A Comparative Analysis of Feminist Discourse Representation Using Conceptual Metaphors during Women’s History Month 2022 in National American and British Newspapers

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Abstract

For more than a century, feminist rights have been an issue to debate worldwide. In this study, I looked into the achievements, and the struggles that feminists faced and the press discussed in the United States and the United Kingdom during Women's History Month 2022. Feminist theories, framing theory, conceptual metaphors theory, and discourse theory were all utilized to explain feminist concepts. This study employed discourse analysis and corpus linguistics in order to discover the newspaper patterns that reveal how feminist concepts were presented in the media. The results were that the American and the British discourse used fixed form expression of conceptual metaphors that are related to the “war” frequently when they are discussing feminist issues. Also, both discourses used conceptual metaphors that add a new meaning to feminists’ concepts in societies. Finally, there was a variation in feminist issues discussed in each country’s discourse.

Keywords: fixed form expression conceptual metaphors, metaphors with new meaning, feminist discourse, feminist representation, framing theory, feminists’ theory.
1. Introduction and Aim

Every year, during Women’s History Month in the United States and the United Kingdom, feminists celebrate their achievements and highlight the pending issues that still prevent them from progressing in society. This year, 2022, International Women’s Day (IWD), which is part of Women’s History Month, had a unique metaphorical theme: “Break the Bias”, which was spread everywhere in news, newspapers, Twitter, Facebook, and other social platforms. The metaphorical title of IWD 2022 inspired me to explore how conceptual metaphors portray the feminist movements and feminist concepts and how new meaning metaphors can play a role in changing the framing of the feminist concepts in society during Women’s History Month in the United States and the United Kingdom and what feminist issues these conceptual metaphors reveal.

Feminist movements in the United States and the United Kingdom went through several waves. However, feminists in the US attained several rights earlier than feminists in the UK, like voting rights and equal pay rights (History, 2022, n.p.). Therefore, I hypothesize that the metaphorical discourse will demonstrate distinctions between the two countries as the feminist movement in the United States historically was a pioneer in achievements over the feminist movement in the United Kingdom. The metaphors in this study were divided into two groups, fixed form expressions that are structured from one concept from our conventional conceptual system and new meanings expressions that are metaphors from outside our conventional conceptual system that are considered creative and help in changing the social reality. My results show that the dominant conceptual metaphors in the United States and United Kingdom discourses were “war” metaphors which are considered “fixed form expressions” and that the American discourse used more metaphors with new meanings in the feminists’ concepts than the British discourse.

This study is both quantitative and qualitative. Corpus linguistics is used to count the keywords and conceptual metaphors’ frequency in both corpora and then the discourse is analyzed based on context analysis through the concordances. Discourse as a theoretical and methodological approach is used to explore and compare the representation of feminists’ concepts such as inequalities between the binaries, reproductive rights, equal pay rights, and women of colour and transgender issues during the fourth wave in the American and British newspapers discourses. Therefore, this paper attempts to identify the linguistic similarities and
differences in the metaphoric language related to feminism used in the American and British newspapers. This study answers the following questions:

1- What are the dominant conceptual metaphors in the American and British newspapers?
2- What similarities and differences in feminist concepts in the American and the British discourses do the dominant conceptual metaphors reveal?
3- Did the American and British newspapers use metaphors with new meaning to feminists' concepts? And if yes, how do the new meaning metaphors frame the feminist concepts and create new perceptions?

2. Background

2.1 Theoretical Background

2.1.1 Feminist movements and a glimpse into feminist theory in the US and UK

This section explores the feminist movements and feminist theories associated with each movement in order to understand the reasoning for presenting feminist concepts in American and British discourse in terms related to “war” and the role of new metaphors in changing the social reality.

The feminist movements began as a reaction to women’s restricted domestic roles. Around the middle of the 1800s, activists were publicly campaigning for a variety of rights (Kinser, 2004, p.128). The most prominent rights were property and wages rights, rights to equal education, rights to political voice, and rights to the guardianship of their children (Kinser, 2004, p.128). Elizabeth Cady Stanton and Lucretia Mott, the most prominent feminist activists, convened the world's first women's rights convention in 1848, the historic Seneca Falls Convention in upstate New York, where they made the first public demand for women's voting rights (Tetrault, 2014, p.19). Thus, the first movement was also called the suffrage movement because it focused on ensuring the right of women to vote (Tetrault, 2014, p.19). This movement was successful in both countries, albeit on distinct dates. In the United States, women were granted the right to vote in July 1878 (History, 2022, n.p.). In the United Kingdom, women obtained the right to vote in 1918, about 40 years after American women (National Archives, 2009, n.p). According to Winslow (2019), the feminist suffrage movement in the United Kingdom began in 1866. Still, British feminists did not obtain the right to vote at the same time due to “the doldrums” period, which is the period when suffragists failed to garner widespread support or popular enthusiasm for extending suffrage,
this period lasted from 1870 to 1905. Winslow (2019) stated that as a response to “the
doldrums” period in 1905, British feminists engaged in civil disobedience to press for voting
erights legislation, which they achieved in 1918. The first feminist movement was guided by
liberal feminists who believed that there are no biological differences between men and
women and their focus was on gender discrimination; however, they could not overturn the
prevalent notion that women and men are inherently distinct (Lorber, 1997, p.10). The
strategy of liberal feminism prioritised gender equality for white, heterosexual, middle-class
women (Dicker & Piepmeier. 2003, p. 12). The second feminist movement emerged when
feminists realized they lived in a patriarchal family system and were led by radical feminists.

The second feminist wave began during the 1960s with other social and political
movements at that time (National Women’s History Museum, 2020, n.p.). Their agenda was
focused on women’s civil rights like equality and justice (Rampton, 2019, p. 2). The major
equality issue that feminists were concerned about at that period was equal pay Feminists in
the United Kingdom started working in 1914 before feminists in the United States began
visibly abandoning their domestic roles and joining different work fields in 1960 (Pringle,
1992, p. 126). Nevertheless, American feminists achieved equal pay before British feminists.
In the United States, discrimination based on gender between men and women became
prohibited in June 1963 (History, 2022, n.p). However, in the United Kingdom, feminists
fought for equal pay until May 29, 1970, when the Royal Assent signed legalised equal pay
(Ferguson, 2020, n.p.). This substantial discrepancy in timing was caused by World War I,
which compelled British women to labour and overlooked their rights at the time (Calvini-
Calvini-Lefebvre, 2015, p. 32). Thus, radical feminists argue that the patriarchal system
affected equality and justice in the second movement. Lorber states that radical feminists
believed that “patriarchy is very hard to eradicate because its root -- the belief that women are
different and inferior -- is deeply embedded in most men's consciousness”, which led to
women’s oppression in society (1997, p. 16). Radical feminists focused on creating a society
free of sexual harassment, the danger of rape, and violence and contended that women should
be treated equally and have the freedom to act without being controlled or abused by men
(Lorber, 1997, p. 17). The first and the second wave of feminism’s goal was to liberate
women from discrimination and weaken the patriarchy (Kinser, 2004, p. 136). The second
wave of feminism ended when the discussions of radical feminism, lesbian feminism, and
women of colour emerged and led to the opening of a new chapter in the history of feminists' rights (Douglas, 1990, p. 9).

