

A METAPHORIC RHETORICAL CRITICISM ON AMINUDDIN BAKI'S SPEECH: SOME PRELIMINARY FINDINGS

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Abstract

The purpose of this paper is to look at the Aminuddin Baki's Torch Movement Speech (Ceramah Gerakan Obor) from the critical theory of metaphorical perspective. The study of metaphor is considered important because it has been used by many speech writers, authors, and CEOs in big organisations to strengthen the impact of their speeches. Metaphors are used to amplify meanings in one's speech. The objective of the study is to identify the type of metaphors employed and how the metaphors are conveyed within the Torch Movement Speeches. The study also hopes to identify the direction of metaphor used in terms of positive, negative or neutral which is predominant in the speech. Numerous studies have been done on the biographical portion of Aminuddin Baki but not of the particular speeches he had made on the progression of the natives in Malaysia as a whole. The late Aminuddin Baki was known as a man of great purpose and was committed to seeing the advancement of Malaysians in education. This study used a qualitative method through a rhetorical analysis of one of Aminuddin Baki's Torch Movement speech. Using Neo-Aristotelian Criticism perspective in the analysis of speech, this study demonstrates the relevance in the application of ancient Malay metaphor in modern day communication interaction among the people.

Keywords: *Aminuddin Baki, Neo-Aristotelian, metaphor, rhetorical analysis, speech.*

KRITIKAN METAFOR RETORIKAL UCAPAN AMINUDDIN BAKI: SATU DAPATAN AWAL

Abstrak

Tujuan artikel ini ialah untuk meneliti Ceramah Gerakan Obor Aminuddin Baki dari perspektif metafora teori kritikal. Kajian metafora dianggap penting kerana ia banyak digunakan oleh penulis ucapan dan Ketua Pegawai Eksekutif dalam organisasi besar untuk mengukuhkan impak ucapan mereka. Metafora digunakan untuk mengangkat makna dalam sesebuah ucapan. Objektif kajian ini ialah untuk mengenalpasti jenis metafora yang digunakan dan bagaimana ia disampaikan dalam Ceramah Gerakan Obor. Kajian ini juga diharapkan dapat mengenalpasti arah metafora yang digunakan samada positif, negatif atau neutral yang dominan dalam ucapan. Beberapa kajian telah dilakukan keatas biografi Aminuddin Baki tapi tidak dari ucapan tertentu yang beliau buat terhadap kemajuan orang asli di Malaysia secara keseluruhan. Aminuddin Baki terkenal sebagai seorang yang berpendirian dan komited untuk melihat kemajuan pendidikan rakyat Malaysia. Metod kualitatif digunakan untuk menganalisis Ceramah Gerakan Obor ucapan Aminuddin Baki secara retorik. Menganalisis ucapan melalui perspektif Kritik Neo-Aristotelian, kajian ini menampakkan kerelevanan untuk mengaplikasi metafora Melayu lama dalam interaksi komunikasi dunia moden antara manusia.

Kata kunci: *Aminuddin Baki, Neo-Aristotelian, metafora, analisis retorik, ucapan.*

INTRODUCTION

In delivering a great speech, a vital principle to adhere to, is constructing a message that is in accordance with the readiness of the audience (Livingstone,

1998). This is merely a manifestation of pure common sense. If the public is not well versed in statistics, it is inappropriate to cite facts and figures to rationalize a stand, since none would be capable of appreciating its relevance in handling the matters at hand. Given this realization, it is only wise to consider the elements that fortify a speech, and those, that do not.

When the notion of speech fortification is mentioned, a prominent rhetor in Malaysia, the late Aminuddin Baki (Syifa, 2008) comes to mind. He was known as a man of great purpose. One that was committed to seeing the advancement of Malaysians by communicating educational advancement. He made considerable contributions to the revolution of education in Malaysia by giving speeches on how the nation can pace proactively into the future without falling behind.

BACKGROUND OF THE STUDY

The present generation is generally oblivious of Aminuddin Baki. He is only known as the Father of Education in Malaysia. His contribution in drafting the present education syllabus as well as being a catalyst to the educational progress of the nation is not given the appropriate attention. As illustrated in his two speeches within the Torch Movement Series (Baki 1964a, and Baki 1964b).

