

Peace Conceptual Metaphor Analysis in the Afghanistan Peacemaking Process - Case Study: Afghanistan Peace Map

Abdul Qayum Tayeb

Associate Professor, Department of Literature, Faculty of Literature and Human Sciences, Badakhshan University, AFGHANISTAN.

Corresponding Author: dr.tayeb1388@gmail.com



www.ijrah.com || Vol. 2 No. 5 (2022): September Issue

Date of Submission: 26-08-2022

Date of Acceptance: 17-09-2022

Date of Publication: 24-09-2022

ABSTRACT

In this research, we have used the descriptive-analytic method. The main purpose of this paper is to show the reflection and perception of the peace conceptual metaphor in Afghanistan's discourse space on the basis of "conceptual metaphor theory." Humans typically reflect on concrete or more physical things, according to this linguistic theory. The findings of this study show that the country's peace-making operatives reflected the abstract and nonphysical concept of peace on a variety of concrete and physical things. For example, on the basis of the "Afghanistan Peace Map" context, the peace abstract concept is reflected on the experimental and objective concepts, like: "journey", "structure", and "live objects." Therefore, the conceptual metaphors of "peace is journey", "peace is structure" and "peace is live objects" are the three more prevalent concepts that are reflected in this context. These metaphors are not only more prevalent and user-friendly in the context of the "Afghanistan peace map," but research into published contexts in the Afghanistan peace-making process reveals that these metaphors flowed in the substructure of all peace contexts.

Keywords- peace, peacemaking, peace proses and conceptual metaphor.

I. INTRODUCTION

Peace means coexistence with others and the absence of conflict, hate, and enemies. Peace, that is, the establishment of an agreed space and the accommodation of justice and equity, so that each citizen can exercise their human rights in the best possible way. A meaningful life is where there is permanent and suitable peace. In the homeland without peace, life doesn't have a concept, and also justice and freedom don't have meaning, so we can't imagine development. It is the main question that in a conflict society, how can one create positive peace-making? The peace domain experts responded to this question in different ways. But in my view, based on the type of violence and the relevance of conflict, the answer to this question is easy. In Galtong's view, conflict is three-sided relevance from "contradictions", "attitudes" and "behaviours" that are not out of conflict. He divided violence into three parts: direct violence (the kids' killing),

structural violence (the kids' dying of poverty) and cultural violence. He applies three peace-making processes among these three types of violence, which are: 1) peacekeeping: it acts as a deterrent to physical and direct violence; 2) peace-making: it is a process that fosters peace and agreement among conflicting parties; and 3) peacebuilding: it eliminates structural and cultural violence (Ahmadi, 2021: 14). In Galtong's view, positive peace-making means that when it happens, types of violence and conflict become totally deleted from society. That is, in addition to physical violence (war), the social structures must be just and have equal rights in their country. In addition, the "Galtong" view analyses the positive peace-making, and attention to these points helps a society achieve peacebuilding: justice; friendship; kindness; interaction; respect, toleration, invitation to inner peace, and absence of pressure. However, peacemakers in Afghanistan must prepare a proposal and document for peace that contain the same characteristics.

Although the peace process in Afghanistan started after the American and Taliban peace agreement signature on February 29, 2020) between the maker of republic discourse and Islamic emirate in Qatar, this process remained uncompleted and the warriors of Islamic emirate, by using the "hardware" method, destroyed their competitor from the country's political space and they got Kabul on August 15, 2021). But the conflict still doesn't end in the country. Therefore, now our people need more positive peace-making than at other times. Because, without positive peace-making, we can't witness security, welfare, and development. Thus, the Taliban know that they are dominant in the political space of Afghanistan; they must end all violence, like (physical, structural, and cultural). They must create a positive peace-making ground on which peacemakers can end the current violence in Afghanistan by metaphorically articulating all ethnic and political groups in one discourse.

