

The Conceptual Metaphor of Animals Used for Praise and Satire in Al Ghaddafi's Discourse

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Abstract

Metaphor in the local language plays in daily life besides their role in rhetoric and poetry. This work shall focus on the positives and negatives of using the metaphor of animals in Al Ghaddafi's used animal metaphors in his speeches, under the Cognitive Linguistics and the Critical Metaphor Analysis (CMA). Studies conducted on Classical Arabic metaphors but the focus in this study shall be the concealed meaning. Study objectives are: (1) to unravel the meanings underlying the animal metaphors; (2) to compare similarities, differences, positives and/ or negatives of meanings inspire the animal metaphors in Al Ghaddafi's discourse. The study adopts qualitative data analysis that uses two comparable corpora as the source of data. The data collection method utilized CMA in order to identify the metaphorical meanings in the semantic meanings. The study also adopted analytical frameworks to analyze the data, namely and, CMA is the theoretical framework (Charters-Black, 2004) that identify and analyze symbols as cognitive instruments. The findings display that the interrelation between

these words with the internal states of understanding is not an arbitrary process, but is grounded by a human bodily basis which supports the hypothesis made by (Ibarretxe-Antuñano, 2002).

Keywords: Al Ghaddafi, Arabic, Conceptual Metaphor, Figurative Language, Animal Metaphor, CMA.

Introduction

Politics is patent by power play among the politicians themselves and between the politicians and their subjects. When no agreeable solution is arrived at, an uprising is eminent. During such uprisings, discourse plays a key role in either restoring peace or fueling animosity. In a study investigated the Animal metaphor in Al Ghaddafi's speeches (Wekasa, 2013), with the view of attempting an explanation to what metaphors accomplish in political discourse in our troubled times. The paper, from a socio-cultural perspective, explains why metaphorical language use failed with the Libyan case. The paper claims that the effectiveness of metaphorical language depends heavily on the socio-cultural context in which it issued. Any language use that is outside the society's habitus gets suppressed and resisted. Secondly, when a metaphor becomes too common, it loses its metaphorical touch among the audience. Lastly metaphorical language use depends on power play between interlocutors. When it becomes apparent that you are manipulating the language for personal interests, however, powerfully you chose and use metaphors, you are pound to light fight. This study investigates and analyze the hidden meanings beneath the use of conceptual metaphor of animals used in the former Libyan president Al Ghaddafi speech samples that shall be used in analyzing the animal conceptual metaphor. It starts with the statement of the problem, research objectives, research questions, theoretical framework, significance of the study.

Al Ghaddafi, ruled the country for over four decades as a revolutionary leader of the Jamahiriya, with the most beloved nicknames for himself, he is the "The only hawk\ الصقر الوحيد". until the dramatic end of his regime in 2011. During this very long journey as a leader he used to use many figurative words when describing his enemies like; dogs, rats, pigs or even lice infected, and camels, lions and others to describe his supporters. for the above, this was motivated me to do a research on animal metaphors that used by him and yet no researches were done on Conceptual Metaphor of Animals in his discourse under the Cognitive Linguistics and Critical Discourse Analysis.

Al Ghaddafi's speeches became known to be incoherent, bold, sarcastic, and very lengthy, the time of his speeches was usually too long for political speeches; they would last for almost an hour and sometimes exceed that. Al Ghaddafi's speeches were always improvised, and are characterized as highly rhetorical due to his tendency to constantly use manipulative language (Abd El Samie, 2016). He regularly used irony, comicality, metaphors and quotations. During his speech to the Arab League summit in Algeria in 2005, for example, he starts laughing and accusing both Palestinians and Israelis of being 'stupid' (Al Arabiya, Feb 2011). He was also recognized to interfere with the interpreter's role, pausing the speech to listen to the way the interpreter dealt with certain terminology, and for his remarkable body language, for instance, when he threw a book while addressing the UN Council in 2009, and then started waving at the crowds and pointing his fingers in their direction (Pargeter, 2012). Language is merely a tool that can be manipulated by persons, derived either by good or ill intentions, to persuade other people. In the hands of people like dictators; however, it becomes a very dangerous tool. They can use it to tyrannize them, to ignite conflicts between them, or to gather and galvanize them to fight the dictator's wars, without them knowing it.

By focusing on Al Ghaddafi's most famous animal metaphors (stray dogs, pigs, rats, donkeys, lice-infected, ...) he used to describe his antagonists during his rule and the developments of certain metaphors. This paper will explore the metaphor of animals using CMA dealing with the meaning of metaphor in Al Ghaddafi discourse under the cognitive linguistics. Libya as an Arab country was not an exemption from this topic; therefore, this paper shall focus on the animal conceptual metaphor used by Al Ghaddafi.

The study will contribute to the work of uncovering the hidden meanings of using conceptual animal metaphor in local Libyan language (LLL) under the scope of CDA. This analysis will also add more understanding to the body of knowledge by analyzing the Al-Ghaddafi's discourse that contain animal expressions and how he intentionally used them for a purpose.

This study is expected to shed light on the further clarification of animal conceptual metaphor and complement the research of social practices effects of discourse. It is expected to provide more information about the vocabulary and structural sets from the perspective of lexical signals in the local languages. The research aims to discover inconsonant meaning when using metaphor of animals in samples of words and expressions used by Al Ghaddafi, besides the use of language in ideas and events.