*The rich becomes richer, with a blessed life and good education.
Should we merely observe and be left behind? When others are
taking the jet and spacecraft, should we continue to walk on our
feet and take the bullock cart? Are we contented of being deprived
in our own country?*

(Aminuddn Baki, 1964a)

In reality, the late Aminuddin Baki was a visionary, thinker and patriot who aspired to see his country prospers whereby the natives would be given the respect and equal rights that they deserve. Similar to another philosopher named Zaaba, his ideas are concentrated on overcoming the weakness of the natives through the means of education as well as attitude towards life.

STATEMENT OF PROBLEM

The role of a leader in communicating a strong sense of vision is highly imperative (Spence, 2009) when engaging with the people of a developing country. It allows the nation to move forward together with a concerted purpose in mind. Failure in doing so would invariably leave the people in disarray, absolutely stagnant to the inspiring nature of a meaningful and powerful conviction, essential for the country.

The role of Aminuddin Baki as one of the prominent leaders in education was quite apparent based on his contributions to the nation. He was also known as an eloquent speaker with the innate capacity of moving and inspiring the audience towards a particular vision of great importance.

Words of wisdom from such a prolific and renowned rhetorician would be useful guide for society in their plight to face current and future challenges. Words that could be some form of a beacon light for mankind could be in the form of speeches, anecdotes, metaphors, poems, song lyrics, and the like. Hence, it would be beneficial to know the impact that Aminuddin Baki's words of wisdom, has on society and to what extent it is applicable in today's modern world.

OBJECTIVES OF STUDY

Although there are a number of approaches in creating an impact through a speech, such as statistical conception or biographical citing, this research focuses solely on the use of metaphors in attaining the desired response from the audience. This is congruent with the level of education possessed by the audience at that time. To note, the research aims to complete the following objectives:

1. To identify the metaphors employed within a certain context

It is imperative to identify the metaphors that were given in a particular context to understand the inherent pattern involved within the speeches on Aminuddin Baki. This can signal the appropriateness of using a particular metaphor within a context.

2. Determine the structure of the metaphor within the certain context of the speech

Once the metaphors are identified, their structure must be analyzed in depth. It is crucial to uncover the connection between the metaphor and the actual message to be conveyed. The relationship ensures how a high degree of suitability of the speech can be attained.

By fulfilling both objectives stated above, it would be possible to attain a higher platform of understanding in the effort of deciphering the underlying construct of metaphors within the speeches of Aminuddin Baki. As a consequence, the true metaphorical nature of the communicative act by the rhetorician can be fully appreciated to its utmost potential.

LITERATURE REVIEW

Rhetoric is made up of three main elements – ethos, pathos and logos. In addition, the interplay between the three elements in the act of persuading the audience is probed as well as to suggest how one can be more dominant to another in varying situations.

A main strategy in rhetoric is the usage of the metaphor. It is a form of figurative speech that enables indirect communication to take place. Metaphor imparts meaning by adopting external concepts. As such, it requires a flexible interpretation of dual ideas that may not be apparent at first sight. This is examined under the Contemporary Theory of Metaphor (Lakoff, 1993), which

deals with the prospect of employing metaphors in mapping, reasoning and problem solving.

Rhetoric

It is the nature of men to speak for a particular purpose (Oishi, 2006). When a person exudes a sigh of regret upon his fate, it might be for the sake of gaining support to regain strength. When a child explains the delicacy of sweet, he is expressing his desire to attain it. If speech is inextricably linked to a purpose, then rhetoric is the art of communicating this purpose.

The most intuitive way to perceive rhetoric is by seeing it as a construct that consists of a situation that inspires the speech, a speaker that conveys a message regarding the situation to obtain a particular aim, and an audience that reacts to the illocutionary act of the speaker in relation to the situation (Gross, 1994). This is rather similar to the formal components of rhetoric, which involves ethos, logos and pathos

Ethos

Ethos is the charisma or character of the speaker (Rodríguez-Sedano., Rumayor & Paris, 2011). For instance, in an academic forum, if the speaker is an expert within a field and has published a number of articles in high impact journals, then his ethos is favourable to the audience. Here, opinion delivered on the subject matter would most probably be well received and acknowledged by the audience.

Realistically, ethos is dependent upon the audience (Hübler & Bell, 2003). The same rhetorician mentioned above may have a significant influence on the academic audience. However, if his work has not yet been tested in the real world, a group of practitioners could project considerable difficulty in accepting the ideas presented.

