

A Cognitive Approach to Educational Metaphor about Images of Teachers in the Analects—Take Yang Bojun and D.C. Lau's Edition for Reference

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Abstract

On the basis of Conceptual Metaphor Theory proposed by Lakoff and Johnson, this paper concludes six educational metaphors in The Analects about images of teachers. In addition, this paper also analyzes the process of Confucius's cognition and the cultural influence based on the time background and his own experience about images of a teacher behind these concluded conceptual metaphors so as to prove that cultural influences and people's experiences are important to generate and understand metaphors. Also this paper aims to find some guidance for the development of our education today based on our ancestor's wisdom.

Keywords: The Analects, cognitive approach, educational metaphor, conceptual metaphor, teachers, image, cognition, cultural influences

1. Introduction

The Analects, one of the representative works of Confucianism and one of the most influential classical literature works all around the world, possesses many human's wisdom and abundant experience.

Previous studies on *The Analects* mainly focus on its philosophy value, historical influence, English translation, application, rhetoric and some other aspects. With the publication of the book *Metaphors We Live By* written by G. Lakoff & M. Johnson(1980), scholars began to study a new concept about metaphor from the perspective of Cognitive Linguistics—Conceptual Metaphor.

Since *The Analects* contains abundant conceptual metaphors, more and more scholars began to study something about the human cognitive mechanism behind those conceptual metaphors, lots of who have done some studies on it. Hao Xia (2008) analyzes the inherent knowledge structure of conceptual mappings based on Conceptual Metaphor Theory to study cultivation metaphor; Xu qunai & Liu Yuhong(2007) studies the cultural interpretation of “Ren”(person), “Xin”(belief) and “De”(morality) in *The Analects* based on Conceptual Metaphor Theory; Wang Yinna (2009) and Chen Weiwei(2011) analyzes some main conceptual metaphors in *The Analects* and further discusses the culture and philosophy in it. All their conclusions help provide a new perspective to study the metaphors in *The Analects*.

However, there is no enough concern with studies of educational metaphors in *The Analects*. As a matter of fact, many Chinese scholars and educators have done some studies on aspects of education in *The Analects*, but most of them are studied from the perspective of philosophy without noticing something.

So the study of educational metaphors in *The Analects* based on Conceptual Metaphor Theory is from the analyses of Confucius' experiences and the time background, because our values are deeply embodied in our culture and they are not independent but are coherent with metaphorical concepts (Lakoff & Jonhn, 1980), and our understanding of metaphor is from our common cognition and experience of daily life, which cannot live without contexts and different cultural models. (Wen Xu & Ye Kuang, 2004)

However, what are the process of Confucius' cognition and what kind of cultural influence behind those educational metaphors concluded in *The Analects*? What can modern education learn from ancestor's wisdom based on those metaphors in *The Analects*? What is the relation among those conceptual metaphors? These questions need to deal with in this paper. Furthermore, since *The Analects* includes educational metaphors from many aspects, this paper only focuses on educational metaphors based on Conceptual Metaphors Theory about images of teachers because as modern educational system develops increasingly fast, people pay much more attention on children's education at school, and the most fundamental relationship is between students and teachers in school education where teachers play an important role in students' learning process. Therefore, people have higher requests to teachers. In *The Analects*, it depicts images of a teacher and describe its role in dealing the relationship between students and teachers, which is worthy of being learned by modern teachers.

