
Towards a New approach to Teaching Metaphor Based on the Book “Metaphors We Live By” By George Lakoff and Mark Johnson

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Abstract

This study aimed to illustrate how to exploit George Lakoff and Mark Johnson’s concepts presented in their book “Metaphors We Live By” to teach metaphors to second-year baccalaureate educators in the Humanities department in Morocco. Their perspective on metaphor extends beyond considering it just a literary device to accepting it as a crucial need in all aspects of life that is connected to our everyday thoughts that control human behavior.

Keywords: Metaphor, Rhetoric, Conceptual Metaphor, Language Sciences, Teaching

Introduction and Research Problem:

Metaphor has long been an interesting field of inquiry, capturing the attention of thinkers, writers, rhetoricians, critics, and linguists throughout history and across various civilizations. It is regarded as a fundamental pillar in the pragmatics and intentionality of discourse. Consequently, numerous studies and diverse works have sought to explore metaphors, their dimensions, and the mechanisms underlying their function. Despite the multitude of studies with different perspectives, frameworks, and theoretical foundations, metaphor as a subject has remained a constant over time which explains its great significance. With the emergence of new disciplines, such as cognitive linguistics, metaphor has taken on a new dimension and a fresh trajectory, making it essential to discuss conceptual metaphor, first introduced by George Lakoff and Mark Johnson in their book *Metaphors*

We Live By. The following section provides a detailed examination of this topic.

The significance of this research lies in its serious attempt to propose innovative methods for teaching the phenomenon of metaphor to second-year Baccalaureate students specializing in Arts and Humanities. This proposal is based on insights from *Metaphors We Live By* by George Lakoff and Mark Johnson. A close examination of academic studies in this field reveals a noticeable lack of Arabic research or studies offering new approaches to teaching metaphor—particularly rhetorical metaphor—beyond traditional, outdated methods. Notably, this research employs a descriptive-analytical methodology, which is well-suited to the nature of metaphor, as fully understanding its essence requires description, analysis, and interpretation.

Before delving into the experimental dimensions of *Metaphors We Live By*, it is necessary to provide a brief overview of the book. This work examines how humans comprehend language and experience, as well as the relationship between the two specifically, how experience shapes language and how language, in turn, influences experience. The book identifies and analyzes the mechanisms through which metaphorical expressions function to measure this interaction and track some of its components. As the authors argue, a significant portion of our experiences, behaviors, and emotions is inherently metaphorical in nature (Lakoff & Johnson, 1996; P.3).

1. The Foundations of Metaphor According to Lakoff and Johnson:

1.1 The Conceptual Structure Theory:

Semiotic thought has witnessed the emergence of various theories aimed at exploring and analyzing meaning. These theories differ in perspective: some consider meaning as an internal entity, while others view it as a product of the relationship between language and the external world. The theory presented by Lakoff and Johnson in their book *Metaphors We Live By* falls within the domain of semantic theories that examine meaning through study and analysis, treating it as a psychological rather than an external construct. They argue that "meaning is a psychological phenomenon, and the construction of linguistic expressions is merely a part of the psychological or cognitive processes based on the speaker's innate linguistic ability (Ghanim, 1999; P.47)."

One of the key aspects that distinguishes this theory is the way it is structured. The researchers introduce it through two fundamental points: verbal abstraction and polysemy, which they consider essential elements of the Conceptual Structure Theory. Below, the characteristics of each point are examined separately.

1.2 Abstraction:

Lakoff and Johnson begin their discussion of this theory by challenging its validity, as evidenced by their statement: "The abstraction theory claims

that there is a highly general and abstract concept, which is the concept of support (Ghanim 1999; P.120)." They argue that abstraction theory assumes the existence of a single general concept which remains neutral regardless of whether it refers to structural support in a building or argumentative support in a debate.