Given the importance of ethos, there are a few ways of which it is usually enhanced. The speaker could demonstrate exemplary skill to establish his authority on the situation at hand. This is called phronesis (Eisner, 2002) and is quite a common strategy whereby the rhetorician would begin the speech by enumerating his past achievements that are worthy of accolades.

On the other hand, commendable ethos can also be acquired by showing a deep sense of sincerity on the challenges inherent within the situation. Here, the virtue of the rhetorician can project a remarkable impression on the audience (Hannah & Avolio, 2011). This can be seen in cases where a victim is transformed into a leader by the hardships encountered as shown by Gandhi (Bligh & Robinson, 2010).

Pathos

Unlike ethos that emphasizes on the personality of the speaker, pathos (Vardoulakis, 2003) shifts the focus to the emotions of the audience instead. As such, to garner the affirmation of the listeners, a speech should be designed in accordance to the elements that are most evocative. This way, the expression made, can be fully appreciated by the community of interest.

To illustrate, in politics if one is addressing the poor, then perhaps it is best to speak of better assistance from the government (Ülkü, 2010). This is so, since the under-privileged is rather reliant on external help. On the contrary, if the object of articulation is the affluent, then the proposition of lower taxes could be more tantalizing.

Exploiting pathos requires an intricate understanding of the issues that would best move the audience. To do so, it is vital to be sympathetic of the audience's needs (Higgins & Walker, 2012). It is not enough simply to know. The rhetorician must be able to put himself within the calamity of those he addresses, to feel connected to the predicaments faced and then devise a persuasive response.

There must also be a balance between sympathy and objectivity. Being too sympathetic may distract the rhetorician from his original purpose. Alternatively, excessive objectivity can turn him into a manipulative agent, which would resort to any form of deceit (Buller & Burgoon, 1996) to ensure the support.

Logos

Strategically speaking, pathos utilizes the emotional entity of the audience to gain support. Logos however, appeals to the better nature of the listeners through rational means (Baumlin & Baumlin, 1989). In effect, it is no longer sufficient to claim how an issue is meaningful to the public; a definitive proof must be supplied as well to rationalize the importance of the notion implied.

To accentuate the difference between pathos and logos, consider the application of rhetoric in dealing with the issue of terminating a group of people from their work. Pathos would on the amount of cost that can be maximally incurred for the company to stay afloat oppose to this, by highlighting the pain caused. Logos would apply bounded rationality to acknowledge the pain, but would also reason that it is a necessary evil to ensure the survival of others staying behind (Todd & Gigerenzer, 2003).

Hypothetically speaking, logos would then proceed by showing evidence (McCrosky, 1969). If the cost is exceeded, then the company would be forced to close down, terminating everyone in the end. The competition between survival and pain would then be quantified, with survival coming ahead.

A critical requirement of logos is that the audience must be able to follow the rationality offered (Petty & Cacioppo, 1986). Since emotions are more provocative and instantaneous than rationality, logos must be able to sustain the attention of the audience before providing the required proof in enabling reason to win.

Integration

More often than not, the rhetorician must integrate ethos, pathos and logos to instigate a certain response from the audience. To some, this is known as persuasive communication (Deaux, Dane & Wrightsman, 1993) of which rhetoric is actively deployed to persuade the audience in accepting a particular idea of immense relevance within the societal context.

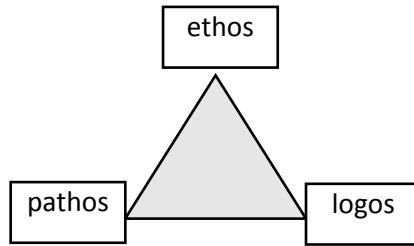


Figure 2.1: Integration of Ethos, Pathos and Logos

Deciding on which of the tripartite dimension to stress upon is relatively dependent on the audience and rhetorical situation. For instance, if the audience is not united, then ethos plays a major role in the integration. Needing an authentic leader, the audience would be more receptive to the leadership deliberations provided by ethos (Avolio & Gardner, 2005).

Education level of the audience is also an important factor. If the audience is not well educated, or unable to appreciate rationality, then pathos would be more attractive (Stiff, 1993). However, if they are learned, then logos is an acceptable strategy (Hovland, Lumsdaine & Sheffield, 1949). Thus, the rhetorician must study the audience assiduously to decide which dimension is best as per their characteristic.

