

## METAPHOR USED AFTER THE 9/11 ATTACK TO JUSTIFY THE KILLING OF OTHER

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### Abstract

*This research paper aims at evaluating Dehumanizing Metaphor used in the War on Terror discourse. After the tragic incident of 9/11 the US has been acted with the strategy of the west for the world to be ruled by the spoken words as well as by the whip, the chain or the gun. For this reason I have tried to identify conceptual metaphors used in the War on Terror discourse to dehumanize the enemy. It has been the classification of metaphor that structures our everyday conceptual system, including most abstract concepts, and that lies behind much of everyday language. The discovery of this vast metaphor system has destroyed the traditional literal-figurative distinction, since the term literal, as used in defining the traditional distinction, carries with it all those false assumptions. In cognitive linguistics, conceptual metaphor, or cognitive metaphor, refers to the understanding of one idea, or conceptual domain, in terms of another. An example of this is the understanding of quantity in terms of directionality (e.g. “the price of peace is rising”). Arousing the emotions and dehumanizing others by using metaphors to influence opinions is the central aim of the research. Dehumanizing metaphors in the War on Terror discourse used after the incident of 9/11. Some Internet genres, in particular Weblogs and discussion fora, have a wavering reputation for giving voice to strongly disputatious discourses or strong persuasive speeches. The current research paper investigates the use of dehumanizing metaphors, specifically. It has been explored that linguistic performances of those who is accepted as highly successful political leader in the twenty 1<sup>st</sup> century western society is based on metaphors and very skillfully selected language in metaphors to dehumanize the enemy. The developed discourse after the 9/11 attack has beset the thoughts of every individual on the globe. How conceptual metaphors are developed to dehumanize the enemy.*

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### **Introduction**

Culture is an accumulated knowledge. To know the culture makes life smooth. However, it creates problems in case of ethnocentrism which is the belief that our culture is superior to your culture. Cultural constructions of the orientalist to divide the world into two asymmetrical halves of advanced and inferior parts of East and West are not new but the concepts of colonial times. After the fall of USSR a number of orientalist like Samuel Huntington, Bernard Lewis, John Keegan, Michael Ignatieff, Robert Cooper in their books and articles talked about the idea of an Islamic threat, Clash of Civilizations, Islam versus West, barbaric lands need Western order and intervention. Thus in 90s the concept of orientalism was reasserting itself to led the discourse about the coming confrontation of Islam and the Western civilization. This construction of the enemy other by the Orientalist is therefore essential to the research to show their assumptions and justifications for the War on Terror discourse.

After the sad incident of 9/11, the War on Terror was ensued. The very word Terror was criticized as it is an adjective not even a noun. To declare the war on personified metaphor opened a Pandora box. Other metaphors such as *War against evil*, *terrorism as cancer*, *virus*, *Taliban as insects*, *Saddam Husain as rat*, simplified the complex issues of terrorism. To link the enemy other to germs, dirt, diseases and evil blocked the way for discourse of engagement. Such metaphors were repeated and it appeared with passage of time as common sense realities. The dehumanized other, who were being deprived of their human category justified actions of violence or paved the conditions under which violence was possible. To eradicate the enemy was thus not ignoble but a noble duty. But if looked at it from critical and historical perspective, then we will find that the same Osama

and Saddam Hussian were once American blue eyes favourites and friends of the free world.( Mujahedeen versus USSR and Saddam versus Iran). This shows that how language and power reinforce each other.

The research paper aims that the metaphors used in War on Terror discourse had negative impacts which can be judged from the prisoner's abuse and the cycle of violence which erupted after the War on Terror was ensued. The War on Terror set a wrong precedent which was used by other nations such as India, Israel and Russia to label the legitimate demands of its occupied people as terrorism. The occupied people have no other option left except violence to be heard. Moreover, the West can't justify eradicating one evil with a greater evil of dehumanization. Therefore, the present discourse of War on Terror needs to be modified to make the world more peaceful and humane.

