Wenger,1999).

Practically, two types of metaphor can be represented by the theory of cognition and language: conceptual metaphor and

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linguistic metaphor. The first one is super-ordinate, epistemic and semantic mappings that appear as TARGET DOMAIN IS\ AS SOURCE DOMAIN. On the other hand linguistic metaphors are roused by conceptual metaphors and are the realization that shows up in everyday written and spoken structures. The present study attempts to offer an exploration of how aspects of conceptual metaphors of women are transmitted and perpetuated by people in the social contexts through linguistic metaphors. My paper centres on metaphor as a component empowering the language user to talk one thing in terms of another and on its potential to clothe or disguise the message to uncover the true presumptions that illuminate the utilization regarding such linguistic items.

In my paper, I am trying to show how these metaphorical expressions are uttered by Iraqi people, as it is stated by my sample who are chosen from different colleges in Basra University, so as to show their metaphorical references towards women and how these expressions ,phrases ,words or sentences can be associated with things such as animals, plants, stones or foods, with the possible negative or positive import attached to them, and only in very few cases are women conceptualized in the guise of super natural creatures.

2. Literature Review

A great number of studies carried out by cognitive researchers within the field of cognitive linguistics have dealt with conceptual metaphor as pervasive expression in everyday life as well as a tool for understanding everyday life. More recently, the focused of these studies has shifted to the conceptual metaphor. (Croft & Cruse, 2004; Evans & Green,2006; Jakel, 2002; Lakoff & Johnson,2003). Kovecses (2003) used different conceptual metaphorical expressions to concern with the conceptual metaphor of women. The result of the study was that women can be associated with plants and animals.

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Another study was carried out by Silaski and Kilyeni (2015) in which they associated animals used with conceptual metaphor so as to describing women according to view of the people in their society. In this study, the researchers conclude that people used metaphorical expressions to talk about women's behavior and physical appearance using different metaphorical expressions related to their habits and traditions in their society.

Falk (2012) investigated differences at the level of linguistic metaphor. She studied the related linguistic metaphors produced by native and non-native speakers. According to her, the result of the study showed the importance of examining the linguistic metaphors, and not only the conceptual ones, as important linguistic information about both native and non-native speakers in the community.

Maalej (2004) examined conceptual metaphors in Tunisian Arabic and showed how these metaphorical expressions affected by social habits and practices. In this study, the researcher discussed lots of expressions related to emotions and he concluded that metaphorical expressions used by people influenced by cultural practices and general habits in the society.

It is in this regard that this paper is profoundly relevant, contributing understanding to the way in which metaphors may help advance and support (stereotypical) constructions of gender orientation, prompting adverse conditions for women pursuing a career. Furthermore, to my knowledge, in Iraqi context no study dealt with metaphor as a particular topic in figurative language concerning speech in women's language and particularly from a sociolinguistic perspective.

The present paper attempts to answer the need for more focused on conceptual metaphor particularly in the Iraqi context. The aim of the paper is to map and understand experiences using conceptual metaphor to make correspondence regarding both domains: the source domain and the target one at the level of

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language in which entities in the target domain are lexicalized using words and expressions from the source domain. Thus, the following research questions are raised:

1. What are the metaphorical expressions used by Iraqi people towards Iraqi women?
2. Does the educational and sociocultural background affect the use of Iraqi males' metaphors towards women?
3. To what extent do the metaphorical expressions express individuals' viewpoints of females in community?
4. What are the users' attitudes towards Iraqi women metaphors?

3. Methodology

3.1. Participants

The participants in this paper are Iraqi learners from university of Basra, college of arts, college of law, college of Fine Art, College of administration and economics. An aggregate of 425 people have been selected and communicated. They have been 200 men and 225 females individuals. The principle objective was to make sure about a sample, which would repeat qualities of the entire populace as intently as could be expected under the circumstances. Basra learners were chosen to represent the Iraqi people. However, a few factors have to be taken into consideration.