Liberal feminists and Radical feminists did not consider women of colour and working-class women. Mendes (2011) asserts that first and second-wave feminists were fighting against the abolition of slavery; nonetheless, white women were engaging in the practice of slavery against women of colour. Thus, due to the marginalisation of women of colour and lesbians, the third wave of feminism occurred to foreground the concepts of difference and diversity and that not all women’s lives and experiences are identical (Dicker & Piepmeier, 2013, p.13). This explains the emergence of intersectional theory in the third feminist wave by the academy criticism. According to Lykke, intersectionality should be considered as an umbrella of other feminists’ theories because it connects them to the sociocultural categories such as race, ethnicity, class, sexuality, age, disability, and nationality that produce different kinds of societal inequalities and injustice social relations (2012, p. 50). This study includes two examples of intersectionality: “women of colour” and “transgender”. The American discourse presents how black women have a unique experience of marginalisation in society because of racism and their identity as women. Also, the British discourse gives an example where it mentioned that the “transgender movement is attacking the feminist movement” because feminists are obtaining leadership positions that transgender people cannot reach because of their identity. This is a clear example of the oppression transgender people confront in society because their identity is not specified as male or female. So, the intersections of transgender’s different identities create a unique experience for the transgender group of discrimination and marginalisation in society. Transgender issues can be seen through the queer theory perspective, which is often connected with the study and theory of non-heterosexual gender and sexual behaviours, which challenges the idea that heterosexual desire is natural (Väyrynen et al., 2021, p. 51). Queer and intersectional theories are also considered the main theories in the fourth feminist movement.

The fourth feminist movement is still running strong today. It focuses on issues like “sexual abuse, unequal pay, slut-shaming, the pressure on women to conform to a single and unrealistic body-type and the realisation that gains in female representation in politics and business” and is characterised by the “empowerment of women” (Rampton, 2019, p. 7). Cochrane (2013) emphasises that the fourth feminist movement focuses on inclusiveness and intersectionality. One of the main differences between the third and the fourth feminist
movement is that feminist issues are covered by media, garnering political attention and spreading worldwide awareness (Rampton, 2019, p. 7).

One major issue in the current fourth movement highlighted through media and deserved to be mentioned is the gender pay gap. The gender pay gap is an issue that has been considered solved since the second feminist movement by legalisation since that time. However, in the United States, Richard Fry (2022), a senior researcher on the economy, highlighted that in the third quarter of 2021, women earned 86 per cent of what males earned among full-and part-time workers; which is considered high when men and women have equal education levels. Although the women’s situation in the United Kingdom is considered better as the gender pay gap is lower than their counterpart in America. It was 92.1 per cent in 2021 of what males earned among full-and part-time workers (White, 2021, n.p.). However, there is still a pay gap. The percentages indicate that feminists in both countries still face discrimination in their workplace which is considered a serious issue that needs to be solved. They obtained the right to equality by law, but this right is still not implemented.

Considering the combined history of feminism in the United States and the United Kingdom that shows similarities in goals and distinction in achievements, this study explores and compares how feminists' concepts were discussed in the fourth movement in the national newspapers of both countries during Women's History Month in 2022.

2.1.2 Framing Theory and Conceptual Metaphors Applied to the American and British Feminist Discourse

Framing, conceptual metaphors, and discourse theories are approaches that help to recognize feminists’ representation in the American and British newspapers. Goffman defined the primary framework as “one that is seen as rendering what would otherwise be a meaningless aspect of the scene and into something that is meaningful” (1974, p. 21). Similarly, Hallahan claims that framing aims to “focus audience attention on particular portions of a message or aspects of a topic in order to gain favourable response” (2008, p.1). This means that when any communication like the verbal or written text is produced about a specific issue, the producer highlights the intended message to reach their aim. The framing theory is applied in Lind and Salo’s (2002) study as they present how the media aims to portray feminists as a demonized movement to the audience and hide its real goal. Also, another study that shows how media play a role in framing women in a negative image like Buschman and Lenart (1996), who
highlighted how feminists were framed ironically. McRobbie (2009) in her book highlighted how the feminists’ movements were framed as anti-men movements. However, Naruddin’s (2018) study shows how feminists can change the movement framing through media and give an example of the #MeToo movement that occurred against sexual abuse and harassment. In this study, framing theory shows how media represent feminist concepts in the discourse.

Conceptual metaphors also play a role in framing reality. According to Lakoff and Johnson, “[n]ew metaphors have the power to create a new reality. This can begin to happen when we start to comprehend our experience in terms of a metaphor, and it becomes a deeper reality when we begin to act in terms of it” (2003, p. 145). Thus, metaphors contribute to constructing new social realities and eradicating the old ones. Lakoff & Johnson highlighted that “argument is war” is an example of metaphors that are fixed in our conventional conceptual system and structure our everyday life (2003, p. 124). In this study, through the discourse, feminists’ representation can be explored via “fixed form expressions” that are inside our conventional conceptual system and metaphors that hold “new meaning” to our societies’ concepts that are outside our conventional conceptual system (Lakoff & Johnson, 2003, p. 125-128). Despite if metaphors are fixed expressions or have new meanings, they create “a cross-domain mapping in the conceptual system” (Lakoff, 1993, p. 1). In other words, people in both perspectives think about metaphors by “mapping” them through the “source domain” and “target domain”, and still, the metaphors from both perspectives hide some aspects and highlight others to frame concepts in the discourse (Lakoff & Johnson, 1980, p. 460). For example, the American discourse in this study show how framing feminists as a “weaponized” group makes the audiences understand the term by the conceptual system as a scary word through the source domain; it goes under the fixed form concept “argument is war” (Lakoff & Johnson, 2003, p. 125). On the other hand, the “voice” metaphor presented in the American discourse shows the “mapping” between the source and the target domain in new meaning metaphors. The “voice” metaphor in this study was used in different ways like “women are voiceless” and “women with full voice”. When women are “voiceless” in the source domain, this means that they are passive, and when they have their “full voice”, this means that they become active individuals in society. The “voice” conceptual metaphor when it is employed in a positive way creates a new reality for women’s status in society. According to Davis (1994), the “voice” metaphor attracted the attention of feminist researchers because it emphasizes the earlier silencing and oppression of women in
patriarchal social orders. However, in this study, the metaphor “voice” is used to connotate a new meaning to the feminist concepts in society.

