

Metaphors of Power: Unraveling Political Discourse through the Analysis of Conceptual Metaphors



استعارات السلطة: تفكيك الخطاب السياسي من خلال تحليل الاستعارات المفاهيمية

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عمر ، روزكار يوسف ، بينين مصطفى سعيد ، استعارات السلطة: تفكيك الخطاب السياسي من خلال تحليل الاستعارات المفاهيمية، مجلة مركز بابل للدراسات الانسانية، آيار ٢٠٢٦، المجلد: ١٦، العدد: ٥.

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The present paper investigates the political communications at a different level by scrutinizing the sophisticated deployment of conceptual metaphor in political language. Based on the premise that language is a mirror of the culture and worldview of society, this paper analyzes the use of metaphor by the political elites in order to send messages, influence people's perception, and pursue ideologies that they wish to achieve. In greater detail, the paper investigates the domains of metaphors with themes such as "light", "darkness", and "journey", and how they are used throughout time and space. The paper examines the use of metaphors on speeches and how these metaphors are structured towards achieving

certain rhetorical purposes, with the aim of understanding language, cognition, and society interrelations in the political context and the fluid nature of political communication. Serials are reliable sources and therefore the authors collected them from publications, databases, and archival records. The authors focus on those speeches that can provide insight into the metaphorical domains that are studied in this paper and which have been reported to be important in the political discourse being examined in this study. After that, a more detailed procedure is undertaken to employ Metaphor Identification Procedure (MIP) and Critical Metaphor Analysis (CMA) to identify, classify, and study the metaphorical expressions contained in the speeches chosen.

This study holds importance because it has the capacity to clarify the methods utilized concerning language and metaphor to construct political language and alter public consciousness. In illustrating the metaphor mysteries embedded in political context, it explains the importance language serves in politics and the socio-cultural variables involved.

المُلخَص

يُحقق البحث الحالي في الاتصالات السياسية على مستوى مختلف من خلال دراسة الاستخدام المعقد للاستعارة المفهومية في اللغة السياسية. استناداً إلى المبدأ القائل بأن اللغة مرآة لثقافة ونظرة المجتمع للعالم، يُحلل البحث استخدام النخب السياسية للاستعارة بهدف إرسال الرسائل، والتأثير على إدراك الناس، ومتابعة الأيديولوجيات التي يرغبون في تحقيقها. بشكل أكثر تفصيلاً، يُحقق البحث في مجالات الاستعارات ذات المواضيع مثل "النور" و"الظلام" و"الرحلة" وكيف يتم استخدامها عبر الزمان والمكان. يفحص البحث استخدام الاستعارات في الخطابات وكيف يتم هيكلية هذه الاستعارات نحو تحقيق أغراض بلاغية معينة، بهدف فهم العلاقات المتبادلة بين اللغة والإدراك والمجتمع في السياق السياسي والطبيعة المتغيرة للاتصال السياسي. تُعدّ الدوريات مصادر موثوقة، ولذلك جمعها الباحثون من المنشورات وقواعد البيانات والسجلات الأرشيفية. ويركز الباحثون على الخطابات التي تُسهم في فهم المجالات المجازية التي تتناولها هذه الورقة البحثية، والتي أشارت الدراسات إلى أهميتها في الخطاب السياسي قيد الدراسة. بعد ذلك، تمّ اتباع إجراء أكثر تفصيلاً باستخدام أسلوب تحديد المجاز (MIP) وتحليل المجاز النقدي (CMA) لتحديد وتصنيف ودراسة التعبيرات المجازية الواردة في الخطابات المختارة.



Metaphors of Power: Unraveling Political Discourse through the Analysis of Conceptual Metaphors

تكمّن أهمية هذه الدراسة في قدرتها على توضيح المناهج المستخدمة في اللغة والمجاز لبناء الخطاب السياسي وتغيير الوعي العام. ومن خلال تسليط الضوء على دلالات المجاز في السياق السياسي، تُبيّن الدراسة أهمية اللغة في السياسة والمتغيرات الاجتماعية والثقافية ذات الصلة.