2. Conceptual Metaphor Theory

G. Lakoff & M. Johnson(1980) first put forward Conceptual Metaphor and defined metaphor from a cognitive perspective as ways of thinking, which is based on our experience and knowledge. Conceptual Metaphor is the mapping across conceptual domains between two domains: source domain and target domain. (Lakoff & Johnson, 1980; Lakoff & Turner, 1989, Sweetser,1990), namely, a conceptual metaphor includes four basic elements: source domain, target domain, experience and mapping. And none of the four elements is dispensable and they are equally important. (Wen Xu & Ye Kuang, 2003) Usually conceptual metaphor should be classified into three categories: structural metaphors, orientational metaphors and ontological metaphors (Lakoff & Johnson, 1980; Kovecses & Zoltan, 2002). Structural metaphors means that one concept is structured in terms of another concept in a metaphorical way, e.g. TIME IS MONEY; orientational metaphors refer to metaphors with spatial orientation resulting from the interaction between humans and their physical environment, e.g. HAPPY IS UP; ontological metaphors means seeing abstract concepts as entities and substances, which are based on our experience of daily physical objects and substances, e.g. INFLATION IS AN ENTITY. In *The Analects*, due to the study of images of teachers, the concepts of teachers are structured in terms of other things so the conceptual metaphors center on structural metaphors.

3. Educational Metaphors about Images of Teachers in the Analects

The Analects contains lots of educational metaphor about images of teachers in the ancient time. This paper analyzes some dialogues in *The Analects* to conclude educational metaphors and further analyzes cultural influence and experience about images of a teacher behind those metaphors. some metaphors are concluded as following:

3.1 Teacher is Model

Sample 1: 子曰：“其身正，不令而行；其身不正，虽令不从。”《论语·子路篇》

The Master said, “If a man is correct in his own person, then there will be obedience without orders being given; but if he is not correct in his own person, there will be not be obedience even though orders are given.” (*The Analects*: BOOK 13-6)

Sample 2: 不能正其身，如正其人何。《论语·子路篇》

If he cannot make himself correct, what business has he with making others correct?” (*The Analects*: BOOK 13-13)

Sample 3: 不义而富且贵,于我如浮云。《论语·子路篇》

Wealth and rank attained through immoral means have as much to do with me as passing clouds. (*The Analects*: BOOK 7-16)

Sample 4: 子曰：“过而不改，是谓过矣。”《论语·卫灵公》

Confucius ever said, “Not to mend one's ways when one has erred is to err indeed.”(*The Analects*: BOOK15 -30)

All the three samples demonstrate that Confucius was the model of his students. In sample 1 and sample 2, we can find that Confucius emphasized the importance and significance of being a man who was correct in his people.

In sample 3 and sample 4, we can find that Confucius was a noble man, but indeed, sample 3 and sample 4 are embodiments of being correct in one's people in sample 1 and 2. Outwardly, in these three samples model seems not to be mentioned, but in fact, in every line Confucius expressed what a model were supposed to do. Model means "someone or something which people want to copy because they are successful or have good qualities" (Longman, 2009). So like what have been mentioned in sample 1 and sample 2, one has to be correct in his person as a model. If we put education into consideration, based on Confucius' idea, teacher is such kind of role which shares many similarities with "model". Therefore, we compare teachers to "model" and a conceptual metaphor is concluded: TEACHER IS MODEL. Some characteristics (be correct in people, noble characters of the source domain, representative) of the source domain (model) can be mapped onto the target domain (teacher).

However, why did Confucius pay much attention on whether a man could discipline him and set a good example for people?

In the time of Spring and Autumn Period, teachers had a great reputation and high social status. The image of teachers in people's heart in this time was saint for teachers were a group of people who had superb intelligence and noble characters, and were willing to help people solve different problems (Zhang Ningjuan, 2006)

For teachers' formidable reputation in the time that Confucius lived, he as a model should take the responsibility of educating for people. Based on his sense of honor and responsibility, he insisted that he must strive to lead by example. He must do the thing by himself firstly that he needed his students to do. Therefore, he put forward so many sayings about the images that one model should have, which were not only used to govern students' conduct but also governors and everyone should have a sense of being a model. Therefore we have TEACHER IS

Model

TEACHER IS MODEL is also very popular today. There is a similar saying: Great learning makes a teacher; moral integrity makes a model today. Thus, Confucius' thought as a truth always has great influence on our society. However, in such a fickle society, a lot of people go after benefits. Some teachers desert their original intention of being a teacher but are blinded by gain. They behave badly because of money, power etc. They cannot be called Model. Therefore, we really need to learn from the Master Confucius who was such kind of model that he had done perfectly what a model should do no matter in teaching or morality. When more and more teachers can do what Confucius did, the education will become better and better.

