

FORCE IMAGE SCHEMAS AND VERBAL ABUSE IN PETER JACKSON'S *THE TWO TOWERS*.

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Abstract: People produce texts as they speak or write. Image schemas, are preconceptual spatial structures that are an integral part of the meanings of words and some of them relate to force. Verbal abuse takes different forms such as intimidation and threats. Language use in its various contexts embeds force image schemas and verbal abuse. Films are no exception. The transcripts of some dialogues from *The Two towers*, the second in Peter Jackson's movie trilogy *The Lord of the Rings*, are analyzed for verbal abuse instances through force image schemas and the results are discussed from the perspective of person in pronouns and possessives. The analysis and the discussion of the results reveal that language is used to motivate hatred, anger and murder.

Key Words: abuse, anger, force, image, language, murder, schemas, towers.

Résumé : Les humains produisent des textes lorsqu'ils parlent ou écrivent. Les images schématiques, sont des structures spatiales préconceptuelles qui font partie intégrante du sens des mots et certains d'entre eux sont en lien avec la force. La violence verbale prend différentes formes telles que l'intimidation et les menaces. L'usage du langage dans ses contextes variés contient des images schématiques liées à la force et à la violence verbale. Les films ne sont pas une exception. Les transcriptions de certains dialogues du film *Les Deux Tours*, le second de la trilogie cinématographique jacksonienne *Le Seigneur des Anneaux*, sont analysées à la lumière d'abus verbaux par l'intermédiaire des images schématiques de la force. La perspective de la personne dans les pronoms et les possessifs sert à la discussion des résultats. L'analyse et la discussion des résultats, révèle que le langage sert à motiver la colère, la haine et le meurtre.

Mots-clés : abus, colère, force, image, langage, meurtre, schémas, tours.

Introduction

Abusing someone amounts to being rude to that person according to Y. Hong & S. Wei (2019). When it takes form through spoken language or through words, it is verbal for Y. Hong & S. Wei (2019). In P. Jackson (2001, 2002 and 2003), characters interact and verbal exchanges take place and some of them are rude and demeaning. Image schemas, borrowed from Cognitive Linguistics¹, are constructs that take root in the human bodily experience of space and movement for V. Evans (2007) and force image schemas are examples of schemas.

This research describes the relationship between force image schemas and the verbal abuse instances in P. Jackson (2002). The first objective is the identification of verbal abuse instances in P. Jackson (2002). The second objective is the analysis of the verbal abuse instances in P. Jackson (2002) using force image schemas. The third objective is the discussion of the link in P. Jackson (2002) between force image schemas and verbal abuse instances through the “us” against “them” stance evoked in V. Wirth-Koliba (2016, p. 23).

The main research question is: What are the traces of verbal abuse in P. Jackson (2002)? The two subsidiary research questions are: How do the verbal abuse instances get analyzed through force image schemas in P. Jackson (2002)? To what extent does the “us” against “them” stance evoked in V. Wirth-Koliba (2016, p. 23) contribute in the discussion of the link between the force image schemas and verbal abuse in P. Jackson (2002)? The main research hypotheses is: there are moments in P. Jackson (2002) when characters get verbally abused. Two subsidiary research hypotheses are: force image schemas play a role in the analysis of the verbal abuse instances in P. Jackson (2002) and the “us” against “them” stance evoked in V. Wirth-Koliba (2016, p. 23) is essential to the discussion of the link between force image schemas and verbal abuse in P. Jackson (2002).

This paper is outlined as follows: after the verbal abuse and image schemas are discussed in part 1, part 2 describes the methods. It also shows the collected data in a table containing three excerpts of varying lengths. Part 3 is the data analysis whereas Part 4 presents the results and discusses them.

¹ Or CL. For E. Dąbrowska & D. Divjak (2015, p. 1), it is “an approach to language study based on the assumptions that our linguistic abilities are firmly rooted in our general cognitive abilities, that meaning is essentially conceptualization, and that grammar is shaped by usage”.