1. INTRODUCTION

Conceptual metaphor, a fundamental aspect of human cognition and language, has been a subject of analysis within linguistics and cognition in the last 40 years. Grounded in the recognition that abstract ideas are typically understood and articulated through metaphorical mappings from a more concrete domain, conceptual metaphor accounts for the way people think, understand, and talk around the world.

In this study, the relationships and interactions between a society, its language, and its people's thoughts, are explored through the use of conceptual metaphors in political discourse. Since language can act as a means of communication and as a means of a value system indicator on a society, a system of beliefs and ideologies, the study focuses on the metaphorical themes politicians use to articulate their thoughts, sway people's minds, and determine the direction of political discourse.

This paper comprises two core objectives. To begin with, this paper examines the representation of the themes of 'light', 'darkness', and 'journey' in political discourse. This paper also looks at the metaphorical use of these themes as rhetorical devices and their impact.

Secondly, the study investigates how these themes are used metaphorically as rhetorical devices and their effects. Using a systematic approach, the researcher has focused on political speeches given across a number of epochs and cultures, and, to a lesser extent, on how and as what metaphors are instantiated in political contexts and how they are used in persuasion.

Serials are reliable sources and therefore the authors collected them from publications, databases, and archival records. The authors focus on those speeches that can provide insight into the metaphorical domains that are studied in this paper and which have been reported to be important in the political discourse being examined in this study. After that, a more detailed procedure is undertaken to employ Metaphor Identification Procedure (MIP) and Critical Metaphor Analysis (CMA) to identify, classify, and study the metaphorical expressions contained in the speeches chosen.

This study holds importance because it has the capacity to clarify the methods utilized concerning language and metaphor to construct political language and alter public consciousness. In illustrating the metaphor mysteries embedded in political context, it explains the importance language serves in politics and the socio-cultural variables involved.

2. LITERATURE REVIEW

Language production involves literal meaning and figurative meaning (Omar, 2023: 9), i.e. an utterance can be understood either/both literally or/and figuratively. There are many figures of speech, one being a **metaphor**. Metaphor has been defined in different ways in literature (Muhammad, 2014: 16-19; Charteris-Black, 2011: 31; Nerlich, 2010b: 423); however, it can be accurately defined "as referring to one entity (usually abstract) in terms of semantically unrelated another (usually concrete) without" simile elements (Omar, 2023: 21). According to Lakoff and Johnson (2003), all metaphors are conceptual since they are embodied (Lakoff and Johnson, 1999). **Conceptual metaphors** can be recognized through **linguistic metaphors**. For instance, *moral* can be understood in terms of *up(ward)* considering the following utterances (1):

(1)

Mary always *looks up to* her teacher.
This action can *lift* spirits of thousands.
Kindness is seen *uplifting*.
They are *standing up for* justice
They are from a *high-minded* family.
He is an *upstanding* citizen
His behaviors set *high* moral standards.

The same is true for its other end of the **continuum** (Nacey, 2022: 6), *immoral* is understood in terms of *down(ward)* as seen in (2).

(2)

His behavior *dragged* his reputation *down*.
His ethical attitude could really *bring* people *down*.
Bill may *stoop to* cheating.
The scammer *sank* his victim's dreams.
Deception is *beneath* me.
The politician sought for an *underhanded* attempt to gain trust.



Metaphors of Power: Unraveling Political Discourse through the Analysis of Conceptual Metaphors



People seek to embody the situations around themselves and make up meaning accordingly. Considering the linguistic metaphors such as *look up to*, *(up)lifting*, *stand up for*, *high-minded*, *upstanding*, *high* in (1) and *dragged down*, *bring down*, *stoop to*, *sank*, *beneath*, and *underhanded* in (2), moral virtues are understood in terms of high values while immoral vices in terms of low values. Hence, it is possible to draw a **cross-domain mapping** between *moral* is *up* and *immoral* is *down*, generating conceptual metaphor **THEMEs** such as MORAL IS UP and IMMORAL IS DOWN (Lakoff et al., 1991: 187), respectively.