3.2 Teacher is Learner

Sample 1: 子曰：“十室之邑，必有忠信如丘者焉，不如丘之好学也。”《论语·公治长篇》

The Master said, "In a hamlet of ten households, there are bound to be those who are my equal in doing their best for others and in being trustworthy in what they say, but they are unlikely to be as eager to learn as I am." (*The Analects: BOOK 5-28*)

Sample 2: 子曰：“默而识之，学而不厌，诲人不倦，何有与我哉？”《论语·述而篇》

The Master said, "Quietly to store up knowledge in my mind, to learn without flagging, to teach without growing weary. For me there is nothing to these things." (*The Analects: BOOK 7-2*)

Sample 3: 子曰：“加我数年，五十以学《易》，可以无大过矣”《论语·述而篇》

The Master said, "Grant me a few more years so that I may continue to learn at the age of fifty and I shall, perhaps, be free from major errors." (*The Analects: BOOK 7-17*)

Sample

4: 叶公问孔子于子路,子路不对。子曰：“女奚不曰,其为人也,发愤忘食,乐以忘忧,不知老之将至云尔。”《论语·述而篇》

The governor of she asked Zi-lu about Confucius. Zi-lu did not answer. The Master said, "Why did you not say something to this effect: he is the sort of man who forgets to eat when he works himself into a frenzy over some problem, who is so full of joy that he forgets his worries and who does not notice the onset of old age?" (*The Analects: BOOK 7-19*)

In sample 1 and sample 2, Confucius showed that he love studying very much and argued that a teacher should develop a passion for learning; in sample 3 and sample 4, Confucius again showed his love for learning that he would maintain persistence in pursuing the desire for learning and had a mania for dealing with problems appearing in the learning process even sometimes he forgot to eat.

From all the samples above, it is easy to find that Confucius as a teacher is in high spirit at learning. In his opinion, teacher is not only a person who would teach others but also a person who always needed to go for further study. Confucius ever said, “Even when walking in the company of two other men, I am bound to be able to learn from them.” (*The Analects*: BOOK 7-23) Consequently, Confucius put learning into a high position and set himself a high standard to be a learner for life. Besides, he was persistent in learning, felt enjoyable in learning and studied hard in learning. We find that Confucius share much in common with the role of a learner. Therefore, we compare a teacher to a learner for learner refers to “someone who is learning to do something”. (Longman, 2009) and a learner should have a lot of characteristics such as enjoyable, diligent, etc.. Therefore, a conceptual metaphor is concluded: TEACHER IS LEARNER. Some characteristics (such as eager for learning, diligent etc.) in the source domain (learners) can be mapped onto the target domain (teacher).

However, why Confucius was so interested in learning?

Standing in such a high social position, Confucius was not arrogant but very humble and lowly-minded. It is evident that teachers like Confucius were strict with themselves to serve and educate people whole-heartedly. They worshiped learning and believed that learning could change a man and promote the development of the society.

In such a fast developing society, knowledge renews quite fast. There is a very famous Chinese idiom “if you want to give your student a cup of water, firstly you must have a bucket of water.” which means that a teacher is like the bucket and if he wants to teach his students better, he must be full of “water” (knowledge). However, getting full of knowledge is difficult, so he has to keep on learning and updating his “water” (knowledge). Nowadays, we are building a learning society, and teachers are responsible for the transmission of knowledge, so it requires modern teachers to follow this trend and enrich their knowledge. Therefore, Confucius’ spirit that teachers should keep on learning should be maintained by our today’s society. Teachers are not only teachers but also should be learners because they are not the absolute authority.