Lakoff & Johnson asserts that culture affects the discourse form of metaphors, and metaphors are influenced by culture (1980, p. 455). Looking at everyday language, one notices that the framework is “metaphorical by nature” and is utilized subconsciously (Lakoff & Johnson, 1980, p. 455). So, if metaphors with new meanings are frequently employed in diverse discourses, society will adopt them subconsciously. The metaphor framework is discussed in feminists’ discourse by Reali (2021) as she noted in her study that feminism is portrayed as a movement with patriarchy’s repressive ideals, and feminist women are portrayed as the soldiers. So, the sociocultural idea affected feminists’ representation in society. Also, Flusberg et al. (2018) discussed the connotation of war metaphors and how they frame the social reality of a group in the discourse. Another study done by Burrell et al. shows the role of the sociocultural aspect in affecting feminist framing, as they state that the sociocultural concept framed women through conflict conceptual metaphors as a disempowered group in a dominant male and this framing prevents them from becoming whom they would like to be (1992, p. 141). Burkinshaw and White (2020) claimed that framing women in positive metaphors impact women’s perception of their careers and ambitions in the workplace. Through these studies, one can conclude that culture impacted metaphors used in the social discourses. Therefore, exploring metaphors and how it is employed in the American and the British discourse in this study shows how feminists are framed in society.

Laclau & Mouffe (1985) define the discourse theory as the signs that are structured to each other, but those signs from which they differ can change according to the context in which they are used (as cited in Jørgensen & Phillips, 2002, p. 11). For example, the word “feminists” does not say so much by itself, it has to be positioned in relation to other signs in order to give meaning, and these signs are not fixed. This is called articulation which means that “every practice that establishes a relation between elements such that the identity of the elements is modified” based on it (Laclau and Mouffe 1993, as cited in Jørgensen & Phillips, 2002, p. 28). This means that discourse always exists in articulation which can be understood as a process of relating elements to become a meaningful moment. For example, the feminist movements created a discourse of gender equality in the 18th century, and since that time, different social signs addressing their issues of inequality have begun to occur, and social
understanding of the feminists' concepts has changed over time. Also, Laclau and Mouffe argue that to mobilise people and create social change, subordination and oppression should be conveyed through discourse (2001, p. 117-118). Feminism can be considered an example of this argument as the earlier historical discourse presents injustice toward women as normal status; this is the women’s role to be subordinate to men in society. However, when feminists mobilized, reframed inequality as discrimination and oppression, and demanded change, they produced a new feminist discourse. Thus, discourse analysis does not determine the truth but reflects the social reality.

2.2 Methodological Background

2.2.1 Discourse Analysis and feminists’ discourse

In this study, to explore the discourse, I followed Van Dijk’s (1983) claim that discourse analysis is “used to denote the analysis of the ways people use mental schemata to understand narratives” (as cited in Jørgensen & Phillips, 2002, p. 9). Van Dijk states that “social representations are the direct input into the semantic module of discourse production” (Van Dijk, 2001, p. 17). He aims to clarify that the discourse is “abstract” and that social representations for any societal issue are what give the discourse its concrete nature (Van Dijk, 2001, p. 17). Van Dijk perceives power as “oppressive” when a certain interest group portrays a particular image about something and forces it on others (as cited in Jørgensen & Phillips, 2002, p. 91). Koller (2011) proved that the discourse played a significant role in constructing reality and affected oppressed social groups’ representation. This study explores how women as an oppressed group in societies were portrayed in American and British discourses and how the social perspective reflects their representation.

3 Design of the study

3.1 Methodological Consideration

To answer the study questions, corpus linguistics methodology is used. Corpus linguistics is “the study of language based on examples of real-life language use” (McEnery & Wilson, as cited in Baker, 2006, p.1). Thus, it is an effective methodology to analyse the American and the British newspapers, as corpora are considered a “computational procedure” that reveals linguistic patterns to “make sense of the way that language is used in the construction of discourses” (Baker, 2006, p.1). There are two types of corpus methodologies, corpus-driven
and corpus-based. Corpus-driven means to start “with a clean slate, with no assumptions about what will be found: it places the corpus at the centre of the process and allows new categories and rules to emerge from study” (Bonelli, as cited in Deignan, 2005 p.89).

However, corpus-based is when a researcher “starts with existing paradigms and investigates these using the corpus” (Bonelli, as cited in Deignan, 2005, p. 89). This study is based on a corpus-driven approach to explore the reality of the fourth feminist movement without any earlier assumptions about the findings. The newspapers that were analyzed by the corpora were collected from national American and British newspapers. The American newspapers are USA Today, The New York Times, The Wall Street Journal, and The Washington Post. The British newspapers are The Guardian, The Daily Telegraph, The Times, and Financial Times. Corpus linguistics is considered a quantitative and qualitative methodology (Baker, 2006, p.1). I used corpus analysis to explore the repetitive and unique linguistic pattern by looking at the frequency of the conceptual metaphors used in the American and British newspapers in both corpora. Also, by observing the repetitive and unique patterns of conceptual metaphors correlating with feminists’ concepts in the discourse, I did a qualitative analysis of the finding. I used Ant Conc software, a corpus analysis toolkit that allows me to explore and compare the American and the British discourse. There are various tools to do qualitative and quantitative research in AntConc software like “concordances”, and “keywords” that allowed me to analyze my data (Anthony, 2022). Following Berber Sardinha’s (2008) recommendation, I chose the search words based on the keyword frequency, the search words “women”, “gender”, and “feminist” were determined for their high frequency in both corpora. I adopted Berber Sardinha’s conclusion and chose concordance as it is the most effective tool to search in a corpus for discovering metaphors. Since finding metaphors in a corpus is challenging, and in order to be accurate, I carefully reviewed each concordance context, which enabled me to identify metaphors that were not primarily connected to the search word and to count the metaphors independently from the lexical words. Through Ant Conc software, I answered my study questions about the dominant conceptual metaphors in each corpus by counting the conceptual metaphors’ frequency. Also, I analyzed the feminist concepts in both discourses through concordances of Ant Conc software.

After analyzing the concordances and finding the conceptual metaphors that discuss feminists’ concepts, I divided them into two groups. Group 1: Fixed form metaphors
expression, which are literal expressions structured by metaphorical concepts to convey our experiences (Lakoff and Johnson, 2003, p. 51). These types of conceptual metaphors form are considered conventional conceptual metaphors that are constructed from our conventional conceptual system. For example, “women are fighting for equal rights” used in the American discourse is an example that presents feminists' position by using a literal expression “fight” that is constructed from the fixed form conceptual metaphor concept “Argument is war”. There are other examples in the American and British discourse where women structure their reactions to the current social reality via fight, battle, attack, and defence, all structured from a single metaphorical concept.