Scholars have proposed different approaches towards metaphor identification, such as Cameron (2003), Charteris-Black (2004), and Pragglejaz Group (2007). This group of scholars offers an intensive framework for metaphor identification and calls it Metaphor Identification Procedure (MIP). The procedure has been improved by Steen et al. (2010) and called Metaphor Identification Procedure Vrije Universiteit (**MIPVU**). Apart from small adjustments proposed in (Omar, 2023), this approach best functions for metaphor studies; therefore, it is implemented in this work.

However, in metaphor studies, a further framework is required for its analysis, and two of them have been favorable, namely Discourse Dynamics Framework for Metaphor (DDFM) (Cameron et al., 2009) and Critical Metaphor Analysis (**CMA**) (Charteris-Black, 2004). The former is the best fit for linguistic metaphor analysis studies while the latter for a broader scope of critical discourse analysis, since it intensively focuses on ideological perspectives. CMA encompasses three stages, namely identification, interpretation, and explanation (Charteris-Black, 2011: 45). For the metaphor identification stage, however, we adhere to MIP(VU) techniques, since we find it more systematic.

3. METHODOLOGY

The first important step of the methodology is to gather all the required speeches from the available sources in an orderly manner. The speeches selected are thematically relevant to the paper seeking to explore the metaphorical domains of 'light' and 'journey' in political discourse. Due to the availability of detailed accounts of events and politics, books, journals, and online newspapers are some of the sources from which the speeches were obtained. To provide broad perspectives and representativeness in the analysis, the speeches selected cover different periods and geopolitical focus.

After collecting the speeches, the next stage is to find metaphoric language associated with light, its antonym darkness, and journey. This is



done by performing a detailed reading and analysis of the speeches to find language that alludes to the concepts in question symbolically. Speeches selected cover different ages and geopolitical regions to avoid uniformity in the analysis and achieve generalizability of the results.

When all relevant speeches have been gathered, the next task is to look for the images of metaphors of language that are related to "light" and its opposite "darkness," and "journey." For this, the authors read the speeches thoroughly, paying attention to particular linguistic signs that denote the above concepts in a symbolic way.

Key indicators such as specific words ("light," "radiate," "glow" for light; "dark," "shadow," "despair" for "darkness"; direction," "move," "forward," "upward" for "journey") and thematic contexts are used to identify metaphorical instances. Each identified metaphorical expression is recorded along with its respective source speech and contextual information.

Following the identification of metaphorical language based on Metaphor Identification Procedure (Vrije Universiteit) (MIPVU), the metaphors are categorized based on their thematic relevance and conceptual domains. This step makes it easier to examine the metaphors contained in the thematic domain by looking at the details and significance that the metaphor engenders.

After classification of the metaphor, the metaphorical expressions contained in each thematic domain are examined in depth under Critical Metaphor Analysis (CMA). In this respect, it is central to consider the communicative purpose of each metaphor, including its rhetorical dimension, its meanings and uses in the context, and the audience to whom it is addressed or is likely to affect. The emphasis, in this case, is on reported speech and the metaphors that feature in it with regard to inciting action and directing an audience's attitude. A similar approach is taken in assessing the occurrence of the metaphors to reveal similarities, differences, and differences in the frequency of their usage among various speakers and speeches.

Finally, in the methodology step, the focus is on the results obtained and how these results can be interrelated to form ideas and conclusions. With this meta-level analysis concerning the features of the systematic interrelation of the studied metaphors, the studied broad context is political discourse, cultural fundamental hierarchies, and rhetorical tools. Here, the aim is to bring together the interpretations made in the course of the analysis to clarify how the metaphors of light, darkness, and the journey are used in political speech to express, construct, and alter public opinion.