### **Literature Review**

The issued has been evaluated many a times and much research work has been conducted from various perspectives on the War on Terror discourse but no step has been taken to view the use of metaphor in War on Terror discourse and the negative impacts of dehumanization it had. Metaphors played the research pleads a major role in the construction of the enemy other' and the cycle of violence which ensued after the 9/11 tragic incident. It is therefore, needed to critically analyze these metaphors because they are frequently accepted without any critical thought. In most cases these metaphors reach us through mediums such as media outlets, movies, talk shows, computer games, political cartoons, internet blogs and other sources of information and entertainment which are considered as being less motivated/ less ideological as for majority of people these mediums are considered to be neutral. With reparative use in dominant discourse and no critical consideration on the part of the receivers these metaphors with passage of time appear to be natural and

common sense as if they are purely reflecting the world. Metaphor does not just embellish thought by providing fanciful expression but it is a powerful tool in the hands of encoders of speech to present ideas more believable and persuasive by giving it a form and shape for the intended influence.

Orientalism by Edward Said: The book challenges the idea of Oriental and Occidental as manmade divisions. Orientalism shows how the Western Powers through the distorted knowledge of the Orient dominated, restructured and exerted their control over the Orient. For Said Orient is the idea which has codified history, specialists, imagery, vocabulary and repetition through which it has constructed a reality for the West by the West.

Culture and Imperialism by Edward Said: Culture and Imperialism is the most comprehensive and detailed account of the Western powers particularly of British and France colonial systems and its representations through novels, poetry, music and the growth of contemporary Mass Media. For Said, there is no empire without its culture; it is culture which paves the way for imperial hegemony in the world.

Metaphors We Live By George P. Lakoff: People use metaphors every time they speak. Some of those metaphors are literary – devices for making thoughts more vivid or entertaining. But most are much more basic than that – they’re “metaphors we live by”, metaphors we use without even realizing we’re using them. In this book, George Lakoff and Mark Johnson suggest that these basic metaphors not only affect the way we communicate ideas, but actually structure our perceptions and understandings from the beginning. Bringing together the perspectives of linguistics and philosophy, Lakoff and Johnson offer an intriguing and surprising guide to some of the most common metaphors and what they can tell us about the human mind.

Metaphor: A Practical Introduction by Zoltan Kovecses: This clear and lucid primer fills an important need by providing a

comprehensive account of the many new developments in the study of metaphor over the last twenty years and their impact on our understanding of language, culture, and the mind. Beginning with Lakoff and Johnson's seminal work in *Metaphors We Live By*, Kövecses outlines the development of "the cognitive linguistic theory of metaphor" by explaining key ideas on metaphor. He also explores primary metaphor, metaphor systems, the "invariance principle," mental-imagery experiments, the many-space blending theory, and the role of image schemas in metaphor. *Analyzing Political Speeches; rhetoric, discourse and Metaphor* by Jonathan Charteris-Black.

The book analyses political speeches from a range of theoretical approaches ranging from classical rhetoric to contemporary approaches such as the discourse-historical approach and critical metaphor analysis. It considers how traditional approaches of classical rhetoric may be integrated with modern 'critical' approaches such as critical metaphor analysis. Readers will understand a range of discourse theories that account for relationships between the linguistic features of speeches and the social and cultural contexts where they are spoken.

*The World, the Text and the Critic* by Edward Said: For Said, Text is located in the world which has a web of affiliations with the vast aspects of political, cultural and social world. The literary Text, for example, is not to be interpreted by the professional knowledge of the canonical lines of English literature alone as such a view will cut the text of the political action in the text and will leave no space for the judgment of the text worldliness of the author who writes it and the critics who read it.

*Heart of Darkness* by Joseph Conrad: This novella is the most analysed book in post colonialism. *Heart of Darkness* is the text that criticizes the economic exploitation of Africa just because of their different skin colours or somewhat flatter noses.

It is interpreted as racist work by post colonial writers such as Achebe in his essay entitled 'An Image of Africa'. He shows that the Heart of Darkness represents the image of Africa as 'the other world', the direct opposite of Europe and their civilization, a place where the White's man vaunted intellect and elegance are mocked to failure through the African savagery and bestiality.

