INTERNATIONAL JOURNAL OF SOCIETY, CULTURE & LANGUAGE

A Sociolinguistic Analysis of Metaphorical Directives in Public Communication

Othman Khalid Al-Shboul[1*], Murad Al Kayed[1], Hady Hamdan[2], Nermin Sharman[3]

[1]Al-Balqa Applied University, Jordan, [2]The University of Jordan, Jordan, [3]Middle East University, Jordan

Abstract This study examined linguistic constructions of metaphorical directives as a social practice in social contexts in Jordanian Arabic. It aimed to develop an analytical framework that can be used to study metaphors in social contexts. The data was collected from four TV series: *Lubit Intiqam*, *Galmoud Sahari*, *Um Kroum*, and *Karum Allali*. They resulted in 38 videos, with approximately 20 hours. Forty-four metaphorical expressions extracted from this data were placed in three groups according to the communicative functions of these expressions (i.e., what were these metaphorical expressions used for?). The present study found that there were three communicative functions for using metaphorical directives in social contexts. These functions were prompting an action, correcting an existing behavior, and shaping a perspective. The study also found that prompting an immediate action was the most common purpose for using metaphors by participants. This study concluded that metaphors were most often used to direct people's thinking and social behavior.

Keywords: *Communication, Language, Habit, Linguistic constructions, Metaphor, Social practice*

[*]Corresponding Author:
Othman Khalid Al-Shboul
othman.shbool@bau.edu.jo

Received: December 2024
Revised: March 2025
Accepted: April 2025
Published: April 2025

© 2025 Al-Shboul, Al Kayed, Hamdan, and Sharman.
This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

1. Introduction

It can be easily observed that people heavily rely on metaphors in their public interactions due to their tremendous effect on the recipient in terms of determining their future actions or correcting a habit. To put it simply, many daily expressions are metaphor-based to effectively convey numerous intended meanings such as ordering, warning, requesting, and sarcasm, among others. With regard to research into metaphors, many previous studies have investigated metaphors in various contexts (Banaruee et al., 2017; Bosman & Taljard, 2021; Jensen, 2018). These studies are good examples of analyzing metaphors employing socio-cognitive and experimental approaches since Lakoff and Johnson's (1980) work. In such studies, various theories (e.g., conceptual metaphor theory, speech act theory, and Grice's maxims) were implemented to offer a comprehensive understanding of how metaphorical directives are used and perceived in social contexts. Thus, scholars

https://doi.org/10.22034/ijscl.2025.2049426.3852

such as Lakoff and Johnson (1980) investigated metaphors as a cognitive tool that can not only shape thought but also lead to action. While research into metaphors has been conducted in Jordanian contexts (e.g., Abu Rumman et al., 2024; Abu-Suhaib, 2022; Al-Abdullah, 2019), much of this research does not sufficiently highlight communicative functions of metaphorical directives in Jordanian social contexts. In more detail, many studies of metaphors in the Jordanian context (e.g., Al-Abdullah, 2019) examined linguistic and cognitive aspects of metaphors in terms of how they conceptualized certain aspects of life, such as pain. Other studies (e.g., Abu Rumman et al., 2024) explored how specific parts of the body were used to metaphorically describe numerous concepts of the target domain to do with personal traits or emotions from a cognitive linguistic perspective. In addition, other researchers (e.g., Awwad et al., 2021) investigated metaphorical expressions in political discourse (e.g., speeches), examining power patterns in Jordanian discourse. Such studies have not examined the social communicative roles of metaphors in social interactions or how they can direct the recipient's thinking and behavior in such interactions. Understanding how metaphors function communicatively in social interactions is crucial because they play a pivotal role in shaping interpersonal dynamics, influencing behavior, and reinforcing social norms. Moreover, analyzing these metaphorical directives can provide deeper insights into how language operates as a tool for persuasion, social cohesion, and cultural transmission in everyday communication.

Therefore, the present study investigates metaphorical directives and their functions, examining their communicative roles in promoting social interactions in various social contexts. More precisely, it attempts to shed light on how metaphorical directives can foster successful social communication among people in numerous social domains (e.g., family and friendship) by investigating their communicative functions. This can help explain how metaphors can affect the recipient's future perspectives and behavior. Accordingly, the present study contributes to exploring distinctive social communicative functions of metaphorical directives that can be further built upon by researchers interested in this field to examine metaphors in various contexts, such as media, politics, and news. Thus, the present study argues that these metaphors convey the illocutionary force of the utterances and examine their function in social interaction. This study investigates metaphors as both a social and cognitive phenomenon. It claims that a metaphor is socially triggered, but its aim is cognitive, meaning that it seeks to influence the recipient. That is, the study analyzes metaphors as reason and result. While reason is determined by a particular social situation, the result is examined in terms of the intended effect on the recipient. The metaphor thus carries implied meaning, which is a key element in shaping the recipient's perception of the world. Accordingly, the functions of metaphors in this study are explored by examining social contexts and how these contexts determine the intended effects, guided by linguistic constructions. This study seeks to investigate the following research questions:

1. What are the main communicative functions of metaphorical directives in Jordanian Arabic?
2. What are the linguistic constructions of metaphorical directives in Jordanian Arabic?
3. How do metaphors direct people in Jordanian Arabic?