Group 2: new meaning metaphors expressions that give a new understanding of our experience (Lakoff and Johnson, 2003, p. 146). For example, Lind and Salo discussed how feminists were represented in public affairs programs aired on American radio during the nineties as “crazy, ill-tempered, ugly, man-hating, family-wrecking, hairy-legged, bra-burning” (2002, p. 218). In contrast, the metaphor used to define feminism in the American discourse 2022 shows that feminism obtained a new definition: “feminists are breaking the bias”. Thus, feminists' movements contributed to changing how they were framed in media, from the demonization frame to humans who are fighting for equal rights and against oppression and discrimination. Thus, exploring these two groups of conceptual metaphors by their source domain help to understand feminism’s social reality in the American and British discourse and explore the similarities and the differences between the two discourses regarding feminist concepts.

3.2 Data
There was difficulty locating all of the needed newspaper articles from a database. Thus, only USA Today articles were extracted from the NewsBank database since they were available. Articles from other British and American newspapers were collected via each newspaper’s online publishing. The assigned period was March 2022 when the feminist new agenda of the year was published in news to present the challenges feminists confront and highlight their achievements. I used three search phrases to find the articles. The first was “International Women’s History Month”, the second was “International Women’s Day”, and the third was “gender equality”. Table 1 shows the American and British corpora details.
Table 1: Comparative table of US and UK corpora

<table>
<thead>
<tr>
<th></th>
<th>United States</th>
<th>United Kingdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Articles</td>
<td>110</td>
<td>129</td>
</tr>
<tr>
<td>Total Number of Words</td>
<td>132,969</td>
<td>118,001</td>
</tr>
</tbody>
</table>

4 Results and Discussion:

4.1 The Dominant Conceptual metaphors in the American and the British Feminists’ Discourses

The keywords “women”, “gender”, and “feminists” are used to discover the conceptual metaphors that correlate with the feminist issues in the American and British corpora. The results presented different conceptual metaphors that are divided into two groups: fixed form expressions and new meaning expressions. Only lexical words that were metaphorically constructed were counted in Table 2.

Table 2: Total metaphors frequency in the American and the British corpora

<table>
<thead>
<tr>
<th>Source Domain</th>
<th>Metaphors Frq. US</th>
<th>Metaphors Frq. UK</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fixed Form Expression “war” conceptual metaphors</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fight</td>
<td>22</td>
<td>18</td>
</tr>
<tr>
<td>Combat</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Barriers</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Hit</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Attack</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Free</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Victory</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Confront</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Weaponized</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Struggle</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Solidarity</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Sum</td>
<td>67</td>
<td>52</td>
</tr>
</tbody>
</table>

<p>| <strong>Fixed Form Expression “journey”</strong> | | |
| Path                        | 3               | 2               |</p>
<table>
<thead>
<tr>
<th>Way</th>
<th>10</th>
<th>15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sum</td>
<td>13</td>
<td>17</td>
</tr>
</tbody>
</table>

*Fixed Form Expression “up and down”*

<table>
<thead>
<tr>
<th>Raise</th>
<th>8</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grow</td>
<td>20</td>
<td>1</td>
</tr>
<tr>
<td>Sum</td>
<td>28</td>
<td>10</td>
</tr>
<tr>
<td>Total Fixed Metaphors</td>
<td>108</td>
<td>79</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>New Meaning Expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Push</td>
</tr>
<tr>
<td>Voice</td>
</tr>
<tr>
<td>Close</td>
</tr>
<tr>
<td>Break</td>
</tr>
<tr>
<td>Total New Metaphors</td>
</tr>
<tr>
<td>Total Metaphors</td>
</tr>
</tbody>
</table>

By looking at the frequency of the two groups of metaphors, table 2 shows that the highest occurrence is one of the fixed form conceptual metaphors related to the “war” concept in the American corpus which occurred 67 times, while it occurred 52 times in the British corpus. Table 2 demonstrates that “journey” and “orientation” conceptual metaphors were not as frequent as “war” metaphors. Also, conceptual metaphors with new meaning occurred 48 times in the American discourse and 20 times in the British corpus. The total number of metaphors used in the American corpus is 156, while the total number of metaphors used in the British corpus is 99. Frequency results in table 2 present a distinction in the use of conceptual metaphors between the British and American newspapers, as the American newspapers used conceptual metaphors more than the British newspapers when discussing the feminist concepts. The total conceptual metaphor frequencies answer the first question. They show that the dominant conceptual metaphors in the American and the British corpora are “war” metaphors that are considered fixed form expressions. This indicates that the American and British newspapers regularly employ “war” metaphors when discussing feminists’ concepts. Flusberg et al. discussed the role of war metaphors in the discourse and how they connotate a “valenced emotional tone that captures attention and motivates action” (2018, p.1). In this study, the role of the “war” metaphor is examined by exploring and comparing
the feminist conceptions that correlate with the conceptual metaphors’ “war” in American and British discourse in the next section. Due to the size of this study, only “war” conceptual metaphors from the group of fixed form expressions will be discussed.

4.1.1 The Correlation between Fixed Form Expressions "War" Conceptual Metaphors and Feminists in the American and British Discourses

“War” metaphors connotate the fight between two groups until one of them wins. However, through the examples, the feminists’ war is against the social hierarchy to demand equality, break the bias, and not win and be over men. Due to the size of this study, only one example from each conceptual metaphor is provided; nonetheless, all feminist concepts that correspond to each example are discussed. Tables 3 to 8 include the examples and their frequency in the American and British discourses.

Table 3: “fight” and “combat” conceptual metaphors and feminists’ discourse

<table>
<thead>
<tr>
<th>No.</th>
<th>Country</th>
<th>Metaphors</th>
<th>Frequency</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>US</td>
<td>Fight</td>
<td>22</td>
<td>It is a fight to guarantee women’s rights.</td>
</tr>
<tr>
<td></td>
<td>UK</td>
<td></td>
<td>18</td>
<td>Women want to fight for better working conditions.</td>
</tr>
<tr>
<td>2</td>
<td>US</td>
<td>Combat</td>
<td>3</td>
<td>Our critique of confidence culture is a call for governments, workplaces, corporations, the media and the education system to change their messaging and invest in supporting women and other disadvantaged groups in order to combat inequality.</td>
</tr>
<tr>
<td></td>
<td>UK</td>
<td></td>
<td>3</td>
<td>To combat these shockingly high figures, the TUC is calling for compulsory guidance, such as mandatory training, to explain what employers need to do to prevent sexual harassment happening, and a way for employees to report behaviours anonymously.</td>
</tr>
</tbody>
</table>

“Fight” as a conceptual metaphor is used in the American feminists’ discourse to discuss different equality issues related to the feminists’ concepts. Example 1 in table 3 shows how women are framed as “fighting” to guarantee their rights; the discourse discussed different rights like business and political stance, childcare, equal pay, women of colour rights and abortion. When the media framed women as “fighters” in the Women’s History Month discourse, this indicates that women in the source domain are framed as strong and powerful and have an aim to achieve, which is to break the bias between binaries and reach gender equality. Examples 2 show that women resist inequality by referring to “combat” as a
synonym for fighting in a war. “Fight” and “combat” are presented together in Reali’s (2021) study as she highlighted that both conceptual metaphors are used in the Spanish feminists’ discourse to show that women are fighting and combating the oppressive principles of patriarchy. Similarly, the American discourse, through the examples correlated with both conceptual metaphors, shows that women are oppressed in society and still under patriarchal social order. Feminists in the American discourse are still asking for equal rights between binaries which are considered an old issue in the United State that started since the first movement of feminism in 1848 (Kinser, 2004). Since the first wave, “liberal feminists’ goal in the United States was embodied in the Equal Rights Amendment to the U.S. Constitution, which was never ratified” (Lorber, 1997, p. 9). This explains the repetitive pattern of “fight” and “combat” conceptual metaphors in the same concept of gaining equal rights and shows that the battle for gender equality has not been won since the feminist movements began in the United States over a century ago.

