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**Research Paper**

## Archetypal Metaphors in Religious Dialogue: A Jungian and Conceptual Blending Analysis

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### Abstract

Being rooted in imagery and metaphor, Jungian psychology suggests that metaphors are expressions of archetypal imagery. While extensive research has examined how archetypal theory informs literal metaphors across various languages, less attention has been paid to whether metaphorical conceptualizations can serve as a modality—similar to dreams or active imagination—for representing archetypes and the collective unconscious. Linguistic data from intercultural interactions are crucial for uncovering shared conceptual structures across diverse communities. This study explored the "Document on Human Fraternity for World Peace and Living Together" signed by Pope Francis and the Grand Imam of Al-Azhar as a pivotal text in contemporary interfaith dialogue. We analyzed how the processes of metaphorizing archetypes were woven into this discourse. Specifically, we investigated whether archetypes are represented within the conceptual blending processes of metaphors, how the collective unconscious is reflected in the conceptual metaphors employed in interreligious dialogue, and how these metaphors may foster shared understanding among religious leaders. Using Conceptual Blending Theory (CBT), we identified metaphorical expressions that projected archetypal content, revealing the presence of key Jungian archetypes, such as the Mother, Rebirth, Shadow, Innocent, and God-Image. Our findings indicated that significant shared conceptualizations existed between Islamic and Christian leaders, which were grounded in the collective unconscious and articulated through archetype-based conceptual metaphors.

**Keywords:** Archetype, Archetypal Metaphors, Conceptual Metaphor, Conceptual Blending, Interfaith Discourse, Religious Dialogue.

### 1. Introduction

Carl Gustav Jung asserts that "archetypal content expresses itself, first and foremost, in metaphors" (1959: 157). Archetypes act as hidden, unrepresentable forces within the human psyche—primitive structures and sources of imagination that transcend temporal and spatial boundaries shared across humanity (Mueller, 1970). Jung defines the archetype as a "figure" that "manifests wherever creative fantasy is freely expressed", serving as a primordial image and mythological entity that embodies universal aspects of human psychology recurring across cultures and epochs (Jung, 1959: 81).

Central to Jung's framework is the concept of the collective unconscious—a universal, impersonal psychic system, which is primarily composed of archetypes inherent in all individuals (Jung, 1990: 42–43). Being regarded as one of Jung's most significant contributions to psychology, the collective unconscious is analogous to the human body, which has evolved over millions of years. Jung posited that the human mind has similarly developed, accumulating a vast reservoir of "thought forms"—archetypes—that encompass inherited memories and behavioral patterns passed down through countless generations. These archetypes manifest as distinct mental images or mythic representations deeply embedded in the collective psyche (Morris, 1976).

Jungian psychology underscores the significance of imagery and visual experiences with archetypes appearing in dreams, waking fantasies, hallucinations, hypnagogic states, and active imagination (Jung, 1964). Within this framework, metaphor serves as a conduit, through which archetypal figures engage with the psyche (Wiley, 2021), playing a vital role

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in the exploration of the human subconscious. In Jungian psychoanalysis, metaphor, art, imagery, and creative practices—especially through active imagination and self-exploration—are viewed as powerful tools that therapists can employ to facilitate psychological healing (Colombos, 2024).

Although considerable research has examined how archetypes shape literal metaphors across languages (Colonia-Willner, 2024; Dib, 2020; Zolfaghari & Haddadi, 2010), fewer studies have investigated whether conceptual metaphors function as a modality—comparable to dreams or active imagination—in representing archetypes and the collective unconscious. It is essential to distinguish between conceptual and literal metaphors, especially in this context.

Prior to the 1980s, the prevailing view of metaphor—both in academic discourse and popular understanding—was shaped by a traditional perspective. In this view, metaphor was understood as: (i) a property of words and a purely linguistic phenomenon; (ii) an artistic and rhetorical device; (iii) based on a perceived resemblance between the two entities being compared; (iv) a conscious and deliberate use of language that requires special talent to employ effectively; and (v) a figure of speech used for stylistic effect rather than a fundamental component of everyday communication (Kövecses, 2010: ix). When Jung (1959: 157) asserts that "archetypal content expresses itself, first and foremost, in metaphors", he is likely referring to this traditional understanding. Indeed, Jung's writings contain numerous examples of literal metaphors and their symbolic applications (Jung, 1959; 1964).

In contrast, the perspective of Cognitive Linguistics—particularly in the work of Lakoff and Johnson (1981)—views metaphor as: (i) a property of concepts rather than words; (ii) a tool for understanding abstract or complex ideas; (iii) often not being based on resemblance; (iv) being used effortlessly and unconsciously in everyday language by ordinary people; and (v) an inherent and essential process of human thought and reasoning.

Given the universal nature of archetypes (Mills, 2018) and the collective unconscious (Alper, 2008: 83), examining shared conceptual structures across cultures necessitates access to intercultural linguistic data. This study focused on the "Document on Human Fraternity for World Peace and Living Together", a contemporary interfaith declaration co-signed by Pope Francis and the Grand Imam of Al-Azhar.

Our primary aim was to investigate whether archetypes were represented within the conceptual blending networks of metaphors used in this document. If archetypes were evident in the shared metaphors of interfaith discourse, this could suggest that conceptual metaphor served as a medium for expressing the collective unconscious.

We also examined whether the collective unconscious was reflected in the conceptual metaphors utilized in interfaith dialogue. This dialogue can involve individuals from different faiths, who seek mutual understanding and respect, thus promoting coexistence and cooperation despite religious differences. It represents a constructive engagement among individuals and institutions grounded in diverse spiritual, religious, or humanistic traditions. The goal was to identify shared values and responsibilities that contributed to global peace and solidarity (Andrabi, 2020).

In line with this definition, identifying common concepts through archetypal metaphors in interfaith discourse may reflect elements of the collective unconscious, thereby providing a foundation for mutual understanding and shared meaning. This exploration addresses whether conceptual metaphor can represent the collective unconscious and, if so, how global religious leaders may be leveraging this psychological dimension to support interreligious dialogue and peacebuilding.

Kövecses (2005) emphasizes that metaphors are shaped by shared cultural and cognitive experiences—resonating with the notion of a collective framework of understanding—though he does not explicitly reference Jungian concepts of archetype or the collective unconscious. This study aimed to bridge that gap by examining the deeper dimensions of the collective unconscious through the lens of archetypal metaphors.

Section 2 provides a review of the literature on conceptual metaphors and archetypes. Section 3 introduces Conceptual Blending Theory (CBT) as the theoretical framework for this study, outlining our rationale for favoring CBT over Conceptual Metaphor Theory (CMT). Section 4 details our research methods and materials. Section 5 presents the results of our analysis, while Section 6 discusses these findings in relation to the existing research. Finally, Section 7 concludes with insights and recommendations for future exploration of CBT and archetypal structures.

## 2. Review of Literature

Representation of Jungian archetypes in conceptual metaphors has garnered significant scholarly interest, particularly within psychology, linguistics, and literary studies. Researchers have examined how these archetypes are encoded in everyday language and cultural narratives, revealing underlying psychological and cultural structures (Osborn & Ehninger, 1962; Osborn, 1967; Hillman, 1983).

Furthermore, scholars have investigated the cognitive mechanisms that underpin these metaphorical expressions, exploring how they shape our perception of the world and influence human behavior. This interdisciplinary inquiry draws from cognitive linguistics, cognitive psychology, and depth psychology to uncover the intricate relationships between language, metaphor, and the unconscious mind (Jones, 2003; Olson, 2014; Corá Silva & Serbena, 2022).

Due to their abstract nature, Jung maintains that archetypes can never be fully comprehended. He believes that attempts to describe them amount to approximate translations from one metaphorical framework to another (Jung, 1949). This perspective highlights Jung's conviction that metaphor serves as a dynamic vessel, capable of expressing archetypes through various forms and interpretations.