2. Theoretical Framework

2.1. Metaphor

Since the metaphor theory was presented from a cognitive perspective in work presented by Lakoff and Johnson (1980), many researchers (e.g., Al-Shboul, 2023; Banaruee et al., 2017; Bosman & Taljard, 2021; Eryomina, 2017; Gibbs Jr & Maceda, 2010; Semino et al., 2018; Thibodeau et al., 2017) have studied metaphors as a cognitive or psychological tool that is employed to shape or influence how the recipient thinks of the social world, after it had previously been examined solely as a rhetorical tool. The conceptual metaphor theory opened the door for researchers in different fields, such as communication (e.g., Semino et al., 2018; Zhao et al., 2020), education (Sukirman et al., 2022), translation (Alzhanova et al., 2024), and clinical or social psychology (e.g., Banaruee et al., 2017; Bosman & Taljard, 2021) to study metaphors in a broader scope. These theories were consulted since metaphors are not a form of direct language. The speaker, using a metaphor, intentionally flouts Grice's maxim of quality (1975). The recipient, in turn, perceives the intended meaning based on the relevant features that constitute an important part of the context (Sperber & Wilson, 1995). All these theories

can explain the speaker's use of metaphors and how they can be correctly perceived by the recipient. Thus, they are all consulted to identify aspects of successful communication between the speaker and the recipient, where metaphors constitute an integral part of that communication.

Besides those theories, critical discourse analysis (CDA) theory was consulted to explain the relationship between discourse and the social world. According to its scholars (e.g., Fairclough, 2015), the social world shapes and is shaped by discourse. Hence, the social world, represented by the social context, determines which metaphor the speaker uses. In turn, discourse shapes the world. This shaping is manifested through its effects on the recipient. In other words, context, which represents or is part of the world, prompts specific metaphors that the speaker uses in their interaction. This can be revealed in the recipient's future action or behavior that is affected by the speaker. Thus, while the shaping of discourse is carried out by the speaker, the world shaped by discourse can be manifested by the recipient's future action or behavior (response), which can indicate the extent to which the speaker can achieve successful communication.

2.2. Metaphor Studies

Much research has investigated metaphors as an instrument to direct the recipient's reasoning. Thibodeau and Boroditsky (2011), for instance, conducted five experiments to investigate how metaphors can help the recipient reason about specific issues. They found that metaphors (via even a single word) can significantly influence people's reasoning about real-world issues, such as social policies on crime, especially if a crime is described as a virus or a beast. Their findings demonstrated the power of metaphors in inducing different primary perspectives about certain issues and suggesting solutions. Another study that examined metaphors in relation to experiences of pain is Al-Abdullah (2019). She investigated whether Arabic expressions used by Jordanians describing their painful experiences involve metaphors and whether such expressions have counterparts in English. She found that they are, to some extent, related in terms of structuring and conceptualization. Bai et al. (2023) employed not only the linguistic but also the visual and audio levels to examine metaphors. They collected and analyzed multimodal metaphors (text, picture, and sound in the BBC wildlife documentary *Dynasties* and identified three multimodal metaphor directions in relation to mapping: concrete to abstract, abstract to concrete, and abstract to abstract. They also found that the program frequently used structural, positional, and ontological metaphors, which all co-construct the meaning of discourse and help form the meaning of multimodal metaphors in *Dynasties*. From a cognitive perspective, the researchers (Bai et al., 2023) highlighted how multimodal metaphors enhance the protection of the ecological environment, including endangered animals. Kim et al. (2018) expanded the circle of interaction to include humans and computers, examining how metaphors facilitate this type of interaction. They investigated the explanatory role of metaphors in human-computer interaction and how they can facilitate users' understanding of unfamiliar objects through familiar ones (e.g., desktop) and driving analogies. Moreover, they argued that metaphors can also assist designers in exploring and even forming new concepts during the design stage. The researchers found that metaphors can be powerful tools for architects and designers due to their explanatory and directive role throughout different processes of designing, learning, and orientation. Abu-Suhaib (2022) found that by collecting his data using direct interviews and observations, Jordanians preferred to use metaphors when they tended to convey their positive and negative messages effectively but indirectly. This includes criticizing, advising, proving, and praising. He also found that most of these expressions pertain to cultural and religious aspects of their everyday lives.