Metaphor

While the role of communication in imparting message from one party to another is quite definite, its implementation is never certain (Phelan, 2011). The message can be direct in the sense that the words and phrases employed are literally congruent with their meaning (Krauss & Fussell, 1996). On the other hand, it could also be indirect, a figure of speech so to speak, whereby the implication of the meaning transcends its literal portrait.

Observe the sentence in the example below. It is practically an advice given to a person regarding the importance of utilizing time in the optimal manner. The message is direct and clear. Understanding it does not require any additional contemplation beyond what is being said. In this instance, the impact of the statement is reliant upon itself.

You should use time the best way that you can

Another alternative of making the same statement can be seen in the following example. Unlike the first one, this sentential construct does not attempt to give any recommendations on the criticality of using time wisely. Instead, it equates time with money, a currency to be spent most carefully. Here, the caution given with regard to time is implied (McGlone, 2007). The receiver must ponder upon it himself.

Time is money

Comparing both statements, the question thus becomes, which would be the

best approach of communicating a message to an audience? Should the message be direct or indirect? The answer to this question lies in the dimension of response that a speaker wishes to evoke in his audience. A non-philosophical response should not be treated the same way with a philosophical one.

A metaphor (MacArthur et al., 2012) is practically a construct that allows the communication of indirect message to take place. It is often regarded as a figure of speech whose meanings extend beyond its most apparent usage. For instance, it is quite obvious that time and money are not the same entity. However, by making an indirect connection between the two, the meaning of time is amplified.

Time is money

Theoretically, a metaphor is divided into two main parts – tenor and vehicle (Rodriguez Marquez, 2010). Tenor is the subject of interest that is being imparted by the message. In the example above, time is the tenor because it is the main concern of the statement. This is not the same with money, which attempts to clarify the original meaning of time. As such, money is the vehicle to the concept of time.

By attaching a new meaning to time as perceived from the dimension of money, the initial meaning is heightened to a new level. For instance, money is a currency that can be exchanged between two parties. In this respect, perhaps time can also be exchanged when two individuals agree to trade work where each of them could focus on what they perform efficiently and thus, save time.

In a Malay culture, metaphors are often used to avoid harshness or to accentuate certain qualities. Hence metaphors could be used to help audience or society to understand a particular situation. When exposed to metaphoric sentences, audience may find it easier to understand the larger context since metaphors help to simplify things and can convey a particular shade of meaning concisely than other words (Faridah Ibrahim and Emma Mirza Wati Mohamad 2005).

Speech

When searching for clarity as a guiding principle for business prose, Kallendorf & Kallendorf (1985) said that the artful use of figures of speech gives what could be a prosaic document, considerable persuasive force and helps to establish the image of the organization. Therefore, the organization's external and internal documents are parts of samples of the organisation's communication. This can be in the form of letters, business plans, annual report and also speeches.

Myers and Kesslers (1980) conducted a study on the speeches given by leaders of the largest organization in America, and analyses of the contents showed that the leaders perceived six major problems occurring in American business and industry. Three general corporate strategies were introduced to eliminating these problems. They were – influencing government policy, education on economic for the public and increasing social responsibility of the business part.

Hence, the bodies of speech would enable a rhetorician to arrange, shape and present ideas in a way that projects the image of a thoughtful and

analytical person whose ideas deserve to be taken seriously. The rhetorician provides the tools of communicating the goodwill, intelligence and the upright character that Aristotle stated as something that must be projected.

A speaker may be able to persuade and attract larger audiences even when he despises and abuses people. Hitler for example, has successfully persuaded audiences through his public address by developing a powerful combination of pathos and ethos. He was able to wipe out facts and mistakes he made. Other contributing factors were the extensive use of logic based on misinformation and lies (Casmir, 1966).

There will be one question that would intrigue our rational mind – what is the basic factor for a rise of a speaker? Three factors were identified in contributing to the rise of a speaker – they were logos, ethos and pathos as were in the selected speeches of Winston Churchill (Miller 1942). Miller (1942) confirms that a speaker is able to persuade the audiences with testimony, statistics, and reasoning with the application of humor sparingly to loosen the tension among audiences. It is not sufficient for a speech to be supplied merely with proof. It is suggested that the speech should also try to mingle varying emotional appeals with different sitting and circumstances. The ethical appeal of ethos could be employed by the speaker through a lifetime's development.