II. RESEARCH PROBLEM

The war and peace topics are the subjects and anecdotes of different political and religious organisations and discourse in Afghanistan from a few decades up to now. These concepts in the political and cultural space of Afghanistan have more religious and ideological uses and interpretations. Discourse operators and organisation organizers, particularly in current conflict groups, essentially have two different cognitive interpretations of the war. The people who took power (whether leftists or rightists) defined the war as a phenomenon that was rough, unholy, and nonreligious. Instead of these, the people who went to the margin (whether leftists or rightists) defined war as a religious work and jihad. As a result, Afghanistan has been on fire for four decades, and during that time, various leftist and rightist discourses have deleted their enemies using the "hardware" method, but the Afghan people have not reached peace. But all the people of Afghanistan are tired of war and they seek a positive peace. From that, the warriors search for their own benefit on the war field; they don't pay attention to what the people want. Therefore, peace is still the goal of the Afghan people. Based on the issue's importance, this research is an analysis of the peace idiom. The method and the theory of this research are basically different from the former research that was published about "peace". This means that this research is stable on "conceptual metaphor theory." With this view, metaphor is not just an "art" word of literature and language, but the basis of thought is more metaphorically. Thus, not only is the literary language metaphorically based, but the daily language also has a metaphorically based basis, and we reflect on abstract concepts commonly based on metaphor. For example, "peace" is an abstract concept and we reflect this concept with experiential and physical, like: "journey", "structure" and "live creature".

Our method is "descriptive-analytical" in this research. That is, at the beginning, we studied the "Afghanistan peace map". Then, we described the peace concept in this text, and then we analysed this concept with the "conceptual metaphor theory." So, this paper is important from two viewpoints: 1) from the point of view of research method and 2) from the point of content. So, this is a new matter, and there has not been any research published on this issue up to now (especially in the Persian language). although they published some descriptive works in this field, like: peace from the view of Molina, written by "Ali", the peace needed in Afghanistan, written by "Amery", democratic peace, written by "Baratali" and... But, no one is a theorist. Our basic target in this research is to analyse peace concepts and discover the main uses of them in the space of Afghanistan's peace discourse with the basis of the "Afghanistan peace map". The main research question is the reflected peace concept in things and physical things.

III. RESEARCH OBJECTIVE

In this paper our basic goal has been showing type of perception, comprehension and reflective of "peace" conceptual metaphors in the Afghanistan peacemaking discourse on base of the "conceptual metaphor theory". And our minor goals in this paper has been designation discovery of "peace" conceptual metaphors in the building of positive peace and reduction of cultural, structural and physical violence on the base of "Afghanistan peace map".

IV. RESEARCH QUESTIONS

A. Main Question:

Q1. How are the peace conceptual metaphors in the Afghanistan peace-making process reflected?

B. Sub Questions:

Q1. Which things structure the peace concept in the "Afghanistan peace map" text have become reflected?

Q2. Which kinds of conceptual metaphors from peace have been more reflected in the "Afghanistan peace map" text?

V. THE SIGNIFICANCE OF THE RESEARCH

The peace conceptual metaphors in the country's peace-making process are important from different views: It is a collaborative research project. This means that this paper uses the "conceptual metaphor theory," which is a new linguistic theory, to analyse a political-ideological issue and shows how we can analyse, with the use of language theories, different kinds of cultural, political, and social concepts.

VI. LITERATURE REVIEW

In the West, conceptual metaphor theory has a history of over forty years. But this theory is new in Persian linguistic study and it has been almost ten years since research started with it (especially in the literature and linguistic domains). Therefore, research in this area is limited. The research that happened in this domain is (whether in Persian or foreign languages) not the same as the present work from the point of issues and content, but the relationship between this work and the former works has been from the viewpoint of work method and theory. It means that the present paper has a similar framework and theory to the research that will be described shortly in the following. But from the point of view of the issue, this research is completely different from the previous research. Thus, for clarity on this problem, we look at the following research:

1- "Metaphor language in the international policy discourse" (1390), is written on the basis of conceptual metaphor theory by Arsalan Qurbani. This research mostly studied the metaphors that are used in international policy discourse. The main target of the paper is the presentation of the political metaphors' analysis methods. As a result, the metaphor language occasionally causes problems in the international policy mechanism because metaphors are the birthplace of society's and culture's special conditions, which stem from humanity's specific experiences. Therefore, its study is important for students and politicians.

2- "The jihad metaphor in discourse and leader policy ideology-cognitive theory" (1393) has a work and theory base relationship with the current paper. This paper was written by Shireen Pur Abraham, a Payam Noor University professor. He chose fifteen (1392) statements from Ayatollah Khomeini's statements, and after the study of those, he shows the kind of reflection of policy metaphor and jihad ideology in the policy literature of Khomeini and the "Iran Islamic Republic". The finding of this research shows that the "jihad and stability" metaphors are going under the speech concept structure of the leader.