In contrast, feminists in the United Kingdom discourse are framed through the conceptual metaphor as fighting “for better working conditions”, and they “combat sexual harassment” in the workplace. Examples 1 and 2 in table 3 present how these issues are mentioned in the discourse, and there are many other examples that are correlated to “fight” and “combat” conceptual metaphors discussing the same feminist concept. The British discourse shows that women are fighting and combating a two-front battle in their workplace. The first is the wage disparity between men and women, and the second is sexual harassment. The conflict here is against the main feminists’ concepts in the fourth wave, which are sexual harassment and unequal pay (Rampton, 2019). “Fighting for better working conditions” and other examples in the same concepts show that the Liberal feminism discussion about discrimination women confront because they are seen as inferior to men is still valid today as women still ask to value their work and have equal pay and leadership positions. Burrell et al. (1992) investigated conflict conceptual metaphors in the workplace and concluded that women experience negative emotions that make it a battle because they perceive it as a hopeless struggle and see themselves as victims of a male-dominated workplace. In addition, they said that conflict metaphors in the workplace portray women as fragile and unable to accomplish the task without male supervision since they are subordinate to males in the workplace (Burrell et al., 1992, p. 124). Similarly, the British discourse demonstrates that women face discrimination and oppression due to the male-dominated environment, making it
an unequal battle. Sexual harassment in the workplace “is the way patriarchy controls all women” from a radical perspective (Lorber, 1997, p. 17). Dicker & Piepmeier (2003) illuminate how feminists have been fighting sexual harassment since the third wave; however, we are in the fourth wave, and still, sexual harassment is a feminist concept mentioned in the British discourse. Table 4 presents the next conceptual metaphor of “war” examples: “struggle”.

Table 4: the correlation between “struggle” conceptual metaphor and feminists’ discourses

<table>
<thead>
<tr>
<th>No.</th>
<th>Country</th>
<th>Metaphors</th>
<th>Frequency</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>US</td>
<td>Struggle</td>
<td>12</td>
<td>Jackson embodies Black female grit - She puts struggle in a larger, American context.</td>
</tr>
<tr>
<td></td>
<td>UK</td>
<td></td>
<td>7</td>
<td>Making this safe and popular service a permanent option will particularly benefit women who struggle to attend face-to-face appointments, including those in abusive relationships, those with caring responsibilities, and those without transport. “Everyone chooses abortion for different reasons and under different circumstances. It is important that we can offer options that take into account personal circumstances – and that includes taking both pills at home.”</td>
</tr>
</tbody>
</table>

The “struggle” word in the Cambridge dictionary means “to be in danger of failing or being defeated”. Thus, feminists in each discourse are facing difficult situations that are described by the conceptual metaphor “struggle”. In the United States discourse, “struggle” conceptual metaphor was associated with different feminists’ concepts, which are liberation feminists’ struggle through feminist movements, the economic struggle that feminists face nowadays and black feminists’ struggle. Example 3 is the most prominent in the discourse because it is related to an important theory in the third and fourth feminist movements, which is intersectionality. The rights of women of colour were not considered by white feminists since the first movement (Dicker & Piepeier, 2003). Mendes (2011) states that as a result of marginalising women of colour, the third feminist movement began and added different theories to the feminists like intersectionality. However, until today women of colour are fighting to gain their rights in society. Example 3 presents the struggle the black women face to reach a position in the American society through Ketanji Brown Jackson, who was nominated to Supreme Court. The example is from Women’s History Month 2022, which
means the fourth feminist movement where women of colour's achievements should be mentioned as a norm in society and not a struggle.

In contrast, the “struggle” conceptual metaphor in the United Kingdom discourse presents different issues that correlate with the fourth movement goals. Rampton (2019) mentioned that equal pay and the pressure on women to conform to a single and unrealistic body type are the main issues of the fourth movement, and these are the issues discussed in the British discourse concerning the “struggle” conceptual metaphor. Example 3 in table 4 is the most notable in the discourse as it shows how the British society respects women’s reproductive rights as it discusses how to avoid women’s struggle in obtaining the abortion pills and suggests delivering them to their home. Thus, there is a variation between the use of the conceptual metaphor “struggle” in the American and British discourse. The next table presents the next conceptual metaphor of “war” examples: “barrier”.

Table 5: the correlation between “barrier” conceptual metaphor and feminists’ discourses

<table>
<thead>
<tr>
<th>No.</th>
<th>Country</th>
<th>Metaphors</th>
<th>Frequency</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>US</td>
<td>Barriers</td>
<td>6</td>
<td>one of the most significant barriers for women getting ahead in business and employment is the lack of good, affordable child care.</td>
</tr>
<tr>
<td></td>
<td>UK</td>
<td></td>
<td>3</td>
<td>There has been much change in attitudes to women, their abilities and potential, but there are still barriers to progress.</td>
</tr>
</tbody>
</table>

Example 4 shows that women in the United States face the “most significant barrier”, which is "the lack of good, affordable child care”. Barriers mean fences and walls that in the source domain refer to preventing women’s progress. Thus, the battle to achieve women's equality is neither simple nor straightforward. According to Lorber:

> The important values, radical feminism argues, are intimacy, persuasion, warmth, caring, and sharing -- the characteristics that women develop in their hands-on, everyday experiences with their own and their children's bodies and with the work of daily living. Men could develop these characteristics, too, if they "mothered,” but since few do, they are much more prevalent in women (1997, 17).

This means that men are superior to women because they have the sociocultural sense that they are better than women and they do not need to care about children; it is the women’s role. Through this perspective, men ignore developing the characteristic of mothering. This
returns us to the idea of domesticity and how women are framed in roles such as raising children, caring for men and home issues. Väyrynen et al. (2021) claim that women’s domestic duties have not decreased; women have taken on more exploitation-based jobs and greater responsibilities. Thus, the current movement should focus on changing the prevalent idea that childcare is women’s responsibility, emphasising men’s role in sharing responsibilities with women and making them able to progress in life.