First, those learners can be considered as a good sample to be represented for such kind of using these expressions which state their metaphorical references as signs to ideas formed or created in their minds. They associate these metaphorical expressions with certain features that can be ascribed to women. Another factor for chosen them is that they can be considered as the ideal sample who use these terms particularly at this age of their lives. Generally speaking, because of a restricted region of activity, proper fieldwork performance was performed and in order to get better results, the processing of collected data was accurately and carefully done. Thus, In order to permit reasonable

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generalizations, the results are considered sufficiently reliable and adequate.

3.2. Questionnaire

A questionnaire was constructed and passed on to academics in our department so as to make remarks before distributions of questionnaire to the students (see the appendix 1). Then the questionnaire was written and checked before doing so. Afterwards, it has been modified and refined before being given to the students. Generally, the questionnaire was an intermingled one.

The questions posed were clear, Specific and clear. For example, interviewees were requested to label each metaphorical expression utilized regarding females that are familiar to them. Moreover, Individuals have been told to check their years and sex for the questioners. There were open-ended questions in addition to closed ones that inspired free answers. Then, these were outlined in order to make respondents openly communicate their minds and explanations behind offering specific responses. Ultimately, a portion of the inquiries required particulars in type of assessments and perspectives. For instance, respondents were requested giving their feelings toward use of women metaphors.

4. Results and Discussion

In this part of the paper, I aim at analysing aspects that are considered as an important point to the understanding of women metaphors in Iraqi Arabic context. An itemized description each item of the metaphorical expressions are assigned and presented and how they show themselves in diverse women metaphors will be taken in our consideration. Thus, study of the systemic organization of the Iraqi female metaphor is intended to accomplish the representation of the content in regards to its actual impact.

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Implicitly, Iraqi woman metaphors are in most cases elucidating in detail. The elucidations are expressions including expressions or phrases that are literary. Two procedures have been fundamentally utilized in appellation metaphorical expressions. To begin with, elucidation is made where an entire referent insinuates a female. The metaphors can be considered as aesthetic and pleasing expression as well as short in structure. For example:

Expression	Transliteration	Literal meaning	Intended meaning
خوش وصلة	KhoushwiSlah	What a piece	Quite pretty
كيكة	keikah	cake	pretty
والله حلوة	WallahHilwah	By God, pretty	Very pretty
عيون غزال	'Eyoonghazaal	Deer's eyes	Having pretty eyes
شنو هالجمال	Shunuhaljamaal	What beauty	Very beautiful

These samples state that these metaphorical expressions include various physical and behavioural features of these topics. An explication and realization of the metaphorical expressions' meaning should consider the two variables. Second, things can be utilized as metaphorical expressions to allude to what the contents of the object are. In the four examples below, the metaphorical expressions can be explained:

Expression	Transliteration	Literal meaning	Intended meaning
وردتي	waradati	My flower	Dear to the heart
بعد شيب ابوي	Ba'adsheib 'aboyah	Better than my father's grey hair	Very dear to me
امي تريد جنة	Umee treed channah	My mother needs daughter-in-law	I need a wife
شلون طير	ShuloonTayr	What a bird	Very beautiful

In the above examples of explanation, it turns out to be certain that metaphorical expressions are given considering the existence of the items as references is used. Various considerations that take into account the meaning and intent of these metaphorical expressions are also considered. For the first

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word “saka:صاكه” means beautiful woman though it is literally means a thing which is very neat and all its parts are connected together. The second one “Jamdah:جامده” means literally something which is freezing and it has become as one entity. This has been associated with the beauty of that woman. In other words, it refers to a perfect beauty of a woman. Thus, all the words are used as metaphorical expressions referring the beauty of women.

Iraqi metaphorical Expressions provide definitions including both morphosyntactic elements. They are separate terms (as mentioned above) as well expressions. These expressions are utilized and perceived by the individuals to describe compactly the appearance of female. Apart from being either single words or expressions, Iraqi women metaphorical expressions may likewise assume the type of single straightforward sentences. These sentences are ordinarily shaped from utilizing single-word metaphorical expression or phrasal metaphors. At whatever point utilized with single word metaphorical expression, the sentence is, as can be seen in (wardati) (my flower), a possessive or demonstrative one.

