

UNIVERSIDADE DE LISBOA

FACULDADE DE LETRAS

ÁREA DE LITERATURAS, ARTES E CULTURAS



**ONLINE DISCOURSE CONSTRUCTION OF ENTERPRISE IDENTITY:
A COGNITIVE-SEMIOTIC APPROACH**

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TESE ORIENTADA POR: PROFESSORA DOUTORA MARIA CLOTILDE ALMEIDA

DOUTORAMENTO EM LINGUÍSTICA

(Linguística Alemã)

2010

For my parents, my brother, my sister-in-law
and my dearest nephew.

“Eu estou convosco todos os dias até ao fim do mundo.”

(Mt 28, 20)

Acknowledgements

The words “thank you” have gained a different meaning to me in the last few years, while trying to accomplish the aim of making a PhD project come true. The people who helped me, in multiple though equally useful ways, will always have a special place in my heart and mind. Though I owe an apology to those I may forget to mention, I must as well say thank you...

To Professor Clotilde Almeida, for supervising, guiding and motivating me along the paths of cognitive linguistics, for always being there and keeping me up-to-date in such careful, accurate and inspiring way.

To Professor Per Aage Brandt, with whom I had the pleasure of working with at the Department of Cognitive Science at Case Western Reserve University, Cleveland, Ohio, United States. Our meetings certainly provided me with some answers, but, above all, they enlightened me with the importance of keeping asking questions and sharing views.

To Professor Mark Turner, whom I also met and had the privilege of working with during my stay in Cleveland. Our intellectual exchange expanded my view on the overarching phenomenon of metaphor and provided me with deep insights into human thought and human nature.

To everyone else who made my research period in Cleveland possible, fruitful and fun: at Case, Jessica McGuinness, Todd Oakley, Ana Margarida Abrantes, Sandra Cavalcante, Austin Bennett and Samantha Schartman; to Kelvin Smith Library, for essential logistic support; at 12212 Larchmere Blvd: Avon, Vito, Bridget, Kellie, Carlos, Eileen, Pablo,

Ariol, Danielle, Ceatta, the Bishops, Lori, Martina and Joe. The winter between October 2008 and January 2009 was pretty harsh, but you helped me see the beauty in the snow and icicles. It was well worth it.

To Fundação para a Ciência e a Tecnologia, for awarding with a PhD grant that facilitated access to expensive material, and for sponsoring my research period in Cleveland.

To my colleagues at Escola Superior de Tecnologia e Gestão, for the constant support and sense of humor, namely Gorete Marques, Goreti Monteiro, Paula Faria, Ricardo Duarte, Tânia Marques, Luís Távora, Irene Sofia, Nuno Martinho, Teresa Eugénio, Rui Silva and Rui Quitério; to João Ramos, who understood that my research period abroad had to be done at the right time.

To all my friends, whose never-ending manifestations of love, encouragement and understanding kept on surprising and comforting me: Ana Rute, Sónia Costa, Sónia Cruz, Carla, Lisete, Sérgio, Sílvia and Joni, Elsa and Pedro, Pedro Santos and Sofia, Raquel and Luis, Ana, Mónica, Danielli, Saúl, Nelson, Mário, Bruno Renato, Cecília, Teresa, Ana and Nuno, Zé Afonso, Rui and Marta, Nídia, Sister Ângela, Sabrina, Fábio, Filipe, Lena and Ivo, Leonilde, Lina, Sandra Aires, Sandra França, Augusta, Carmen, Gaille and Edu, Nati and Cláudio, Humberto and Viviana, Pedro Sousa, Ana Rita.

To some friends who have been much more than friends, and helped me make this dream come true, while at the same time encouraging me to make other, equally fulfilling, dreams come true: Filomena and Nelson, Zé Henrique – I am forever indebted to you.

To those who have helped me keep my physical and mental health in acceptable standards: Doctor Martinha Henrique, Doctor Victória Guiote, Doctor Ricardo Vieira, Doctor Aníbal Joaquim, Doctor Sónia Cherpe, Doctor Renato Saraiva and Celeste Francisco.

To all my relatives, who provided emotional support and acceptance in times when time was not abundant: Goreti, Marta, Tomás, my aunt Teresa, Cristina, Susana, my aunt

Isabel and my uncle António, Laidinha, Ana and João. My family in France is living proof that distance can easily be compressed: my godmother Jacinta, Gérard, Frederico, Paulo, Marie-Laure, Julie, Elizabete, Arnaldo, Dylan and Enzo.

To my brother, Nuno, whose endless love has been the pillar of my strength. To my sister-in-law Cláudia and my little nephew Francisco, whose joyful, gratuitous smiles inspire me so much.

To my parents, who have made this journey possible in such different ways. You have helped me with both mundane and non-mundane issues and never, ever gave up on me. Your dedication, care and love are beyond compare.

And to God.

Abstract

Cognitive linguistics postulates an intimate relationship between experience and linguistic conceptualizations. Therefore, the human body plays a fundamental role in conceptualizing abstract notions, which, according to the cognitive perspective, is, to a great extent, achieved by means of processes that have an overwhelmingly metaphorical nature.

In our work, conceptual metaphor theory, blending theory and the semiotic mental space network model constitute an integrated perspective for a more comprehensive and accurate understanding of meaning representation and meaning construction that accounts for the presence of the phenomenological human body in the language presented by multinationals in their websites. Thus, the present work deals with self-representations of enterprise discourse on the internet, that constitutes a common means of disseminating information on these organizations in all their domains. As it happens, self-representations of multinational organizations are anchored in conceptual mappings that render enterprise discourse as intelligible as possible, thus representing and structuring the identity of these multinationals. In a globalized computer-mediated era, metaphorical mappings of organizations and of multinationals in particular, must be accounted for as intercultural symbolizations accessible to a very broad audience of different social and cultural backgrounds. Hence, we postulate that conceptual mappings in enterprise discourse must resort to the most universal source domain of all: the phenomenological human being.

The *corpus* comprises naturally-occurring texts from the link “About us” of both German and American multinationals of various business branches. Hence the double scope

of the term “online” in the title of this dissertation: it regards texts that are available on the internet on a permanent basis, on the one hand, and, on the other hand, the thought processes that the human mind goes through constantly, so as to understand and process the representations under analysis.

In brief, this work aims at unveiling the metaphorical representations underlying enterprise discourse and the implications of these in terms of the identity of the multinationals studied.

Keywords: *cognitive semiotics, enterprise discourse, identity, metaphor, human body.*

Resumo

A linguística cognitiva advoga uma relação estreita entre a experiência e as conceptualizações linguísticas, com ênfase também na componente cultural. Neste contexto, o corpo humano desempenha um papel crucial na conceptualização de noções de maior ou menor grau de abstracção, o que, de acordo com a perspectiva da linguística cognitiva, se traduz, em grande medida, no recurso a processos mentais que são de natureza predominantemente metafórica para estruturar o significado.

No nosso trabalho, salienta-se a perspectiva integrada da teoria da metáfora conceptual, da integração conceptual e do modelo semiótico das redes de espaços mentais, tendo em vista um entendimento e discernimento mais abrangentes, rigorosos e precisos da representação e construção de instanciações de significado que manifestam a presença do corpo humano fenomenológico na linguagem nas páginas de internet de multinacionais. Desta forma, este estudo contempla as representações veiculadas pelas próprias multinacionais no discurso empresarial na internet, que constitui, numa perspectiva actual, uma clara forma de diáspora de informação destas organizações e de tudo o que lhes diz respeito. É notório que as representações de empresas multinacionais está fortemente baseada em mapeamentos conceptuais que tornam o discurso empresarial tão inteligível quanto possível, o que se harmoniza com a representação e estruturação da identidade destas multinacionais. De facto, na era moderna em que vivemos, em que os computadores e praticamente todas as novas tecnologias são catalisadores da globalização, os mapeamentos metafóricos das organizações, e em particular das empresas multinacionais,

têm necessariamente de ser estudados à luz de constructos simbólicos interculturais que são acessíveis a um público muito vasto, de origens culturais e sociais bem diferentes. Assim, defendemos que os mapeamentos conceptuais presentes no discurso empresarial em análise têm origem predominante na noção de corpo humano fenomenológico, que sistematiza as diversas esferas de acção do corpo humano.

O nosso *corpus* inclui ocorrências de textos reais dos links “About us” de páginas de internet de empresas alemãs e americanas, exercendo estas a sua actividade em variados ramos. De notar a esfera de acção dupla do termo “online”, constante do título desta dissertação: se por um lado ele se refere, numa perspectiva de micro-cosmos, aos textos em estudo, que estão disponíveis para consulta na internet de forma permanente, por outro, e numa perspectiva de macro-cosmos que se reveste de suprema importância, o termo contempla os processos mentais levados permanentemente a cabo pela mente humana, tendo em vista a compreensão e o processamento das representações em análise.

A aplicação do modelo semiótico das redes de espaços mentais, segundo Brandt e Brandt (2005) ao nosso estudo despoletou toda uma tipologia com base no corpo humano, surpreendente tanto pela sua amplitude como pela sua natureza singular e exclusiva, uma vez que quaisquer outras representações não foram encontradas durante a análise. A existência de uma mescla metafórica dominante é assegurada, elaborada e consubstancializada por dez hiper-mesclas metafóricas, cada uma com a sua especificação. As hiper-mesclas, conforme demonstrado, comprovam e exemplificam a natureza tendencialmente cadencial do processo de integração conceptual, que é, por isso, potencialmente infinito.

No que diz respeito à organização interna do nosso trabalho, começamos por referir o capítulo inicial, no qual o paradigma cognitivo é sumariamente exposto; contemplam-se igualmente as origens europeias deste enquadramento teórico, em que os estudos da

metáfora têm papel de relevo, por permitirem o seu desenvolvimento na posterior pesquisa sobre a metáfora conceptual, marcadamente sistematizada por Lakoff e Johnson, mais tarde desenvolvida e otimizada por Fauconnier e Turner. Clarificam-se igualmente as principais linhas orientadoras da linguística cognitiva. Este capítulo também se concentra no advento da semiótica cognitiva (Brandt), materializada num modelo semiótico discursivo que encara o texto como constructo discursivo que constrói o significado de forma intencional, incluindo os sujeitos responsáveis pela emissão e pela recepção do significado, bem como toda a envolvente da situação comunicativa – este modelo torna-se possível pelo desdobramento entre espaços mentais de referência e de representação, em articulação conjunta com cenários esquemáticos de relevância. A intersecção virtual dos espaços resulta em construções que conduzem ao significado em vista. Quanto ao segundo capítulo, ele contempla uma retrospectiva dos estudos sobre a interacção entre metáfora e discurso organizacional, o que passa por várias abordagens, desde a linguística ao estudos das organizações. A noção de identidade também é alvo de atenção neste capítulo, tanto em termos gerais como no âmbito particular da identidade organizacional e empresarial. No terceiro capítulo, que constitui parte muito significativa da nossa dissertação, dedicamo-nos à análise do *corpus* de dados reais e autênticos, recolhidos nos sites de empresas multinacionais de ramos variados. Esta análise é levada a cabo tendo em conta um critério decrescente, começando-se em mapeamentos de actividade de natureza exclusivamente biológica do corpo humano, em direcção a mapeamentos de actividade de natureza moral. Previamente, dá-se alguma atenção às questões metodológicas, problematizando-se algumas tendências recentes, bem como à noção de corpo humano fenomenológico, na linha de Brandt e Merleau-Ponty. No capítulo seguinte, o quarto, compilam-se as conclusões despoletadas pela análise do *corpus*, em que as mesclas metafóricas são vistas em conjunto com a questão da identidade empresarial, o que resulta numa íntima relação de

interdependência e articulação, consubstanciada pela apresentação de uma análise quantitativa dos dados em análise. Por último, o capítulo cinco apresenta algumas considerações finais e indicações de possíveis caminhos de investigação futuros, sendo que permanece, após este trabalho em particular, a certeza de que muito ainda pode ser feito neste âmbito.

De forma sumária, este trabalho visa analisar as estruturas metafóricas subjacentes ao discurso empresarial e as implicações destas na identidade nas empresas multinacionais contempladas, sendo que o corpo humano ganha particular relevo neste nosso estudo, revelando ser determinante para a estruturação do pensamento humano, em concordância não só com a natureza abrangente e omnipresente da metáfora como ferramenta conceptual e mental (e não apenas como ornamento linguístico, opinião desde logo posta em causa por todo o enquadramento da linguística cognitiva), mas também com os últimos estudos de Damásio, igualmente contemplados pelo nosso estudo. Em última análise, pretendemos contribuir para um melhor conhecimento do funcionamento da mente humana, uma tarefa que, embora já possa contar com preciosos contributos, continua a afigurar-se longa, árdua e em permanente processo de aperfeiçoamento.

Palavras-chave: *semiótica cognitiva, discurso empresarial, identidade, metáfora, corpo humano.*

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1. Introduction

The present dissertation deals with self-representations of enterprise discourse on the internet that constitute a common means of disseminating information on these organizations' employees, employers, facilities, activities, products and services. As it happens, self-representations of multinational organizations are anchored in conceptual mappings that render enterprise discourse as intelligible as possible. In a globalized computer-mediated era, metaphorical mappings of organizations and of multinationals in particular, must be accounted for as intercultural symbolizations accessible to a very broad audience of different social and cultural backgrounds. Therefore, we postulate that conceptual mappings in enterprise discourse must resort to the most universal source domain of all: the phenomenological human being – a biological, cultural, social and mental creature.

Metaphor has, in the last few decades, risen to the status of a mental and cognitive operation, and its status as a linguistic ornament has progressively been abandoned, given the recognition, importance and prevalence of metaphor as a conceptual phenomenon:

Metaphorical thought, in itself, is neither good nor bad; it is simply commonplace and inescapable. Abstractions and enormously complex situations are routinely understood via metaphor. (Lakoff 1992: 463)

We believe that the study of metaphor can be extremely valuable in the continuous attempt to understand the human mind and how it works – a task that is long and never finished:

Reality exists. So does the unconscious system of metaphors that we use without awareness to comprehend reality. What metaphor does is limit what we notice, highlight what we do see, and provide part of the inferential structure that we reason with. Because of the pervasiveness of metaphor in thought, we cannot always stick to discussions of reality in purely literal terms. There is no way to avoid metaphorical thought [...]. (Lakoff 1992: 481)

Our aims include an identification of the incidence of metaphors in enterprise discourse as the first step in our study. Secondly, we also wish to analyze these metaphors in order to identify the different kinds of conceptualizations used and how they differ from each other. Thirdly, we wish to consider what these metaphors reveal about the organizations (multinational enterprises) under analysis, namely in terms of their identity. These being our main objectives, there are other issues we also wish to investigate, such as the reason(s) why certain metaphors have been chosen and used whereas others have not – or at least to a lower degree, and which thought processes have guided these options. We will also try to illustrate how a cognitive semiotic perspective on metaphor and enterprise discourse allows us to reveal specific cognitive, conceptual and strategic aspects of identity-building that would otherwise easily remain obscure.

It is our ambition to focus on how enterprises think about themselves, thus shedding some light on the issue of identity, namely how enterprise identity is built through lexical-grammatical choices. Do these multinationals build their identity in a similar way, in terms of metaphors? If so, what do they all share? Do they perhaps resort to different metaphorical structures? And if so, what are these?

The first chapter deals with the theoretical framework of the cognitive paradigm, with special reference to the cognitive linguistic studies on metaphor, whereby the European tradition (Porzig and Weinrich, among others) gave vent to the American research on metaphor by Lakoff and Johnson, Fauconnier and Turner. The main tenets of cognitive linguistics are briefly elucidated. This chapter also focuses on the rise of the cognitive semiotics strand (by Brandt), a discursive semiotic model that views text or text

samples as intentional discursive meaning-making constructs, encompassing the addresser, the addressee and the communicative situation, by dialectically unfolding between mental spaces of reference and representation, sanctioned by schematic scenarios of relevance. Virtual intersection of reference and representation frames result in virtual constructions, leading to the intended meaning.

The second chapter is devoted to an overview of the study of the interaction between metaphor and organizational discourse, encompassing perspectives from various fields of study, from linguistics to organization studies. The concept of identity is addressed in this chapter as well, in both general terms and within the particularity of organizational and enterprise identity.

The third chapter, comprising the analysis of a vast *corpus* of authentic data collected from websites of multinationals of different business branches, is structured in a decreasing manner, from source mappings of biological activity of the human body to mappings of moral content. Initial attention is given to the methodological issue and to the notion of phenomenological human body, according to Brandt and Merleau-Ponty.

In the fourth chapter, evidence is gathered for the intimate interaction and interface between the metaphorical blends identified in the previous chapter and enterprise identity, by considering a quantification of the data.

Chapter five contains some concluding remarks and future directions of the application of a cognitive approach to enterprise discourse, although the feeling remains that much more work is yet to be done in this area.

In our work, conceptual metaphor theory, blending theory and the semiotic mental space network model thus constitute an integrated, combined perspective for a more comprehensive and accurate understanding of meaning representation and meaning construction that accounts for the presence of the phenomenological human body in the thought of multinational enterprises: the human body becomes the harbinger of perceiving and understanding the world.

CHAPTER I: The Cognitive Paradigm

O homem foi chamado pelos antigos um mundo menor e de facto o termo está bem aplicado. Vendo que um homem é composto de terra, água, ar e fogo, este corpo de terra é semelhante. Enquanto o homem tem em si ossos como descanso e estrutura para a carne, o mundo tem pedras que são o suporte da terra. Enquanto o homem tem em si um lago de sangue em que os pulmões, quando respira, se expandem e contraem, assim o corpo da terra tem o seu oceano, que também sobe e desce todas as seis horas, com a respiração do mundo; tal como do mesmo lago de sangue partem as veias que espalham os seus ramos através do corpo, assim os oceanos enchem o corpo da terra de um infinito número de veios de água...

(Leonardo da Vinci, Tratados da Água – Pereira 1998: 47)

2. Main Tenets of Cognitive Linguistics

Cognitive linguistics aims at studying the relationship between language, culture and cognition. More attention has been drawn by this approach in the last three decades, and we dare say research into this area is dramatically increasing, as there is a growing interest in the correlations between human beings and their interactions with the world, namely by philosophers, psychologists and linguists.

A cognitive linguistics approach implies that we focus our attention on one of the most relevant issues within cognition, namely categorization:

Why should concepts be expected to be the sine qua non for cognitivism? To answer that requires some background: what do we mean by concepts and, for that matter, by cognitivism? (Rosch 1999: 61)

Living creatures, like human beings, have a natural tendency to categorize. The most obvious reason for this is that too much information would exist for our brain to handle all entities in an isolated manner. Therefore, we tend to establish relationships between them, so that we can process and store large amounts of information in a more effective way, thus giving rise to categories. We have categories for emotions, objects, events, activities and all sorts of elements in our life. The mental or cognitive aspect of categories is known as 'concepts'. Concepts are extremely important for a cognitive approach to language, inasmuch as they "are the natural bridge between mind and world" (Rosch 1999: 61), that is, it is through concepts that we understand and process the information that is given to us by the world that surrounds us.

Concepts have been addressed in two major ways: the classical view and the prototype view (cf. Rosch 1999). According to the classical view, which was shared by Aristotle in the first place, members would belong to a given category if, and only if, “one is left with only the features that are necessary and sufficient for membership in the category” (Rosch 1999: 63). In this view, members only belong to a given category if they follow exactly the same conditions in terms of membership; if they happen to differ from those, they will not belong to that category (cf. Feldman 2008: 97). This way, the classical view envisages categories and concepts as logical constructs and does not allow for any exceptions.

The prototype view challenged the classical view by means of a psychology approach to color categories. Research by Eleanor Rosch in the 1970s established that colors revealed the non-existence of clear-cut attributes and came to admit a graded perspective and structure. On the other hand, central and stable members were found which were probably responsible for our mental categories for colors:

[...] there is compelling evidence that instead of being arbitrary, colour categorization is anchored in focal colours. While the boundaries of colour categories vary between languages and even between speakers of one language, focal colours are shared by different speakers and even different language communities. (Ungerer/Schmid 1999: 5)

The prototype view, which Taylor (1995) presents in great detail, includes different grades of membership regarding a given category. The best representative of a given category is called the prototype. Prototypes are immensely important because, “far from being abstractions of a few defining attributes, they seem to be rich, imagistic, sensory, full-bodied mental events that serve as reference points” (Rosch 1999: 65) in all sorts of interaction with the world. The prototype view allows for a more comprehensive understanding of categories, since fuzzy boundaries and gradience are its most significant features, which caters for different degrees of membership to occur. So, some members can be located between categories and some others can even not be assigned to any

category. In fact, most categories have a graded structure. The prototype is the cognitive point of reference in a given category, as it is the most typical element, for reasons that can range from perceptual to cultural. Ultimately, we should bear in mind that the very notion of ‘prototype’ is itself prototypical, because it is not limited to one phenomenon, but rather comprehends several phenomena or different features or effects. A possible representation of the notion of ‘prototype’ can be found in figure 2.1. below:

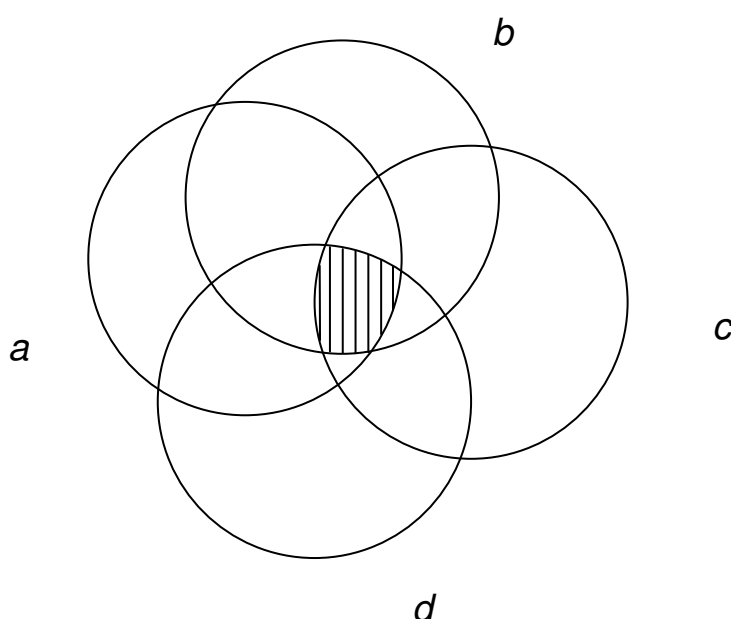


Figure 2.1. Prototype
(in Violi 2000: 108)

The area containing the vertical lines indicates the elements that share properties from *a*, *b*, *c* and *d*, therefore constituting strong possible candidates for the prototype position.

One possible limitation of the prototype view as applied to semantics is that the prototype is, more often than not, a “mental construal” (Violi 2000: 107), and not an actual member, the most prominent and typical one, of a given category, as pointed out by Violi:

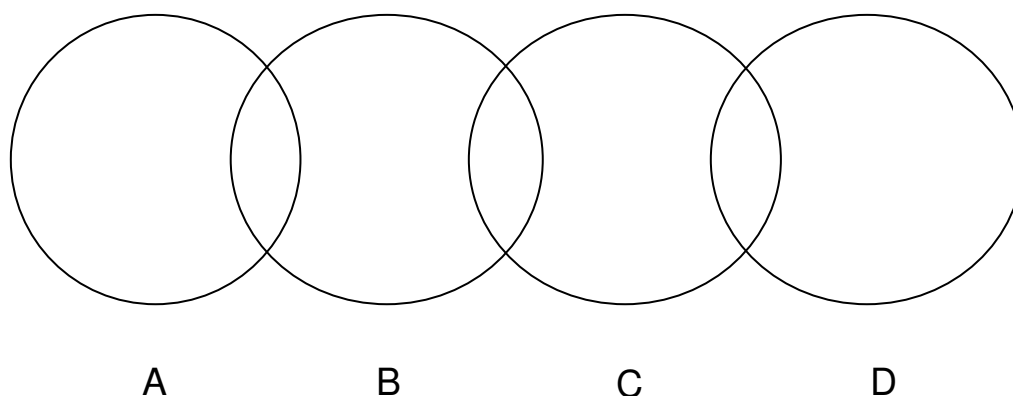
It became clear that it was not possible, at least for semantic applications, to think of the prototype as the concrete instance of the most prototypical member of any given category, and consequently as a real individual. Instead, it was necessary to turn it into a mental construal: an abstract entity made up of prototypical properties. In this way the prototype [...] may well never be actualized in reality as any real instance. (Viloi 2000: 107)

This way, the most typical element of a given category, the prototype, can be, in semantic terms, a sheer utopian entity that, although virtually never attainable, maintains its position as the reference point of that category, around which all other members are organized. By the same token, we dare say that this may happen to virtually any category, even categories of objects. Think, for example, of the prototype of a table. It probably has four legs, but what is it made of? Wood? Or perhaps a combination of wood and metal? The prototype of a T-shirt also poses some problems. Surely it has short sleeves, but what color is it? What size is it? Small? Medium? Large? Extra-large? Similarly, prototypes are also submitted to change throughout time, so they are not to be faced as rigid and fully-developed entities.

We should also bear in mind that concepts and categories both occur in webs of meaning that include other concepts and categories – they do not occur in isolation (cf. Rosch 1999: 70, Johnson 1987). Both conceptual and linguistic categories are now faced as naturally polysemic in their nature, as they interact and interrelate by means of networks that are organized according to the principle of Family Resemblances (see figure 2.2.), which was the explanation found by Ludwig Wittgenstein (cf. 1958) to account for the wide variety within the category GAME: “(...) the category is not structured in terms of shared criterial features, but rather by a criss-crossing network of similarities.” (Taylor 1995: 39)

According to the Family Resemblance view of categories, members may not all share one or more properties, but may have resemblances that are organized according to partial associations between individual members. Thus the structure is linear rather

than radial, as in the prototype view of categories: member B may share some properties with member A and some other, probably different, properties with member C. Members A and C, however, are very likely to share none of the properties.



**Figure 2.2. The Concept of Family Resemblance,
by Ludwig Wittgenstein (in Violi 2001: 129)**

Contemporary cognitive linguistics also triggers a new approach to polysemy (cf. Silva 2001a, 2001b, Taylor 2006), as it can be dealt with in terms of prototypes, schemas, generalization, specialization, metaphor, metonymy, among others. In fact, the wide acceptance of cognitive linguistics is, to a great extent, due to its recognition of a linguistic phenomenon that is part of our daily evidence: that words and phrases have various meanings indeed. Contemporary prototype semantics applies prototype theory to semantics, that is, the different meanings of words and how they interact and organize themselves. However, polysemy is still a terrain that is to a great largely unknown,

[...] because not even prototypical models manage to be complete accounts of the whole content plane: meanings are always underdetermined, and exhibit a degree of flexibility and local variation which is practically endless, reshaping themselves continuously to new situations and contexts. (Violi 2005: 16)

Prototype theory gives us an advantageous approach to categories and, therefore, to meaning, because it enables us to understand meaning in a flexible way. Polysemy is an effect of facing categories with the help of a prototypical perspective, and it is indeed a necessity, if we bear in mind that

[...] uma língua sem polissemia seria realmente um sistema não só excessivamente pesado, com um número incomensuravelmente superior de formas, como inevitavelmente estático, funcional apenas num mundo sem variação nem inovação. A polissemia é pois uma realidade natural, conceptual e linguisticamente necessária. [Silva 2006a: 1]

Ultimately, polysemy may be viewed as a natural consequence of semantic change throughout time, and an effective semantic approach certainly has to include the dynamics and suppleness inherent to meaning, which is the main feature of polysemy. After all, we do not categorize the world around us in terms of valid or non-valid conditions, as Aristotle suggested, but rather in accordance with prototypical principles, inasmuch as we conceive of what could be called different levels, in which we include all sorts of objects, abstractions, events and relationships that compose our life.

Cognitive linguistics holds that language is highly based on our bodily experience (cf. Almeida 2001, 2002), which influences both our thinking and the way we interact with the world (cf. Merleau-Ponty 1962). Therefore, experientialism, or embodied realism (cf. Langacker 1998: 233), also called experiential realism, is a major element of cognitive linguistics because it considers that our perception of the world is not independent of the world itself; a world view is always, to a high degree, a world view that is constructed by human experience:

Phenomenology highlights the embodied nature of human experience and reasoning. In a radical rejection of the Cartesian dychotomy, the body is seen as mediating human perception and experience of the world. [...] Human embodied existence is experienced and expressed prior to conscious processes of thinking; thus, phenomena are not only purely cognitive but also enacted in and through the body. [Heracleous/Jacobs 2006b: 212-13]

We find further evidence for this if we remember that language, most of the time, reflects a somewhat egocentric view of the world around us; we tend to use our location in space and time to locate other entities in space and time, if only by saying the word 'here' (cf. Dirven/Verspoor 1998: 5) – the whole phenomenon of deixis can illustrate this tendency.