Rhetorical Factors in Perpetuation of Power in Contemporary Power politics: The thesis by [ ] The research work has analysed the speeches of GW Bush and Tony Blair through Critical Discourse Analysis CDA to conclude that both the leaders have used rhetorical devices such as euphemism and dysphemism for ideological manipulation of the world. The research pleads that the speeches were full of deceit and shallow rhetoric to fool the audience.

The Bush League of Nations by James A Swanson: In the book the author presents the detail analysis of the American neo-conservatives project named, The Project for the New American Century (PNAC), which was officially formed in 1997. Its mission statement was signed by 30 rightwing conservatives. The roots of PNAC can be linked with the fall of Soviet Union and the emergence of the United States as sole superpower on the world stage. The neo-cons wanted suitable chance to accomplish permanent dominion of the world. Paul Wolfowitz, who was then in the Defence Department of Bush's father, wrote "Defence Planning Guidance," a secret 1992 Pentagon document, that outlined the need for new world order. The War on Terror according to the writer was the implementation of this much awaited dream of the neo-cons.

### **Research Methodology & Theoretical Framework**

The research is intended to look at the application of metaphors used in War on Terror discourse with a view to interrogate their potential for dehumanization of the enemy other. To conduct the interrogation the research work applied the

theoretical framework of postcolonial theory concept of orientalism in combination with critical discourse analysis (CDA). First, the orientalist construction of the Other is explained through the lens of Orientalism, followed by the critical analysis of the metaphors used in discourse on War on Terror and the negative material effects of these metaphors had, will be analyzed through CDA. In the end the research will prove the failure of the use of these biased metaphors with a view to modify the present dominant discourse about the War on Terror for a genuine humanistic discourse in future engagements.

Edward Said renowned book Orientalism which served as reference point for the field of post colonialism examined and criticised Western discourses of orientalism. Edward Said considers orientalism “as a Western style for dominating, restructuring and having authority over the Orient” which is Europe’s “most recurring image of the Other” (Said 2003). Over time, these descriptions which the West constructed were systematized, grouped into a controlled body of knowledge. These words and images are so frequently repeated that it comes to appear like true knowledge and reality of the East as an archetype. Said believes that though today there is no more direct western colonisation, however its forms of representation are still very much active. The discourse of orientalism explains the relationship between the ‘Orient’ and the ‘West’ where the later considers itself as superior in opposition to the inferior East. This ‘essence’ of relationship allows the binary division where the ‘West’ draws the lines to divide the world into two unequal halves with permanent characteristics and attributes. This asymmetrical dichotomy has material effects in form of political and cultural confrontations.

The paper will show that in the War on Terror discourse the metaphors used colluded to demonize the terrorist other’ as evil and diseases to be removed and not humans to be talked with or to listen to their sides of the stories. The researcher will try to

prove that the metaphors used simplified the complex issue of terrorism, dramatized the threat of Muslim barbarism and legitimized the violence committed against the prisoners and civilians to further the West own self interests.

CDA looks at discourse for unequal power relations and the role of language in it and whether these relations can be transformed as CDA believes that if a discourse is altered then the social effects that result can also be changed. Amelioration is thus probable by gaining a critical awareness as “Consciousness is the first step towards emancipation”- Norman Fairclough, *Language and Power*, 1989.

The researcher utilized both qualitative and quantitative data collection tool, but is rooted in a qualitative epistemological position that recognizes the importance of locating the research within a particular social, cultural, and linguistic context. It also takes seriously the social construction of these contexts and the identities participants construct within the language community. The selected sample is Metaphor and its role in Dehumanization. The quantitative analysis carries the study of frequency of those linguistic features which reflect the cultural and linguistic disparity. Every linguistic feature is studied under certain perspectives In the light of Van dijk Theory of “US and Them”, George Lakoff Theory of Conceptual Metaphors and Jonathan Charteris Black’s Critical Metaphor Analysis. The researcher will tend to find the metaphors used in dehumanization.