It is worth mentioning that animals are respected in the middle eastern culture, where baiting animals is prohibited, especially for gambling or entertaining purposes. Accordingly, it is widespread to hear some expressions like "strong as an ox" or "cunning as a fox" that relates positive or negative human qualities to animals. The reference to animal names is rooted in the cultural folk stories (Nesi, 1995) metaphorically speaking, the symbolic meaning of transfer animal names to human names is different from one culture to another. (Ringmar, 2016) stated that in Thailand, for example, it is widespread to complement a woman by saying that "she walks like an elephant." However, such an expression is considered very offensive and rude in the Jordanian culture because it implies that the woman has overweight, which is unacceptable socially.

Therefore, (Ahmad, 2017:46), among others, insisted on the importance of the contextual factors in identifying the meaning of words. It depends mostly on the environmental factors that are surrounding the speakers. Accordingly, based on their background knowledge, the speakers started to make an association between the words and their correlation based on their perspectives. Semantically speaking, this can represent a new level of representation in the semantic representation.

Literature Review

Libya is a desert country consists of many tribes and allocated in the middle of the Arab world as well as the north of the continent of Africa, its location among the Arab countries made the countries of the Arab West consider it affiliated with the Arab East, and also the countries of the Arab East consider it one of the Arab countries of the West. Libya is a country that was established from three states in 1945 based on a United Nations resolution. This diversity in its inception made it a multi-ethnic country. From its composition, we find Arabs, Berbers, Tuareg, and even people of European origin (live in the west region and called Al-Greatlia) who have settled in it for hundreds of years. Arabic is the official language of the state, but this language has evolved and changed like all languages in Arab countries. Here I say a language because it is not only a dialect, but a comprehensive language for all the basic rules of the Arabic language, whether grammar, meanings or syntax. This population diversity made the vernacular or local Libyan language diverse and full of linguistic images of similes, metaphors and diversity in terms of vocabulary, synonyms and meanings. The Libyans' use of

metaphor, especially the conceptual animal metaphor, is different in many respects from the rest of the Arab countries, and the reason may be its location and population diversity, even though it is a desert country like the countries of the east and west of the Arab world.

Al-Harashseh (2020) said in the study titled "Animal names used to address people in Jordanian spoken Arabic" that "The metaphorical transfer of animal names to human names is common across languages and cultures (Dominguez, 2006). Lakoff and Turner (1989, p.194) explain that animals behave naturally, and their behavior is different compared to their kinds. The behavior of animals is understood "in terms of human behavior, and we use the language of human character traits to describe such behavior. Cleverness, loyalty, courage, rudeness, dependability, and fickleness are human traits, and when we attribute such character traits to animals." Metaphorically, we can understand the behavior of those animals in human terms. Furthermore, animal names have cultural and social roots in every society and are often associated with proverbs and folk stories (Nesi, 1995). The popularity of using animal names in most societies is also due to their evocative emotional meanings, which may differ from one culture to another. "In Thailand, 'she walks like an elephant' is an expression of highest praise" (Ringmar, 2016, p.113). However, in Jordanian culture this expression would be seen as abusive to a woman, as it would imply, she is obese. The same is true for other cultures unfamiliar with elephants". This study is close to this study in LLL.

Arabs always use figurative pictures in their daily life, a life that was lived in a very rough environment in the desert or Sahara. The Arabic language was built in its rhetoric by the picture they see every day, and figurative language was very clear in the poems as they use Sky or Stars even the animals around them as when they describe a dangerous ken usually the say "HE IS A SNACK" or when he describes a woman by "SHE IS A GHAZAL" noticing here they did not use "DEER" cause it's not from the desert environment. Therefore, this work shall focus on the animal's conceptual metaphor in language but with more exposure on LLL. Most of the animal expressions reveal the way of thinking and the cultural particularities of each society, so translation of some animal expressions from one language to another one may cause many cultural or communicational misunderstandings. In other words, animal expressions fulfill semantic and sociolinguistic functions in human languages. Most of the animal expressions developed from the culture, society, human relations, and their thoughts. So, animal expressions have different positive or negative values and usages in each lingual society.

Recent studies have been showing the surge of interest in examining the social significance of animal names. Previous research, therefore, tried to show the different connotative meanings of animal names and correlations between them and human traits. For instance, Nesi (1995) examined the figurative meanings related to various types' animal names. His study aims to show the correlation between the different animal types in different cultures. One crucial issue highlighted is that the difficulties that might face the learners in translating these words when used metaphorically. The study dealt explicitly with three animals, namely cat, cow, and mouse. The study found out that the participants think at the first time of the connotative meaning related to their culture when these animals are used figuratively.

Halupka-Resetar (2003) inspected the metaphorical uses of animal names in addressing people in Serbian, whether abusively or affectionately. Their study tried to show how addressing people using animal names can express the attitudes of the speakers towards the addressee by examining 100 surveyed questionnaires. The study further analyzed the morphosyntactic structures and semantical-pragmatic by which animal names occur. The study's finding showed that animal names in Serbian are used more frequently abusively than

as endearment. Animal characteristics such as size, eating habits, and intelligence are the main motivations of the metaphorical transfer of their names to humans.

Hsieh (2006) studied animal expressions from a semantic perspective. The study approaches the animal expressions through semantic molecules to explore semantic interaction. The study's main aim is to discover the cultural perspective towards animal names and how people view them differently. According to the study, these different views are due to the different mentalities of the people. The study found out that social attitudes are used to indicate distinct ideologies.

Al-makaui (2007) stated that the importance of names is existed because of their association with various factors. Among these are religious factors in the sense that names might derive its importance because it refers to a religious person or occasion. He proclaimed that since the creation of Adam, names reflect the people's knowledge and traditions. Arabs embraced their power and strength by calling themselves strong names because it was believed that the person has part of its name.