1. Verbal Abuse and Its Variants

Image schema and verbal abuse, being essential in this research, are introduced in this part. Image schema is borrowed from Cognitive Linguistics and verbal abuse is taken from Discourse Studies.

Y. Hong & S. Wei (2019, p. 2860) propose two definitions for the adjective verbal as “spoken rather than written” and “relating to words or using words”. Y. Hong & S. Wei (2019, p. 10) define the noun abuse as “rude or offensive things that someone says when they are angry” and the verb abuse as “insult” and “say rude or offensive things to someone”. Verbally abusing someone involves two things: first, using words and second, showing the desire to offend someone and make that person angry or upset. J. Baugh (2018, p. 137) backs up by defining insults as “insolent or contemptuous comments that are rude and demeaning.” In other words, insults aim at making the insulted person small, irrelevant or worthless.

For M. Al Hafizh (2018, p. 199), verbal abuse refers to “words” that embody the intention “to harm and intimidate”. He goes on to cite instances of verbal abuse, namely “countering, discounting, accusing and blaming, judging and criticizing, trivializing, threatening, and denial”. Countering is “a tendency to be argumentative” in any context. Discounting consists in attempting “to deny that the victim of the abuse has any right to his or her thoughts or feelings”. In “accusing and blaming”, “the abuser will accuse the victim of things that are outside of his or her control” whereas judging and criticizing seem direct and obvious. M. Al Hafizh (2018, p. 200) ends his list of verbal abuse cases with “threatening” as “a common form of verbal abuse” and denial as abusive “when it consists of denying one's bad behavior and failing to realize the consequences of this behavior”.

T. Conley (2010) considers “insults” as “as a sign of fractures or fissures in social and political civility” T. Conley (2010, p. 2) and “examples of verbal abuse” T. Conley (2010, p. 3). J. Baugh (2018, p. 137) goes beyond the concept of insult to consider “abusive language”. For him, “abusive language” is “intentionally derogatory”. In the same line, F. Piazza (2019, p. 273) discusses the concept of “slurs”. She considers them as “derogatory terms targeting individuals or groups on the basis of geographic origin, race, religion, sexual orientation or gender”. A person may be verbally abused when reference is made to his/her race, religion or geographic origin. An insult may point to the race of a person, mock his/her religion or make fun of his/her geographic origin. This type of insult is referred to as “slurs” by F. Piazza

(2019, p. 273). For J. Baugh (2018) and F. Piazza (2019), an intention to harm, demean or ridicule is essential in defining what abusive language and slurs are.

For T. Conley (2010, p. 2), insults “give rise to turmoil and conflict”. Insults are a sign that the social or political civility is breached. Insults can cause shame, embarrassment and a feeling of worthlessness, thus giving rise to anger, retaliation, upheaval and mass murder. Insult “has a very painful effect” for M. Al Hafizh (2018, p. 199) and “shame” is one of these effects for T. Conley (2010, p. 99). T. Conley (2010, p. 2) asserts that insult is the “expression of a severely negative opinion of a person or group in order to subvert their positive self-regard and esteem”.

2. Methods

2.1. Image Schemas

G. Lakoff (1987, p. 267) uses the term “image schemas” whereas M. Johnson (1987, p. 23) makes no difference in the use of “schema”, “embodied schema”, and “image schema”. This paper, while following M. Johnson (1987, p. 23) in his indiscriminate use of “schema”, “embodied schema”, and “image schema”, mainly opts for “image schema” for ease of reference. G. Lakoff (1987, p. 267) defines “image schemas” as “relatively simple structures that constantly recur in our everyday bodily experience” and J. E. Grady (2005, p. 44) defines them as “mental representations of *fundamental units of sensory experience*².” M. M. Hedblom (2020, p. 17) backs up and cuts short by defining them as “conceptual building blocks learned from the body’s sensorimotor experiences.”

