

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

The literature reviewed in this chapter fall under three categories, cognitive linguistics including conceptual blending and metaphor, anthropological linguistics, and literature related to Thai world view on woman. These three interrelate to provide helpful information for a coherent understanding of women in Thai culture, past and present, and how meaning is processed in language.

2.1 Literature pertaining to cognitive linguistics

Palmer mentions that language does not necessarily refer to the external sensory world. It includes speaker and listener imagery that is structured by their culture and personal history. "Image or imagery is a mental representation that begins as conceptual analogs of immediate, perceptual experience from the peripheral sensory organs"(1996: 47). Because language is relative to images drawn from world view, cognitive linguistics and anthropology can give evidence for universal processes by which humans build cognitive models, schematize experience, categorize concepts, and construe scenes (1996: 117). Cognitive linguistics is

the investigation of mental processes in acquisition and use of knowledge and language. The object of investigation is research into cognitive or mental structure and organization by analyzing cognitive strategies used by humans in thinking, storing information, comprehending, and producing language (Bussmann 1996: 80).

Palmer (1996: 33) mentions that cognitive linguists have made important implicit contributions to our understanding of cultures and world view, particularly as they can be inferred from systems of metaphor.

Therefore, we need conceptual type analyses using such models as conceptual blending and conceptual metaphor to investigate the imagery and world view of Thai people on women. This research is such a conceptual analysis using Thai proverbs.

2.1.1 Blending theory as the major analytical model

Blending Theory is a development within Mental Spaces Theory as proposed by Fauconnier (1994) which applies a mapping concept (Fauconnier 1997) to explain relations between mental spaces.

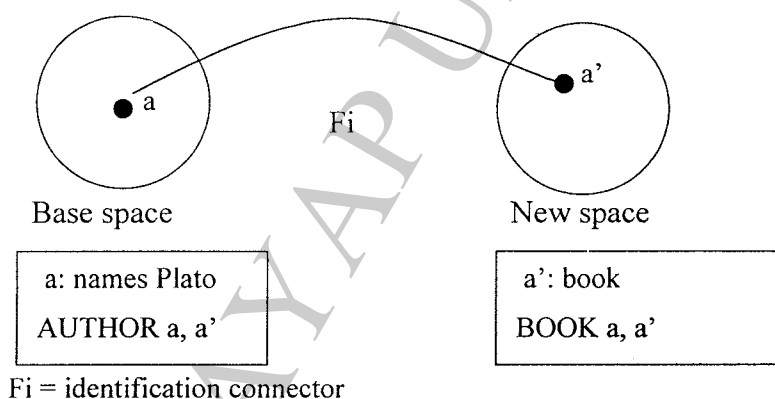
2.1.1.1 Mental Spaces Theory

Mental Spaces Theory locates meaning in a speaker's mental representations to set up elements in referential structure. The elements in the mental spaces are any objects in reality (mental representation) or images that are used as indirect references. Fauconnier states:

Essential to such constructions is the operation of structure projection between domains. And therefore, essential to the understanding of cognitive construction is the characterization of the domains over which projection takes place. Mental spaces are the domains that discourse builds up to provide a cognitive substrate for reasoning and for interfacing with the world (1997: 34).

Mental spaces include space-builders, mental spaces or domains of referential structure, relations or connectors within and between spaces, counterparts of the elements in the spaces. The space-builders are linguistic expressions typically

establishing new spaces, elements within them, and relations holding between the elements. Take, for example, the prepositional phrases, *in John's mind, in 1929, at the factory, from her point of view* (Fauconnier 1994: 17). The spaces are connected in two major ways: (1) by the ordering relation of parent space in focus (M) and its new space subordinate to the parent (M'), (2) by connectors that link elements across spaces with the Access Principle or Identification Principle (Fauconnier 1997: 111-112). The principle is that "an expression that names or describes an element in one mental space can be used to access a counterpart of that element in another mental space." Or it can be explained that "if two elements a and b are linked by a connector F ($b = F(a)$), then element b can be identified by naming, describing, or pointing to its counterpart a" (Fauconnier 1997: 41). The counterparts are the connected elements between spaces. An example taken from Fauconnier is *Plato is on the top shelf. It is bound in leather*. There are two mental spaces set up here: one is Plato who is the author of the book, another one is the book that Plato wrote. The author and the book are counterparts of each other.