Sameer (2016) investigated the difference in the usage of animal names in Arabic and English proverbs. The researcher studied two animals in specific namely: dogs and horses. The analysis of the study was based on the framework of gathering Lakoff and Turner (1989); Sperber and Wilson (1986) approach as well as Hsieh's (2006) approach of semantic molecules in an attempt to show whom different cultural backgrounds affect the usage and the perception of these proverbs. The study found out that cultural and cognitive values are transmitted from one generation to another.

(Ahmad, 2017) maintained that the ideal speaker could generate infinite numbers of meanings from a single word. According to him, this can only be if speakers do not stick themselves to the literal meanings; instead, they also take the figurative meanings into account. He added that many factors play roles in interpreting words, such as grammar and sentential elements. In his study, he focused on the compound words and how they give a meaning that differs from the words they are formed.

Shamsutdinova (2017) studied the proverbs related to animals in Arabic, English, and Tatar. The study attempted to find the different animals related proverbs. The sample proverbs were taken from the online press. The study focused on the number of animal proverbs in the three unrelated languages. The study concluded that proverbs, in general, are tools that are used to convey ones' point of view concerning one culture. Therefore, proverbs are affected by two factors: their tradition in ensuring the continuation of these proverbs and, on the other hand, their opportunity to adapt to new meanings.

Depending on Wierzbicka proposal, Goddard (1998 :247) studies animal expressions by presenting explications which are derived from describing their habitat, referring to their sizes and appearance, revealing their characteristic behavior and specifying their relation with human. These factors function as semantic molecules. They are primitive semantic features of animals. He summarizes all these factors in Figure .1.

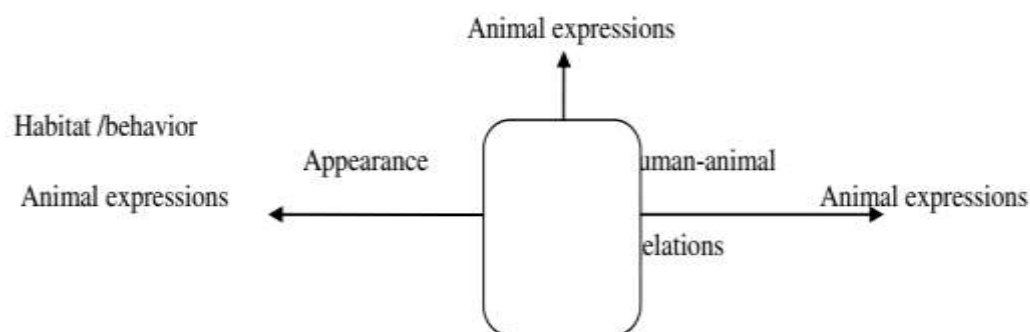


Fig 1: The derivation of animal words.

According to Hsieh (2006:2214), Goddard's factors do not cover all the components of a metaphorical because our understanding of words is heavily depending on culture. Goddard's factors can be interpreted differently by people according to their culture. Adding the most important factor to the first figure to draw the second figure as follows:

As a result, the linguistic features which are particular in one language must be taken into consideration in the process of interpretation. For example, Arabic has different linguistic features from English. The Arabic and English interpreters should be aware of the differences between the two linguistic systems since these differences can cause problems during the change process. In addition, the concept of equivalence and the figures of speech play an important vital in the understanding process, in general, and particularly in literary and religious paraphrases. Hence, the concept of metaphor is, however, a divergent spectacle. It has played an essential role in the human beings' cohabitation in various important areas, such as literature, philosophy, religion, linguistics, rhetoric and academic disciplines which are involved in the field of knowledge. This has led to the fact that the concept of metaphor is not a "physical object" that can be defined and described easily in an objective. According to Lakoff and Johnson (1980, 3), "Metaphor is for most people a device of the poetic imagination and the rhetorical flourish – a matter of extraordinary rather than ordinary language. Additionally, metaphor is typically viewed as a characteristic of language alone, a matter of words rather than thought or action".

(Rouhi, 2011) in their article "Animal Metaphor in Cognitive Linguistics" stated the examples below between English and Persian languages. "He is a fox" in Persian and "He is an owl" in English are two metaphors with almost the same meaning (the first one is somehow negative and the second is positive, but both refer to cleverness). "Fox" is an animal that is well known because of its cleverness in Persian and "owl" is the bird whose main characteristic is its wisdom. When we speak about AM and face such a difference, we can see the traces of culture in forming this kind of metaphor. The culture's role can be clearer when we see that the same animal is prototype of different features in various cultures. For example, "owl" is a sinister bird in Persian and is used to refer to sinister person (compare this with English). Of course, we may face some similarities in this kind of metaphor in different cultures. For example, "dog" –to the best of the author's knowledge is known for its loyalty in different cultures. We do not want to compare cultures in this regard, because this job is difficult and time-consuming. We just want to show the role of culture in forming AM by these simple examples. The other thing that worth's regarding is those characteristics which animals are famous for. Some AMs are formed based on physical appearance or feature of an animal (using elephant or chicken in Persian) and some of them are used because of those traits which folk models decide about (such as cleverness for fox and loyalty for dogs). Another

point which was discussed earlier and worth to be repeated is the case of metaphors which are used to show the lack of some characteristics, that is, they are used to mock a person who does not have that feature, such as "You are chicken!". Although it is clear, we note that some animals are used in this kind of metaphor for the sake of their positive features and for admiring someone who has that feature (e.g., lion), while the others are used because of their negative features to humiliate or mock someone (e.g., chicken).