It is relevant that we remember Merleau-Ponty's (1962) conception of 'body', for it is the basis for the experientialism that underlies the cognitive linguistic approach:

Indeed, Merleau-Ponty intended 'body' as both a physical structure [the biological body] and an experiential structure [the living, moving, suffering and exulting body]. Hence, the dual meaning of embodied cognition refers to the embedding of cognitive processes in the neuro-anatomical substrate of the brain as well as the derivation of these processes out of our day-to-day experience. [Adenzato/Garbarini 2006: 750]

When we refer to 'body' in cognitive linguistics, then, we comprehend both the biological component of the human being as well as the extremely variegated experience that derives from its life, and to which the body has access through cognition (cf. Johnson 2005: 18). Thus, perception, self-motion and interaction are combined in the human being and cannot be separated:

Our own body is in the world as the heart is in the organism: it keeps the visible spectacle constantly alive, it breathes life into it and sustains it inwardly, and with it forms a system. [Merleau-Ponty 1962: 181]

This is also a major breakthrough that has been achieved by cognitive linguistics: to be able to produce data that reinforce the idea that mind and reality are indeed connected and influence each other, as opposed to the previous belief in objectivist realism, according to which language was conceived as no more than a means to convey reality (cf. Evans/Green 2006: 47-8). A strong philosophical basis in phenomenology is therefore claimed by cognitive linguistics:

Everyday discourse, as well as highly abstract discourse is largely bodily- and spatially-based, and from there, metaphorically and metonymically extended. It does not come as a surprise then that most higher domains of life, including religion and science, philosophy and metaphysics, are conceptualized at a metaphorical level. (Dirven 2005: 29)

Gibbs (2005a) considers 'the phenomenological level' as the third level of embodiment¹, as it is "conscious, or accessible to consciousness." (Gibbs 2005a: 228), and defines it in the following way:

It consists of everything we can be aware of, especially our own mental states, our bodies, our environment, and our physical and social interactions. This is the level at which we feel experience, of the way things appear to us, and of qualia, that is, the distinctive qualities of experience such as toothache, the taste of chocolate, the sound of a violin, or the redness of a ripe bing cherry. (Gibbs 2005a: 228)

Cognitive linguistics is able to look into the structure and content of the embodied mind by means of systematic analyses of the language used by people to talk about their experiences and the world that surrounds them; therefore embodiment is a crucial element in a cognitive approach to language, for language is seen as an overwhelmingly cognitive skill:

[...] there is a continuum between all sorts of cognition (especially body-based cognition, but also cognition based on social and cultural experience) and language, there being little ground for claiming that language, let alone syntax, is a separate "module" in the mind or in the brain. (Barcelona 2000b: 2)

Embodiment triggers another crucial concept in cognitive linguistics, namely image schemas. Johnson (1987) remains a reference within this topic and defines this concept in the following way: "An image schema is a recurring, dynamic pattern of our perceptual

¹ Other levels of embodiment include 'neural embodiment' and 'the cognitive unconscious'. (cf. Gibbs 2005: 228)

interactions and motor programs that gives coherence and structure to our experience” (Johnson 1987: xiv). Image schemas are, thus, abstract patterns that are based on our sensorimotor, bodily and visual interaction with the world that surrounds us (cf. Hampe 2005a, 2005b, Gibbs 2005b, Almeida 1998, 2001). Image schemas are the starting point for a cognitive categorization of the world, which is also the reason why they can be considered conceptual primitives. Image schemas usually include such notions as ‘surface’ or ‘path’; Johnson (1987) provided what turned out to be the first list of image schemas, as shown in table 2.1.:

Table 2.1. List of Image Schemas (in Johnson 1987: 126)

CONTAINER	BALANCE	COMPULSION
BLOCKAGE	COUNTERFORCE	RESTRAINT REMOVAL
ENABLEMENT	ATTRACTION	MASS-COUNT
PATH	LINK	CENTER-PERIPHERY
CYCLE	NEAR-FAR	SCALE
PART-WHOLE	MERGING	SPLITTING
FULL-EMPTY	MATCHING	SUPERIMPOSITION
ITERATION	CONTACT	PROCESS
SURFACE	OBJECT	COLLECTION

Even though this is a “highly selective” (Johnson 1987: 126) list, it has remained the reference point for most work on image schemas throughout many years. Evans and Green (2006) have recently provided a list that, although the authors themselves admit to it still being partial, includes a wider range of image schemas that had been suggested, until then, by the literature on this topic; we can find it in table 2.2.:

Table 2.2. (Partial) List of Image Schemas (in Evans/Green 2006: 190)

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

The image schemas in this list are arranged according to their experiential grounding, that is, the left-hand column displays more general patterns that comprehend the ones on the right.

Image schemas give us evidence that our experience with the world and the knowledge that results thereof are dynamic, and not static. Most image schemas, however, are believed to be acquired during childhood, and it is not the case that they are optional – our own survival depends on them, as Turner (1996) states:

It is not possible for a human infant to fail to achieve the concept of a container, for example, or liquid, or pouring, or flowing, or a path, or movement along a path, or the product of these concepts: the small spatial story in which liquid is poured and flows along a path into a container.

Our core indispensable stories not only can be invented, they must be invented if we are to survive and have human lives. (Turner 1996: 14)

In fact, these patterns, despite their abstractness, emerge from the interaction between our brain/body and the real world. Image schemas are intimately connected to embodiment: embodied experience is represented in primary conceptual schemas (namely the image schemas mentioned above) which are then activated, to participate in the metaphorical process that allows us to understand and process extremely disparate areas of our life:

How do people learn the concepts and language covering rich array of cultural frames such as baseball, marriage and politics? [...] The answer is *metaphor*. Metaphor in general refers to understanding one domain in terms of another [...] all of our cultural frames derive their meanings from metaphorical mappings to the embodied experience represented in primary conceptual schemas. (Feldman 2008: 194)

Embodiment encompasses the interactions between brain, body and world² and is a dynamic cognitive event (cf. Gibbs 2005a). We can say that image schemas are perhaps the most efficient resources through which humans organize their experience in a functional and effective way, as suggested by Johnson: “The least we can do is to keep in mind that image schemas are not abstract imagistic skeletons. Rather, they are patterned, embodied interactions that are at once structural, qualitative, and dynamic” (Johnson 2005: 29).

Another important tenet of cognitive linguistics is the intimate relationship between language and reality; this theoretical framework holds that grammar, morphology, syntax and lexicon constitute different poles (cf. Langacker 2000: 31) in the same cline³, and that they cannot be viewed as independent entities; by the same token, meaning and

² Damasio (1994) shares this view with most cognitive linguists: “Mind is probably not conceivable without some sort of embodiment, a notion that figures prominently in the theoretical proposals of George Lakoff, Mark Johnson, Eleanor Rosch, Francisco Varela, and Gerald Edelman.” (Damasio 1994: 234) In fact, the term ‘embodiment’ has been playing a fundamental role in cognitive sciences in general.

³ [...] lexicon and grammar form a gradation [...]. (Langacker 1994: 37, see also Langacker 2005: 104)

experience are simultaneously considered in a cognitive linguistic approach, as they are not seen as autonomous entities – experience entails such realms as the perceptual, the physical, the psychological, the logical, the mental, the cultural and the social – and the ultimate task of meaning is to be able to convey all these realms and everything that they comprehend or might comprehend. Thus, in a cognitive view of language, extralinguistic knowledge and linguistic knowledge are not separate. In general, cognitive linguistics focuses on the cognitive function of language *par excellence*, and looks into it in a systematic and coherent way – this is the main difference in relation to other approaches to language; besides, it considers that our interaction with the world is based on and made possible by mental structures. This way, conceptual thought, bodily experience and linguistic structure intervene in a cognitive linguistic approach to language. Despite its very obvious mental focus, cognitive linguistics also comprehends a social, cultural and contextual component, as cognitive domains serve as background for language; conceptual metaphor, for example, enables the comprehension of one domain of experience in terms of another – this is made possible by means of a cultural and social set of experiences (cf. Quinn 1991: 56 ff., Langacker 1994: 25 ff.), as stated by Gibbs: “(...) cognition is what happens when the body meets the world. One cannot talk about, or study, cognition apart from our specific embodied interactions with the cultural world.” (Gibbs 1999b: 153) In short, cognitive linguistics holds that language is not a skill that has an autonomous functioning, but rather an essential part of human cognition, and therefore it cannot be separated from other aspects of cognition and cognitive processing.

It is essential that we also focus some of our attention on the very words that designate this theoretical framework: ‘cognitive linguistics’. Assuming that one is familiar with the meaning of ‘linguistics’ as the scientific study of language, we need to focus our attention on the word ‘cognitive’. What is ‘cognition’, after all? Gibbs (1999b) is the author of one of the most well-known attempts to define this notion: “Cognition is what happens when the body meets the world.” (1999b: 153). And, in fact, for us this seems to be a very

plausible definition, as it emphasizes the core of cognition: the interaction of the human being with the world around him/her. When we see a chair, we immediately know that it is made for people to sit on; we do not think of eating it or taking it for a walk in the park – and cognition is highly, perhaps completely, responsible for a harmonious relationship between our bodies and the world around us, which includes an overwhelming number of objects, events and relations we are supposed to be able to interact with (cf. Kristiansen/Achard/Dirven 2006).

2.1. European Background of Conceptual Metaphor

An account of the tradition of cognitive linguistics that does not include its European predecessors is necessarily conditioned. For this reason, we will briefly address this topic, namely by highlighting the German context.

Walter Porzig, who published *Das Wunder der Sprache: Probleme, Methoden und Ergebnisse der Modernen Sprachwissenschaft*, in 1951, was one of the most remarkable predecessors of the cognitive approach. Among other relevant topics, Porzig explores that of metaphor, both as a stylistic device and as a means of semantic extension, in that he mentions several cases of objects or entities whose designations rely on metaphor (“*Fusse*” and “*Nase*” for “bottom” or “top” of a mountain, for instance). In other words, Porzig mentions the essential role of the body (both human and animal) in attributing names to things – this is one of the main tenets of the cognitive paradigm, as the human body is the basis for the conceptualization of other, less familiar, domains of experience. Porzig refers to this as a transpositional or metaphorical process:

Die Sprechenden sahen sich in diesen Fällen vor der Aufgabe, Geländeformen und Gefäßformen zu benennen, die in ihren Einzelheiten offenbar keine festen Namen hatten. Nun sah man in sie

menschliche oder tierische Gestalten hinein und gewann so ungesucht die notwendigen Namen. Der Vorgang ist im Leben der Sprache sehr häufig. Man nennt ihn Übertragung oder mit fremdem Fachausdruck Metapher. [Porzig 1951: 35, our emphasis] (In such cases, the speakers faced the task of naming places or containers that apparently had no fixed names. One would identify them with human or animal shapes, thus triggering the necessary names. This process happens very often in the life of language. It is called transfer or, using the foreign technical term, metaphor.)⁴

The quotation above also advocates the ubiquity of metaphor, which gives Porzig the status of predecessor of the cognitive perspective. Moreover, he recognizes in metaphor much more than a merely decorative function, as it is embedded in everyday language when a word is used in another domain other than the one it is usually supposed to belong to:

Die Übertragung ist also nicht ein gelegentlicher Notbehelf, sondern ein regelmässiges und verbreitetes Verfahren, anschauliche Bezeichnungen zu schaffen, wo solche nicht zur Verfügung stehen oder unbrauchbar geworden sind. Das Verfahren setzt voraus, dass jedes Wort in einen Bereich gehört, wo es eigentlich verwendet wird. Ausserhalb dieses Bereich steht es «übertragen», aber es bringt dabei gewissermassen die Luft seiner eigentlichen Umgebung mit, und darauf eben beruht seine anschauliche und eindringliche Wirkung. [Porzig 1951: 36] (The transfer is not an occasional makeshift but a regular and popular technique to create vivid descriptions where these are not available or have become impractical. The procedure assumes that each word belongs to a domain where it is actually used. Outside this domain, it is “transferred”, but to a certain extent bringing in the air of its natural environment, which is precisely the reason for its clear and penetrating effect.)

Thus, Porzig is even aware of the partial nature of mappings. It is also interesting to notice that this author conceives of words as belonging to a given semantic field (“Bedeutungsfeld”), on the one hand, but, on the other, he postulates that semantic fields have fuzzy boundaries, in an attempt to question semantic discreteness: “Einbegreifende

⁴ German quotations have been translated by us.

und aufteilende Bedeutungsfelder stehen nicht gleichgültig nebeneinander, sondern durchdringen sich." (Porzig 1951: 73) (Intervening semantic fields are not indifferent to each other, but rather overlap.)

Porzig anticipates other principles of the cognitive approach as well. For instance, the experiential dimensions to do with inner and outer positioning, as related with the human body, or the spatialization of time:

Und wirklich kann die Sprache nur von Äusserem reden. Wo sie Inneres meint, muss sie es gleichsam in Äusseres übersetzen. Schon die Rede von «innen» und «ausen», wenn wir Seele und Welt meinen, ist ja eine Übersetzung. In Wirklichkeit ist das Verhältnis von Seele und Welt gar kein Räumliches. Aber die Sprache übersetzt alle unanschaulichen Verhältnisse ins Räumliche. Und zwar tut das nicht eine oder eine Gruppe von Sprachen, sondern alle ohne Ausnahme. Diese Eigentümlichkeit gehört zu den unveränderlichen Zügen («Invarianten») der menschlichen Sprache. Da werden Zeitverhältnisse räumlich ausgedrückt: vor und nach Weihnachten, innerhalb eines Zeitraums von zwei Jahren. (Porzig 1951: 156, our emphasis) (And indeed, language can only speak of what is outside. When it refers to what is inside, it has to translate it into what is outside. Already the terms "inside" and "outside", when we mean the soul and the world, are indeed translations. In reality, the relationship between mind and world is not spatial at all. But language translates all intuitive relations into spatial relations. And this is not done by one language or group of languages but rather by all without exception. This peculiarity is one of the immutable traits (invariants) of human language. Hence temporal relationships are expressed spatially: before and after Christmas, within a period of two years.)

It is worth emphasizing that these words highlight the conceptualization of abstract notions by means of concrete entities, which is one of the main tenets of cognitive linguistics.

This way, Porzig (1951) provided background for ideas which would turn out to be developed in the next couple of decades by Harald Weirich, whose proximity with the principles of cognitive linguistics becomes more obvious in his text *Sprache in Texten* (1976), given the similarities between his points of view and those stated by Lakoff and

Johnson in 1980, in the seminal work *Metaphors we live by*, namely regarding the ubiquity and unidirectionality of metaphor, and such notions as “cognitive model” and “conceptual domain”. In fact, although Weinrich’s approach to metaphor is largely structuralist, the cognizing subject is already included in his reflections. Similarly to Porzig, Weinrich recognizes the wider scope of action of metaphor as an essential and constitutive part of language, and not merely as an optional ornament:

[...] jedes Wort kann metaphorische Bedeutungen annehmen, jede Sache kann metaphorisch bezeichnet werden, und der Phantasie sind keine Grenzen gesetzt. Die beliebige, isolierte Metapher ist allezeit möglich. (Weinrich 1976: 286) (...each word can have metaphorical meanings, everything can be metaphorically described, and imagination knows no boundaries. The isolated metaphor is possible anytime.)

Therefore, cognitive linguistics and Weinrich share the tenet of the presence of metaphor in colloquial, daily language and, in addition to this, in scientific language. Weinrich even establishes the difference between the presence of metaphorical language and the alleged subjectivity inherent to it, and advocates the fundamental nature of the metaphorical process in scientific discourse:

Es ist daher unnötig, daß in den Wissenschaften von Zeit zu Zeit Ikonoklasten auftreten, die alle Metaphern als unwissenschaftlich verbannen wollen. Ein vergebliches Unterfangen übrigens und um so vergeblicher, je exakter die Wissenschaft. Das ist unnötig, weil die Wissenschaften wegen der stärkeren Kontextdetermination in ihren Texten Metaphernhäufungen besser vertragen als manche literarische Prosa. (Weinrich 1976: 311) (It is therefore pointless that in science, from time to time, iconoclasts appear, who want to banish all the metaphors as unscientific. A futile undertaking, by the way, for the vainer the science, the more exact. This is unnecessary, because sciences tolerate metaphor clusters better than some literary prose, due to their strong context determination.)

Granted, Weinrich does not deny the literary and poetic functions of metaphor. He conceives of metaphor as a *continuum* whose poles may meet, namely ornamental metaphor and language-structuring (hence, conceptual) metaphor (cf. Weinrich 1976: 318). The cultural dimension of metaphor is another item shared by Weinrich and cognitive linguistics – each individual exists within a vast context of use which embraces both daily use of language and the realm of literature, one of the guidelines for his/her cultural *Weltbild* (cf. Weinrich 1976: 277-8).

One of the reasons why Weinrich's approach is so remarkable is his level of detail and systematicity in describing concepts that bridge his view and that of cognitive linguistics. For instance, he mentions the existence of "conceptual metaphors" – wide, comprehensive mental processes –, as opposed to "metaphorical expressions", which are realizations of conceptual metaphors and operate in networks. Hence, isolation is excluded from the realm of metaphor:

Im Maße, wie das Einzelwort in der Sprache keine isolierte Existenz hat, gehört auch die Einzelmetapher in den Zusammenhang ihres Bildfeldes. Sie ist eine Stelle im Bildfeld. (Weinrich 1976: 283) (In the same proportion that the single word has no isolated existence in language, so too the individual metaphor belongs in the context of its semantic domain. It is a part of the semantic field.)

According to Weinrich, metaphor is also responsible for phenomena of semantic extension: "So wächst nach und nach der Wortschatz (*thesaurus*) an." (Weinrich 1976: 280) (Thus the vocabulary (*thesaurus*) grows little by little.) But it is Weinrich's terminology that is perhaps most surprising for its astonishing similitude with that of cognitive linguistics. Let us consider some examples by looking at the following table (table 2.3.)⁵:

⁵ Jäkel (1997: 139) presents a very detailed analysis of this topic, as he also includes Kant's and Blumenberg's terminologies. However, his main focus is on Weinrich's perspective and that of Lakoff and Johnson (1980).

Table 2.3. Terminological similarities between Harald Weinrich and mainstream cognitive linguists (in Jäkel 1997: 139, abridged)

Harald Weinrich	(Most) Cognitive Linguists
<i>Bildfelder</i>	Cognitive Domains
<i>Sprachliche Sinnbezirke</i>	Semantic Domains
<i>Bildspendendes Feld</i>	Source Domain
<i>Bildempfangendes Feld</i>	Target Domain
<i>Denkmodellen</i>	Cognitive Models

Weinrich postulates that metaphors that constitute a cognitive domain (*Bildfeld*) are so closely intertwined that they form a cognitive model (in Weinrich's terms, *Denkmodell*). Conceptual metaphors, also according to Weinrich, rely on a basic conceptual structure that is composed of a source domain (*Bildspendendes Feld*) and a target domain (*Bildempfangendes Feld*), both of which operate in their corresponding semantic domains (*Sprachliche Sinnbezirke*). As a whole, the similarities between Weinrich's views and those of cognitive linguistics become even more visible after we have considered both terminologies. Moreover, the understanding of theoretical notions also coincides:

Insofern zwei Sinnbezirke Bestandteile eines Bildfeldes sind, benennen wir sie [...] als bildspendendes und bildempfangendes Feld. [...] konstitutiv für die Bildfelder ist ja, daß zwei Sinnbezirke durch einen geistigen, analogiestiftenden Akt zusammengekoppelt sind. (Weinrich 1976: 284, our emphasis) (When two semantic domains compose a cognitive

domain, they are called ...source domain and target domain. ...the essence of cognitive domains rests in the mental and analogical connection between two semantic domains.)

The emphasis in the quotation above highlights the conceptual link or relation between both domains, which is needed for the metaphorical process to take place, in accordance with one of the most relevant principles of cognitive linguistics.

Weinrich also mentions the unidirectionality of metaphor, according to which abstract notions are structured on the basis of concrete ones; thus, when Lakoff and Johnson (1980) hold that metaphor is unidirectional, and that time and emotions, for example, are structured by resorting to concrete notions, they are not stepping on a completely new or unknown path (though their merit is undoubtedly due to having provided the first systematic approach to conceptual metaphors, with *Metaphors We live By*). Besides, Weinrich recognizes the unreplaceable role of metaphor in referring to abstract concepts such as the ones mentioned above, as they cannot be mentioned without the use of metaphor.

Kant and Blumenberg are also part of Jäkel's (1997, 1999) considerations, inasmuch as they too played their role in building the cognitive paradigm. According to Jäkel, Kant can be considered a predecessor of this approach because he admits that abstract notions can only be referred to by using concrete notions, that is, notions that are part of the physical and experiential world around us (cf. Jäkel 1997: 124-5). Notwithstanding this fact, Kant does not make use of the term "metaphor". But to counterbalance this, he uses *Symbolen* and *Analogie* to refer to what Lakoff and Johnson would later on (in 1980) refer to as conceptual metaphors. Kant recognizes the ubiquity of metaphor as well, which constitutes another aspect in common with the cognitive perspective (cf. Jäkel 1997: 126). In all, Kant is an essential element in understanding the role of the European contribution for cognitive linguistics.

As to Blumenberg, his is a much more obvious contribution than that of Kant, because Blumenberg uses the term “metaphor”, namely by recognizing the existence of *absolute Metapher* (cf. Jäkel 1997: 129, 1999: 15) as a conceptual and mental process, and not merely a rhetorical or stylistic device. Other aspects considered by Blumenberg include the spatial component (orientational structures serve the purpose of structuring abstract language, for example), and the partial projection inherent to metaphor (cf. Jäkel 1997: 129).

The origins of the conceptual metaphor theory and the cognitive approach to language can thus be traced back to a solid European tradition, bearing in mind that

For about three hundred years now, various mostly European philosophers and linguists have been anticipating the central tenets and findings of the cognitive theory of metaphor. (Jäkel 1999: 9)

However, we should also admit that its development and growth has mostly been taking place in the United States, as stated by Liebert:

Es scheint also auf den ersten Blick korrekt zu sein zu sagen, daß Lakoff/Johnson (1980) das Rad noch einmal erfunden haben. Es muß allerdings dagegeengehalten werden, daß die Metaphernfelder (bzw. “Bildfelder” wie Weinrich sie dann später nennt) zwar in Europa erstmals entwickelt, dann aber nicht weitergedacht und nicht weiterdiskutiert wurden. (Liebert 1992: 94)
(At first glance, it seems correct to say that Lakoff/Johnson (1980) invented the wheel again. However, one must counteract this by stating that metaphor and cognitive domains (as Weinrich calls them later on), although first developed in Europe, were then neither further studied nor discussed.)

2.2. Guiding Principles of Conceptual Metaphor

At this initial stage of our work, it is important that we highlight that we are not going to face metaphor as a matter of language, but rather as a matter of thought. We will

consider language, namely metaphor, as an “instrument of reality construction” (Andersson 2006: 3), as “metaphors are important because of their ability to provide alternative or new ways of viewing the world” (Ortony 1993b: 13, cf. Black 1993), in that they are cognitive processes and cognitive activities, as well as important tools in the conceptualization phenomenon.

Indeed, the classical perspective, whose main representative was Aristotle (who lived circa 350 B.C.), held that metaphor was a figure of speech by means of which a word or a phrase was given a meaning that was different from the conventional one – but metaphor had no other area of influence rather than the level of language, it was primarily ornamental (cf. Vilela 1996: 327) and a decorative accessory (cf. Deignan 2005: 2). What is more impressive is that this theory prevailed over the centuries and was hardly ever questioned for what it, after all, is: a theory.

We view metaphor as a conceptual phenomenon that can explain, among other things, the fact that the same metaphor is expressed in different, very frequent and pervasive linguistic manifestations – therefore confirming that metaphorical relations are an issue of thought, rather than a sheer ornamental question.

The seminal work *Metaphors we live by*, which was first published by George Lakoff and Mark Johnson in 1980, is a thorough presentation of how metaphors pervade ordinary language. Although it has been the target of much criticism, some of which even led to a new edition (Lakoff/Johnson 2003) that includes a new and more complete afterword that attempts at clarifying some critical notions, it is definitely one of the most influential writings in cognitive linguistics, and one that we cannot go without mentioning in any work concerning metaphor. In this book, the authors recognize that metaphor is much more than an embellishment technique and that it “is pervasive in everyday life, not just in language but in thought and action” (Lakoff/Johnson 1980: 3); so they proceed to refer in a systematic way the main characteristics of metaphor as a pervasive, therefore conceptual, phenomenon, which had never been done until then. Apart from this, Lakoff

and Johnson establish what they consider to be the three main types of conceptual metaphors: orientational, ontological and structural metaphors. The problems inherent to this typology have not stopped it from exerting great influence on the theory and studies of metaphor over the last decades. Orientational metaphors are mainly structured by spatial and cultural experience; as a consequence, image schemas play an essential role in them. An example that is provided is MORE IS UP/LESS IS DOWN (Lakoff/Johnson 1980: 15-6, see also Johnson 1987: xv) – in this conceptualization, quantity is often structured as an increasing amount of a given substance (as objects or substances accumulate, their level tends to rise – see Grady 1999: 81), which makes it possible for a formulation like “My income *rose* last year” to be used by speakers to express that they have been earning more money. Ontological metaphors are those in which abstractions are more clearly structured in terms of concrete entities and substances, especially objects and our own bodies, because they are an inevitable part of our daily life. An example that is very clear is THE MIND IS A MACHINE: it is thanks to this metaphor that we say such things as “I’m a little *rusty* today” (Lakoff/Johnson 1980: 27), for problems in concentrating on a specific job or performing a given task, for example, are structured as a machine that is malfunctioning. The human mind and brain are still unknown ground to most of us, so we tend to describe the events that relate to it in terms of a machine, because machines are predictable and, in principle, fully dominated by human volition. The specific case in which the object in an ontological metaphor is specified to the extent that it is a person is called “personification” by Lakoff and Johnson (cf. 1980: 33-4); for example, inflation is not only a person, it is a person that can hurt us, so the metaphor at issue here is INFLATION IS AN ADVERSARY. In structural metaphors, concepts are conceptualized in terms of other concepts that have a more direct relationship with our experience (even if it is not a direct experience); so the RATIONAL ARGUMENT IS WAR metaphor is different from the previous ones in that it allows us to use one highly structured concept to structure another concept that is not familiar to us (Lakoff/Johnson 1980: 61 ff.). War may not be a part of our daily

tasks (and, in fact, it only is, most of the time, through the influence of the media), but we use it in statements such as “Your position is right as far as it goes” to express the difference inherent to disparate points of view in an argument.

The new afterword in the 2003 edition of *Metaphors we live by* includes such improvements and clarifications as the one that is related with similarity: in 1980, Lakoff and Johnson had defended that metaphor was based on similarity. In 2003, they state that the similarities arise as a result of the cross-domain mappings. So, metaphor

[...] is typically based on cross-domain correlations in our experience, which give rise to the perceived similarities between the two domains within the metaphor. (Lakoff/Johnson 2003: 245)

The difference is that the similarities are enhanced by the mappings, and do not trigger the metaphor themselves. The afterword of the 2003 edition is also an opportunity to recognize several developments in metaphor theory, namely the neural basis of metaphor (“Metaphor is a neural phenomenon. What we have referred to as metaphorical mappings appear to be realized physically as neural maps.” Lakoff/Johnson 2003: 256) and the blending theory. The authors also recognize that their division of metaphors into orientational, ontological and structural was not accurate, because all metaphors imply that structures arise from other structures (which makes them all structural), all metaphors imply creating target domain entities (which makes them all ontological), and many metaphors are orientational because they trigger image schemas. However, no other typology is provided by the authors. Despite the maintenance of the main guidelines of conceptual metaphor theory, in his 2008 writing, Lakoff contributes a bit more to these explanations, to the extent that the neural theory of metaphor is further explored: thought is considered to be biological, because it is processed by specific brain structures (cf. Lakoff 2008: 18).

In “The Contemporary Theory of Metaphor”, George Lakoff (2006b) reinforces his belief in the conceptual nature of metaphor and states from the very beginning that

[...] the locus of metaphor is not in language at all, but in the way we conceptualize one mental domain in terms of another. The general theory of metaphor is given by characterizing such cross-domain mappings. And in the process, everyday abstract concepts like time, states, change, causation, and purpose also turn out to be metaphorical. [Lakoff 2006b: 185-6]

Lakoff also states the difference between “metaphor” and “metaphorical expression” in today’s metaphor research (cf. Lakoff 2006b: 186, Deignan 2005: 14, 27): whereas the first refers to the conceptual phenomenon by means of which one domain is structured in terms of another, the latter refers to the substantialized form of this phenomenon, be it in a word, phrase or sentence; one must not forget, however, that metaphors as they are understood in contemporary terms (that is, conceptual metaphors) find their substantialization in various forms, and that linguistic forms are but one of them. Some examples of “non-linguistic realizations of conceptual metaphors”, according to Kövecses (2002: 57 ff.), include films that depict a person’s life, in which the conceptual metaphor LIFE IS A JOURNEY plays a significant part in the structuring of the whole film; cartoons are also commonly a means that very often resorts to the use of conceptual metaphors: we all remember seeing Mickey Mouse or Donald Duck literally exploding or bursting apart, thus using the conceptual metaphor ANGER IS A HOT FLUID IN A CONTAINER, and then instantly and miraculously recovering; drawings made by children often manifest that INANIMATE OBJECTS ARE PEOPLE when the face of their sun displays two very happy eyes and smiling lips (to name but a few examples of non-linguistic manifestations of conceptual metaphors). Besides, one conceptual metaphor may find numerous ways of becoming linguistically real (cf. Silva 2006a: 113) – which provides further evidence that we are indeed dealing with a conceptual phenomenon that, for all its comprehensiveness, finds uncountable ways of manifesting its existence in language. In other words, metaphors in language are but surface manifestations or instantiations of a much deeper

phenomenon: conceptual metaphors⁶. We could also depict conceptual metaphors as constituting some kind of macro-structure, whereas metaphorical expressions would form a micro-structure. We must not, however, forget their intimate relationship, interdependence and reciprocity, given the fact that metaphorical expressions can be viewed as representatives or instantiations of the corresponding conceptual metaphor:

So conceptual metaphors exist only by virtue of their metaphorical expressions, and metaphorical expressions can be understood only with reference to their conceptual metaphors. (Drulák 2006: 504)

Lakoff and Johnson (1980) had already introduced this idea, and added that metaphorical expressions could be used in order to analyze metaphors, by stating that “Since metaphorical expressions in our language are tied to metaphorical concepts in a systematic way, we can use metaphorical linguistic expressions to study the nature of metaphorical concepts and to gain an understanding of the metaphorical nature of our activities.” (Lakoff/Johnson 1980: 7)

Reddy’s essay “The Conduit Metaphor: A Case of Frame Conflict in our Language about Language” (1993) is referred to as the first text in which the true nature of metaphor is presented as being an issue that concerns thought, and not merely language, by producing a number of examples to support this idea. Other authors had already stated this before, but he was the first one to account for his points of view with a large number of examples. “The Conduit Metaphor” played a major role in providing evidence for the

⁶ For the difference between “conceptual metaphor” and “linguistic metaphor”, see also Littlemore/Low (2006: 270): these authors hold that, in a conceptual metaphor, words are of little importance – what really matters is the relationship between two concepts or domains that underlies the words, and which may be said to represent ways of thinking. A vast majority of conceptual metaphors are, for Littlemore and Low, conventionalized, and are then materialized in linguistic metaphors. Drulák (2006) is another author who makes a distinction very much along these lines, namely the one between “abstract *conceptual metaphors* and specific *metaphorical expressions*.” (Drulák 2006: 503) According to Drulák, discourse participants may make use of metaphorical expressions without even being aware of that (and without having any kind of interest in that); conceptual metaphors, on the other hand, are mostly identified by analysts, who see them as theoretical constructs (cf. Drulák 2006: 504). Wolf and Polzenhagen (2003) also mention this distinction: “A conceptual metaphor (...) can generate a number of linguistic expressions on the textual level. This distinction has the advantage that seemingly unrelated utterances can systematically be subsumed under one conceptual metaphor.” (Wolf/ Polzenhagen 2003: 253)

fact that metaphor is, to a great extent, responsible for the way we conceptualize and behave towards the world that surrounds us – our experience is, thus, highly metaphorical. The most relevant contribution of a text such as this was that we truly became aware of the fact that metaphors are not only used to talk about things – they are, above all, used to reason about them; hence their conceptual nature.