In Iraqi women metaphors, meaning is only implied, unlike other tropes where what is communicated or signified is explicit. The metaphors usually do not introduce their tenor and vehicle. The absence of these two notional elements creates obscurity of context and therefore makes it incredibly difficult and subjective to examine and understand the tropes. In such a case, the tenor is implicitly known, and is currently under debate. For example, the tenor is a woman in this analysis of female metaphors. The total lack of ground is a challenge that has widely started up the understanding of Iraqi women metaphorical expressions, While the tenor is suggested and grasped lightly. For example, a "wardah" (flower) metaphor offers only the vehicle of comparison. Any rational and substantive metaphorical transition

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will occur only if some resemblance between tenor and ground is considered to exist. In the lack of these, and for others, as is the case, if not all, the accurate meaning of Iraqi female metaphors remains a matter of speculation.

Nevertheless, as in the above example, if a woman is compared to a "flower," its interpretation will depend heavily on an interpreter's awareness of the nature of a woman and the characteristics of flowers. A potential commonality that comes to mind easily is elegance. It can also be said that, in relation to appearance, a woman is a flower. The metaphor is clarified in this scheme by transforming it into a type of predicative that shows a similar relationship.

The interpretation stated above is by no means the only one. The basis of the above metaphor may be anything from characteristics such as delicacy, temporariness, or even mystification to usefulness, depending on the interpreter's experience and purpose, and the context in which they function.

Metaphors express themselves deeply in both written and spoken discourses in an Iraqi linguistic culture. Mostly, Women's metaphorical expressions address love and romantic relationships. The metaphors reflect a deep, intense love and connection to a partner while used. The subject of love occupies most of them, as illustrated in the discussion of metaphorical expressions of individuals. There are metaphors, however, in few cases, they do not concern themselves with profound affection, but instead are used as excuses. Typically, they are used in relation to thoughts, feelings, and rage.

Iraqi women metaphor users presume that recipients have detailed knowledge of the vehicles through which the thoughts will be conveyed. It is this knowledge that should be used to understand the metaphors in discussion in full. It is predicted that the information gathered might come from community

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interaction. The subject of a metaphor forms the basis for contrasting the tenor with the vehicle.

Based on similarities in themes or meanings, Iraqi female metaphors can be grouped into the same category. A woman can be referred to by any of the different types of words or phrases such as: مخصر (waist-banded); مفصل (part by part); يكتلني (killing me); والله تكمه (what a pillar) and تشبه حرف S (like an S). Basically, elegance and reputation are what all these versions of the same metaphor convey. This example indicates that there is a certain essential meaning that indifferent renderings of identical metaphors can be retained. Certain samples of such a type of category are the following: طير "bird" and وردة "flower".

Mainly, all the metaphors focus on the image of a woman as imagined by males. The fact that a woman can be defined as an adult female human being is known. Other than these characteristics, however, Female metaphor users have a number of additional physical, psychological, social and traditional features that they use to identify women. In regards to women, they embrace the point of view that an entity, a group of individuals, or the entire society retains. The metaphors reflect the users' personal feelings and their attitude to the individual in question.

At once, the metaphors elicit a dual curiosity, one in the presented objects, and the other in the concepts they are meant to express or the meaning they carry. Meanings articulated in this way can be sociable, honourable in this way, or satirical. However, women's metaphors in Iraq are typically full of ornaments.

Metaphors permit freedom to visualize and perceive, both of which should therefore occur inside rational conceptual boundaries. Usually, women metaphorical expressions are the subject matter of personal. In the subject matter, there is also a degree of license. For instance, one can refer, if he wishes, to

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one's sexual talents. Comments, like this, are acceptable; They may also be offensive and used for rebuke. What is obviously evident, though, is that the metaphors point to a coalescence of usually distinct definitions. As a consequence, metaphors include modifying the usual meaning of a word. Vehicles used are instrumental in female metaphors. They concentrate more on these objects and behaviour connected to these objects, thus. In most instances, the sense of a metaphor is difficult to learn alone from the word alone unless it in a context and reference to be understood. All the various terms used in this case point to one reference woman

A female metaphor in Iraq, beyond its conceptual significance, has, by virtue of its relation, a communicative importance. For example, while the referent of an expression as "jawhara"(gem جواهر) is a highly valued stone, its designation as a pet name can vary from one individual to another one. Metaphorical expressions focus on the emotions of persons: by what they say, these expressions make the individuals feel confident, delighted and pleased. It can be understood, however, that the two senses cannot easily delineated.