3- The metaphors' designation studies in the Donald Trump policy linguistic (1397) is another good paper that was published on the basis of the framework of conceptual metaphor. The writer tries to show the Trump policy metaphors and their influences on the USA's external and internal policy process. According to the research findings, Trump's policy language is very metaphorical, and his metaphors have roots in the thought base of American classical conservatism and paternalism.

As a result, other papers and research have been published on the basis of conceptual metaphor theory, which has a relationship from the standpoint of theory foundation and field of work. However, in terms of subject and content, this paper is vastly different from previous research.

VII. RESEARCH METHODOLOGY

In this research, we have used the descriptive-analytic method. Based on this method, our first work is to collect, study, and analyse the "Afghanistan peace map" text. It means that we have considered the "Afghanistan peace map" to discover and analyse the peace conceptual metaphor, and then we have divided and analysed the peace metaphorical sentences and clauses. In the peace conceptual metaphors analysis, our work pattern has been almost the George Lakoff method in the book "The New Realm of Cognitive Science: What Categories Reveal About the Mind" and the Kovecses work method in the book "Metaphor: a Practical Introduction". Of course, our method isn't a complete copy of the Lakoff and Kovecses methods, but they are different. That is, we have analysed the peace conceptual metaphors on the basis of the "Afghanistan peace map". On the other hand, the context in which we have this analysis is completely clear. This means we pay attention to context, especially in the analysis and catalysis of peace conceptual metaphors. This matter shows the distinction between our work and Lakoff and Kovecses's works. We have not just reconstructed their method but also modernised it.

VIII. CONCEPTUAL METAPHOR

In the linguistic and literary domains, we now study metaphor using two types of theory: classical theory and conceptual metaphor or contemporary theory. The classical theory refers to the metaphor as a "literature technique" and an element of language science. But on the basis of contemporary theory, metaphor is not just a "literature technique", but the daily language is full of metaphors. According to contemporary theory, metaphor is the foundation of language, and if it does not exist, language does not exist (Dawood ardkani, 1393: 7). According to this point, there is no existing language without metaphor, and metaphor isn't part of the language. So the metaphor is the foundation of language, and the power and weakness of language are related to the metaphor. Furthermore, if the mechanism for creating metaphors does not exist in the language, the human language lacks the dynamic and glory of everyday and comedic animal language. Actually, metaphor is the way of making meaning and it determines the human way of thinking and feeling. Therefore, Lakoff and Jonson in the book "Metaphors We Live By" said: "Metaphor is a conceptual and contemplative matter that has location in mind, not in the language. They believe that daily language use is full of metaphor and they reject the view of classic metaphor. From a classical standpoint, the undeniable metaphor is the highest "literature technique" and has been widely designated in the formation of poets and book authors. So, the previous scholars had been limited to this language-specific structure in the speech and literature domains, whereas everyday ordinary and

practical language is full of metaphors, and without our attention, our mind naturally and culturally and physically reflects concept things on physical things. For example, "peace" as a conceptual thing has reflected on the structure of a "live creature", "journey" and "structure" and... Or looking at the title of the agreement between the Taliban and America shows that this title is metaphorical. The agreement is named "the Peace Brings Agreement for Afghanistan". That is very metaphorical. According to this title, an agreement is a creature that has an inward like (container) and is movable like (car) so that they can transfer the concept of peace in the Territory of Afghanistan.

In the Lakoff and Jonson view, metaphor has an experiential basis, and similarly, it is defined as understanding one conceptual domain (an abstract concept) in terms of another conceptual domain (a physical concept). The concrete or less concrete domain is the "source domain" and the abstract or more abstract domain is the "target domain". Of course, human experiences are different in the field of metaphors; maybe these experiences were physical or cultural. So, context is one of the emergence fields of conceptual metaphors. Therefore, at the basis of conceptual metaphor theory, "metaphor is the basis of the language and maker of thought and meaning. In this view, metaphor is neither literal nor parasitic; rather, it is a process that occurs naturally in language and serves as a reinforcer of the experience basis. In the view of contemporary metaphor scholars, metaphor is not a stylistic essential for the improvement of language and speech ornamentation or just a kind of literal aesthetics, but it is an issue that controls all of life. According to these, humans typically think through metaphors and live through metaphors (Photohi, 1395:324).