Animal Metaphors

In the book *Metaphors We Live By*, Lakoff and Johnson have made a detailed and thorough inspection of metaphor, examining it meticulously and creatively from such outlooks as human mode of thinking, categorization and language symbols. The most important is that they have created a new concept of "conceptual metaphor", advocating that metaphor is pervasive, with characteristics of systematicity and cultural unity. Animals are always recognized as special friends of human beings, for humans are animals by nature and animals occupy a very important position in human life. With gradual and increasing understanding of animals' appearance and habits, people constantly invent descriptions of the animal world that inspire further more thinking, imagination and association. As has been found, there is a certain resemblance between animals' appearances, habits, characteristics and some phenomena in human society, which has led people to reflect on the similarities between them. One natural outcome of such reflections is that people create many expressions and idioms connecting the human world and the animal world. And through these linguistic expressions, people describe the phenomena in the human world as well as express their experiences and understandings of daily life. Since much of human behavior may be metaphorically understood in terms of animal behavior, it is not surprising that they use in their daily life chats, with its fiercely competitive settings that are frequently difficult to understand. In speech discourse or in writing metaphors serve, among other things, the purpose of understanding intangible, complex and abstract entities in terms of more concrete, simpler and easier-to comprehend entities. In an attempt to explain how the animal-related words acquired their metaphorical meaning, Kövecses states the following: "the only way these meanings can have emerged is that humans attributed human characteristics to animals and then reapplied these characteristics to humans. That is, animals were personified first, and then the human-based animal characteristic' were used to understand human behavior. But it is not only human behavior that is metaphorically understood in terms of animal behavior; people themselves are also often described as animals of some kind." (Kovecses, 2002). Thus, the conceptual metaphor PEOPLE ARE ANIMALS structures our thoughts about human behavior and its relevant aspects, meaning that "anthropomorphizing of animal attributes and behavior is almost always an input condition for the metaphorical applications of animal names" (Dastjerdi M. R., 2005). As (Fontecha, 2003) state, several features characterize the animal metaphor.

Firstly, these authors point out its systematicity, i.e. the same type of structure made up of a mapping or correspondences between a source (animals) and target domain (people) is identified. Secondly, the animal metaphor is grounded in our experience with people and animals. Thirdly, this metaphor is based on the generic is specific metaphor which "allows the mapping of generic information from the source domain to a specific Instantiation in the target domain" (Fontecha, 2003). Finally, it implies a vertical hierarchical organization of beings, in line with the great chain of being metaphor, which "allows us to comprehend general human character traits in terms of well-understood non-human attributes" (Johnson,

1980). However, it is not only people and the way they behave that are viewed in terms of animals and their behavior.

Further cross-cultural studies revealed that animal names could be used metaphorically to refer to or address people. Al-Harashsheh (2020), for example, examined the pragmatic use of 44 animal names in Jordan. The study was conducted by distributing 100 surveys to native Arabic students at Yarmouk University to explore the animals' pragmatic meanings covered in the study. One primary pragmatic function of using animal names is to indicate the physical traits, intelligence, characteristics, and behavior of the addressees except for few cases where they were used to express negative traits such as ugliness, insult, and stupidity.

Features of Animal Metaphors

Al-Harashsheh (2020) categorized the animal names in Jordanian Spoken Arabic (JSA) in regard to their Syntactic Structures as follows: Vocative: Animal names are used in three vocative patterns: 1) The animal name is used alone as an adjective to describe someone; it is usually used in a negative context, for example, “iHmar” (donkey), meaning “Oh! You are a donkey!” In this example the subject and the verb (to be) are omitted. 2) Pronoun + waHad (someone, masculine) / waHadih (someone, feminine) + animal name, which is used as an adjective. For example, “?intawaHakalb!” (You are a dog!) 3) Vocative of the diminutive is exclusively used in positive contexts; it is composed of a pronoun + a possessive Animal Names used to Address People pronoun + a diminutive animal name which is used as an adjective. For example, “Yabusbusih!” (You are my little cat!). Furthermore, as Emphatic Structures that used with emphatic words or an oath expression, plus the animal name which is used as an adjective. This structure can be used positively or negatively. For example, “Wallah ?innakiHimar!” (I swear to God that you are a donkey!), or “?intafi?lan ?asad!” (You are really a lion!). Besides Simile and this structure is usually used with or without the word ‘mi?il’ (like) and can be used positively or negatively. For example, “?inta (masculine) ?i:b!” (You are a wolf!), or “?inti (feminine) mi?ililbaghbagha!” (You are like a parrot!)

First, it is necessary to note that what counts as an animal metaphor is the use of an animal name as the source rather than the target. Let us flash back to our childhood stories; we may remember some sentences such as “Fox fired up/fox was fuming”. Here fox is target and fire is source, but if we say in Arabic: “He is a fox”, then fox is source here and this sentence is an example of animal metaphor. Second, the animal’s name in an animal metaphor may be used either referentially (that is, it may be used simply as a label for an object) or predicatively (that is, it may be used as a description that an object may satisfy to varying degree or perhaps not satisfy at all), as it is illustrated in Example (1) and (2):

Example (1) He is a lion;

Example (2) He is a poor lion who has lost everything.

