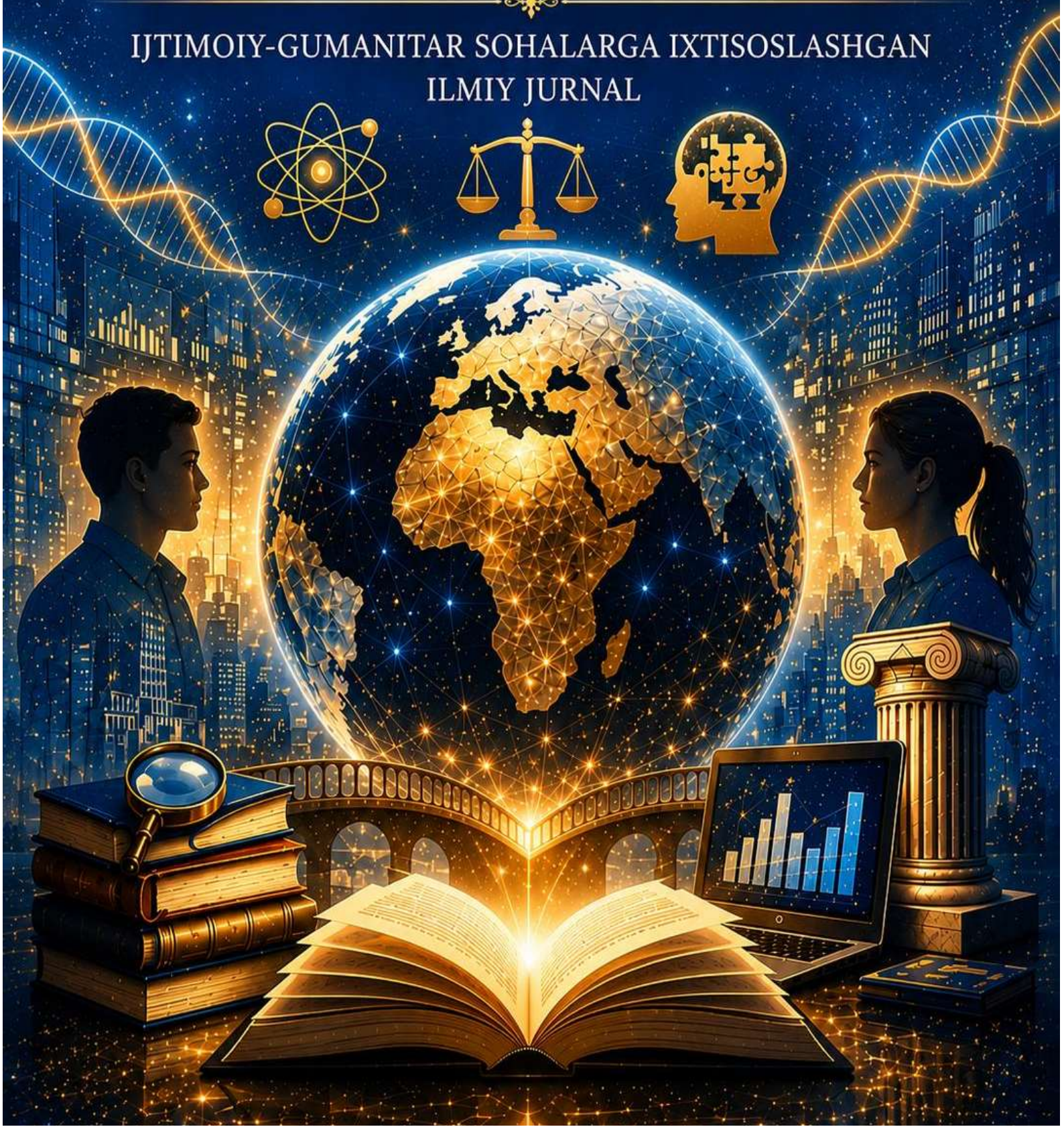
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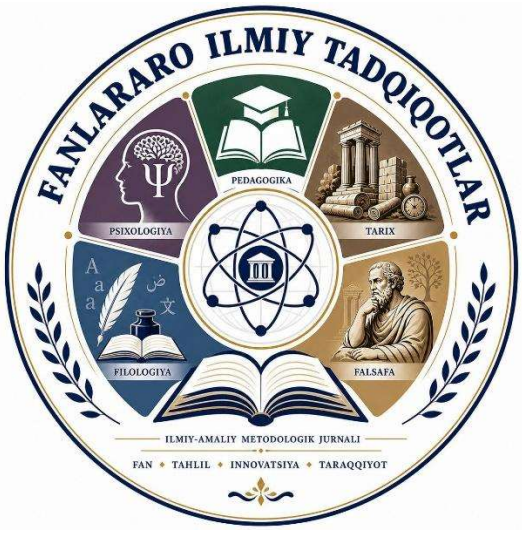
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PRAGMATIC AND COGNITIVE ANALYSIS OF CONCEPT "PEACE" IN POLITICAL SPEECH

