A Critical Stylistic Analysis of Conceptual Metaphor in American Sermons

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1.Abstract

This study investigates the use of metaphorical language in American sermons. A sermon is a written or spoken address on any Christian issue. It is often a discourse conveyed in a church by a preacher, who can deliver religious orders as well as other matters such as economic, social, or even healthy ones. These matters are based on some passage or text of the Bible. On other hand , preaching, is the act of conveying a message or sermon. This study has as its main aim to investigate whether African American preachers employ metaphors to explain their ideology, and if so, whether this happens in the same way as White American preachers. Additionally, what are the specific conceptual metaphors used to conceptualize American preachers. The researchers select four sermons for American preachers who are considered as the most representative preachers in their period.

1.2 Key words: Cognitive linguistics, Conceptual metaphor, Religious discourse.

1.3Cognitive Linguistics

Cognitive linguistics "(CL) is an enterprise unlike other school of thought in that it includes a variety of themes , and the movement cannot be pinned down to a single founder" (Naicker, 2013:346). For Barcelona and Javier (2011:3-5) cognitive linguistics has two basic tenets:
a-Non- Modularity:
For cognitive linguists, concepts including linguistics concepts are basically taken place in experience including (social, cultural and bodily experience). They construct and understand their linguistic categories on the basis of experience, under the constraints required by their bodies.
b- Non-Objectivist:
The second basic tenet is concentrated on the theory of linguistic meaning. Cognitive linguists proclaim that meanings do not exist independently from the people that originate and employ. Meanings reside in our minds and linguistic forms only activate them, (i.e.) meanings are not actually inherent in linguistic forms but they are conventionally paired to them.

Consequently, Evans and Melanie (2006:15) state that cognitive linguists form hypotheses regarding both the nature of language , and the conceptual system that it is thought to reflect. These hypotheses are built on the observing forms in the way language is constructed and arranged. They (ibid.) add that cognitive linguists link systematicity found in language directly to the way the mind is patterned and structured and particularly to conceptual structure and organizations, (i.e.) there is a close relationship between cognitive linguistics and aspects of cognitive psychology.

1.4 Cognitive Stylistics

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For Stockwell (2002:1), cognitive stylistics (cognitive poetics) is all about reading literature. Cognitive poetic has the potential to offer united clarification of together personal interpretations in addition to interpretations taken by a community, culture or group. Semion and Culpeper (2002: ix) declare that cognitive stylistics joins the type of detailed linguistic analysis and explicit rigorous of literary texts that is representative of the stylistics with a theoretical and systematic informed considerations that underlie the reception and production of language. Regarding Gavins and Steen (2003:2), cognitive poetics offers that readings that can be clarified with indication to common human rules of linguistics and cognitive processing , which links the study of literature with cognitive science, psychology and linguistics. Simpson (2004:37) asserts that cognitive stylistics is treated as a part of the normal expansion of modern stylistics so as to fertilize, update and perform its ways of analysis. Krishnamurthy and Vissing- Jorgensen (2011: 4) clarify that cognitive stylistics, which has grown as a main sub- discipline in the field of applied linguistics, is the interface between literary studies, cognitive science and linguistics. They add (ibid.) that supporting to the clear, exhaustive and strict scope of the stylistic analysis, scholars acting in cognitive science expand the boundaries of literature by indicating various theories such as conceptual metaphor theory, schema theory, text world theory, feminist theory blendings, mental space theory, likewise concentrating on cognition and reading.

2.Conceptual Metaphor

Conceptual metaphor is one of the most significant expression in cognitive linguistics, which refers to the way of founding cognitive links or mappings between many concepts (conceptual structures), in relation to different fields. Metaphor is realizing one kind of thing in terms of another one. Additionally, it illustrates interaction of two structures or domains : the source domain and the target one which is structured similarly to the source domain, (i.e.) the target domain is assimilated to the source domain , in other words , metaphorical mappings are instituted between them (Lakoff and Johnson,1980:5). They classify metaphor in three types: structural, orientational, ontological. All these types are explained in the following.

2.1 Structural Metaphor

Structural metaphor is regarded as the group with the highest number. In this type of metaphor, complicated and abstract experiences are conceptualized based on the experience of simple and specific experience.

2.2 Orientational Metaphor

Orientational metaphor, a system of ideas is arranged in the relation and interaction in space like inside-out, up-down, front-behind…etc. It is called as such because it is related to orientation in space.