Lakoff (2006b) further emphasizes the importance of that which makes metaphor possible: the mapping. It is the process by which one domain finds common features in the other domain, therefore making it possible for a projection to happen from the concrete domain onto the abstract domain. This projection enables a set of correspondences to be activated between both domains, thus constituting the mapping. In fact, the mapping rests at the very beginning of any conceptual metaphor, and can easily be considered its very basis:

The metaphor is not just a matter of language, but of thought and reason. The language is secondary. The mapping is primary, in that it sanctions the use of source domain language and inference patterns for target domain concepts. The mapping is conventional, that is, it is a fixed part of our conceptual system [...]. [Lakoff 2006b: 192]

As a matter of fact, experience lies at the basis of all mappings, as they do not happen in a random way; without the common features between both domains, no mapping is possible. Fauconnier's work (1997, 2001) offers an extraordinary account of mappings and everything that concerns them (and it is obviously intimately connected with the origins of blending theory, which we will address in the next section). Fauconnier defines mappings in the following way: "A mapping, in the most general mathematical sense, is a correspondence between two sets that assigns to each element in the first a counterpart in the second." (Fauconnier 1997: 1) Mappings underlie and are largely responsible for mental-space connections, tense and mood, analogical counterfactuals, matching and blends (cf. Fauconnier 1997). Moreover, the mapping makes sure that the

common features between both domains are maintained and remain unchanged, so that the projection is successful. This is called the Invariance Principle:

Metaphorical mappings preserve the cognitive typology (that is, the image-schema structure) of the source domain, in a way consistent with the inherent structure of the target domain. [Lakoff 2006b: 199]

In other words, the Invariance Principle (Lakoff 1990) is responsible for the coherence and consistency between both domains involved in the mapping process and it assures that, for example, in the LIFE IS A JOURNEY conceptual metaphor, the beginning of the journey is mapped onto the moment of birth, and not onto the moment of death (cf. Boers/Demecheleer 1997: 116); additionally, it makes sure that, for container schemas, interiors will be mapped onto interiors, exteriors onto exteriors, and boundaries onto boundaries (cf. Feldman 2008: 210). The maintenance of a mutual identification in the course of a mapping is the basis for the Invariance Principle, therefore making sure that precise entities in the source are mapped onto precise entities in the target (cf. Wee 2006: 360).

Metaphor, as it is envisaged by cognitive linguistics, is highly revolutionary, in that it differs from previous accounts in a number of ways. For this reason, a few words on the various features that characterize conceptual metaphor are in order:

- i) Abstractions (abstract concepts and phenomena), e.g. emotions and feelings, are commonly structured and conceptualized, and therefore thought of, in terms of concrete (or less abstract) things, objects or physical experiences. Conceptual metaphor is, therefore, responsible for structuring and conceptualizing abstract or complex notions *par excellence* in terms of concrete ones, or in terms of notions that are more familiar to us. This does not mean, however, that we believe

concrete notions to be acquired before abstract ones⁷ – it implies that abstractions are structured by means of concrete notions because the latter are part of the world around us and command our basic experience, as stated by Feldman (2008) in his very recent work on the neural bases of language, which admits that language is grounded in the biological nature of the human being⁸:

Abstract thought grows out of concrete embodied experiences, typically sensory-motor experiences. Much of abstract thought makes use of reasoning based on the underlying embodied experience. (Feldman 2008: 7);

- ii) The basic metaphorical process takes place between two cognitive domains (cf. Lakoff/Johnson 1980): the ‘source domain’ (the one that structures) and the ‘target domain’ (the one that becomes structured); both domains are, at least apparently, unrelated, and this domain difference is crucial for the existence of a conceptual metaphor. By ‘cognitive domain’, we understand any area of experience or knowledge that triggers linguistic activity of some kind: space, time, color and emotions are examples of cognitive domains, but football, fashion and computers also provide very good examples of these;
- iii) The projection of one domain onto another is called ‘mapping’ (Fauconnier 1997); this process only admits one direction: the concrete domain structures the abstract one, and not the other way round (conceptual metaphor is, for this particular reason, often referred to as a unidirectional phenomenon);
- iv) For a mapping to occur, there must be correspondences between both domains (or what we call ‘commonalities’): they are the ones that allow the mapping to take place; for instance, in the conceptual metaphor LIFE IS A JOURNEY, we understand

⁷ Gibbs (2005) also contributes to this point of view, in that “My take on this is that image-schemas are as much created on the fly, perhaps as part of people’s simulations of meaning, as they are activated from long-term memory. In this way, metaphor understanding is accomplished as a kind of embodied simulation in which target domains are immediately construed as subjective, felt source domain as a person tries to make sense of the discourse.” (Gibbs 2005: 243)

⁸ The Neural Theory of Language suggests that abstract meanings are understood by mapping them metaphorically to concrete image and action schemas [...]. (Feldman 2008: 177)

that in life, as in a journey, there is a beginning (the moment we are born and the moment we start the journey), an end (the moment we die and the moment we arrive at the place we were heading for), and there are also various stages in between (difficulties that are faced as obstacles, important decisions to make that are faced as crossroads, etc.). It is highly debatable whether these correspondences exist previously to metaphors or whether they are, rather, unveiled by them:

Social constructionists suggest that these correspondences are created rather than just revealed by metaphor, thereby emphasizing the inherently creative dimension of metaphor rather than viewing it as something that can merely reveal an antecedently existing similarity. [Heracleous/Jacobs 2006b: 210]

What we can state is that these correspondences do not exist in fact – at least at an experiential level – which makes their nature purely mental;

- v) Mappings, however, tend to be of a partial nature, that is, not all features of the source domain are projected onto the target domain: some of them are in fact included and highlighted, while others are left out and masked: this phenomenon is often referred to as ‘relevance’. Thus, the integrity of both domains is kept⁹:

A final heuristic aspect of metaphor is the recognition that individual metaphors (whether linguistic or conceptual) give but a partial view of any given topic and that it is therefore quite understandable and ‘natural’ that multiple metaphors arise. For example, in order to understand the human brain, psychologists have made use of, amongst others, container, telephone network, mirror, loom, homunculus, and computer metaphors [...]. Each of these metaphors gives certain insights into the way the brain might function, but none give the whole picture. [Littlemore/Low 2006: 279, our emphasis]

⁹ Indeed, the partial nature of mappings is the main reason that leads some authors to argue that all metaphors have a metonymic basis: “(...) metaphors highlight some aspects of the target domain, but they leave other aspects in the dark.” (Boers/Demecheleer 1997: 117) However, according to Murphy (1996), “(...) although metonymic expressions are extremely common in speech, metonymy does not seem to be a candidate for a nonliteral form of conceptual representation.” (Murphy 1996: 193), because the properties of the part represented have seldom anything in common with the entity that is being represented; in the example “The White House is studying the report”, knowing a lot about The White House (that is, the building itself) is not equivalent to having correct knowledge about the executive branch of the US government.

Therefore, Littlemore and Low provide a meaningful explanation for the wide variety of conceptual metaphors that tend to structure virtually any domain of experience – because of their partial nature, mappings are responsible for organizing our views of the world;

- vi) Conceptual metaphor is the basic cognitive tool or mechanism through which we are able to understand and comprehend abstract ideas or concepts, and, most of all, conduct abstract reasoning and imagination (cf. Barcelona 2000b: 2). Its creative potential is, thus, undeniable, and our use of metaphor is mostly unconscious, inevitable and unavoidable;
- vii) Bodily experience and the embodied nature of the human being itself give origin to ‘image schemas’, which are abstract patterns of physical and spatial experience that are shaped through our interaction with the world that surrounds us. These image schemas are responsible for structuring our thought and understanding, having a profound influence on our experience. They emerge from spatial relations and from the interaction with objects and their manipulation;
- viii) The scope of influence of conceptual metaphor makes it a ubiquitous phenomenon which is pervasive not only in everyday language but in the so-called scientific and technical texts as well. Metaphors are inescapable because they are the basis for abstract reasoning, which triggers scientific knowledge: “Sprache ist zu einem hohen Grad von Metaphern ‘durchtränkt’, weshalb unmetaphorisches Sprechen und Denken so gut wie unmöglich ist.” (Döring/Osthus 2002b: 21) (Language is ‘saturated’ with metaphors to a high degree, which is why non-metaphorical speech and thought is almost impossible.)

Although not to a full extent, but certainly to a very large extent, metaphor does in fact affect our language in all domains; it is therefore conceived as an inescapable conceptual mechanism.

Perhaps this last item on our list is the one that has brought on the most arguments, but Boyd (1993) states in an unequivocal way that metaphors can even rise to the status of “theory-constitutive metaphors”, as they may become essential in the formation and construction of scientific theories: “ (...) theory-constitutive metaphors are invitations to future research (...)” (Boyd 1993: 489). In truth, “(...) not only the layman’s thinking but also the expert’s argumentation is structured by a set of conceptual metaphors.” (Batoréo 2004: 190) Some even dare to say that “(...) the scientific theories we are “born into” dictate metaphorical thought patterns, which we seldom reflect upon.” (Schmitt 2005: 362) Furthermore, metaphor is commonly held responsible for the creation and/or adaptation of new words, in order to get one’s meanings across: “Metaphors are generally used to describe something new by reference to something similar.” (Glucksberg/Keysar 1993: 420) Filling lexical gaps can, in light of this fact, be considered one of the functions of metaphor and, basically, an important contribution to linguistic development:

[...] speakers often use or adapt words that are available to them in original or innovative ways in order to express the concepts they want. This process often relies on metaphorical thought, as it involves the ability to stretch the conventional boundaries of word meaning. The use of metaphorical thought to fill lexical gaps created by the emergence of new semantic fields has been central to change and development in language. [Littlemore/Low 2006: 287]

Apart from filling lexical gaps, metaphors can also generate new meaning for an existing entity (as it is the case of ‘brainstorming’, which seeks to give a powerful image of mental activity, rather than a longer, more realistic, description). Apart from filling lexical gaps, metaphors also have the additional ability to solve processability issues: “(...) in describing long astronomical distances, although we have the means available, it is difficult to process the figures such as 94,630,000,000,000 kilometres, and so we use the term *light-year*, now conceptualizing space in terms of time.” (Goatly 1997: 149) In

essence, metaphors have the power of constructing, shaping and defining reality (cf. Wyatt 2004: 245), in that changes in conceptual systems affect the way we perceive the world and, ultimately, act upon those perceptions:

It is their flexibility [...] manifested at various stages from initial semantic dispersion to fixation of reference that offers possibilities for creative use not only in poetic work but also in scientific theory. The implicit "as if" form of metaphorical guessing proves to conform successfully to the demand of speculative thought. (Radman 1995a: 255)

In effect, metaphors allow us to understand and acquire new knowledge because they trigger analogical mechanisms that are involved in connecting information and experience already acquired in the past with new information and experience. New ideas, hypotheses, thoughts and plans emerge from these connections, thus allowing us to evolve as human beings and to contribute to the progress of mankind (cf. Krcal 2002, Jäkel 2003).

Metonymy as a part-whole projection has also been a study topic of cognitive linguistics, as it constitutes, like metaphor, a cognitive mechanism and instrument that is grounded in our experience (cf. Lakoff/Johnson 1980, Panther/Radden 1999, Barcelona 2000, Gibbs 1999a). In conceptual metonymy, as opposed to metaphor, cognitive linguists generally agree that only one experiential domain or conceptual domain is involved:

In metaphor, there are two conceptual domains and one is understood in terms of the other. For instance, when a boxer is compared to a creampuff as in "the boxer was a creampuff," two separate conceptual domains are contrasted [athletes and food] and the fighter is viewed as similar to a pastry in being soft and easy to devour. Metonymy involves only one conceptual domain in that the mapping or connection between two things is done within the same domain. (Gibbs 1993: 258)

Like metaphor, metonymy also structures daily language and the most varied types of discourse, so it is also part of the way we think, talk and act. Some authors (cf. Barcelona 2000c: 43 ff., Niemeier 2002, Goatly 1997: 57 ff.) believe that most metaphors

have a metonymic basis, as in the case of the conceptual metaphor SADNESS IS DOWN: the typical behaviour of having one's face looking down when feeling sad, or, on the whole, the downward bodily orientation under such circumstances, may be a metonymical basis for this assumption, since it is part of the state of being sad – though certainly not the only physical manifestation, it is by and large the most prominent. Barcelona (2000c) also considers that “conceptual metaphor is necessarily motivated by metonymy” (Barcelona 2000c: 31), to the extent that metonymy is to be faced as a conceptual prerequisite for metaphor¹⁰.

The most important notion to retain about metonymy as a conceptual tool is that it allows mental access through one conceptual entity to another.

Lakoff and Johnson (1999: 45) introduce the idea of ‘primary metaphors’. It is important that we also address this topic, if only briefly, because it is related to our findings. For these authors, primary metaphors are those that are based on sensor and motor functions of our body. For example, the sensorimotor experience of affection as warmth is used to conceptualise a relationship as a “warm” one, basically because we recall the warm body of our mother in our childhood (cf. Andriessen/Gubbins 2006: 6). We will also find that the master metaphorical blend in our *corpus* has a very strong physical and physiological component to it.

Primary metaphors are an object of study for Joseph Grady: according to this author, in each primary metaphor, such as AFFECTION IS WARMTH, for example, an experience brings together a subjective judgement (here, affection) and a sensorimotor occurrence (temperature) (cf. Feldman 2008: 200). For Grady, primary metaphors are universal to a very large extent, therefore providing ground for much of the metaphor system. He has also shown that apparently more complex metaphors are combinations of several primary metaphors:

¹⁰ [...] the distinction between metaphor and metonymy should be regarded as scalar, rather than absolute. (Barcelona 2000b: 10, see also Radden 2000: 105, Niemeier 2000: 198, Fauconnier/Turner 1999)

Many or all complex metaphors are compositional in nature ["compounds"]; the simpler submappings of which complex metaphors are composed are "primitives". (Grady/Taub/Morgan 1996: 181)

In our *corpus*, we find that most metaphorical blends are in fact "compositional in nature", hence their name "hyper-metaphorical blends", because they all underlie a master metaphorical blend. The theory of primary metaphors is particularly important because it has provided consistent empirical evidence of the direct relationship between our sensorimotor experience and metaphor. Besides, primary metaphors tend to be cross-linguistic because the mappings involved do not require any cultural specificity – Grady (cf. 2005a: 1600) assumes, then, that affection and temperature are cognitively connected, no matter what language the speaker may use; primary and fundamental connections like this underlie primary metaphors, which constitute generic patterns "and possibly a universal system of metaphors which guide human conceptualization more generally." (Grady 2005a: 1612) Lakoff (2008) shares this point of view, as the very fact of living everyday life is sufficient to provide the human being with that huge system of metaphorical representations that enables them to activate primary metaphors (cf. Lakoff 2008: 26); the acquisition of these primary metaphors is probably done in childhood¹¹.

It is also worth mentioning that the same concept may well be structured by different conceptual metaphors; it is only natural that authors have looked into this issue in particular, since "For example, once one has understood *love* by conceptualizing it as a journey, it is not clear *a priori* why one would need to further conceptualize it as a battle or union or whatever." (Murphy 1996: 185) Lakoff and Johnson suggest that multiple metaphors "together serve the complex purpose of characterizing the concept of an

¹¹ Lakoff and Johnson (1999) also address the topic of primary and complex metaphors, but, in general terms, they understand primary metaphors as abstractions of complex metaphors: "Primary metaphors are like atoms that can be put together to form molecules." (Lakoff/Johnson 1999: 60) For the complex metaphor A PURPOSEFUL LIFE IS A JOURNEY, for instance, they identify two primary metaphors: PURPOSES ARE DESTINATIONS and ACTIONS ARE MOTIONS (cf. Lakoff/Johnson 1999: 61). For our purposes, the notion of the compositionality of metaphor should be retained (that is, its ability to be formed by different conceptual levels), because that is ultimately the structure ruling our *corpus* (one master metaphorical blend underlies several hyper-metaphorical blends).

argument in all of its aspects, as we conceive them.” (1980: 105, see also 221: “There is a good reason why our conceptual systems have inconsistent metaphors for a single concept. The reason is that there is no one metaphor that will do. Each one gives a certain comprehension of one aspect of the concept and hides others.”) Kövecses (2002: 79 ff.) explores this topic as well and reaches a conclusion that is considerably similar to that of Lakoff and Johnson (1980).

The issue of culture within metaphor is yet to be mentioned; cognitive linguistics holds that culture is closely intertwined with language and cognition. Kövecses (2006a, see also 2006b) has widely studied this issue and states that

[...] we can think of culture as a set of shared understandings that characterize smaller or larger groups of people [...]. This is not an exhaustive definition of culture, in that it leaves out real objects, artifacts, institutions, practices, actions and so on, that people use and participate in in any culture, but it includes a large portion of it: namely, the shared understandings that people have in connection with all of these “things”. [Kövecses 2006a: 2]

Cultural differences may be identified by a cognitive linguistic approach, but this approach may also serve to spot cross-cultural patterns, as it happens in the present study.

3. Conceptual Integration or Blending

The theory of conceptual metaphor has recently been completed, improved and enhanced by the theory of conceptual integration or blending (Fauconnier 1985, 1997, Fauconnier/Turner 1995, 1996, 1998b, 2002, Coulson/Oakley 2005, Coulson 2001, 2006)¹² (also called ‘mental binding’: cf. Fauconnier/Turner 2000). Conceptual integration is, according to these authors, a basic mental and cognitive operation that is involved in many levels of abstraction and that influences the way we deal with it:

Conceptual integration underlies both remarkably creative feats that look as if they need explanation and everyday mental actions that look completely simple. Performances that seem too simple to need explanation turn out to be devilishly hard to explain. Cognitive scientists have shown that many feats that we find easy – categorization, memory, framing, recursion, analogy, metaphor, even vision and hearing – are exceptionally resistant to scientific analysis. They turn out to be the things that are harder to explain. [Fauconnier/Turner 2006: 59]

Conceptual integration must not, however, be faced as an opponent of conceptual metaphor – it is rather its ally, for it is able to explain phenomena that are not fully understood by the theory of conceptual metaphor. Fauconnier (2001) provides essential information concerning the topic of conceptual integration, and in their essay “Conceptual Integration Networks” (2006), Fauconnier and Turner present the main topics about this issue: cognitive domains are, for the purposes of conceptual integration, called ‘mental spaces’; mental spaces differ from cognitive domains (which are more or less fixed structures in our minds and experience that reflect a vast organization of knowledge;

¹² Over time it gradually became clear that mental space theory was also applicable to the understanding of metaphor and metonymy. [Dirven 2005: 34]

cognitive domains comprehend high levels of generality that include entities and relations)
in that mental spaces are

[...] small conceptual packets constructed as we think and talk, for purposes of local understanding and action. Mental spaces are very partial assemblies containing elements, and structured by frames and cognitive models. They are interconnected, and can be modified as thought and discourse unfold. Mental spaces can be used generally to model dynamical mappings in thought and language. (Fauconnier/Turner 2006: 307)

This way, mental spaces are relatively flexible conceptual sets that embrace elements of our day-to-day reality, thus allowing us to make use of a cognitive basis that enables us to reason about the world and to establish an interface with it (Fauconnier 1997: 34); frames¹³ (according to Fillmore 1982, cf. Dirven/Radden 1987) and idealized cognitive models (ICMs) (according to Lakoff 1987) help structuring them, as they consist of highly stable clusters of categories that interact in a structured way. ICMs comprehend higher-level structures of conceptual metaphors that determine and isolate different domains of experience triggered by our world (cf. Döring/Osthus 2002b: 22¹⁴). Frames are specific kinds of cognitive models that represent frequently recurring situations, like the often cited ‘commercial event frame’:

By the term ‘frame’ I have in mind any system of concepts related in such a way that to understand any of them you have to understand the whole structure in which it fits; when one of the things in such a structure is introduced into a text, or into a conversation, all of the others are automatically made available. (cf. Fillmore 1982: 1).

¹³ By introducing the notion of ‘frame’, Charles Fillmore made the connection between language and reality more evident than ever before: “In the mid-1970s, Charles Fillmore observed that to really understand the relationships between related words, you had to understand the structure underlying the conceptual setting, which he called a *frame*. For instance, to understand the relationships between words such as “buy” and “sell” you have to understand the commercial event frame. In any frame, there are participants. In the commercial event frame, the main participants are “buyer” and “seller”. Other entities are “money” and “goods”.” (Feldman 2008: 145) Thus, a ‘frame’, in Fillmore’s terms, refers to the linguistic aspect of a more comprehensive reality, the ‘scene’. For this reason, Charles Fillmore and his notion of ‘frame’ were considerable inspirations for cognitive semantics.

¹⁴ According to Döring and Osthus, “ICMs stellen übergeordnete Strukturen konzeptueller Metaphernbündel dar, die alltägliche Erfahrungswelten konstruieren und differenzieren.” (Döring/Osthus 2002b: 22) (ICMs represent higher-level structures of conceptual metaphors that design and differentiate everyday worlds of experience.)

This way, mental spaces are not merely linguistic representations, but rather real-time cognitive constructs that are, to a great extent, formed as discourse unfolds. The suppleness of mental spaces allows for online modifications as we think and speak. And it is precisely this suppleness and flexibility that makes conceptual integration (or blending) be recognized, today, as a basic cognitive mechanism and mental operation whose area of influence is extremely broad in nature, operating in very different levels of abstraction and spreading its influence in many areas of cognition, such as decision-making processes, reasoning, imagining and inventing: "Mental spaces are the domains that discourses build up to provide a cognitive substrate for reasoning and for interfacing with the world." (Fauconnier 1997: 34)

It is also thanks to conceptual blending that the human being has been able to achieve such complex levels of development as the ones manifested in art, science, religion and language, to name but a few of "other singular human feats" (Fauconnier/Turner 2002: vi) that owe their existence to this cognitive operation. Its application in so many areas of our life is apparently responsible for the fact that it has escaped the eyes of experts throughout time: "Because conceptual integration presents so many different appearances in different domains, its unity as a general principle has been missed." (Fauconnier/Turner 2002: 15)

One of the main differences between conceptual metaphors and blends is that the structure of blends cannot be predicted from the structure of the input spaces. Although blends are highly motivated by metaphors ("Metaphor is one of the phenomena that give rise to blends. It has the appropriate features: partial projection from input spaces; emergent structure in the blend; counterpart structure between input spaces; projection of integration of events from the source, the unconscious status of the blend until it is highlighted; cognitive work specific to the blend, and so on." Fauconnier/Turner 1996: 116), there is a component of originality and online creativity that can only be comprehended if the specific purposes of the blend are taken into account. The

unidirectional movement pertaining to mappings in conceptual metaphor is further developed into multiple projections in both directions between the input spaces in conceptual integration theory.

Figure 3.1. shows the representation of the conceptual integration or blending activity:

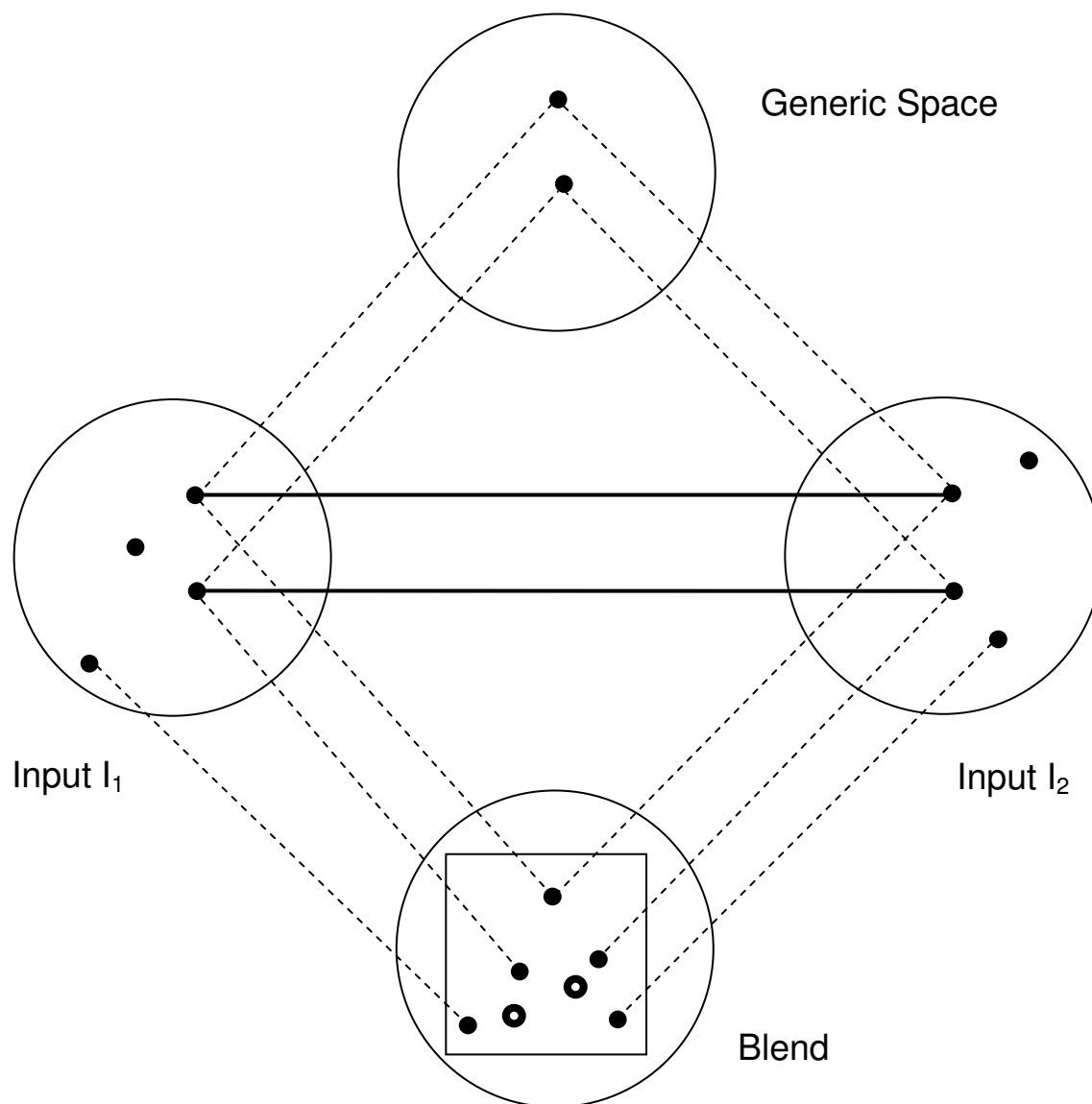


Figure 3.1. The Basic Diagram of Blending

(in Fauconnier/Turner 2002: 46)

In what follows, we try to point out the main elements and steps involved in the formation of a blend. In a conceptual blending network, two or more input spaces (represented by the circles) may be involved which share a similar structure (this establishes a major difference in relation to conceptual metaphor, which only allows for two domains to interact. In fact, Fauconnier and Turner themselves also call this the 'many space model' (cf. 1995: 184), precisely because the duality between target domain and source domain, which previously provided grounding for the original conceptual metaphor theory, is no longer considered essential). The similar structure is represented in the diagram by the two horizontal lines, as opposed to all the other dotted lines, that stand for the remaining projections. The conceptual integration network evolves with the presence of a generic space, which contains whatever the input spaces have in common and makes their correlation possible (features are represented by black dots). It should be highlighted that the generic space is the result of a mental operation of abstraction, as opposed to the input spaces which mostly display sets of experiential data, even if they are created for a specific and temporary purpose. The blend is structured quite differently from any of the input spaces and is original, dynamic, creative and unique in its nature (therefore it displays features from both input spaces and also new features that were not present in any of the input spaces, and these are represented by the dots with a small white dot in the middle):

The blend inherits some of its elements and some of its meaning from the influencing spaces, and in this way it is the conceptual descendent of the influencing spaces, just as a child is the biological and cultural descendent of its parents. But like the child, the blend develops its own identity and is not merely a copy of its parents. It has meaning that is its own: "emergent" meaning. (Turner 2001: 17)

It may also happen that the life of a blend is very short, for it is only developed for the specific purpose which gave birth to it.

According to Fauconnier and Turner, the blending process implies three stages: 'composition', 'completion' and 'elaboration' (cf. Fauconnier/Turner 2006: 314-5, 2002: 42 ff.). At the composition stage (also called identity), the input spaces are brought together (although only partially) by the blending process, notwithstanding the fact that the relations in the separate input spaces may be of a very disparate nature – there must, however, be some links for the connection to be established; these links constitute the generic space. At the next stage, completion (or integration), the blending calls for an enormous amount of background knowledge and conceptual structures that are only available at an unconscious level. The structure that was composed before, at the composition stage, is now completed by these background knowledge and additional conceptual structures. Moving on to the elaboration stage, the structure from both input spaces, and in light of the generic space, is projected to a brand new space: the blend. The blend is developed through our imagination, but obeying principles and logic inherent to the blend. The final result is what the authors call 'emergent structure': a structure that is based on the inputs, but has its own life and individuality; just as it is able to create new meanings, it can only be considered and comprehended as a unit; consequently, a blend may have a structure that is impossible in the input spaces (although "impossibility need not be crucial to the blend." Fauconnier/Turner 2002: 53).

We find it necessary to provide an example for a blend. We will use one of Fauconnier and Turner's (2002) well-known examples, one that is able to depict conceptual integration in a way that is, at the same time, able to establish connections with other blends that may surround us; this is called the riddle of the Buddhist Monk:

A Buddhist Monk begins at dawn one day walking up a mountain, reaches the top at sunset, meditates at the top for several days until one dawn when he begins to walk back to the foot of the mountain, which he reaches at sunset. Make no assumptions about his starting or stopping or about his pace during the trips. Riddle: Is there a place on the path that the monk occupies at the same hour of the day on the two separate journeys? (Fauconnier/Turner 2002: 39)

In order for any of us to be able to come up with the right answer to this riddle, we have to imagine the monk walking up the mountain one day at dawn, and walking down the mountain at dawn too, some other day. So, we are dealing with the same individual, no doubt, but two different moments in time, no doubt either. But in order to answer the riddle, we have to *blend* both days (that is, the blended space includes an imaginary day that compresses both factual days), to find out that the monk *meets himself* (which is only possible in the blend!) halfway – and there is our answer. When we tell one of our friends “If I were you, I would do this and that,” we are in fact using a counterfactual blend (cf. Fauconnier 1997: 14, Fauconnier/Turner 1998a, 2001: 255 ff.), in which we imagine we are the other person (who we cannot possibly be) and, in the blend, we *are our friend and ourselves at the same time*, so we advise him/her about the behaviour we would have.

Fauconnier (2001) summarizes the importance and extremely wide scope of conceptual integration in a quite insightful way:

[...] the capacity of organisms to carry out such projections lies at the heart of cognition in its many forms. Far from being confined to problem-solving and conscious reasoning, structure-mapping is inherent in all of our thought processes, and especially in the permanent construction of meaning that we engage in effortlessly as we conceive the world around us, act upon it, talk about it, and stray beyond it in wild leaps of imagination, fantasy and creativity. (Fauconnier 2001: 255)

In fact, it is not the case that blends are exceptions: rather, they are part of our daily lives and help form the world that surrounds us: “conceptual blending is not an exotic phenomenon.” (Fauconnier 2001: 265) Moreover, as we will see from the analysis of our data, “the process is in fact central, uniform, and pervasive.” (Fauconnier/Turner 2006: 306, cf. Almeida 2004: 145) For the purposes of our work, it is essential that we also bear in mind that

Conceptual integration networks often involve many mental spaces. Blending can occur in many different sites in the network. A blended space can have multiple input spaces. Blending is a

dynamic process that can happen repeatedly in the same network. Conceptual work can moreover be done at any time at any site in the network. (Fauconnier/Turner 2006: 307)

In fact, this is what we found in our *corpus* – complex conceptual integration networks in which multiple blending phenomena occur: “This general scheme fits many cases of elementary blending. It can be further extended to allow multiple and successive blends.” (Fauconnier 2001: 258, our emphasis); this further emphasizes the creative potential of the blending process.