Fi = identification connector

Information in the frames is cultural background knowledge.

Figure 1: Plato identification

From Figure 1, we set up two mental spaces from the name 'Plato' with the description 'is on the top shelf, and it is bound in leather'. There is a base space which is author of the book, and a new space which is the book itself. The connector links base and new spaces by 'is', then the element **a** in the base space has a counterpart, **a'**, in the new space via the connector F. This is applied by the identification principle. In this way, the author can be used to stand for the book because they are linked by identity. Also, in the example, *Jack buys gold from Jill*, a mental space of 'buy' is linked by identity.

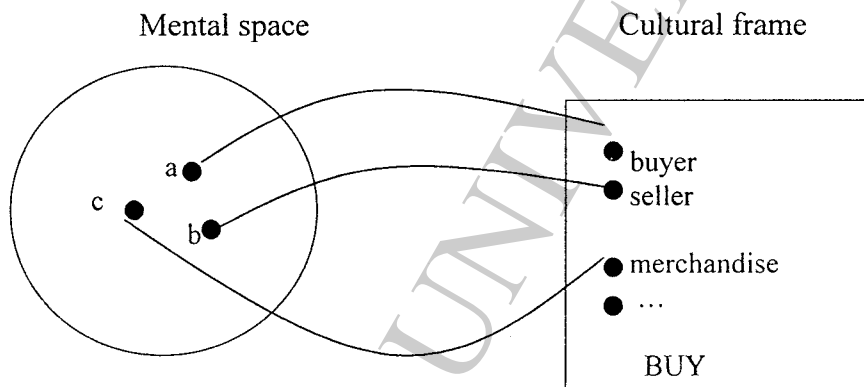


Figure 2: Mental space of 'buy'

Jack, Jill, and gold are identified elements **a**, **b** and **c** in a mental space respectively. These elements will be mapped onto a background cultural frame (Fillmore 1982) 'BUY' that has buyer, seller, merchandise, currency, price, etc., and set of inferences pertaining to ownership, contact, exchange, etc. as shown in Figure 2.

2.1.1.2 Conceptual Blending Theory

Conceptual Blending Theory was developed from Mental Spaces Theory in order to account for the added phenomena of metaphors, proverbs, sayings, riddles, jokes etc. How does a person derive meaning from sayings like the sentence *If I were you, I would hire me* and the metaphor *to dig one's own grave*? Fauconnier states that:

Metaphor is a salient and pervasive cognitive process that links conceptualization and language. It depends crucially on a cross-space mapping between two inputs (the Source and the Target). This makes it a prime candidate for the construction of blends, and indeed we find that blended spaces play a key role in metaphorical mappings. That is, in addition to the familiar Source and Target of metaphorical projection, blends are constructed in which important cognitive work gets accomplished (1997: 168).

Conceptual Blending is a theoretical model for exploring information integration. The importance of the theory for this thesis is that it can be a helpful model for analyzing information integration in the form of proverbs and its result can tell us something about world view in the particular language. It involves operations set for combining dynamic cognitive models, or meaning constructions, in a network of mental spaces or partitioning of the referential information. The blending process depends on projection mapping, which is the mapping of part of the structure of one domain onto another, and dynamic simulation, which include the blending processes, composition, completion, and elaboration, to create emergent structure. It is this emergent structure where novel and creative uses of language find their meaning. According to Fauconnier and Turner (1994), meaning construction relies on backstage cognition or cognitive background knowledge that helps people process information by accessing this cognition and projecting aspects of it into mental spaces, thereby establishing mappings among elements in the different spaces or domains. The