### **Axis of evil, War is Hell, Terrorism is an Earthquake**

The data was collected from the most front line political figure, George W. Bush ( The 43rd President of the United States from 2001 to 2009), The researcher has critically analyzed his skillfully selected language used metaphorically and will follow the critical metaphor analysis theory. How language has been used to dehumanize the other.



The data has been obtained from the internet, <http://www.google.com> (see References for specific details). The scripted speeches delivered by President Bush in the last decade (2001-2011). All of the speeches were delivered in the U.S.A but at different venues including the U.S Naval Academy, U.S Congress, the White House, National Archives Museum and the U.S Department of State. A total of six speeches were chosen from the internet.

## **Metaphors Used in the War on Terror Discourse**

### **1. Conflict Metaphors**

Metaphors with the source domain of conflict are the most widely used conceptualizations of Bush War on Terror rhetoric in the analyzed discourse. This is understandable, as the War on Terror phrase encompasses not only political, but also military activities designed to prevent or thwart terrorism. One of the most important reasons for the use of the conflict metaphors is that they usually provoke strong emotions and therefore serve an important role in the persuasion process of the public. In other words, emotion is a crucial feature to be taken into consideration as well as with regard to the strategic use of metaphor (Ferrari, 2007).

The conceptual metaphor WAR ON TERROR IS A CONFLICT is the basis for many metaphorical expressions concerning the War on Terror efforts, as these shares a common sequence of activities with the actual violent conflict. According to Charteris- Black (2004), this sequence is following: Initially there is a threat leading to identification of an enemy; then there is a call to action in which allies are summoned, a military struggle against an enemy in which they may be sought dead or alive 'leading to victory, surrender and some form of punishment. *In the normal course of events, Presidents come to this chamber to report on the state of the Union. Tonight, no such report is needed. It has already been delivered by the American people.*

*We have seen it in the courage of passengers, who rushed terrorists to save others on the ground -- passengers like an exceptional man named Todd Beamer. And would you please help me to welcome his wife, Lisa Beamer, here tonight. We have seen the state of our Union in the endurance of rescuers, working past exhaustion. We have seen the unfurling of flags, the lighting of candles, and the giving of blood, the saying of prayers -- in English, Hebrew, and Arabic. We have seen the decency of a loving and giving people who have made the grief of strangers their own. (Bush)*

*Tonight we are a country awakened to danger and called to defend freedom. Our grief has turned to anger, and anger to resolution. Whether we bring our enemies to justice, or bring justice to our enemies, justice will be done. (Bush)*

As Bill Clinton's letter to President-elect Bush in 2001, explained it very accurately here.

“Today you embark on the greatest venture, with the greatest honor, that can come to an American citizen. Like me, you are especially fortunate to lead our country in a time of profound and largely positive change, when old questions, not just about the role of government, but about the very nature of our nation, must be answered anew. You lead a proud, decent, good people. And from this day you are President of all of us. I salute you and wish you success and much happiness. The burdens you now shoulder are great but often exaggerated. The sheer joy of doing what you believe is right is inexpressible.”

Many examples from the analyzed discourse provide evidence for the conceptual metaphor WAR ON TERROR IS A CONFLICT. The concept of conflict in the metaphors of George W. Bush AND Tony Blair are used both as a disagreement and as an armed conflict. In the following examples, President Bush associates War on Terror as an effort to highlight the conflict between the terrorists and the US and its allies with the use of armed forces.

*Al Qaeda is to terror what the mafia is to crime. But its goal is not making money; its goal is remaking the world -- and imposing its radical beliefs on people everywhere. (Bush)*

Another conceptualization within the frame of the conflict metaphor that Bush uses in his War on Terror discourse is the conceptual metaphor LIKE TICKING BOMBS. The source domain of weapon suggests that the enemy can be defeated with the means of the target domain, in this case the positive values, such as peace, hope, or Western values in general:

Bush uses the negatively evaluated portrayal of weapons in his counterterrorism discourse as well. In this conceptualization, the aspect of weapons to cause the negative action rather than to achieve something good is highlighted. This characteristic leads to the conceptual FACELESS COWARDS, which is in direct opposition to the previously described conceptual metaphor. In the following examples, Bush emphasizes that it is the negative values, the twisted ideologies of the terrorist groups, which set the world in conflict.