The phenomenon of “compression of vital relations” (cf. Fauconnier/Turner 2002: 92, Turner 2006b: 93 ff.) often accompanies the process of conceptual integration, so it is crucial that we take a closer look at it in a somewhat more detailed and careful way, due to its importance within the whole of our findings. According to the authors mentioned above

We do not establish mental spaces, connections between them, and blended spaces for no reason. We do this because it gives us global insight, human-scale understanding, and new meaning. It makes us both efficient and creative. One of the most important aspects of our efficiency, insight and creativity is the *compression* achieved through blending. (Fauconnier/Turner 2002: 92)

By “vital relations” the authors mean conceptual relations that are extremely crucial for our conceptual understanding of the world, like change, time, space and cause-effect (among others; cf. Fauconnier/Turner 2002: 93 ff.). Let us use time to explain the phenomenon of compression. Suppose we spend New Year’s Eve in 2008 and in 2009 in a nice town in the South of Portugal. In the evening of December 31, 2008, however, it was raining really hard, so everybody stayed at home and just drank some champagne at midnight. On the contrary, the evening of December 31, 2009 was surprisingly pleasant and cool, so at 11pm everybody started celebrating and drinking champagne. Thus it would be possible for an individual that had experienced all this to utter the following sentence: “In 2009, we actually started celebrating New Year’s Eve earlier than in 2008”

(our emphasis). The emphasis refers to the evidence for compression of the vital relation of time: of course anything that happened on December 31, 2009 can only happen *after* any of the events in 2008, but, for *these specific purposes* (hence the creative, online nature of blends), the speaker is establishing a parallel between both days, therefore making it possible for two obviously different moments in time to be correlated and compared. Conceptual integration therefore reveals this amazing skill that allows the human mind to simplify extremely complex relations through compression (cf. Hougaard 2008: 179), as well as to combine, if only virtually, what cannot in fact be combined in the external world (cf. Hougaard/Oakley 2008: 11).

There are multiple examples of blending in real-world settings, such as the Japanese hand calendar, any clock or wristwatch that we know of (cf. Hutchins 2005: 1559 ff.), the computer desktop, in which we believe we are opening or moving items, but we are in fact using the computer software effectively with the support of the desktop (cf. Fauconnier/Turner 2002: 23). It is fascinating to find out that we live our lives surrounded by all sorts of blends; even money is a blend that is highly supported by a conceptual network that relies on social parameters. As Fauconnier and Turner say, “Alone on a desert island, we would find a dollar bill to be practically worthless.” (2002: 202) The examples of “material anchors” (cf. Hutchins 2005) for blends are simply endless.

It is important that we highlight that conceptual integration theory does not compete against conceptual metaphor theory – they are complementary, and not contrasting, especially if we remember that conceptual metaphor theory fundamentally serves purposes of meaning representation, whereas conceptual integration theory emphasizes the process of meaning construction (cf. Mendonza/Peña 2005). In fact, one cannot forget that both approaches see metaphor as a conceptual event, and not merely as a linguistic one, and that is really the grounding commonality between both perspectives. In short, we can say that blending theory is consistently revolutionary on the following basis:

[...] because it breaks through a fairly static two-domain view with a source domain being mapped onto a target domain, and secondly because it develops a multi-space view. This allows elements from various input spaces associated with the source domain and the target domain to be joined together as a generic space, and to be mapped into a blended space, or blend. (Dirven/Frank/Pütz 2003: 9, our emphasis)

In other words, what cognitive linguists, despite all updatings and additions that have been made to the pioneering book *Metaphors we live by* (1980), still call 'conceptual metaphors' in fact turns out to be mental constructions that comprehend many spaces and many mappings that form elaborate integration networks whose functioning obeys general principles; these integration networks are indeed much richer than the initial pairs of cognitive domains that were considered by the original conceptual metaphor theory (cf. Fauconnier/Turner 2008: 64 ff.), but some tenets remain valid for blending theory in the same way they were for conceptual metaphor theory, as partial projection. Therefore, blending theory is more comprehensive than conceptual metaphor theory, in that it generalizes its principles to many linguistic and non-linguistic phenomena that are not necessarily metaphorical in nature, because they can hardly be explained by means of a linear source-target model.

Moreover, conceptual integration accounts for what may be one of the greatest questions ever: how did we become human, that is, how did we acquire these marvelous human minds, capable of producing art, music, literature, architecture and religion? Blending may, apparently, be the answer (cf. Turner 2006a: xv, 2006b: 93) to these questions, for it provides grounding for the human ability to juxtapose quite disparate and complex cognitive structures:

[...] blending happens widely throughout human art, science, religion, mathematics, culture, and indeed throughout anything done by cognitively modern human beings, and it follows a set of constitutive principles and a set of governing principles. That is what makes us cognitively modern. (Turner 2006b: 111, our emphasis)

Accordingly, the wide scope of application of conceptual integration theory has made it rapidly develop from being a semantic theory to a widely applied cognitive theory “of human sense making across diverse domains of human activity.” (Hougaard/Oakley 2008: 1) But we should also take into account that blending theory primarily explains online meaning processing, rather than the linguistic manifestations or products of such processing (cf. Deignan 2005: 165). And so, the semiotic mental space network model presents, additionally, more paths for an effective interpretation of meaning construction, as we will see in the next section.

Studying and analyzing metaphors and blends implies that we also pay some attention to the human brain, as it not only is the organ that controls all the other systems in our body, but it is also “(...) the seat of your mind, your thoughts, your sense that you exist at all.” (Kluger 2007)

Given all its richness, the human brain still has many mysteries to unveil; quite disparate views on the functioning of the brain have existed throughout time. Descartes, for example, held that mental activity and bodily activity were two completely independent phenomena:

I had been advised early in life that sound decisions came from a cool head, that emotions and reason did not mix any more than oil and water. I had grown up accustomed to thinking that the mechanisms of reason existed in a separate province in the mind, where emotion should not be allowed to intrude, and when I thought of the brain behind the mind, I envisioned separate neural systems for reason and emotion. [Damasio 1994: xv]

Nowadays, Cartesian dualism has given place to the knowledge that our mind is based in our brain, and that the brain is the headquarters of all mental activity, so it no longer makes sense to hold that emotions and reason are separate entities – embodiment is in fact a celebration of the unity of mind and body; Damasio has given an extremely valuable contribution to this field of research, namely in his work *Descartes' Error* (1994, see also Damasio 1999). In fact, we are who we are because we think, and, most of all,

because we have the ability to remember things that belong to the past and, on top of this, imagine things that we would like to happen in the future (cf. Squire/Kandel 2002: 5). Besides, we are also starting to grasp what consciousness may be: a sense of being in the moment, but one that comes from inside; the activities that the brain constantly performs¹⁵. Will we be able to conceive of a machine that is conscious like we are, in the future? Whatever it may be, consciousness is a major object of study for cognitive neuroscience today (cf. Donald 2001, Pinker 2007).

Papagno (2001) explores the relationship between the comprehension of metaphors and idioms and the brains of patients with Alzheimer's disease; she states that right brain damage makes it difficult for derivation of meaning to be processed, which suggests that processes that occur in the right hemisphere seem to be responsible for non-literal aspects of language (cf. Papagno 2001: 1451). The evolution of the disease throughout time seems to indicate that there is a gradual decrease in metaphor comprehension, since "Successful metaphor comprehension and production involves the ability to understand one entity in terms of another (apparently unrelated) entity." (Littlemore/Low 2006: 269)

While establishing a link with the issue of memory (which to a great extent still constitutes a mystery, as we are now starting to learn something about the way we store information and experiences, along with the emotional feelings attached to them), Wee (2006) also recalls some notions that are addressed by Lakoff (2006b)¹⁶ as well, inasmuch as they suggest that specific connections between some kinds of source domains and some kinds of target domains "(...) already exist in our long-term semantic memory due to the sensory-motor experiences we are exposed to as a consequence of our neurobiological makeup." (Wee 2006: 360) This view is also shared by Paivio and Walsh (1993):

¹⁵ In the strict sense, consciousness is the process whereby a mind is imbued with a reference we call self, and is said to know of its own existence and of the existence of the objects around it. [Damasio 2003: 184]

¹⁶ Metaphor is mostly based on correspondences in our experiences, rather than on similarity. [Lakoff 2006: 233]

Contemporary memory theorists analyse comprehension of metaphor primarily as a semantic memory problem [...]. This is implicit in the idea that metaphor is a problem of meaning, which is based on long-term memory information associated with the terms of the metaphor. Comprehension accordingly involves the retrieval of such information. The nature and organizational structure of the information is crucial to the analysis of metaphor, because that structure will determine what attributes of the topic and vehicle will be likely to enter into, or mediate, the metaphorical relationship, given that there is access to those attributes by appropriate retrieval cues. (Paivio/Walsh 1993: 311)

Worldly experience and the interaction our body carries out with everything that surrounds it apparently substantiate and are responsible for *a-priori* connections that then become materialized in conceptual metaphors (and, ultimately, in their linguistic manifestations). Experientialism, which plays a fundamental role in conceptual metaphor, must also be enhanced in view of these facts:

Há uma continuidade e uma conexão entre a linguagem e as demais capacidades cognitivas: conceptualização, categorização, memória, atenção, etc. A competência linguística (e também a competência gramatical) é um aspecto da capacidade da inteligência humana. Tudo é motivado semanticamente, inclusive a sintaxe. O significado é tido como enciclopédico. (Vilela 1996: 325)

It is also relevant to remember that we organize our new experiences to the extent that they enter a whole system of previous experiences, to which the new ones will relate in a given way (conceptual metaphor certainly plays a major role in this mental process, as the establishment of differences or similarities is an operation inherent to our thought) (cf. Oliverio 2001:12, Violi 2005: 17); as such, memory seems to play two major roles: storing the past and facilitating interactions with the world around us: “Easy and conventional metaphors rely strongly on memory whereas difficult and innovative metaphors require more processing time and cause latency.” (Dirven 2005: 47) So much so that Ponterotto (2000) expresses the same opinion about this intimate relationship between memory and metaphor:

[...] cognitive metaphor plays a role in memory by somehow aiding the storage and retrieval of information during discourse processing. In other words, cognitive metaphor can contribute in a decisive manner to the cohesive force upon which the text representation depends in order to emerge and be sustained in conversation. (Ponterotto 2000: 287)

4. Metaphorical Blends, a Cognitive-Semiotic Approach to Metaphors: Combining and Enhancing Perspectives

In their 2005 paper, Brandt and Brandt suggest a framework that implies moving a step further from both conceptual metaphor and blending theories, in that they are revised and reformulated (cf. Brandt 2001, 2004a, 2004b, 2010, Almeida 2006a: 51, 2004, 2005, 2006b, 2010, in press a,b). Although it does not deny any of the previous theories, it certainly attempts to give a more complete and thorough account of meaning representation and meaning construction by focusing on the metaphor “This surgeon is a butcher!”, originally explored by Grady, Oakley and Coulson (1999). This Brandt and Brandt’s (2005) paper is crucial for both cognitive linguistics and cognitive semiotics, since it provides a step-by-step explanation of the semiotic mental space network at issue.

We will henceforth take a closer look at this step-by-step approach of the semiotic mental space network, for it constitutes the most important basis for the analysis of our *corpus*.

Brandt and Brandt’s (2005) main point is that cognitive semiotics can be complementary to conceptual metaphor theory and blending theory, in that blends, and metaphors in particular, occur in a context of communication

[...] which is essentially semiotic in nature; expressive blends occur as *signs* and are therefore a natural subject of cognitive semiotics, the study of cognition in semiosis. (Brandt/Brandt 2005: 216)

In fact, it is this communicational atmosphere that triggers Brandt and Brandt's (2005) proposal and which represents, in our view, a more complete approach to meaning representation and meaning construction than conceptual metaphor theory and blending theory. The authors of this text commence, nonetheless, by addressing conceptual metaphor theory and blending theory, which are considered to be mutually complementary: concepts such as 'source' and 'target domains' in conceptual metaphor theory are referred to as 'input spaces' or 'mental spaces' in blending theory. Furthermore, whereas conceptual metaphor theory argues that metaphorical meaning emerges from the projection of one domain onto the other (both of them being necessarily different) and one of them serving conceptualizing purposes for the other, blending theory, on the other hand, presents a whole network of mental spaces, from which the blend is yielded; the blend gets its structure from both input spaces and the generic space.

In Grady, Oakley and Coulson (1999), the metaphor "This surgeon is a butcher!" is analyzed in light of blending theory. In general terms, its network is said to involve two input spaces (one of them containing a surgeon, the other containing a butcher), a generic space displaying an abstract agent using some kind of abstract tool to achieve a goal in general, and finally the blended space, in which the surgeon is using the butcher's tool.

Nonetheless, Brandt and Brandt (2005) propose that there is an element of ethical irresponsibility that this framework fails to account for. This ethical irresponsibility schema constitutes a further input space, in Brandt and Brandt's (2005) analysis. Moreover, unlike blending theory, which presupposes that there is a projection from two or more input spaces to the blend, Brandt and Brandt argue that there is a set directionality from source to target, in accordance with conceptual metaphor theory. This projection from source to target originates the blended space, as in blending theory. In addition, there is another space structuring the blend and making it logical: this space may be quite varied in nature – in the butcher's example, it is certainly of an ethical or deontic nature. Meaning emergence is therefore only considered to be complete when such a schema exerts its

influence on the blend, producing the meaning that is perceived by this metaphor's addressee(s). In other words, the metaphor is considered within a scenario which includes both the addresser(s) and the specific situation in which it occurs – thus the semiotic contribution to the semantics of metaphor. The pragmatic effect of that sentence in particular is, according to Brandt and Brandt, one of “reproach” because there is a criticism aiming at the surgeon; it appears not to be only a matter of incompetence, as argued by Grady, Oakley and Coulson (1999), to the extent that the metaphor is perceived as a criticism and the simple projection from one domain to the other is certainly not enough to account for the whole meaning of this utterance, which encloses a moral and deontic nature to it.

Taking the methodological aspects into account, Brandt and Brandt (2005) consider natural data to be of crucial importance, so much so that self-made data require validation on the part of the reader:

[...] we find it advisable to avoid self-made data; when using self-made data one's conclusions rely on the reader's acceptance of the examples as 'plausible', whereas examples of actually occurring communication call for no such act of faith. [Brandt/Brandt 2005: 220]

These observations are fully in line with our own methodology, since our *corpus* is exclusively formed by naturally-occurring data. Furthermore, Brandt and Brandt (2005) add that a thorough and satisfactory analysis is one that addresses the full cognitive process involved in understanding the utterance in the particular circumstances it takes place. Hence, the pragmatic effect of the utterance is highlighted in Brandt and Brandt's (2005) paper, as well as the schema involved in structuring the blend.

Having this in mind, Brandt and Brandt proceed to present a dynamic semiotic mental space network model that represents a slow-motion version of the cognitive processes involved in understanding the utterance “This surgeon is a butcher!”. It is considered to be dynamic because the final meaning produced – an evaluation of the

surgeon – has to be considered within the situation it is yielded in, therefore referring to the initial stage of the process of meaning production, from which both source and target emerge. The first space to consider in this semiotic mental space network is the ‘semiotic base space’:

When people communicate, they are physically connected in such a way that they can perceive each other’s gestures and signs. I call this circumstance the *semiotic base space*. This base space thus includes the communicating subjects and the *signifying physical events* produced in communication. [Brandt 2004a: 232]

By ‘space’ we mean a domain of life experience, which encompasses its agents, actions, entities affected by those actions, relations, objects, emotions and events. An example of a space would be the mental space of ‘brushing one’s teeth’, which includes such elements as a toothbrush, toothpaste, probably the habitude of undertaking this activity two or three times a day, teaching one’s children how to do it, using dental floss and probably some breath freshener, among others (spaces are considered to have fuzzy edges and are therefore able to include entities that are related to it in different degrees of proximity). The semiotic base space is the space in which utterances are produced and in which they come to mean whatever they are supposed to mean, which obviously includes both the addresser(s) and the addressee(s) – this is why it is called ‘semiotic’; it also constitutes the starting point for all the other spaces and for the further space building that follows – hence ‘base’:

[...] a base space, or a discourse base space, is a representation of the speaker’s act of engaging in meaning construction. It is the *saying* of what is being said, the very act of signifying. [...] The semiosis [the situation in which utterances or other exchanges of signs occur] is the base for space building. It is the ground on which spaces are built. [...] A semiotic base space has as its content “the fact that something is said”, with all that it entails, and this semiotic event is taken as the base for any [further] space building in enunciation. [Brandt/Brandt 2005: 225]

For the particular utterance “This surgeon is a butcher!”, Brandt and Brandt (2005) represent the semiotic base space as follows (see figure 4.1.):

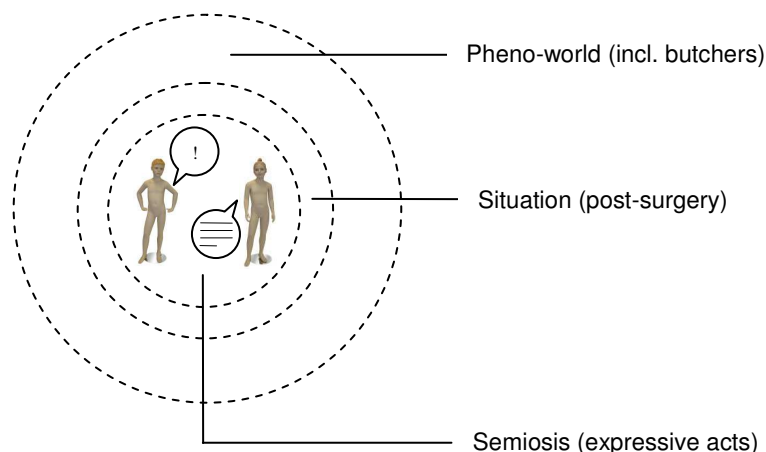


Figure 4.1. The Semiotic Base Space
(in Brandt/Brandt 2005: 226)

The three concentric circles represent the three spheres involved in the production of the utterance: the inner circle represents the circumstances of the expressive act itself (a patient saying “This surgeon is a butcher!” and one individual (or more) witnessing this act and probably reacting to it by means of some kind of comments); the larger circle containing the first refers to the circumstances of the situation within which the expressive act takes place (after the surgery, when the patient was recovering from it); and the largest circle concerns the conditions of the world as it is inhabited by human beings, thus the phenomenological world (pheno-world):

The situated semiosis is contained in a *phenomenal world*, by which we mean the world as it is accessible to human thought, including the physical world with all its features and regularities and constraints on human action, as well as beliefs and counterfactual realities. The phenomenal world [or ‘pheno-world’] consists of everything that can serve as objects of thought, regardless of any belief in their existence outside of the minds of the cognizers. [Brandt/Brandt 2005: 226]

Brandt and Brandt (2005) then guide us through the complete process of building a semiotic mental space network in considerable detail. We will henceforth focus on the most important aspects of this process, while considering the following figure as well:

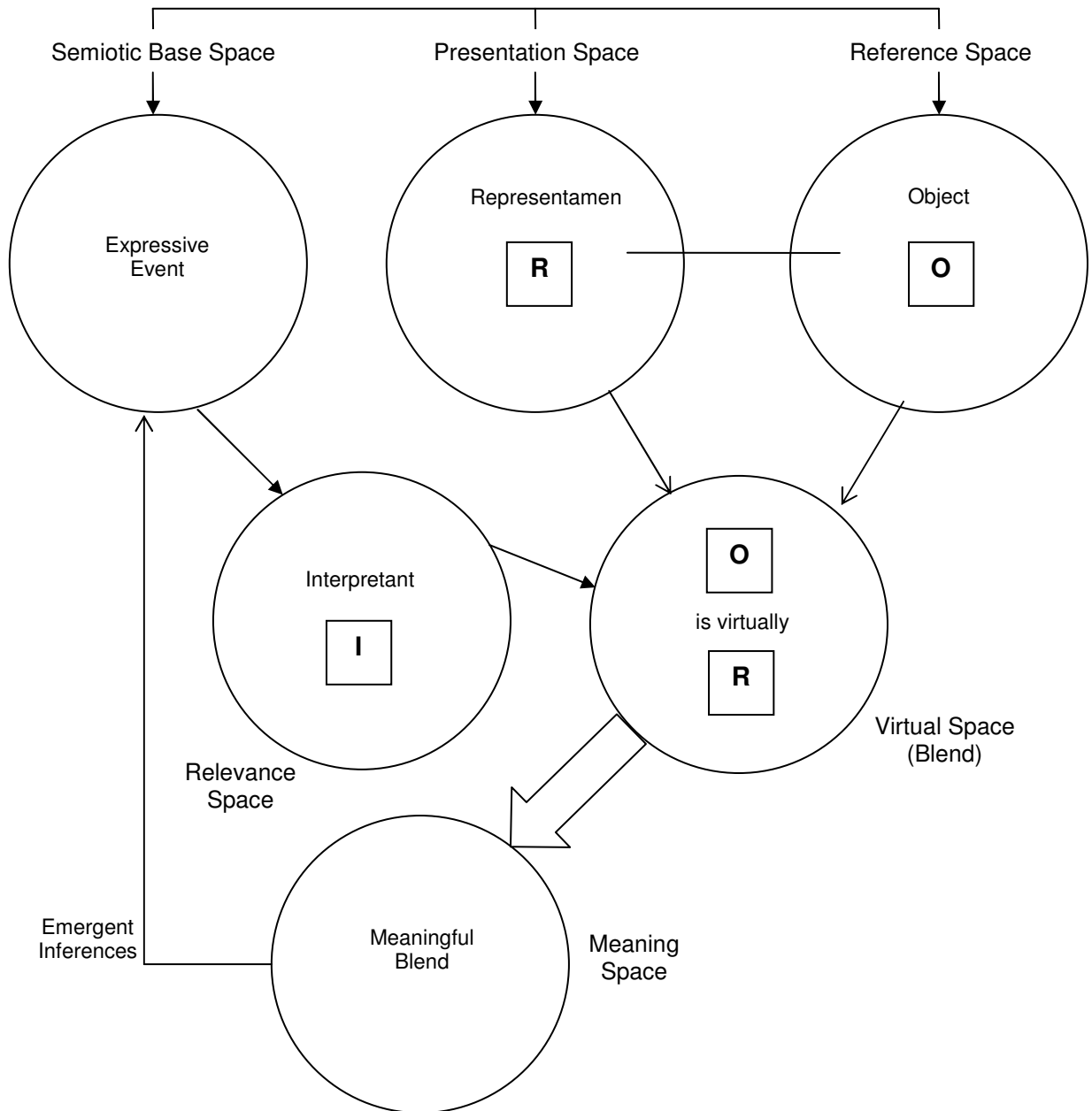


Figure 4.2. The Semiotic Mental Space Network Model
(in Brandt/Brandt 2005: 241)

The diagram in figure 4.2. aims to show the elements involved in a semiotic mental space network, according to Brandt and Brandt (2005). Apart from the above-mentioned semiotic base space, which, in this diagram, is simplified down into only one circle, we can see the 'reference space', which is the space containing the object or entity at issue. In other words, it is the space of actuality or of the reality involving the object or entity mentioned in the semiotic base space. The next space to be considered is the 'presentation space', which includes the representamen or that which is representing the object in the reference space. Both reference space and presentation space are characterized by being markedly distinct and disparate in nature – conceptual metaphor theory had already established that source and target domains display entities of a different nature, and Brandt and Brandt (2005) totally agree with this particular aspect.¹⁷ These two spaces are projected onto another space, the 'virtual space', in which the object is virtually, but not actually, seen as the representamen, thus originating the blend. It is very important to consider that, at this stage of the semiotic mental space network, the identification between presentation space and reference space is nothing but virtual – we are still in the realm of "as-if" circumstances. The surgeon is seen as a butcher – but he is not a real butcher. The virtual nature of this space could also be depicted as irrational, surreal, fantastic, dreamlike or even bizarre, because it lacks logic. The mapping, represented in the diagram by the horizontal line between the presentation space and the reference space, is made possible by the commonalities between both spaces, and it is partial in nature: the butcher, the act of cutting and the meat, in the presentation space, correspond to the surgeon, the act of cutting and the patient in the reference space. The mapping is thus specified by means of a selection of the semantic elements that are relevant in that particular situation: "The structure that the inputs have in common, the shared structure (...) is specified by what is situationally relevant." (Brandt/Brandt 2005: 232)

¹⁷ [...] it is a general feature of metaphor that the input spaces be from different domains. (Brandt/Brandt 2005: 224)

Perhaps one of the most important features of this semiotic mental space network model is the 'relevance space', that is activated in order to make the blend logical, meaningful, to regulate it, stabilize it and establish the link between the virtual nature of the blend and the pheno-world – the world of reality – in which the utterance takes place, that is, the relevance space enables our brain to process the non-sense information in the blend. In fact, the relevance space may include any kind of schematic background knowledge that is needed for the addresser(s) and addressee(s) to render the blend meaningful, so it can complete its interpretant task – thus, it is a stabilizing space, mainly by bringing in new information to the blend. In the butcher example, it is certainly an ethical schema, in which the good/evil dichotomy features. The relevance space is one of the major differences in relation to Fauconnier and Turner's (2001) blending approach, which included a 'generic space' with the commonalities of the input spaces involved (cf. Almeida 2006: 51), in that it triggers the dynamic nature of the whole network.

This schematic background knowledge coming from the pheno-world and exerting its influence on the virtual space is essential to complete the process of meaning construction, which is achieved in the 'meaning space'; at this stage, both blend and relevance space are articulated in order to achieve a meaningful blend.

Finally, the content of the meaning space is projected back to the situational context of the semiotic base space, thus triggering 'emergent inferences', or pragmatic effects and purposes, such as criticizing the surgeon for being unethical and immoral. This term does not imply that semantics and pragmatic effect can be separated, as Fauconnier (1997) captures:

We are free to call some of the processes involved in the construction semantic and others pragmatic; but there will not be any separate representations involved. The isolated sentences have a semantics in the sense that they provide instructions for space constructions. Their actual contribution to a particular discourse will depend on the configuration that is built up for that discourse [...]. (Fauconnier 1997: 71)

The semiotic mental space network model presented by Brandt and Brandt (2005) is a successful attempt at explaining online meaning construction and integration, providing a slow-motion diagrammatic form for the cognitive processes involved in that, as well as considering the situational environment in which the utterance takes place: “Meaning belongs to the realm of communication and is inherently a semiotic issue.” (Brandt/Brandt 2005: 243) As such, the tradition inherited from Peirce¹⁸ must not be forgotten:

Semiotics in the Peircean conception, and also in the Saussurean version, relies on a basic, interpretational, assumption, which states ontologically that an entity X taken as a sign of something, of something possible, or actual, or regular ‘thing’ or object O thought of, must, that is, can only, signify by inner reference to a kind or type of meaning, sometimes called a ‘code’, or an interpretant, I, by which it is first interpreted; the corresponding ontological triad X-I-O is irreducible in semiotics. [Brandt 1995: 141]

Accounting for meaning construction and meaning integration regardless of this aspect would, therefore, not be the right thing to do. Conceptual metaphor theory and blending theory can, for these reasons, be complemented by this cognitive-semiotic account, in which the human experience is considered and actively interferes in the meaning construction process, on the one hand, and, on the other, there is a reconstruction of a slow-motion description of the cognitive processes involved by means of the semiotic mental space network model.

In short, the semiotic mental space network model, also known as the Aarhus model, is of extreme importance, as it admits a relevance space which exerts a stabilizing effect over the blending configurations that are otherwise only subjectively stable (cf. Almeida 2005). The semiotic mental space network model presents blending structures as semiotic constructions, which implies that a given basic semiotic space triggers a whole series of other scenarios or even a chain of mental spaces. In terms of cognition, this is

¹⁸ In his 2010 paper, Brandt mentions that the distinction between representamen and object has its origin in Peirce (cf. Brandt 2010: 1).

also a highly automatic process underlying many cognitive phenomena, such as recalling or imagining something (cf. Almeida 2005). Moreover, the relevance space admitted by this model, apart from replacing the generic space of the Conceptual Integration model, adds the element of dynamics to the blending process.

It is crucial that we understand what makes this approach not only cognitive but also a semiotic view. Brandt (1995, 2004a, 2004b) greatly contributes to a clarification of the complementarity between these perspectives, in that cognitive semiotics gathers research on sign structures, which are definitely cultural, but also inherently perceptual and cognitive, and are thus based on such natural patterns. These patterns are essentially dynamic schemas that encompass forces and forms in such stable ways that they underlie actions, emotions and the organization and structure of human thought:

The title *Morphologies of Meaning* refers to a general project of semiotics, a study of the fundamentals of that particular world which humans justly separate from the domains of physics and of psychology and rely on when they communicate. (Brandt 1995: 7, our emphasis)

The communicative component is indeed an essential difference from a purely cognitive approach; but this component has revealed itself to be crucial for our analysis, which is why we have decided to include it in our work; another reason for this is that a semiotic approach allows us to study meaning in interactions, as a complement to a purely cognitive, therefore conceptual, approach. By choosing a cognitive-semiotic approach, we attempt at a more comprehensive, more complete approach than a cognitive-semantic perspective. These interactions are activated by three different dimensions, namely nature, society and our own mind, all of them being closely intertwined, so that human thought perceives them as a whole.