2.3 Ontological Metaphor

It believed that conceptualization of experience under the conceptual domain of tangible or material things helps extracting abstract experiences and notions out and see them as objects or concrete substances. For Lakoof and Johnson (1980:5), experience in an interactive process with certain substance or object is the base for a wide variety of conceptual metaphors in which feelings, notions, events, activities are regarded as essence, for instance, human thinking is seen as a particular object, (i.e.) it can be seen as a fragile character or a machine. For Hart (2014:137), metaphors ideologically select one certain interpretation of reality over another. Thus, ideology is a certain interpretation of reality (ibid.:106).

Ideology

Gramsci (1971:328) glimpses that ideology is the " conception of the world that is implicitly manifested in law, in economic activity, in art and the manifestations of individual and collective life ". Volosinov (1973:9) advertises that central idea is without signs, there is no ideology. Fowler (1981:25) points out that "language is a systematic code and not just a random list of labels; it facilitates the transmission and storage of concepts". Eagleton (1991:1) defines ideology as " a text woven of a whole tissue of different conceptual strands". Additionally, he refers to some notions of ideology such as :

a.   A body of social features of a certain social class or group;
b.   Ideas which help to legitimate a dominant power;
c.   False ideas which help to legitimate a dominant power;
d.   Identity thinking;
e.   The conjuncture of discourse and power;
f.   Action – oriented sets of beliefs.

Simpson (1993:5-6) presents ideology as " assumptions, beliefs and value system shared collectively by social class or groups". This definition indicates that ideology is the essential element of any social class/ group moreover, the dominance of a certain idea comes from the powerful and authoritative religious, political and institutions that distribute their ideologies by using certain linguistic practices. He (ibid.)implies that the idea that language reproduces ideology is an essential element of critical rules. Thus language constitutes ideologies and expresses them.

Hatim and Mason (1997:218) declare that ideology is " a body of assumptions which reflects the interests and beliefs of an individual, a group of individuals, social institutions…etc. and which finds expression in language". This also emphasizes the connection between language and ideology. According to Teo (2000:11), language and text " intertwined with ideology because language is the primary instrument through which ideology is transmitted and reproduced " . For Van Dijk (2001:12-4), ideology is " a special form of social cognition shared by social groups " . He adds that ideologies from the social convention grounds are practiced by certain members of social group, including discourse, which is a product of ideology serves as a tool of producing ideology. Ideologies are not necessarily negative. He admits that "the consequences of social practices based on certain ideology" is what makes an ideology bad or good. Some ideologies create social supremacy and arranged dispute and contest, other can arrange the social thinking and conventions of a social class. Van Dijk's idea of ideology focuses on two incorporated aspects (i.e.) cognition and society. Cognitively, he suggests that ideologies are a model of self-conception of the members of a social class that results in representing themselves as a social class. He (2001:14) offers a theoretical format that underlies the ideologies of the same group:

1- Membership bases such as gender and ethnicity, (i.e.) who are the individuals of the social class?
2- Actions, (i.e.) what activities they make?
3- Goals, (i.e.) why they make these activities?
4- Norms and Values, (i.e.) what is good or bad for them?
5- Position, (i.e.) what is their social status in society?
6- Resources, (i.e.) what do they want to have or have?.

In this regard, Van Dijk (ibid.:17) suggests three models, they are as follows:
1- Social models represent in knowledge, ideologies and attitudes of
    the social class.
2- Mental models represent in episodic memory, (i.e.) people own experience.
3- Contextual models represent in people interpretation and perception of recent activities or situations they
    take part in.

Van Dijk (ibid.) states that these models may be biased ideologically and they may shape the input of discourse production and thus may give rise to biased topics, lexical terms, metaphors and other properties of discourse. He (2006:120-4) declares that ideology is a set of beliefs and ideas shared by a group of people. He adds that " the relation between ideology and discourse is often complex and indirect ". Meyer (2009:128) declares that texts carry ideologies and these ideologies are triggered in the text. An unbiased opinion of ideology is to define it in terms of a relativist sense a collectively shared " coherent and relatively stable set of beliefs or values ". For Jeffries

(2010:5), ideology is a "mental framework that is constructed, communicated, reproduced and negotiated by using language ".