There are some examples of such metaphorical expressions, where the underlying conceptual metaphor can be formulated as WAR ON TERROR A STRUGGLE FOR SURVIVAL (of the American soldiers as well as the American citizens):

*Nearly 7,000 Americans have made the ultimate sacrifice. And there is no heavier decision than asking our men and women in uniform to risk their lives on our behalf. (Bush)*

## **2. Morality Metaphors**

*I've said in the past that nations are either with us or against us in the war on terror. To be counted on the side of peace, nations must act. Every leader actually committed to peace will end incitement to violence in official media, and publicly denounce homicide bombings. Every nation actually committed to peace will stop the flow of money, equipment and*

*recruits to terrorist groups seeking the destruction of Israel - including Hamas, Islamic Jihad, and Hizbullah. Every nation actually committed to peace must block the shipment of Iranian supplies to these groups, and oppose regimes that promote terror, like Iraq. And Syria must choose the right side in the war on terror by closing terrorist camps and expelling terrorist organizations. (Bush)*

*“The first is in Iraq itself and you will know, having talked to local people and having been on the streets in Basra, you will know the sheer misery of the tyranny they lived under.” Blair 07)*

A very peculiar and appropriate type of conceptual metaphor that can be found throughout the discourse of President Bush: ‘Morality Metaphor’. This metaphor is based on the premise that a military conflict usually needs to be morally justified, or morally acceptable. As Lakoff (1991) demonstrates in his essay “*Metaphor and War,*” *The metaphor system used to justify war in the Gulf*, one aspect of conceptualizing morality is seeing it as —a matter of accounting, of keeping the moral books balanced. Sabbah (2011) is elaborating this concept: —A wrongdoer, ‘\_criminal’, or ‘\_sinner’ must settle the moral books by giving back what has been taken, recompensing, or being punished. Justice, therefore, is the balancing of books (p. 158). The most common discourse form for settling moral accounts is what Lakoff (1991) calls THE FAIRY TALE OF A JUST WAR with cast of characters that include the moral and courageous HERO who is defending the VICTIM<sup>14</sup> attacked or hurt by the evil VILLAIN (p. 3-4).

*I have a hope for the people of Muslim countries. Your commitments to morality, and learning, and tolerance led to great historical achievements. And those values are alive in the Islamic world today. You have a rich culture, and you share the aspirations of men and women in every culture. Prosperity and freedom and dignity are not just American hopes, or Western hopes. They are universal, human hopes. And even in the*

*violence and turmoil of the Middle East, America believes those hopes have the power to transform lives and nations. (Bush)*

Sabbah (2011) provides a very clear and precise characteristic of the HERO within the conceptual metaphor THE FAIRY TALE OF A JUST WAR: HERO is moral, courageous and rational character who believes in justice and freedom, is unwilling to negotiate with enemies, and believes it is his duty to do what is best for his nation and/or the VICTIM (p. 159-162). In the following example, Obama portrays the American nation as the HERO fitting Sabbah's description.

*From Europe to Asia, from the far reaches of Africa to war-torn capitals of the Middle East, we stand for freedom, for justice, for dignity.*

The VICTIM and the HERO can be the same person.

In the next few examples, Bush highlights the moral superiority of the American nation, such as inherent goodness, strength, or courage.