background cognition is understood as frames that are cognitive structures or knowledge of experience presupposed for the concepts encoded by words (Fillmore and Atkins 1992 in Ungerer and Schmid 1996: 209). The conceptual integration network is a lattice or relation of mental spaces in which the processes of conceptual blending is expressed. The operation of the network starts with creating at least two mental spaces as input spaces. These can be any concept or idea that is accessed in the conceptual system. By relating these input spaces with cross-space mapping, a partial mapping of counterpart elements between the inputs is created. The mapping is important to the theory because it can show the logical relation of the thinking process that makes it systematic and scientific. Next, a generic space is set up. It shares some common structure (usually abstract) from all inputs. Because the generic space defines the core cross-space mapping (core structure mapping) among the inputs and includes the core common concept, it can help to present aspects of the world view of a specific language, which “consists of the shared framework of ideas held by a particular society concerning how they perceive the world” (Burnett 1990: 13). It is the generic space that allows two discrete domains (Input 1 and 2) to operate together in projecting selected aspects from each domain into a third kind of space (the blended space) where extended or new meaning is derived. Three interrelated processes that establish the emergent structure are composition, completion, and elaboration. Composition attributes new relationships between elements projected from separate input spaces. These relationships did not exist in the separate inputs. There are many kinds of relationships that exist in composition, including identity, analogy, cause-effect, space (or location), and time. The identity is the relationship in which one thing is understood in terms of something else, as in the example, *Plato is on the top shelf*, that mentions the book in terms of the author. Analogy is the relationship in which two things are alike in some way. For example, *Like the biological virus that is harmful to a*

biological system, the computer virus is harmful to the computer system. Completion is the process that uses background knowledge (or cultural frame) to make the projected structure complete. Completion fills in the details of a structure from backstage cognition. The cultural frame is an understanding of experience in a given situation based on each culture (Fillmore 1982). Lakoff proposes an idealized cognitive model (ICM) to organize knowledge in the way of category structures, and prototype effects that “show asymmetries among the category members and asymmetric structure within categories” (1987: 40). The frame and the ICM structure our understanding in the particular context as the background assumptions of the knowledge. For instance, ‘Tuesday’ in English can be understood as the following background knowledge:

Tuesday can be defined only relative to an idealized model that includes the natural cycle defined by the movement of the sun, the standard means of characterizing the end of one day and the beginning of the next, and a larger seven-day calendric cycle—the week. In the idealized model, the week is a whole with seven parts organized in a linear sequence; each part is called a *day*, and the third is *Tuesday*....Our model of a week is idealized. Seven-day weeks do not exist objectively in nature. They are created by human beings.... (Lakoff 1987: 68-69)

In this example, English uses the solar calendar, but other societies may use a lunar calendar. Therefore, the cultural frame and the ICM in those societies are different.

Elaboration is the process in which the structure in the blend can be extended. For example, in the metaphor *My karma ran over my dogma* (Coulson and Oakley 2000: 180) a blend presents the disanalogy between a philosophy (karma) and a strict belief system that may be elaborated with the image of *the Dalai Lama running over the Pope with a Ford Escort*. This picture is not the first thing someone thinks of from this utterance. But if the Dalai Lama and the Pope description were uttered after the

phrase “*my karma ran over my dogma*” it would be an effective elaboration making a good extended use of the metaphor.

In the Fauconnier example, *I claim that reason is a self-developing capacity, Kant disagrees with me on this point...* said by a philosophy professor to students or colleagues. We set up two input mental spaces,

In one input mental space, we have the modern philosopher, making claims. In a separate but related input mental space, we have Kant, thinking and writing. In neither input space is there a debate. These two input spaces share frame structure, which constitutes a generic space: there is a thinker, who has claims and musings, a mode of expression, a particular language, and so on. The fourth space, the blend, has both the modern philosopher (from the first input space) and Kant (from the second input space). The blend recruits the frame of debate, framing Kant and the modern philosopher as engaged in simultaneous debate, mutually aware, using a single language to treat a recognized topic. The debate frame comes up easily in the blend, through pattern completion, since so much of its structure is already in place in the two inputs. Once the blend is established, we can operate cognitively within that space, which allows us to manipulate the various events as an integrated unit. The debate frame brings with it conventional expressions, available for our use. We know the connection of the blend to the input spaces, and the way that structure or inferences developed in the blend translates back to the input spaces. We work over all four spaces simultaneously, but the blend gives us structure, integration, and efficiency not available in the other spaces (Fauconnier 1997: 157-158).