METHODOLOGY

There are several ways of which to conduct rhetorical criticism. The traditional way is invariably called the neo-Aristotelian criticism, which perceives rhetorical criticism as a tool of elucidating rational truth. The approach works by directly analyzing the ethos, logos and pathos of the rhetoric. In this manner, it provides a faithful criticism of rhetoric in term of its most elemental constituents.

A more contemporary approach is the situational criticism that organizes the analysis in term of the rhetorical situation. This can be further decomposed into exigence, audience and constraints or contingencies. From this standpoint, focus is given on the design of response towards the particular exigency or problem faced by the audience of interest, instead of the rhetorical elements.

Realistically, both the traditional and situational criticism handles rhetorical criticism from the general perspective. It does not favor any approach to rhetoric. On the other hand, metaphoric criticism is an approach that emphasizes mostly on a very specific strategy implemented within rhetoric. This form of criticism deals mostly with the effectiveness of using a metaphor when communicating a particular message to the audience. In this respect, it does not offer an ever reaching view as the other two approaches. However, its in-depth analysis on metaphor can be a very enlightening endeavor to the criticism of rhetoric. By employing metaphors, the meaning attached to a concept can be dynamically changed (Rodriguez Marquez, 2010). As shown in the illustration, although initially time is conceived as something that cannot be exchanged, metaphor has transformed that by introducing the notion that time is comparable to money.

Since time is invested on work, exchanging work can result to the exchange of time.

The ability of metaphor to alter the perception of a message makes it very alluring (Cirillo, 2005; Ibarretxe-Antunano, 1999; Kemp, 1991). It can turn a prosaic message into something empowering and vice versa, therefore compelling the audience to be more receptive. A good rhetorician understands this, and strives to harness the full potential of metaphors in delivering a particular idea to the audience. The only question is, given a certain situation and audience, which metaphor would be most inviting?

ANALYSIS AND DISCUSSION

In this paper, only one metaphor is gathered from the Torch Movement Series One (Baki, 1964a). This metaphor is analyzed and discussed based on four main aspects. They are metaphorical elements, metaphorical meaning, metaphorical impact and finally metaphorical

comparison. As such each metaphor will be treated with the same analysis throughout the entire text.

Metaphorical element only considers the components within the tenor and in isolation vehicle (Tourangeau & Rips, 1991). This means that they are examined separately without taking any consideration on how one can affect the other. Initiating the analysis in this manner is helpful in building the foundation of analysis before progressing into something more complex.

Metaphorical meaning combines the meaning of both tenor and vehicle to derive the mapping that exists between the two (Tourangeau & Sternberg, 1982). Consistency is crucial here. The overall meaning of both must complement each other for the metaphor to work. Once the meaning is clarified, its impact is probed more closely. Given the unavailability of audience and exigence from 1960s, only the desired impact of the rhetorician is scrutinized in depth. Finally, a comparison is made between the metaphor of interest with other related metaphor for interpretive insight. Metaphors detected in Baki's speech are interpreted based on several themes.

Temporariness of Life

Aminuddin Baki (1964b) favors the employment of metaphors in clarifying the effect of the religion on the way of life for the Malays. The metaphors allow a notable simplification of ideas (Boroditsky, 2000) with regard to the application of Islamic principles in the specific context of the natives at that time. One of them highlights a crucial message of positioning life (Hagopian, 2002) as a fleeting ordeal.

Dunia ini pinjam-pinjaman. Ke akhirat juga akan sunggunya

Life is merely a loan. Afterlife is the absolute end

(Aminuddin Baki, 1964a)

In this particular metaphor, the notion of life is equated to that of a loan. The ramification of representing life in such a way can have varied interpretations. Firstly, life can be looked upon as a process that requires a series of positive actions to repay the loan or price of life. Here, great emphasis is given on the action of repayment itself.

Instead of focusing on repayment, analysis can be directed on detachment (Walpole et al., 2013). It signifies the concept of temporal impermanence where the ownership of life itself is considered as something not belonging to the individual and can be taken away once the contract concludes. It promotes a detached perception of life to better prepare a person for what comes after death (Bryant & Peck, 2003).

Metaphorical Meaning

Regarding life as a loan can stimulate a manifold impression of meanings. The former conceives life as a debt that must be paid through certain actions. The other, construes living as a borrowed process, which must be returned eventually (Dossey, 2013). These two metaphorical paradigms offer different manifestations. To begin, the first variation is taken into study.