4. RESULTS & DISCUSSION

4.1 LIGHT and DARKNESS domains

The first analysis is regarding both metaphors *light* and *darkness*, which belong to the same interlinked semantic domain. Since semantic domains are interlinked, it is possible to draw a continuum to as many semantic domains as possible (Nacey, 2022: 6).

Light: The domain of *light*, which also includes the linguistic indications of *radiance*, *radiate*, *glow*, *lighted*, is found in the below speeches.

(a) Mother Teresa in her Nobel Prize acceptance speech entitled “Smile at each other” on 11th December 1979.

“If you become a burning *light* in the world of peace, then really the Nobel Peace Prize is a gift of the Norwegian people. God bless you!” (Breverton, 2011: 323)

(b) Biden’s speech in Philadelphia where he described what he viewed as threats to democracy, which he said stemmed from the actions of former President Donald J. Trump and “MAGA forces.” Entitled “To stop the assault on American democracy” on the 1st of September 2022.

“...we can see the *light*. *Light* is now visible. *Light* that will guide us forward.” (The New York Times, 2022)

(c) Vaclav Havel was a playwright in his first speech after being elected president, entitled “We live in a contaminated moral environment” on 1st January 1990.

“Our country, if that is what we want, can now permanently *radiate* love, understanding, the power of the spirit and of ideas. It is precisely this *glow* that we can give as our specific contribution to international politics.” (Breverton, 2011: 334-335)

(d) Sir Winston Churchill's speech “...an iron curtain has descended across the continent” was delivered at Westminster College on 5th March 1946.

“Here is the message of the British and American peoples to mankind. Let us preach what we practice - let us practice what we

preach...A shadow has fallen upon the scenes so lately *lighted* by the Allied victory.” (Breverton, 2011: 278-279)

Results

Source Domain: The natural agent that stimulates sight and makes things visible.

Target domain: Uplift and direct their particular audiences towards a better and more hopeful future.

Discussion

We must acknowledge the fact that "light, radiating, glowing," as phrases employed by Mother Teresa, President Biden, and Vaclav Havel, portray significant transformation and improvement. While each metaphor is applied differently, they all have optimism, hope, and a strong call to action in common.

Such emotions have been expressed towards hugging as Mother Teresa ushered people to the light, not as illumination, but as the codex of compassion, goodness, and the ability to change through love. As she spoke to the people, the light was a symbol for everyone that God and love are worth fighting for and that they needed to be the messengers of kindness to darkness. This is a metaphor that invites the integration of kindness and endurance into one's everyday living. The symbolism of 'light' goes beyond words of the people and brings a specific course of action so that people do not only speak but do acts of love and kindness.

In his speech, President Biden associates 'light' with all that is good for the US. It is comparable to a guiding light that every nation should have to ensure it is steered on the course. By suggesting that there is always a light at the end of the tunnel as long as they do not succumb to the challenges surrounding them, he manages to rally the audience towards a common purpose of making the country a better place. In addition to its visual representation, the concept of "light" becomes the focus of attention of group action and its instigator at the same time.

According to Vaclav Havel, during his speech, it is not just a phrase, for "to radiate" has symbolic significance. Such an analogy refers to an epoch's change: a transfer from the dark, tight communist period to its bright place. It is implied that to radiate such qualities as loving, understanding, and generating the force of ideas is to become not only an individual but a society whose members are focused on the growth of their country's positive image. Havel's metaphor urges people to



Metaphors of Power: Unraveling Political Discourse through the Analysis of Conceptual Metaphors

participate in the creation of a new, compassionate, and enlightened republic while acting as a descriptive and prescriptive tool.