This can be illustrated in Figure 3-7 below:

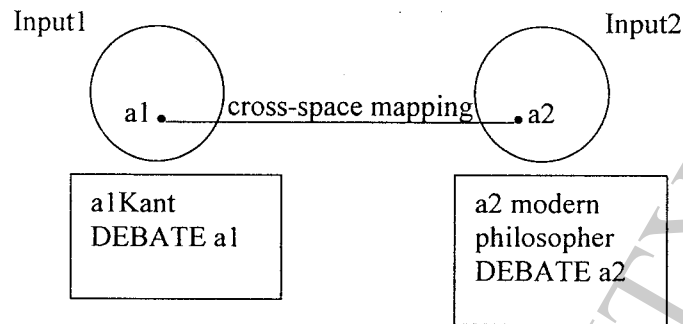


Figure 3: Input spaces

There are two input spaces (see Figure 3) set up by the speaker that are Input 1 which contains $a1$ or Kant (at time 1) as its element and Input 2 which consists of $a2$ or the modern philosopher who is the speaker at time 2. The inputs are set up under the debate frame.

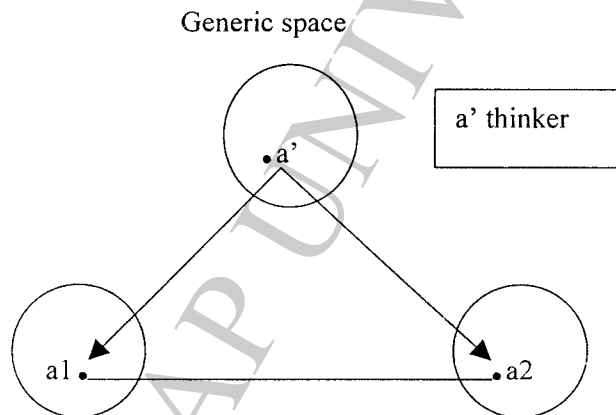


Figure 4: Generic space

The generic space (see Figure 4) which contains structure common of all inputs is a' or thinker because both Kant and the modern philosopher are the thinkers.

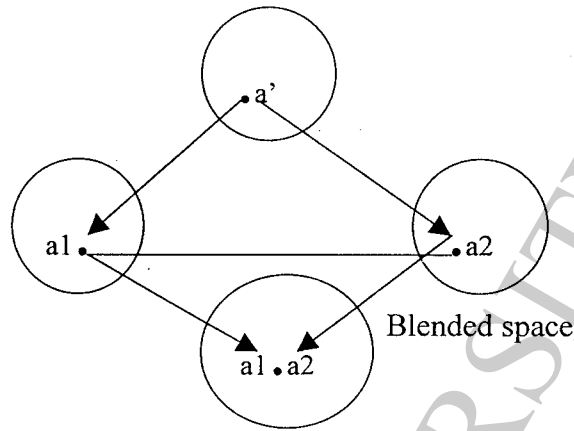


Figure 5: Blended space

In the blended space (see Figure 5), the composition and completion operate to create the emergent structure (see Figure 6). The composition is the compression of time that makes the speaker or the modern philosopher at time2 debate Kant who was the thinker or the philosopher in the past (time1) at time t which is the time when the speaker said this sentence. The completion which needs the cultural knowledge that makes the speaker and the audience understand the same information is the topic of discussion that mentions about philosophy because both Kant and the speaker are the philosophers.

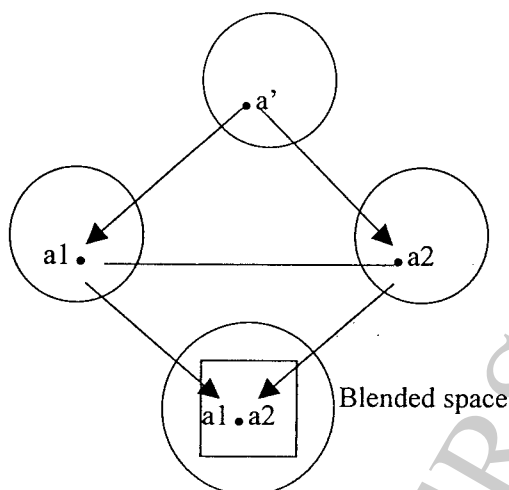


Figure 6: Emergent structure

The emergent structure is the sentence *"I claim that reason is a self-developing capacity, Kant disagrees with me on this point..."* that was said by the philosophy professor to his/her students or colleagues.