Religious and Sermonic Discourse

In interaction, people can produce various speech acts such as informing, asking, quarrelling, flirting, preaching …etc. In religious interaction, there is a need for RD which is of a solitary style since the religious language is the standard version of the language used such as the language of Holy Quran, hadith, the Bible, sermons and other religious texts. For Morris (1971:225), RD is steered to specific people in a specific setting as a way to instruct and lead the life of the intended people. In this regard, he (ibid.) asserts the need for RD for its significant in leading the life of individuals neglected of other kinds of discourse. Similarly, Grimes (1994:3) sheds light on the significance of RD in instructing and leading someone to the "Promised Land" in a sense that RD is a special type of language that tends to be holy, poetic, and distinctive. Concerning Alston (2005: 220), RD indicates any language that is employed in religious exercises such as pray, praise, preach, worship and any other kinds of religious exercise. In this respect, he (ibid.) hints that it is the religious exercise that makes any discourse solitary.

Kohnen (2010:523) assures that domain of Christian RD, (i.e.) the interest of the present study, is very massive and fertile in many European languages. Alexeyeva (2014:337) suggests that perception of religious items demands a shared knowledge and religious background found among people of a certain religious community since RD is always directed to a certain religious and social band. For him (ibid.:339), RD is a varied and multiple type of communication since it incorporates spoken and written forms of discourse. He (ibid.) adds that RD is a hybrid kind of discourse because it is a mixture of non-verbal and verbal elements of communication, in a sense it indicates active usage of speech such as the transmitted sermons and written text such as the Book of Psalm and the New Testament.

Additionally, Alexeyeva (ibid.) asserts that the language used in RD is a complicated language since it denotes a system of beliefs and ideas in which people notify their relation to God and to a certain society. Obviously, American sermons which are the data of the present study elucidate one clear example of RD. According to Calloway-Thomas and Lucaites (1993:3) a sermon is a "form of religious exhortation" where a preacher instructs a congregation to understand the holy value of religion. Stated linguistically, Brown (2003:22) suggests that a sermon is a "text of pulpit discourse" in such a way that the focus is on the text not on the experience. For Bliese (2006:398), a sermon demands the preacher who speaks formally, directly and religiously according to context or the situation of the sermon. Deconinck- Brossard (2009:15) appends that what makes the sermonic discourse distinct from other forms of discourse is the opinion that intent of a sermon is edification. Thus, the major aim of sermonic discourse is to provide moral leverage by granting advices and instructions to find the target audience morally and to explain political as well as social matters with the intent of mending them. Naturally, sermonic discourse engrosses the audience both religiously and morally. Regarding Rajah-Carrim (2010:37), preaching intents basically to ensure that the audience grasp the message of the sermon being reported. As a result , the most comprehensible language to the audience ought to be employed in sermons during preaching process. For Harris (2013:4), sermonic discourse is an interdisciplinary and a hybrid project depicting on communication, language, speech, texts and contexts in either written or spoken forms. Consequently, he (ibid.) points out that sermonic discourse has an interdisciplinary quality since it incorporates both context and text in preaching process. Thus, sermonic discourse is both authoritative and universal speech reported by a missionary to affect the beliefs, desires, emotions and behavior of the group.

Methodology and Data Analysis

The data selected are four American sermons collected from official websites. Two of these sermons are delivered by African American and the others are delivered by White American. They are randomly chosen. The USA presidential elections in 2016 is the focal of these sermons under investigation. Additionally, other sub-themes like,

social, ethical,…etc. that take place within the preaching process are tackled as well. The date (2016) is purposely nominated since it has seen the strongly turbulent era in the American overall policy where preaching and religious are requisite to an ethical community.

Then, the analysis of only some illustrative extractors that are representative of the data under scrutiny is introduced due to the fact that a sermon is a long discourse and the large size of its extractors can take a large space in the current study. The purposes beyond essentially selecting these sermons to be the data of the current study are interposed in the idea that they are modern sermons that are politics in their main theme and they are model of the American sermons about elections (2016). Furthermore, they are preached in such a period that performs a critical political time of the American history where the social and political circumstances are brought into light. Consequently, these sermons tackle the USA presidential elections as the prime theme as well as other social, political, and other economic crises.

The following are some illustrative examples from the data under scrutiny, the researchers select two examples from each sermon respectively:

1- If the trumpet does not sound a clear call, who will get ready for the battle?
2- There is a battle going on out there.
3- The apple of my eye.
4- My prime rib.
5- You get blood on your hand if you support it.
6- America's temperature is going to be taken out.
7- Our country, like all other countries, is Titanic.
8- God designed the family as the building block of civilization.