In Example (1), the “lion” is used referentially. In the context, we can see that it represents all those traits which we have accepted for a lion (in folk model) and it attributed them to target. But in Example (2), using “poor” shows that the person fails to have those predicted features which we expected for a lion. Of course, it is worth to note that this animal’s name makes sense, only if we know those culturally accepted features for lion. Moreover, we should bear in mind those characteristics which conventionally stand for an animal and become fixed by repeated usage. Finally, aside from knowing the accepted characteristics, we should be aware of those irrelevant traits that must be ignored, in order to make a metaphor shaped. The main difference here is being “animal” and “human”. So, it is clear that metaphors are selective, highlighting particular aspects of the source and the target while hiding others (Lakoff, 1993).

It is well worth considering that an animal name is used whether for a person who has the highlighted characteristics or lack it, while the “lion” can be used to admire a person because of his/her bravery or mock him/her for his cowardice.

Animal Conceptual Metaphor

Most of the animal metaphor expressions reveal the way of thinking and the cultural particularities of each society, therefore when translating some animal expressions from one language to another one may cause many cultural or communicational misunderstandings. In other words, animal expressions fulfill semantic and sociolinguistic functions in human languages. Most of the animal expressions developed from the culture, society, human relations, and their thoughts. So, animal expressions have different positive or negative values and usages in each lingual society.

Parallel to any other culture, animal names have cultural meaning in Arab societies. Some of the Arab parents name their children after animals because the animal positive qualities inspire them. That is to say, lots of Arab men and women are named after attractive and strong wild animals. Such a culture is deep-rooted in the ancient Arab history and cultures by which folks are subjected and shaped by the surrounded nature and environment. It is worth mentioning that animals are respected in the middle eastern culture, where baiting animals is prohibited, especially for gambling or entertaining purposes. Accordingly, it is widespread to hear some expressions like “strong as an ox” or “cunning as a fox” that tells positive or negative human qualities to animals. The reference to animal names is rooted in the cultural folk stories (Nesi, 1995). Metaphorically speaking, the symbolic meaning of transfer animal names to human names is different from one culture to another. Ringmar (2016:113) stated that in Thailand, for example, it is widespread to complement a woman by saying that “she walks like an elephant.” However, such an expression is considered very offensive and rude in the Jordanian culture because it implies that the woman has overweight, which is unacceptable socially.

This study focuses on the view that animal conceptual metaphor is cognitive mechanism which yields sets of explicators which then become available for condition-consequence reasoning templates. They form the origin of implicature. LLL is full of conceptual animal metaphor carrying the same concepts of the classical Arabic, whereas, when describe a man by Snake, here the meaning is that he is dangerous and not soft as a snake or the he can crawl stealthily, also there is a very far deference when we describe a woman as a Ghazal or as a Scorpion and immediately shall know if she is good or devil woman. Al Ghaddafi the former Libyan president was known of using many animal conceptual metaphors positively and negatively.

Pragmatic Meanings of Animal Metaphors

The pragmatic meanings associated with animal names vary depending on the reaction or emotion of the speaker in response to the addressee's physical appearance, behavior or intelligence. This reaction can positive, or alternatively it can be an insult, indicating stupidity, clumsiness, ugliness, size, obstinacy, etc. It has been observed that the use of animal names to address humans can be categorized as follows:

- 1) Appearance, which includes the size and shape of the animal and its physical features, for example, ?inta zailfi:l (You are the same size as an elephant).
- 2) Behavior, which includes the behavior of the animal, its movements and eating habits, for example, zailgird (He is like a monkey - i.e. agile).

- 3) Intelligence, which includes the intellectual capabilities of animals compared to humans, such as ignorance and intelligence, for example hwazai ?iΘaʕlab!(He is like a fox!)
- 4) Character, which includes the social and cultural meanings attached to these names in Jordanian society, for example wesalalighra:b! (Here comes the crow! i.e. a bad omen).

The thematic contents of the animal names were classified under the following four categories

- 1) Appearance - fish, peacock, bear, turkey, peacock, giraffe, butterfly, elephant, camel, hyena, cow, he-goat, eagle, falcon, monkey, gazelle, she-goat, pigeon, cat, ox, goose, and duck.
- 2) Behavior - turtle, fox, ostrich, ant, fly, mosquito, bee, scorpion, snake, tiger, camel, mouse, he-goat, monkey, pigeon, cat, wolf, and buffalo.
- 3) Intelligence - fox, chicken, falcon, eagle, mule, donkey, cow and ox.
- 4) Character - owl, crow, insect, ant, mosquito, fly, cockroach, scorpion, bee, snake, tiger, dog, lion, pigeon, cat, wolf, tiger, hyena, camel, ostrich, and chicken.

The same name can be classified under more than one category, as it is used to refer to two thematic contents.

Metaphor and Politics

Since politics is the lock and key to the social whole in terms of the art of managing and managing the various aspects of social life, its discourse is open to all other sectoral social discourses, meaning that it draws and borrows its dictionary and its connotations from these combined fields. One of the possible approaches to touching these different sectoral and social effects on language and political discourse is to identify the role of metaphor in political language. We will not address the position of metaphor in political discourse here from the angle that the metaphor is a rhetorical imprint. What concerns us here is not the rhetoric of political discourse, as it is to employ metaphor / but rather as a necessary expressive mechanism first, then try to extract the essence of politics by observing some allegorical aspects in Her language.

Observing metaphor in political language puts us from the beginning in front of the lexical, structural and semantic levels and not before the phonemic level, because metaphor is a word game / and a relationship between meanings, and an approach between references of signifiers. Talking about metaphor in political language touches in the first degree the lexicon, then the composition and style second, then the significance and meaning at a third level. He often talks about politics in the language of artistic work, where political works are referred to as if they were the work of (a skilled artist) often in the broad sense. Textile metaphor is also included in political language and political discourse, where he talks about politics as an industry: "melting" the position... "formulating" the position... "making" the diplomatic decision... "making" a parliamentary majority.