In 1962, Osborn and Ehninger introduced the term "archetypal metaphor" in rhetorical discourse. Later, Osborn (1967) outlined several distinguishing features of archetypal metaphors in rhetorical contexts. First, archetypal metaphors are



widely used and appear more frequently than their non-archetypal counterparts. Second, their popularity remains stable across time, cultures, and generations. Third, they are rooted in fundamental aspects of human consciousness and basic motivations. Fourth, archetypal metaphors are more persuasive to audiences due to their universality. Finally, they occupy a prominent place in rhetoric, often appearing in the most significant speeches of a society.

As a key figure in depth psychology and Jungian analysis, [James Hillman](#) frequently explores the symbolic dimensions of language and culture, including representation of archetypes in metaphorical language. [Hillman](#) (1983: 20) refers to the concept of the "logos of the soul", which [Corbin](#) (1979: 43) defines as "an imagistic style, an account or 'récit' expressed through metaphor".

[James Hillman](#) (1983: 21) emphasizes the importance of the concept of soul-as-metaphor in psychology, asserting that "the primary metaphor of psychology must be soul". This perspective articulates the nature of the soul in its own inherently metaphorical language. He argues that all psychological assertions about the soul are, by their very nature, metaphorical. Within this framework, metaphors acquire a psychological function, transcending their conventional role as mere figures of speech to become instrumental in the process of soul-making.

[Jones](#) (2003) highlights Jung's connection between universal subjective experiences and the imagery that makes these experiences visible, which functionally resembles metaphors. Acknowledging Jung's view of the context-specific nature of the form-function relationship, Jones explores the potential for integrating Jungian theory with contemporary emphases on discursive practices and Bakhtin's dialogism, thereby fostering a deeper and more nuanced understanding of psychological phenomena.

[Grady](#) (2005) investigates conceptual integration, particularly in the realm of metaphoric blends, illuminating its extensive cognitive implications. He advocates for interdisciplinary approaches from the cognitive sciences to enhance our understanding of the complex processes underlying metaphorical cognition.

In his classification of image schemas, [Langacker](#) (2008: 33) identifies a category known as "conceptual archetypes". Within his framework, these archetypes represent fundamental cognitive structures or patterns that underlie human conceptualization and language use. Rather than being inherent entities, conceptual archetypes arise from recurring patterns of thought shaped by our embodied interactions with the world. These patterns form the foundation for conceptual categories, schemas, and metaphorical mappings that structure our understanding of reality.

[Langacker's](#) conceptual archetype is a linguistic concept distinct from the psychological notion of the Jungian archetype. However, they share some common characteristics due to their cognitive nature. [Langacker's](#) conceptual archetypes are essential to everyday human experience and function as a gestalt—a stable configuration of perceptions ([Athanasiadou et al., 2006: 6](#)). Recent approaches have adapted the gestalt principle to analytical psychology, interpreting the Jungian archetype as a form without content that represents a process generating similar patterns ([Roesler, 2012](#)).

In the past decade, several scholars from diverse disciplines, including [Rex Olson](#) (2014) and [João L. Corá S. and Carlos A. Serbena](#) (2022), have revisited James Hillman's concepts of metaphor and archetypes. Their work highlights the enduring relevance and interdisciplinary appeal of Hillman's ideas in contemporary scholarship.

In his pursuit of a postmodern archetypal psychology, [Olson](#) (2014) explores the ontological definition of metaphor from multiple perspectives. He references Vico's conflation of metaphors, asserting that they are not merely ways of speaking, but also ways of perceiving, feeling, and existing. Olson further clarifies that, for Hillman, metaphor reflects the divine aspects within us. As Hillman states, "by recognizing our concrete existence as metaphors, as mythic enactments, we can enter the myths that help us understand our relationship to the Gods."

[Corá Silva and Serbena](#) (2022) conducted a study on phenomenology and the poetic foundation of the psyche through Hillman's lens. They emphasize that poetic, metaphorical, and imaginal language is essential for accessing the profound depths of the soul.

Highlighting the idea that metaphor serves as a subtle yet powerful form of imagery, [Wiley](#) (2021) employs metaphor theory to examine Jung's use of metaphorical language in "Basic Postulates" regarding the collective unconscious. Moreover, she adeptly applies Sphota theory<sup>1</sup> to explore the conceptualization of metaphor as a modality akin to dreams and active imagination, through which the collective unconscious collaboratively constructs its visual representations.

### 3. Theoretical Framework

To analyze the conceptual operations involved in the metaphorization of archetypes, this study adopted Conceptual Blending Theory (CBT) ([Fauconnier & Turner, 2002](#)) as its analytical framework. While being frequently applied in metaphor analysis ([Ruiz, 2006; Hart, 2008](#)), this theory is also widely recognized for its flexibility in examining a variety of cognitive phenomena, including linguistic ([Howell, 2010](#)) and psychological ([Kiang, 2005](#)) dimensions. As a model of diverse cognitive activity, conceptual blending is considered a fundamental mental operation distinguished by its imaginative nature and its role in even the most basic forms of human thought ([Fauconnier & Turner, 2002](#)).

#### 3.1. CBT in Comparison with CMT

<sup>1</sup> The Sphota theory, rooted in ancient Indian linguistic philosophy, examines the nature of language, sound, and meaning. According to this theory, the Sphota is the fundamental unit of meaning, which can encompass a word or a sentence. It posits that a word or sentence is not merely a combination of sounds arranged in a specific order, but rather a unified symbol that conveys meaning ([Dhar, 2019](#)).



Conceptual Metaphor Theory (CMT) (Lakoff & Johnson, 1981) and Conceptual Blending Theory (CBT) are two complementary approaches within Cognitive Linguistics. Both perspectives treat metaphor as a conceptual phenomenon rather than merely a linguistic one (Grady et al., 1999: 101). Despite their shared cognitive focus, several key differences between the two theories led us to prefer CBT for the present analysis.

Firstly, while CMT emphasizes the cognitive nature of metaphor by examining how language reflects conceptual knowledge, CBT explores the cognitive operations involved in the discourse process (Hart, 2008). Consequently, although both theories are rooted in cognitive principles, CBT offers a more dynamic model that is better suited for analyzing real-time meaning construction in discourse.

Secondly, CMT conceptualizes metaphors as stable and systematic correspondences between two conceptual domains. In contrast, CBT identifies mental spaces as the fundamental units of cognitive organization. A mental space is a partial and temporary representational structure constructed by speakers while thinking or communicating about a perceived or imagined situation (Evans, 2019: 530). These spaces depend on broader conceptual domains, representing specific scenarios structured by domain knowledge (Grady et al., 1999: 102). However, mental spaces extend beyond mere domain representation by incorporating detailed elements and presupposed concepts relevant to the specific cognitive operation. Multiple interconnected mental spaces can be constructed within a single discourse (Hart, 2008). It is these dynamically structured, temporary spaces that facilitate the real-time, or online, construction of meaning in CBT (Evans, 2019: 530).

Thirdly, CMT involves a unidirectional source-target mapping between precisely two conceptual structures. In contrast, CBT facilitates the projection of elements across at least four spaces in multiple directions (Grady et al., 1999: 103).

Fourthly, CBT allows for the coactivation of distinct conceptual domains. Under certain conditions, these domains can connect to generate novel inferences. The resulting conceptual blends may be either conventional or entirely original. For instance, conventional blends enable the integration of multiple primary metaphors into more complex metaphorical constructs (Lakoff & Johnson, 1999: 51).

Taken together, these distinctions suggest that the output of CMT may serve as a starting point for CBT analysis, providing a foundation for exploring the deeper cognitive mechanisms behind metaphor. As noted, CBT is particularly well-suited for analyzing the dynamic processes of meaning-making in discourse (Hart, 2008). The use of temporary mental spaces allows for an online, flexible construction of meaning (Evans, 2019: 530). The generic space facilitates a shared structure between interlocutors, while the blended space produces novel meanings that often transcend the sum of the input elements. These capabilities made CBT especially advantageous for our analysis.