From this, they conclude that abstraction theory is insufficient for several reasons:

- It fails to account for the metaphorical up-down orientation found in metaphors such as happiness is up.
- It does not differentiate between different types of metaphors. For instance, the metaphor love is a journey exists, but journeys are love does not. This suggests that abstraction theory denies the possibility of understanding love through journeys, treating both as abstract, intangible concepts merely linked together.
- It assumes the existence of a single, general concept for a given domain, despite the possibility that different metaphors can shape diverse aspects within a single conceptual framework.

1.3 Polysemy Theory:

Lakoff and Johnson regard polysemy theory as a distinct theoretical framework. Before delving into their perspective, it is useful to first define polysemy. Ibn Faris, an early Arabic linguist, describes it as "a word that carries two or more meanings, such as 'عين' ('ayn), which can mean 'spring of water,' 'eye,' or 'valuable asset.'"

From a Western linguistic perspective, polysemy is "the use of the same word to express different concepts," such as the English word bank, which can mean the side of a river or a financial institution where money is stored (Faris 1997; P.105).

This distinction between multiple meanings within a single term serves as a foundation for Lakoff and Johnson's argument that meaning is not

purely abstract but shaped by cognitive structures and metaphorical associations in human thought.

From this perspective, the researchers attempted to divide verbal similarity into: strong verbal similarity/weak verbal similarity. It appears that the difference between them lies in the fact that strong verbal similarity cannot explain any of the systematic relationships in metaphorical representations, whereas weak verbal similarity is better than the strong one because it allows the possibility of relationships between these representations.

However, the essential question that arises is: How can we benefit from the cognitive approach of the book "*Metaphors We Live By*" in teaching Arabic rhetoric in general, and metaphor in particular, at the secondary school level, specifically in the second year of the Baccalaureate in the Humanities and Social Sciences stream?

First, it is important to note that students' engagement with the Arabic language lesson in general, and the linguistic lesson specifically in the Moroccan curriculum, does not happen in isolation from the theories that underlie literary criticism in both its classical and modern forms. "Students' engagement with literature in school is not separate from the theories that underpin literary criticism, understanding, studying, or historical analysis, nor from the developments occurring within it (Al-Wad 1984, P.6)." In the textbook, clear manifestations of various rhetorical and linguistic approaches are evident, for example, the rhetorical approach presents numerous concepts such as simile, metonymy, metaphor, and irony, while the linguistic approach introduces concepts like coherence, harmony, intertextuality, and others within this framework. Dr. Mohammed Bazi emphasized in this regard that the Moroccan educational discourse "benefits from the foundations of knowledge in linguistics, pragmatics, literary theories, and critical methodologies (Bazi 2015; P.59)."

Most scholars in the field of rhetoric are fully aware of its importance in teaching and learning

the fundamentals of the Arabic language for students. A clear testament to this is the statement made by the authors "Faiza Muhammad al-Azawi" and "Abdulrahman Abdul Ali al-Hashimi" in their book "*Teaching Arabic Rhetoric*", where they state: "Arabic rhetoric is an essential art for young people at various stages of their development, as it combines two indispensable aspects: knowledge and art. These are both important for developing the learner's personality by incorporating rhetoric's educational, cognitive, emotional, and skill-based aspects. It fulfills some of the functions of the Arabic language, reveals the secrets and truths of the language to its learners, and develops their skills in criticism and their ability to make distinctions, which makes it capable of persuasion. Rhetoric is not a science that aims to provide new knowledge to learners, nor is it a subject that relies on logical concepts; rather, it is fundamentally a literary art that depends on pure taste and a refined literary sensibility. Once one masters this aspect, their view of reading becomes a spiritual perspective, as it becomes a source of fulfillment and persuasion (Azawi & Hashimi 2005; P.5)."

This lengthy quote has been included because it highlights a complete awareness of the educational dimensions of rhetoric. It is clear that the authors' view of the educational aspect of rhetoric is not narrow and confined to the boundaries set by the curriculum for the second year of the Baccalaureate in the Humanities and Social Sciences stream, but rather, it is a broad perspective that sees the teaching of Arabic, in general, and rhetoric, in particular, as based on specific tools and mechanisms. This is evident in their emphasis that studying rhetoric and understanding some of its aspects contributes to grasping the secrets of the Arabic language, in addition to developing skills in appreciation and persuasion, not to mention cultivating an individual's approach to texts from a superficial view to a more spiritual one based on constructive criticism.