It is best, however, that we take a closer look at what is understood by cognitive semiotics:

Human minds 'cognize' and 'signify' as complementary aspects of their capacity to think and feel. If we accept the metaphor of 'higher' and 'lower' levels of cognition, and the idea of seeing the 'higher levels of cognition' as those responsible for abstraction, language, discourse, institutions, law, science, music, visual arts, and cultural practices in general, grounded in the use of conventionally established and intentionally used signs (often called symbols), then semiotics is the discipline committed to the study of these 'higher levels'. Relying predominantly on expression-based communication, the contents of these higher-level cognitive feats can be shared by expressive exchanges of signified meanings (GE: *Bedeutungen*, FR: *sens*). These meanings, in turn, can be made the subject of inquiry, their semiotic structure and significance indicators of how minds cognize together, and of the cognitive mechanisms which make their production and comprehension possible in the first place. (Andreassen/Brandt/Vang 2007: 3-4)

In a cognitive semiotic perspective, then, thinking and communicating are crucial mental activities that are very intimately intertwined. Human societies and cultures, and civilization as a whole, are ultimately possible because of the constant conflict and cooperation between minds, which are surely connected by "cognitive-semiotic functions and processes." (Andreassen/Brandt/Vang 2007: 4) According to Donald and Andreassen (2007, see also Donald 2001), consciousness and the human mind cannot provide a complete explanation for all the achievements of human cultures; it is the ability to create external symbols, which, in turn, are handed down, that has to be taken into account when considering the development of human societies:

Human beings are able to use symbolic means to externalize and materialize their thoughts. This not only makes it possible to pass on the progress of one generation's labor to the next, but also provides our minds with new input. Thus, symbols function as expansions of the mind, and as a corollary, the structure within different classes of external symbols also provides structure to the mind. (Donald/Andreassen 2007: 69)

Hence cognitive semiotics tries to accomplish the enormous task of accounting for the meaning dimension as a whole, by encompassing such disparate but undeniably intertwined elements as cognition, communication and culture; in this way, this is an approach to meaning that does not limit itself to discourse as such, but rather looks into its conceptual basis, on the one hand, and also into its external implications, on the other hand (cf. Brandt 2004b). For this reason, Brandt finds it essential that there is an empirical

connection in the future cognitive semiotics research, which is precisely what we have tried to do in our work, by using naturally occurring data:

[...] the most important aspect of the research to be realized is its empirical commitment. In cognitive semiotics, language, art, human manifestations of meaning in general, are to be analyzed as found, whether experimentally or historically, rather than to be invented by the theoretician for the sake of illustration. This explicit empirical commitment is, I would suggest to think, the necessary prerequisite to the future development of a coherent theory of mind and meaning. (Brandt 2004b: 12, our emphasis)

Line Brandt (2008) is able to summarize the core idea of semiotics in the following sentence: “The study of semiosis (*semiotics*) hence concerns the ways in which minds construct and share mental content.” (Brandt 2008: 110)

Brandt (1995) also makes it very clear why Lakoff and Johnson’s view (1980) is not completely correct:

[...] the Lakoff-Johnson predicative standard phrasing [A is B] is misleading; A *is not* B generically, but *this* A has *some* and only some of B’s gnomic properties at least under *these* circumstances, and allusions to the selected properties are sufficient means to mentally activate the metaphor’s figure and content [signifier and signified: the metaphorical sign]. (Brandt 1995: 144)

Partial projection is therefore not merely a feature of metaphor, but rather one of its most important and defining constituents, to the extent that the very essence of metaphor is to relate otherwise disparate domains of experience.

By analysing our *corpus* from this point of view, we aim to have a more precise and complete account of the mental and conceptual phenomena as reflected on the linguistic data, for “In this way, cognitive linguistics is heading for its own built-in final destination, that of cognitive semiotics.” (Dirven/Frank/Pütz 2003b: 2)

In all, the three perspective that we have described have evolved in the direction of comprehensiveness, so as to encompass different perspectives of the human mind: from

conceptual metaphors, to novel, creative blends, and one more step further by including the communicational situation.

CHAPTER II: Metaphor, Organizational Discourse and Identity: An Interplay

(...) an organization is not a collective composed of individuals but is, in a metaphorical sense, a single organism or human being that can have an identity and ask the self-referential and phenomenological question 'Who am I (as an organization)?'

(Cornelissen/Haslam/Balmer 2007: 6)

5. Metaphor in Organizational Discourse and Enterprise Discourse: State-of-the-Art

Exploring metaphor within the context of organizational discourse necessarily implies a reference to the work of Gareth Morgan, whose latest edition in 2006 of *Images of Organization* (Morgan 2006) presents not only some examples of metaphors in organizational discourse, but also some challenges and implications for the future. We must not forget that enterprises are only an example of an enormous array of what organizations can be; however, Morgan provides us with extremely useful ideas for the analysis of metaphor in enterprise discourse. We should, nevertheless, take into account that Morgan's perspective is not one of a linguist: he has mostly been involved in some contemporary management trends and in e-learning aimed at developing new methods of leadership education and management development. But precisely because he is not a linguist, we believe that his contribution to our work can be very useful, in that his metaphorical view of organizations shows the metaphorical bases of organizational theorizing. Moreover,

Morgan's theoretical stance is clearly aligned with that of linguist George Lakoff and philosopher Mark Johnson who have done so much to raise awareness of the pervasiveness and fundamental nature of metaphor. [Lawley 2001a: 1]

According to Morgan, organizations can be conceptualized in terms of machines, organisms, brains, cultures and political systems, to name but a few. *Images of Organization* is a thorough and influential analysis of how this conceptualization takes

place. Thus, a closer look at Morgan's points of view on metaphor is mandatory. The principle from which Morgan sets off is in fact quite simple:

[...] that all theories of organization and management are based on implicit images or metaphors that lead us to see, understand, and manage organizations in distinctive yet partial ways. (Morgan 2006: 4)

Again according to Morgan, metaphors form the basis for all theories of organization and management; different metaphors seem to be responsible for different ways of facing and comprehending organizations.

The fact that Morgan recognizes the importance of metaphor as much more than a mere stylistic device is crucial – he defends that metaphor is much more powerful than that, inasmuch as it structures the way we think about the world that surrounds us and the way we see it and perceive it. In other words, metaphor underlies the way we understand the world around us, according to the author.

There is also a reference to one of the most important and influential aspects of metaphors: the fact that they are necessarily partial; in Morgan's opinion, they produce what he calls a "one-sided insight" (cf. Morgan 2006: 4), that is, metaphors necessarily highlight some aspects of our view or interpretation of the world, which implies that other aspects are only given a secondary role in the metaphorical process: "In creating ways of seeing, they create ways of *not* seeing." (Lawley 2001a: 1).

Because Morgan's approach to metaphor is of crucial importance to our work, we will, in what follows, make a brief reference to the various metaphors that he contained in his book. The first one is "Organizations as Machines": he initiates this chapter by referring to the importance of machines nowadays, and to the fact that they dominate our lives to a great extent. Employees are often required to accomplish their tasks in a very precise way, and time is a resource that is quantified and must be optimized like any other resource. By talking about organizations as if they were machines, we have a tendency to

expect them to always operate in a very precise and flawless way – in Morgan's point of view, this is a limitation of this metaphor, for

In understanding organization as a rational, technical process, mechanical imagery tends to underplay the human aspects of organization and to overlook the fact that the tasks facing organizations are often much more complex, uncertain and difficult than those that can be performed by most machines. [Morgan 2006: 27]

As such, dehumanization of employees is one of the possible consequences of a mechanistic perspective of organizations, as dealing with human beings necessarily implies some fuzziness and vagueness. There is, nonetheless, an emphasis on efficiency, goal-oriented activities, engineering principles, and the organization as a tool or instrument.

Regarding the metaphor "Organizations as Organisms", Morgan points out some of its implications, such as the fact that organizations are always part of a wider environment to which they belong (or at least wish to belong) and constantly make efforts that aim at coping with environmental changes, surviving and thriving in that particular place. And just as we find different animal species in different environments, we also find different organizations in different environmental contexts.

Morgan proceeds to make a reference to the Hawthorne Studies, which were primarily concerned with the relation between conditions of work and fatigue among employees. The Hawthorne Studies played a fundamental role in realizing the importance of motivation and the relation between the employee as an individual and the group:

With the Hawthorne Studies, [...] [a] new theory of organization began to emerge, built on the idea that individuals and groups, like biological organisms, operate most effectively only when their needs are satisfied. [Morgan 2006: 35].

What had earlier been a secondary aspect to management thus became a central issue in the 1920s and 1930s, and a more employee-centered management style began to make sense.

Morgan further explains some concepts inherent to the metaphor “Organizations as Organisms”, such as openness (an organization has to interact with its environment if it is to fulfil its needs and to survive), ability to deal with competition (in which Darwin’s theory of evolution has a clear influence, i.e, just like living beings, organizations have to be able to acquire skills that enable them to face the scarcity of resources in the environment and the competition that derives from it).

When compared with the mechanistic way of conceptualizing organizations, the organismic metaphor is, according to Morgan, a great progress, for it embraces the notion of environment, which had been ignored in the mechanistic version, and it also views organizations as open entities constantly undergoing a process of evolution, as opposed to a more static view of organizations as machines, to which change and flexibility could not belong to. This metaphor highlights the organization as an open system capable of growth and decay, as well as of passages through various life cycles.

“Organizations as Brains” is the metaphor that Morgan presents next. If we take a close look at organizations, we will find that information, as well as its management and processing, is a central issue in them. Information is inherent to any decision-making process and it may affect both individual employees and the organization as a whole. Therefore, it is only natural that organizations are understood in terms of brains that process information. Furthermore, in addition to processing information, organizations nowadays also have to be able to learn on a regular basis – and they may even have to learn how to learn, which may pose some problems for them: “Indeed, (...) most organizations seem to have severe learning disabilities; most “die” before the age of forty.” (Morgan 2006: 87)

In this conceptualization, there is a clear emphasis on the organizations' flexibility and resilience, as well as its self-regulation.

The fourth metaphor discussed is "Organizations as Cultures". This perspective essentially views organizations as cultural and social phenomena. They may, as a consequence, vary according to the socio-cultural reality that surrounds them and its stage of development as well. Influence from outside is inevitable, but it often takes different shapes in different organizations – as if they were individuals having different personalities; but it is their commonalities that constitute what we may call "corporate culture":

It is this phenomenon that is now recognized as "corporate culture." Organizations are mini-societies that have their own distinctive patterns of culture and subculture. One organization may see itself as a tight-knit team or family that believes in working together. (Morgan 2006: 125)

The main features of a "corporate culture" can, according to Morgan, be observed and analysed if we pay attention to the way individuals interact, to the language and images that they use and to their daily rituals. All these data can provide precious information regarding the way a particular organization works and tries to achieve its purposes, for culture is characterized by norms, rites and a shared reality. We hold that the conceptual metaphors used by an enterprise on their website also contribute to unveil this kind of information to a great extent.

Gareth Morgan also focuses on the metaphor "Organizations as Political Systems". He believes that there is a certain amount of political logic to every organization, inasmuch as power, authority and hierarchy are involved in the process of governing an organization. One must even recognize the legitimacy of the existence of such concepts, if we remember that different interests and different ideas (belonging to different employees) are to be satisfied within an organization. As a matter of fact, the

very first meaning underlying the idea of politics is precisely this: to appease different perspectives by means of achieving a common agreement:

[...] in its original meaning the idea of politics stems from the view that, where interests are divergent, society should provide a means of allowing individuals to reconcile their differences through consultation and negotiation. For example, in ancient Greece, Aristotle advocated politics as a means of reconciling the need for unity in the Greek *polis* (city-state) with the fact that the *polis* was an “aggregate of many members.” Politics, for him, provided a means of creating order out of diversity while avoiding forms of totalitarian rule. (Morgan 2006: 150-1)

The political metaphor ultimately allows us to recognize its importance in the creation of a social order within organizations. It also emphasizes the central role played by power in organizational life – this is focused by none of the metaphors mentioned before. Unlike the mechanistic and the organismic metaphors that basically conceive of an organization as a uniform unit that forms a whole in itself, the political metaphor admits the constant threat of disintegration faced by organizations, as a result of the tensions created by different interests – the distribution of power, conflicting interests, limited resources, lobbying and negotiating are thus important elements of this metaphor.

In chapter 7, the metaphor “Organizations as Psychic Prisons” is introduced: Morgan’s basic tenet here is that organizations are social constructs created by human beings, but they are often considered to grow a life of their own and a power inherent to this life that can often control and dominate the people they have been created by; they may become traps of repeating patterns. On the other hand, an organization can also be understood as an attempt to achieve immortality, as it often survives for more than one generation. In identifying ourselves with an organization, we do much more than just work; in fact, we find a meaning and a sense in what we do. This may be one of the reasons why the survival of an organization is such an important matter – precisely because it is not only its survival that is at stake, but rather our own survival:

In decoding the unconscious significance of the relationship between immortality and organization, we realize that in attempting to manage and organize our world we are really attempting to manage and organize ourselves. (Morgan 2006: 220)

This metaphor encloses much more than we could apparently think of, as it allows us to face organizational change and survival as part of a wider context, in which our ultimate goal is to try to change ourselves and reassure our survival, inasmuch as our own unconscious influences the organization:

Structures, rules, behaviors, beliefs and the patterns of culture that define an organization are not just corporate phenomena. They are personal in the most profound sense. (Morgan 2006: 236)

Morgan moves on to presenting yet another metaphor: "Organization as Flux and Transformation". He quotes the Greek philosopher Heraclitus in his idea of constant mutation and permanence in the world: everything in the world changes permanently and it is precisely this that allows balance, harmony and unity in the world to be achieved. In this chapter, Morgan explores what he calls four "logics of change" (cf. Morgan 2006: 242), each one providing a different explanation for the formation and transformation of organizational life: autopoiesis (organizations are part of an environment. If the environment challenges the organization, it must respond to these challenges. It follows that problems in organizations often arise from problems coming from their environment. Besides, organizations find their place in their environment when they accept that they must live *with* it, and not *against* it), chaos and complexity (both chaos and order seem to accompany complex systems like organizations; apparently, order is usually achieved, even though chaos is there), mutual causality (organization and environment influence each other) and dialectal change (change could be based on the existence of opposites creating tension and, therefore, creating wholeness).

Notwithstanding their differences, these views enable us to understand change and transformation in organizations as inevitable facts, because they are indeed evolving entities:

Although they focus attention on different concepts and ideas, all share the view that change self-organizes and is an emergent phenomenon that cannot be predetermined or controlled. (Morgan 2006: 289)

The metaphor “Organizations as Instruments of Domination” is the last one presented by Morgan in this book; its basic idea is that organizations are often responsible for very negative effects on our world, such as the exploitation of employees, patterns of prejudice and discrimination and workaholism. Despite the idea that organizations primarily exist to benefit the community, one should admit there is a somewhat utopian desire in viewing the presence of organizations in the world like that. In fact, they are, more often than not, used by some people as an instrument of domination (or, if we wish, exploitation) over other people: “(...) pursuit of the goals of the few through the work and labour of the many continues. Organization, in this view, is best understood as a process of domination.” (Morgan 2006: 294)

Granted, we cannot view this in an extreme way, for much has changed over time, but in multinationals, just like in the building of the pyramids, there is a majority working to attain the goals of a few. Morgan even talks of multinationals dominating the world economy:

The operation of the world economy is dominated by the activities of giant corporations, usually referred to as multinationals (MNCs) or transnationals (TNCs). They account for over 70% of world trade. (Morgan 2006: 315)

Domination should, however, be considered as part of the organizational whole – so that its effects and implications can be faced as positively as possible – and not as a deviation from the way things should be.

The variety of metaphors presented by Morgan unveils a small part of what we consider to be the plethora of features of an organization that can be thought of in metaphorical terms. However, Morgan and his book *Images of Organization* definitely provide us with a useful way of solidly addressing this topic.

Morgan further analyses the intimate relationship between metaphors and organizations, in that the multiplicity of metaphors accounts for the complexity of organizations and their challenges. Each metaphor offers a different perspective of the organization, but we have to be well aware of the dangers inherent to this, because if they are

[...] taken to an extreme, these insights encounter severe limitations. Any given metaphor can be incredibly persuasive, but it can also be binding and block our ability to gain an overall view. [Morgan 2006: 337]

Morgan refers in particular to the issue of relevance: a metaphor necessarily highlights one aspect of both domains involved, which implies that many aspects are left aside. Therefore, when analyzing organizations in terms of metaphors, we must not forget that no matter how precise and accurate metaphors may be, they are also partial in their nature. Hart (2003) reinforces Morgan's idea by stating this capacity of metaphors to guide our thoughts in specific directions, and at the same time to obscure or block other possibilities. In short, metaphors lead us to specific directions and, due to their subtle influences, we proceed in those directions, therefore probably neglecting other possible paths. (cf. Hart 2003).

But a theoretical approach to this is not enough: managers have to deal with the caveats of metaphors on a daily basis, because they are in fact real. And because they

are real, they are part of their lives and are likely to exert an influence on them: “The metaphors and ideas through which we “see” and “read” situations influence how we act.” (Morgan 2006: 340)

This way, the author admits that metaphors are much more than embellishing devices: they are also responsible for much of the way we think and act; consequently, their connection to reality becomes much more relevant within the context of organizations: “The insights generated by different metaphors are not just theoretical. They are incredibly practical.” (Morgan 2006: 342)

As we become aware of the partial nature of metaphor and its connection to reality, we are necessarily led to view organizations in an open-ended way – and thinking about organizations in an open way is extremely useful in dealing with organizational challenges and complexity. If we adopt an open attitude towards different metaphors, we may learn how to use the new things they teach us in generating new perspectives, and therefore create new opportunities for dealing with challenges successfully – which is part of the road to evolution.

Morgan’s work has been widely recognized and praised (cf. Heracleous/Jacobs 2006b: 210), for it has had an extremely wide scope of influence in organization studies as a whole and it remains capable of doing exactly what it sets out to do: seeing organizations and thinking about them in different, innovative ways. But, for our current purposes, what is worth emphasizing is that Morgan has unequivocally stated that metaphors are not something that can be excluded neither from organizations nor from their discourses, in that this author

[...] has gone as far as to suggest that seeking to minimize the influence of metaphors is not only counterproductive but also infeasible given their integral role to theorizing and sensemaking. [Heracleous/Jacobs 2006b: 210]

Yet, we could ask ourselves the question: what does metaphor have to do with organizations? What is the relationship between both things? How useful is the study of metaphors within organizations? How relevant are metaphors for organizations? Forward and Czech (2006) may give us a substantial help in answering these questions:

Metaphors serve as structuring principles that enable us to construct a particular reality based on the language we use to describe that reality [...]. As such, metaphor analysis can be used as a diagnostic tool to analyse what is happening interpersonally in an organizational context and to surface taken-for-granted assumptions about normative behaviour and expectations. (Forward/Czech 2006: 10-11)

In fact, analyzing metaphors enables us to analyse realities – namely constructed realities such as organizations, in that the opportunity may arise of questioning issues that have not been questioned before. Moreover,

The embodied metaphor approach provides access to actors' own conceptions of organizational levels; provides a window to organizational identity; enables the study of boundaries as socially constructed entities; and produces actionable knowledge for organizational members. (Heracleous/Jacobs 2006a: 2)

An approach to conceptual metaphor in organizations can, therefore, function as a mirror displayed in front of these organizations – which may lead them to think and rethink their organizational beings in a number of aspects and perspectives. When faced like this, metaphors have the ability of constructing social and organizational reality – this is why viewing metaphors as sheer ornamental devices no longer makes sense: they are inescapable, essentially conceptual in nature and responsible for feeding and structuring abstract thought (cf. Lakoff/Johnson 1980, 2003).

Another relevant point of analyzing metaphors within organizations is brought to us by Fitzgibbon (2006: 2): “Metaphors are instrumental when an organization seeks to bring about change”, which tallies with the following statement by Heracleous and Jacobs (2006b):

[...] change agents can listen carefully to the metaphors used by organizational members as a means of diagnosing the organization, help them understand the implications of employing different types of metaphors by conducting relevant workshops, and try to shape the way people think about change by diffusing appropriate metaphors that align their conceptual system with the type of change that needs to be achieved. (Heracleous/Jacobs 2006b: 211, our emphasis)

Metaphors can therefore be very powerful vehicles for (hopefully positive) change and play a fundamental role in changing times, as far as they may even legitimize management action, since they provide for new ways of facing situations and events (cf. Palmer/Dunford 1996: 8, Armenakis/Bedeian 1992: 245). Their function may even come to acquire a strategic meaning, as stated by Keiser and Post: “Metaphors are created on the one hand to indicate the *current situation*, and on the other hand to indicate the *desired state* of the organisation.” (1996: 91). It is worth noting that Heracleous and Jacobs include the element of the conceptual system in their reasoning – the role of metaphor as a mental phenomenon, and not as a sheer linguistic decoration, is, once again, confirmed. On the other hand, metaphors also have the ability of exerting a negative effect in organizations, in that “(...) metaphor[s] may mask important details and they may cause management to ignore consequences of their actions.” (Fitzgibbon 2006: 4)

Neglecting important aspects or not paying attention to specific details of an organization can, this way, be dangerous for the maintenance of its good health. On this topic, Basten (2001) even goes as far as stating that

Dominant metaphors in organizations may be hidden from employees' awareness but can have a serious impact on how situations are perceived and problems are approached. Identifying those metaphors raises them to a level of awareness where they can be challenged and, if need be, altered. [Basten 2001: 353]

Yet the potential of metaphors goes beyond all this for Andriessen and Gubbins (2006), who believe that metaphors have the ability of producing new meaning:

[...] the process of metaphor application is not just the transfer of selected meaning from a source to a target, but a two-way process in which the target and the source concepts are aligned, and correspondence is constructed and created, rather than deciphered. As a result the metaphor can produce new meaning in both the target and the source domain. [Andriessen/Gubbins 2006: 5]

Cornelissen (2004) and Cornelissen, Kafouros and Lock (2005) agree with Andriessen and Gubbins's point of view, in that, according to them, a metaphor has the ability to create new and emergent meanings that are barely related to its compositional process and structures existing antecedently; instead, they argue,

[...] there is a new meaning constituted in and through the metaphor [...] that is not a composition of meanings that can be found in either the target or source concepts per se. [Cornelissen/Kafouros/Lock 2005: 1548]¹⁹

Thus, proper metaphor comprehension involves not only its revelation, but mostly its construction; metaphorical understanding is not only pre-existing, but above all creative. In short, we may say that metaphors have both a descriptive and a generative/constructive capacity within organizations, for they permit both a meditation over the events that permeate the organization at some given moment and, simultaneously, a preview of the ones that may influence the company in the future (both positively and negatively as well). Wyatt (2004) also shares this opinion, for metaphors play a twofold part: they have both a descriptive power and a prescriptive role (cf. Wyatt 2004: 242). Wyatt even goes one step further ahead and focuses on the importance of

¹⁹ Although we also share these authors' points of view, we stress the necessity of the existence of some common traits or correspondences between both domains (which we call "commonalities"), which enable the mapping to happen, and, therefore, the metaphor to occur (see 2.2.). Besides, according to Cornelissen (2004), "(...) the focus in metaphor is primarily on the similarities or overlapping ground between entities and not on the dissimilarities or 'tension' that may exist in comparing them." (Cornelissen 2004: 707)

metaphors in science: they make it possible for nonspecialists to fully comprehend scientific notions and they have the ability to guide scientific work:

[...] metaphors are an essential part of scientific creativity because they assist scientists to move from descriptions of the unknown to literal descriptions, namely scientific theories, of the world around us. Metaphors are thus not only descriptive; they may provide clues to the design intentions of those who use them and, as such, they may help to shape the cognitive framework within which such actors operate. [...] Metaphors also have a normative dimension; they can be used to help the imaginary become real or true. [Wyatt 2004: 244]

Turning the unknown into something we know is definitely one of the ultimate functions of metaphor: “People therefore conceive of something uncertain or unknown, such as an organization, by associating it with something they know a lot more about, such as a machine.” (Short 2001: 299) The multiplicity of the capacities of metaphor is, as such, a fact that has been proven by various authors.

Boers and Demecheleer (1997) focus on the domain of economics and pick three source domains that they find particularly relevant in structuring economic thought: PATH, WAR and HEALTH. They provide some useful insight into the use of conceptual metaphors in understanding and comprehending economic thought throughout time, in that they mention Adam Smith and the concepts of “invisible hand” and “trade barriers”, for example. This tendency is obviously one that still exists today (cf. Jäkel 1997). Within the PATH metaphor, these authors have identified various elements that are highly activated. Many activities and tasks are conceptualized in terms of motion of an entity (company, organization) over a path towards a goal: AN ACTIVITY IS MOTION OVER A PATH, PURPOSES ARE DESTINATIONS, DIFFICULTIES ARE OBSTACLES, DECISION/POLICY MAKING IS CHOOSING A DIRECTION, PROGRESS IS MOVING FORWARD. Does the PATH metaphor imply any influence on our reasoning about economics? The answer to this question is most likely a positive one, because

One of its inferences, namely “moving forward is good and stagnation is bad,” certainly fits in nicely with economic models that encourage economic growth: while stagnation (immobility) is generally considered as bad, economic growth (progress) is widely considered as a necessity. [Boers/Demecheleer 1997: 123]

As for the HEALTH metaphor, they argue that the associations we make between health and life expectancy and life quality, on the one hand, and between illness and death and pain, on the other hand, are preserved when this source domain structures the target domain of economics. Health generally implies a high level of activity and energy, which is positively valued in organizational terms. Similarly, illness leads to immobility and loss of energy, which is faced negatively. Like the PATH metaphor, the HEALTH metaphor is considered as potentially triggering modelation of our thought about economics, for being healthy, slim and athletic is extremely highly valued nowadays.

As far as the WAR metaphor is concerned, they have found that economic activity is conceived as an elaborate fight involving companies, organizations and even national economies. Survival and competition are part of this war framework, which also influences the way we think about economics today.

To a certain extent, Boers and Demecheleer (1997) confirm the need for a deeper analysis of conceptual metaphors within the realm of economics, providing important motivation for our work:

A full analysis of the metaphorical models behind economic thought would be a major undertaking. Yet, it appears that a great variety of figurative expressions can be traced back to a limited set of clusters. A corpus-based study of frequencies and distribution of those clusters of metaphors would give us an indication of their degrees of conventionality. It would point up those metaphors that are central to a given community's conception of economics. [Boers/Demecheleer 1997: 127, our emphasis]

Other contributions can, however, be observed and be taken into account, for theirs is an enlightening insight: Ollilainen and Calasanti (2007) believe that metaphors

strongly facilitate group cohesion and that they, at the same time, encourage commitment as well as contribute to monitor employees,

[...] whether they emerge spontaneously among employees in daily work or are used by management to guide members' behaviour toward desired outcomes. (Ollilainen/Calasanti 2007: 8, our emphasis)

The section we have emphasized may be materialized in the companies' websites in particular, a part of which is our object of study. Moreover, the use of metaphors by employees on a daily basis leads to the production and reproduction of organizational culture, values and hierarchies.

In addition, Wyatt (2004) refers to metaphors that have dominated classical economics over time:

Within classical economics, the dominant metaphors derive from the mechanical world view of Newtonian physics. Adam Smith's "invisible hand" and David Ricardo's image of the economic order as a gravitation process are examples of remote forces operating at a distance to maintain a system. Karl Marx used biological metaphors in his discussions of socioeconomic transitions in general and technological change in particular. (Wyatt 2004: 246)

Contemporary economics, according to this author, is based on two main metaphors: TIME IS MONEY and LABOR IS A RESOURCE. They both emphasize the importance of the contribution of technology for saving time and labor, on the one hand, and, on the other hand, for people's alienation from their own labor (cf. Wyatt 2004: 246).

Cornelissen (2004) focuses on a very specific metaphor, namely the "Organization as Theatre Metaphor", and tries to figure out whether it reveals some information about the topic of identity formation. In a clear cognitive semantic approach, Cornelissen also introduces some notions belonging to the conceptual integration theory.

Heracleous and Jacobs (2006b), in turn, argue that metaphors create a substantial number of opportunities to be considered at all costs:

[...] embodied metaphors can enable politically contentious issues to arise and be decoded and debated, foster creative thinking, and facilitate organizational change by being occasions for collective sensemaking where important issues can be surfaced and debated. (Heracleous/Jacobs 2006b: 208)

This way, metaphors may cause important issues to be discussed within an organization and, as such, constitute bridges for establishing and attaining common goals, by means of stimulating creativity. As a consequence, new ways of understanding situations may occur and, therefore, new and more effective and insightful courses of action may be taken. Thus, a metaphor can, above all, be “a creative force” (Heracleous/Jacobs 2006b: 209), because it can turn vague and abstract ideas into concrete notions, as well as foster new insights, as it provides large amounts of information (cf. Heracleous/Jacobs 2006b: 211).

Reference must still be made to three major books in this area of research that combines metaphor and organizations. Grant and Oswick have edited *Metaphor and Organizations* in 1996, a work that has been considerably influential. In it, Grant and Oswick (1996b) accept and recognize the cognitive linguistics’ perspective on metaphor in its essence:

[...] to make sense of the environment around us. In order to achieve this we often draw on preexisting knowledge, and this is exactly what metaphors do. They enable the transfer of information about a relatively familiar subject [often referred to as the source or the base domain] to a new and relatively unknown subject [often referred to as the target domain]. (Grant/Oswick 1996b: 2)

A very valuable contribution is also made in the book *Discourse and Organization* (cf. Grant/Keenoy/Oswick 1998), as well as by Oswick and Grant (1996) in *Organization Development: Metaphorical Explorations*, in which organization development is discussed in light of metaphors. In fact, Oswick and Grant have been at the centre of interest in

metaphor and organizations in the last couple of decades (see also Oswick/Keenoy/Grant 2002). Special emphasis is given to the organization as a human entity metaphor (cf. Kumra 1996); this author explores a wide plethora of aspects that concern this metaphor in particular, most of which we also found in our *corpus*, e. g. the community in which the organization is inserted and the different stages in the life of the organization.

Koller (2004), in her book *Metaphor and Gender in Business Media Discourse: A Critical Cognitive Study*, gives a valuable contribution to the study of metaphor in enterprise discourse. In a combination of cognitive and critical studies of metaphor, this book focuses on the pervasiveness of the WAR metaphor in business media discourse, according to Koller's findings. The WAR metaphor triggers metaphor clusters that depend on that central metaphor, on the one hand, and helps "to masculinise both that discourse and related social practices." (Koller 2004: 5) Considering Koller's mixed approach, one has to admit that

No single theory, however, provides a comprehensive account of how people understand all kinds of metaphorical language, given all the temporal moments of understanding that are discussed by metaphor scholars [comprehension, recognition, interpretation, appreciation, use]. Theories based in cognitive linguistics best explain metaphor comprehension, interpretation and use, whereas other theories such as speech act theory and rhetorical theory may be better at explaining metaphor recognition and appreciation. [Cornelissen/Kafouros/Lock 2005: 1572]

In fact, metaphor and organizational discourse have been thoroughly studied by discourse analysis and critical discourse analysis, which have certainly made some useful and valuable contributions to metaphor studies²⁰. So much so, that, in a recent essay, Buciuman (2006) provides important information on the relationship between corporate identity and discourse:

Corporate identity is seen as a stable structure of knowledge on roles, norms, routines, preserved by re-producing knowledge. [...] Discourse re-produces a corporation, within the

²⁰ [...] an approach that weds discourse analysis to cognitive linguistics can prove to be effective. [Hamilton 2003: 355]

framework of a constant process of re-asserting its identity. [...] discourse can change a corporation by changing its fundamental structures of knowledge organization, that is, by influencing its identity. (Buciuman 2006: 1)

Before stating her point, Buciuman recalls that discourse analysis aims at studying language use beyond the boundaries of sentences – it is mostly worried about the connections between language and society – after all, language as a form of social practice – and also about the elements of everyday communication that form linguistic interaction. The scope of action of discourse analysis is, according to Buciuman, so wide that it includes both spoken and written texts, as well as multi-media texts and, more recently, internet-related texts.

Within this theoretical framework, language is considered to have two main purposes: getting a message across through meanings that carry content, and defining roles in the formation of meanings, which implies shaping social relations throughout this process. Brown and Yule identified these functions as transactional versus interactional, Jakobson as referential versus emotive, Halliday as ideational (informational) versus interpersonal (cf. Brown/Yule 1983). If we take the interactional view, we see the main purpose of language as establishing and maintaining social roles and relations and, ultimately, understanding the world and interacting with it. This way, a speaker's native language inevitably establishes categories through which s/he acquires the world around her; that way, it may constitute a limitation to the way that speaker perceives, apprehends and comprehends the world around him/her (this is known as the Sapir-Whorf hypothesis).