*We have seen it in the courage of passengers, who rushed terrorists to save others on the ground -- passengers like an exceptional man named Todd Beamer. And would you please help me to welcome his wife, Lisa Beamer, here tonight. (Bush)*

*On a day when others sought to destroy, we have chosen to build, with a National Day of Service and Remembrance that summons the inherent goodness of the American people. (Obama)*

Sabbah (2011) describes the VICTIM as the innocent character who is living in the shadow of the evil VILLAIN and his cruel treatment (p. 159). As it was already mentioned before, the VICTIM and the HERO can be the same person within the concept of THE FAIRY TALE OF A JUST WAR. In Bush's War on Terror discourse, there are two VICTIMS: the first one is the US, the second ones are other countries threatened by terrorism, whether the countries in the Middle East or the Western allies of the US. First and foremost, the US is the VICTIM in this conceptualization of war on terror. This has been the case since

the 9/11 attacks, when the US suffered such major terrorist attack on its own soil, within its own borders.

*Nine-eleven was an enormous trauma to our country. They stand against us, because we stand in their way. (Bush 23)*

### 3. Journey Metaphors

According to Lakoff, metaphors with the source domain of journey are based on the conceptual metaphor PURPOSEFUL SOCIAL ACTIVITY IS TRAVELLING ALONG A PATH TO A DESTINATION (as cited in Charteris-Black, 2004). In other words, in a journey, any activities are goal-oriented and their goals can be conceptualized as the destinations of a traveler (Xue, Mao, & Li, 2013, p. 679).

Following are several examples of the pursuit metaphorical expressions within the conceptual metaphor POSITIVE VALUES ARE GOALS selected from the various speeches in the discourse:

*After September 11 2001, I told the American people that the road ahead would be difficult and that we would prevail. Well, it has been difficult. And we are prevailing. Our enemies are brutal, but they are no match for the United States of America and they are no match for the men and women of the United States military. (Bush 37)*

In the speeches of George W. Bush the purposeful social activity that is proposed in the above mentioned conceptual metaphor is the fight against terrorism. This provides an evidence for the conceptual metaphor WAR ON TERROR IS A JOURNEY, which is the base for many metaphorical expressions from the analyzed corpus. The typical realization of this conceptual metaphor is the portrayal of the War on Terror strategy as a mission, since a mission is an important assignment that needs to be achieved for political, religious or commercial purposes and typically involves travel, as Obama looks into it in such way:

*But know this: Our coalition is strong, our cause is just, and our mission will succeed. (Obama)*

Following this conceptual metaphor, the counterterrorism efforts are conceptualized as a journey with the destination of overcoming the phenomenon of terrorism in the two examples below:

*Today, the core of al Qaeda in Afghanistan and Pakistan is on the path to defeat. (Obama)*

Another aspect of the journey that was pointed out by Xue et al. (2013) is the importance of a map or a guide: if there is no map on the journey, the traveler can get lost easily; therefore a guide who knows a direction to the destination is needed for every journey (p. 680). This aspect is covered by the conceptual metaphor THE WEST AS A GUIDE. THE WEST in this conceptual metaphor stands for the Western (or European) culture. In the discourse of Bush, the Western values and norms are perceived as moral and inherently good, as well as universally applicable for human beings. However, President Bush by no means identifies the cultures of other civilizations as bad or morally insufficient. Quite contrary: he supports the idea that everyone was created equal, with the equal human rights<sup>16</sup>. The Western values therefore do not stand in the opposition to the values of other civilizations, but only to the violent and twisted ideologies of the extremist terrorist groups. THE WEST AS A GUIDE conceptual metaphor in the speeches of Bush entails the US as the moral guide:

*Six months ago I came here to address the graduating class of 2005. I spoke to them about the importance of their service in the first war of the 21st century: the global war on terror. (Bush)*

*Some are eager to stoke the flames of division, and to stand in the way of progress. But if we choose to be bound by the past, we will never move forward. Together, we must work*

*towards a world where we are strengthened by our differences, and not defined by them. (Bush)*

#### **4. Building Metaphors**

*Leaders who want to be included in the peace process must show by their deeds an undivided support for peace. And as we move toward a peaceful solution, Arab states will be expected to build closer ties of diplomacy and commerce with Israel, leading to full normalisation of relations between Israel and the entire Arab world. (Bush)*