In this context, we chose to outline what can be considered as educational dimensions for teaching

Arabic rhetoric, which we have defined as follows:

- Developing taste and stimulating the sense of literary appreciation so that the reader can enjoy the literary work and feel its emotions. If rhetoric is a means for the writer to design their expressions, it is also a necessary threshold for the reader to enter the text, and without understanding it, this is not possible.
- Rhetoric as a means of developing artistic taste in students and enabling them to possess the tools that help foster creativity. Literature is a source from which rhetoric draws, and it constitutes its foundation and element of composition. It also contributes to "understanding the noble meanings and ideas within literature and the learner's ability to express these ideas in eloquent forms... The foundation for teaching it lies in presenting literary texts that are eloquent, extracting their beauty, and making them a means of developing literary taste and understanding the manifestations of beauty in literary texts (Al-Dulaimi & Al-Waeli 2005; P.105)."
- Empowering students with the ability to engage in literary criticism of artistic works and evaluating them, determining their quality, and enabling them to distinguish between good and bad works. It also contributes to enhancing literary imagination through familiarity with the images and metaphors found in the rhetorical styles present in the works of writers and poets, including poetry, novels, and other genres. Additionally, it equips students with the ability to imitate rhetorical styles.
- Contributing to the development of the students' reading interests and motivating them to learn and appreciate the Arabic language, while also discovering and developing their literary talents. Furthermore, it connects the Arab student to past and contemporary Arabic literary trends and movements.

2. Applications of the Rhetorical Approach to Metaphor in the Textbook:

This section is based on observing the manifestations of the rhetorical approach to the phenomenon of metaphor in the textbook for the second year of the Baccalaureate in the Humanities and Social Sciences stream, and examining the extent to which the textbook represents and utilizes this approach to serve the linguistic lesson. We will also focus on explaining the methodology for addressing this lesson in one of the textbooks found in the Moroccan curriculum, specifically the book "*Al-Mumtaz fi Al-Lughah Al-Arabiyyah*" (The Excellent in Arabic Language). However, before delving into this, it is essential to first provide a general and comprehensive description of the components of the textbook in order to clearly identify the location of these manifestations within the textbook.

It is known that the textbook is based on the pedagogy of competencies, which is defined as "abilities that allow behavior and work within a specific context. Its content consists of knowledge and skills, which are integrated in a complex manner. It also guides the individual who has acquired it to mobilize and use it in order to face and solve a problem in a specific situation (Al-Durayj 2006; P.3)." to achieve the following competencies: communicative, methodological, cultural, and strategic. The textbook is divided into two units: Poetry and Prose. The poetry unit further extends to literary issues and well-known literary genres such as short stories, drama, and literary criticism with its established methodologies: the social approach, the structuralist formative approach, and the structuralist textual approach. These methodologies address topics such as reviving the model, questioning the self, deconstructing the structure, and renewing perspectives. Meanwhile, the prose unit covers literary genres such as essays and other forms.

The first observation that can be made after a close examination of the textbook and the way

rhetorical approaches address the phenomenon of metaphor is that the textbook combines classical and modern rhetoric. The linguistic and rhetorical curriculum for the second year of high school in the literature and human sciences stream is characterized by its educational, normative, and explanatory nature. It seems that the aim of teaching rhetoric at this stage is to equip the student with a set of tools needed for artistic and aesthetic writing to acquire eloquence. This traditional, normative aspect of teaching metaphor is most evident in how the questions are framed during the analysis phase, particularly when the student is asked to extract poetic images, such as metaphor, metonymy, synecdoche, and simile. Upon examining the "Excellent in Arabic Language" textbook for the second-year high school literature and human sciences students, we noticed that questions are posed as follows:

- Extract the components of the poetic images.
- Identify the type of metaphor used here: is it an implicit or explicit metaphor?
- Extract from this example the source and the target of the metaphor.