From the cognitive linguistic view, the basis of metaphor in the mind is the human body and brain. Metaphors are frequently used in rhetorical and argumentative language, such as political discourses and speeches (Charteris-Black, 1398: 16.) In view of Recur (1987), metaphor combines two different missing parts of sfromeral contexts into their ordinary meaning. There As a result, we are dealing with transactions between contexts and thoughts rather than ordinary word transfers (Islamic, 1397: 17).After the discovery of mirror neuron works, Lars became interested in conceptual metaphor theory, or PE. Lako Since then, the cognitive neurology revolution has changed the findings of experts on the mind and brain. Since then, conceptual metaphor theory has dominated (Afrashi, 1397: 1). The conceptual metaphors are the sets of neurons in the different parts of the brain that connect with the neurneuronits. The source and target domains are the sets that are located in different parts of the brain, and the physical neuron orbits that connect them are referred to as mapping. The model has created for us a construalaphor as a physical structure (neuron) in the brain. In the learning of a metaphor, different parts of the brain have to come together. For

example, in the child period, the frequent and simultaneous activity of the the action domain neuronal and temperature domain produces a metaphor of "affection is temperature." There is a question which, what are the localocationsthese domains in the brain? On the basis of this research pattern, the source domadomain is located in the senssensorial-dynamic target domain located on the upper layers. Actually, the source domain is the most physical and most objective and the target domain is less physical and less objective (kovecses, 1395: 202) Metaphors are not created from one word, but according to Lakoff's view, metaphors are found from the mapping of epistemology and ontology of the soured domain and the target domain. So metaphor is not only dependent on language, but it can also be related to human thought. That is, the designation of language is secondary and mapping has the first designation (dawood ardkani: 1393: 34). The ontology correspondences are the correspondences of existences in the source domain and the existences in the target domain. For example, "peace" in the source domain corresponds with peace in the target domain. But the epistemology correspondence is the correspondence between the source domain and the target domain (likaff, 1398: 29).

IX. THE REPRESENTATION OF PEACE CONCEPTUAL METAPHOR IN THE PEACE- MAKING PROCESS

The survey and study of published context in the Afghanistan peacemaking discourse space show that the peace concept is reflected in the different structure of things and materials. This means that peace as an abstract concept has been made to indicate the basis of other things that have physical structure. The experiential concepts such as "journey," "structure," and "live objects" have been identified as the foundation structures and references for the peace concept in the Afghanistan peacemaking process. Such as we say: "stable peace", "peace building", "peacemaking", "peace unfounded", "peace founded", "peace basis", "peacekeeping", "peace cost", "peace map", "peace capacity", "peace destructive", and "peace roof" all have an indication of the conceptual metaphor "**peace is structure**". The physical and experiential concept of "structure" in the Afghan peacemaking process is one of the basic sources of the country's current discourse. Operatives in "Doha" peace dialogue has the peace abstract concept. But the concept combinations and sentences, like: "peace achieve way", "peace problems", "peace convoy", "peace danger", "peace closing", "peace distance", "peace formwork", and "peace achieve vehicle", point to the conceptual metaphor of "**peace is a journey**". On the basis of the journey experiential action, there is another physical source that indicates peace abstract concept. Also, the use of conceptual phrases and combinations like: "peace coming", "peace victim",

"peace concerned", "peace absence", "peace proposal", "peace focus", "peace leave", "peace successful", "peace braking", "peace benefit", "peace enemies", "peace friends", "peace partners", "peace opposites", "peace helpers", "peace vice", "peace accept", "peace power", "peace existence" and.... make the "peace" concept on the structure of a live existence that form the conceptual metaphor of "peace is a live existence". In addition to these three sources, there are some sources that have been positive designated in reflecting the peace abstract concept in the Afghanistan peace process, like: place and... But the three sources that are referred to above are the basic sources in the Afghanistan peacemaking process.