3.3 Teacher is an Embodiment of Fairness

Sample 1: 子曰：“自行束修以上，吾未尝无诲焉。”《论语·述而篇》

The Master said, “I have never denied instruction to anyone who, of his own accord, has given me so much as a bundle of dried meat as a present.” (*The Analects*: BOOK 7-7)

Sample 2: 子曰：“居处恭，执事敬，与人忠。虽之夷狄，不可弃也。”《论语·子路篇》

Fan Chi asked about benevolence. The Master said, “While at home hold yourself in a respectful attitude; when serving in an official capacity be reverent; when serving in an official capacity be reverent; when dealing with others give of your best. These are qualities that cannot be put aside, even if you go and live among the barbarians.” (*The Analects*: BOOK 13-19)

Sample 3: 子曰：“有教无类。”《论语·卫灵公篇》

The Master said, “In instruction there is no grading into categories.” (*The Analects*: BOOK 15-39)

Sample 4: 子曰：“性相近，习相远也。”《论语·阳货篇》

The Master said, “Men are close to one another by nature. They drift apart through behavior that is repeated.” (*The Analects*: BOOK 17-2)

It can be conclude from the entire samples above that Confucius believed that everybody shared the same right to receive education. In sample 1, on the surface, Confucius asked for something from someone who wanted to be his students, but in fact, and we can find that Confucius set a very low standard of being his students for a bundle of dried meat was very cheap that everyone could afford it. In sample 2, Confucius educated his student Fan Chi to behave in some backward places as good as in developed paces, which demonstrates that he did not look down upon people in backward places.

In sample 3, Confucius again emphasized his own education wisdom that there was no grading in categories in instruction, which highlighted his own spirit of being fair to students. In sample 4, Confucius explained why he thought that everybody was equal to learning for he thought that everyone's nature was similar and big differences in many aspects are based on their behaviors.

From all the lines above, Confucius as a teacher was fair to all students and anybody who wanted to learn from him no matter they were poor or rich, healthy or invalid, good or evil, etc. Therefore, we compare a teacher to someone who owns all characteristics of fairness in that fairness means "the quality of being fair"(Longman, 2009). Therefore, a conceptual metaphor about a image of a teacher on the basis of Confucius' characteristics is concluded: TEACHER IS AN EMBODIMENT OF FAIRNESS. All the characteristics (such as ability to make judgment free from discrimination or dishonest, the equality of treating people equally or in a way that is right or reasonable etc.) of the source domain (fairness) can be mapped onto the target domain (teacher).

However, why did Confucius have such kind of cognition that everyone was equal to get educated? Many great people came from an impoverished background, and Confucius is one of them. Tai Zai, a person who had a title of high office, ever asked Zi Gong said that that why Confucius was so skilled in so many things. Zi Gong answered that his skills were given by the heaven. But Confucius said, "I was of humble station when young. That's why I am skilled in menial things." (*The Analects: BOOK 9-6*) It is known to all that Confucius became the master totally depending on his self-study and hard studying, and he proved to people that the master could come from ordinary people. In Confucius' opinion, someone who was coming from low social level, backward places did not mean that he could not become outstanding, Therefore, a lot of Confucius' students came from poor family were also very famous such as Zi Hua, Fan Chi, Zi Lu, Zi Fu etc.

Nowadays, because family backgrounds, nationalities and nation of students in a class might be different, so as a teacher, in the process of teaching, the first thing to do is to treat every student equally so as to create a harmonious learning environment for students, even those who are primary and middle school students, will feel difficult to recover from feelings of being hurt if they are treated in an unfair way. Therefore, teachers must learn from Confucius to treat students fairly and equally to build a good relationship between students and teachers.