Jensen (2018) has adopted a psycho-cognitive approach. He explored how metaphors, when used in social interaction, can help transform abstract emotional experiences into sharable intersubjective phenomena. Based on the assumption that metaphorical language is infused with inter-bodily behavior, he explained how metaphors constrain behavior. Jensen (2018) analyzed data collected from video recordings of children engaged in activities. The data highlighted metaphorical aspects, including words, voicing, postures, gestures, and facial expressions, in enacting an interpersonal world of sharable experiences and emotions. The researcher attempted to study metaphor from a more dynamic perspective rather than adopting classical conceptual metaphor theory. Jensen (2018) viewed metaphors

not as expressions of underlying cognition or a 'window' into the mind but as body-minds in action, coordinating possibilities for shared experience.

There are several sociolinguistic studies that have investigated speech acts, where illocutionary force directs and guides the recipient to act (Bowdle, 2019). However, the current study examines metaphors themselves as a speech act, assuming that the speaker performs an action by uttering a metaphor since the speaker's intention behind using metaphors is to direct the recipient. Many scholars (e.g., Bowdle, 2019) consider metaphors as a speech act, as the speaker performs an action by uttering metaphorical expressions. Many researchers (e.g., Thibodeau and Boroditsky, 2011) argue that metaphors constructed with sensorimotor experiences and concrete objects have not only expressive but directive power as well. This kind of power, thus, sheds light on the idea that metaphors themselves are an implicit speech act (e.g., Bowdle, 2019). The speaker's goal is to communicate specific functions, as discussed in this paper. It is thus an action performed via words tied to a specific time and place. This puts a greater burden on the recipient to interpret the meaning than literal language. This study helps researchers develop an analytical framework that associates metaphorical expressions with specific communicative functions and examines how these effects can influence the recipient's future actions.

3. Methodology

3.1. Materials

The data was publicly available. It was collected from four TV series: *Lubit Intiqam* (Hijawi, 2021), *Galmoud Sahari* (Hijawi et al., 2021), *Um Kroum* (Fayad, 1999), and *Karum Allali* (Hijawi & Hijawi, 2021), totaling about 20 hours (38 videos), with a total number of 44 metaphorical directives extracted from this data. These series were selected on purpose as they represent people's typical life in Jordan. It was also observed by the researchers that these series are rich in metaphors among Jordanian TV series. Additionally, these series feature conversations on several topics related to daily life, including farming, expenses, exams, and work. The language used is casual and includes various slang expressions. The series comprised 12 actors and actresses (M = 8 and F = 4).

3.2. Procedure

3.2.1. Data Collection

The researchers watched 38 videos that differed in terms of length. They wrote down every single metaphorical directive on the paper sheet. These videos served as the primary source of the data for this study. They observed how people in these episodes used different metaphorical expressions with directive force in their daily interactions. Each directive metaphor was recorded. During this period, 12 actors and actresses used metaphors, discussing everyday topics about their lives.

3.2.2. Data Analysis

Based on the data of this study, the metaphorical expressions were classified into three categories according to the communicative function of these metaphors. Simply put, these metaphors were categorized according to one main criterion: their communicative function or purpose (i.e., For what is a metaphorical expression used?). Then, the frequency and percentages of metaphorical expressions were calculated to reveal which functions these metaphorical expressions are most frequently used for. In addition, based on how metaphorical directives in this study were formed, the metaphorical expressions were divided into four groups. Nominal sentences, if clause, imperatives, and introducing options, as indicated in Table 1.

Table 1
Linguistic Forms of Metaphorical Directives

Linguistic constructions	**Linguistic items**
Nominal sentences	Subject+verb+comp
If clause	If
Imperatives	Verbs
Introducing options	Either…or; or; otherwise

Furthermore, the researchers offered explanations, from a CDA perspective, concerning how metaphors can direct people in Jordanian Arabic. This approach suggests that discourse can shape and, in turn, can be shaped by the social world (Fairclough, 2015).

4. Results

Investigating the first question (what are the main communicative functions of metaphorical directives in Jordanian Arabic?), this section presents some examples drawn from the collected data. These are examples of metaphors that actors and actresses employed in their everyday interactions for three communicative functions. To extract these functions, the researchers drew on many scholars (e.g., Lakoff & Johnson, 1980; Semino et al., 2018; Thibodeau & Boroditsky, 2011) who investigated how metaphors can influence people's thinking of the world.