The metaphors serve as strong summons to action in addition to being linguistic flourishes. Vaclav Havel pushes residents to take charge of their country's good transformation, Mother Teresa exhorts active participation in spreading love, and President Biden begs for teamwork for a better future. Whether they represent the glow of transformation, the radiance of good energy, or the light of love, these metaphors highlight the transformational potential of positive values in influencing people's lives, countries, and the world.

Darkness: The domain of '*darkness*', which also includes the linguistic indications of *dark*, *darkness*, *darkest*, *shadow*, *dying*, is found in the speeches below.

(a) Benazir Bhutto, in her speech on the subject of male domination of women at the Beijing Platform of Action Conference 'Women became victims of culture exclusion and male dominance' on 4th September 1995.

"...When the human spirit was immersed in the darkness of the Middle Ages, Islam proclaimed equality between men and women." (Breverton, 2011: 342-343)

(b) Biden's Speech in Philadelphia entitled "To stop the assault on American democracy" on the 1st of September 2022.

"And now, America must choose to move forward or to move backwards, to build a future or obsess about the past, to be a nation of hope and unity and optimism or a nation of fear, division and of darkness." (The New York Times, 2022)

"MAGA Republicans look at America and see carnage and *darkness* and despair."

"I made a bet on you, the American people, and that bet is paying off, proving that from darkness, the darkness of Charlottesville, of Covid, of gun violence, of insurrection, we can see the light." (The New York Times, 2022)

(c) Dr. Salvador Isabelino Allende, in his farewell speech entitled "Long live Chile! Long live the people! Long live the workers" on the 11th September 1973, to the people of Chile live on the radio, speaks of



himself in the past tense, and affirmed his deep faith in Chile's future. After the speech, he was killed in an act of suicide.

"Workers of my country, I have faith in Chile and its destiny. Other men will overcome this dark and bitter moment when treason seeks to prevail." (Breverton, 2011: 320-321)

(d) Martin Luther King Jr. in his speech entitled "I've been to the mountaintop" on 3rd April 1968, expressed his opposition to the Vietnam War.

"The nation is sick, trouble is in the land, confusion all around. That's a strange statement. But I know, somehow, that only when it is dark enough can you see the stars." (Breverton, 2011: 316-317)

(e) Barack Hussein Obama, in his famous wonderful speech entitled "Yes, we can!" on 5th November 2008, directed at every American, stressing the need for change in an economically uncertain climate speech.

"And this year, in this election, she touched her finger to a screen, and cast her vote, because after 106 years in America, through the best of times and the darkest of hours, she knows how America can change. Yes we can." (Breverton, 2011: 358-359)

(f) Biden's speech in Philadelphia entitled "To stop the assault on American democracy" on the 1st of September 2022.

"Throughout our history, America has often made the greatest progress coming out of some of our darkest moments like you're hearing in that bullhorn. I believe we can and must do that again, and we are." (The New York Times, 2022)

(g) William Cuthbert Faulkner, in his speech for the Nobel Prize in Literature, after which he began to be recognized as one of the most important writers in the history of American literature, entitled "When will I be blown up?" on 10th December 1950.

"It is easy enough to say that man is immortal simply because he will endure: that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice, still talking." (Breverton, 2011: 286-287)



Metaphors of Power: Unraveling Political Discourse through the Analysis of Conceptual Metaphors

(h) Sir Winston Churchill's speech "...an iron curtain has descended across the continent" was delivered at Westminster College on 5th March 1946.

"A *shadow* has fallen upon the scenes so lately lighted by the Allied victory. Nobody knows what Soviet Russia and its Communist international organization intends to do in the immediate future, or what are the limits, if any, to their expansive and proselytizing tendencies." (Breverton, 2011: 278-279)

Results

Source Domain: The partial or total absence of light.

Target domain: It symbolizes despair, oppression, crisis, and societal sickness, but also acts as a canvas for hope, resilience, transformation, and existential reflection.