The following table shows sermon's group, frequencies and percentages regarding the use of metaphors. The researchers use two groups of sermons, the first of which is delivered by African American preachers and the second one by white American preacher.

The Distribution of Sermons and their metaphor's Frequency

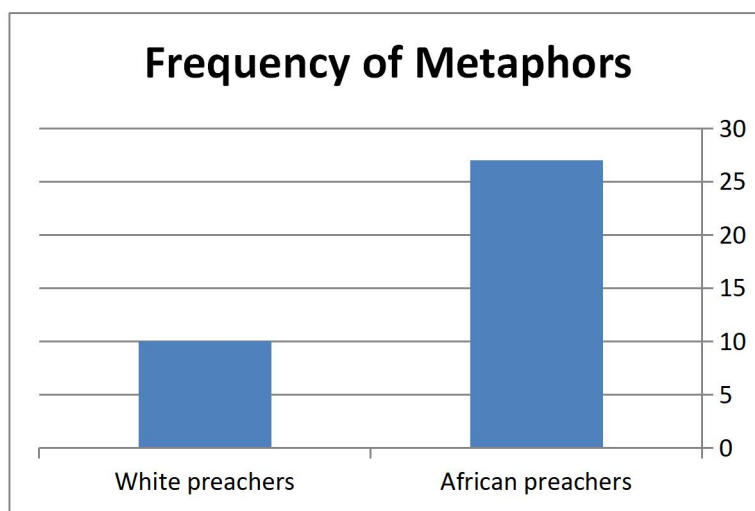| Sermon's Group	Frequency of Metaphors	Percentages
African preachers	27	72.97
White preachers	10	27.02
Total	37	99.99

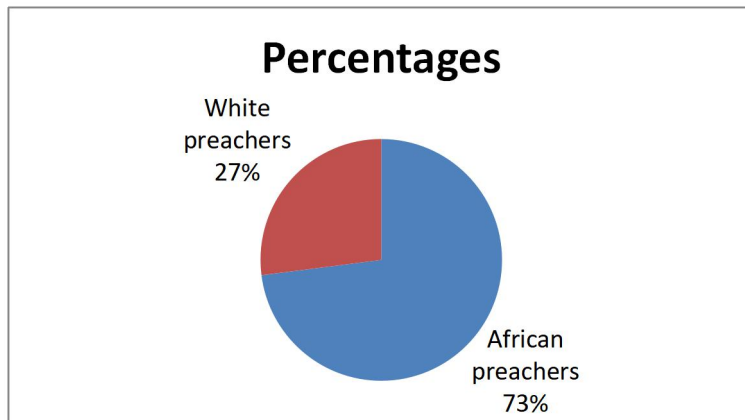
Figure (1) The Frequency of Metaphors

Figure (2) The percentages of Metaphors

In sermon (1) which is entitled " Waiting for the real Trump", there are (22) metaphors employed by Dyson. He uses (21) structural metaphor and only (1) orientational with no mention for ontological one. He makes (7) of these metaphor when he mentions " a battle " for the elections. The preacher tends to use intensive relation in these metaphors. In this type of equivalence, he adopts a negative stance to the circumstance since it is a naturalized ideology that no one wants a battle ,however; he adopts a positive stance when he explicitly encourages the audience for Trump (i.e.), " the trumpet sounds love, …". On the other hand , from the analysis of sermon (2) which is entitled " Matthew 26", Luter utilizes only (5) metaphors in his sermon and all of them are structural metaphors. In sermon (3) which is entitled " America in Peril", Lawson employs only (6) metaphors and all these instances are structural metaphor. Finally, in sermon (4) which is entitled " The Presidential Elections and the Christian Vote", MacArthur anticipates (4) metaphors in his sermon and these instances are structural metaphors.

Conclusion and Discussion Results

It was found that both African and White American preachers employ conceptual metaphors in their sermon which is very clear from the previous table, in a sense they utilize metaphors to express their ideology in their speeches. Additionally, African American preachers anticipate (22) metaphors while White American preachers hold only (10) and this is an indication that the former preachers use metaphor more than the latter preachers. The researchers arrived to the concept that ethnicity has a great impact on the African American preachers in a sense that they try to embody their race in their speeches to reflect their ideology.

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