Example 4, in the United Kingdom discourse, the “barriers” conceptual metaphor is used to show that even though women’s representation in British society is changed still, there are barriers that prevent women from reaching gender equality in the workplace, like seeing them as less qualified than men. The discourse shows that there is an advancement in feminist equality issues, but roadblocks still prevent equality from being achieved, which is the reality. Table 6 will discuss the next “war” conceptual metaphor, “attack”.

Table 6: the correlation between “attack” conceptual metaphor and feminists’ discourses

<table>
<thead>
<tr>
<th>No.</th>
<th>Country</th>
<th>Metaphors</th>
<th>Frequency</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>US</td>
<td>Attack</td>
<td>5</td>
<td>This is the most regressive and wholesale attack on the rights of women. People that have been passed by a national legislature in Latin America in at least the last 10 years,” said Cristian González Cabrera, a Human Rights Watch researcher. “Even more women will be forced to put their health and lives at risk.</td>
</tr>
<tr>
<td></td>
<td>UK</td>
<td></td>
<td>1</td>
<td>Trans women’s movement are trying to attack the women’s rights and women’s movement.</td>
</tr>
</tbody>
</table>

Women are not only facing “barriers” in the United States but also, they are being “attacked” through the laws that are imposed on them. The source domain “attack” is the most popular term in war, and it entails sudden hurting situations toward the enemy. Thus, when used in one of the main feminist concepts, which is a reproductive right, the attack hit the target “women”. The metaphor attack is used in the example context to show women’s suffering when they do not have the right to decide for their own bodies. The sentence imposed on women who have abortions in Guatemala is ten-year. Women are hurt by this decision and consider it an attack on their equality in society. Reali (2021) discussed that “war” conceptual metaphors are associated in the discourse with serious feminists’ concepts, and reproductive right is considered one. Lorber states that liberal feminism succeeded in getting “abortion and
other reproductive rights legalized” in the United States (1997, p. 10). However, the American discourse shows that there are states where this legalization is not applied yet.

The same conceptual metaphor “attack” is used in the United Kingdom to present a different issue: the “trans women’s movement” that is trying to attack the feminism movement. The “attack” was mentioned to discuss the roles given to women in leadership positions that motivated transgender to negotiate similar rights and attack women’s movements. Lykke (2012) explains that transgender people are facing oppression in society because of their identity, so they are an oppressed group in societies like feminists. This shows that women are not being attacked only by their gender binaries; transgender is also attacking them. Reali (2021) claims that Spanish feminists’ discourse framed feminists as attacking the oppressor. However, the British discourse shows feminists as a threatened group. The British discourse also discussed the idea that intersection is based on a system of oppression and social culture that reinforces that system. Transgender people have the right to be in leadership positions, but they face barriers because of their identities. The “attack” conceptual metaphor in both discourses discussed very important issues of feminism. Table 7 discusses the next “war” conceptual metaphor, “victory”.

Table 7: the correlation between “victory” conceptual metaphor and feminists’ discourses

<table>
<thead>
<tr>
<th>No.</th>
<th>Country</th>
<th>Metaphors</th>
<th>Frequency</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>US</td>
<td>Victory</td>
<td>2</td>
<td>Malkiel soon published a book called, &quot;a fictionalized account of the uprising&quot; in which an American-born young woman joins with her immigrant co-workers to demand better working conditions. But a year after the strikers’ seeming victory, their precarity was laid bare.</td>
</tr>
<tr>
<td></td>
<td>UK</td>
<td></td>
<td>3</td>
<td>As the campaign group Labour Women’s Declaration told those who would normally be their political rivals in a message celebrating a joint victory: “Women united will never be defeated”.</td>
</tr>
</tbody>
</table>

Moving from attacking to the victory's realm, the word “victory” is mainly used to describe winning in a war. So, when women succeed in reaching equality, it is considered a victory for females. However, the discourse where the victory was mentioned in the American discourse was a book written about “an American-born young woman joins with her immigrant co-workers to demand better working conditions. But a year after the strikers' seeming victory, their precarity was laid bare”. Mentioning this seeming victory in Women's History Month
2022 through a book may indicate that the feminists’ victory is just an imagination that cannot be reached in American society. Lorber discussed that in the United States, liberal feminism successfully proved that “even if women are different from men, they are not inferior” (1997, p. 10). This frame of women as “not inferior” can be negotiable through the American discourse because books usually discuss the reality, and maybe the reality or part of reality is that women are still framed as inferior; although they reached different achievements, there is no real victory achieved yet.

Conversely, the “victory” conceptual metaphor in the British discourse is associated with women's victory in labour policy. Here, victory is used in reality as women fight to be equal in labour politics, and they succeed. Women are framed as powerful individuals in British society who celebrate their achievements in labour even though they are in a male-dominant society. Rampton (2019) discussed that one of the main goals of the fourth feminist movement is to guarantee females a good representation in politics and business. Thus, the British discourse shows that feminists are progressing to reach a political and business stance in society. Table 8 will discuss the unique conceptual metaphor that is mentioned in US discourse but not in the UK and vice versa and correlates with the “war” conceptual metaphors, “weaponized”, and “solidarity”.

Table 8: Example of “weaponized” and “solidarity” conceptual metaphors in US and UK

<table>
<thead>
<tr>
<th>No.</th>
<th>Country</th>
<th>Metaphors</th>
<th>Frequency</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>US</td>
<td>Weaponized</td>
<td>1</td>
<td>The anti-feminists have weaponized the term “feminist,” accusing people of “being femi,” like having a mental illness, or “doing femi,” like a harmful, mind-altering substance.</td>
</tr>
<tr>
<td>7</td>
<td>UK</td>
<td>Solidarity</td>
<td>2</td>
<td>Feminism is about solidarity, but this solidarity can only work if all women are visible.</td>
</tr>
</tbody>
</table>

Examples number 7, which are the last examples for both countries in table 8, present the metaphor “weaponized” in the American corpus and “solidarity” in the British corpus. Each of these is considered a unique pattern that deserves to explore. The conceptual metaphor “weaponized” is mentioned only in the American discourse, this metaphor framed feminism as a dangerous word; it shows that feminists are like ones who hold a gun and can injure anyone at any time. Drawing this image may misrepresent the feminist movements in a negative frame. The example shows how anti-feminists are framing women in a biased perspective. McRobbie (2009) claimed that the “feminist” word is affected by media as it is
seen as an anti-men movement that contains hate toward men, which marginalized their main idea and goal and focused on how feminism is against men. Thus, the discourse shows the effect of choosing negative words to frame feminist concepts on society.

While in the British corpus, the conceptual metaphor “solidarity” is used twice in the same article and only in the British discourse to frame women as a political group that has an agreement on different concepts and supports each other until reaching their aim. Through the example, the solidarity of feminism is mentioned to make all women visible in society and defend women who cannot protect themselves. This emphasizes the claim that “not all women's lives and experiences are identical” (Dicker & Piepmeier, 2013, p.13). Thus, even in the British discourse, in which women are seen to be in a better situation, the conceptual metaphors demonstrate a protest against ignoring women who cannot defend their rights and assert their existence in society.