In a reference to Fairclough, Buciuman (2006: 3) states that, sometimes, in the same corporation, several discourses may coexist, even if they have contrasting positions to each other. They reflect the various groups inside that organization, and compete against each other to achieve a dominant position within the organization. Andersson (2006) completes this view, by stating that

Critical discourse studies expose how discourse is used to produce, maintain or resist power, control and inequality. The discourse in itself becomes a power resource. Consequently some critical discourse studies highlight how and why some organizational meanings become privileged. [Andersson 2006: 4]

One must not forget, however, that discourse analysis, apart from investigating texts in their various forms, also adds a strong social component to those investigations (cf. Pablo 2006: 6). Caballero (2003), on her part, verifies that

[...] despite the vast amount of theoretical discussion on metaphor, there are still few studies that integrate insights from cognitive theory with discourse analytic procedures in order to explore its role in communication. [Caballero 2003: 145]

This is not, however, one of our aims in the present study, but we admit that there may be some ground to explore in the future, as “(...) the interest in unearthing the cognitive motivations and processes at work in metaphor has led to neglect of its linguistic realization and discourse role.” (Caballero 2003: 145). Caballero even states that

[...], in order to reach a full understanding of metaphor, we need to approach the phenomenon taking into account the real communicative contexts in which it occurs – and which it helps to structure. [Caballero 2003: 146]

In other words, until now, research has been directed towards the ideational and interpersonal roles of metaphor, rather than towards the textual aspects such as textual cohesion. Caballero mentions that the discourse management function of metaphor can be considered in a twofold manner: on the one hand, metaphor contributes to introducing, changing or closing the topic(s) that are handled in a text and, on the other hand, metaphor creates lexical cohesion networks within the text (cf. Caballero 2003: 147). She concludes that

[...] the bottom-up approach of cognitive linguistics may also enrich the top-down procedures of Discourse Analysis to yield richer views of the shared cultural and cognitive schemas of particular discourse communities. (Caballero 2003: 165)

Moreover,

If the restricted, functional view were the predominant or exclusively valid perspective, pragmatics would be the only possible or reasonable approach to language. On the other hand, language is involved in our inner states, in the strategies of our memory and in the associative patterns of emotional, mental life. (Brandt 1995: 13)

More commonalities can be found in both approaches, as is stated by Deignan (2005) in the following words:

A recurrent theme of Conceptual Metaphor Theory is that metaphors do not directly reflect reality but filter it, so that the metaphorical choices made by a speaker or writer inevitably present a biased viewpoint. [...] It strikes a chord with the Critical Discourse Analysis movement, which aims to make explicit the ideological bias of texts, and to trace the relations between discourse and power, through the tools of discourse analysis. (Deignan 2005: 125)

This is definitely a surplus value of a cognitive approach, as it can also be *corpus*-based, and at the same time a mental-process-oriented, therefore conceptual, perspective, as human thought in general, and language in particular, is studied within the realms of the mind, the body and the world:

For various reasons, it is held that an appropriate linguistic semantics has to be a *conceptualist* or *cognitive* semantics. The meaning of linguistic expressions cannot be reduced to truth conditions, nor to direct correspondences between linguistic elements and entities out there in the world. For a linguistic semantics to be descriptively adequate and accurate with respect to the facts of natural language, it is essential that the human mind be brought into the loop. (Langacker 2000: 26)

More data about the differences and commonalities between cognitive linguistics and functional linguistics are provided by Nuyts (2005), who summarizes the main difference in the following lines:

[...] the differences clearly have to do with the dominant research foci of the two stands, as 'coded' in their names. The hallmark of Cognitive Linguistics is, of course, its concern with the 'semantic issue' – with a strongly 'cognitive' touch – of how humans understand or conceptualize the world – i.e., how they make and represent meaning – and how the linguistic surface relates to this – i.e., how it renders conceptual categories. In Functional Linguistics, however [...], this specific focus is largely absent. Functionalists predominantly concentrate on the more 'pragmatic' issue of how language is structured in view of how it 'externally' functions in communication: what types of structures exist in languages, what is universal and variable in them, and how does all this relate to the dynamics of communication, including the speaker's intentions, the hearer's knowledge, the discursive context, etc. [Nuyts 2005: 70-1]

An integrated approach would most probably make it possible for research to comprehend phenomena that have, so far, been addressed by only one of the insights. Combining both insights would allow us to study language as a mental, cognitive system for communication, because what is being ignored in each perspective is crucial for the other (cf. Órfão/Silvestre 2006, Dirven/Frank/Pütz 2003). Ponterotto (2000) refers to a similar need as well:

Discourse scholars have always suggested the need to study the role of cognition in discourse organization. In 1977, van Dijk spoke of "cognitive pragmatics" and emphasized the difficulty in understanding the complex relation between contextual analysis and textual analysis, precisely because, when dealing with discourse, we find ourselves in an interdisciplinary camp which involves not only language, but also action, meaning, cognition, and social structures. Recently, discourse scholars have affirmed that in order to account for this complexity, we must demonstrate how text representations are related to deeper conceptual representations. [Ponterotto 2000: 284, our emphasis]

These "deeper conceptual representations", namely of metaphorical type, are the main target of our study.

On the other hand, some authors like Goatly (1997) identify some drawbacks in the functional approach to language and to metaphor in particular, which triggers the following consequences:

The fact is that linguists of both the [transformational] generative tradition and the functional Hallidayan tradition have found metaphor difficult to integrate within their theories. In the first tradition, associated with North America, it is now recognized that metaphor and its interpretation belong with pragmatics, which is conceived of, not so much as a *branch* of linguistics, the scientific study of language, but some kind of *complement* to linguistics for those wishing to deal with the interpretation of utterances in specific contexts. In the Hallidayan tradition, associated more with Britain and Australia, writing on metaphor has concentrated on grammatical metaphors, processes like nominalization, because these destroy the neat correspondence between semantics and word-class. [...] The result of the tendency to marginalize metaphor within both these grammatical traditions has been that, though works on metaphor abound, they tend to be philosophical and psychological theories rather than linguistic ones. (Goatly 1997: 4)

Hence, cognitive linguistics considers and contemplates the cognizing mind, which is able to produce and materialize discourse.

6. The Concept of identity

The concept of identity is far from being able to generate consensus and, what is more, it is far from being a stable and fixed idea: “The deconstruction has been conducted within a variety of disciplinary areas, all of them, in one way or another, critical of the notion of an integral, originary and unified identity.” (Hall 2003: 1)

This comes as no surprise if we consider that it is still a fairly recent discipline: “Research on language and identity has experienced an unprecedented growth in the last ten years.” (De Fina/Schiffrin/Bamberg 2006: 1)

In fact, identity has become central in the last few years, as major changes and diversity affect today’s society and social phenomena. For our current purposes, however, we dare present some basic notions that concern identity in both general and particular terms, that is, the notion applied to organizations and/or enterprises.

6.1. Identity: General Notions

There seem to be some general traits that help us become familiar with the notion of identity. Altopiedi and Lavié (2006), for instance, hold that there is a process of differentiation inherent to identity, be it an individual or a group identity (cf. Altopiedi/Lavié 2006: 2). An identity, according to these authors, is much more than a collection of features – it is a purposeful process of “individuation” that becomes real through the

establishment of boundaries as opposed to the context in which the individual or the group is found. These boundaries or limits come to play a major role in the process of creating identity, because it is within them that the person or the group gives shape to their own world order and reality (cf. Brinkman 2008).

There are some features that seem to be common to the various notions of identity (cf. Hall/Du Gay 2003). Listing them may be useful for a deeper understanding of this phenomenon:

- i) Identity implies both a relationship with oneself, which leads to identification, and a relationship with others, which leads to differentiation; a clear Us-Them (Self-Other) asymmetry emerges and pertains to identity;
- ii) It includes the features that are considered to be central, lasting, stable and permanent to an individual or group; these features constitute the core that make them different from other individuals or groups;
- iii) However, identity is also a permanently open and fluid concept, which is subject to change over time, and therefore has to be dynamic; it is continuously produced and reproduced, sketched, designed and re-designed.

Andersson (2006) synthesizes this issue in a very logical and pragmatic way: identity is a consequence of the question “Who am I?”, which triggers a process that is never completed. This is perhaps the most nebulous and simultaneously central issue to human existence and experience. But only apparently is this process one that is exclusively inwards-oriented, because this question is always asked within a wider social frame that helps raise another question: “Who do I want to be?” As a consequence, “(...) identity is socially constructed in negotiation with others. Identity is something you *establish in relation* to the context; it is not something you have.” (Andersson 2006: 6) Vaara, Tienari and Sääntti (2003) recognize this as a “(...) need to construct one’s own identity in relation to the other party, that is, images of Us and Them.” (Vaara/Tienari/Sääntti 2003: 420)

Moreover, the concept of identity cannot be addressed in a proper manner without bearing in mind a wider phenomenon that covers our world today: globalization (cf. Castells 2004: 1). The information technology revolution has created a new type of society – the network society, in which globalization plays a fundamental role – but in which flexibility and instability of work, as well as the individualization of labor, have become parts of our daily lives (cf. Giddens 2002)²¹. As a consequence, “Our world, and our lives, are being shaped by the conflicting trends of globalization and identity.” (Castells 2004: 1)

According to Castells, identity works as a source of meaning and experience to people. This is why each people has names, language(s) and a culture specific to them. They all have ways of distinguishing themselves from other peoples. In light of these facts, identities are, as a rule, “constructed through a process of individuation.” (Castells 2004: 7) Castells considers several resources for constructing identities:

The construction of identities uses building materials from history, from geography, from biology, from productive and reproductive institutions, from collective memory and from personal fantasies, from power apparatuses and religious revelations. [Castells 2004: 7]²²

To this list, we add yet another building material that is used in the construction of identities: language and discourse. De Fina, Schiffrin and Bamberg (2006) also emphasize this aspect:

Research in fields as diverse as anthropology, linguistics, psychology, sociology, history, literature, gender studies, and social theory, among others, has now firmly established the fundamental role of linguistic processes and strategies in the creation, negotiation and establishment of identities. [De Fina/Schiffrin/Bamberg 2006: 1, our emphasis]

²¹ The issue of globalization is also of major importance for Du Gay (2003), as “Globalization, it is argued, creates an environment characterized by massive uncertainty. In such an environment only those organizations that can rapidly change their conduct and learn to become ever more enterprising will survive and prosper.” (Du Gay 2003: 154)

²² De Fina (2006) adds further value to Castells’s point of view, as she states that “This new focus on identity is, at least partially, the product of the intensified contact between different communities brought about in post-modern societies by such social processes as globalization and massive migrations. The multiplication of the occasions for contact with *the other* has brought with it a problematization of the concept of identity itself and an effort to understand the relationship between people’s sense of membership in a community, the beliefs and social practices that define that sense of membership, and its expression and manifestation in social behaviour.” (De Fina 2006: 351, our emphasis)

In fact, we advocate that conceptual metaphor is ultimately a process and a strategy through which the enterprises analysed construct their identities. Their attempt at leading their own lives as multinationals in effect leads to a common ground, regarding their identities, that is shared by them all. This will clearly emerge from our analysis, and can be named, according to De Fina, Schiffrin and Bamberg (2006), “macro-identity”, as opposed to a “micro-identity” (cf. De Fina/Schiffrin/Bamberg 2006: 14). Moreover,

Both social and discourse practices frame, and in many ways define, the way individuals and groups present themselves to others, negotiate roles, and conceptualize themselves. (De Fina/Schiffrin/Bamberg 2006: 1, our emphasis)

As such, the process of identification involves a high degree of intervention of one’s conceptualization, that is, the way individuals or groups look at themselves and comprehend themselves – and the language they use is necessarily a reflection of these phenomena, as “Discourse of all types is a potent creator and enforcer of identity (...).” (Tolmach Lakoff, R. 2006: 144)

6.2. Organizational Identity and Enterprise Identity

Altopiedi and Lavié (2006) also provide us with what can be a fine first approach to organizational identity:

Thus, institutional identity can be thought of as a collective sense-making concerning the most salient aspects of organizational life which takes place on the grounds of discursive exchanges. (Altopiedi/Lavié 2006: 2)

Indeed, they introduce an essential element for our current purposes: discourse. Discourse seems to be the basis for the changes and exchanges that affect the notion of identity of a group in particular. This idea has also been conveyed by Hall (2003)²³:

[...] because identities are constructed within, not outside, discourse, we need to understand them as produced in specific historical and institutional sites within specific discursive formations and practices [...]. (Hall 2003: 4)

Altopiedi and Lavié proceed to introduce another fundamental element: the organization's mission statement – the way the organization carries out its mission strongly contributes to its self-definition, that is, to its identity as an organization. This view is shared by Fox (2006) as well: "Sometimes it is a corporate identity consultant who feels that constructing a mission might be a key step in building a corporation's identity." (Fox 2006: 2)

Indeed, the scope of a mission statement is much wider than we might think, for it is ultimately responsible for unfolding the company's business and for making sure it grows, is financially successful, motivates employee action and behavior, provides the necessary reference point for new strategic initiatives and assures a sense of shared understanding.

Of course individual identity cannot be considered apart from organizational identity, for they exert a strong influence over each other (cf. Cattonar/Draelants/Dumay 2006: 1-2); identity is built through a relationship both with oneself and with others (identification and differentiation work together for the same purpose). We can even say that this reciprocal relationship goes one step further: just like organizational identities can influence individual behaviors, so can individual behaviors influence organizational identities (cf. Silva 2004).

²³ Gunnarsson (2004) also gives a valuable contribution to this view: "(...) I would claim that discourse plays an essential role in the construction of an enterprise as a unique and attractive entity. Discourse builds up and maintains the organizational self. It is by means of discourse that the organization remembers its history, creates visions for the future, and upholds its goals, policies and ideas." (Gunnarsson 2004: 33)

The main features we listed in the previous section can well be applied to organizations: they relate to themselves, first of all, but they must also relate to other organizations that surround them – and it is through this process that they find their individuality and their differentiating traits; they discover their individual features, which are not subject to change, and also what there is in them that may be subject to change in the future (cf. Silva 2004: 266). Therefore, change and permanency seem to be two notions that accompany organizational and enterprise identity as a whole:

Thus, a vital stake for organization consists in learning how to change and yet somehow stay the same. Identity is then a relatively stable yet changing structure. [Cattonar/Draelants/Dumay 2006: 3]

In other words, there has to be a permanent renegotiation between what defines a previous identity and the features that establish the formation of a new identity (cf. Whetten/Godfrey: 1998: 8, 20).

Having all these aspects in mind, we can say that enterprise identity is a dynamic, flowing and adaptive process embodied in the constant struggle between the organization and its individuality and uniqueness (which we could define as a “we feeling”), on the one hand, and the local environment where the organization is located, which somehow exerts its influence over the organization, on the other (cf. Gunnarsson 2004: 21).

Souza, Carrieri and Faria (2006) explore the issue of organizational identity in a slightly different way: they assume that there must be a balance between organizational identity and what they call “psychological contract” (the workers’ awareness of the enterprise’s obligations), and that profound changes in the organizational identity may cause the employees to have trouble identifying themselves with the organization²⁴. The psychological contract may be broken if a new organizational identity is introduced, leading to the violation of previous commitments between the organization and its members (cf. Souza/Carrieri/Faria 2006: 1).

²⁴ A concern for the welfare of others is consistent with a collective identity orientation. [Flynn 2005: 740]

What is more, these authors address the idea of “projected organizational identity”, which is considered to be the visual and physical realizations of what the organization is, including managerial discourse that can be reflected in bulletins, cd-rom, homepages, newsletters, articles published in press and other means chosen by the organization to interact at an external level. Hence, “(...) what is said by the enterprise constructs the projected organizational identity.” (Souza/Carrieri/Faria 2006: 3)

This way, these authors confirm our conviction that the discourse presented by enterprises on their websites is of extreme importance in order to analyse their identities. As a matter of fact, language can well be considered one of the possible physical representations of identity (cf. Bressane 2000: 10, Cornelissen/Haslam/Balmer 2007: 6).

Yet a different perspective can be found in the writings of Jørgensen and Dehlin (2006); they argue from the very beginning that “identity is a question of using linguistic tools to construct reality.” (Jørgensen/Dehlin 2006: 2); these authors find in Wittgenstein their basis for what they consider to be the two main principles for the construction of identity: rules and family resemblance. They argue that “(...) rules and family resemblance are central for the construction of identity because they are the link between individual and social realities.” (Jørgensen/Dehlin 2006: 2) Organizations, according to these authors, build identity and manage it by mostly defining what is right and what is wrong, what is suitable or not, what is appropriate or inappropriate – and of course, values and norms come to play an essential role in this definition, as they become reference points for the construction of identity: “(...) identity is an integration of “is” and “ought”, an integration of past, present and future, and an integration of individual and social realities.” (Jørgensen/Dehlin 2006: 7)

After all, Jørgensen and Dehlin are able to summarize most of the aspects we have already mentioned as being essential for defining identity: individuality, differentiation – which Andersson calls “alterity” (cf. Andersson 2006: 6) – and interaction with the social environment. Furthermore, with respect to the notion of family resemblances, they

express a very insightful point of view: “Identity is conditioned on family resemblance. If the world suddenly began to behave in unfamiliar ways, we would not know what to do in it.” (Jørgensen/Dehlin 2006: 12)

And in fact, it does make sense. For all the creativity and novelty that organizations may be able to bring about, there must always be a common ground of identification that enables us to recognize some trait that had previously been known to us – otherwise we would not be able to recognize them. These authors argue that the “linguistic tools” used to construct reality include such wide phenomena as odours, sounds, physical objects or shapes, musical notes, words and rules of conduct (cf. Jørgensen/Dehlin 2006: 14). And creating identity, for them, “must involve using such tools, to retrieve them from the depths of memory and re-create them in situ.” (Jørgensen/Dehlin 2006: 15) As a consequence, constructing identity can also be a matter of shared memory.

Identity must indeed have some permanent and lasting elements in it, so as to be maintained when changeable aspects actually undergo some kind of change; and this is mostly achieved by means of reproducing knowledge and making it available through discourse (Buciuman 2006):

A corporation’s identity is a stable organization of knowledge of roles, norms, routines, which survives even if change occurs in terms of component members, norms or business environment. That is, a corporation preserves its identity in time and space, even if all its members are changed [...]. The means for preserving the unity of self constituted as identity, the means for survival, in Darwinian terms, is the re-production of knowledge, that is, the systematic repetition of roles, norms, routines, which constitute a corporation’s memory and which are organized in a stable system, reproducible through discourse. (Buciuman 2006: 3-4)

Discourse, therefore, seems to be the means through which identity is constituted, maintained and preserved (this is quite similar to the notion of “shared memory” we have just mentioned above, and Cornelissen, Haslem and Balmer (2007: 3) refer to this as a “system of shared meaning”). The quantity of information and the velocity with which it

enters the organization should not be despised either: they call for a great capacity of organizing and re-organizing information and knowledge – and it is this capacity, to a great extent, that helps the organization survive change and keep its identity. As a consequence, the relationship between discourse and identity can be both considered inside and outside-oriented. By the same token, discourse is able to transform the basic structures of knowledge organization, i.e., the identity of a corporation, as well: “This systematic repetition of roles, norms, routines; this constant re-production of knowledge is done via discourse.” (Buciuman 2006: 6)

On the other hand, Andersson’s perspective must also be considered, as discourse necessarily imposes limits to the unveiling of identity: “Discourse can serve as an identity provider, but obviously discourse can also restrict the choice of identities that easily can be elaborated and established.” (Andersson 2006: 13)

Cornelissen, Haslem and Balmer (2007) consider, however, that an initial identity tendency is hard to change once it is already established:

[...] once a particular organizational identity has become salient for a particular organizational group and once the particular norms and values associated with that identity have been internalized, then that identity not only structures the psychology of individuals (e.g. their beliefs, attitudes and intentions) but also allows that psychology to be translated into the structures and products (e.g. the plans and visions, goods and services, practices and institutions) that are the material building blocks of organizational life. [Cornelissen/Haslem/Balmer 2007: 5]

Nonetheless, we feel that there is still a need to explore the intimate relationship between two basic notions in our work: that of identity, namely organizational identity, and that of metaphor; metaphors, according to some authors, can actually construct organizational identity: “(...) the process of constructing embodied metaphors (...) literally invites a physical construction of individual and organizational identity (...).” (Heracleous/Jacobs 2006b: 214)

Liebert (2003) actually addresses this specific relationship between metaphor and organizational identity, and considers several aspects that we will mention below. Liebert states that organizations, just like human beings, are faced with questions that concern their existence:

[...] Organisationen vor ähnlichen existenziellen Sinnfragen stehen, wie Individuen und soziale Gruppen und dass Organisationen Antworten auf diese Fragen bereithalten müssen. Organisationen müssen aber nicht nur Antworten, sondern darüber hinaus auch Verfahren besitzen, wie innerhalb der bestehenden Organisationsstruktur existenzielle Grundfragen gestellt und wie sie beantwortet werden können. (Liebert 2003: 83) (...organisations face similar existential questions, like individuals and social groups, and that organizations must have ready answers to those questions. However, organizations must not only have answers but also procedures, as to how existing organizational basic questions can be asked and answered.)

In fact, organizations have the desire to answer these questions, like humans, and, additionally, the responsibility of conducting their decisions and management policies in such a meaningful and mindful way that they reflect those answers, bearing in mind that the answers themselves are dynamic (cf. Liebert 2003: 84) and can have different shapes, namely that of metaphors. The role of metaphors in developing enterprise identity is therefore enhanced:

Die Möglichkeit, bekannt Gegenstände neu zu kategorisieren und zu perspektivieren, hat der Metapher eine zentrale Rolle bei der Wissenskonstruktion in Organisationen verschafft, insbesondere bei der Produktinnovation und bei der Identitätsentwicklung. (Liebert 2003: 86) (The ability to attribute a new category or perspective to objects has given metaphor a central role in the construction of knowledge in organizations, particularly regarding product innovation and identity development.)

Developing new products and services is thus an area that is largely influenced by the choice of adequate metaphors (Liebert provides some examples of this), because they

are crucial for the enterprise. He also states that metaphors have the power of unveiling not only parts of the enterprise, but also the conceptualization of the enterprise as a whole, and quotes Morgan for this specific purpose: "Nach Morgan können wir nun Organisationsanalyse betreiben, indem wir Metaphernanalyse betreiben." (Liebert 2003: 93) (According to Morgan, we can now conduct organizational analysis, by running metaphor analysis.) And he concludes that

Metaphern sind feste Bestandteile im Wissenskonstruktionsprozess vieler Organisationen. Während Metaphernreflexion schon früh für Produktinnovationen eingesetzt wurde, werden sie in neuerer Zeit auch zur Organisationsanalyse und zur Entwicklung von Identitäten herangezogen. (Liebert 2003: 99) (Metaphors are integral components in the knowledge construction process of many organizations. While metaphor reflection was set early on in product innovation, metaphors are also used today for organizational analysis and identity development.)

A word about the main difference between identity as applied to individuals, when compared to identity of organizations, concerns the following reflection: both maintain a core and undergo change. However, change can affect organizations much faster than it affects individuals:

Although individuals and organizations both display central features of identity that are both stable and unstable, what is core about organizational identity can change at a much more rapid pace than individuals can reinvent themselves. (Whetten/Godfrey: 1998: 22)

CHAPER III: *Corpus Analysis*

(...) the essence of a feeling may not be an elusive mental quality attached to an object, but rather the direct perception of a specific landscape: that of the body.

(Damasio 1994: xviii)

7. A Cognitive-Semiotic Approach to Online Discourse Construction of Enterprise Identity

This chapter focuses, in the first place, on the concept of the phenomenological human body, as it is critical within the realm of the analysis of our *corpus*. Then, in the second place, a description of the methodological tools applied to text precedes the analysis of the *corpus* (in the third place).

7.1. The Phenomenological Human Body

We will see that metaphors are systematically used by multinationals in the texts they present in the link “About Us”. This systematic use suggests that these metaphors are not arbitrary single expressions but rather that they reflect a general way in which multinationals think about and understand themselves and the role they play within society as a whole. Consider the following excerpt:

Animate being metaphors liken aspects of ‘organizations’ to living organisms, specifically humans. These are sometimes direct descriptions of organizations as acting beings, as when organizations are seen as carrying out certain behaviors or as trying to impress groups within their environments, but in other cases specific human properties such as ‘learning’, ‘creativity’, ‘character’, and ‘involvement’ are employed to conceptualize and explain organizations and the behavior and events involved. [Cornelissen/Kafouros/Lock 2005: 1559]

This way, a careful analysis leads us to believe that the very notion of 'identity', be it enterprise identity or any other kind of organization at issue, depend on the conceptualization of that enterprise or organization as a living organism, namely a person, as can be seen in Dutton and Dukerich: "An organization's identity describes what its members believe to be its character." (DuttonDukerich: 1991: 547, our emphasis) The emphasis indicates the elaboration of the representation, to the extent that it is believed to have a character, or personality, just like people. Organizations get compressed to this point too. Merleau-Ponty also provides a meaningful account for the need of having a 'body' that the multinationals analysed have revealed:

[...] we are in the world through our body, and in so far as we perceive the world with our body. [...] perceiving as we do with our body, the body is a natural self and, as it were, the subject of perception. [Merleau-Ponty 1962: 184]

Granted, enterprises do not have a body. But they have the ability to create metaphorical blends, through the language they use, that are so powerful they can act as surrogates of an actual body, because they are willing to perceive the world around them and interact with that world.

Besides, enterprises cannot do without metaphors, because their identities depend on these metaphors: "All metaphors tend to foreground certain aspects of organizational life, while simultaneously minimizing and de-emphasizing others." (Forward/Czech 2006: 23)

Ultimately, we experience trouble conceptualizing things in patterns that are different from the reality we know and are comfortable with. That is the main reason why, according to Feldman (2008), we tend to understand and conceptualize even the simplest living organism, like an amoeba, as if it were one of us. Thus, we see the amoeba "as a projection of our own desires and goals":

[...] because we are people, we cannot help but envision the life of an amoeba as a projection of our own desires and goals. So we, and even the most hard-nosed scientists, will also talk metaphorically about an amoeba “trying” to engulf food or “avoid” a noxious substance. (Feldman 2008: 47, our emphasis)

It is natural, then, that if such simple organism as an amoeba is an extension of human life, let alone such an extraordinary and complex construct like a multinational company – in this case, the necessity of projecting human life onto the entity is, we dare say, even greater and more obvious, thus providing some reasonable account for the data we have found and analysed; the projection of one’s human life onto other entities is unavoidable.

The very fact that the multinationals analysed (as, indeed, all companies, large or small) have a proper name of their own is the greatest evidence of their identity, that is, their own way of being. And similarly to the usual procedure for human beings, picking a name for an enterprise is one of the first steps for it to start a meaningful existence (cf. Brandt 2005: 38): “Proper names are indicators of a semantics of love.” (Brandt 2005: 39) The attribution of a proper name to an entity is also an indication that

Named objects of passion, and basically of love, are prepared for alteration and positively expected to change their properties through time. They will then ‘still’ be recognised and ‘still’ be loved [by ‘eternal’ love, ‘despite’ all possible and probable changes]. Whatever their material destiny may be, it will never affect their identity. (Brandt 2005: 41)

Given the need to have a body on the part of enterprises, we will now give special attention to this aspect. According to Brandt (2004a), the human being experiences reality by means of different semantic domains or realms, as we can see from figure 7.1. below:

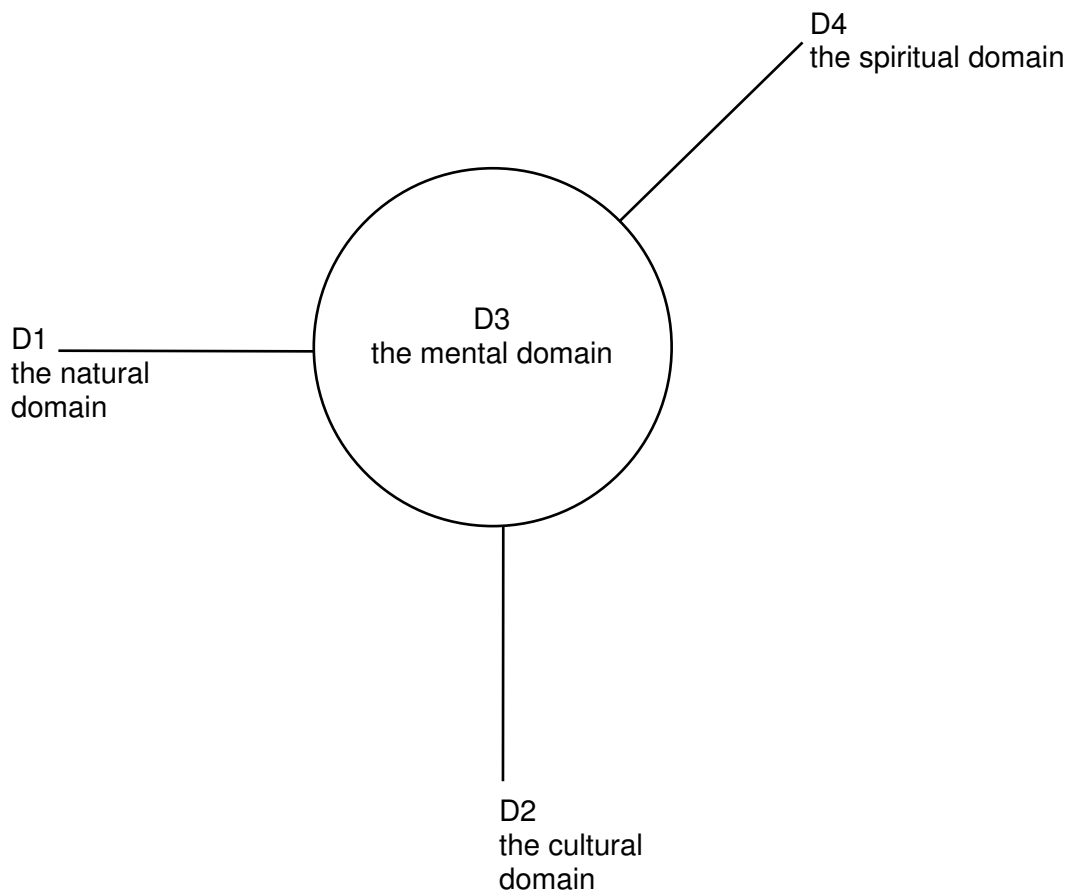


Figure 7.1. The Basic Semantic Domain Panorama

(in Brandt 2004a: 26)

Brandt comments on this figure as follows:

This may in fact be how our neuro-phenomenological architecture ‘thinks’ we are primarily related to reality: it may be its inherent, embryonic ‘phylosophy’. It might be at least as interesting as our explicit, philosophical ontologies, and it might have the technical advantage that it feeds both the basic phenomenology of our shared or individual experiences as living subjects, and the basic linguistic semantics we need in order to analyze expressed meanings. (Brandt 2004a: 27)

Brandt holds that the interaction between meanings and human beings goes far beyond the physical component of the human body. In light of this, and in a straightforward manner, the human being, or subject, has a physical component to it (D1),

interacts with other human beings on a cultural basis (D2), develops a mind of his/her own that has an essentially internal nature (D3) and may extend his/her relations to a spiritual domain (D4) too. Meanings occur in contexts, which implies that

According to the view presented, contexts are structured within distinct semantic domains, which are grounded in bodily experience, not only in a basic sense, as referring to motor activities, but in the sense of a stable articulation of our life-world as an experienceable whole. The notion of semantic domains expresses this articulation in parts, regions, sorts of conceptual and practical behavior. [Brandt 2004a: 33]

The basic semantic domain panorama allows us to understand the different realms of interaction of the human being with the world around, in which meaning takes place: there is one internal domain and a set of external domains of interaction. Hence, this is a wider, more comprehensive view on semantic domains than the one initially presented by mainstream cognitive linguistics because “it foregrounds the phenomenological dimension internal-external” (Brandt 2004a: 41).