The source domain of building is a common one, as the intentions for building and the connotations connected with it are very common in people's life. As Charteris-Black (2004) explains, building is conceptually related to travelling, as both are activities in which progress takes place towards a predetermined goal, the main difference being that the increase in case of building is along the vertical path, while in case of travelling it is along the horizontal path (p. 95). Since achieving goals is perceived as good in western society, both building and travelling metaphors imply a positive evaluation towards the intended goals. The most common conceptual metaphor within the source domain of building – WORTHWHILE ACTIVITY IS BUILDING – is then created thanks to these positive connotations. In other words, this conceptual metaphor captures the idea of a building as the symbol of a worthwhile social endeavor (Charteris-Black, 2004, p. 96). In the metaphors used by Bush, the building is the world without terrorism and the builders are the American people, the US government and military and its allies. According to him the terrorist are the destructive enemies of the world.

*Some of the violence you see in Iraq is being carried out by ruthless killers who are converging on Iraq to fight the advance of peace and freedom. Our military reports that we have killed or captured hundreds of foreign fighters in Iraq who have come from Saudi Arabia, Syria, Iran, Egypt, Sudan, Yemen,*



*Libya and other nations. They are making common cause with criminal elements, Iraqi insurgents and remnants of Saddam Hussein's regime who want to restore the old order. They fight because they know that the survival of their hateful ideology is at stake. They know that as freedom takes root in Iraq, it will inspire millions across the Middle East to claim their liberty as well. And when the Middle East grows in democracy, prosperity and hope, the terrorists will lose their sponsors, lose their recruits and lose their hopes for turning that region into a base for attacks on America and our allies around the world. (Bush).*

According to Charteris-Black (2004), building metaphors are typically examples of reification, since the activity of building often collocates with abstract goals such as peace or international understanding (p. 96). This is also true for many of the war on terror metaphors conceptualized through the source domain of building in Bush's speeches.

The first two metaphors of the previous paragraph are such examples of reification: in the first one, Bush strives for building imaginary bridges that will connect the people of different faiths, in the second one he calls for building a (again imaginary) structure of cooperation between the US and its allies. There are several other examples of reification through this conceptual metaphor. In the first example, the future is seen as a building supported by the pillars, in this case peace. Without the pillars the building would collapse. The world without terrorism, i.e. world living in peace is then the key prerequisite for the existence of the future. The second example is a simple example of reification, where the future is conceptualized as something that could be built.

*This is civilization's fight. This is the fight of all who believe in progress and pluralism, tolerance and freedom. (Bush)*

Even though —building and destroying can both be represented as creative activities (Charteris-Black, 2004, p. 98), Bush opts for portraying building as a positive activity and

destroying as its exact opposite, a negative one. In the following example, he identifies the terrorism with the ideas of the negative destruction. The terrorist only destroy the positive (such as values, communities, but also physical buildings) built by someone else, they are able to neither create anything valuable nor make a worthwhile contribution to the society:

To enhance the level of negative evaluation even more, Bush places them in the direct opposition to the inherently positive counterterrorism efforts connected to building.

*For the most powerful weapon in our arsenal is the hope of human beings – the belief that the future belongs to those who would build and not destroy; the confidence that conflicts can end and a new day can begin. (Bush)*

### **5. Light and Darkness Metaphors**

“*THE ENEMY OF LIGHT*”, the source domain of light in this conceptual metaphor is used to express negative meanings. The predisposition of the light metaphors to be evaluated negatively is connected to its polarity with darkness. This is also the case for the metaphors used by Bush: the war on terror efforts are conceptualized as light, while the terrorism and its ideology is conceptualized as darkness. These conceptual metaphors draw their connotations from the physical experience. People cannot see well in the dark which makes them easier targets as well as more vulnerable to harmful forces. On the other hand, it is easier to avoid such dangers in light, as people can see what is happening and be more successful in defending themselves. There are two conceptual metaphors underlying the metaphorical expressions used by Bush: WAR ON TERROR IS LIGHT and TERRORISM IS DARKNESS. These are based on broader conceptual keys GOOD IS LIGHT and BAD IS DARKNESS, two of the concepts that govern our everyday thoughts. Through the conceptual metaphor WAR ON TERROR IS LIGHT Bush portrays the US as the SAVIOR who saves the world from the

terrorism with the help of light. He also depicts terrorism and its ideology as something so dark that it cannot exist in the light.