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Abstract. This study investigates the linguistic mechanisms through which the concept of peace is discursively constructed in institutional political speech. Drawing on Conceptual Metaphor Theory (CMT), the article analyzes a 2026 graduation address delivered by Zohran Mamdani at the New York Police Department. The study argues that peace is constructed through the dominant conceptual metaphor "peace as home," in which elements of the domestic sphere are mapped onto the political sphere of urban governance and public safety. Through this metaphorical mapping, abstract notions of stability, security, and civic unity are grounded in the culturally shared experience of home and family. The analysis demonstrates how domestic imagery humanizes state authority, reduces the symbolic distance between institutions and citizens, and functions as a discursive strategy of social reconciliation. The findings contribute to research in political discourse analysis, peace linguistics, and metaphor studies by demonstrating how metaphorical framing can serve as a subtle mechanism of de-escalation in contemporary urban governance discourse.

Keywords: conceptual metaphor theory, political discourse, peace linguistics, metaphor analysis, institutional communication

Аннотация. В данном исследовании рассматриваются лингвистические механизмы, посредством которых концепт мира дискурсивно конструируется в институциональной политической речи. Опираясь на Conceptual Metaphor Theory (теорию концептуальной метафоры), статья анализирует речь Zohran Mamdani, произнесённую в 2026 году на церемонии выпуска в New York Police Department. В исследовании утверждается, что мир конструируется посредством доминирующей концептуальной метафоры «мир как дом», в

рамках которой элементы домашней сферы проецируются на политическую сферу городского управления и общественной безопасности. Благодаря такому метафорическому переносу абстрактные понятия стабильности, безопасности и гражданского единства укореняются в культурно разделяемом опыте дома и семьи. Анализ показывает, каким образом образы дома гуманизируют государственную власть, сокращают символическую дистанцию между институтами и гражданами и функционируют как дискурсивная стратегия общественного примирения. Полученные результаты вносят вклад в исследования политического дискурса, лингвистики мира и теории метафоры, демонстрируя, что метафорическое моделирование может служить тонким механизмом деэскалации в современном дискурсе городского управления.

Ключевые слова: теория концептуальной метафоры, политический дискурс, лингвистика мира, анализ метафоры, институциональная коммуникация

Annotatsiya. Mazkur tadqiqotda tinchlik konseptining institutsional siyosiy nutqda diskursiv tarzda shakllanishini ta’minlovchi lingvistik mexanizmlar tahlil qilinadi. Tadqiqot Conceptual Metaphor Theory (Kontseptual metafora nazariyasi - CMT) asosida Zohran Mamdani tomonidan 2026-yilda New York Police Department bitiruv marosimida so‘zlangan nutqni o‘rganadi. Tadqiqotda tinchlik “tinchlik - uy” konseptual metaforasi orqali shakllantirilishi asoslab beriladi. Mazkur metaforada maishiy hayotga oid tushunchalar shahar boshqaruvi va jamoat xavfsizligining siyosiy sohasi bilan qiyosiy tarzda bog‘lanadi. Ushbu metaforik xaritalash orqali barqarorlik, xavfsizlik va fuqarolik birdamligi kabi mavhum tushunchalar uy va oilaga oid madaniy jihatdan umumiy tajribalar asosida talqin qilinadi. Tahlil natijalari maishiy obrazlarning davlat hokimiyatini insoniylashtirishini, institutlar hamda fuqarolar o‘rtasidagi ramziy masofani qisqartirishini va ijtimoiy yarashuvning diskursiv strategiyasi sifatida xizmat qilishini ko‘rsatadi. Tadqiqot natijalari siyosiy diskurs tahlili, tinchlik lingvistikasi va metafora tadqiqotlari sohasiga hissa qo‘shib, metaforik freymlash zamonaviy shahar boshqaruvi diskursida deeskalatsiyaning nozik mexanizmi sifatida namoyon bo‘lishini yoritadi.

Kalit so‘zlar: kontseptual metafora nazariyasi, siyosiy diskurs, tinchlik lingvistikasi, metafora tahlili, institutsional kommunikatsiya.

INTRODUCTION

This study investigates how the concept of peace is constructed in institutional discourse through metaphorical framing. Specifically, it analyzes a graduation address delivered to the 2026 New York Police Department Police Academy class, focusing on how the speaker constructs a narrative of public safety and civic unity. Drawing on Conceptual Metaphor Theory (Lakoff & Johnson, 1980), the study argues that the speech systematically frames peace through a "peace-as-home" metaphor, in which elements associated with domestic life-family, safety, and belonging-are mapped onto the political domain of urban governance. Through this mapping, the city is represented as a shared household, and institutional actors are positioned as guardians of collective well-being.