Fauconnier and Turner (2002: 57) emphasize that while the imaginative effects of blending are consciously perceived, the intricate web of conceptual operations linking inputs and blends typically remains unconscious. This insight suggests that the projection of archetypes through blending processes may also occur within the realm of the unconscious mind. To illustrate this point, Section 3.3 presents CBT as a tool for analyzing dreams—a profoundly imaginative and cognitively rich process.

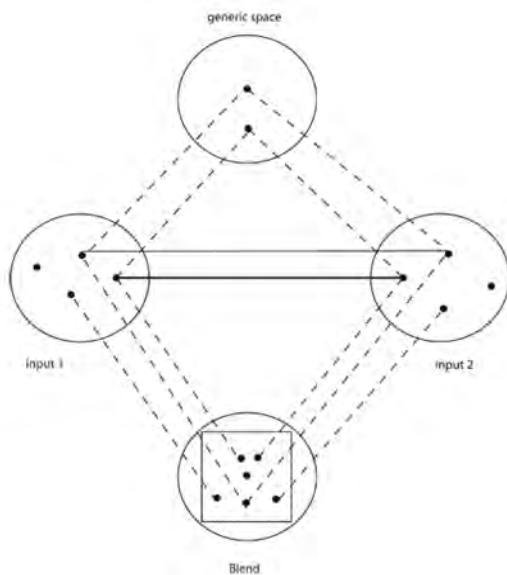
### 3.2. Conceptual Blending Theory (CBT)

Conceptual Blending Theory (CBT) (Fauconnier & Turner, 2002) provides a framework for understanding how meaning is constructed in real-time cognitive processes. Fauconnier (1997: 127) describes conceptual blending as a cognitive mechanism that encompasses various linguistic and nonlinguistic phenomena, including categorization, inference, grammatical constructions, functional assemblies, action frames, analogy, metaphor, and narrative. It serves as a fundamental principle underlying the formation of meaning across a range of mental activities, where elements from different mental spaces are interconnected and selectively projected to create emergent meanings.

As defined by Fauconnier and Turner (2002), mental spaces are small conceptual packets constructed during thinking and communication to facilitate local understanding and action. Although distinct from linguistic structures, they are shaped by linguistic expressions within ongoing discourse (Fauconnier, 1994). These mental spaces are connected to long-term schematic knowledge known as "frames", as well as to specific long-term memories. Linguistic expressions create new mental spaces, defining their elements and the relationships between them (Fauconnier, 1994). Mental spaces are inherently partial constructs; they consist of elements structured by frames and are interconnected with one another (Fauconnier & Turner, 2002).

The blending process operates on two input mental spaces to generate a third space—the blend. This blended space inherits partial structure from the input spaces while also containing emergent structure unique to it. Blended spaces are particularly significant in metaphorical mappings as metaphor functioning as a cognitive process links conceptualization and language. It relies on cross-space mappings between two inputs—referred to as the Source and the Target—making it a powerful mechanism for constructing blends (Fauconnier, 1997).

In the context of metaphor, the mental spaces created during discourse undergo specific conceptual blending operations. CBT conceptualizes metaphor as involving four mental spaces: two input spaces, one generic space, and one blended space. These spaces, along with their elements and relationships, are typically illustrated in the "Conceptual Blending Network Basic Diagram", which is based on principles from mathematical set theory (Hart, 2008).



**Diagram 3-1- Conceptual Blending Network Basic Diagram (Fauconnier & Turner, 2002)**

In Diagram 3-1 as in other conceptual blending diagrams, mental spaces are represented as circles with elements depicted as points or icons within these circles. Connections between elements in different spaces are illustrated by lines, while the emergent structure is typically indicated by a square located within the blended space.

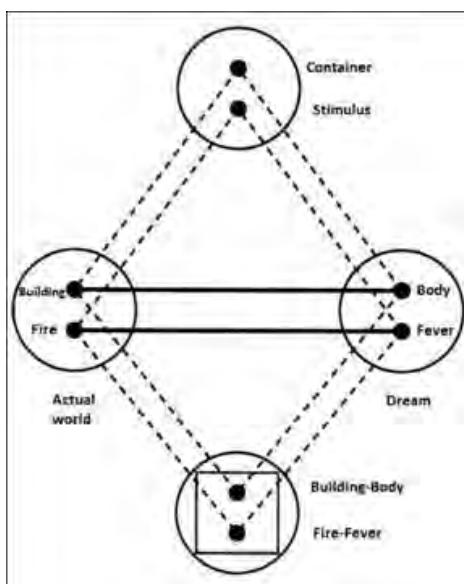
As Fauconnier and Turner (2002: 40) clarify, it is important to note that in the neural interpretation of the cognitive processes depicted in Diagram 3-1, mental spaces correspond to sets of activated neuronal assemblies and the lines between elements represent specific types of coactivation bindings. Additionally, the frame structure associated with a mental space is shown either outside the circle in a rectangle or iconically represented within the circle itself.

### 3.3. CBT as a Tool for Analyzing a Dream

Conceptual blending is widely recognized as a fundamental and profoundly imaginative cognitive process, capable of illuminating even the most basic forms of thought. It is described as an “invisible, unconscious activity intricately woven into every facet of human existence” (Fauconnier & Turner, 2002: 18).

Wiley (2021) explores the concept of metaphor as a mode of cognition comparable to dreams and active imagination, drawing on Sphota theory. Building on this perspective, we applied CBT—originally developed for the structural analysis of metaphors—to the analysis of a dream. This approach aims to demonstrate how the imaginative and unconscious workings of the mind can be intricately represented within a conceptual blending network, reflecting the projection of elements characteristic of conceptual metaphor.

Jung (1964: 78) asserts that dreams can possess an anticipatory or prognostic quality as the unconscious mind is capable of analyzing facts and drawing conclusions much like the conscious mind. He recounts two analogous dreams from vastly different periods, both of which foreshadowed an infection in waking life. In each case, the dreamer observed a building engulfed in flames—an image later interpreted as a symbolic representation of fever in the waking world. These two dreams are modeled within the Conceptual Blending Network illustrated in Diagram 3-2.



**Diagram 3-2- Conceptual Blending Network of Dreams**

Jung (1964: 78) suggests that the archetypal collective unconscious underlies the occurrence of these two dreams, which share strikingly similar elements. One dream dates back to the 2<sup>nd</sup> century AD, during the time of Artemidorus, while the other originates from Jung's own era.

Diagram 3-2 illustrates how CBT can effectively model the projection of dream components derived from archetypal content, paralleling its application in mapping elements within metaphors. Notably, within the literature on CMT, the metaphors "BODY IS BUILDING" (Amiruddin, 2020) and "FEVER IS FIRE" (Scherer et al., 2014) are well-established conceptual motifs.

#### 4. Methods and Materials

Assuming that archetypes are universal (Mills, 2018), we selected a discourse shared by at least two influential cultures as the linguistic data for investigating common concepts. In this context, we chose the "Document on Human Fraternity for World Peace and Living Together" signed by Pope Francis and Grand Imam Ahmed Al-Tayeb of Al-Azhar as it was a pivotal religious discourse in the modern world. The idea for the document emerged from several meetings and "fraternal and open discussions" between the two religious leaders aimed at fostering a "bright future for all humanity<sup>1</sup>". This historic document was signed in Abu Dhabi during the leaders' visit to the United Arab Emirates on February 4, 2019. Since 2021, this date has been celebrated as the International Day of Human Fraternity. Although sometimes referred to as the Abu Dhabi Declaration or the Abu Dhabi Agreement, Pope Francis has emphasized that the Document on Human Fraternity is "no mere diplomatic gesture, but a reflection born of dialogue and common commitment<sup>2</sup>".

The "Document on Human Fraternity for World Peace and Living Together" stands as a pivotal interfaith discourse. Notably, it is the first official publication jointly endorsed by two prominent religious leaders representing the world's largest religions—Islam and Christianity. With approximately 1.7 billion Sunni Muslims and 1.36 billion Catholic Christians worldwide, this document serves as a significant reflection of the beliefs held by the majority of the global population. Since its signatories represent two distinct Abrahamic religions, it can be inferred that the content is shaped by concepts that are both prevalent and widely accepted within these faiths.