It is necessary to refer to a unique and strange phenomenon that is unique to the Third World countries, especially the Arab world, which is the tyranny of terms and concepts, and even military perceptions in all areas of culture and expression. Everyone has started speaking today in this violent militaristic language without embarrassment, which indicates that sick Arab minds and souls have militarized and shattered (evil) since in politics there is not always an ally and there is not always a rival, but there is always an opponent whose danger is always greater. Therefore, everyone has militarized, and their political language in its entirety is overwhelmed by violent terms such as food and intellectual "security", but cultural and

intellectual "security", media "campaigns", economic "battles", "intellectual" conquest, "encirclement" of social problems, "decoding" Linking with an organization or group, "deconstructing" the engagement between issues, "liquidating" the political atmosphere, "the cultural or internal front", "combing" the home front, "detering" the opposition, the social "defense" and decisive "interference" ... The military language has reached the field of sports and occupied it almost completely: "defense" "attack" "right wing" "left wing" "reserve" "first half" "second half" "reserve" ... etc.... as well. War terminology crept into tourism itself, where those working in it began to speak in describing residential complexes about "the first lines" meaning (the front), and they mean the residential group directly overlooking the sea, then the second and third lines, and so on.

Likewise, the political language borrows its connotations from the animal terminology that Mahjoubi Aradhan excelled in when he used to repeat: "To the mother of a sheep who eats the wolf", that is, from his mother an ewe that the wolf eats, which is a metaphor for the acumen opposing dullness, so Harhran was always a wolf that was a predator to those who gave him and his clan their voice In the elections. These are the same terms used by Abd al-Ilah Benkirane when he described his enemies Fouad Ali El-Himma and Majidi as crocodiles and goblins to cover up his failure.

Therefore, the political language is not unique in its continuous import of war and military terms, even if its presence is strong and almost total in this language. The political language, then, reflects the tyranny of military terminology and concepts in all contemporary culture, but perhaps what qualifies the language of politics - more than others - to accept the model of war and the war metaphor is the essence of politics itself. The latter in the general sense is the relationship between the various joints of the social whole, as it is the lock and the key to this whole. In a special sense, politics is the art of managing and managing the course of this social whole, and in the sense that politics is a holistic social bet about the possession of goods, benefits, symbols, prestige, prestige and prestige, it becomes the focus of this struggle, and the struggle over power is at the same time a struggle over the possession of goods, benefits and symbols, This gives a kind of favor and priority to the political sphere as a key, giving it the character of conflict and war. Therefore, we emphasize that the war metaphor in politics is an organic metaphor and not an emergency metaphor. That is, the verb is inherent in speech and political language.

Research Objectives

The objective of this study is to do a critical discourse analysis study through conceptual metaphor theory for the animal conceptual metaphor in Al Ghaddafi discourse. The study is set to achieve specifically, the following objectives:

1. To identify the animal conceptual metaphor using CMT and CMA;
2. To analyze the lexical meanings of animals in AL Ghaddafi speeches indicating intended meaning of words using CMA;
3. To summarize and explain the change in meaning of animal metaphors using Fairclough 3D approach under the scope of CDA.

Methodology

The methodology used to carry out this study by using Fairclough's three-dimensional framework to analyze the data in investigating the inconsonant leadership identity of the former Libyan leader Al Ghaddafi. Three categories of analysis were created to achieve data capacity and to answer the research three questions; what are the lexical and grammatical

categories that reveal the leadership identity in Al-Ghaddafi discourse using the speech textual elements in Fairclough's (3D) model?, what are the intertextuality and interdiscursivity in changing stances of leadership identity in Al Ghaddafi speeches using discourse practices in Fairclough (3D) model? and, to what extent the dialectical relationship between the social process and two other dimensions in the changing of leadership identity in Al-Ghaddafi speech?

The chapter outlined the research design and methodology used, explaining in detail, each technique used to identify, separate and collect data for the study. The study primarily employed quantitative content analysis with qualitative methods of discourse analysis and informant interviews used to complement the former. The strengths and weaknesses of all techniques that constituted the methodology of the study were also discussed. Where possible relevant theory has been included or cited to provide, in part, the rationale for the methods used

Theoretical Framework

The present study employed the analytical framework developed by Fairclough (1992) in order to follow the shifts happened in Al Ghaddafi's language of leadership and developments and changes in his discourse throughout his rule in Libya. all this shall be implemented through investigating and analyzing about 370 minutes of speeches from the four decades before the Arab Spring revolutions. Leadership changes in Al Ghaddafi's discourse is this research main variable to be investigated, analyzed and summarized; under the scope of CDA by applying the Fairclough framework to anatomy the meaning stating to changes occurred in his language discourse.

The theoretical framework of CDA as described by Fairclough, introduced as a tool to help analyze the original text and its broader meaning in the context. Secondly, it will analyze how the meaning of the text have been conveyed. By introducing a framework for this thesis aims to contribute Fairclough 3D model of analysis. And to analyze and understand the speeches given by Al Ghaddafi, and his interpretation and distribution a theoretical framework have been developed according to Fairclough's 3D in CDA.