However, this does not prevent us from saying that the textbook also benefits from modern scientific rhetoric, which relies on linguistics and argumentation, concerned with describing rhetorical discourse while clarifying its implicit rules, and extracting its structures, meanings, and argumentative functions. Rhetoric has evolved and is no longer confined to literature; it has expanded its scope, no longer adhering solely to traditional rhetoric. Rhetorical images and their artistic techniques have diversified, and its productive, aesthetic, and descriptive standards have multiplied. Despite the lack of a strong presence of modern Arabic rhetoric tools in the second-year high school curriculum, we found some traces of it, which appear clearly in this requirement often posed when analyzing poems: *Extract the rhetorical images from the poetic text, then explain the function it performed.*

It seems that the "Excellent in Arabic Language" textbook employs classical Arabic rhetoric as a normative educational rhetoric that solely focuses on recognizing the rhetorical phenomenon and extracting its fundamental components. However, we found some signs of modern rhetoric, especially in the section regarding the function of poetic imagery. Despite this blending, the teaching of rhetoric remains below the desired level, as the current teaching practices prevent the achievement of the intended goals of teaching Arabic rhetoric. Instead, they reinforce poor taste, the dominance of artificiality, and the neglect of naturalness. A major flaw in its teaching is simply reciting definitions, memorizing examples, extracting rules, and issuing judgments or making it a field for testing reasoning. The basis of its teaching should be the presentation of eloquent literary texts, probing their aesthetic aspects, and using them as tools to cultivate literary taste and to recognize the features of beauty in eloquent speech. Moreover, rhetoric is considered a mechanical science, similar to grammar and morphology. When it is presented to students as a means of developing literary taste rather than as rules or topics for testing reasoning, it becomes suitable for teaching those who rely on their sense of taste and intuition. Therefore, rhetoric should be taught in a way that develops the students' taste and enables them to appreciate valuable literary works and to imitate them in creating good speech and clear expression. If taught in this manner, it will no longer be a dry, sterile subject, and students will no longer be averse to it (Abdul Aal 1993; P25).

It seems that there is a clear difficulty in teaching rhetoric to high school students, which was merely an idea in mind until the experience of teaching at the high school level. In this nearly eight-year experience, we discovered that students tend to avoid language lessons. This led us to engage in a discussion with the students for two main reasons:

1. To understand the reasons why students avoid rhetoric lessons.

2. To hear their suggestions and opinions about teaching rhetoric and the major difficulties they face.

After a long discussion, we found that they face several difficulties in Arabic rhetoric lessons, which they identified as follows:

- Teachers present rhetorical rules as a subject to memorize rather than to understand.
- Some teachers struggle to deliver the information effectively.
- Some teachers rely on a single method of teaching rhetoric.
- The rigidity of rhetorical styles and their examples.
- The focus on difficult poetic verses as examples, which hinders the understanding of the rhetorical phenomenon.

In light of these difficulties, the student finds it hard to understand the material, especially since its topics are numerous and complicated, with many subcategories and details. For instance, in the lesson on simile, students struggle to understand its categories, such as simple, emphasized, detailed, and general simile, then combinations like detailed simple, general simple, and emphasized general simile, and so on.

1. Suggestions for Utilizing Lakoff and Johnson's Knowledge Approach in Teaching Arabic Rhetoric

The conceptualization presented in the textbook regarding metaphor differs entirely from what was presented in classical Arabic rhetoric, which divided metaphor into explicit and implicit categories and identified its components as follows: the source of the metaphor, the target, and the context. Lakoff and Johnson argue that our regular cognitive system is inherently metaphorical. They contend that metaphor is not just a linguistic tool used to embellish direct speech but is a fundamental method for organizing and structuring our understanding. It is an essential mechanism for repairing and

constructing knowledge. Metaphor is not confined to language but is embedded in our conceptual system, influencing even our daily behaviors and thoughts without us being fully aware of it. They also stress that metaphor is not merely a stylistic choice but is vital for learning and organizing conceptual structures, and it is part of our everyday communication (Lakoff 2005; P.7).