The text was carefully examined and conceptual metaphors were identified using the Metaphor Identification Procedure (MIP) developed by the Pragglejaz group (2007). The MIP is a method for identifying metaphorically used words in discourse, consisting of three steps: first, understanding the general meaning of the text; second, determining the lexical units; and third, identifying the instances where these lexical units are used metaphorically. The second step involves three crucial tasks: a) establishing the contextual meaning of each lexical unit in the text; b) determining its basic meaning (which is more concrete, related to bodily action, more precise, and historically older); and c) assessing whether the contextual meaning contrasts with the basic meaning. If a contrast exists, the lexical unit is considered metaphorical.

In our analysis using MIP, we identified nearly 80 conceptual metaphors in the text. Since our research focused on archetypal conceptualizations, we specifically examined 75 metaphors that reflected archetypal content. These metaphors centered around five archetypes: Mother, Rebirth, God-image, Shadow, and Innocent.

<sup>1</sup> A Document on Human Fraternity for World Peace and Living Together was signed by His Holiness Pope Francis and the Grand Imam of Al-Azhar, Ahmad Al-Tayeb, in February 2019. The document is available on the Holy See website: [Vatican.va](https://vatican.va).

<sup>2</sup> Pope Francis' Encyclical Letter *Fratelli Tutti* published on October 3, 2020, is available on the Holy See website: [Vatican.va](https://vatican.va).

## 5. Results and Analysis

In this study, we examined the representation of archetypes within the conceptual blending network of metaphors found in the "Document on Human Fraternity for World Peace and Living Together", a historic agreement signed by Pope Francis and the Grand Imam of Al-Azhar.

### 5.1. Representation of the Mother Archetype

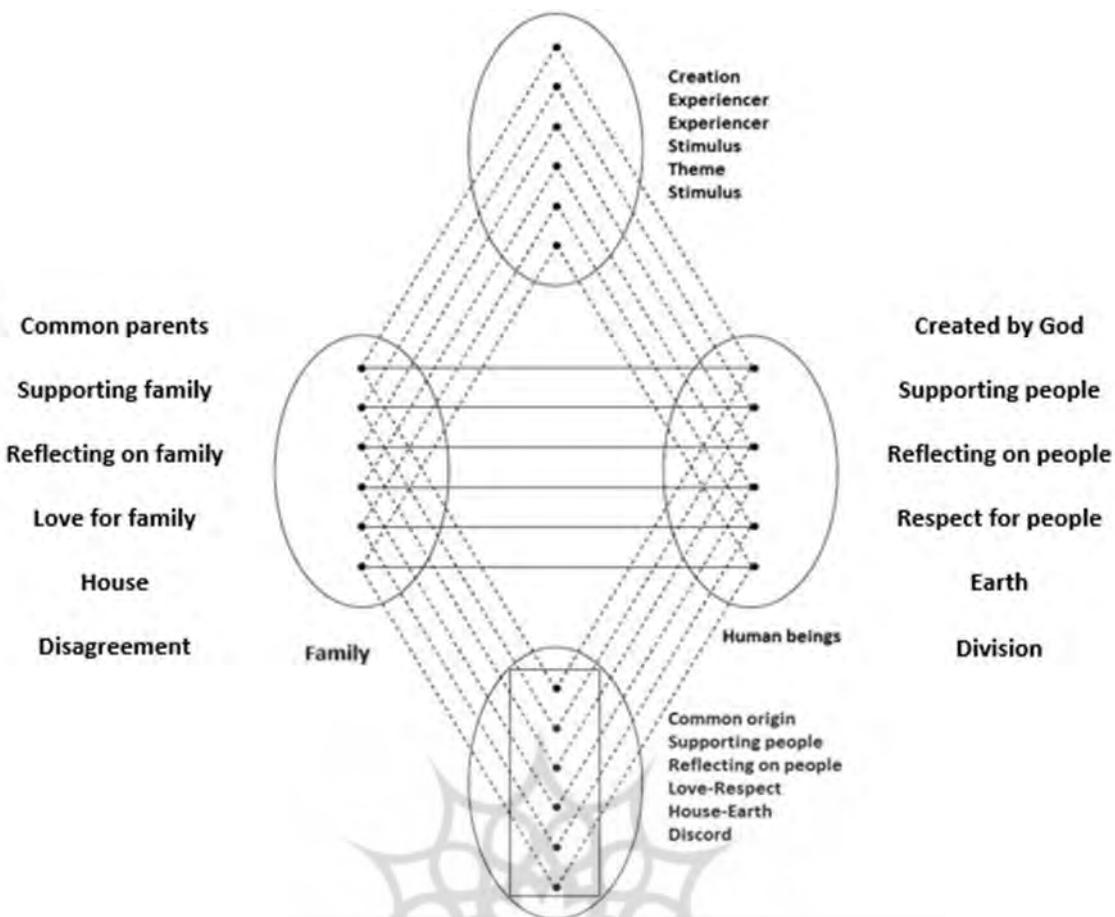
The predominant conceptual framework in the selected text centers on the notion of Human Fraternity as indicated by the document title. The term "fraternity" denotes a group or association founded on a sense of brotherhood characterized by interpersonal relationships, friendships, and mutual support among its members. Unlike solidarity—which is more impersonal and refers to an abstract community based on shared identity—fraternity is relational, emphasizing individual differences among equals. It is grounded in reciprocity and the principle of mutual obligations. This concept of fraternity functions as an "artificial family", distinguishing itself from other social or civic groups through a unique ethos that unites its members (Pabst, 2013).

Numerous passages throughout the text elaborate on the various dimensions of fraternity as envisioned by the signatories. A range of conceptualizations can be identified in the following excerpts:

- (1) Faith leads a believer to see in the other a brother or sister to be supported and loved (p. 1).
- (2) Through faith in God, believers are called to express this human fraternity by safeguarding creation and the entire universe, and supporting all persons, especially the poorest and those most in need (p. 1).
- (3) We reflected also on the level of poverty, conflict, and suffering of so many brothers and sisters in different parts of the world (p. 1).
- (4) It is a document that invites all persons who have faith in God and faith in human fraternity to unite and work together, serving as a guide for future generations to advance a culture of mutual respect in the awareness of the great divine grace that makes all human beings brothers and sisters (p. 1).
- (5) In the name of God, who has created all human beings equal in rights, duties, and dignity, and who has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love, and peace (p. 2).
- (6) In the name of human fraternity that embraces all human beings, unites them, and renders them equal (p. 2).
- (7) In the name of this fraternity torn apart by policies of extremism and division, by systems of unrestrained profit, or by hateful ideological tendencies that manipulate the actions and futures of men and women (p. 2).
- (8) ... and live as brothers and sisters, who love one another (p. 7).

Based on the definition proposed by Pabst (2013), we could derive the conceptual metaphor HUMANS ARE A FAMILY from recurring references to human fraternity (Examples 2, 4, 6, and 7) and depictions of humans as brothers and sisters in the text (Examples 1, 3, 5, and 8). The conceptual blending network representing the metaphor HUMANS ARE A FAMILY as illustrated through Examples 1 to 8 is depicted in Diagram 5-1. In this network, the concrete input space is the concept of "family", while the abstract input space is the category of "human beings". This schematic visualization clarifies the interaction between these conceptual domains.

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**Diagram 5-1- Conceptual Blending Network of HUMANS ARE A FAMILY**

By examining the projection of input spaces and the cognitive processes that shaped the blended space and its emergent structure, we revealed deeper layers of metaphorical construction.

Jung (1964) argues that archetypes operate within the unconscious mind, fundamentally influencing thought and perception. Similarly, Mills (2018: 211) describes archetypes as conceptual schemata—"microagents with semi-autonomous powers of telic expression that function as self-states while creating spacings within the unconscious mind". In parallel, Fauconnier and Turner (2002: 57) assert that the process of conceptual blending largely occurs beneath conscious awareness. Therefore, by analyzing the elements projected into input spaces, we could begin to trace the underlying conceptual operations of the unconscious mind.