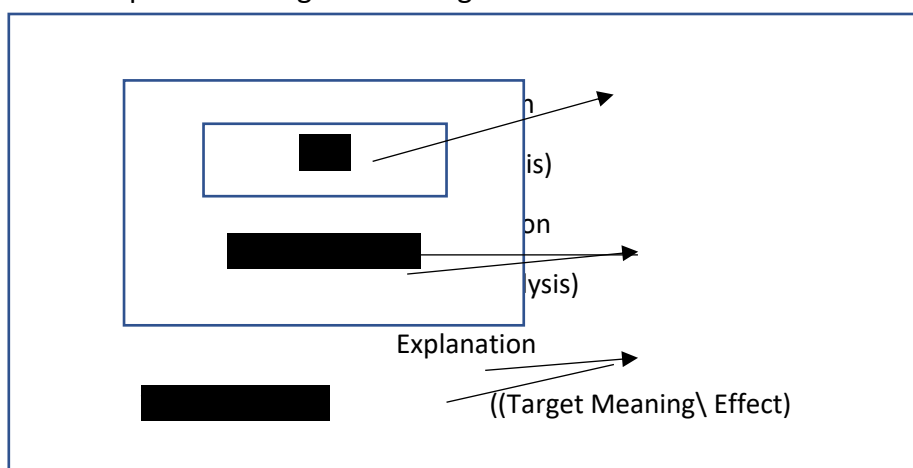


Figure (2): Fairclough 3D Model

To do so, it is, we guess, imperative to consider the three stages of CDA as determined by Fairclough (1989) to result in a comprehensive understanding of such important speeches

representing the king's policy. In fact, these stages are reflected in the "three-dimensional method of discourse analysis", introduced by Fairclough (1995), namely:

- (1) Description stage, which is related to the formal properties of the text.
- (2) Interpretation stage, which is concerned with the relationship between texts and interaction.
- (3) Explanation stage, which is concerned with the relationship between interaction and social context.

Thus, we might claim that our conceptual basis is adopted from Fairclough's ideas on discourse and power and discourse and hegemony. The researchers attempt to link social practice and linguistic practice, as well as micro and macro analysis of discourse (Fairclough, 1989).

Herein this work a try to demonstrate the value of adopting Critical discourse analysis (CDA) to study the leadership identity change of AL Ghaddafi discourse through the study of his speeches. We take the example of a particular identity that has attracted increasing interest among researchers, policy makers and the media – terrorist, wiseman, mad dog, Arabian, African – to illustrate the potential contribution that CDA can make to our understanding of the processes of identity construction and its changing effects in society.

By using the aspects of Fairclough's model of CDA as a complementary analytical tool informs the present study in the following ways. First, it provides a means to contextualize the findings of the linguistic realization and textual analysis of the corpus. Second, it provides different forms of contextual analysis within the dimension of social practice, namely at immediate situational, institutional and wider socio-political contexts.

Table 1

Fairclough's CDA Social Cultural Approach (1999)

Fairclough's CDA Social Cultural Approach (1999)	
Aspect	Description
The text	Utterance \ Discourse
Discourse practice	The processes of the production and interpretation/reception of texts
Sociocultural practice	The social and cultural structures that lead to the interaction

The first dimension (text) involves the analysis of linguistic properties of a text such as lexicon, grammar, cohesion, and text structure. The analysis at the level of this dimension can be considered roughly a pure discourse analysis with no relation to the context in which the text is produced (noncritical). As to the dimension of discursive practice, Fairclough focuses on processes of text production, distribution and consumption. Analysis here includes aspects that provide an interface between a text and its larger social context like speech acts, coherence and intertextuality. This dimension is of utmost importance in the model because it mediates between the analysis of the text as an end product (micro level analysis) and the analysis of the larger social practice (macro level analysis). In the dimension of social practice, the analysis here of text as a communicative event includes, to varying degrees, different contextual levels of that particular event: this "may involve its more immediate situational context, the wider context of institutional practices the event is embedded within, or the yet wider frame of the society and the culture" (Fairclough, 1995b: 62). These dimensions cover three corresponding stages of critical analysis: text description, interpretation, and explanation.

In this study, using different corpus techniques, I will analyze the lexical choices of the language of Al-Ghaddafi. Regarding text production, I will show what events are selected to be closely the research particular aims, and why these events rather than others were densely covered bearing in mind that Al-Ghaddafi's language, the main investigated person in this study, and based on the contextual investigation was involved in many events before the uprisings.

Discussion & Results

Al Ghaddafi throughout his rule used to use Animal metaphors for both, to evaluate the other party, if supporter or opponent. Positive or negative of animal metaphors besides the developments of such metaphors. Pigs, stray dogs who turn out to be Rats at the end, Islamists who converted to lice-infected. The paper shall focus on those figurative words in detail. The study stands over three points, CMT (cognitive meaning), CMA (interpretation) and CDA (effect) to achieve aims of this paper.

Table 2
Who & Why?