It seems that this new cognitive approach can be utilized in teaching metaphor to second-year high school students in the literature and human sciences stream. High school students face considerable difficulty in learning Arabic rhetoric. Upon closer examination, this difficulty largely stems from the nature of the examples that the textbook uses to identify and analyze the rhetorical phenomenon. The Moroccan curriculum often relies on difficult poetic examples (especially classical poetry), making it challenging for students to grasp the meaning of the verse, thus hindering their understanding of the rhetorical phenomenon. Lakoff and Johnson emphasize that metaphor is not only connected to language but is also present in our conceptual framework, and it is deeply embedded in our everyday language, often using metaphorical expressions without realizing it. Based on this, we suggest that teaching rhetoric, especially metaphor, should start from the divisions provided by these researchers in their book as follows:"

3.1 First Division: Spatial Metaphors

This type of metaphor is linked to spatial directions: outside, inside, ahead, behind, above, below, which manifest through bodily positions and their relation to the physical surroundings. This gives our perception a purely spatial orientation. From this perspective, the researchers argue that since our bodies have the shape they do, and because they function in a certain way in our physical environment, their grounding is found in our cultural experience and daily interactions. Through the interaction of the body with its external environment, a set of concepts is produced that reflects this interaction, which undeniably reveals its nature, context, and

sometimes its status. In our daily expressions, we refer to "down" to indicate a negative state that does not fit human nature, such as backwardness or collapse. We use the word "up" to denote positive things like development, progress, and elevation. Thus, directional metaphors such as "happiness above" and "misery below" or "dominance above" and "submission below" not only serve to structure speech but also organize the status of the discourse. Directional metaphors are often used to express happiness, as seen in the following examples:

- "I am on top of happiness."
- "He lifted my spirits."

It is noted that the physical orientation of elevation is linked to a positive emotional state, representing happiness. On the other hand, the direction "below" is used to signify suffering and misery, as shown in the following examples:

- "He is drowning in misery."
- "His morale has fallen."
- "His ambitions are in continuous decline."

It can be said that we live with metaphors as an integral part of our everyday cognitive system, "representing one of the essential ways to learn and construct our conceptual frameworks, as it is an inseparable part of our daily speech (Saleem, 2001; P51)." We can conclude that "metaphors extend beyond language into the realm of thought, which controls our language and actions, making this type embedded in our conceptual framework, through which we perceive the world around us and experience it metaphorically."

3.2 Second Division: Ontological Metaphors

Lakoff and Johnson argue that this type of metaphor arises from the interaction of our experiences with physical objects, especially our bodies. This is evident when looking at abstract concepts such as mind, truth, and emotions as physical objects. This approach gives us ways to view events, activities, and sensations through our

physical frameworks. As a result of the interactive relationships between individuals and the physical environment, it allows us to perceive and understand abstract things from the data provided by the external world to which our senses are directed.

3.3 Ontological Metaphors of Material Entities:

The researchers call this type of metaphor "ontological" because it arises from our experiences with physical objects and provides ways to view events, activities, sensations, and ideas as entities and materials. They illustrate this with the example of rising prices, which can metaphorically be considered an entity called inflation. Thus, we develop ways to refer to this experience:

A. "Inflation as an entity" with the following expressions:

- "Inflation reduces our standard of living."
- "Inflation must be fought."
- "Inflation worries me greatly."
- "Inflation devours a large part of our income."

By observing these expressions, it is noteworthy that considering inflation as an entity allows us to refer to it, quantify it, identify its manifestations, and possibly act cautiously in response to it, and perhaps even believe that we understand it. From this standpoint, ontological metaphors play a significant role in our efforts to present a rational analysis of our experiences. The researchers provide a list of examples to show the diversity of our expressive needs:

A. Referencing:

- "We work for peace."
- "My fear of insects makes my husband act like a madman."
- "The moderate side is a silent force in American politics."

B. Quantification:

- "This player has great skill in evasion."

- "I noticed a huge improvement in your writing."
- "There is a lot of hatred in the world."
- "Finishing this research requires a great deal of effort and patience."