The elements projected onto the family input space could be interpreted as stemming from the Mother Archetype, which resided in the deeper, unconscious layers of the psyche. Within this family context, the presence of a common parental figure might symbolically derive from the archetypal image of the goddess—a motif frequently associated with the Mother Archetype (Jung, 1953: 14). Characteristics, such as maternal solicitude, nurturance, and sympathy, were the defining qualities of this archetype (Jung, 1953: 15). These thematic elements manifested in the supportive notions of familial care and affection as illustrated in Diagram 5-1. Additionally, the reference to "earth" in Example 5 as projected onto the human input space as an analogue to "house" invoked Jung's interpretation of the earth as a maternal symbol (Jung, 1953: 14), thereby reinforcing the symbolic presence of the Mother Archetype within the conceptual blend.

The family mental space was organized around the broader conceptual framework of familial dynamics. Within this structure, a force-dynamic configuration emerged, prominently activating the central role of the Mother. As a universally resonant figure, the Mother Archetype evoked specific attributes—such as nurturing, guidance, and emotional anchoring—that influenced the conceptualization processes within the family mental space. Consequently, the archetypal presence of the Mother served as a structuring force, establishing essential relational patterns and shaping the intrinsic connections among various elements within this space.

## 5.2. Representation of the Rebirth Archetype

Jung (1953) asserts that the concept of rebirth encompasses multiple dimensions and is not uniformly applied across contexts. He identifies five distinct forms that represent the canonical meanings of rebirth: Metempsychosis, Reincarnation, Resurrection, Rebirth (as renovation), and Participation in the process of transformation. In Jung's (1953: 53) delineation, Metempsychosis refers to the transmigration of souls, where an individual's life continues over time by passing through successive bodily existences.

Reincarnation, on the other hand, refers to rebirth into a human body. Jung explains, "When one is incarnated or born, one is able, at least potentially, to remember having lived through previous existences and that these existences are one's own, meaning he/she has shared the same ego-form as the present life." Resurrection, a mystery of rebirth drawn from sacred texts, signifies the restoration of human existence after death, along with the subsequent change, transmutation, or transformation of one's being. Renovation denotes the concept of rebirth within an individual's lifetime. Additionally, [Jung](#) (1953: 55) describes participation in the process of transformation as an indirect form of rebirth, where an individual engages in a transformative process occurring outside his/her immediate sphere.

Numerous statements throughout the "Document on Human Fraternity for World Peace and Living Together" encapsulated the conceptualization of religious awareness. For example:

(9) ... it may serve as a guide for future generations to advance a culture of mutual respect in the awareness of the great divine grace that makes all human beings brothers and sisters (p. 1).

(10) We call upon intellectuals, philosophers, religious figures, artists, media professionals, and men and women of culture in every part of the world, to rediscover the values of peace, justice, goodness, beauty, human fraternity, and coexistence in order to confirm the importance of these values as anchors of salvation for all and to promote them everywhere (p. 3).

(11) This Declaration setting out from a profound consideration of our contemporary reality valuing its successes and in solidarity with its suffering, disasters, and calamities believes firmly that among the most important causes of the crises of the modern world are a desensitized human conscience, a distancing from religious values, and a prevailing individualism accompanied by materialistic philosophies that deify the human person and introduce worldly and material values in place of supreme and transcendental principles (p. 3).

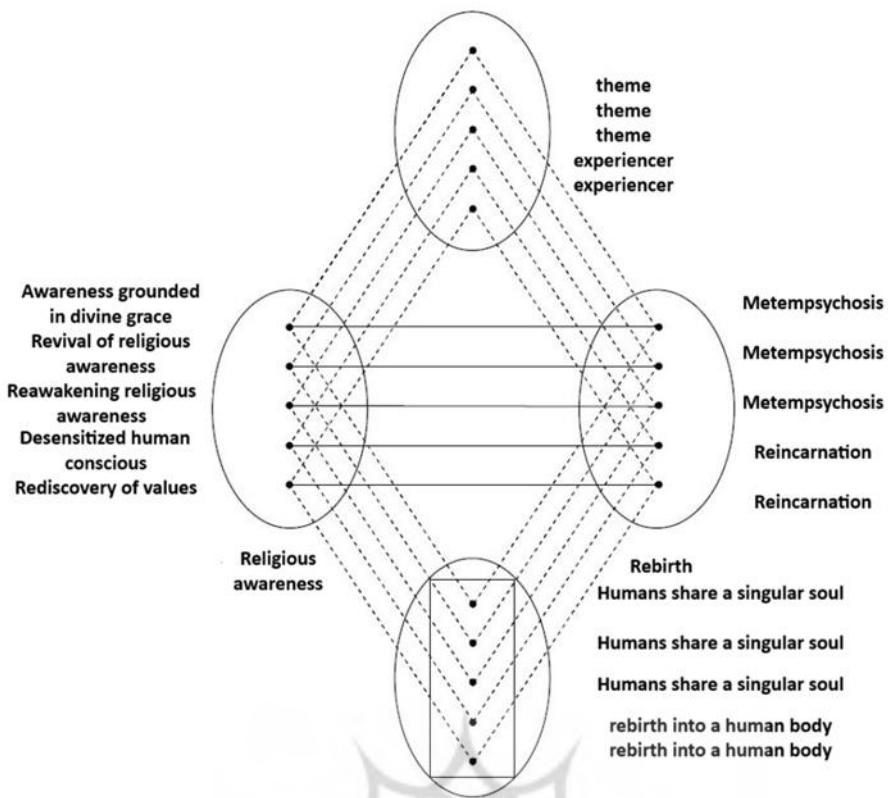
(12) We affirm also the importance of awakening religious awareness and the need to revive this awareness in the hearts of new generations through sound education and an adherence to moral values and upright religious teachings (p. 4).

(13) ... and to reawaken religious awareness among young people so that future generations may be protected from the realm of materialistic thinking and from dangerous policies of unbridled greed and indifference, that are based on the law of force and not on the force of law (p. 5).

Examples 9 to 13 in the text delineate the attributes associated with the concept of religious awareness as intended by the signers of the document. Example 9 emphasizes that this awareness should be rooted in the profound divine grace that unites all human beings as brothers and sisters. Furthermore, Sentence 11 highlights the signers' concern about a desensitized human conscience and the distancing from religious values in the modern world, underscoring the need to foster religious awareness.

In Sentence 10, they advocate for the rediscovery of values, such as peace, justice, goodness, beauty, human fraternity, and coexistence. Example 12 employs the metaphorical expression "awakening religious awareness", suggesting the conceptual metaphor RELIGIOUS AWARENESS IS AWAKENING. This reinforces the document's call to revive this awareness within the hearts of new generations through comprehensive education and adherence to moral values and righteous religious teachings.

Similarly, Example 13 highlights the importance of fostering religious awareness among young people to protect future generations from harmful influences, including policies driven by unchecked greed and apathy. The ideas of awakening and reawakening religious awareness resonate with the Archetype of Rebirth. This raises the question of whether we can interchange the concept of awakening with that of Rebirth. By mapping religious awareness onto one input and Rebirth onto another, we could examine the analogical relationship between these two domains through an analysis of the connected elements.



**Diagram 5-2- Conceptual Blending Network of RELIGIOUS AWARENESS IS REBIRTH**

By mapping the conceptual domains onto the Conceptual Blending Network of RELIGIOUS AWARENESS IS REBIRTH in Diagram 5-2, we could discern representation of the archetypal sense of Rebirth. Numerous elements within the input space of religious awareness symbolized the idea of Metempsychosis. For example, the concept of divine grace, which united all human beings as brothers and sisters, established a significant analogy with Metempsychosis within the input space of Rebirth. This analogy suggested that humanity shares a single soul manifested in individual bodies throughout history, thereby reinforcing the familial bond of brotherhood and sisterhood.