We have chosen the text of the "Afghanistan Peace Map" as a fundamental context that is published from the side of republican discourse in the current Doha dialogue process in this paper. This is the most stable and most metaphorical context in the ongoing Afghan peacemaking. Our target from the choice of this context is that we want to show that the republican discourse peacemakers and all Afghanistan's peace operatives reflect the peace abstract concept. Therefore, in the next discussion, we will analysis the conceptual metaphors that reflected on the "Afghanistan peace map".

X. PEACE CONCEPTUAL METAPHORS ANALYSIS IN THE "AFGHANISTAN PEACE MAP" CONTEXT

The "Afghanistan peace map" is one of the most metaphorical contexts that formed in the Afghanistan peace-making process. In the fourteen (14) pages of the "Afghanistan Peace Map", there has been attention to the different matters like: "peace ownership", "peace leadership", "peace negotiations with the Taliban", "consensus regional for peace" and "world consensus for peace". In this context, in addition to the main title, the corner titles are also more metaphorical, like: "peace ownership", "peace leadership", "consensus regional for peace" and "world consensus for peace". In addition, the peace concept in the body of this text is circulation, basically in a metaphorical space. This context's study demonstrates that republican discourse peacemakers provide peace abstract concepts based on the sources of "journey," "structure," and "live existent." Reflected of peace with these sources is not the work of the republican discourse of operatives, but the operatives of the Islamic emirate also use these sources in their context and statements. As Mullah Abdul Gani brother said in the Moscow meeting, the peace concept is based on the structures of a "live existent". He claims that peace is achieved through stable volition and light action rather than slogans and paroles. Everywhere that the people's independent rights become usurped, it is clear that peace is deleted in this place and war takes the place of peace.

Peace needs to be kept. Without that, we cannot actualize the chapter of peace agreement. The three days of peace during Passover show that the war in Afghanistan is not between Afghan people, but it is an armed resistance among the occupied (Mullah Brother, Moscow: 9/11/2018). The use of metaphorical sentences, like: "peace does not come with slogans and paroles," "independent usurpation is the cause of peace deleting," "peace needs to be kept" and "peace enemy," all have indications of the concept metaphor of "peace is a live existence." This metaphor has been most reflected in the "Afghanistan peace map" context.

The title of "Afghanistan Peace Map" is completely a combination of metaphors. So, in this title, the peace abstract concept has been understood in the form of a "structure." Because peace is a concept that doesn't have a physical form, it is abstract, and this abstract concept has been understood by metaphor in the form of a physical thing. Or, at the substructure corner, titles in this context, such as "peace ownership" and "peace dimension", are perched on the physical phenomenon structure. Also, clauses and sentences such as "Afghan people hurry up to create a stable and universal peace," "the actual hurry up is that how can we achieve stable peace," "all the dimensions of peace need to be exact," "people of Afghanistan have stressed that the peace process ownership mast to be at the hand of Afghanistan," "permanent action of security forces is necessary for security and stable peace," and "we need to have stable peace"; the objective phenomenon of "stable peace"; So, the metaphorical samples and combinations, like: "stable peace", "peace dimension", "peace ownership" and "peace security" that reflect the above sentences and clauses; all predicate on the conceptual metaphor of "**peace is a structure**". In this metaphor, peace is equal to structure, peace-making equal to structure engineer, peace map equal to structure proposal, peace keeping equal to structure building, peace keeping equal to structure ownership, positive peace-making equal to structure capacity, deleting the incompatible material In the conceptual metaphor "peace is structure," structure appears as a physical source through which we understand and discover the abstract concept of peace. As for the construction of a structure, time, a map, an employer, an engineer, a worker, cost, tools, and structural materials are required. Similarly, in the peace-making process, the provision of formwork (peace way symbol), the determination of peace making location, time codification and peace negotiation, financial measurement of peace operatives, provision of peace materials (structural materials), and election of people for peace-making (structural engineers) are required. Alternatively, just as having a home and building is the first necessity for a person, positive peace-making is the first requirement of humanity in society. As community must have positive peace-making and peacekeeping to keep it from anarchy and collapse, just as a building must be answerable in terms of physical and use. The engineer/s are responsible

for the exact measurement of financial and monetary costs, the necessary materials for worker and employer, the work bulk and floor construction, the proposal and design of internal and external structures, and the exit and inside ways of structures; peace operatives must design the universal discourse. In addition, as all constructions are not perennial, the discourses are also not perennial and usually dominant. So, the discourse created in the negotiation of peace in a country's political space isn't perennial, but it is changeable. That is, after a few times it drops from the country's political space and or the articulation of it becomes changed, and with the brining or deleting of some of their symbols, they make reconstruction themselves. It is clear that positive peace-making and stability in a country are not stable and perpetual. So, each period and time has their own specific needs. With the passage of time, generations, desires, and symbols change. The frameworks of political, economic, and cultural discourses also change. By the changing of them, the security issues also change. Therefore, the peace operatives (engineers) must come up with a good and acceptable peace discourse.