Image schemas are related to thought and meaning. The meaning of words is tied to image schemas. Before words are discovered and their meanings acquired, image schemas come to the front according to M. Johnson (2017, p. 22): “image schemas are meaningful to us both before and beneath linguistic meaning”. For T. Oakley (2007) and B. Dancygier (2017), image schemas help concepts acquire their structure. M. M. Hedblom *et al.*, (2015, p. 22) go as far as stating the central importance of image schemas by declaring: “in language, they can be seen as the conceptual building blocks for metaphoric and abstract thought”. The grounding of image schemas in the human experience of space and movement does not invalidate their abstract nature and the role they play in language as well as abstract and metaphorical thought. An incomplete list of image schemas is shown in Table 1:

² Italics in original.

Table 1: A Listing of Image Schemas in V. Evans (2007, p. 108), (Adapted).

CATEGORY	IMAGE SCHEMAS
SPACE	UP-DOWN, FRONT-BACK, LEFT-RIGHT, NEAR-FAR, CENTRE-PERIPHERY, CONTACT, STRAIGHT, VERTICALITY
CONTAINMENT	CONTAINER, IN-OUT, SURFACE, FULL-EMPTY, CONTENT
LOCOMOTION	MOMENTUM, SOURCE-PATH-GOAL,
BALANCE	AXIS BALANCE, TWIN-PAN BALANCE, POINT BALANCE, EQUILIBRIUM
FORCE	COMPULSION, BLOCKAGE, COUNTERFORCE, DIVERSION, REMOVAL OF RESTRAINT, ENABLEMENT, ATTRACTION, RESISTANCE
UNITY/ITERATION	MERGING, COLLECTION, SPLITTING
MULTIPLICITY	PART-WHOLE, COUNT-MASS, LINK(AGE)
IDENTITY	MATCHING, SUPERIMPOSITION
EXISTENCE	REMOVAL, BOUNDED SPACE, CYCLE, OBJECT, PROCESS

Table 1 shows the distribution of image schemas into categories such as SPACE, FORCE and EXISTENCE. The UP-DOWN, FRONT-BACK and LEFT-RIGHT schemas belong to the SPACE category. Two or three-year old children can relate to upward and downward movements or to the left or right direction while they continue acquiring language as D. Tay (2021) notes. The FORCE category comprises schemas such as COMPULSION, BLOCKAGE, COUNTERFORCE, DIVERSION, REMOVAL OF RESTRAINT, ENABLEMENT and RESISTANCE. The force image schemas are self-explanatory.

L. Talmy (2000, p. 409) defines the force dynamics system as the interaction of entities “with respect to force”. He builds the case for an Agonist and an Antagonist. The Agonist’s tendency is towards movement or rest and the Antagonist opposes the Agonist’s tendency. He depicts the case in which they both exert the same amount of force and scenarios in which either the Agonist or the Antagonist exerts more force and the tendency

becomes movement in the direction of the entity who exerts less force. Figure 1 illustrates the case of a stronger Agonist:

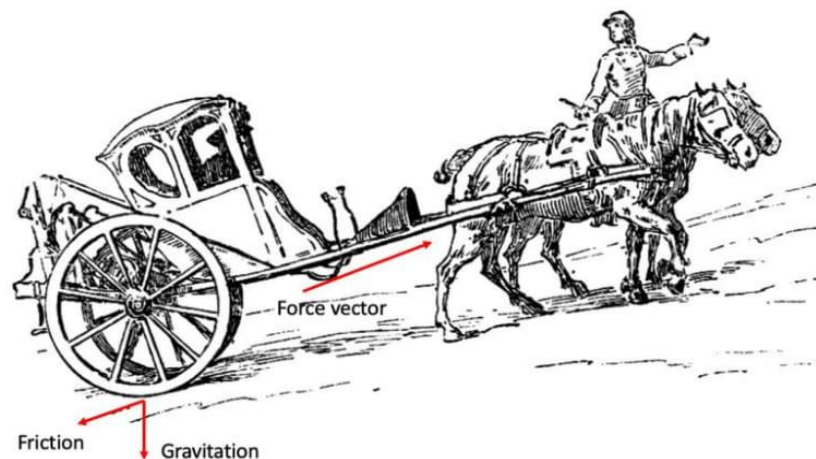


Figure 1: The Force Vectors Involved in the Event of Horses Pulling a Cart up a Hill in P. Gärdenfors (2024, p. 3)

In Figure 1, the direction of the movement is UP as regards image schema and there are forces involved. The horses aided by the woman constitute the Agonist whose objective is to reach the hilltop. Gravitation will tend to push the cart downhill, the friction of the wheels against the ground will make movement slower. Gravitation and friction will both constitute the Antagonist. More force is needed from the horses to defeat the Antagonist. The force image schemas in Table 1 match L. Talmy (2000) and the force dynamics system can be referred to as the force image schemas at work.