Discussion

A recurrent metaphorical theme of darkness, including phrases like "dark, darkness, darkest, shadow, and dying," may be seen when taking in speeches by Benazir Bhutto, Joe Biden, Salvador Allende, Martin Luther King Jr., Barack Obama, and Winston Churchill. This metaphor is capable of evolving its meaning while being effective in allowing the speaker to articulate numerous themes as it shifts in context to a wider variety of uses across different settings.

It is in this broad context of the attention of the political system to the gender issues that one must place the attention of the female BP on the darkness during her speech. For her, the Middle Ages represented a phase of women's struggle and societal darkness, whereby the quest for gender parity was paramount.

To illustrate obstacles to democracy, Biden employs darkness to describe Trump and the MAGA forces' actions as dark, divisive forces. The term "bloodbath" amplifies the metaphor further, saying it is about a chaotic, horrifying, and dark scene.

Allende, in his farewell speech, refers to darkness as the period of great troubles for Chile. The point "dark and bitter moment" conveys despondency; however, Allende regards the future of Chile is under the shadows but has the willingness to emerge out of it slowly.



According to King, stars represent the true values and motivations that can only be surmised when the darkness is at its deepest.

What Obama's narration shows is the readiness of American society to bear hardships, knowing perfectly well that, regardless of the worst nightmare, it can come true for the country, America can grow and progress to a better tomorrow.

As stated previously, President Biden's assertion on the American ability to overcome itself even in the darkest hours is true to the spirit of growth and resilience. The metaphor implies that the country has, on occasion, triumphed over difficult times in the past.

Faulkner's metaphor of the "last red and dying evening" signifies the end of time in contrast to the constant quality of human expression. Darkness comes to represent both the final demise and the continued existence of the human voice after that.

Churchill's use of the word "shadow" highlights the possibility that gloom may overshadow the Allied victory and captures the geopolitical tension of the post-war period.

4.2 JOURNEY domain

The second analysis is regarding the metaphor *journey*, which includes several linguistic indications found within the speeches.

***Journey*:** The domain of journey, which also includes the linguistic indications of *direction, move, forward, forefront, bend, walk, rising, movement, upward, and lead*, is found in the below speeches.

(a) Ronald Wilson Reagan, who was a remarkably gifted public speaker, in his speech titled "The future doesn't belong to the fainthearted; it belongs to the brave" on the 28th of January 1986, delivered hours after the tragic explosion of the Space Shuttle *Challenger* to reassure the distress among millions of Americans. His speech touched a chord with the American people.

"We'll continue our quest in space. There will be more Shuttle flights and more Shuttle crews and, yes, more volunteers, more





Metaphors of Power: Unraveling Political Discourse through the Analysis of Conceptual Metaphors

civilians, more teachers in space. Nothing ends here; our hopes and our *journeys* continue.” (Breverton, 2011: 330-331)

(b) Aleksandr Isayevich Solzhenitsyn, the Russian novelist and historian, suffered in prison camps in the Soviet Union for years because of his criticism of the Soviet authorities. He was awarded the Nobel Prize in Literature in 1970 and was expelled from the Soviet Union. Below is part of his commencement address entitled “What is the joy about” at Harvard University on the 8th of June 1978.

“It cannot be the search for the best ways to obtain material goods and then cheerfully get the most out of them. It has to be the fulfilment of a permanent, earnest duty so that one's life *journey* may become an experience of moral growth, so that one may leave life a better human being than one started it.”