In addition, the "**peace is structure**" conceptual metaphor, in the context of the "Afghanistan peace map," also reflects the "**peace is live object**" conceptual metaphor. "The peace that can end the four ducats violence," "we don't have stable peace because of short benefit," "Afghans know the value of peace," "how can we guide the peace process," "the peace message becomes under our feet," "the government's commitment to peace," "the bring of peace is our basis gold," and "we want stable peace. "On the basis of these, peace is analogous to a "living being. "These are making the conceptual metaphor of "**peace is live existent**". The similes of peace to the living existent, the start of peace-making to burn the living existent, the collapse of peace-making to the death of the living existent, "the peace elements to the parts of the living existent", "peace makers to the friends of the living existent", "peace destructive to the enemy of the living existent", and "absent of peace to the absence of live existent" are the ontology correspondences of this metaphor. However, the basic target of universal peace-making points to human stability and from the viewpoint of physical, mental, and spiritual stability. Peacemakers in the current peace discourse must pay attention to social justice and citizen rights. Positive peace-making occurs in a society that reflects the adversary symbols in the peace discourse. In that time, it will delete the structure, cultural and physical violence.

So, another reflected conceptual metaphor in the "Afghanistan Peace Map" is the conceptual metaphor of "**peace is a journey**". As you see, in the all-over of this context, they have used the sentences and clauses that indicate the conceptual metaphor, like: "unrealistic hurry up to achieve peace is a hazardous way", "we must accept the danger of the peace process", "the national unity government is in a real hurry to achieve peace", "a few years up to now we have had the hurry up", "in the past

five years we have prepared the arrival field for stable peace", "we make again the peace strategy" and "for arriving to stable peace, we do not repeat the (1992) experience". The language metaphors above, such as "taking the peace responsibility," "arrive to peace," "the peace hurrying achieve," "the peace arriving field," "the peace making strategy," and "peace danger," all indicate the peace abstract concept on the "journey" structure. According to these examples, the "**peace is a journey**" conceptual metaphor analysis shows that the republican discourse operatives understand the peace journey as a long, high-cost, hazardous, acceptable victim, and widespread journey mixed with ethnic and political civilities. So, the peacemakers must have hurried on this journey until they arrived at their target. They must study the damage of travellers' problems and they should make a framework for the travellers. They should define the passenger's rights framework and the close organisations to them; they must survey the security of the journey; and they should start their journey with a specific schedule and order.

The "**peace is a journey**" conceptual metaphor is the most prevalent conceptual metaphor in the Afghanistan peace discourse space. Peace is equal to the journey, peacemaker is equal to the traveller, peace proposal is equal to the journey way, peace process is equal to the starting journey, positive peace-making is equal to the target journey, peace agreement is equal to the journey vehicle, peace problems are equal to the dangers of the journey way, peace cost is equal to the monetary and financial source of the journey, peace-making cooperators are equal to fellow travellers, and peace deadlock is equal to the destruction of the journey. The study and analysis of the ontology and epistemology of the conceptual metaphor "peace is journey" reveal that during a journey, the traveller/s usually face some problems such as: afflictions, difficulties, hungers, thirsts, sleeplessness, warmth, cold, crashes, wounds, guides, targets, responsibilities, monetary and financial costs, insecurities, and so on. The peace-making process story is like this. That is, peacemakers must deal with issues such as complexities, enmities, desires, deadlocks, meetings, goals, destinations, oppositions, agreements, competitions, support, barriers, and experts and saboteurs. The lesson we can learn from this conceptual metaphor is that, just as the traveller/s accept all the problems and deadlocks for the purpose of achieving their goals and destinations, so should the peacemaker accept all the dangers and problems of the peace-making process and try to achieve widespread peace building.