Likewise, elements that advocated for reviving religious awareness in the hearts of new generations and protecting future generations from harm created a distinct connection with Metempsychosis. This connection implied that the unique soul of humanity will continue to transcend through subsequent generations. Therefore, reviving religious awareness among young people is essential as safeguarding future generations ensure the continuity of humanity and protect the collective human soul from detrimental influences.

The concept of Rebirth through Reincarnation could be seen in the elements related to the desensitized human conscience and the quest to rediscover fundamental values. It seemed that the human conscience and core human values served as foundational aspects, from which individuals emerged, capable of being instinctively recalled as innate truths.

In this context, the emerging structure within the blended space of this Conceptual Blending Network might include the idea of a collective soul that unites humanity as brothers and sisters. This structure encompassed the revival of awareness regarding the unique human soul in the hearts of new generations, as well as the protection of future generations from influences that disturb the human soul. Furthermore, it involved awakening the human conscience and rediscovering shared human values.

It is important to note that the alignment of elements across the two input spaces was based on the essential relationships among them, highlighting the interconnectedness of these concepts within the broader framework of human experience.

### 5.3. Representation of the Shadow Archetype

The Jungian archetype of the Shadow represents the darker aspects of the human psyche, embodying troublesome and antisocial impulses (Garry & El-Shamy, 2005, p. 219). It is viewed as the primitive, inferior, and animalistic part of human nature, symbolizing those elements of the psyche that society perceives as dangerous and negative (Garry & El-Shamy, 2005, p. 160).

The text presented several conceptualizations related to acts of malevolence and crime within human communities. These examples could be understood through two conceptual metaphors: EVIL IS WEAKNESS and EVIL IS A MACHINE.



(14) ... there exists both a moral deterioration that influences international action and a weakening of spiritual values and responsibility (p. 3).

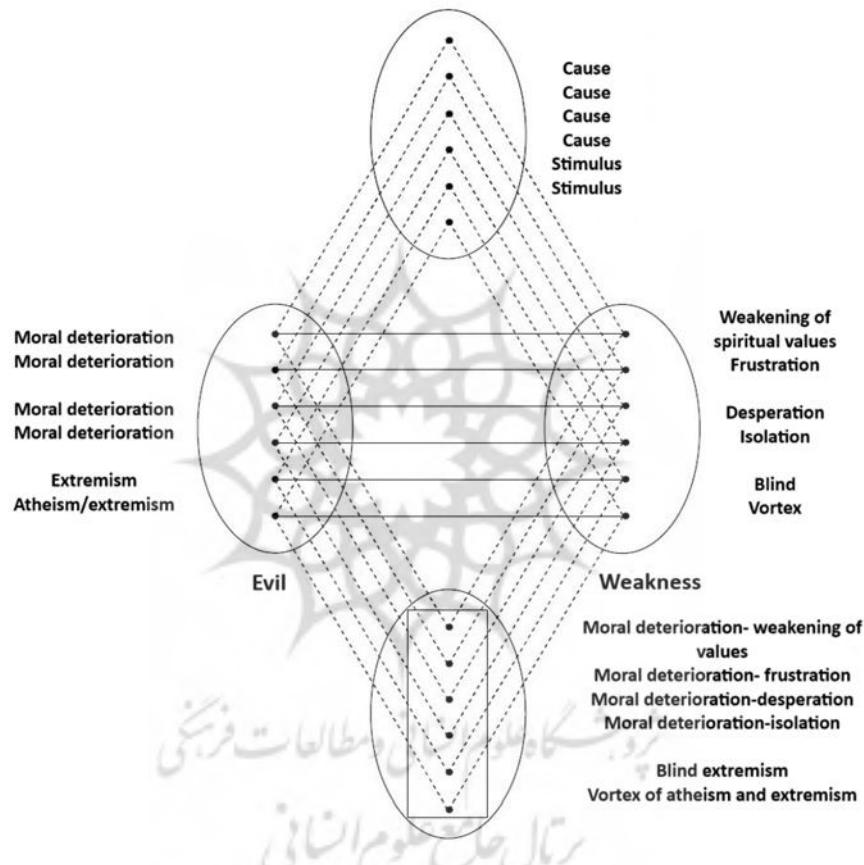
(15) All this contributes to a general feeling of frustration, isolation, and desperation, leading many to fall either into a vortex of atheistic, agnostic, or religious extremism or into blind and fanatic extremism... (p. 3).

(16) History shows that religious extremism, national extremism, and also intolerance have produced in the world, be it in the East or West, what might be referred to as signs of a "third world war being fought piecemeal" (p. 3).

(17) We likewise affirm that major political crises, situations of injustice, and lack of equitable distribution of natural resources have generated—and continue to generate—vast numbers of poor, infirm, and deceased persons (p. 3).

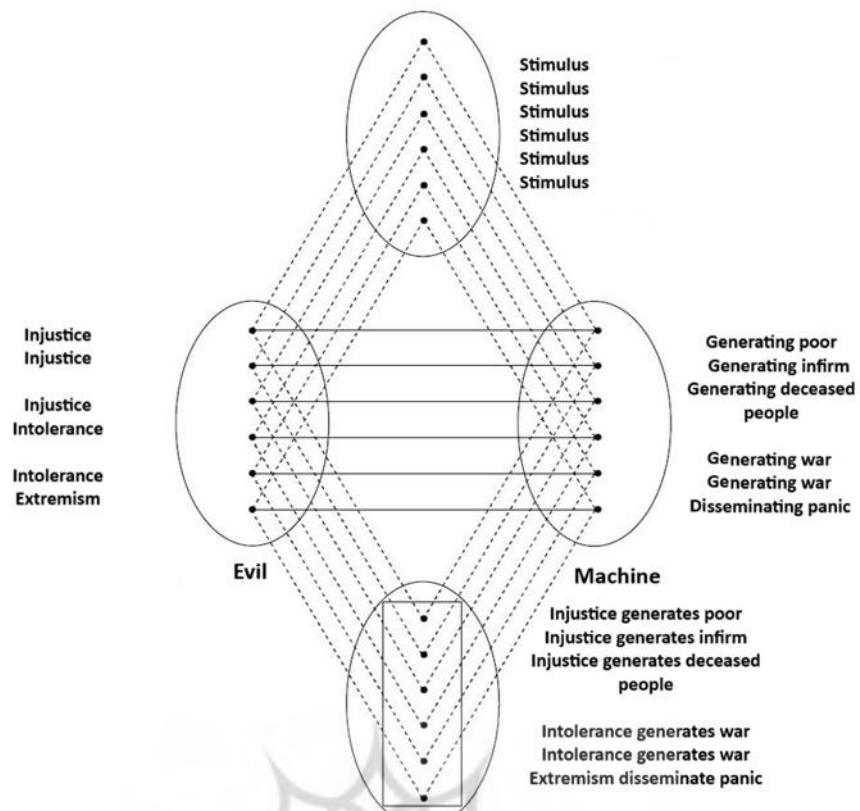
As examples, 14 and 15 illustrate the concept of EVIL IS WEAKNESS, while 16 and 17 exemplify the concept of EVIL IS A MACHINE.

When projecting the conceptual metaphor of EVIL IS WEAKNESS onto Diagram 5-3, several elements emerged, including blind extremism, moral decline, weakening of spiritual values, and the vortex of atheistic extremism, alongside feelings of frustration, isolation, and desperation. These elements underscored the representation of the Shadow archetype within the metaphor of EVIL IS WEAKNESS. Each aspect reflected the darker facets of the human psyche and the troubling antisocial impulses that Garry & El-Shamy (2005, p. 219) identified as characteristics of the Shadow archetype.



**Diagram 5-3- Conceptual Blending Network of EVIL IS WEAKNESS**

The elements of intolerance that generated conflict, injustice that results in loss of life, and terrorism that instills panic contributed to the metaphor of EVIL IS A MACHINE as illustrated in Diagram 5-4. According to this diagram, the detrimental aspects of injustice, intolerance, and extremism act as machinery within society, producing and perpetuating war, poverty, illness, and death. These social phenomena embody the dangerous and negative facets of the human psyche.