Usually, Iraqi female metaphors are regarded as a preserve for men. The traditional use of this figurative language is long. There is a materialistic nature of much of the language used. It then follows that men must have some data and facts that they want to pass on. (Questionnaire: 7). According to field interviewees, the objectives of the metaphors used by men are to convince, educate, flatter, cajole, mock, reassure, soothe and claim (questionnaire: 7). The "Waradti" metaphor (وردتي = my flower), for example, illustrates how much love the users have for the reference. In terms of her appearance, love is interpreted. Love is perceived in terms of her beauty. The use of the personal pronoun "my" is a linguistic sign of the relationship, which is definitely very intimate in this case, between the addresser and the receiver. The

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use of such metaphors is intended to cement the bond between the two and strengthen it. As retained by the power men welded over females, the possessive pronoun "my" reveals.

We can see from the names listed by (questionnaire 1), it is known that, by nature, but by association, no name belongs to any specific item. The foundation is the practice and tradition of those who use the name and who decide its use. This idea can be seen in Iraqi women metaphorical expressions as well.

What a recipient of a metaphorical expression receives from it may not always be uttered alone, however additionally the ones connotations that impact its focus from the manner the metaphorical expressions is used. However a metaphor might correspond to animal like bird, or plant such as fruit, or flower. It can be said that no two birds, fruits, or flowers are similar. Iraqi female metaphors have been found to exist in a social sense that gives them shape and meaning. Female metaphors remain in an atomistic state, taken from this context by social reality. It can therefore be confidently claimed here that, contextually, whatever meaning occurs in metaphors exists. As in (questionnaire: 4), they have been requested to touch upon why men call women using expressions like flower: وردة, fruit: فواكه, angel: ملاك and so on with nearly the similar responses provided by interviewees. Their replies are:

1. Since they view women as good looking and attractive.
2. They are the only creatures that a man can truly attract.
3. Since women have a desire to be coloured and admired.
4. It is because of their appearance, their outstanding behaviour and their attractive smiles.
5. These metaphorical expressions are functionalized as terms of endearments, in addition to compliments, to make women feel cherished or valued.
6. Seeing as men see women as stunning and superfine, and even with lovely voices that can be attractive to males.

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7. For making women feel pleasure, and for showing their affection as well as gratitude in addition to constantly give prominence to them.

Additional questions were asked whether in relation to men, such kinds of metaphors may be used, responded mostly in negatively by the subjects, including men and women alike. About why? Do men (or any of them) not look good? Don't they enjoy being praised and coloured? Aren't they well mannered? Are they not able to afford a smile or be appreciated? That these basic metaphors are only for women, the interviewees were categorical. What has become apparent is that a collective sense is assumed by female metaphors. Only on account of their occurrence can the meanings of the metaphors be correlated with women. Whereas certain characteristics are shared by men and women, both of them are separated mostly by variety of metaphorical expressions in which they are expected to associate through. "Flower:" وردة "or" bird: "طير" may be "appropriate" as metaphorical expressions related to men, yet due to the collection, they imply a certain type of sense. This interpretation contributes in a possible inference. In addition to use, the definitions given to women metaphorical expressions are idiosyncratic properties of individual terms, metaphorical expressions are sex-specific, and other controls include age, discourse, voice, province, and location regardless of metaphors that are sexually determined.