2.2. Data Presentation

Movies are multimodal in nature as N. Nørgaard et al., (2010) indicate. Accounting for movies requires at least spoken language and body language. Due to space constraints, only spoken language embodying verbal abuse between characters in P. Jackson (2002) have been considered. Purposive sampling is used to select these verbal abuse instances in P. Jackson (2002). Table 2 deals with three verbal abuse moments in P. Jackson (2002):

Table 2: Three Verbal Abuse Traces in P. Jackson (2002).

Time Frame	Excerpt Number	Character 01	Character 02
From Minute 20 Second 17 to Minute 22 Second 10	Excerpt (01)	Saruman	Angry Men
		- <u>The horsemen took your lands. They drove your people into the hills to scratch the living off rats. Take back the lands they stole from you. Burn their villages.... Too long have these peasants stood against you.</u> But no more.	- Angrily shouting “murderers” amidst groanings.
From Minute 98 Second 52 to Minute 100 Second 37	Excerpt (02)	Gollum	Smeagol
		- We want it, we need it. <u>We must have the Precious. They stole it from us.</u> Sneaky wicked little hobbits... - Yes, Precious. <u>They will cheat you, hurt you, lie.</u> - <u>You don’t have any friends. Nobody likes you.</u> - <u>You are a liar and a thief. Murderer.</u> - <u>Where would you be without me?</u> Gollum, Gollum. It was me. <u>We survived because of me.</u>	- Not the master. - Master is my friend. - No listening. - Go away.... I hate you. I hate you. - Master looks after us now. <u>We don’t need you...</u>
From Minute 125 Second 12 to Minute 125 Second 52	Excerpt (03)	Saruman	His Army
		<u>A new power is rising, its victory is at hand. This night the land will be stained with the blood of Rohan.</u> <u>March to Helm’s Deep. Leave none alive!</u> <u>To war! There will be no dawn for men.</u>	Shouts of Anger

In Table 2, The words embodying verbal abuse are in bold characters and those embodying force image schemas are underlined. Portions of these excerpts are both underlined and in bold characters. Some of the verbal interactions in which verbal abuse takes

place between Saruman and other characters are shown. Saruman, a master wizard, is a key character in the trilogy who joins the dark forces that intend to subjugate humanity under the rule of a dark lord.

In the first and third verbal abuse moments, he is respectively addressing a group of men who were once the inhabitants of Edoras and his army of soldiers. In both cases, he is verbally abusing the House of Rohan its destruction. The second verbal abuse moment shows a creature inhabited by two personas who are involved in a dialogue. That creature once owned the One Ring and got corrupted by it. In the dialogue, he is verbally abusing the person who now owns it.

3. Data Analysis

From Table 1, the force image schemas are: COMPULSION, BLOCKAGE, COUNTERFORCE, DIVERSION, REMOVAL OF RESTRAINT, ENABLEMENT, ATTRACTION and RESISTANCE. The force image schemas are underlined in excerpts (01)-(03). Verbal abuse instances are in bold characters. Some portions of excerpts (01)-(03) are both underlined and in bold characters and those are the portions that this section tackles. Those portions are simultaneously analyzed for force image schemas and verbal abuse.

In excerpt 1, Saruman utters a first sentence: “the horsemen took your lands”. Saruman reminds the angry men who were in Edoras before the horsemen that they were once the possessors of Edoras. A conflict was at stake and in the clash of forces, the horsemen overpowered them and they lost Edoras to the horsemen. The verbal abuse is veiled in this sentence but made much clearer in the third sentence when he tells them: “take back the lands they stole from you”. In his address to the angry men, he is suggesting that the horsemen are thieves.