**Diagram 5-4- Conceptual Blending Network of EVIL IS A MACHINE**

#### 5.4. Representation of the Innocent Archetype

The Jungian archetype of the Innocent is characterized by purity, simplicity, goodness, and naivety. It embodies qualities, such as optimism, trust, and a sense of wonder (Constantinidou, 2022).

The conceptual metaphor of LIFE IS A GIFT was evident in several instances, including Examples 18 and 19:

(18) He is the Creator who has formed us with His divine wisdom and has granted us the gift of life to protect it (p. 4).  
 (19) Indeed, everyone must safeguard this gift of life from its beginning up to its natural end (p. 4).

In Example 20, human life was described as innocent:

(20) In the name of innocent human life that God has forbidden to kill ... (p. 2).

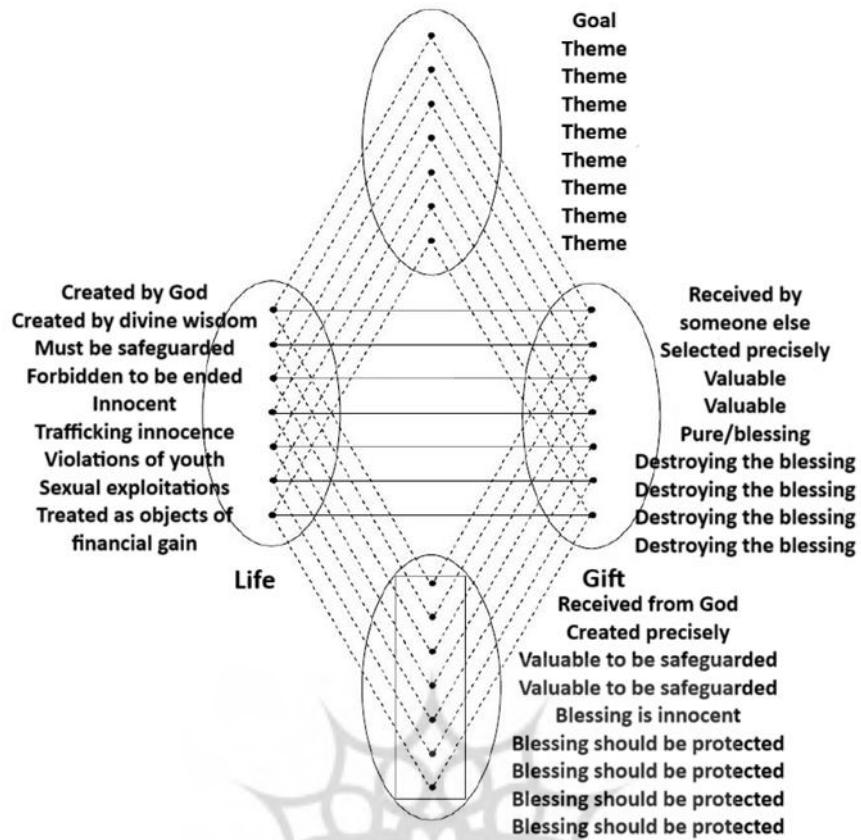
The concept of the innocence of human life was further emphasized in Sentences 21 to 23:

(21) ... to intervene at the earliest opportunity to stop the shedding of innocent blood ... (p. 3).

(22) It is equally important to be vigilant against the dangers that they [children] are exposed to, particularly in the digital world, and to consider as a crime the trafficking of their innocence and all violations of their youth (p. 6).

(23) It is also necessary to protect women from sexual exploitation and from being treated as merchandise or objects for pleasure and financial gain (p. 6).

The elements of the conceptual metaphor of LIFE IS A GIFT are depicted in Diagram 5-5, highlighting the numerous positive aspects that portray life as a divine blessing. Additionally, the interfaith discourse under examination addresses various forms of exploitation of human life in the modern world. When elements representing life as a gift were projected into input spaces, it became clear that even when innocent life was viewed as a commodity, its inherent purity and goodness were compromised by exploitative practices, such as trafficking.



**Diagram 5-5- Conceptual Blending Network of LIFE IS A GIFT**

The concept of "LIFE IS A GIFT" in this context perceived human life as an innocent, revered, and trustworthy divine blessing. Due to this innocence and purity, life was regarded as precious and had to be safeguarded from various forms of corruption. These corruptions might include violence, trafficking, and both physical and psychological exploitation.

### 5.5. Representation of God-Image Archetypes

The archetype of the God-image symbolizes wholeness. In Jungian psychology, the God archetype represents the soul's role in fostering internal unity and is often depicted through the mandala. The mandala, or protective circle, embodies the process of individuation and serves as a remedy for chaotic mental states, providing a sense of order and unity (Jung, 1959: 354).

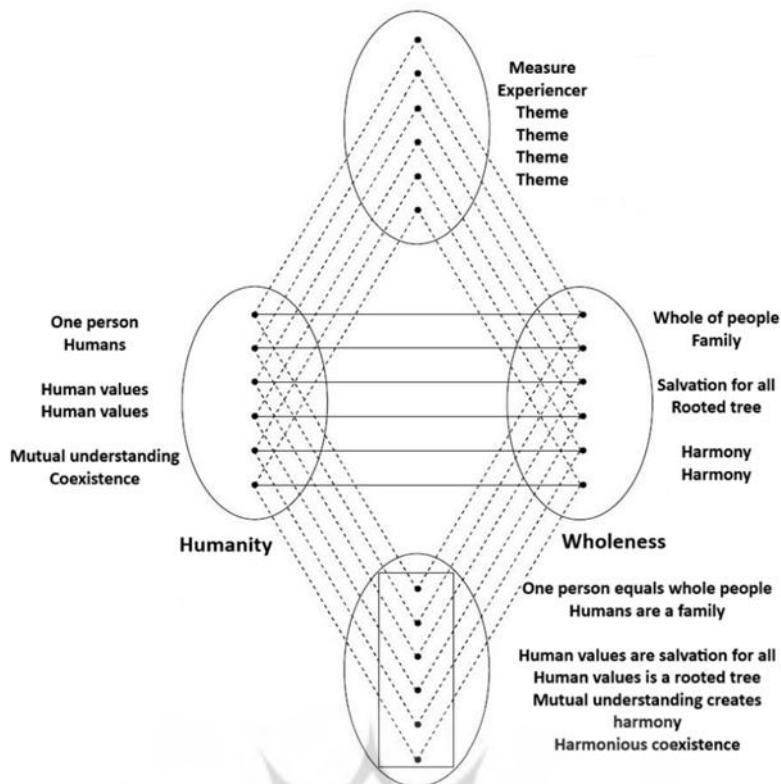
Beyond the conceptual metaphor of HUMANS ARE A FAMILY, several other ideas in the text reflected the interconnectedness of humanity, particularly in Sentence 24.

(24) In the name of innocent human life that God has forbidden to kill, affirming that whoever kills a person is like one who kill the whole of humanity, and that whoever saves a person like one who saves the whole of humanity (p.2).

This statement reflected the concept of HUMANITY IS A WHOLENESS. This conceptual metaphor was further illustrated in Examples 25 and 26.

(25) ... to rediscover the values of peace, justice, goodness, beauty, human fraternity, and coexistence, in order to confirm the importance of these values as anchors of salvation for all and to promote them everywhere (p.3).

(26) The firm conviction that the authentic teachings of religions invite us to remain rooted in the values of peace; to defend the values of mutual understanding, human fraternity, and harmonious coexistence ... (p.5).