XI. CONCLUSION

Peace and peace-making are the basic political, cultural, and social problems of the Afghan people. So, war and conflict have been in our country for four decades up to now. Although our people in these current years usually have peace-wanting voices, and they show the

volition of peace-making, their wants and voices are not listening to the enemy discourse's operatives, or when listening, the discourses don't have pervious meaning for the building of widespread peace. This has been the story of peace-making among the competing discursive operatives: republican and emirate. For the first time, the peacemakers did not pay attention to this vital issue, and instead of peace-making they went to the war field and adopted the "hardware" way of removing others. Peacemakers beg the peace process to recognise that the distance between operative competition and discourses (specifically the dominant discourse) does not have the previous meaning. Therefore, the Doha peace-making process after eleven months remained without any result, and the Islamic emirate operatives could take power by way of war. During the eleven-month peace negotiations between the republic and the emirate, more context about the peace-making was published. The "Afghanistan peace map" is one of the basic and most metaphorical of them. Although this context has been published by the republican discourse operatives, the conceptual metaphors reflected in it have been reflected in all republican discourse contexts and also Islamic emirate discourse contexts.

The study of the "Afghanistan peace map" shows that the conceptual metaphor, the republican discourse operatives, has used three sources: 1) structure 2) travel; and 3) live in the present moment. According to these sources, three conceptual metaphors have been formed, like "**peace is journey**" conceptual metaphor, "**peace is structure**" conceptual metaphor, and "**peace is live existent**" conceptual metaphor. These metaphors are not just the basic metaphors of this context, but they are followed in the substructure of Afghanistan's peace-making discourse. Thus, these metaphors have been published in all the contexts that they are published in Afghanistan's current peace-making. The basic witnesses for this claim are the statement texts of "Abdullah", "brother", "Mujahid", "Ghani", and others. In the above conceptual metaphors, peace is the structure of three physical and experimental elements that we are familiar with. This problem actually shows the cognitive function of our mind and how the human mind reflects an abstract concept on the structural concepts of physical and concrete. If we don't think so, the cognitive of abstract concepts like peace is not possible for us.

REFERENCES

- [1] Ahmadi, Mohammad Amin 1400. Peace in Afghanistan: The Dispute between the Republic and the Emirate. First Edition, Kabul, Maqsoodi Publications.
- [2] "Investigation of the role of metaphors in the political linguistics of Donald Trump." political and international relations, 2017
- [3] Azita, Afrashi 2017. Metaphor and Cognition. First edition, Tehran: Publications of the Research Institute of Human Sciences and Cultural Studies.
- [4] Chartres- Black, Jonathan 2018. Critical analysis of metaphor: a cognitive-structural approach. translated by Yekta Panahpour, First Chapter, Qom, Logos Publications.
- [5] Davari, Ardakani, Reza and others 1393. Metaphorical language and conceptual metaphors. second edition, Tehran: Hermes Publications
- [6] Fatuhi Roudmajni, Mahmoud 2016. Stylistic: theories, approaches, and methods, third edition, Tehran: Sokhon publications.
- [7] Kuchash, Zoltan 2016. Language, mind, and culture: a useful and practical introduction. translated by Jahanshah Mirzabigi, first edition, Tehran: Aghaar Publications.
- [8] Lakoff, George 2019. The New Realm of Cognitive Science: What the Categories Reveal about the Mind Book 1. third edition, translated by Jahanshah Mirzabigi, Tehran: Aghaar Publications.
- [9] Dirk (Ed.) 2006. Cognitive linguistics: basic readings (Cognitive linguistics research, 34). Mouton de Gruyter Betlin, New York, pp.
- [10] Evans, Vyvyan. Green, Melanie 2006. Cognitive Linguistics: An Introduction. Edinburgh University Press.
- [11] Kovecses, Z 2001. Metaphor: Practical introduction. Oxford and New York: Oxford University Press.
- [12] Lakoff, George 1992. Metaphor and Thought. 2nd edition, Cambridge University press.
- [13] Lakoff, George 1993. the contemporary theory of metaphor. New York.
- [14] Laclau, Ernesto and Chantal, mouffe 2001. Hegemony and Socialist Strategy. Second edition, london.
- [15] SIGAR 2019. January 30 Quarterly report to.