C. Identifying Manifestations:

- "The brutality of war makes us inhuman."
- "His psychological state has deteriorated."
- "I could not keep up with the pace of modern life."

D. Identifying Causes:

- "Physical fitness is the reason for the team's loss."
- "He did it out of anger."
- "Their internal conflict cost them the defeat."

E. "The Mind as a Machine" metaphor:

- "My mind cannot function right now."
- "His mind has rusted."
- "We worked on this issue all day and now we are out of energy."

E. "The Mind as a Fragile Object" metaphor:

- "This experience broke him."
- "His strength collapsed."

These metaphors offer us conceptual models of the mind and allow us to focus on different aspects of mental experiences. The "mind as a machine" metaphor makes us imagine the mind as something that can operate, stop, have a certain level of effectiveness, and possess productivity. Meanwhile, the "mind as a fragile object" metaphor focuses on the psychological side alone. From all of this, we can conclude the following:

- Ontological metaphors, especially those of material entities, are always present in our thinking to the extent that we consider them self-evident, and we regard them as direct descriptions of mental phenomena, so much

so that no one thinks of them as metaphorical concepts.

3.4 Third Division: Structural Metaphors

It is known that metaphors based on simple concepts like: above/below, inside/outside hold great significance in our conceptual system. Without them, it would be impossible to work with the world or perform conscious acts like communication, thinking, and other actions that are essentially linked to the conscious emotional side of humans. The researchers emphasized that metaphors like "the mind as a machine" and "personification" can be expanded to encompass broader areas. For example, metaphors related to the mind can easily be expanded, and we can find ways to highlight certain aspects of this view. To illustrate this, we take the example of structural metaphors like "intellectual debate is war." This metaphor seems to offer a rich source for semantic expansion, just as ontological and directional metaphors allow us to use one conceptual structure in constructing another related structure.

The researchers argue that structural metaphors, like ontological and directional metaphors, are based on systematic connections within human experience. They allow us to find suitable means to highlight certain aspects and thus reveal some concepts while concealing others for the sake of meaning. When we adopt a certain view, we use powerful tools to defend specific perspectives, such as control, challenge, evasion, compromise, and reform. To understand this, we study the metaphor "intellectual debate is war," which allows us to construct a conceptual view of intellectual debate using a concept we frequently encounter in our cognitive framework: physical conflict, represented by the term war.

The war or conflict the researchers refer to is institutional conflict. Throughout history, human battles have been institutional, and thus we have used our intellect to develop effective methods for conflict. However, the fundamental structure of battle remains unchanged. In intellectual debate, we use verbal tools like challenge, threat, control,

insult, hurtful hints, and compromise, as seen in the following examples:

- "Because I am stronger than you" (challenge).
- "Because I am the president" (control).
- "Because you are stupid" (insult).
- "Because I am frustrated" (evasion).
- "Because you are the right man for this difficult task" (compliment).

It should be noted that the purpose of providing these metaphorical examples and their divisions is to demonstrate the prevalence of metaphors in our language. A large part of our speech is metaphorical, and thus Arabic language teachers can begin teaching the phenomenon of metaphor through these simple examples presented by Lakoff and Johnson, which would help students grasp the intended meaning of metaphors. By reading these examples, students will understand that metaphors are a linguistic phenomenon present powerfully in our daily linguistic interactions. Furthermore, starting with these simple examples would alleviate the difficulty students face when dealing with poetic metaphors, as they often struggle to understand poetry and cannot identify what is being metaphorically used.

2. Expected Results from Applying Lakoff and Johnson's Cognitive Approach to Teaching Metaphor

It seems that adopting the cognitive approach Lakoff and Johnson proposed in teaching metaphor will lead to several positive outcomes, including:

- Overcoming the difficulties students face in understanding rhetorical phenomena, especially since the starting examples are easy to understand and close to everyday speech.
- Students recognizing that metaphor is not only linked to poetic creativity but is also a rhetorical phenomenon present powerfully in

our linguistic context, as a significant part of our language is inherently metaphorical.