So, we defend that the human body structures experience, as it accompanies all human experiences and manifests itself in all domains:

For Merleau-Ponty, as for us, *embodiment* has this double sense: it encompasses both the body as a lived, experiential structure and the body as the context or milieu of cognitive mechanisms. [Varela/Thompson/Rosch 1993: xvi]

Thus, we consider the body from Brandt’s (2004a) perspective, which is also the perspective of Merleau-Ponty, that is, the phenomenological (also called phenomenal) human body: “The body I live is the consciousness I have of my corporeality; the phenomenal body is the body as experienced by consciousness.” (Dillon 1998: 123, our emphasis)

7.2. Methodological Tools applied to Text

Our analysis is focused on the websites of both German and American²⁵ multinational companies and it sheds its light on the link “About us”/”Über uns” in particular, a feature that is common to all of them; considering the amount of information that is made available by multinationals in their websites, it was crucial that we found a way to establish boundaries to our research; this way, the link “About us” has been chosen to fulfil this purpose. The multinationals include different business branches such as energy services (Exelon²⁶ and E.ON), software (Microsoft and SAP), communications services (AT&T and Deutsche Telekom), clothing (Levi Strauss & Co. and Adidas), biopharmaceuticals (Celgene and GPC Biotech) and civil construction (Hardin Construction and Hochtief). We have chosen these specific multinationals because they play a major role in national and international stock markets and are, at the same time, important players in their industries and, consequently, in the global economy. The choice for multinationals, as opposed to other types of organizations, has to do with the fact that these organizations are dominating entities of our time. The data were retrieved on March 19, 2007.

If we consider the reasons for the inclusion of this link (and the text included in it) in the websites mentioned above, we can identify some general purposes and some specific ones (cf. Fox 2006: 3); in a wider sphere of influence, it is a way of spreading a feeling of unanimous purpose, as well as arousing positive notions about the organization, providing orientation in terms of strategies to adopt and goals to attain, and, finally, solving incompatibilities among members of staff. In a narrower sphere of influence, it states what the company is and should be, shows the company’s uniqueness with regards to

²⁵ By choosing American and German multinationals, we aimed at having a view on two of the most influential economies in the world.

²⁶ The corresponding websites are as follows: www.exeloncorp.com, www.eon.com, www.microsoft.com, www.sap.com, www.att.com, www.telekom.de, www.levis Strauss.com, www.adidas-group.com, www.celgene.com, www.gpc-biotech.com/de, www.hardinconstruction.com, www.hochtief.com.

purpose and practices, and makes a clear distinction between it and other companies that may be similar to it. As a whole, it strongly contributes to the company's growth.

It is useful as well if we try to define what we consider to be a multinational company. Buciuman (2006) can help us achieve that purpose, for she provides a complete and meaningful definition of such organizations; for her, then, a multinational "(...) is understood as a form of business organization characterized as an association of individuals with an entity and purpose separate from its individual members." (Buciuman 2006: 2)

It is therefore important that we consider an enterprise mostly as a social phenomenon formed by individuals that has an identity of its own, which is different from the identities of the people who work in and for the enterprise, on the one hand, and, on the other hand, as a group of people that share a common set of purposes. Besides,

Corporate texts actively construct their producer's identity other than sum of members' identities, and [...] create imaginary identities for their mass audiences, which, in their turn, can accept or reject the projected identity, a choice which is identity constitutive in itself. (Buciuman 2006: 6)

For these reasons, the texts analysed actively influence the identity of the enterprises, rather than being only a reflection of their identity. Moreover, our notion of multinationals has to consider a multidimensional approach, as they cannot be faced as single and clear-cut objects or entities:

Creating texts is a part, and an important part, of an organization's work. Texts are influenced by the social context. They reflect the organization and its social structure, its values, its knowledge, its culture. But texts also play a part in establishing the various social dimensions of the organization. They are not only a product of the social situation, but in their turn shape it. (...) Looking at authentic enterprise discourse, the most striking feature is its complex and multi-dimensional nature. (Gunnarsson 2004: 17)

Gunnarsson (2004) emphasizes the richness involved in analysing original text created in the organizational world.

For our analysis of conceptual metaphors, we went through various stages in order to compile our *corpus* (cf. Andriessen/Gubbins 2006: 11 ff.):

- i) identification of target area;
- ii) retrieval, collection and sampling/selection;
- iii) highlighting all linguistic manifestations of conceptual metaphors²⁷;
- iv) identifying major metaphorical blends;
- v) synthesizing collective/main metaphorical blends.

The first step concerned identifying the target area, which implied limiting our choice to the link “About us” that multinational companies display on their websites. Simultaneously, we considered different multinationals, and decided to include a broad scope of business branches, so as to make our work more comprehensive. Then, we proceeded to collect and select the metaphorical expressions in the *corpus*, and classifying them into the metaphor types that emerged. Our methodological approach is therefore aimed at inferring conceptual knowledge based on the analysis of systematic patterns of linguistic structures. As a consequence, we carried out an identification of the conceptual metaphors found, according to Brandt and Brandt (2005). Therefore, our emphasis lies on conceptual metaphors as existing linguistic utterances that reflect certain conceptualizations and patterns of thinking within a certain realm of communication. After

²⁷ There is an ongoing debate about the identification of linguistic manifestations of conceptual metaphors; this choice can be highly questionable, according to Group (2007), who try to establish criteria to assess the metaphoricality of each lexical item (cf. Group 2007: 2). However, we hold that such straightforward and clear-cut view of linguistic manifestations of metaphor does not combine with the main tenet of cognitive linguistics, according to which metaphor is mainly a matter of thought, and not a matter of language. Thought is in principle not clear-cut, so linguistic manifestations of it cannot be that objective either. Moreover, we believe our *corpus* to provide sufficient evidence, both in terms of quantity and in terms of the multiplicity of mappings activated, that the occurrences we selected do provide manifestations of the conceptual metaphors under analysis. Moreover, we agree with Deignan that “The researcher uses informed intuition to decide whether a particular citation of a word is metaphorical, within his or her definition of metaphor. Intuition is also needed to decide whether a linguistic metaphor is a realization of a particular conceptual metaphor.” (Deignan 1999: 180, our emphasis) Group’s (2007) is, in our opinion, only hardly compatible with a graded view of conceptual metaphor, and informed and mindful intuition and introspection are still a tool the linguist has to resort to, until a more effective and accurate metaphor identification procedure is proposed and established by cognitive linguists.

we identified the different conceptual metaphors, we analysed them so as to identify relationships between them, and that was when we found the different metaphorical blends (master and hyper-metaphorical blends) and how they articulate with each other.

The resulting metaphorical expressions analysed appear underlined within quoted examples and between inverted commas in the main text (cf. Caballero 2003). We present only naturally occurring discourse (cf. Steen/Crisp/Heywood 2002: 55, Deignan 1999, Steen 2007), even though this may imply some difficulties inherent to working with authentic data:

The great difficulty of linguistic metaphor identification and analysis is how we get from the discourse to the list of mappings in a reliable fashion. This is the challenge of the entire undertaking of beginning with metaphor identification in authentic discourse. (Steen 2002: 20, our emphasis)

Still, the advantage of a *corpus*-based linguistic analysis is that it allows us to claim the use of particular metaphors in texts about multinationals on a much broader and explicit empirical footing (cf. Stefanowitsch/Gries 2006) because it is based on a large collection of naturally occurring texts, rather than a small set of interviews, for example:

[...] cognitive linguistics is essentially a usage-based model. It takes actual language use as its starting-point, and investigates the cognitive reality behind those facts of use. (Kristiansen 2003: 76)

Moreover, “(...) naturally-occurring language data is vastly preferable to elicited or invented language.” (Deignan 2005: 27)²⁸

It is also essential that we explain the typology that guided us at an initial stage of our analysis of the linguistic manifestations of conceptual metaphors we came across. The ideas presented by Lakoff and Johnson (1980), in terms of typology, are still, in our view, very valuable, although they have undergone changes and updates (cf.

²⁸ [...] research in this [cognitive] tradition needs to be supplemented by the use and analysis of naturally-occurring data. (Deignan 2005: 122)

Lakoff/Johnson 2003). For that matter, Lakoff/Johnson (1980, 2003) present three main types of conceptual metaphors, whose main difference seems to be in their degree of abstraction (cf. Boers/Demecheleer 1997); they can, therefore, be faced as different points in the same *continuum*. At one endpoint of the *continuum* are metaphors that have a physical and very obvious spatial basis, and therefore use image schemas to structure abstract domains; at the other endpoint are metaphors that are not directly based on image schemas. Instead, the structure of more concrete or specific source domains is projected onto abstract ones.

Yet Schmitt (2005) argues that Lakoff and Johnson (1980, 1999) have not presented any kind of system for carrying out qualitative research within the realm of conceptual metaphor. The existence of different linguistic manifestations of conceptual metaphors is, according to Schmitt,

[...] not a matter of chance but an indication that patterns of thought, perception, communication, and action that are consistent in themselves are here coming into play. Lakoff and Johnson assume a substantial homology of thought and speech: This premise is the starting point for the possibility and relevance of an analysis of metaphors in social science. [Schmitt 2005: 366]

This type of analysis is, therefore, possible, in Schmitt's opinion. He calls it "systematic metaphor analysis" (cf. Schmitt 2005: 368 ff.) and it includes most of what is our actual procedure in terms of metaphor analysis, such as determining the target area for metaphor analysis, carrying out a broad-based collection of background metaphors, forming sets of metaphors and analyzing them in light of the sets they are a part of.

In short, we moved from language to thought and tried to determine what kind of concepts were metaphorically used, and how – ours is, therefore, an onomasiological approach²⁹, as opposed to an approach based on semasiology (cf. Silva 2006a: 13). In a

²⁹ Silva (2006a) provides a clear differentiation between these two approaches: "No estudo das palavras, podemos partir, ora da palavra para os seus sentidos e referentes, ora de um significado ou conceito (ou uma entidade referencial) para as diferentes palavras ou itens lexicais que o podem designar. É a distinção entre *semasiologia* e *onomasiologia* (na qual se baseia a diferença entre *significação* e *nomeação*). Diacronicamente, a distinção dá-se entre a *mudança semasiológica* ou desenvolvimento de novos sentidos

semasiological approach, there is a description of the polysemy of a given word or word form and the connections between several meanings that may coexist. In an onomasiological approach, on the other hand, one starts from a given semantic value towards the various lexical items or formulations that may express it, thus analyzing the thought processes that may underlie those formulations (cf. Dirven/Verspoor 1998: 26). We believe, then, that conceptual structure, in a cognitive linguistic view, is represented in language use; this way, studying language can give us chances of looking into the mental structures on which language is based, since "(...) the identification of metaphor has to be linked to the analysis of the conceptual structure activated by language." (Steen 2002: 18)

Groups of instantiations have been organized from the most productive (i.e., the master metaphorical blend) to the least productive (which is presented in the last hyper-metaphorical blend). Our *corpus* comprises 303 instantiations in all (although some have been excluded due to their repetitive nature). For reference purposes, the name of the multinationals has been maintained close to the corresponding occurrences and comes up right after each occurrence.

7.3. Corpus analysis

7.3.1. Master Metaphorical Blend

According to our findings, there is, in our *corpus*, a master metaphorical blend³⁰ – the living organism metaphorical blend – whose importance is of an outstanding nature,

de uma determinada palavra e a *mudança onomasiológica* ou expressão de determinado conceito, previamente lexicalizado ou não, por um novo ou diferente item lexical." (Silva 2006a: 86-7)

³⁰ The term 'metaphorical blend' has been used by several authors in the last few years. For instance, Grady (2005) makes use of this expression so as to convey the involvement of both metaphor and blending in this process: "While the blending theory literature touches regularly on metaphoric blends (...) many metaphors are patterns stored in long-term memory, whereas blending is conceived as an "opportunistic", "online" process, which allows us to combine conceptual material with astonishing speed, fluency and freedom." (Grady 2005a: 1596, our emphasis) Besides, Brandt and Brandt (2005) explore "how we cognize metaphoric blends." (Brandt/Brandt 2005: 242)

for it underlies all the other metaphorical blends, which function, this way, as hyper-metaphorical blends. The hyper-metaphorical blends are elaborations of the master metaphorical blend, inasmuch as the living organism metaphorical blend participates in the construction of the hyper-blends. We will, in what follows, have a closer look at the way each of these metaphorical blends operates, and then analyse them in such detail that their linguistic manifestations are explained according to the corresponding conceptual configuration. It is important that we add that this categorization arises from the practical need to organize and present our findings; it is, however, not absolutely clear-cut, as some instantiations might manifest traces of a different metaphorical blend rather than the one it has been included in; bearing this in mind, there has been a constant attempt on our part, though, to identify and use the most relevant metaphorical expression to serve as the basis for the categorization into the various metaphorical blends.

7.3.1.1. Living Organism Master Metaphorical Blend

For a full comprehension of the metaphorical blends at issue in the following sections, consider the short explanatory list in figure 7.2.:

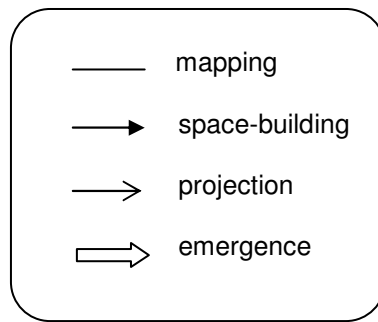


Figure 7.2. Explanatory List for Diagrams

(in Brandt/Brandt 2005: 33, abridged)

The first metaphorical blend found – the living organism metaphorical blend – consists of the following network (see figure 7.3. below): the semiotic base space contains the communicative situation in which all instances of this metaphorical blend occur, that is, the enterprises’ websites display the content that is uploaded by one (or various) of its employees, which contains the instances. This content is then received by anyone having a computer and reading that particular piece of information. The metaphorical expressions are inserted in the wider circle of the links “About us”, which have been the source for our data. And ultimately, they are part of the pheno-world or of the world that surrounds us. In the reference space, we find the enterprises and all their attributes, such as products, services, employers, employees, facilities, machinery, clients, among other items that are related to the enterprises and their activities (the flexibility and comprehensiveness of mental spaces is demonstrated here in particular, by involving all entities that are somehow connected to the enterprises). In the presentation space, we have a living organism that can be of various sorts, as it is depicted by the person, the plant and the animal in this particular mental space³¹.

³¹ Both the presentation space and the reference space behave in a specific way in this network and the following, as they are, to a very large extent, the result of an enormous process of compression: an enterprise is, by itself, an abstraction, because it comprehends people, machines, facilities, products, services, among other entities. This compression also contributes to the need for searching for an identity, as opposed to other entities, which, though inanimate, are well defined (like a chair, for example) – obviously, it is the presence of human beings in enterprises that triggers this need. In the same way, the living organism presented, even if

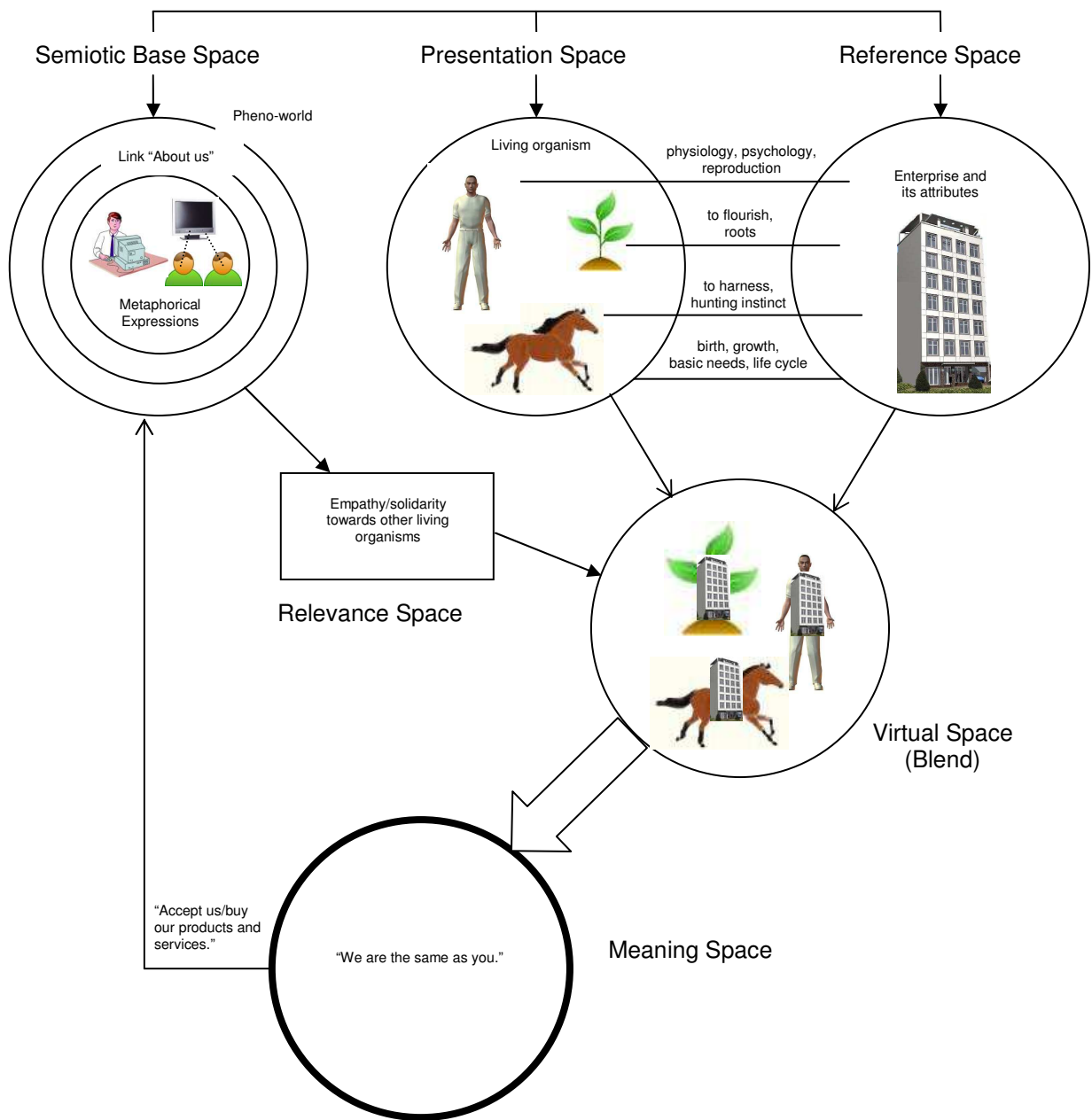


Figure 7.3. Living Organism Master Metaphorical Blend

We have identified a plethora of mappings between the reference space and the presentation space. These are represented by the horizontal lines between both spaces.

specified to a human being, plant or animal, is also compressed as it is the result of a process of abstraction. Brandt (2001) provides evidence for this: "(...) input spaces are generally not undecomposable primitives, but are to be seen as pre-compressed networks." (Brandt 2001: 63)

The commonalities that manifest features of a living being in the particular shape of a person – which constitute, by far, the majority of the metaphorical expressions in this structure – comprehend the multiple sides of a human being; this way, this person's physiological, psychological and reproductive aspects are mapped onto actions and behaviors of the enterprises; they thus concern both their attributes and their surroundings. This degree of specification within the mapping (namely the fact that it includes physiological, psychological and reproductive aspects) leads us to believe they are consistent enough to be considered components of the same mapping, that is, coherent and interrelated elements within the same mapping. Being a plant one of the possible forms of a living organism, we find the fact that it flourishes and its roots being mapped onto the enterprises' development and their bases or foundations – therefore two different components within the same mapping. An animal can also be the living organism structuring the enterprise and its attributes; we will see that the action of harnessing is mapped onto controlling certain things in particular, and hunting instincts are also activated – these concern internet crimes against children. The features of an unspecified living organism are represented by the line touching the outer side of both mental spaces; the components of this particular mapping include the moment of birth, growth, basic needs and life cycle; these are mapped onto the moment when the enterprises are founded, their development throughout time, the necessities they have to fulfil so they can continue to exist and the fact that they can generate other enterprises and eventually close down.

In the virtual space, or blend, the enterprises, along with all their attributes, are virtually a living organism, so in this space we find such surreal images as an enterprise with a human head and limbs, an enterprise with roots and green leaves, or an enterprise with an animal head and limbs. Because this surrealism has to be made logical, stable

and meaningful, the relevance space³² interacts with the virtual space, thus integrating the element of empathy or solidarity towards other living beings. We believe that, as human beings, we share a common feeling with all other living beings, which makes us care for their lives and well-being. The very fact that they are alive, and therefore face the possibility of dying, triggers a shared feeling of responsibility and respect that we, in principle, only feel for animate entities. This element is introduced in this semiotic mental space network by the relevance space and caters for the logical aspect of the virtual space.

In the next stage, the meaning space, all the above mentioned elements converge into the actual meaning of the instances included in this metaphorical blend: that the enterprise is conveying the message “We are the same as you”. In fact, through the living organism conceptualization, the enterprises are actually making an attempt of achieving some kind of identification and acceptance on the part of its addressees, who are mainly human beings – if these enterprises are living organisms, we should, therefore, care about them.

The final intention of the meaning space is projected back to the semiotic base space. This projection activates, in this particular metaphorical blend, the pragmatic purpose of acceptance on the part of the addressee(s). Ultimately, the enterprises are asking their addressee(s) to be accepted and, simultaneously and consequently, they are asking them to buy their products or services (because that is the ultimate purpose of enterprises).

³² The relevance space is represented by a box in our diagrams, and not by a circle, as in the diagram presented in 4. The reason for this is that Brandt himself has updated this particular aspect of the semiotic mental space network model, because the contents of the relevance space do not constitute a mental space as such, but rather “a certain *schema*, for example of cultural norms and ethical principles making it *relevant* for consideration.” (Brandt 2010: 9), that is originated in the experiential nature of the pheno-world. Hence, other designations of this space also include “relevance box”, “relevance schema” or even “logic box”, since it makes the blend logic. We have maintained the original designation of “relevance space” though, considering that this designation is the one used in most of Brandt’s writings, but we do resort to the box in order to represent it, so as to establish the difference between the nature of the other mental spaces (that are more comprehensive conceptual sets based on experience of specific situations) and the relevance space (which mainly contains schemas).

The metaphorical expressions that provide for the consistency of this metaphorical blend are displayed in table 7.1.. We will now consider each instance separately.

Table 7.1. LIVING ORGANISM MASTER METAPHORICAL BLEND (80 occurrences)

Person
- Physiology
(1) Damit <u>bündelt E.ON</u> im Strom und Gasgeschäft nun <u>die gesamte Wertschöpfungskette in seiner Hand</u> . (E.ON) (This way, E.ON <u>bundles up the whole value chain</u> of the electricity and gas business <u>in its hand</u> .) ³³
(2) This <u>requires us not only to listen and hear</u> , but also <u>to respond and take action</u> as part of our <u>ongoing dialogue with customers and partners</u> . (Microsoft)
(3) Operates one of the world's most advanced and powerful <u>global backbone networks</u> , carrying more than 9.59 petabytes of data traffic on an average business day (...). (AT&T)
(4) The AT&T portfolio of services is perhaps <u>the most robust</u> in today's market, featuring choice (...). (AT&T)
(5) (...) AT&T agreed to divest itself of its local telephone operations but retain <u>its long distance, R&D and manufacturing arms</u> . (AT&T)
(6) Im Zuge dieses Wandels hin zu einer weltweit vernetzten Kommunikations-Gesellschaft <u>hat auch die Deutsche Telekom ihr Gesicht stark verändert</u> . (Deutsche Telekom) (In the follow-up of this change towards a world-wide networking communications corporation, <u>Deutsche Telekom has also changed its face dramatically</u> .)
(7) <u>Wettbewerbsfähigkeit und gesellschaftliche Verantwortung (Corporate Responsibility) gehen dabei Hand in Hand</u> . (Deutsche Telekom) (Competitiveness and corporate responsibility <u>go hand in hand</u> as well.)
(8) They underlie how we compete in the marketplace and how <u>we behave as a corporate</u>

³³ Translations of the German instantiations are provided. Sometimes, a literal translation has been adopted, so as to convey a representation that is closer to the original.

<u>citizen.</u> (Levi Strauss & Co.)
(9) Wir suchen den Dialog mit unseren Stakeholdern und <u>haben ein offenes Ohr</u> für ihre Belange. (Adidas) (We seek dialogue with our stakeholders and <u>have an open ear</u> for their concerns.)
(10) Under the leadership of Chairman Brantley Barrow and President Bill Pinto, as in the past <u>we continue to embrace change</u> (...). (Hardin Construction)
- Psychology
(11) <u>Exelon understands</u> that being a business leader involves more than being a reliable provider of energy services. (Exelon)
(12) <u>We're proud of our employees</u> who work diligently to enrich the quality of life in their communities and beyond. (Exelon)
(13) In Chicago, <u>Exelon and its subsidiary ComEd are proud to have provided \$5.5 million</u> to fund the Exelon Pavilions in Millennium Park. (Exelon)
(14) (...) where we celebrate the <u>differences that make us strong</u> as a company. (Exelon)
(15) Für die internationale Gasbeschaffung, den Gasgroßhandel und den Vertrieb an industrielle Großkunden <u>ist E.ON Ruhrgas verantwortlich.</u> (E.ON) (<u>E.ON Ruhrgas is responsible</u> for the international gas provision, gas wholesale and distribution to industrial customers.)
(16) <u>Wir geben uns mit dem Erreichten nie zufrieden.</u> (E.ON) (<u>We are never fully satisfied</u> with what we have achieved.)
(17) Die Diskussion hat uns gezeigt, dass wir noch transparenter werden müssen. <u>Wir haben offensiv darauf reagiert</u> und als erster Energieversorger den deutschen Gasmarkt für Endverbraucher geöffnet. (E.ON) (The debate has shown us that we need to be even more transparent. <u>We have responded aggressively</u> and, as first energy supplier, opened the German gas market for consumers).
(18) (..) and to fulfill <u>our commitment</u> to serving the public good through innovative technologies and partnerships. (Microsoft)
(19) We take on big challenges, and <u>pride ourselves</u> on seeing them through. (Microsoft)
(20) <u>We're proud of</u> everything we have accomplished, but we haven't done it alone. (Microsoft)

(21) That's why <u>we have made a commitment to provide technology access and skills training</u> to a quarter billion people by 2010 (...).(Microsoft)
(22) (...) that Microsoft is <u>a business that behaves with integrity</u> in all interactions with customers, partners (...). (Microsoft)
(23) We are working every day to ensure <u>Microsoft's continuing evolution as a global corporate citizen</u> and to create new opportunities for people everywhere. (Microsoft)
(24) We are <u>committed to our customers and partners</u> and have <u>a passion for technology</u> . (Microsoft)
(25) <u>We pledge to continue working to embrace the diversity of our workforce</u> (...). (Microsoft)
(26) <u>SAP bürgt seit über 30 Jahren für Innovation, Erfolg und Kreativität.</u> (SAP) (<u>SAP has guaranteed innovation, success and creativity over the past 30 years.</u>)
(27) <u>AT&T is proud to be a sponsor of the AT&T Pioneers, the world's largest company-sponsored community volunteer organization.</u> (AT&T)
(28) AT&T is a <u>responsible, engaged corporate citizen.</u> (AT&T)
(29) <u>We learn from our mistakes.</u> (Levi Strauss & Co.)
(30) Performance, Passion, Integrity, Diversity – <u>Diese Grundwerte verkörpern, wer wir sind und wonach wir Tag für Tag streben.</u> (Adidas) (<u>Performance, Passion, Integrity, Diversity - These core values embody who we are and what we strive for, day after day.</u>)
(31) Wir sind <u>flexibel und mobil.</u> (Hochtief) (We are <u>flexible and mobile.</u>)
- Reproduction
(32) Ihre <u>Tochter-gesellschaften</u> sind in zahlreichen zentraleuropäischen Ländern aktiv. (E.ON) (<u>Its subsidiaries [lit: daughter-companies] are active in many Central European contries.</u>)
(33) <u>Unterdessen ist der Gasversorger Ruhrgas nach diversen Transaktionen mit verschiedenen zuvor an Ruhrgas beteiligten Unternehmen, einer Ministererlaubnis und rechtlichen Auseinandersetzungen eine vollständige, gut verdienende E.ON-Tochtergesellschaft geworden.</u> (E.ON) (<u>Meanwhile, the gas supplier Ruhrgas has become a fully successful E.ON subsidiary [lit: daughter-company], after several</u>

transactions with different companies previously engaged in it, a ministerial approval and legal disputes.)

(34) Die Gesellschaft hat über 60 operative Tochtergesellschaften in den Bereichen Marketing, Vertrieb, Verteilung und Erzeugung von Strom und Gas. (E.ON) (The company has over 60 operative subsidiaries [lit: daughter-companies] in the areas of marketing, sales, distribution and production of electricity and gas.)

(35) Wir möchten unseren Nachfahren die Erde in einem guten Zustand hinterlassen. (E.ON) (We wish to leave the Earth in a good condition to our descendents.)

(36) E.ON (...) wurde am 14. Februar 2000 geboren. (E.ON) (E.ON was born on 14th February 2000.)

(37) Der deutsche Versorgungskonzern E.ON hat nicht nur einen modernen Namen. Er ist auch noch recht jung. (E.ON) (The German utilities group has not only a modern name. It is also still quite young.)

(38) E.ON ist überzeugt, dass das eigene Handeln daran gemessen wird, welche Welt der Konzern den kommenden Generationen hinterlässt. (E.ON) (E.ON is confident that its actions are measured according to the world that it leaves behind for future generations.)

(39) In Deutschland ist Erdgas noch eine vergleichsweise junge Energie (...). (E.ON) (In Germany, natural gas is still a relatively young energy.)