Word	To Who?	Source Meaning	Target Meaning
Stray dogs	Opponents 90's to 2010	Nondomestic, dirty, violent, homeless and runs from street to the other.	To draw an image on his opponents and in the mind of his supporters
Rats	Opponents during the uprising in 2011	Nondomestic, dirty creatures as they live in dark underground at sewerage pipes, destructive, homeless and have a high fertility level.	To draw an image on his opponents in the mind of his supporters and tells them that the number of opponents is getting very higher this time not like stray dogs whom their fertility levels not the same as rats.
Pigs	Arab leaders of gulf states during 80's and 90's	To reduce the value of Arab gulf states' leaders, forbidden creatures for Muslims, lives in dirt areas, loved by non-Muslims.	They love the non-Muslims in USA & EU, serve west against Arab nationalism degrade of their position.
Donkeys	Arab leaders in 2011 especially those who supported the uprising	Easily directed, do heavy works, can be ride without difficulty	Serve west against Arab nationalism degrade of their position, insult and shame

Hawk \ Falcon	Ego	Hawks usually refer to freedom, superiority, highness and power	To show dignity highness and hawk good manners
Horse "Ekhele"	Supporters	Power, dignity, speed, attractiveness	Loyalty

Why Dogs and Why Rats? (Local Opponents)

Dogs are literally defined as mammals that typically have a long nose, a strong sense of smell and known for their different types. The use of the name of this type of animal has different connotations in Arabic. Some of which are positive, and the others have negative connotations. Those whom described with the word **Stray Dogs** were not dogs, but because opposition is not in his dictionaries, he forced opponents to leave Libya, so they were spread in many countries and have no homeland. In early 80's they were not many in numbers, in compare with 2011 as he created a new metaphor **Rats!** Why Rats? The first reason is the rapid rate of reproduction in greater numbers than the breeding of dogs, as is the case in the two thousand and eleven, also the opposition is no longer secret to simple groups, but has become the size of Libyan cities, regions and tribes that were supporting it. Degrading is another reason for choosing this rodent which lives in dark dirty areas like sewerage and warehouses, rodents must be fought as they are harmful creatures, as in his point of view.

Rats in Merriam-Webster Dictionary "word Rats is used to express disappointment, frustration, or disgust". In Dictionary.com gave eighteen words that the word rats resemble or mean "betrayal, blabbermouth, canary, double-crosser, fink, informant, sneak, snitch, source, squealer, stoolie, tattler, tattletale, turncoat, whistle-blower, backstabber, deep throat, stool pigeon". Last and not least, Insult, he sends as a message to both senses, you are nothing Infront of me, and do not worry you who still loyal to me I am strong enough to finish them all.

Why Pigs and Why Donkeys? (Opponents from Arabs)

The pig is a domesticated mammal that eats anything, and it cannot be slaughtered because it has no neck and always walks with a bowed head. It is an unclean animal, devouring everything: it eats rubbish, leftovers, kitchen rubbish, and the remains of the manufacture of certain foods and drinks; He eats leftover meat, rotten corpses, garbage, his droppings, and even his young children. During 80's Al Ghaddafi was standing against USA and EU alone, while gulf Arab states were enjoying the good relations with them, he named them **The Gulf Pigs**, to insult and degrade position of Arab gulf states' leaders as pigs are forbidden to eat or deal or grow for Muslims in Quran and a loved animal for non-Muslims. Arab gulf states' leaders love the non-Muslims in USA & EU, serve west against Arab nationalism degrade of their position. **Donkeys**, in the Arabic language, Al-Maani Dictionary defines a donkey as a domesticated animal of the equine family. Smaller than a horse, big head, long ears, slow in his gait, free when he was hurt too bad, of medium stature and strong back. It is suitable for riding, dragging and carrying weights, and it is patient with hardship. A person is described by it when a person is idiot, of little understanding, and dull in mind.

Why Hawk and Why Horse (Ekhele)?

Hawk or Falcon, is one of worthy and honored birds in the Arab world for its individuality between birds existed in the Arab countries. One of the characteristics of the falcon is that it is a brave, jealous, friendly bird, proud of its soul. It is brave in its attack and battle with prey,

capable of fighting prey larger than itself. It is a bird that is jealous of its nest, its young and its female, and is friendly to its family, as some falcons were seen hunting for their parents. Just as the hawk is arrogant, he does not like to be betrayed or deceived, and he is also proud of himself. It does not accept carrion. He does not bury his food waste, but rather throws it to his neighbors, including crows, vultures, eagles, and others. Among the characteristics of the falcon is that it does not leave its prey to others, and if it is taken from it, it may kill itself, but if it escapes from it, it searches again for it until it finds it. For that it became an example in their poems. The poets loved the falcon for its courage, pride and loftiness, therefore Al Ghaddafi and as a reflection of his Ego he loved to be named as the only hawk by the chants of his supporters through all his ruling period.

The **horse** is a powerful symbol of attracting success, abundance, career advancement, and reaching goals with determination and speed. The horse is a symbol of good luck, forward progress, prosperity and growth. The horse symbol is associated with the male energy of Yang, the element of fire, and the southern sector. As a sign of loyalty and the category of horses among Arabs and Libyans, he used to call his guards who are from his tribe origins with the Libyan word Ekhelat which means a very fast, strong, prosperity and loyalty.

Conclusion

Using animal metaphor in diplomatic, or formal language, needs more digging in other sectors of research like politics, media even IT. This research studied metaphor of animals under CDA, to put attention on using them in formal language, which presented here by usage of animal metaphor in the language of Al Ghaddafi throughout his rule. It is noted from the paper above that the opposite reactions resulted from the discourse in which the animal metaphor is used was highly dependent on a number of factors, and the advantages and disadvantages of using them that stated herein this study in **Table 2**. First, it is subject to on the socio-cultural context in which this metaphor is used. Second, it also depends on how commonly used and thus how too familiar the animal metaphor is to the target audience, as addressing your mother tongue speakers must differ from addressing other nations, (e.g.: Local Arabic language in Algeria is different of Local Arabic in Jourdan). When a metaphor becomes too common, it loses its metaphorical touch among the changed audience. Last of all, the use of figurative language depends on power, argument and recipients. When it becomes apparent that you are operating the language for personal interests, however powerfully you chose and use figurative language, you are pound to meet confrontations.

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