4.1. The Main Communicative Functions of Metaphorical Directives

This section presents three main communicative functions of metaphors analyzed in this study, with examples extracted from the collected data. These functions represent effects or goals that actors and actresses aimed to achieve when they employed those metaphors in various social contexts. Table 2 illustrates that there are 18 metaphors for prompting immediate action, 12 metaphors for correcting an existing behavior, and 22 metaphors for shaping a perspective about the social world.

Table 2
Functions and Frequency of Metaphorical Directives

Functions of metaphors	**Frequency**
Prompting an immediate action	18
Correcting an existing behavior	12
Shaping a perspective about the social world	14
Total	44

4.1.1. Prompting Immediate Action

لازم تبلش بالعلاج الكيماوي والا السرطان رح يتغلب عليك فلازم تنتصر عليه (Hijawi & Hijawi, 2021)

/Lazim tbalish ?ilaj kemawi wailah ilsratan rah yitghalab ?alik talzim tintasir ?alih/

'You must start chemotherapy; otherwise, cancer will defeat you, so you must conquer it.'

In this example, the speaker used this metaphor to advise his cousin to undergo chemotherapy. This metaphor conveys a sense of urgency. This metaphor prompts the recipient to take immediate action. The speaker urges his cousin to begin the prescribed therapy immediately. Otherwise, the cancer will overtake him. Thus, the metaphor prompts the recipient to take swift action. In this case, the recipient can grasp the implied meaning of the metaphorical expression. This metaphor reflects the resistant actions people must take before it is too late. This function is expressed by action-oriented metaphors that push the recipient to act without hesitation as the danger approaches and time runs out. Action-prompting metaphors include expressions like /lazim tbalish/ and /rah yitghalab/. These expressions emphasize that initiating treatment is a top priority.

الشاي نار (Hijawi, 2021)

/Elshai naar/

'This tea kettle is fire.'

This metaphor prompts immediate action from the recipient, who must grasp the implicature for successful communication between the speakers. In this example, the mother warns her son (the recipient) that the tea kettle is too hot. He should, therefore, move away slightly. This metaphorical expression conveys a sense of danger to the recipient. Here, the speaker is not describing an existing state of affairs. Instead, the purpose of the utterance is to warn the recipient that the teapot is extremely hot, prompting him to take immediate action by moving away slightly.

4.1.2. Correcting the Recipient's Existing Behavior

الكذب حباله قصيرة (Hijawi et al., 2021)

/Iljathib Hbalu qasirih/

'A lie has no legs.'

The participant used this expression while talking to his younger brother. He was disturbed by his brother's lies when he asked him about regular attendance at his school. This expression is commonly used by Jordanian speakers. It implies that liars will eventually be exposed sooner or later. This utterance reveals the speaker's annoyance with the recipient's behavior, specifically lying. The speaker's purpose is implicitly conveyed. The speaker tries to correct the recipient's behavior. The metaphor conveys an implicit message to the recipient. The recipient's lies constituted a social motive for the speaker to use this metaphor. This expression is often used by Jordanian speakers in situations involving lies. The speaker aims to correct the recipient's negative behavior. This metaphor can influence the recipient's future actions. So, this metaphor is a directive speech act employed by the speaker and perceived by the recipient by means of relevant contextual clues.

في تضخم بالنفقات (Hijawi & Hijawi, 2021)

/Fi taghakum bilnafqat/

'Expenses are inflated.'

This metaphorical expression is used by the father. In this expression, he points out that the family members' expenses have sharply increased. This metaphor describes the financial situation worsening due to the sharp increase in expenses (inflation). However, the speaker is not interested in describing the situation as much as creating an impact on the recipient, who should change or correct their unsatisfactory behavior regarding their increasing expenses. This metaphorical expression carries a message that this behavior must be corrected, or the situation will continue to worsen. The speaker attempts to draw the recipient's attention to the implied meaning of this metaphor. However, understanding the implied meaning is not the speaker's ultimate goal. However, the ultimate goal is to influence the recipient's behavior.

الامتحانات على الابواب (Hijawi, 2021)

/Ilimtihanaat ?aalaabwaab/

'Exams are around the corner.'

This metaphor implies a request. The father directs his son to study hard as the exams are approaching, and therefore, he should be fully ready. The father does not explicitly ask his son to study harder and spend more time preparing for exams. However, through contextual clues (the recipient is a student and exams are approaching), the recipient can perceive this metaphor as an implicit request. This metaphor corrects an existing behavior and encourages the recipient to study harder. In Arabic culture, /?aalaabwaab/ 'around the corner' means that one should be fully prepared. It is a metaphorical expression that speakers in Jordan use when they warn the recipient that time is running out and they should act accordingly. This expression points to the significance of timing. The preposition 'around' indicates that exams are imminent. Therefore, this expression conveys urgency.