“It will exact from us a spiritual upsurge, we shall have to rise to a new *height* of vision, to a new level of life where our physical nature will not be cursed as in the Middle Ages, but, even more importantly, our spiritual being will not be trampled upon as in the Modern era. This ascension will be similar to *climbing* onto the next anthropologic stage. No one on Earth has any other way left but - *upward*.” (Breverton, 2011: 324-325)

(c) Robert Francis Kennedy, who was a senator gave a speech entitled “...it is perhaps well to ask what kind of nation we are and what direction we want to move in” on 4th of April 1968 shortly after Martin Luther King’s assassination, the audience was not aware of the assassination and Kennedy was advised against telling the audience the truth, however, during his speech which lasted for four minutes and 57 seconds, he was the first to inform the death of Martin Luther king. Even though riots broke out across America, but not in Indianapolis, which many attribute to the effect of his speech.

“In this difficult day, in this difficult time for the United States, it is perhaps well to ask what kind of a nation we are and what *direction* we want to *move* in. For those of you who are black - considering the evidence there evidently is that there were white people who were responsible - you can be filled with bitterness, with hatred, and a desire for revenge. We can *move* in that *direction* as a country, in great polarization - black people amongst black, white people amongst white, filled with hatred toward one another.” (Breverton, 2011: 318-319)



(d) Dr. Salvador Isabelino Allende in his farewell speech entitled “Long live Chile! Long live the people! Long live the workers” on the 11th September 1973.

“Go forward knowing that, sooner rather than later, the great avenues will open again and free men will walk through them to build a better society.” (Breverton, 2011: 320-321).

(e) Martin Luther King JR, in his speech entitled “I’ve been to the mountaintop” on 3rd April 1968.

“Something is happening in our world. The masses of people are rising up.” (Breverton, 2011: 316-317)

(f) Biden’s speech entitled “To stop the assault on American democracy” on the 1st of September 2022.

“I believe America is at an inflection point, one of those moments that determine the shape of everything that’s to come after. And now, America must choose to move forward.”

“But together, together, we can choose a different path. We can choose a better path forward to the future, a future of possibility, a future to build a dream and hope, and we’re on that path moving ahead.”

“Light that will guide us forward. Not only in words but in actions. Actions for you, for your children, for your grandchildren, for America.” (The New York Times, 2022)

(g) Justin Trudeau, in his speech entitled “We beat fear with hope” on the 20th of October 2015 after leading his Liberals to a majority government, gave the following speech in Montreal.

“Now this movement we’ve built was fuelled by these amazing volunteers, and from the bottom of my heart, I thank you.”

“You want a Prime Minister that knows that a renewed nation-to-nation relationship with indigenous peoples that respects rights and honours treaties must be the basis for how we work to close the gap and walk forward together.”

“Canadians – Canadians have spoken. You want a government with a vision and an agenda for this country that is positive, ambitious, and hopeful. Well, my friends, I promise you tonight that I will lead that government. I will make that vision a reality. I will be that Prime Minister.” ([Maclean's](#), 2015)



Metaphors of Power: Unraveling Political Discourse through the Analysis of Conceptual Metaphors



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(h) Barack Hussein Obama, in his famous speech entitled “Yes, we can!” on 5th November 2008.

“It’s the answer that led those who’ve been told for so long by so many to be cynical and fearful and doubtful about what we can achieve to put their hands on the arc of history and bend it once more toward the hope of a better day.” (Breverton, 2011: 358-359)

(i) Harry S. Truman’s speech titled “Democracy alone can supply the vitalizing force to stir the peoples of the world into triumphant action” on the 20th of January 1949, where he reaffirmed American policy of relying on the Marshall Plan, stimulated trade and defense treaties and alliances to make the world a safer place for democracy.

“On the basis of these four major courses of action, we hope to help create the conditions that will lead eventually to personal freedom and happiness for all mankind. To that end we will devote our strength, our resources, and our firmness of resolve. With God's help, the future of mankind will be assured in a world of justice, harmony, and peace?”

“The purpose of that unprecedented effort is to invigorate and strengthen democracy in Europe, so that the free people of that continent can resume their rightful place in the forefront of civilization and can contribute once more to the security and welfare of the world.” (Breverton, 2011: 284-285)

Results

Source Domain: an act of traveling from one place to another.