In his second sentence, Saruman tells the angry men that the horsemen “drove” their “people into the hills to scratch a living”. In other words, they have no lands, they can barely feed themselves and their families. The reason is that thieves took their lands and they had to live in the hills. The horsemen are the thieves and they are murderers. It is reflected in the angry men’s response to Saruman “murderers”. In his fourth sentence “burn their villages”, Saruman proposes a solution to the angry men: to burn the horsemen’s villages. Taking that step will turn the tide and give them force over the horsemen. People may burn waste to make space or get rid of it or set fire to the hiding place of a rodent to force it out. By proposing the



angry men to burn the horsemen's villages, he is stating in veiled language that the horsemen are disposable. At best, they are rodents and at worst they are waste. In his fifth sentence, he shifts from "the horsemen" (first sentence) and thieves (third sentence) to "these peasants".

Excerpt 2 depicts Smeagol's monologue which is the dialogue between the two conflicting personas living in him: Gollum and Smeagol. Smeagol is the persona trying to soften Gollum's harsh words and decisions. Smeagol was his name before he encountered the One Ring and Gollum is the name he acquired once he got corrupted by the One Ring. He was once a possessor of the One Ring and he had owned it for five hundred (500) years according to the Prologue in P. Jackson (2001). Gollum's words are: "they stole it from us", "they will cheat you, hurt you", "you don't have any friends. Nobody likes you", "you are a liar and a thief. Murderer" and "where would you be without me? We survived because of me". Smeagol's words are: "we don't need you".

Through his words "they stole it from us" in reference to Bilbo Baggins who found the One Ring in Gollum's Cave according to the Prologue in P. Jackson (2001), Gollum is verbally abusing Bilbo and labelling him and his offspring as thieves. Gollum seems to proclaim his righteousness but this is wiped away a few lines down in the same dialogue with Smeagol when Gollum exposes him as follows: "you are a liar and a thief. Murderer". In excerpt (01) Saruman exerts force on the angry men through his speech and in excerpt (02) Gollum does the same on Smeagol.

Saruman legitimating the burning of entire villages as the solution for the angry men to regain the lands they had lost to the horsemen finds an echo in Gollum accusing Smeagol of being weak. In both cases, theft is involved. The response given by the angry men to Saruman and the answer given to Gollum by Smeagol reciprocate each other. Neither are the angry men able to resist Saruman's call for mass murder nor is Smeagol able to resist Gollum. The angry men's answer is "murderers" and Smeagol's answer is "we don't need you".

In excerpt 3 Saruman is addressing his army and he tells them: "this night the land will be stained with the blood of Rohan", "leave none alive!" and "there will be no dawn for men". With reference to stain as a verb and as a noun, Y. Hong & S. Wei (2019, p. 2514) point to "a mark on something" that "cannot be removed". In excerpt (01), he is pushing the angry men to burn the horsemen's villages as if the horsemen were waste and as such disposable. Staining the land with blood speaks volumes about Saruman's contempt for men that he sees as obstacles on his way to more power. In his army's perspective, leaving "none alive" is an

indicator of men’s worthlessness. His army does just that and gets defeated in the end. Saruman, the verbal abuser, cannot hide his scorn and hatred for mem and sees to it that his army’s mindset is the same. In P. Jackson (2002), the angry men kill men, women and children without any distinction, they kill soldiers and dismember them as an answer to a speech that exposed their inner hatred for humans.

4. Results and Interpretations

This part is split into two sub-sections: the first presents the results (sub-section 4.1) and the second discusses the results (sub-section 4.2).

4.1. Presenting Results

The analysis of the three excerpts from the force image schema and the verbal abuse perspectives has yielded results that are summarized in Table 3:

Table 3: Recurring Verbal Abuse from the Corpus.