4.1.3. Shaping a Perspective about the Social World

الارض اذا ما اعطيتها ما بتعطيك لعاد هي فقط بتفكر انه الارض بس بتاخذ منها لا مش هيك (Fayad, 1999)

/Ilargh itha ma a?Titha ma bta?Tik ga?ad hi faqat bitfakir inu ilardh fas ftaghuth minha la mish hik/

'If you don't give to the land, it won't give back to you. Do you think you can only take from the land? No, that's not how it works.'

Here are the metaphorical expressions whose function is to shape a perspective about taking care of the land. They reflect how people should think about the world. The speaker directs his nephew using these metaphorical expressions to express his perspective that reflects his long-term experience in cultivation and agriculture. The speaker uses these metaphors, personifying the land as someone who needs care in order to give them back. This metaphor is formulated using an if-clause to indicate that if the recipient wants to achieve good results, then he should satisfy the requirement stated in the first clause. This expression reflects a good mutual advantage between the land and the landowner. These metaphors are used to ensure a good relationship between both sides. However, in this example, humans and the land are portrayed as good partners whose relationship is based on mutual care and benefits. These metaphors aim to shape a long-standing perspective that enhances the recipient's belief in this concept.

اشتغل واتعب هسع وبكره رح تنام وانت مطمن بقية حياتك (Hijawi & Hijawi, 2021)

/Ishtaghil wit?ab hasa? Wbukrah raH tnam wint MiTamin bagyt Hayaatak/

'Work and get tired, and tomorrow, you will sleep with peace of mind for the rest of your life.'

This is another example of a metaphor that shapes a perspective regarding working at an early age. The speaker uses this metaphor to shape his friend's perception of working at an early age. Thus, the speaker urges the recipient to interpret the metaphor in a way that leads them to think about the issue as intended. In this situation, the speaker offers advice in a directive manner. This metaphorical expression is formulated as an imperative. He encourages the recipient to work harder because he is young and full of energy to secure a better future. He encourages him to invest his youth by working hard to earn more money, ensuring a better life when he grows old. That is, when he is old, his energy will diminish, and he will need more financial support. Here, the speaker offers this piece of advice using this metaphorical expression to remind the recipient that time is passing and nothing remains constant. This expression conveys motivation to work harder while still young.

Another related expression is /il bit?ab bil?ab/, meaning 'If you work hard, you will enjoy later'. This expression is used by the speaker while talking to his cousin; the speaker tries to create a perspective on working hard at a young age so that one can earn more money to assist them in the future, allowing them to do whatever they would like. The verb 'bil3ab' conveys a future meaning. The expression /Ili bit3ab/ uses the third-person pronoun, implying that anyone who works hard will eventually feel tired.

4.2. Analysis of the Linguistic Constructions of Metaphorical Directives

Table 3 answers the second research question (what are the linguistic constructions of metaphorical directives in Jordanian Arabic?). It illustrates that there are four metaphorical linguistic constructions used by the participants: If clause (e.g., if you don't give to the land, it won't give back to you), nominal sentences (e.g., expenses are inflated), imperatives (e.g., work and get tired, and tomorrow you will sleep with peace of mind for the rest of your life) and introducing options (e.g., you must start chemotherapy; otherwise, cancer will defeat you, so you must conquer it). These constructions were frequently employed metaphorically by the participants. Nominal sentences and imperatives were the most frequently used in the sample. People tend to avoid direct expressions for reasons of politeness and as a mark of civility.

Table 3
Linguistic Expressions of Metaphorical Directives and their Functions

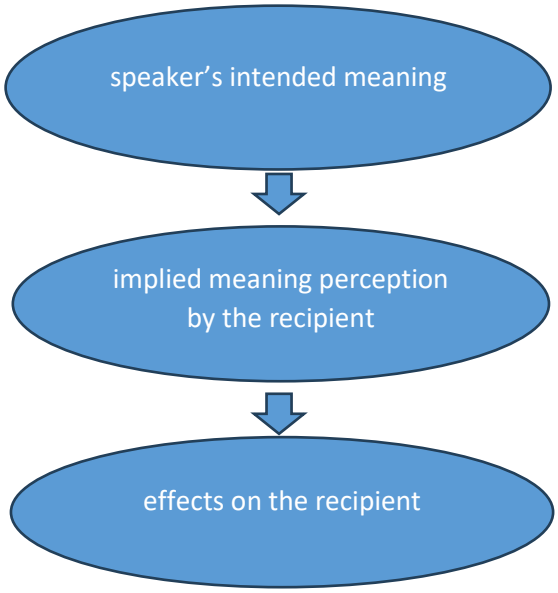
Functions	Linguistic expressions					
	Nominal sentence	If clause	Imperatives	Introducing options	Total	Percentage
Prompting an immediate action	6	5	4	3	18	40.9%
Correcting an existing behavior	4	4	2	2	12	27.2%
Shaping a perspective about the social world	5	3	3	3	14	31.8%
Total			44		44	100%