Target domain: portraying life as a collective odyssey characterized by progress, moral growth, resilience, and a forward-looking spirit.

Discussion

In dealing with the speech-related symbols fundamental to the progress of a person and society as a whole, the temporal scope in which someone is oriented is broadened significantly. Apart from having the potential of moving someone forward, time can also restrict or even kill hope. Politician Reagan claims, however, that there is never a losing side to the public space endeavor and space diplomacy.

The success during the Cold War advances led America into a race, which was the first to colonize the cosmos. Although he acknowledges the loss of life, he considers this to be just a necessary step for humanity to





advance into the space race. Commander Solzhenitsyn suggested that this is not a loss, but rather a massive failing step, in which there is the hope to realize future endeavors on.

When many world leaders scramble and reveal the prospect of America at the helm, America lacks recontextualization and further evolution, without surrendering to chaos in the form of losing its identity or further loneliness resulting from deep understanding. Solzhenitsyn claims that becoming a leader is about the time it takes for that vision to reach the desired place.

Allende in her last speech inclines towards a brighter future. The phrase 'forward' as used in the context of the current speech shows one clear fact. The fact that the current situation may not be appealing, but once people are free, there will be ways to build a better tomorrow.

Martin Luther King Jr. in his famous speech refers to movement using the metaphor "rising". This word describes the growth of mass movement and also suggests a turning point in the history of humankind when people's rights are being recognized and people are ready to act.

Biden, while giving a speech on the assault of American democracy, says that America stands at a crossroad today. He underscores decision-making by asserting the need to move forward throughout the address on how important the right choice is so that a bright and very much encompassing future could be created. The journey takes on another level; it becomes a metaphor for how collective decisions should shape the destiny of the nation.

Trudeau, after winning an election, speaks of a change which is based on optimism. Walking forward in the same direction speaks of the nation walking forward together. These are, however, very important aspects in the wider narrative of the need to unify the social movement and make sure that the movement cuts across several divides, and a positive change is actualized.

Obama employs the mongrel metaphor of the journey in his well-known "Yes, we can!" speech in order to emphasize how history can be bent in unison. Just as in the case of the symbolic bending, such force lies with optimism and unity and conveys readiness to actively work for the better future.



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In his speech, Truman underlined the role of the world's democracy in determining its journey. Europe, being at the heart of civilization, is a metaphor elevating a collective lease on progress, equity, and the common good.

5. CONCLUSIONS

After considering conceptual metaphor analysis of the speeches, it has been observed that whether it is the light of love, the brilliance of good energy, or the glow of transformation, the identified **light** metaphors have the same purpose: to uplift and direct their particular audiences toward a better and more hopeful future. According to them, good values have the power to impact not only the lives of people but also nations and the world at large. They achieve this by being bridges that link the lofty concepts of kind words and good intentions to actual deeds. Regarding the figurative usage of the term **darkness**, we understood that it is not simply a decorative term in this complex of metaphorical expressions; rather, this term conveys a message filled with thoughts, emotions, contexts, and the struggle between hope and hopelessness in politics. Because of its capacity for adaptation, it can represent illness, societal oppression, and crises. Considering the third domain, the **journey**, which is metaphorically threaded across historical discourses, becomes an influential and adaptable emblem that reflects common human experiences and goals. Metaphorical language is used to show development, unity, and the growth of society; in some cases, it is used to explore life as a moral adventure. Such fateful metaphors help us to take decisive actions when needed, and during the most distressing of times, they help steer the great tides of hope. From the dramatic scope, Odyssey unites progressive goals of Salvador Allende, the appeal for unity by Pierre Trudeau, and the stirring dramatic changes inspired by Barack Obama, the metaphor stands and leaves a lasting impression on society by encapsulating perseverance, moral development, and advancement.

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Metaphors of Power: Unraveling Political Discourse through the Analysis of Conceptual Metaphors



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