Men use metaphors to interact with their friends, women, or to pass on to third parties any information about them. At the most general level of abstraction, it seems apparent that involvement in this conversation functions. Used metaphorical expressions can be intended to be pondered as well as digested by receivers. In other situations, to be identifiable the metaphorical expressions that are functionalized have a broad enough application as well as the purpose of the individual might be

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apparent in this case. However, based on some inside experience, the significance of the metaphor can be discerned in some other situations (Johnson, 1987).

The linguistic realm is affection because of using women as a symbol. Apart from the individuals involved, using metaphorical expressions of women often elicit romantic feelings in Iraqi Arabic language. Such virtues as elegance, delicacy, temporariness, cleanliness, pride, adornment, innocence, faithfulness, etc. can be considered as the features that are functionalized in the context related to love in this linguistic discourse community. Any Iraqi woman who commands such characteristics will qualify for any of the many metaphors that Iraqi women admire.

Intimate contacts usually include individuals in usage of the linguistic discourse of Iraqi metaphorical expressions of women. The metaphors are usually used in one-to-one personal contact. In most situations, the contact involved is casual, exuding reverence, affection, spiritual decadence, dependence, happiness, pretence, etc.

A significant feature of female metaphors is to convey the user's emotional feelings. The metaphor, as a linguistic device, is both an instrument of attack and defence. In order to vilify women, tough metaphorical expressions are used by males. The provocation can be intended as a remedial method. It appears from the use of Iraqi metaphorical expressions that they help to understand the essential and critical ideals that Iraqi society upholds about women.

In this paper, attitudes are understood to mean the propensity of a person or individual to react to a linguistic phenomenon in a particular way in relation to attitudes towards Iraqi female metaphors. It is analysed in light of the social position of Iraqi female metaphors that reflect both male and female views. The

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consequences that are believed to result from this use of language for women are of particular interest to this research. The emotional responses of women to these unique linguistic things are also deemed important. It also calls the acquisition of behaviours, their resilience and changeability.

A lot of individuals held the view that men use women metaphorical expressions for their own self-centred purposes. Question (7) "what are your opinions towards such metaphors?" aroused intense feelings of rejection and anger, in particular. Although the interpretation of individual metaphors per se might be right and acceptable, it was generally assumed that men were entirely and flatly unfaithful in the use of these metaphorical expressions. Thus, one respondent stated: "They are alright when used in the right context, sincerely and with proper intentions; but wrong and degrading as well as it is rejected by our religious if used with insincere motives like to flatter, deceive and exaggerate what a woman is."

From the above description, the intention of women for men was to be genuine in functionalizing these metaphorical expressions as a reference to Iraqi women. Men should not claim to be honest and only say things that are really said or believed rather than flattering women. Straightforwardness, and not insincerity, was considered a proper virtue. The women problems were that continued use of those linguistic phrases would perpetuate the down gradation to which they were subjected. It was thought that the use of feminine metaphors was symptomatic of the socio-cultural norms seen by women. The metaphors were deemed prejudicial to the real social status of women because of their insincerity.

It was also noted that the use of women's metaphors by men is not always clear. While a man may call a woman a "flower" if he wants to win her lover, it is not uncommon for the same man to call the same woman a "Jamdah: جامده" with any of the

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expletives (complete beauty). This shifting behaviour of men when interacting with women was seen to be determined by factors external to the people concerned instead of factors internal to them. On the part of men whose only interest would seem to be to benefit from unsuspecting women, true love is missing. It was said that women were quickly drawn to the lovely terms used in their appreciation.

In general, and in spite of their frustration with the use of women metaphorical expressions, it was found that the intensity of emotions of women was not very strong. A lot of their viewpoints stating , for example, that the metaphorical expressions are "not good" or "do not like them" or "are bad." Expressing their feelings are definitely less severe than the "I hate them" that a negligible number of respondents found to hold. Male respondents, for their part, stated that these metaphorical expressions were "good." Hardly any of the male interviewees, however, mentioned that they would apply With reference to women, some of the metaphors used. These metaphors were not even considered by women to be acceptable for men. Most were categorical that the meanings of these tropes could not possibly be associated with men. Witness the replies below; The first came from a man participant, and the second from a woman.