The direct antithesis for the light in this conceptualization of War on Terror is darkness. Since darkness is associated with ignorance, failure to understand and evil (Charteris-Black, 2004, p. 100), it is the perfect concept to associate with the undesirable phenomena of terrorism. Within the conceptual metaphor **TERRORISM IS DARKNESS**, terrorism is pictured as a shadow that obstructs the light, a shadow that preys on people's minds or a darkness that means pure evil.

*And the potential spread of weapons of mass destruction continues to cast a shadow over the pursuit of peace. Many more (Americans) have left a part of themselves on the battlefield, or brought the shadows of battle back home. The brutality of terrorists in Syria and Iraq forces us to look into the heart of darkness. (Bush)*

As Charteris-Black (2004) points out, the light and darkness provide prototypical poles for creating a contrast between the moral notions of goodness and evil (p. 102). Bush is aware of this potential of the light metaphors and uses them to create the connotation of the US (and subsequently everyone opposing terrorism) as inherently good and of the terrorists as depraved villains, which could again lead to the simplistic Manichean view of the world.

### **Findings and Discussion**

It is a system of metaphor that structures our everyday conceptual system, including most abstract concepts, and that lies behind much of everyday language. The discovery of this enormous metaphor system has destroyed the traditional literal-figurative distinction, since the term literal, as used in defining the traditional distinction, carries with it all those false assumptions. In cognitive linguistics, conceptual metaphor, or cognitive metaphor, refers to the understanding of one idea, or

conceptual domain, in terms of another. An example of this is the understanding of quantity in terms of directionality (e.g. "the price of peace is rising"). Arousing the emotions and dehumanizing others by using metaphors to influence opinions is the central aim of the research.

Representation in discourse is a constructed practice; that is, it is not neutral. Events and ideas are not transmitted neutrally as they were, because they have to pass through a medium with its own ideological filters. Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. Edward Said's book *Orientalism* (1976) focuses on how the East is represented by the West. He believes that during the process of representation, the Orient is also remade. He mentions a number of writers who he believes depict distorted images of the East in order to satiate their colonizing ends among whom is Kingslake and his travel narrative *Eothen* (1844). Twenty seven pages from this travelogue have been taken as the data of this research. The purpose was to reveal how the writer has tried to create a biased image of the Orient. The method applied was van Dijk's ideological square which is used to reveal forms of positive self and negative other. Upon extracting these biased images, the rhetorical techniques used to create them were identified. Interestingly the findings suggest that the travelogue was saturated with creations of binary oppositions revealing a biased and inaccurate description of the East.

According to van Dijk (1984):

Prejudice is not merely a characteristic of individual belief or emotions about social groups, but a shared form of social representation in group members, acquired during processes of socialization and transformed and enacted in social communication and interaction. Such ethnic attitudes have social functions, e.g. to protect the interest of the in-group. Their

cognitive structures and the strategies of their use reflect these social functions.(p.13)

### **Conclusion**

To show that the Orientalists played a role in the development of War on Terror discourse and that Orientalism in spite of some criticism is still a valid concept. The functions of language in the war on Terror and its effects on the discourse used in the process of manipulating the minds have been used in the developed discourse. It is confidently claimed that Metaphors are not as it is accepted to be mere figure of speech to decorate the ideas. Metaphors because of its visual presentation of concepts make it more prone to manipulation and helped the dominant powers to lie more efficiently. It is understood to present that in the War on Terror the enemy other is dehumanized with repeated negative metaphors such as monster, insect, virus, evil and cancer, the killing and extermination of them become not only justified but the moral responsibility of the people.

If metaphors shape the way we think and act, we shall be cautious with the metaphors we opt to adopt. We cannot stop the succession of fighting by responding to physical violence with violence of speech or image. We need to examine the metaphors we use and discard those metaphors that push us towards inhuman treatment of the human.

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