	Excerpt (01)		Excerpt (02)		Excerpt (03)
	The Horsemen	The Angry Men	Smeagol	Gollum	The House of Rohan
Liar (s)	Yes	No	Yes	No	Yes
Thief (Thieves)	Yes	No	Yes	No	Yes
Usurper (s)	Yes	No	Yes	No	Yes
Murderer (s)	Yes	No	Yes	No	Yes
Murderee³ (s)	Yes	No	No	No	Yes
Wretch (es)	Yes	No	Yes	No	Yes
Harmful Insect (s)	Yes	No	No	No	Yes
Harmful Rodent (s)	Yes	No	No	No	Yes
Disposable Waste	Yes	No	No	No	Yes

Table 3 shows categories such as liars, thieves, usurpers, murderers, harmful insects, harmful rodents and disposable waste in its first column and the three excerpts in columns (02) to (04). Yes and No are used to check the applicability of the categories to the horsemen (or the House of Rohan), the angry men, Smeagol and Gollum. A Yes indicates that the verbal

³ Two terms are used as a pair. One is murderer and the other is murdere, coined for the purpose of this research. Similar pairs are employer-employee, teacher-teechee and trainer-trainee.

abuse is relevant to the character (s) mentioned. A no indicates that the verbal abuse is not relevant to the character (s) mentioned.

The House of the Rohan, also known as the Horsemen, ticks all nine boxes in excerpts (01) and (03) for Yes. Smeagol ticks the first four boxes and the sixth one for Yes. The House of Rohan are liars, thieves, usurpers, murderers, worthy to be murdered or murderees. They are wretches, harmful and thus disposable like waste. Smeagol is a liar, a thief, a usurper, a murderer and a wretch. The verbal abuse is disguised in excerpt (01) and (03) and is to be inferred by the listeners: the angry men in excerpt (01) and Saruman's army in excerpt (03). In excerpt (02), it is direct and unmistakable. Gollum verbally abuses Smeagol who becomes embarrassed.

Saruman posits the horsemen as liars, thieves, usurpers, murderers, murderees, wretches, harmful and disposable and not better than worms. Gollum posits Smeagol as a liar, a thief, a murderer and a wretch and posits the One Ring's owner as a person who cheats, hurts and lies. Saruman and Gollum are building the need for a clash through their speech. Language is used to convince that there is something wrong somewhere and action is to be taken no matter the consequences that may come forth. Language is used to arouse hatred and anger which in turn can justify the burning of villages and even mass murder.

4.2. Discussing Results

The results are discussed from a double perspective: on the one hand that of first-person (I, we, me and us), and third person (he, him, she, her, they and them) perspectives to identify cases of discrimination. On the other hand, from that of the force image schemas with the Agonist-Antagonist distinction. The NEAR-FAR, CENTRE-PERIPHERY and the FORCE image schemas are used together with the "us" vs "them" mentality posited in V. Wirth-Koliba (2016, p. 23). For her, this distinction fosters "superiority" and "inferiority" which in turn creates "polarization". For her, the distinction is "indispensable for the concept of power and dominance to exist".

For Gollum, Smeagol is a liar and a thief. For Saruman who convinces the angry men, the horsemen are liars, thieves and murderers. As thieves and usurpers, they are the reason why they (the angry men and their families) are suffering. If they are scratching a living, it is because of the House of Rohan. In Gollum's case as well as the angry men's case, blame is shifted and accountability is lost. The angry men are not responsible for what they are going



through. The cause of their misfortune and suffering is the horsemen. Neither is Gollum. By casting blame on someone else and not holding accountability, the angry men as well as Gollum are proclaiming their self-righteousness. The culprits are the horsemen and Gollum and if justice is to be administered, they are fit for punishment.

In his speech to the angry men, Saruman posits them as the center. He states in excerpt (01): “the horsemen” (them) and “your lands” (us). The angry men hearing “your lands” conclude that “your lands” means “our lands”. The CENTRE-PERIPHERY image schema is present. The horsemen are the periphery and the angry men are the center. Everything in the periphery should not hold the same importance or attention as everything in the center. The center is better and superior. They (the horsemen) are the liars, the thieves, the usurpers and the murderers. We (the angry men) are neither liars, nor thieves, usurpers and murderers. Difference is installed and discrimination starts building.