1. They would be welcomed by very few people, and so they would always brush them off. It would be preferable for men to apply to harder Stuff and not things like birds and flowers. Where referred to as "شهم: brave"; "طيب: good man"; "وسيم: handsome" etc., most men will, depending on the user's intention, embrace them.
2. Some men would feel offended simply because beauty is connected with metaphors, whereas all men would like to associate themselves with solidity and accomplishment. Feminine nature of women creates space for such statements,

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but such metaphors do not inherently warrant the authoritative nature of men. Men would probably be disregarding at them. Enough information can sufficiently be revealed from these two examples "First, it is doubtful that metaphorical expressions can be referred or represented by men addressing women as "flowers", "honey", "bird" and so on. They believe their use is acceptable for women. Men's viewpoint is largely rooted in societal expectations. Otherwise, if the target is not a significant one, that is, if the person does not mean that men are what they are referred to, then they do not care about their use. Second, males assume that they are stronger and more intellectual than females. As a result, the popular view is that through the usage of terms, inconsistencies should be retained and even shown. We can deduced from this debate is that all individuals have attitudes that lead to tendencies to react positively or negatively to a situation, an individual or a group of individuals or a concept.

The attitudes retained have a direct influence on the motivations, beliefs, personality and emotions of an individual. For example, answers to questions (12) about whether males will be associated with female metaphors, while informally, males and females understand and would like to be distinguished as respectful categories in their society; a woman thinks that the metaphors under consideration are acceptable for them because of their descriptive and evaluative nature. However, men know and believe that they belong to a stricter community that requires stricter metaphorical expressions.

Regarding question (3)" how do you think users acquired these metaphors?" The mode of acquisition of female metaphors was what elicited numerous answers. The main aim was to examine the causes or factors leading to the creation and arrangement of the metaphorical expressions functionalized in the Iraqi society by women. Metaphors have been found to be acquired through different social interactions. The family, the peer

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group, school and religion were structures that were felt to contribute significantly to the transmission of knowledge. As suggested earlier, in Iraqi Arab Muslim society, Women should be respectful of any male member of their household. This form of upbringing has a strong impact on the opinions of men about women. They are seen as subservient and not equitable. Women thought it was in extremely poor taste for them to behave like a male. Family is the place in which most individuals reside. Therefore, it indicates that this has a key role in attitude formation and maintenance.

Although attitudes are acquired through sources such as family, peerage, school and religion, it was interestingly noted that most of the metaphorical expressions, if not all, that are used by men invented by themselves. A reasonable conclusion that can be drawn from that whole discussion seems to be that men's genius has a direct relationship with their social experiences and life behaviour. The thoughts, perspectives and facts of their lives inspire and control this imagination. On this, many respondents weren't even entirely certain when and how the metaphors got obtained. Thus, the latter viewpoint corresponds to opinions expressed by most of the questioners and debaters that the method of attitude acquisition is really a nuanced process.

The attitudes held by men can be said to affect their use of Iraqi women's metaphors. They assume on several occasions that women are not like them. By reasoning based on social realities, they rationalize this. Although some of the attitudes retained are based on reality, most are rooted from unreasonable beliefs, the source of which is the socio-economic context of Iraqi society. It was also found that attitudes towards women were generalized. The use of the woman metaphor was strongly opposed by several female interviewees, arguing that they were not actual expressions as a result these expressions did not perform a significant function.

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5. Conclusions

There are a number of significant aspects of female metaphors that have been discussed in this research. With a central emphasis on the preference, arrangement and usage of words used in relation to women, the characteristics of female metaphors were discussed. It has been shown that female metaphors are mostly single descriptive nouns, phrases or single sentences. Because of the lack of the ground and the tenor, the sense of the metaphors was found to be subterranean. It is, however, believed that ground and tenor are present in female metaphors. The analysis of Iraqi metaphors also includes a thorough understanding not only of men's social and cultural contexts in Iraqi culture, but also of women's behaviour and comparison characteristics.

Female metaphors have also been shown to focus on love as their subject matter. In the latter case, the tropes are used to express thoughts, feelings and occasionally frustration that the metaphors vilify. The relation between the tenor and the vehicle is the focus of the metaphor.