On the surface, it is reasoned that life involves a principal amount or a requirement (Barrow & Tipler, 1986) and positive actions must be deployed within a particular time to fulfill this. Delayed positive actions incite penalty. It is therefore imperative to be on time. The penalty of life or interest rate increases with higher debt. Thus, when more negative actions are performed, the more severe the penalty would be.

Unfortunately, perceiving life as loan or something borrowed can be mistaken as a message that imbues complacency (Alcott, 2012). It is the inclination of men to be less committed on something that does not fall within their responsibility. The absence of responsibility stymies development (Breuer & McDermott, 2013). Here, men may believe that advancement or decadence should not cause worry because it is not theirs in the end. This is definitely not the intention of the metaphor.

Metaphorical Impact

Given the influence of Islam on the deployment of the metaphor at hand, it is only fitting to assume that the impact is of religious motive. While the teaching of Islam advocates the pursuit of the long-lasting afterlife, it does not do so at the expense of leaving the matters of life completely without interest. This can be seen from the excerpt from the Quran (Ali, 2003) as shown below:

28:77 But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.

In the aforementioned verse, men are advised to search for the Home of the

Hereafter (afterlife). However, they should not ignore their place in this life as implied by the phrase 'nor forget thy portion in this world'. Here, a counterpoise implementation of afterlife and life is recommended to the believers whereby the goodness of both must be sought after.

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Bearing the verse in mind, the metaphor "LIFE IS MERELY A LOAN" can be assumed to carry a detached but balanced view of life. Men should not be too attached to life since that might prevent them from taking the required actions to secure their abode in the afterlife (Kamil et al., 2011). Still, they should not forsake life in totality since it is part of their journey to the afterlife.

The issue of complacency within the Malay community is also popularly discussed during current time and yesteryears. Complacency encourages the Malays to be less industrious than the other racial counterparts with regard to worldly development. They are quite susceptible to the self-limiting belief that it is acceptable for a person to achieve the status of mediocrity when it comes to worldly pursuit. As a result, it is rather paralyzing for them to engage in the betterment of self.

When compared to the vigor and effort of other races, the Malays are frozen, in their refusal to act and further improve themselves.

(Aminuddin Baki, 1964a)

For instance, in doing work, there is a well-known principle among the Malays known as "asal siap" or "as long as it is completed." It focuses mostly on finishing a task without any serious consideration to its quality. In this respect, the aphorism might prompt sufficiency, but in the long run, work terribly suffers because defect is perceived as a naturally occurring phenomenon that demands nothing from the doer.

According to Aminuddin Baki (1964b), the origin of complacency can be traced back to the victimization of Malays (Bumiputra; the original inhabitant; the son of soil) in the past. The hierarchy of community at that time was not entirely supportive of economic justice. A person from the lower class that worked assiduously might find his reward being ravaged by those from the upper classes. As the demoralizing practice perpetuated, apathy seeped in.

If we look back upon the arrangement of society, it's not surprising that some are reluctant to work hard, plant the field, or find riches, when their effort is taken away from them, for the benefit of others.

In the attempt of adapting to this unfortunate event, the Malays opted a negative reaction by refusing hard work altogether and working only for daily necessity. As time passed, this became one with their heart and the practice is continued until now.

(Aminuddin Baki, 1964a)

In reality, the mentioned metaphor intends to give emphasis on the urgency of life that resembles a debt that must be paid. Here, the lender of the debt is God, to which everyone is answerable to. Every action in life that complies to the order of the religion is seen as repayment. On the contrary, deeds that offend God, exacerbates the loan incurred.

Repayment is confined by a temporal limit. For this setting, death is the final deadline to repay the loan of life. If a person falters in his attempt to repay the loan, then he will be punished, perhaps by serving time in the correctional facility or jail. Without the need for further elaboration, jail is analogous to hell whereby being free from it, is considered as a path to heaven.