3.4 Teacher is Friend

Sample 1: 夏问曰：“巧笑倩兮，美目盼兮，素以为绚兮。’何谓也？”子曰：“绘事后素。”曰：“礼后乎？”子曰：“起予者商也！”《论语·八佾篇》

Zi-xia asked, "Her entrancing smile dimpling, Her beautiful eyes glancing, Patterns of colour upon plain silk. What is the meaning of these lines?" The Master said, "The plain silk is there first. The colours come afterwards." "Does the practice of the rites likewise come afterwards?" The master said, "It is you, Shang, who have thrown light on the text for me. Only with a man like you can one discuss the *odes*." (*The Analects: BOOK 3-8*)

Sample 2: 子见南子，子路不说。夫子矢之曰：“予所否者，天厌之！天厌之！”《论语·雍也篇》

The Master went to see Nan Zi. Zi-lu was displeased. The Master swore, "If I have done anything improper, may Heaven's curse be on me, may Heaven's curse be on me!" (*The Analects: BOOK 6-28*)

Sample 3: 子之武城，闻弦歌之声。夫子莞尔而笑，曰：“割鸡焉用牛刀？”子游对曰：“昔者 偃也闻诸夫子曰：‘君子学道则爱人，小人学道则易使也。’”子曰：“二三子！偃之言是也。前言戏之耳。”《论语·阳货篇》

The Master went to Wu Cheng. There he heard the sound of stringed instruments and singing. The Master broke into a smile and said, "Surely you don't need to use ox-knife to kill a chicken." Zi-you answered, "Some time ago I heard it from you, Master, that the gentlemen instructed in the way is easy to command." The Master said, "My friend, what Yan says is right. My remark a moment ago was only made in jest." (*The Analects: BOOK 17-4*)

All the three samples are very interesting dialogues between Confucius and his students. In those dialogues, Confucius created abnormal atmosphere. In sample 1, Confucius admitted that Zi-xia had inspired him. In sample 2, Zi-lu dared to be upset before Confucius when he saw he met Nan Zi who was is the notorious wife of Duke Ling of Wei. Surprisingly, Confucius did not get angry but swore that he did nothing with Nan Zi. From here we can see that the relationship between Confucius and his students was very harmonious.

In sample 3, Confucius did not get angry when Zi-you used his words to refute him but confirmed Zi-you's idea. Confucius treated Zi-xia and Zi-you in the two dialogues for they communicated on the basis of equality in a joyful and restful atmosphere.

From the lines above, Confucius as a teacher got well along with students like a friend so we compare a teacher to friend. As we know, friend refer to “ someone who you know and like very much and enjoy spending time with and someone who has the same belief, wants to achieve the same things etc as you, and will support you” (Longman, 2009). Therefore, a conceptual is concluded: TEACHER IS FRIEND. All characteristics (such as affection, trust, support etc.) of the source domain (friend) can be mapped onto the target domain (teacher).

However, why Confucius chose to treat his students like friends? As mentioned before, since in this time of Confucius, teachers had a very high social status and people looked Confucius as a saint, he had thousands of reasons to live like a real saint but he just wanted to be an ordinary people in that Confucius' former experience that he came from lower social class and he knew clearly what they wanted. Therefore, facing his students, he would become very affable and approachable like just a friend who could discuss with students, share happiness and pain with students, even learn from students, take up challenges and admit mistakes etc.

TEACHER IS FRIEND is also suitable for education today. Students nowadays do not like teachers who are always dominant, and they prefer teachers who are funny, active, and can carefully listen to their thoughts and share their feelings. Hence, being friends with students is both good for students' learning and teachers' teaching.

However, being friends should be based on something called principles which have discussed in the last part in the conceptual metaphor TEACHER IS STRICT SUPERVISOR. We have to say that Confucius was certainly an educational master and genius for thousands years. He was aware that absolute liberty is absence of restraint so he treated students in a commendably restrained way and he knew when to treat students as a strict supervisor or a good friend. Therefore, what modern teachers need to learn from Confucius is how to keep balance between a strict supervisor and a good friend.