The meanings carried by expressions that prompt an immediate action are explicit. Thus, the recipient has no difficulty perceiving the meaning of these expressions. Specific lexical items are used with these metaphors, such as *'laazim'*. Such items can be seen as intensifiers. They emphasize the necessity for the recipient to take action. However, these metaphorical expressions that aim to shape perspectives about the social world and correct an existing behavior are far less direct than those that prompt an immediate action. This can be attributed to the fact that these expressions do not involve a sense of urgency or prompt an immediate action but instead aim to gradually shape the recipient's behavior over time. The speaker, therefore, avoids using lexical items like 'laazim', which denote an immediate need to comply.

4.3. How Metaphors Direct People

Regarding the third research question (how do metaphors direct people in Jordanian Arabic?), it was reconfirmed that speakers use metaphors as a social act to influence the recipient's thinking or behavior. Simply put, the speaker's intention behind using such metaphors is to influence the recipient. Accordingly, these metaphors have effects on the recipient. These effects represent communicative functions like prompting an immediate action, correcting an existing behavior, or shaping a perspective about the social world Figure 1). Thus, this study argues that metaphor communication involves the perception of implied meaning on the part of the recipient, which is key to creating an effect. This explains how metaphors can direct people in their daily interactions.

Figure 1
Metaphor Communication



5. Discussion

The present study aimed to answer the three research questions of this study. Regarding the first question, which is what are the main communicative functions of metaphorical directives in Jordanian Arabic?, the present study came up with three communicative functions: prompting an immediate action, correcting an existing behavior, and shaping a particular perspective. Since metaphors analyzed in this study were collected from social contexts where people talk about everyday topics, these three functions are of a communicative type. Speakers used these metaphors which aimed at directing the recipient to think of an issue or to take an action in a specific way. This finding resonates with that of Bai et al. (2023), who conclude that metaphors can direct and shape awareness and thereby enhance efforts to make specific decisions on the part of the recipient. In the same context, the present study is in line with Thibodeau et al.'s (2017) and Elmore and Luna-Lucero's (2017) findings that metaphor can

direct people's thinking of the social world. This is also corroborated by Steen's (2023) claim that metaphor has effective power over not just cognition but also actions. Furthermore, Al-Khawaldeh et al. (2024) emphasized the role of metaphor in depicting reality, thereby influencing the recipient's thinking of issues addressed and, thus, their actions. The present study also agrees with Abu-Suhaib (2022), who claimed that all metaphors collected in this study are part of everyday language that conveys many aspects of religious and cultural life.

Investigating the second question, what are the linguistic constructions of metaphorical directives in Jordanian Arabic?, the present study found that there are four linguistic constructions of metaphorical directives in Jordanian Arabic. These constructions are nominal sentences, if clauses, imperatives, and introducing options. This language variation reflects people's numerous preferences for using language forms when using metaphors in their everyday talks. The findings of the present study are in line with those of Devrim (2015), who identified the various lexicogrammar aspects of metaphors. He further asserted that they can be built and realized by such various linguistic units as conjunctions and prepositions.

The answer to the third question, how do metaphors direct people in Jordanian Arabic? provides an explanation of how metaphors can direct people in Jordanian Arabic. In this regard, this study investigated metaphors as a socially motivating device whose aim is to shape or influence the recipient's future behavior or perspective. It can be concluded that the effect of metaphors or what we technically refer to as 'metaphor effect', consists of two sequential stages: inferencing and responding. While inferencing is regarded as the recipient's perception of the implied meaning, responding represents the action that can take any of these three types of communicative functions: prompting an immediate action, correcting an existing behavior, or shaping a perspective about the social world. These functions represent the recipient's future actions, which are viewed as the final or desired stage of successful communication between the interlocutors. Thus, metaphors can affect people's reasoning for the issues addressed, and hence their behavior and perspectives towards these issues. This has been demonstrated by many corpus-based and experimental studies, such as Thibodeau and Boroditsky (2011), Semino et al. (2018), and Pan and Tay (2023).