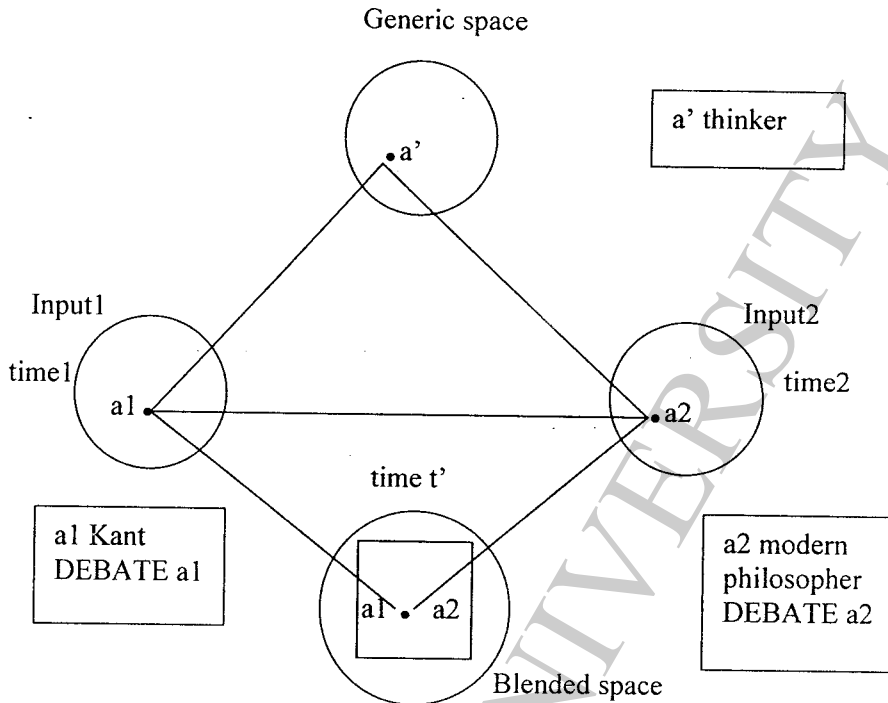


Figure 7: Conceptual Blending

When the speaker said “*I claim that reason is a self-developing capacity, Kant disagrees with me on this point...*” s/he blends (see Figure 5-7) Kant at time1 and the modern philosopher or herself/himself at time2 to debate at time t’ (when s/he said this sentence).

These examples and explanations form the foundational concepts for the analysis of Thai proverbs and metaphors in chapter 4.

2.1.2 Literature regarding the structure of generic spaces

Based on blending, the generic space is usually more abstract and it contains aspects that the inputs have in common. It also reflects the core cross-space mapping

that licenses two disparate domains to operate together in the blended operation. Therefore, the content or concept in the generic space can present some notion that reflects general ideas and some aspects of world view of people in a particular language. There are several cognitive linguists that employ a generic concept, such as Lakoff and Johnson, Talmy, Langacker. All the following four theories do not always co-occur in each analysis. The application of these models depends on the general concept presented in each proverb and metaphor. I will take each of these linguists in turn.

2.1.2.1 Conceptual metaphor/ metonymy

Lakoff and Johnson (1980) mention that people basically think and talk in terms of metaphor and metonymy. The essence of metaphor is the understanding one kind of thing in terms of another. With conceptual metaphor it is the mapping of knowledge about one conceptual domain or the source domain (concrete) onto another domain or the target domain (abstract concept). The word 'domain' comes from a particular field of thought. The 'concept' or 'notion' is an idea that is conceived through abstraction and through which objects or states of affairs are classified on the basis of particular characteristics and/or relations (Bussmann 1996). For instance, in the metaphorical concept TIME IS MONEY in English, TIME is the target domain whereas MONEY is the source domain. The essence of this metaphor is that people experience the concept of time as a limited resource, valuable commodity in the same way that the concept of money is experienced. This is shown in the following sentences, *How do you spend your time these days?* or *You're wasting my time.*

They also state that the most fundamental values in a culture are coherent with the metaphorical concept. For instance, *more is better* is coherent with MORE IS UP and GOOD IS UP, and *your status should be higher in the future* is coherent with

FUTURE IS UP and HIGH STATUS IS UP. The UP-DOWN, IN-OUT, FRONT-BACK, ON-OFF, DEEP- SHALLOW, and CENTRAL-PERIPHERAL concepts are called spatialization metaphors because we have the concept that there is space in our physical and cultural environment.