LITERATURE REVIEW AND RESEARCH METHODOLOGY

This research is grounded in Conceptual Metaphor Theory (CMT), developed by George Lakoff and Mark Johnson (1980), which proposes that metaphor is not merely a stylistic device but a fundamental mechanism of human cognition. According to this framework, abstract concepts are commonly understood through mappings from more concrete experiential domains. Conceptual metaphors operate through source and target domains. The source domain consists of familiar experiences drawn from everyday life, while the target domain represents more abstract concepts such as politics, morality, or peace. Through metaphorical mapping, elements of the source domain structure how the target domain is conceptualized.

Political discourse frequently relies on such metaphors to shape public understanding. Lakoff (2004) demonstrates that metaphors rooted in family structures play a particularly influential role in political narratives, where governments are framed as parental authorities and citizens as family members. These metaphorical structures influence how audiences interpret issues such as security, responsibility, and social order. Within the emerging field of peace linguistics (Friedrich, 2007), scholars examine how language contributes to either the escalation or de-escalation of social conflict. From this perspective, metaphorical framing can function as a powerful discursive tool that promotes reconciliation by emphasizing shared values and collective identity. The present study builds on these theoretical insights by examining how the home domain functions as a metaphorical framework for conceptualizing peace in institutional discourse.

The research employs qualitative discourse analysis combined with conceptual metaphor analysis. The primary data consist of a transcribed 2026 New

York Police Department Police Academy graduation address delivered to newly appointed officers. Graduation speeches represent a significant genre of institutional communication, as they both celebrate institutional identity and articulate broader social values. The analytical procedure involved three stages:

1. Identification of metaphorical expressions related to home, family, and domestic life.
2. Categorization of these expressions according to their metaphorical mappings between source and target domains.
3. Interpretation of their discursive function within the broader narrative of peace and civic responsibility.

Through this process, recurring metaphorical patterns were identified, revealing a systematic conceptual structure that frames peace through the metaphor of home.

ANALYSIS AND RESULTS

The analysis reveals three major metaphorical mappings that construct the conceptual framework of peace as home.

1. The City as a Shared Household

Example from the speech: “Millions of people call it home.”

This statement shifts the definition of the city from a purely administrative territory to a shared domestic space. By emphasizing the notion of “home,” the speaker frames urban life as a collective environment characterized by belonging and mutual responsibility. Within this metaphorical mapping:

- “City” → Household
- “Citizens” → Family members

Such framing reduces the perceived distance between the governing institution and the population. Instead of a hierarchical relationship between authority and subjects, the discourse constructs a communal environment of shared residence and responsibility.

2. Peace as Family Completeness

Another key metaphor appears in the following statement: “No dinner table has an empty seat today.”

Here, the “empty seat” functions as a symbolic representation of loss caused by violence. By referencing a family dinner table, the speaker evokes one of the most universally recognized symbols of domestic unity and emotional security. In this context:

- “Violence” → Disruption of the household
- “Peace” → Preservation of family completeness

Through these metaphors, peace is defined not abstractly but as the continued presence of loved ones within the home, making the concept emotionally tangible for the audience.

3. Police Officers as Guardians of the Household

The speech also emphasizes familial relationships when acknowledging the support systems of the graduating officers: “Parents, grandparents, siblings, spouses, kids…”

The enumeration of family roles serves two rhetorical functions. First, it situates police officers within a broader social network, emphasizing their identity as members of families and communities. Second, it frames institutional service as an extension of familial protection. Through this mapping:

- “Police officers” → Guardians of the household
- “City” → Extended family

Such framing humanizes institutional authority and presents law enforcement as a protective function rooted in social care rather than coercion.

The metaphorical structure identified in the speech illustrates how political discourse can construct peace through emotionally resonant cognitive frames. The “peace-as-home” metaphor transforms abstract ideas of security, governance, and social order into familiar domestic experiences. Rather than employing traditional political metaphors rooted in conflict-such as war, battle, or defense-the speech emphasizes metaphors associated with care, belonging, and protection. This linguistic strategy aligns with broader principles of peace linguistics, where the choice of metaphor can subtly shape perceptions of authority, responsibility, and social harmony.

CONCLUSION

Through the systematic use of domestic imagery, the analyzed speech frames the city as a shared household and positions institutional actors as guardians of collective well-being. The “peace-as-home” metaphor functions as a powerful rhetorical mechanism that transforms abstract political ideas into emotionally accessible narratives. By grounding public safety in the universally understood experience of home and family, the speech creates a discursive environment conducive to trust and social cohesion.

Future research may extend this analysis by examining similar metaphorical frameworks across different political contexts, cultures, and institutional settings. Such studies could further illuminate the role of metaphor in shaping narratives of peace, governance, and civic identity.

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