In this section, “war” conceptual metaphors revealed different feminists’ concepts in each discourse. In the United States, women were fighting for several equal rights like abortion, childcare, equal pay, jobs, business and political stance. Also, the concept of black women is still a topic of debate in the fourth movement. Thus, “war” conceptual metaphors in the United States demonstrate that the feminism movement is still in progress. According to the history of the feminism movement in the United States, women should now be equal to men in all aspects of life. However, the socio-cultural belief that framed males as superior to females has not changed, and it may take more than a century for that belief to disappear. Since 1963, women have been looking for equal pay and equal business stance, but until today in the United States, women are asking for equal opportunity and pay (History.com, 2022, n.p.). Their motherhood is regarded as a barrier for them, but not for men because men come first, which highlights the importance of the radical movement’s claim that “patriarchy is very hard to eradicate” because it is constructed in males’ consciousness (Lorber, 1997, p. 16). Since 1960, feminists have been demanding equal sexual rights, but until today, women in the US are penalised for their decision to have an abortion. In this situation, when the “war” concept metaphor applies through “attack”, it shows that Flusberg et al. statement that the “war” metaphor “naturally brings on fear and anxiety because the stakes are high and there are tremendous risks, for instance, loss of lives, loss of resources, and feelings of despair” fits the American discourse (2018, p. 9). Applying Laclau and Mouffe’s (1985) discourse theory in feminist concepts that are presented in the American discourse feminists are represented as
an “oppressed group” who “mobilized” and created their “discourse” in the fourth wave, and this discourse is presenting the “reality”. The discourse shows that feminists in the fourth wave in the US need solutions for different feminist concepts.

However, the British discourse through “war” conceptual metaphors presents issues correlated with the fourth feminist movement like equal pay, sexual harassment, transgender issues, and more progress in political and business stances. Also, when abortion was included in the debate, it demonstrated that it is a woman’s right to provide a way to deliver the abortion medication to the women's homes if they choose abortion to guarantee their safety. Feminists’ issues discussed in the British discourse are considered minor issues compared to the issues revealed in the American discourse. Therefore, the “war” conceptual metaphor indicates that British feminists are more agentive and have power as feminists and women than American feminists. According to Reali, “war metaphors may construe feminism and women as righteous warriors fighting against social injustice, but they may also be used to depict feminism as an evil force or oppressive enemy to be defeated” (2021, p.361). In this study, “war” metaphors were used to show the oppression and discrimination feminists confronted in Women’s History Month 2022 in the United States and the United Kingdom press. The earlier image through the “war” conceptual metaphors portrayed women as enemies to men; thus “war” conceptual metaphor has new meaning in the fourth feminist movement. The next section, 4.1.2, will discuss other metaphors that are outside our conventional conceptual system and convey new meaning to social reality.

4.1.2 The Correlation between New Meaning Conceptual Metaphors Expression and Feminists in the American and British Discourses
Since the fourth feminist movement relies on media to support feminists’ issues and spread awareness worldwide, the fourth feminist movement nowadays has the power to change the reality and add new meaning to the feminists’ concepts and change social understanding. Naruddin (2018) discussed that the media stereotype of women had been advanced by the feminist movement #Metoo and she concluded that such movements contributed to changing feminism’s image in societies around the world. Buschman & Lenart (1996) state that mass media played a significant role in representing feminism in a negative cognitive frame through the discourse. Koller (2011) proved that the discourse played a significant role in constructing reality and effect social groups. Thus, feminism needs new positive words to be
associated with its concepts in media. Due to the limited length of this study, I will only focus on the most often new meanings metaphors used in both discourses. Referring to Lakoff and Johnson, the discourse form of metaphors is affected by culture (1980, p.455). Thus, new meaning metaphors may give the feminist concept a different interpretation when implemented in different cultures and societies. The words “push” and “voice” were the most frequent new meaning metaphors within the US discourse, whereas “close” was the most common new meaning metaphors in the UK discourse. Table 9 presents the new meaning of metaphors in the American discourse.

Table 9: New meaning metaphors in the US feminists’ discourse

<table>
<thead>
<tr>
<th>Source Domain</th>
<th>Frequency</th>
<th>Examples</th>
</tr>
</thead>
</table>
| Push          | 20        | 1- A global push for a feminist recovery  
              |           | 2- In a region historically known for its Catholic faith and social conservatism, a growing push for women’s rights and abortion access gained prominence a little more than a year ago when Argentina became the largest nation in Latin America to legalize abortion. |
| Voice         | 20        | 1- Women’s voices need to be heard  
              |           | 2- Women have their full voice' in gender equality |

In the United States discourse, the first word “push” as a source domain motivates physical pressure or force to move something further. The examples correlating with “push” metaphors were: “push for abortion legalization”, “push for equal pay”, and “push for feminism recovery”. The examples of this metaphor reveal different discourses, like the freedom women should have to control their bodies and decide on abortion, asking for equal pay, and the injustice women confronted during the pandemic as they were affected by losing their jobs and violence increased toward them at that period. Buschman and Lenart (1996) state that feminists’ concepts were framed ironically in mass media. However, using the metaphor “push” to frame feminist issues shows that the American press discussed these issues seriously and gave them a new meaning in their discourse, motivating empathy in society toward such feminists’ concepts.

The second example shows the metaphor, “voice”, which is referred to the sound made when people speak. When women are presented as “voiceless”, “their voices need to be
heard”, and “women's voices were silenced”, these metaphors show negative framing for feminists. Davis highlighted the importance of the “voice” metaphor as

It focuses on the silencing and suppression of women in a patriarchal social order. Drawing upon the metaphor voice, therefore, has important implications not only for research on women's social experiences but also for feminist theory on femininity, morality and power (1994, p. 360).

This means when the “voice” metaphor occurs many times with negative connotations in the American discourse, this shows how women are framed as wordless and powerless and still under the patriarchal social order. Similarly, Reali discussed that the “voiceless” conceptual metaphor in the Spanish media discourse is used to expose the injustices endured by women (2021, p. 359). However, there was an example where “voice” is used with a positive connotation in the American discourse: “women have their full voice' in gender equality” was used to discuss that women nowadays are not vulnerable or inferior; they are strong, have a voice and ability to make a change in society. As mentioned earlier, Lakoff and Johnson shed light on the importance of metaphors to present social reality or change it. Feminists’ frames can be changed if women in different discourses are represented through the metaphor of having a “voice”. This is considered a positive connotation that gives women a new frame in society. It will show that women are “powerful” and not under the patriarchal social order. The British discourse also includes metaphors with new meanings. Table 10 present the most frequent metaphor with new meaning in British discourse.