Metonymy is a way of conceptualizing one thing by means of its relation to something else. For example, *the ham sandwich is waiting for his check*. The ham sandwich stands for the person who ordered the ham sandwich. This sentence presents THING ORDERED FOR PERSON ORDERING concept of metonymy. *Get your butt over there!* and *The Giants need a stronger arm in right field* present THE PART FOR WHOLE metonymy in that 'butt' and 'arm' are parts of human body that stand for person.

The difference between metaphor and metonymy is that metaphor maps across different domains whereas metonymy maps within the same domain. The concept of metaphor and metonymy can be observed by the word 'is' for metaphor, and 'stand for' for metonymy.

The study of conceptual metaphor and metonymy can tell us what concept underlies utterances. The underlying concept presents how people perceive the world in general. It represents the general idea of people in a particular language to the world around them, and in this way, has potential to structure generic space.

2.1.2.2 Force dynamics

Leonard Talmy (2000: 409) proposes that the general concept of force dynamics in language and cognition is shown in terms of causative as presented in the notion of causing, letting, helping, hindering, etc. The notion of force dynamics is used to show how entities interact with respect to force including the exertion of force,

resistance to a force, the overcoming of a resistance, blockage of the expression of force, and removal of the blockage.

Likewise, Talmy states that the force dynamics starts when there are two entities exerting the forces: Agonist and Antagonist. The Agonist is the focal force entity, whereas the Antagonist is the force element that opposes the Agonist. In analyzing the force dynamics, it is necessary to investigate force tendency, and effect. The force tendency is the entity that is singled out for focal attention whether it has the tendency toward action or rest. The effect or the resultant of the force interaction will be action or rest. On the other hand, the effect of the force depends on the force entities, which one can overcome another and the result will follow the stronger entity (2000: 413). For example, *The ball kept rolling because of the wind blowing on it* expresses the force dynamic pattern shown in Figure 4:

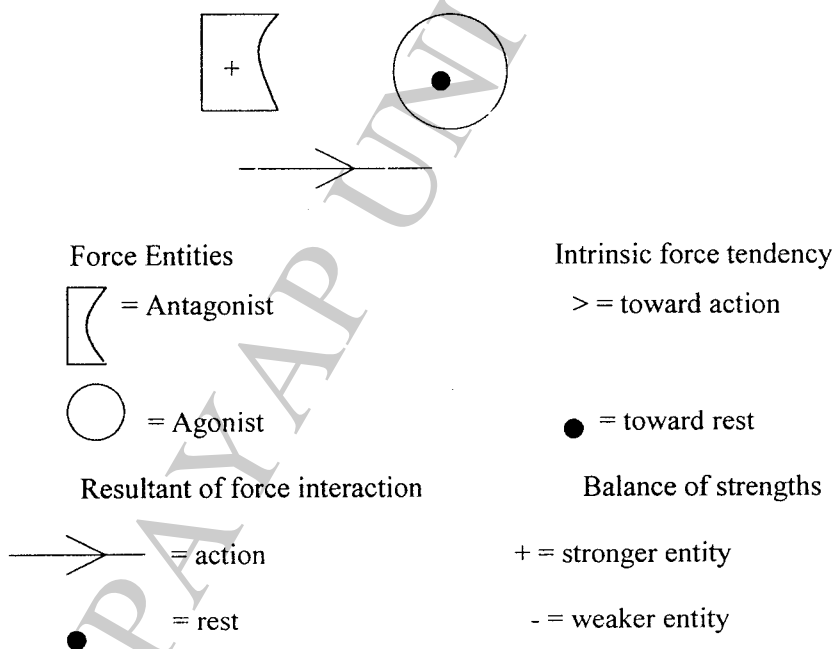


Figure 8: Force dynamics

From Figure 8, the Agonist's (the ball's) tendency is toward rest. Agonist's resultant (kept rolling) is action. Agonist's force is lesser than Antagonist's, in which the wind blew on the ball and made it roll.