3.5 Teacher is Strict Supervisor

Sample 1:

子曰：“君子不重，则不威。学则不固。主忠信。无友不如己者。过则勿惮改。”《论语·学而篇》

The Master said, “A gentleman who lacks gravity does not inspire awe. A gentleman who studies is unlikely to be inflexible. “Make it your guiding principle to do your best for others and to be trustworthy in what you say. Do not accept as friend anyone who is not as good as you. “When you make a mistake, do not be afraid of mending you ways.” (*The Analects: BOOK 1-8*)

Sample 2: 宰予昼寝。子曰：“朽木不可雕也，粪土之墙不可圻也，于予与何诛？”子曰：“始吾于人也，听其言而信其行；今吾于人也，听其言而观其行。于予与改是。”《论语·公冶长篇》

Zai Yu was in bed in the daytime. The master said, “A piece of rotten wood cannot be carved, nor can a wall of dried dung be trowelled. As far as Yu is concerned what is the point in condemning him?” The Master added, “I used to take on trust a man's words I go on to observe his deeds. It was on account of Yu that I have changed in this respect.” (*The Analects: BOOK 5-10*)

Sample 3: 季氏富于周公，而求也为之聚敛而附益之。子曰：“非吾徒也！小子鸣鼓而攻之可也。”《论语·先进篇》

The wealth of the Ji family was greater than that of the Duke of Zhou, and still Qiu helped them add further to that wealth by raking in the taxes. The master said, “He is no disciple of mine. You, my young friends, may attack him openly to the beating of drums.” (*The Analects: BOOK 11-17*)

Sample 4: 子曰：“饱食终日，无所用心，难矣哉！不有博弈者乎？为之，犹贤乎已。”《论语·阳货篇》

The Master said, “The man whose belly is full all day and who does not put his mind to some use is sure to meet with difficulties. Are there no such things as *bo* and *yi*? Even playing these games is better than being idle.” (*The Analects: BOOK 17-22*)

Those samples all demonstrate that Confucius loved his students but he was strict to them as well. In sample 1, Confucius put forward so many strict conditions on being a gentleman. Thus, it also demonstrated that Confucius was rather strict. In sample 2, because Zai Yu overslept in the daytime, so Confucius strictly blamed him for his laziness and compared him to rotten wood and dried dung, and made a decision that he would observe one's deeds. All the critical words he used and the decision that he made verified his strictness with his students. In sample 3, Confucius banished Qiu from his students in that he helped Ji family to add further to that wealth by raking in the taxes. This shows that Confucius was strict to his students' morality. In sample 4, Confucius felt very sad to see someone who came from a rich family but did not like to study.

From entire lines that Confucius said above, Confucius as a teacher supervised his students very strictly, so we compare a teacher to a strict supervisor because supervisor refers to "someone who supervises a person or activity" (Longman, 2009) and as a supervisor if one wants to supervise or manage someone better, he must be very strict to follow the principles or rules and Confucius owned the characteristics of a supervisor. Therefore, a conceptual metaphor is concluded: TEACHER IS STRICT SUPERVISER. Some characteristics (such as strict, rational, principled etc.) of source domain (supervisor) can be mapped onto the target domain (teacher).

But why did Confucius behave like a strict supervisor? We can get the answer from one line in *The Analects*? The Master said, "Can you love anyone without making him work hard? Can you do your best for anyone without educating him?" (*The Analects*: BOOK 14-7)

All Confucius did for his students were due to his love for his students and he knew what benefited his students, so he deemed that a teacher's responsibility was not only teaching students the knowledge but also supervising students' behaviors so as to make them knowledgeable and moral men. There is a modern saying that a strict teacher can make good students, which is similar to Confucius' thought.