Metaphors analyzed in this study were used to enact or maintain society's accepted habits and perspectives and correct any behavior or habits that are not practiced correctly. It can thus be claimed that metaphor is a social practice that people draw upon in their daily interactions for social adjustments and maintenance. It carries corrective and directive power. Thus, this paper argues that participants' use of a certain metaphor is triggered by a social motive. In more detail, it is the social context that determines a speaker's choice of a specific metaphorical expression with a particular communicative function. This function is aimed at affecting the recipient's future actions. This effect can be manifested in one of three ways: prompting an immediate action, shaping a perspective about the social world, or correcting an existing behavior. Accordingly, successful communication, as argued by many scholars such as Lakoff and Johnson (1980), is determined not only by the recipient's inference but also by their response to the speaker's implied meaning. Furthermore, the speaker's use of a specific metaphor not only leads the recipient to infer its implicature but also directs them toward a specific action. Hence, when perceiving a metaphor, the recipient encounters two tasks: inferencing and responding.

Regarding implications, this study can facilitate understanding of metaphors used in everyday interactions. It can facilitate Arabic as a Foreign Language (AFL) students' understanding of metaphors by familiarizing themselves with the various communicative functions of metaphors. In addition, this study presented numerous social contexts where such metaphors were used and how they can be used in everyday contexts. Researchers in the fields of language and communication can benefit from the classification of metaphors along with their pragmatic functions analyzed in this study to examine metaphors used in such contexts. They can build upon this framework, exploring more pragmatic functions as well as motives for using metaphors in everyday interactions.

It is recommended that metaphors be studied in everyday social contexts and real-world situations to examine how people use metaphors to direct the recipient to specific actions. Social variables such as age, education, region, and gender should be investigated to reveal how such variables can influence a speaker's use of certain types of metaphors when directing the recipient. This analysis can contribute

to a better understanding of the interplay between metaphor, cognition, and social construction in shaping metaphors on the part of participants. This can also explore more pragmatic functions of metaphor. This study also recommends analyzing how speakers use directive metaphors in social networking sites such as Facebook to explore further communicative functions and linguistic strategies, with analyzing gender as an important factor in classifying metaphors used by speakers. In addition, a contrastive linguistic study can be conducted to examine how such and other communicative functions of metaphors can be similar or different in Arabic and English-speaking countries.

Disclosure Statement

The authors claim no conflict of interest.

Funding

The research did not receive any specific grants from funding agencies.

References

Abu Rumman, R., Obeidat, M., Haider, A. S., & Sahari, Y. (2024). A cognitive linguistic analysis of HAND and FACE metaphors and metonymies in Jordanian Arabic. *Public Journal of Semiotics*, *11*(1), 1–22.

Abu-Suhaib, I. (2022). The use of metaphorical expressions in Jordanian Arabic among Jordanians living in Irbid district in the north of Jordan. *Journal of Positive School Psychology*, *6*(6), 6655-6664.

Al-Abdullah, M. (2019). Cognitive linguistic perspectives of metaphoric conceptualization of pain in Jordanian Arabic. *Jordan Journal of Modern Languages and Literature*, *11*(3), 341–360.

Al-Khawaldeh, N., Al-Shboul, O., Altakhaineh, A. R., & Al-Nusairat, R. (2024). A discourse analysis of his royal highness crown prince Al-Hussein's speeches on youth empowerment. *International Journal of Society, Culture & Language*, *12*(1), 226–238. https://doi.org/10.22034/ijscl.2023.2014406.3238

Al-Shboul, O. K. (2023). *The politics of climate change metaphors in the U.S. discourse: Conceptual metaphor theory and analysis from an ecolinguistics and critical discourse analysis perspective*. Palgrave Macmillan. https://doi.org/10.1007/978-3-031-19016-2

Alzhanova, A., Balmagambetova, Z., Zeinulina, A., Aratayeva, A., & Issabayeva, N. (2024). Cultural encounters in translation: Analyzing representation issues of a cognitive metaphor case in literature. *International Journal of Society, Culture & Language*, *12*(3), 32–45. https://doi.org/10.22034/ijscl.2024.2029453.3521

Awwad, S., Tartory, R., MGM, J., Yajid, M. S. A., Ariffin, I. A. (2021). Use of rhetoric and metaphorical expressions in Jordanian political discourse (speeches): An exploratory study. *Eurasian Journal of Applied Linguistics*, *7*(2), 162-170. http://doi.org/10.32601/ejal.911513

Bai, J., Geng, S., & Gao, Y. (2023). A metaphor study from the perspective of cognitive linguistics-take the BBC wildlife documentary dynasties as an example. *Scientific Journal*, *XI*(VII), 28-33.

Banaruee, H., Khoshsima, H., Khatin-Zadeh, O., & Askari, A. (2017). Suppression of semantic features in metaphor comprehension. *Cogent Psychology*, *4*(1), Article 1409323. https://doi.org/10.1080/23311908.2017.1409323

Bowdle, B. (2019). *Psychological perspectives on metaphor*. Oxford Bibliographies.