The force dynamic model will be used in the analysis to apply to the generic space of the blending process in cases of cause-effect relationships that are underlying input spaces in the proverbs.

2.1.2.3 *Image schema*

Palmer (1996: 63) mentions that it seems that all native knowledge of language and culture depends on cultural schemas and the living of culture, and the use of language consist of schemas in action. Langacker (1990: 17) defines schema as any abstraction, including abstract symbols, for example, the grammatical categories such as noun, and verb. A noun is the schema [THING], a verb is [PROCESS]. [THING] and [PROCESS] are abstract notions. Palmer proposes that schemas are “organic abstractions that subsume conceptualizations that are more specific and more readily imagined as projections into consciousness” (1996: 66). There are various kinds of schemas such as container schema that originate in our understanding of the human body as a physical container and can be extended to interpret some metaphorical expressions, for example, ‘stretch out your limbs’, ‘pull yourself out from under cover’ (Johnson 1987: 30-31). Besides, there are part-whole schemas (for instance, when we think of the word ‘*spoke*’ (as a profile), we simultaneously think of ‘*wheel*’ (as a base)), link schemas (e.g. family resemblance-the idea that members of a category relates to one another though there is no shared property in common), and source-path-goal schemas. In, *The plane flew over*, the word ‘*over*’ is an image schema, as illustrated in Figure 9.

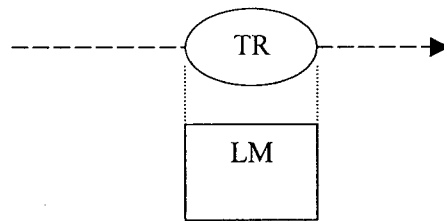


Figure 9: Schema 'over' (Lakoff 1987: 419)

TR is the trajector (here the airplane) that is the moving element in relation to LM, which is the landmark or the stationary element in the relationship. The path of the plane is represented by an arrow. The total path is the image schema. This illustrates a basic image in our everyday experience of one object moving over another.

The image schema will be applied to the analysis in the generic space of the blending theory. It can help us analyze concepts behind the proverbs and it can lead us towards understanding the world view that is underlying the language expression.

2.1.2.4 Reference point constructions

Langacker states that reference point phenomenon is clearly applied in the case of possessive constructions. It is “the ability to invoke the conception of one entity for purposes of establishing mental contact with another to single it out for individual conscious awareness” (2000: 173). The model of this construction comprises a C (conceptualizer), R (reference point), T (target which is the entity that the conceptualizer uses the reference point to establish mental contact with), D (dominion which is the conceptual region or the set of entities to which a reference point provides direct access), and dashed arrow (mental path for the C reaching the T). This is illustrated in Figure 10 with the phrase *my watch*.

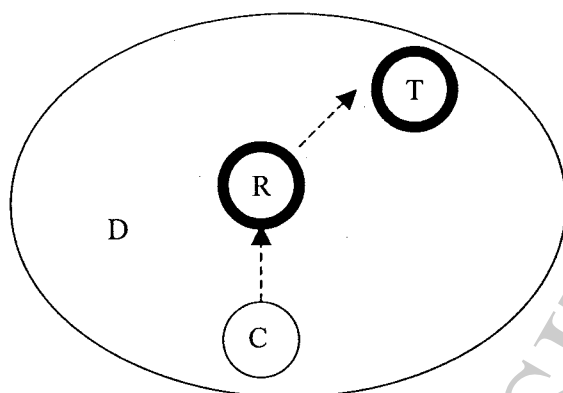


Figure 10: Reference Point Construction: 'my watch'

The heavy-line circles indicate the successive salience through processing time of the reference point and the target. For example, in the possessive, *my watch* the dominion contains the scope of all potential possessor's of the watch. The conceptualizer is someone who looks at the watch via the reference point "R", which is the possessor 'my'. The target is the watch. The mental path draws lines from the conceptualizer to the reference point, 'me', in the sense of owner of the watch and then goes to the target which is the object itself. It means that people think of an object in relation to or by mental contact with something else.