In addition, his love with strictness also deeply influenced his students. Because of Confucius's strict discipline, Zi Gong concluded his own comprehension about life. Zi Gong ever said, "The gentleman's errors are like an eclipse of the sun and the moon in that when he errs the whole world sees it and when he reforms the whole world sees it and when he reforms the whole world looks up to it." (*The Analects*: BOOK 19-21) (Song Mengjie, 2009)

Besides, Yan Yuan also mentioned, "He broadens me with culture and brings me back to essentials by means of the rites. I cannot give up even if I wanted to, but, having done all I can, it seems to rise sheer above me" (*The Analects*: BOOK 9-11)

For modern education, there is something to learn as well. Nowadays, the number of students at school is much more than in the past, so how to discipline those students better is a problem. When it comes to disciplines, some teachers always strictly conform to some rules to discipline their students, which is really effective sometime. But in modern times, being too strict to or hash on students might have opposite effects on students for children's awareness of being an individual grows in stages during these days, and their antagonistic psychology are much more serious than ever. Unlike in the time of Confucius, all people including students were obedient to teachers because of their high social status. Therefore, being only very strict is not enough. However, Confucius helped us to deal with the problem with his superb intelligence and noble character— making friends with students which is about to be analyzed and discussed in the following part.

3.6 Teacher is Doctor

Sample 1:

德行：颜渊，闵子骞，冉伯牛，仲弓。言语：宰我，子贡。政事：冉有，季路。文学：自由，子夏。
《论语·先进篇》

Virtuous conduct: Yan Yuan, Min Zi-qian, Ran Bo-niu and Zhong-gong; speech: Zai Wo and Zi-gong; government: Ran You and Ji-lu; culture and learning: Zi-you and Zi-xia. (*The Analects*: BOOK 11-3)

Sample 2: 柴也愚，参也鲁，师也辞，由也喭。《论语·先进篇》

Chai is stupid; Can is slow; Shi is onesided; You is forthright. (*The Analects*: BOOK 11-18)

Sample3: 公西华曰：“由也问闻斯行诸，子曰‘有父兄在’；求也问闻斯行诸，子曰‘闻斯行之’。赤也惑，敢问。”子曰：“求也退，故进之；由也兼人，故退之。”《论语·先进篇》

Gong-xi hua said, “When You asked whether one should immediately put into practice what one had heard, you pointed out that his father and elderly brother were alive. Yet when Qiu asked whether one should immediately put into practice what one had heard, you answered that one should. I am puzzled. May I be enlightened?”The Master said, “Qiu holds himself back. It is for this reason that I tried to urge him on. You has the drive of two men. It is for this reason that I tried to hold him back. (The Analects: BOOK 11-22)

The three samples all show that Confucius was very familiar with his students’ characters. In sample 1 and sample 2, we can find that Confucius knew his students very well. In sample 3, based on You and Qiu’s different characters that You showed much more great daring than Qiu, Confucius gave different answers for the same question. From all the lines above, Confucius as a teacher was very familiar with his students’ characters which is like that a doctor is very familiar with his patients, so we compare a teacher to a doctor in that doctor refers to “someone who is trained to treat people who are will” (Longman, 2009) and the way of treating people who are ill by prescribing treatment according to their symptoms is like teaching students based on their different characters. A teacher should not only teach people what to learn and correct mistakes but should also work out teaching plans or strategies based on different students’ characters, comparing to a doctor,. Therefore, a conceptual metaphor is concluded: TEACHER IS DOCTOR. Some characteristics (such as treating people who are ill, prescribing treatment according to their symptoms) of the target domain (doctor) can be mapped onto the source domain (teacher) .

However, why would Confucius have the conscious of individualizing students? It might be explained from his own experience as well. As we have mentioned before, Confucius came from an impoverished background, and Confucius was so skilled in so many things in that his had ever done a lot of works to earn a living, which made him being a good all-rounder. In those works, there must be something that he was good at or he did not well enough and he clearly understood what kind of people was suitable to do what kind of work, which could be illustrated as the following example: His student Fan Chi ever asked Confucius to teach him how to grow crops, but Confucius said, “I am not good as good as an old farmer.” Fan asked how to grow vegetables. Confucius said, “I am not as good as an old gardener.” (The Analects: BOOK 13-4) Finally, he found that being a teacher was his best strength and had achieved great success. Therefore, he liked to individualize students.