Bosman, N., & Taljard, E. (2021). A cross-linguistic study of blood metaphors in Afrikaans and Northern Sotho. *Language Matters*, *52*, 3-29. https://doi.org/10.1080/10228195.2020.1854331

Devrim, D. Y. (2015). Grammatical metaphor: What do we mean? What exactly are we researching? *Functional Linguist*, *2*(3). https://doi.org/10.1186/s40554-015-0016-7

Eryomina, O. (2017). Cognitive function of a metaphor: Observer's evaluation. *Voprosy Kognitivnoy Lingvistiki*, *2*, 64-69. https://doi.org/10.20916/1812-3228-2017-2-64-69

Elmore, K. C., & Luna-Lucero, M. (2017). Light bulbs or seeds? How metaphors for ideas influence judgments about genius. *Social Psychological and Personality Science*, *8*(2), 200-208. https://doi.org/10.1177/1948550616667611

Fayad, S. (Executive Producer). (1999). *Um Kroum* [TV series]. Jordan Radio and Television Corporation; Jordan TV Drama.

Fairclough, N. (2015). *Language and power*. Routledge.

Grice, H. P. (1975). Logic and conversation. In P. Cole & J. L. Morgan (Eds.), *Syntax and semantics. Speech acts* (Vol. 3, pp. 41-58). Academic Press.

Hijawi, H. (2021). *Karum Allali* [TV series]. Hajawi, I and Hajawi, O; Elcinema.

Hijawi, O., & Hijawi, L. (Executive Producers). (2021). *Lubit Intiqam* [TV series]. Hijawi Production House; Viu Mena.

Hijawi, I., Viu., Hijawi, O., & Production House (Executive Producers). (2021). *Galmoud Sahari* [TV series]. Production House; Viu.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.

Jensen, T. W. (2018). The world between us: The social affordances of metaphor in face-to-face interaction. *RASK Internationalt Tidsskrift for Sprog Og Kommunikation, 47*, 45-76.

Kim, J., Maher, M. L., Gero, J. S., & Sauda, E. (2018). Metaphor: A tool for designing the next generation of human-building interaction. *Proceedings of the 36th eCAADe Conference, 2*, 149-158. https://doi.org/10.52842/conf.ecaade.2018.2.149

Gibbs Jr, R. W., & Macedo, A. C. P. S. de. (2010). Metaphor and embodied cognition. *DELTA: Documentação de Estudos Em Lingüística Teórica E Aplicada*, *26*, 679–700. https://doi.org/ .1590/s0102-44502010000300014

Pan, M. X., & Tay, D. (2023). The effectiveness of metaphors in Chinese video advertisements for depression: An experimental study. *Lingua, 293*, Article 103584. https://doi.org/10.1016/ j.lingua.2023.103584

Semino, E., Demjén, Z., Hardie, A., Payne, S., & Rayson, P. (2018). *Metaphor, cancer and the end of life: A corpus-based study*. Routledge. https://doi.org/10.4324/9781315629834

Sperber, D., & Wilson, D. (1995). *Relevance: Communication and cognition* (2nd ed.). Wiley-Blackwell.

Steen, G. J. (2023). Thinking by metaphor, fast and slow: Deliberate metaphor theory offers a new model for metaphor and its comprehension. *Frontiers in Psychology*, *14*, Article 1242888. https://doi.org/10.3389/fpsyg.2023.1242888

Sukirman, S., Firman, F., Aswar, N., Mirnawati, M., & Rusdiansyah, R. (2022). The use of metaphors through speech acts in learning: A case from Indonesia. *International Journal of Society, Culture & Language*, *10*(3), 137–150. https://doi.org/10.22034/ijscl.2022.551893.2613

Thibodeau, P. H., Hendricks, R. K., & Boroditsky, L. (2017). How linguistic metaphor scaffolds reasoning. *Trends in Cognitive Sciences, 21*(11), 852–863. https://doi.org/10.1016/j.tics.2017.07.001

Thibodeau, P. H., & Boroditsky, L. (2011). Metaphors we think with: The role of metaphor in reasoning. *PLoS ONE, 6*(2), Article e16782. https://doi.org/10.1371/journal.pone.0016782

Wilson, D., & Sperber, D. (2002). Truthfulness and relevance. *Mind*, *111*(443), 583-632. https://doi.org/10.1093/mind/111.443.583

Zhao, X., Shen, R., & Zhao, X. (2020). A cognitive-semiotic construal of metaphor in discourse. *Chinese Semiotic Studies, 16*(1), 119-143. https://doi.org/10.1515/css-2020-0006