The reference point construction model will be used in establishing the generic space of some blending processes in this analysis. It is these independently established cognitive processes that structure the generic space and allow two disparate domains to come together for the purpose of producing new, creative extensions of meanings, in this case Thai proverbs.

2.2 Literature on Thai world view of women

In her 1984 thesis Connotative meaning of the word 'woman' from metaphors in Thai modern songs (during 1968-1982), Supa Angkurawaranan claims that the main semantic features of 'woman' are: [+human, + can give birth a child, +have offspring, +/- virgin]. The connotative meaning is composed of 12 semantic features: [+ there is only one person], [+ value, -available], [+advantage], [+beneficial], [+temporary], [+not available, +can buy], [-can protect herself], [-trustable], [-has her own feeling/ mind], [-necessary], [-needed], [-honor]. This study is helpful and relevant to the conceptual analysis of the proverbs and metaphors in chapter 4 as background knowledge about Thai thinking of women.

Wimolsiri Chamnanvet (1992) wrote an article in Chankaseam magazine about woman and human rights by focusing on Thai society. She says that even though woman is equal to man in general topics of the law, some topics especially about the family are still unfair. By practice, women are still not equal to men because the laws and people are concerned with 'tradition'. For example, the law about engagement just states that a groom is the one who gives a bride-price to woman's parents when the woman accepts marriage. From this example, it implies that, by tradition and law, a woman cannot ask a man to marry her; on the other hand, she does not give a groom-price to the man's parents for repaying his acceptance to marry her.

Suwanna Kriangkraipheth (1992) states that the status of Thai woman in the past, the present, and the future is that in the past (Sukhothai period to the period of King Rama III or about AD 1238-1851) the role of man and woman was clearly separated. In the noble class, the woman did not work for income. Her main role was only taking care of her house and child. This was influenced from Indian and Chinese traditions. However, the woman in the noble class had more opportunity in education (although informal) than the woman in the lower class. The woman in the governed status or

farmer played a more important role in working for income than the noble woman. Her role in income generating was similar to that of a man, and she also had the duty of taking care of the house and the children. The original tradition of habitation after marriage was that the couple usually lived with the wife's parents, so she had the right to their property. She also had important status in the family, although the power to rule the family was with the husband. The idea of being a good woman or lady was significant for women in this period. The good woman had to keep her virginity and did not let a man touch her, a reward to her parents who looked after her. She also was influenced by the idea that her married life depended on her husband. During the next period (since King Rama IV until now or AD 1851 till now) found the status of women lower than in the past because the right to property changed to a man's hand. This was due to the laws, especially when there was an act about the last name in which the wife had to change her last name to be the last name of her husband. Since the period of King Rama the third when there was an influence of capitalism, the woman's labor increased and the concept of woman's work and man's work changed. It changed from the division of labor for working which depended on the physical factor to be the concept that the man was the one who looked after the family and the woman's income was additional income because the woman was in the status of being looked after. Nowadays, women are still not equal to men although women today have more opportunities for education. This affects the legal and political status of women, in which they have more of a chance to cooperate. The educated woman has more freedom to manage her life while the uneducated and poor woman still has trouble with the conflict of the present economic condition and the old tradition (being a good woman and gratitude to parents). This is one of the perceived causes of the prevalence of prostitution.

In conclusion, a Thai woman's status is still lower than man's. The woman has more of a limited scope of behavior, opportunities in education, etc. She is also affected by the division of social status between the noble, the ruling class and the lower status in the past, and the rich and poor, educated and uneducated in the present. The roles, rights, and a status of Thai woman depend on belief, tradition, and social values.

The first part of the analysis will interview people on this world view of women. It will include attitudes as well as concepts that reflect what the current view of women in Thai society is. This current perspective is important because it provides the foundation (background cognition a la Fauconnier (1985)) from which meaning can be derived from discrete sayings and proverbs. Besides, this knowledge about woman is useful for the blending process as background knowledge, especially, in establishing the emergent structure. The second part of the analysis will provide a conceptual blending analysis that employs various sub-theories for generic space construction. This analysis will motivate the linguistic uses of Thai proverbs and metaphors of women.