Saruman’s speech to the angry men also evokes the NEAR-FAR image schema. For the angry men, they (the horsemen) are far from us (the angry men). They are not us. Nothing unites us. For the angry men, no physical, emotional or social intimacy exists between them and the horsemen. They (the horsemen) made an intrusion in a foreign space (that of the angry men). And when Gollum is treating Smeagol as a liar, a thief and a murderer or when he is treating the One Ring’s owner as someone who cheats, hurts and lies he is distancing himself from Smeagol and from the One Ring’s owner. The NEAR-FAR image schema also contributes in creating and comforting difference, discrimination and superiority.

When Gollum calls Smeagol a murderer in excerpt (02), it is a reference to a scene⁴ in P. Jackson (2003). Smeagol exerted force to kill Deagol who resisted and lost ground. When Saruman presents the horsemen as murderers, he is implying that they used force. In both cases, neither Deagol nor the angry men successfully blocked or diverted the force exerted. Gollum is reminding Smeagol that Deagol was his murderee and Saruman is convincing the angry men that there are victims. Restitution or rather retaliation is necessary when he tells them in excerpt (01): “take back the lands they stole from you” and “burn their villages”.

From Minute 22 Second 33 in P. Jackson (2002), Saruman’s words to the angry men have already taken root and mass murder begins. In P. Jackson (2003)⁵ King Theoden of the

⁴ From Minute 01 Second 57 when Deagol gets hold of the One Ring under the water to Minute 04 Second 40 when Smeagol, after killing Deagol, takes the One Ring for himself.

⁵ Somewhere between Minute 11 Second 50 and Minute 16 Second 05.



House of Rohan reminds Saruman of the consequences of his warmongering behavior. Saruman has used language to foster otherness and difference, to exploit anger and frustration and push the people who were angry and frustrated to commit mass murder. Words may be used to intentionally misrepresent facts in order to reach a (hidden) goal.

Conclusion

The first objective of this paper is the identification of verbal abuse traces in P. Jackson (2002). Verbal abuse instances occur in the movie and three of them are indicated in Table 2. The first objective is met. The second objective is the analysis of the verbal abuse instances from Table 2 through force image schemas. Force image schemas are found through the analysis carried out in Part 3 (Data Analysis). The second objective is also met. The third objective is the discussion of the link between force image schemas and verbal abuse through the us versus them mindset. Part 4.2 (Discussing the Results) fills that role. The third objective has also been met. The description of the relationship between force image schemas and the verbal abuse traces in P. Jackson (2002) has been met.

The first hypothesis states that there are traces in P. Jackson (2002) when characters get verbally abused. The three dialogues from Table 2 confirm that there are verbal abuse moments in P. Jackson (2002). The first hypothesis is satisfied. The second hypothesis reads: Force image schemas play a role in the analysis of the verbal abuse instances in P. Jackson (2002). Section 3 is an analysis of the three excerpts essentially from the force image schema perspective. The second hypothesis is also satisfied. The third hypothesis claims: The “us” against “them” stance evoked in V. Wirth-Koliba (2016, p. 23) is essential to the discussion of the link between force image schemas and verbal abuse in P. Jackson (2002). Sub-section 4.2 confirms the third hypothesis.

The discussion of the results shows that language is dangerous when used to promote hatred. Instead of fostering lasting peace and brotherhood, language has been successfully used to build up anger, frustration and drive to mass murder. For M. A. K. Halliday & C. M. I. M. Matthiessen (2014), language can serve to enact social relationships. It can be used to highlight similarities among human beings instead of pushing to the forefront their differences and their otherness as L. Cameron (2017, p. 426) puts it: “In situations of conflict and violence, harmonious human relations are disrupted; the ‘otherness’ of people is foregrounded as shared humanity retreats into the background. ... Differences between groups are heightened and similarities are downplayed.” For L. Cameron (2017), humans as a society are

doomed to use language as an instrument to create and sustain peace, reconciliation and empathy.

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