METAPHORICAL COMPARISON

The idea of portraying life as a transient construct is rather central in the teaching of Islam. In the Quran (Asad, 2003), it is mentioned repeatedly in different chapters, that life is meant to be brief and fleeting, whereas the afterlife lasts for all eternity. Men must therefore act accordingly to attain freedom from punishments. This can be seen from the excerpts below :

*10:70 [A **brief**] **enjoyment** in this world-and thereafter unto us they must return:*

*40:39 O my people! This worldly life is but a **brief enjoyment**, whereas, behold, the life to come is the home abiding.*

3:196 Let it not deceive thee that those who are bent on denying the truth seem to be able to do as they please on earth:

*3:197 it is [but] a **brief enjoyment**, with hell thereafter as their goal - and how vile a resting-place!*

In the last two verses, the penalty of emphasizing solely on worldly life, without taking any consideration upon its ramification towards afterlife, gives rise to the caveat of complete condemnation. Here, the person who makes such a choice is warned of a terrible resting place in the afterlife, which is full of torment and misery (hell). This serves as a reminder to the believers in dealing with their life events.

Psychologically, a short enjoyment that can be relished within the close timeline appears more inviting than the prolonged effect that transpires later. Even when the effect is significantly more. It is a flaw in perception that is apparent through the use of analogy. When given two objects of similar size, the one that is closer

in proximity will seem larger than the other one which is further away.

For the sake of illustration consider two entities X and Y that are identical in size. If these two boxes were arranged in the manner depicted, with X closer to the person and Y further away, how would the person perceive them? Naturally, it is difficult for the individual to conclude that both are of the same size. It is also habitual to assume that X is bigger than Y.

In getting a loan, a person is gratified with immediate cash. In reality, the monetary elation is not his. The individual must make an effort to repay the debt incurred through time. It must be observed that although the loan or enjoyment is acquired quickly, the repayment would usually consume a longer period of time. Wisdom lies in the act of weighing instant result against lengthy repercussion.

CONCLUSION

The conclusion of the research is derived by finding an overlapping theme between all of the metaphors discussed. This is done by searching for a central idea that drives the metaphors in unison. After careful consideration, it is decided that progress is the unifying notion that integrates (Grady, 2005) all of the metaphors within the research.

The first metaphor discusses the temporariness of life where the rhetorician urges the audience to take life more seriously by utilizing it to the fullest via making progress. Contrary to the extreme belief that the afterlife is the only purpose requiring attention, the metaphor argues that life (Gomez, Grob & Orth, 2013) demands investment as well, because it is the bridge that brings a person to the next world.

As explained earlier, the metaphors within the First Torch Movement serie is stapled by the idea of progress. It endows a recommendation that is related to the attainment of progress from a particular point of view. The metaphors provide an encompassing set of guiding principles (Burkert, Fischer & Schäffer, 2011) that can compel the audience to pace more actively towards advancement, as envisioned by the rhetorician.

For future work, a number of recommendations can be considered. The most important one would be exploring the application of Aminuddin Baki's work on metaphor for more contemporary contexts such as politics (Burnes, 2011). This is a rather potential area of research given the fact that metaphors can be quite effective in raising the awareness of progress for the audience on a certain issue.

Although there are numerous approaches of gaining the support of the audience, such as statistics or complex logic, they may face certain difficulties in reaching out to a wide spectrum of audience (Groves, 2014). Not everyone is impressed by mathematics. Due to this, it would be beneficial to study the effectiveness of using Aminuddin Baki's metaphorical method on the audience.

Once the effectiveness is examined in proper measure, perhaps it can be further compared to other advance approaches to ascertain the nature of optimality in varying circumstances. Different approaches can be contrasted in term of the

audience. For instance, audience with lower educational background (Gunel, Hand & McDermott, 2009) might be more appreciative of simple metaphors as opposed to complicated statistical elaboration.

It would also be quite intriguing to do research on how to develop a metaphor based on the generation methodology that can be reverse engineered here. Each rhetorician exhibits their own style or predilection in concocting a particular metaphor. By understanding the mechanism (Wearing, 2009) that drives the metaphorical construct proposed by Aminuddin Baki, perhaps its success can be replicated in modern times.

Another important aspect of research would be the impact of the metaphors on the targeted audience within the immediate timeline. If the metaphors had been successful in awakening educational awareness for the Malays in the past, would they be able to achieve the same impact now, on the community of the nation. Would people be encouraged to pursue education upon hearing the metaphors (Autio, 2011)?

The impact of the metaphor on the audience can also be studied from varying social fragments. It is true that in the past, the Malays have been partial to the metaphorical approach but it is crucial to know, whether the usage of these metaphors can also be effective on other ethnics in Malaysia such as Chinese and Indian (Sun & Jiang, 2014).

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