In themes and meanings, regardless of differences in form, certain metaphors have been shown to be similar. These two variables, which can be physical, psychological, social, or traditional, depend on different vehicle characteristics. The metaphors sum up the viewpoint of women from the point of view of individuals in society. As well as evaluative, they are descriptive. Through the instrumentality of vehicles that focus on objects and behaviour, the significance of Iraqi female metaphors depends on a host of variables, as well as the denotation and the interpretation.

This study has established that for a very long time now, Iraqi female metaphors have been used by men. Usually, the stereotypes are often used to capture the love of women. Occasionally, however, they can be used as expletives. The metaphors have a collective meaning whenever used. Age, sex,

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place, debate, province and type of discourse community were identified among the controls of metaphor usage. The acquisition of metaphors is embedded in the entire fabric of culture.

It was found that attitudes towards the use of female metaphors were negative. Most participants opposed the use of metaphors by men as insincere; and as we live in Islamic society, it was intended to flatter, mislead and exaggerate. Aside from insincerity, in their determination to satisfy women, men are accused of hypocrisy. It can be concluded that men and women as respondents have rejected or objected on their usage to prove that female metaphors were degrading, with the former expressing the greater disdain towards such metaphors used in their comparison.

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Appendix 1: Questionnaires

Age: _____ **Sex:** _____

(١) ملحق (this is for males)

1. ماهي العبارات التي تصف بها فتاة باللهجة البصرية؟
1. What are the expressions used to describe a girl in Basri dialect?
2. هل تواجه بعض ردود الافعال من قبل بعض الفتيات؟
2. Do you confront any reactions from girls?
3. هل تستخدم نفس العبارة مع جميع الفتيات؟
3. Do you use the same expressions with all the girls?
4. ماهو رأيك بهذا الاسلوب؟
4. What is your opinion of this behavior?
5. اذا واحهتك فتاة برد قاسي فماذا سوف ترد عليها؟
5. If a girl answers you cruelly, what is your reply?
6. اذا استحسنت الفتاة الكلام فما هو ردك انت؟
6. If the girl approves the expression, what is your opinion then?
7. هل تستغل الوضع الجامعي لهذه الاغراض فقط؟
7. Will you limit the purpose of going to university just to such matters?
8. ماذا تعني عبارة "صاكه" بالنسبة لك؟ أو "خوش وصله" أو "اشرد"....؟ أو انت تحب ان تضيف الى هذه العبارات
8. What do the following mean to you: Saka, KhoushwiSla, Ishrad,..., or what not?
9. ماهي العبارات التي تستخدمها لوصف جسم فتاة جميل؟
9. What are the expressions used to describe the body of a girl?
10. ماهو دور الدين في هذه المسألة؟
10. What is the role of religion in this issue?

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(ملحق (٢) (this is for females)

1. ماهو ردك على عبارات التحرش؟
1. What is your opinion of expressions of harassment?
2. ماهي العبارات التي تسمعينها أو توجه اليك؟
2. What are the expressions that you hear addressed to you?
3. هل تعجبك هذه العبارات؟
3. Do you like such expressions?
4. ماهو رأيك بعبارات مثل "صاكه أو خوش وصله"؟
4. What is your opinion of expressions like 'Saka', 'khoushwiSla' ?
5. هل تحبين هذه العبارات؟ و لماذا؟
5. Do you like such expressions? Why?
6. أغلب الفتيات تفضل هذه العبارات لانها تدل على جمالها؟ ما ردك أنت؟
6. Most girls prefer such expressions as they indicate their beauty, what is your opinion?
7. هل تستخدم الفتيات عبارات مماثلة لوصف الشباب؟ مثل ماذا؟
7. Do girls use similar expressions to address boys? Like what, if yes?
8. هل تحبين استخدام مثل هذه العبارات في الوسط الجامعي؟
8. Do you like such expressions inside the campus?
9. هل هناك دور للدين في هذه المسألة؟
9. What is the role of religion in this matter?