- Increased interest in studying rhetoric, as the problem students previously faced has been alleviated, making the subject more accessible and easier to grasp.
- A sense of seriousness is added to the study of Arabic rhetoric, benefiting from a new rhetorical approach that draws on cognitive linguistics, emphasizing ease in interpreting linguistic phenomena to be taught.

3. Results:

- Metaphor is not a linguistic tool for describing pre-existing similarities between two things, but rather a cognitive tool par excellence, given the role it plays in perceiving everyday reality.
- Metaphor is not a linguistic tool for embellishing and ornamenting discourse, but a concept that relies on a set of knowledge and systems rooted in a specific society.
- Metaphor varies and differs from one culture to another, depending on the diversity of cultures that produce them, and this is what the receiver relies on in the process of interpretation and understanding.
- The traditional view that metaphor is a linguistic phenomenon with no connection to thought and activities is mistaken. This book demonstrates that metaphor is primarily a cognitive phenomenon before being a linguistic one. We also conclude that metaphor is based on a set of similarities within our conceptual system, and that its function lies in enabling the understanding of certain experiences through others, thus allowing for the creation of new comparisons.
- Metaphor is a mental phenomenon, not a linguistic or stylistic one. It is one of the essential components of human mental architecture and a core means of interacting

with the environment. Its role has been significantly enhanced by encyclopedic knowledge, emerging primarily from an individual's interaction with their environment, and from the interaction between the receiver and the reader. It differs depending on the cultural and intellectual frameworks upon which it is based.

- Metaphorical forms do not operate in isolation from one another; rather, they interact and correlate. This interaction generates coherence among them, as seen in both situational metaphors and creative metaphors. They are subject to both internal and external consistency, as well as correlation across different rhetorical forms. This is especially apparent in the overlap between different rhetorical forms, such as the overlap between metaphor, symbolism, synecdoche, and other forms.
- The encyclopedia plays an important role in interpreting metaphors, thanks to its openness to an infinite interpretive process that produces a variety of readings and interpretations. Consequently, the interpretation and understanding of metaphor differ according to the reader's encyclopedic background and knowledge. The role of the encyclopedia is central in this, as it reflects the interaction between the reader and their environment, causing metaphors to vary from one culture to another. It also allows human thinking to engage with its reality by uncovering its structures and how they function, enabling us to deal with abstractions by projecting physical experiences. This is not limited to creative metaphors but also extends to situational metaphors, which can also differ across cultures because our experiences with things offer us additional foundations for understanding.
- Metaphors can reveal new truths. Although we use metaphors, what we seek in reality often transcends literal truth. This is where

the truth of metaphor lies, as it can bring about changes in our actions, thoughts, activities, and lifestyles. It prompts us to take precautions and measures to address our problems and various challenges, and helps us understand our reality. This supports the tendency to adopt the interactive perspective of metaphor as opposed to the substitution theory, which fills the gaps left open by Aristotelian theory for a long period. It acknowledges the effectiveness of physical experience with the environment and restores the role of the reader, who has become an active participant in the literary work, rather than a passive observer excluded from the creative process.

- Metaphor illuminates only parts of our experiences—what is lived and experienced—and does not illuminate all aspects. This is where the differences in the directions given by metaphors become evident. What one metaphor illuminates in a particular culture may differ from what another metaphor illuminates in a different culture. Therefore, differences in metaphorical interpretation emerge across cultures. Moreover, it is important to note that shared knowledge becomes irrelevant when the reader does not belong to the same cultural environment that produced the metaphor. Thus, the meaning of language is more powerful in itself than the speaker's intended meaning.
- What strengthens the position of metaphor is its transcendence of the closed dictionary system, as it draws upon diverse encyclopedic knowledge by incorporating mechanisms and procedures from various intellectual and cognitive domains. The perspective on metaphor is no longer narrow, as it was in traditional rhetorical studies. It has expanded to encompass various intellectual and cognitive fields, drawing from linguistics, semiotics, pragmatics, experimental and cognitive psychology, and

other intellectual domains, from which it derives its methods and mechanisms.

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