Table 10: New meaning metaphors in the UK feminists’ discourse

<table>
<thead>
<tr>
<th>Source Domain</th>
<th>Frequency</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Close</td>
<td>10</td>
<td>Many of the efforts to close the gender pay gap have been focused on creating pathways for women to enter higher-paying jobs, but there has been less focus on ensuring they are paid what men in the same positions get.</td>
</tr>
</tbody>
</table>

On the other hand, in the United Kingdom, the word “close” was the most commonly used word in the new meaning metaphors category. All the examples that correlate with the metaphor “close” discussed two main feminists' concepts the “gender pay gap” and “stopgap in sport by equal play, fair pay for all participants”. Thus, the issues are related to the fourth
feminism significant issue: sexuality and equal pay. The repetitive pattern in the British discourse shows that they are serious issues in British society. According to the current statistics, the gender pay gap percentage in the UK is 92.1, which is considered not that wide (White, 2021, n.p), but it highlights that the equal pay law signed in 1970 is still not implemented. Also, the examples given in the discourse show that women get a higher salary, but they are not equal to men in the same positions. Burkinshaw & White (2020) claim that positive motivations that are given to women in the workplace, like closing the gender gap and raising the aspiration of women to leadership positions, motivate women to do their best and allow men to see them as equal partners in work. Thus, if these frames are implemented in all workplaces, “close” will be “closed”, and a new meaning to feminists’ concepts will be added to the society that women are equal to men in the workplace.

Metaphors with new meanings discussed similar feminists’ concepts mentioned by “war” conceptual metaphors. In the American discourse, pushing for equal pay, equal job opportunity, and abortion rights were dominant issues. In the British discourse, closing the gender pay gap, which according to data is almost accomplished, and equal opportunities in the workplace and sports were the main dominant issues of the British discourse. Thus, if the metaphorical frame changed to a positive frame to feminists’ concepts, it will be conceptualized differently and employed in daily discourse. According to Lakoff and Johnson, “In all aspects of life, not just in politics or in love, we define our reality in terms of metaphor and then proceed to act on the basis of the metaphor” (1980, p. 485). Some of the prior studies on feminism cited in this study provided evidence for Goffman’s (1974) theory on the primary framework. The previous studies show how media highlighted feminists’ concepts and the feminism movement from a man-hating perspective; yet, this study demonstrates that feminists’ concepts in the American and British newspapers mirror reality. Therefore, if the discourse changes and feminists’ image begin to be portrayed as an equal partner who should have equal rights in all life aspects, then the next male generation will be able to value women’s contribution and view women as equal to them.

**Conclusion**
This study aimed to explore and compare the conceptual metaphors used in American and British newspapers published in Women’s History Month 2022 and present how creative metaphors play a role in changing reality. Metaphors were the linguistic phenomena that I
looked for in the corpora to analyze the feminists’ discourse. The metaphors were divided into fixed form expression that is structured within our conventional conceptual system and based on one concept understanding and conceptual metaphors with new meaning that are outside our conventional conceptual system and create new meaning in society. Through corpus linguistics and discourse analysis, the determining study questions were answered. This study found that the most powerful conceptual metaphors used in the American and the British discourses were linking the keywords “women”, “gender”, and “feminist” to “war” conceptual metaphors where women need to fight for what is granted rights to men constantly. Men have privileges over women, and this is considered the social norm that should be changed by using new conceptual metaphors that highlight women's role in the media. The contribution of this study has been to confirm that even in recent years, women had to fight for their rights but they are not only fighting against their binaries, there are also other genders. Also, there are issues like equal pay, women of colour and reproductive rights that should be solved by law to guarantee women’s rights in society. In addition, the main difference between the discourses is that the British feminists are considered more agentive than the American feminists, as their issues were correlated with the fourth feminist movement’s demands. Finally, new meaning metaphors led to reframing feminist ideas via new viewpoints, such as pushing and closing their unresolved issues to achieve equality, indicating that media in the fourth movement consider feminist concepts seriously. Further studies may be conducted on the feminist concept in these two countries in larger corpora covering a longer period of time to see if the discourse varies from that examined in this study.
References


Cambridge Dictionary. (2022, May 18). *struggle definition: 1. to experience difficulty and make a very great effort in order to do something: 2. to move. . .. Learn more.* https://dictionary.cambridge.org/dictionary/english/struggle


Appendix A:

A.1 Data: Publications:

Financial Times
In the United Kingdom, Financial Time is a national daily broadsheet that focuses on economic and business current events. It is printed on a broadsheet and published digitally. In 2019, the Financial Times celebrated having one million subscribers. In 2021, the Financial Times received 30 worldwide awards for its journalism. It is widely thought to be one of the best national and international economic and financial news sources (Staniland, 2022, n.p.).

The Guardian

The Guardian is also one of the most reputable national publications in the United Kingdom. Since 2018, it has been published in a tabloid style. According to Tobitt, the Guardian has chosen to keep its circulation secret; nonetheless, it has 8,685,929 followers on its Facebook page (Tobitt, 2021, n.p.). As per Ofcom data, the Guardian is one of the most trusted publications (Sweney, 2020, n.p.).

The Daily Telegraph

The Daily Telegraph is a national broadsheet daily published mostly in London, United Kingdom. It has a monthly circulation of 16,067,000 copies (Newsworks, 2022, n.p.). The paper established a reputation for being a reliable publication by winning several awards for its authority and credibility (The Telegraph, 2022, n.p.).

The Times

The Times is a 1785-founded British national newspaper based in London. It is estimated to have an average monthly circulation of 15,791,000 with a high brand trust score (Newsworks, 2022, n.p.). The Times is a reputable newspaper in Britain, according to a study done by Oxford’s Reuters Institute (Moore, 2018, n.p.).

USA Today

USA Today is a national broadsheet American daily middle-market newspaper and news broadcasting company. The newspaper’s daily circulation is 781,193 print and digital copies (Statista, 2022, n.p.). Chief Nicole Carroll, the USA Today editor, states that the newspaper is reliable because it aims to spread the truth, and all its information is well-sourced (Carroll, 2022, n.p.).

The New York Times
The New York Times is a national daily newspaper in New York City. According to Bruell, New York Times achieved its goal of 10 million subscriptions in 2022 (Bruell, 2022, n.p.). According to Statista 2022 study, only 14% strongly doubted The New York Times’ reliability. Thus, it is considered a reliable source (Statista, 2022, n.p.).

The Wall Street Journal

The Wall Street Journal is a New York-based international daily newspaper, but it is considered an American business-focused broadsheet. Their digital circulation reached over 2.7 million, while 734 thousand print copies were distributed (Statista, 2021, n.p.). There are almost twice as many people who believe it is trustworthy than those who think it is unreliable (Statista, 2021, n.p.).

The Washington Post

The Washington Post is a national daily newspaper published in Washington. It had 2.7 million digital subscribers in 2021 (Statista, 2022, n.p.). The credibility of the Washington Post performed in 2022, according to a Statista study, revealed that 48 per cent of respondents considered the journal to be extremely reputable at the time (Statista, 2022, n.p.).