**Diagram 5-6- Conceptual Blending Network of HUMANITY IS A WHOLENESS**

Diagram 5-6 illustrates the Conceptual Blending Network for the metaphor "HUMANITY IS A WHOLENESS". This diagram suggests that each individual represents the entirety of humanity. Human values are perceived as a unified entity expressed through phrases like "anchors of salvation", which evoke the image of a ship. These ideas symbolize a sense of wholeness. Moreover, mutual understanding and harmonious coexistence are two ideal traits for social life that foster overall societal harmony. Within this blended framework, the notion that "humans are a family" also emerges, emphasizing the interconnectedness inherent in the Conceptual Blending Network of the metaphor "HUMANITY IS A WHOLENESS".

The archetype of the God-image symbolizes wholeness. In Jungian psychology, the God archetype represents the soul's role in fostering a sense of completeness within the individual, often illustrated by the mandala. The mandala, or protective circle, embodies the process of individuation and serves as a remedy for chaotic mental states, providing order and unity (Jung, 1959: 354). Elements associated with this concept of wholeness symbolize harmonious unity, reflecting a profound sense of integration and completeness. This is often represented through imagery, such as a ship, a tree, or a harmonious environment, all enveloped in balance and cohesion.

There was a significant similarity between the metaphorical representation of humanity as a whole and the archetypal concepts associated with it. When we invoked the conceptual metaphor "HUMANS ARE A FAMILY", it reflected the broader metaphor of "HUMANITY IS A WHOLENESS". In Jungian psychology, the magic circle, or mandala, is regarded as a symbol of wholeness (Jung, 1959, p. 354). Additionally, it can also represent the Mother archetype due to the protective connotations it embodies (Jung, 1959, p. 81).

### 5.6. Conceptual Metaphors & the Collective Unconscious

In Sections 5.1 to 5.5, we employed CBT to analyze the projected elements of various conceptual metaphors, including HUMANS ARE A FAMILY, RELIGIOUS AWARENESS IS REBIRTH, EVIL IS WEAKNESS, EVIL IS A MACHINE, LIFE IS A GIFT, and HUMANITY IS A WHOLENESS. Through this analysis, we demonstrated how archetypes—specifically those of the Mother, Rebirth, Shadow, Innocent, and God-Image—emerged within these blending processes.

Jung (1959: 3) defines the concept of the collective unconscious as a deeper layer of the psyche, distinct from the personal unconscious and composed of universal archetypes that reside within it.

Furthermore, Kövecses (2015: 13) emphasizes that many conceptual metaphors can be universal or nearly universal, despite linguistic variations across different languages. This supports the idea that archetypal concepts embedded in conceptual metaphors transcend cultural boundaries.

Given that the "Document on Human Fraternity for World Peace and Living Together" served as a formal, cross-cultural, and interfaith discourse, it was clear that the conceptual metaphors employed within the document were recognized and shared by both Muslim and Christian communities. These common conceptualizations likely stemmed

from the collective unconscious and were shaped by archetypal representations.

The shared conceptualizations among the leaders of Islam and Christianity were projected through the lens of the collective unconscious, utilizing archetypes, such as the Mother, Rebirth, Shadow, Innocent, and God-Image, within these metaphors. This underscored the interconnectedness of human understanding and experience, transcending religious and cultural boundaries.

## 6. Discussion

This study examined the representation of Jungian archetypal metaphors in religious dialogue through the lens of conceptual blending analysis, aiming to explore how the collective unconscious was reflected in these conceptual metaphors. As discussed in Section 3.1, we selected CBT for analyzing Jungian archetypal metaphors due to its emphasis on unconscious processes that permeated various layers of conceptualization (Fauconnier & Turner, 2002: 18). Recognizing these unconscious processes is essential as Lakoff and Johnson (1999: 21) highlight that a key discovery in cognitive science is that much of our thinking occurs unconsciously. In certain instances, such as our conception of the self, Lakoff and Johnson (1999: 23) argue that metaphoric conceptions are deeply embedded within our unconscious conceptual systems. They are so ingrained that it often takes considerable effort and insight to uncover how these unconscious metaphors form the foundation of our reasoning about identity.

Lakoff and Johnson (1999: 50) argue that metaphors enable conventional mental imagery from sensorimotor domains to be applied to realms of subjective experience. In their discussion of metaphorical idioms, they outline several key properties of mental images: 1) mental images tend to be consistent across individuals; 2) there are conventional mental images shared by a significant proportion of speakers within a language; 3) much of cultural knowledge is conveyed through conventional images and the associated knowledge; and 4) lexical differences among languages often arise from variations in conventional imagery.

As discussed in Section 1, the Jungian framework posits that the collective unconscious contains archetypes, which manifest as distinct mental images or mythic representations deeply embedded within the collective psyche (Morris, 1976). Our analysis in Section 5 highlighted the use of archetypes, such as the Mother, Rebirth, Shadow, Innocent, and God-Image, as conceptual metaphors, serving as shared mental images across Islamic and Christian communities. According to Mills (2018: 213-214): "Archetypes initially manifest as unconscious subjectivity, becoming richer and more robust in content, schemata, and patterns when they breach into consciousness and are objectified in individual personalities and the semiotic-socio-symbolic structures that define and govern any culture." This definition of archetypes sets the stage for conceptualizations based on source-target mappings or sensorimotor domain-subjective experience as explained by Lakoff and Johnson (1999).

## 7. Conclusion

In this study, we explored the representation of archetypes within the conceptual blending network of metaphors used in the "Document on Human Fraternity for World Peace and Living Together". We identified six conceptual metaphors that encapsulated universal meanings: HUMANS ARE A FAMILY, RELIGIOUS AWARENESS IS REBIRTH, EVIL IS WEAKNESS, EVIL IS A MACHINE, LIFE IS A GIFT, and HUMANITY IS A WHOLENESS. Using Conceptual Blending Theory (CBT) as our theoretical framework, we projected elements from related conceptual domains into input spaces.

Our analysis revealed that the elements projected into the Conceptual Blending Network of HUMANS ARE A FAMILY could symbolize the Mother Archetype through inner space analysis. Similarly, the elements projected into the Conceptual Blending Network of RELIGIOUS AWARENESS IS REBIRTH represented the Rebirth Archetype through outer space analysis. Additionally, we found that the conceptual metaphors of EVIL IS WEAKNESS and EVIL IS A MACHINE could embody the Shadow Archetype. LIFE IS A GIFT served as a conceptualization, through which we could trace the Innocent Archetype, while the God-Image Archetype was manifested in the conceptualizations underlying the metaphor "HUMANITY IS A WHOLENESS".

Our findings suggested that archetypes could be effectively represented within the conceptual blending network of metaphors utilized in the "Document on Human Fraternity for World Peace and Living Together". This underscored the richness and depth of meaning embedded within the discourse, drawing upon fundamental aspects of human experience and understanding across diverse cultural and religious contexts.

In our exploration, we examined whether the collective unconscious was represented within the conceptual metaphors of interfaith discourse. We found that the archetypes of the Mother, Rebirth, Shadow, Innocent, and God-Image were depicted at various levels of the conceptual blending process occurring within the unconscious mind. Simultaneously, the collective unconscious functioning as a deeper layer of awareness operated through these very archetypes.

Given that our investigation focused on interfaith discourse, we assert that the collective unconscious is indeed manifested within the conceptual metaphors of this dialogue. The shared conceptualizations among the leaders of Islam and Christianity are projected through the lens of the collective unconscious, utilizing archetypes, such as the Mother, Rebirth, Shadow, Innocent, and God-Image, within these metaphors. This underscores the interconnectedness of human understanding and experience, transcending religious and cultural boundaries.

In addition to these findings, our research revealed shared attributes between CBT as a linguistic framework and Jung's Theory of Archetypes in psychology. Both emphasized the significance of unconscious processes, raising a crucial



question: Are blending and archetypes primarily cultural or biological in origin? [Fauconnier and Turner](#) (2002: 390) provided valuable insights into the blending process, while [Pietikainen](#) (1998) offered key discussions on archetypes. An interdisciplinary approach that combines these perspectives may further illuminate the nature of conceptual blending and archetypes, enhancing our understanding of their complex interplay between cultural and biological influences.

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