In the age of teachers as the center in the relationship between teachers and students, students were lacking of individual development, and all they needed to do was to read and recite in uniformity under the help of teachers. But Confucius had realized that students needed individual development. Today, this wisdom is being promoted widely. Nowadays, we should from Confucius that teachers are not only those who teach knowledge and correct their mistakes but also who individualize them. And teachers should regard themselves as a doctor, teaching students as treating people who are ill and individualizing students as giving a prescription. Probably, that is why student-centered teaching is promoted by our countries whose aim is to promote the interaction between students and teachers so as to promote students’ individual development.

4. Relations among Those Conceptual Metaphors

Based on the analysis of lines in *The Analects*, all the six conceptual metaphors above are independent, also interlinked. They are independent in that their source domains are different. That they are interlinked lies in the following reasons: Since teacher is a model, there is no doubt that if he wants to keep the status of a model, he must be better than students no matter in study or morality so that he has to keep on learning to refresh his mind so as to teach students better. During the teaching process, due to different family backgrounds and study abilities of students, teachers cannot treat them in different ways; otherwise, they should be like a friend to students so that to build a harmonious relationship with them. However, nothing can be accomplished without norms or standards, so disciplines must be put into the teaching process and someone has to supervise students’ behaviors so as to ensure the execution of disciplines. Such people must be the teacher. Besides, when a teacher is supervising students, he should be like a doctor who treat ill person to deal with their problems and mistakes based their individual characters.

However, those six conceptual metaphors are all the expansion and practice of the root of Confucianism—benevolence in the field of education.

Confucius answered his student's question about what is benevolence, "love your fellowmen" (*The Analects*: BOOK12 -22) On the basis of benevolence, Confucius loved his students; on the basis of love, Confucius taught his students knowledge and wisdom. In order to teach his students well, Confucius thought about how to be a good teacher, therefore, we conclude some of Confucius' lines and get Learner, Embodiment of fairness, Strict supervisor, Friend, Doctor and Model. Therefore, Confucius was a certainly a educational master.

5. Conclusion

This paper presents a study on educational metaphors in *The Analects* about images of teachers based on Conceptual Metaphor Theory. Six conceptual metaphors are concluded as following: TEACHER IS LEARNER, TEACHER IS AN EMBODIMENT OF FAIRNESS, TEACHER IS STRICT SUPERVISOR, TEACHER IS FRIEND, and TEACHER IS DOCTOR TEACHER IS MODEL. By analyzing lines in *The Analects* reflecting the six metaphors, all the conceptual metaphors that we conclude are explained by the process of Confucius's cognition and the cultural influence based on the time background and his own experience about images of a teacher. From those metaphors, we cannot only understand what a teacher should be like in the past but also can be given much more inspirations for promoting the development of our education today. In addition, discussing the relationships between those six conceptual metaphors proves that they are not in random but in a logical relationship based on cognition. Therefore, this paper provides a new perspective to study Chinese traditional classics. That is the study of classics with Conceptual Metaphor Theory to find out ancient people's wisdom behind those interesting metaphors so we can learn from them and promote our development in many aspects. However, this paper cannot give fully detailed account of metaphors about the images of teachers in *the Analects*, and it may illustrate more metaphors than what the present has elaborated, and some interpretations might be incorrect due to misunderstanding of the content of those lines. As for further study, more effects will be made to study all of the metaphors in *The Analects* based on more accurate understandings. Besides, educational metaphors are not only related to teachers, but also students, teaching process and the like, and a number of conceptual metaphors about them can be found as well in *The Analects*.

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