(40) In 2005, we're celebrating Microsoft's 30th anniversary. (Microsoft)

(41) As the parent company of the Bell System, AT&T provided what was by all accounts the best telephone service in the world. (AT&T)

(42) (...) community-based small business incubation centers operated in conjunction with local Hispanic chambers of commerce. (AT&T)

(43) The AT&T wholesale group can help businesses grow by extending their footprint, strengthening their network (...). (AT&T)

(44) We will clothe the world. (Levi Strauss & Co.)

(45) Von dort aus wird das Unternehmen mit seinen mehr als 150 Tochterunternehmen weltweit geführt. (Adidas) (From there, business is operated worldwide with more than

150 <u>subsidiaries</u> [lit: daughter-companies].)
(46) Die weltweite Beschaffung wird von der hundertprozentigen <u>Tochtergesellschaft</u> Adidas Sourcing Ltd. mit Sitz in Hongkong verantwortet. (Adidas) (The global provision is guaranteed by the wholly owned <u>subsidiary</u> [lit: daughter-company] Adidas Sourcing Ltd., based in Hong Kong.)
(47) (...) dass die Menschen vor Ort in unseren <u>Tochtergesellschaften</u> und den einzelnen Konzernbereichen die Bedürfnisse und kulturellen Eigenheiten ihres gesellschaftlichen Umfelds am besten kennen. (Adidas) (...that local people recognize in our <u>subsidiaries</u> [lit: daughter-companies] and in the group divisions the needs and cultural areas of their own social environment.)
(48) (...) and the entire RITALIN® <u>family of drugs</u> . (Celgene)
(49) REVLIMID® has been designated as an <u>Orphan Medicinal Product</u> in the European Union, or UE, for the treatment of multiple myeloma and MDS. (Celgene)
(50) Also, REVLIMID received <u>orphan drug</u> designation from the FDA for the treatment of CLL. (Celgene)
(51) Das neue Gebäude der RAND Corporation (...) baute <u>die Hochtief-Tochter Turner</u> nach ökologischen Gesichtspunkten. (Hochtief) (The Hochtief <u>subsidiary</u> [lit: Hochtief-daughter] Turner ...built the new building of the RAND corporation from an ecological point of view.)
(52) Die Unternehmensbereiche sowie die <u>Tochter- und Beteiligungsgesellschaften</u> überprüfen durch regelmäßige Audits (...).(Hochtief) (The divisions and investment <u>subsidiaries</u> [lit: investment daughter-companies] verify through regular audits...)
Plant
- To flourish
(53) It is up to all of us to create the conditions which will allow <u>the propitious environment to flourish</u> . (Exelon)
- Roots
(54) Denn <u>die historischen Wurzeln</u> des Konzerns <u>reichen bis in die zwanziger Jahre</u> des

vergangenen Jahrhunderts zurück. (E.ON) (For <u>the historical roots</u> of the group stretch back to the 1920s.)
(55) Unser regionales Engagement <u>am Stammsitz</u> Walldorf. (SAP) (Our regional commitment at the Walldorf <u>headquarters</u> [lit: root seat].)
(56) <u>AT&T's roots stretch back to 1876</u> , with Alexander Graham Bell's invention of the telephone (...). (AT&T)
(57) <u>Rooted in</u> the rugged American West, Levi's® jeans embody freedom and individuality. (Levi Strauss & Co.)
Animal
- To harness
(58) (...) a diligent desire from the rest of the workforce <u>to harness the strengths</u> of our individual differences for the common good of the corporation and its employees. (Exelon)
- Hunting instinct
(59) Protecting children online is a particularly challenging issue because <u>predators</u> use both technical and social engineering to mask their intent. (Microsoft)
(60) (...) and alleged abusers who use the Internet <u>to prey on children</u> . (Microsoft)
(61) We also work closely with law enforcement officials worldwide in the investigation, pursuit, and prosecution of <u>child predators</u> and computer-facilitated crimes against children. (Microsoft)
(62) And we did this <u>without cannibalizing our core Levi's® brand business</u> . (Levi Strauss & Co.)
Unspecified living organism
- Birth
(63) <u>The birth of the new AT&T</u> is, in large measure, the culmination of the evolution of communications in the United States. (AT&T)
(64) The <u>birth of jeans</u> . (Levi Strauss & Co.)
(65) In 1873, Levi Strauss and Nevada tailor Jacob Davis patented the process of putting rivets in pants for strength, and <u>the world's first jeans – Levi's® jeans – were born</u> . (Levi Strauss & Co.)
(66) Levi in turn met Jacob's needs for patenting and mass production of the product, enthusiastically embracing the idea and <u>bringing it to life</u> . (Levi Strauss & Co.)
- Growth

<p>(67) Verschaffen Sie sich einen kurzen Überblick, verfolgen Sie <u>die Entwicklung des Konzerns von den Anfängen bis heute</u>. (E.ON) (Have a short overview and trace <u>the development of the group from its inception until today</u>.)</p>
<p>(68) Die horizontale Integration zwischen Strom und Gas generiert aus <u>dem Zusammenwachsen beider Energieträger</u> (...) Synergie- und <u>Wachstumspotentiale</u>. (E.ON) (The horizontal integration between electricity and gas generated from the <u>convergence</u> [lit: joint growth] <u>of both energy providers</u> ...synergy and <u>growth potential</u>.)</p>
<p>(69) Der Anteil erneuerbarer Energien an der Stromerzeugung <u>wächst weltweit kontinuierlich</u>. (E.ON) (The share of renewable energies in electricity production worldwide is growing steadily.)</p>
<p>(70) (...) is the key to meeting customer needs and to <u>our future growth</u>. (Microsoft)</p>
<p>(71) <u>As we grow as a company, so does our responsibility and commitment</u> to ensuring our employees (...). (Microsoft)</p>
<p>(72) <u>We drove a category growth within this channel</u> by establishing a premium jeanswear marketing position that did not previously exist. (Levi Strauss & Co.)</p>
<p>(73) <u>To grow continuously</u>, it is imperative that we change, competing in new and different ways that are relevant to the shifting times. (Levi Strauss & Co.)</p>
<p>(74) Die Fähigkeit, laufend bedeutende Innovationen auf dem Markt einzuführen, war in den letzten Jahren stets einer unserer wichtigsten <u>Wachstumstreiber</u>. (Adidas) (The ability to continuously introduce significant innovations in the market has been, in the last few years, one of our key <u>growth drivers</u>.)</p>
<p>(75) Nach Ansicht der Gesellschaft können <u>das rasche Wachstum des Ontologiemarktes</u> und der <u>anhaltende Bedarf</u> (...). (GPC Biotech) (According to the company, <u>the rapid growth of the ontology market</u> and the continuing need... can...)</p>
<p>(76) Im Airportmanagement setzen wir mit der Gründung der weltweit ersten Investitionspartnerschaft <u>auf weiteres Wachstum</u> in einem aussichtsreichen Markt. (Hochtief) (In airport management, we rely on the foundation of the world's first investment partnership <u>to grow further</u> in a promising market.)</p>

- Basic needs
(77) <u>Gute Teamarbeit lebt von der aktiven Mitarbeit jedes Einzelnen</u> sowie der Bereitschaft, seine Talente, Fähigkeiten und Kapazitäten in den Dienst der gemeinsamen Sache zu stellen. <u>Sie lebt ebenfalls davon, dass wir die Auswirkungen unseres Handelns auf andere frühzeitig berücksichtigen.</u> (E.ON) (<u>Good team work thrives on the active participation of every individual</u> and the willingness to put their talents, abilities and capacities at the service of the common cause. <u>It also thrives on our previous consideration of the impact of our actions on other people.</u>)
(78) <u>Das Unternehmen konnte durch die Akquisition der wesentlichen Vermögenswerte von Axxima Pharmaceuticals und der damit verbundenen Übernahme von Angestellten seine internen Fähigkeiten in der Medikamentenentdeckung weiter stärken.</u> (GPC Biotech) (<u>The company was able to become stronger through the acquisition of significant assets of Axxima Pharmaceuticals and the related assumption of employees' skills in drug discovery.</u>)
- Life cycle
(79) <u>Unsere Produkte haben in jeder Phase ihres Lebenszyklus Auswirkungen auf die Umwelt – vom Produktdesign bis zur Entsorgung.</u> (Adidas) (<u>Our products have effects on the environment at any stage of their life cycle – from product design to disposal.</u>)
(80) Hochtief begleitet <u>den gesamten Lebenszyklus von Projekten</u> und schafft nachhaltige Werte für Kunden und Aktionäre. (Hochtief) (Hochtief supports <u>the entire life cycle of projects</u> , creating sustainable value for customers and shareholders.)

The living organism metaphorical blend comprehends multiple metaphorical expressions. We have grouped them into four main sections, which correspond to the four mappings identified: person, plant, animal and unspecified living organism. Each of these mappings will be addressed individually. Although we recognize that this categorization is

certainly not a conceptual one (at least not in absolute terms), we do need to engage in it, for practical purposes concerning our analysis – considering all instances without an attempt of providing them with some kind of organization would most surely result in confusion and ambiguity.

By ‘person’ here, we mean mostly the physiological, psychological and reproductive aspects of the human being, since all these dimensions find their place in multiple instances of our *corpus*. They will also be considered in different subsections, as they constitute different components of the same mapping.

As for the physiological component, it focuses on the human body as an organic entity, which may include some actions, interactions and behaviors undertaken by the individual that imply a physical element to them. Let us consider such manifestations as (1), in which the enterprise (E.ON) bundles “die gesamte Wertschöpfungskette” in its hand: “in seiner Hand.” The enterprise is therefore conceptualized as having a physiological side to it, or a body, and the hand is one of its components or extensions. The ability to listen, respond and act accordingly, as well as the ability to have a dialogue with other entities is presented in (2); this conceptualization is shaped in the following metaphorical expressions: “requires us not only to listen and hear”, “respond to take action” and “ongoing dialogue with customers and partners”. In (3), the network operated by AT&T is structured as a living organism. Its vital importance is conveyed by means of the phrase “global backbone networks”. As all living organisms, robustness is an aspect to bear in mind; the fact that an enterprise is “robust”, or even “the most robust”, as in (4), accounts for its sound condition and balance:

Again, we might wonder, does the HEALTH metaphor involve potential bias of our reasoning about economics? [...] Having a slim and athletic body has become a token of physical health and fitness. Being slim and athletic is valued positively, while being fat is generally valued negatively in our era. [Boers/Demecheleer 1997: 124-5]

Instance (5) admits extensions to the body, as in (1), which shows further consistency for this metaphorical blend: different branches within AT&T are considered to be this company's arms: "its long-distance, R&D and manufacturing arms." The face is considered to be the most relevant part of our body; at least it is usually the part we look at in the first place, when addressing another human being. It is also by looking at someone else's face that we usually get a first impression of that person (among other things that may be considered). This way, the face acts as the part of our body that is, to a great extent, responsible for the image that we spread around us. These aspects are part of the conceptualization activated in (6) as well, which displays the words "hat auch die Deutsche Telekom ihr Gesicht stark verändert." Although we believe there is a metonymic basis to this particular instance (the face is emphasized as the most relevant part of the body), we consider that this metonymic basis is to a great extent made possible by the metaphorical blend at hand, namely that the enterprise is understood in terms of a living being and of a person in particular. As for (7), two other attributes of that enterprise (Deutsche Telekom) are cognitively conceived as if they were human beings: both the ability to compete and corporate responsibility "gehen dabei Hand in Hand." As in (1) and (5), the cognized human body has arms and hands, but this time the hands hold on to each other, therefore contributing for a semantic effect of simultaneity. Example (8) provides a more global view of the human body, as it considers behavior as a whole: "we behave as a corporate citizen." This way, Levi Strauss & Co. is thought of in terms of a person that carries out certain behaviours. The use of the term "corporate citizen" confirms the validation of the living organism metaphorical blend that we claim to underlie these conceptualizations.

Adidas also displays occurrence (9), in which there is a clear physiological configuration: "haben ein offenes Ohr"; having ears is therefore yet another component of the living organism represented. Hardin Construction, in occurrence (10), is another enterprise that is physiologically configured, as we can see in the phrase "we continue to

embrace chance,” which, as in (1), (5) and (7), gives special importance to the upper limbs; in (10), however, these arms display an emotional inclusive behavior as they embrace an abstract concept.

Let us now turn to the psychological component of this projection, which is also consolidated by a considerable variety of instances that focus on feelings and emotions, reactions, values, reasoning skills, character traits and character development. In (11), for instance, the enterprise at issue (Exelon) “understands” certain things about business leadership. We hold that full comprehension of the meaning of this instance is made possible by the living organism metaphorical blend, which caters for the projection of human features onto the enterprise. The enterprise is therefore given reasoning abilities and the addressee(s) of this sentence are able to process this information in the correct way thanks to the conceptualization of the enterprise as a living organism. One could argue, however, that such an instance merely has a metonymic basis to it, in which case it would not be the enterprise itself to have the ability to understand, but rather its members (perhaps those higher in the corporate hierarchy, who have the power to make decisions). However, we argue that the living organism is so deeply entrenched and has such solid structure that the conceptualization is rather of a metaphorical nature, and not a metonymic one, to the extent that the living organism blend is responsible for the full understanding of this sentence too: the proper name stands for the enterprise because the enterprise itself is structured as a person. When it comes to feelings and emotions, the enterprise may express itself in varied ways, as in (12), in which pride is manifested: “We’re proud of our employees.” A very similar situation happens in (13): “Exelon and its subsidiary ComEd are proud to have provided \$5.5 million,” with the additional characteristic that, this time, this feeling is shared by both Exelon and one of its subsidiaries. The ability to share feelings and common reasons for joy has its basis on the living organism metaphorical blend as well, thus contributing to the consistency of this configuration. As mentioned above, the psychological component of the living organism

metaphorical blend as a person also includes character development – that is what we find in (14), that refers to a change or improvement in the personality of the enterprise by resorting to the phrase “differences that make us strong.”

By means of the words “ist E.ON Ruhrgas verantwortlich”, instance (15) mentions responsibility as another example of a character trait that enterprises may receive in the mapping of the living organism metaphorical blend at issue. We find confirmation for this attribution with the help of Lakoff:

[...] CORPORATIONS ARE PERSONS is a tenet of American law, which not only enables corporations to be *harmed* or assigned *responsibility* so they can be sued when liable, but also gives them certain First Amendment rights. [Lakoff 2006b: 230]

In example (16), the feeling is one of permanent discontent with the goals achieved, therefore continuously searching for new opportunities: “Wir geben uns (...) nie zufrieden.” A strong wish for self-development becomes clear as one of the most important values. The living organism metaphorical blend also allows for reactions to take place, such as the one we find in (17): a difficulty was envisioned, but the enterprise reacted actively to it; this conceptualization finds a linguistic expression in the words “Wir haben offensiv darauf reagiert.” Once it is conceptualized as a living organism, namely a person, the enterprise also displays the ability to think about future actions, which is the case in (18): “our commitment.” When one is committed to something, it implies that a given action or set of actions are to be followed in the future; this is the projection being made here, thanks to the living organism metaphorical blend – moreover, it is part of our general knowledge that the configuration of different moments in time rather than the present moment can only be achieved by human beings (from what is known so far).

Instances (19) and (20) both focus on the importance of pride within the emotional aspect of these enterprises that are reasoned about in terms of a person: “pride ourselves” and “We’re proud of” show us the same feeling of pride that is also to be found in (12) and (13). Similarly to (18), occurrence (21) mentions that “we have made a

commitment to provide technology access and training skills.” A precise set of actions to follow in the future seems to be embodied again in this phrase. Another character trait comes up in (22): “a business that behaves with integrity.” Microsoft is willing to convey its loyalty to good values, and therefore applies the substantive “integrity” to express this idea; people who have good values also behave in such a way, which makes it possible for this mapping to occur.

As for (23), “Microsoft’s continuing evolution as a global corporate citizen” is the phrase that is used to structure the notion of character development. We admit, however, that this instance could also be considered within the physiological sphere, but we consider that there is a more obvious association between the term “evolution” and the psychological aspect of a human being, as opposed to “development”, for example, and the physiological component. The particular phrase “corporate citizen” establishes the mapping to the living organism metaphorical blend in a more straightforward manner, as it occurred in (8). If we take a closer look at (24), we will see that commitment turns out to be a relevant value again, as it was in (18) and (21). Furthermore, this instance reveals an emotion that we would most probably not understand fully were it not for the living organism metaphorical blend: the enterprise feels passion for something: “a passion for technology”; this representation aims at structuring the high degree of importance that technology has for this enterprise. In example (25), Microsoft undertakes an action that is made possible by the blend we are dealing with: it makes a promise (“We pledge (...) to embrace the diversity of our workforce.”) The very act of embracing has a physiological element to it, and it additionally triggers a semantic element of comprehensiveness, but we believe that pledging contributes more effectively to the structure of the metaphorical blend at issue, as it implies future planning. In (26), SAP holds itself responsible for innovation, success and creativity, as it guarantees the achievement of these objectives; the ability to guarantee objectives thus becomes a character trait of this projection too: “SAP bürgt (...) für (...).”

Instance (27), as it occurs in (12), (13), (19) and (20), manifests a feeling of pride: “AT&T is proud to be.” Responsibility and commitment (“responsible, engaged”) are brought together in (28); as mentioned in the treatment of instance (8) and (23), the phrase “corporate citizen” instantiates the living organism metaphorical blend in a more vivid way, as it assumes this living organism to be not only a person but rather a citizen. Learning abilities and reasoning skills are the psychological elements activated by (29), in which the enterprise is considered to learn from its mistakes, like human beings do: “We learn from our mistakes.” Thus Levi Strauss & Co., in this particular example, admits to having taken wrong actions and is willing to improve its behavior through the consequences caused by them – this causal relationship is made possible because of the metaphorical blend at hand. Example (30) provides a representation of a slightly different nature, in that basic values constitute the living organism (the person) that is being conceptualized: “Diese Grundwerte verkörpern, wer wir sind.” Values and the psychological component gain an additional importance by forming the very body of this living being. Instance (31) demonstrates that the enterprise can even have psychological suppleness and flexibility (“flexible und mobil”), an extremely important feature nowadays when it comes to adaptation to constant changes.

The reproductive component of the conceptualization of these enterprises as a living organism, namely a person, must also be taken into account, as it comprehends various aspects of human biology, among which are the moment of birth, the ability to reproduce and, consequently, nurturing one’s offspring on a family basis – in fact, the notion of family revealed itself to be a central aspect of this representation, “(...) as a popular way to describe teams’ interaction and social relations.” (Ollilainen/Calasanti 2007: 5) Deetz is even more specific, and focuses on one of the components activated by this specific mapping: “In contrast to the replaceability of workers in a machine framework, there are organizations that think of themselves as a *family*.” (Deetz 1986: 176) Worker loyalty to the team and to the organization is also emphasized by this metaphor –

commitment is the key notion, because this metaphor describes values, attitudes and behaviors that are typical of family life: caring, nurturing, trust, responsibility to each other, commitment, parenting, continuation of community and fidelity. Moreover, a metaphor based on family implies that group interests are kept in mind and that problems are shared. Let us start with instances (32), (33) and (34), which all conceptualize the enterprise E.ON in a very homogenous way, by using the compound word “Tochtergesellschaften” (or its singular and non-hyphenated versions). E.ON’s subsidiaries are structured in terms of children, namely daughters, of the main plant, the headquarters. The notion of family, which has mainly a biological basis, certainly underlies this configuration. In a similar manner, (35) admits the existence of different generations, and incorporates heirs into the notion of family: “unseren Nachfahren die Erde (...) hinterlassen.” This formulation thus constitutes an elaboration of the previous ones by adding the notion of different generations to this conceptualization – the living organism metaphorical blend thus becomes even more consistent and elaborate.

The birth of a new child is perhaps one of the most important events for human beings, both biologically, emotionally and socially. So much so that the birth date becomes a memorable day and a motive for celebration every year. Enterprises, because they are understood as if they were people, also undergo that process, therefore triggering utterances such as (36) – “E.ON (...) wurde am 14. Februar 2000 geboren” – or even (37), that refers to the name given to the enterprise – “hat nicht nur einen modernen Namen” – as well as to the fact that it is quite young (“noch recht jung”): we wish to emphasize this adjective (“jung”/young) as playing a crucial role in the structure of this particular manifestation of the living organism blend, because it is used for people, as opposed to the adjective “neu”/new that is used for inanimate entities in German. In a similar image to (35), (38) also mentions the coming generations and what will be left to them: “welche Welt der Konzern den kommenden Generationen hinterlässt.” It also introduces a trace of the psychological component, by means of the phrase “E.ON ist

überzeugt” – the enterprise is thus convinced that its behavior is measured according to what they leave behind to the generations that will follow, like a person would think of their overall achievement in life. Moreover, the awareness of one’s death is another surprising characteristic of instances that contemplate coming generations: by mentioning them, one is subliminally aware of one’s possibility of dying. The representation in (39) shares the same structure as the one in (37), since the words “junge Energie”, as an attribute of this enterprise, include an adjective that conveys the notion of a short life so far.

Birth is an aspect that is again focused in (40), that mentions the celebration of Microsoft’s birthday: “we’re celebrating Microsoft’s 30th anniversary.” Granted, celebrating one’s birthday is an event that is part of the lives of human beings in general. As far as (41) is concerned, the biological aspect inherent to parenthood becomes evident through the phrase “As the parent company of the Bell System (...)” Along with (32), (33), (34) and (35), this instance provides more evidence that enterprises are thought of in terms of being capable of reproducing themselves. Further evidence to this conceptualization is provided by (42): newborns sometimes need extra care, namely some time in an incubator – that is the mapping made possible by the formulation “small business incubation centers”; because these businesses are small, they need some time and help to get sufficient stability in order to survive on their own, which is the effect that incubators have on newborn babies. Parental responsibilities or at least an involvement in one’s growth, between the enterprise and businesses comes to light in (43), through the phrase “can help businesses grow.” Besides, a physiological feature is provided by this example too, in that “their footprint” implies that the enterprise has feet.

Instance (44) is perhaps one of the most interesting and complex in the whole *corpus*; the company is taking up the role of parent of the entire world and states that it will provide everyone with clothes: “We will clothe the world.” In this particular situation, parenthood is led to an extreme state, in which the company is a parent of the whole world. Compression of time, space and even agents is fairly evident, for the enterprise

can, by means of this formulation in particular, put something (clothes) on somebody (the world, i.e., everyone) without touching it/them (which is why the possibility of facing this formulation as a metonymy – the people being represented by the world – would not, to our mind, encompass the whole meaning construction implied in it). (45), (46) and (47) all display the same type of conceptualization we have in (32), (33) and (34), for “Tochterunternehmen” and “Tochtergesellschaft(en)” focus once again on the notion of family.

Products are undoubtedly the most important attributes of these enterprises, because they are their very reason to exist; Celgene’s drugs are structured according to the living organism metaphorical blend as well, as we can see in (48) (“family of drugs”); (49) and (50) constitute further evidence for the metaphorical blend at stake, because they view medical products as “orphans” in the following phrases: “Orphan Medicinal Product” and “orphan drug” (orphan drugs are developed to treat orphan diseases; such diseases are so called because they are extremely rare) – thus the mapping is based upon an unusual condition: it is unusual that children do not have parents, but if so, they are orphans; it is more natural that a person has an ordinary disease, as opposed to a rare one, but if so, the disease is conceived of as orphan. Instances (51) and (52) introduce more examples of the notion of family by means of the words “Hochtief-Tochter Turner” and “Tochter- (...) Beteiligungsgesellschaften”, as previously done by (32), (33), (34), (45), (46) and (47) in a more evident way.

As far as the configuration of the enterprise as a ‘plant’ is concerned, two components are to be taken into account: the ability to flourish and the fact that the plant displays roots.

Flourishing is to be understood as the most important moment in the life of a plant, namely a flower, since the plant displays all its capacities during this period, on the one hand, and, on the other hand, flourishing introduces a time of beauty and maturity. Instance (53) presents the environment surrounding the enterprise as if it were a plant

which will eventually flourish: “the propitious environment to flourish” – we believe this projection is made possible by the openness and positive atmosphere provided by favorable circumstances, so that the enterprise is able to develop in a confident manner.

In the next component of this mapping, the roots represent the origins of the enterprise or of some of its products, as well as the location of its headquarters, as a way of conveying stability and loyalty to a specific location. If we take a closer look at (54), (55), (56) and (57), we can see that they all share the conceptualization of the origins of the enterprise in terms of a plant’s roots: “Wurzeln”, “Stammsitz”, “roots” and “rooted in”. Formulations (54) and (56) also have in common the fact that the origins are located in temporal terms by means of a reference to the extension of these roots: “reichen bis in die zwanziger Jahre” and “stretch back to 1876.” Jäkel (1997) has also found the same representation in his research: “Wieder wird dasselbe botanische Metaphern-Modell auch am betriebswirtschaftlichen Bereich verwendet: A COMPANY IS A PLANT.” (Jäkel 1997: 215)³⁴

The third mapping concerns the notion of an ‘animal’, which is represented in the diagram by a horse. This animal notion necessarily triggers other components, such as the need to harness it and instincts that are basic to animals, like the hunting instinct.

Harnessing is projected onto the enterprise so as to conceptualize control over unwanted forces. In light of this, example (58) is an instantiation of how attributes of the enterprise can be thought of in terms of an animal, namely a horse: “to harness the strengths”; this is a projection that conceptualizes the differences between employees as a wild animal that calls for control (cf. Oswick/Montgomery 1999: 520). In fact, Kövecses (2002) includes animals in the most common source domains:

³⁴ Kövecses (2002), in analyzing conceptual metaphors as sets of mappings, namely the SOCIAL ORGANIZATIONS ARE PLANTS conceptual metaphor, states that “constituent elements of plants correspond systematically to constituent elements of social organizations, such as companies, and the words that are used about plants are employed systematically in connection with organizations. (...) This knowledge is largely unconscious, and it is only for the purpose of analysis that we bring the mappings into awareness.” (Kövecses 2002: 8-9) This author provides evidence for the particular instances that are structured with a basis on plants.

The domain of animals is an extremely productive source domain. [...] The body parts of animals are also commonly used in the metaphorical conceptualization of abstract domains. [Kövecses 2002: 17]

The hunting instinct is another very interesting part of this representation, as occurrences (59), (60) and (61) present pedophiles as “predators” that “prey on children”; this particular mapping highlights, in our view, the danger of online crimes against children, and, as a consequence, the vulnerability represented by the internet. Moreover, instance (62) provides for further evidence for this mapping, since it introduces an extreme situation in which instincts are at work: cannibalism. The expression “without cannibalizing our core Levi’s® brand business” is especially valuable, for it is made possible through a very high degree of elaboration of this metaphorical blend: this particular enterprise is able to conceptualize their brand business in terms of another living organism, namely a person, therefore preserving their main business is structured as not cannibalizing.

Even though the projections of the enterprise as a plant and as an animal are not as productive as the projection of the enterprise as a person, we consider their presence to be crucial in order to provide further consistency to the overall living organism metaphorical blend, inasmuch as these mappings show an identical degree of specification to the ‘person’ mapping’, as they display various components.

Apart from the person, plant and animal projections, which exhibit a considerable level of specification, our *corpus* also produced numerous instances of the living organism metaphorical blend that do not specify any feature of a particular living organism, hence it is the ‘unspecified living organism’ mapping. This is the reason why, in figure 7.3., this projection is represented by means of a horizontal line not entering the spheres. Several components are considered in this particular mapping: birth, growth, basic needs and life cycle. Hence, the representations that are included in this projection supply further elaboration to this blend.

The birth component structures the beginning of the enterprise, a new period for the enterprise (after some kind of restructuring, for example) or the launch of a very successful product: “(...) one can speak of and conceptualise organizational ‘birth’, ‘life’ and ‘death’.” (Perren 1996: 230) This is quite clear in occurrence (63), that presents “The birth of the new AT&T (...)” in a very special way: this occurrence clearly demonstrates the emergent structure that conceptual integration is able to trigger: in this example in particular, a new AT&T is born, which implies the existence of another, older, AT&T, which is replaced by the new one. We know that living beings can only be born once, and the birth of a new living being is independent from other living beings, thus not connected to the renovation of a pre-existing living organism. But in the blend, AT&T is a living organism that is able to renovate itself and be born again. Occurrence (64) and (65) refer to the launch of jeans by means of the phrases “birth of jeans” and “the world’s first jeans – Levi’s® jeans – were born”. In (66), the power to give life to products is attributed to the people who were engaged in starting their commercialization: “bringing it to life”. These examples indicate that the enterprise and its products are reasoned with respect to a living organism that initiates life.

The second component to consider is growth (namely physical development). The different stages of an enterprise are structured as a growing process, as suggested by (67): “die Entwicklung des Konzerns von den Anfängen bis heute”; here, growth is considered in general terms through the use of the word ‘development’. In instance (68), electricity and gas, two products of E.ON, are thought of in terms of two living beings growing together and are even considered to have growth potential, that is, they will eventually grow even more: “dem Zusammenwachsen beider Energieträger (...) Wachstumspotentiale.” Growth can be regarded in worldwide terms as well and can be assigned a temporal dimension, as (69) exemplifies through “wächst weltweit kontinuierlich”. This temporal dimension undergoes further elaboration in (70) in the phrase “our future growth.” Hence, the enterprise thinks of itself as a living organism that

is well aware of its natural path, which is associated with different stages of change towards a better state.

Growth can also trigger some psychological semantic components, like responsibility and commitment, to be enhanced too: “As we grow as a company, so does our responsibility and commitment.” This way, in instance (71), not only is the company being structured in terms of a living organism but it displays attributes that can be described as values and character traits, thus only understandable within the human realm. By looking at (72), we learn that products can be grouped and these categories can undergo growth processes equivalent to the enterprise’s own development: “We drove a category growth within this channel” – the company is therefore responsible for its leading position regarding that product category. Similarly to (69), (73) exhibits a temporal dimension that adds rhythm to the growth stated: “to grow continuously.” Example (74) shows more elaboration to the blend at issue, because it introduces entities that may facilitate growth: “Wachstumstreiber.” Speed can be another attribute of the development of the environment that surrounds the enterprise, the markets of which play a relevant role; a higher speed is typically associated with considerable economic expansion, as in (75): “das rasche Wachstum des Ontologiemarktes.” A sequence of stages may be identified in this growth process, as it becomes clear from instance (76): “auf weiteres Wachstum”. Other cases of this conceptualization can be found:

The anniversary issue of Railroad X’s Newsletter features a baby on its cover, which, according to the interviewed, could be a metaphor for the enterprise. [...] the comparison is clear in the expression “drawing a parallel” and in the verbs “stumble” and “fall”, that allude to a child’s growing up process. [Souza/Carrieri/Faria 2006: 9]

The conceptualization of the enterprise contemplates basic needs as well, as they are part of the lives of all living organisms. In (77), we are told about the requirements for good teamwork: “Gute teamarbeit lebt von der aktiven Mitarbeit jedes Einzelnen (...). Sie lebt ebenfalls davon, dass wir die Auswirkungen unseres Handelns auf andere frühzeitig

berücksichtigen” – so, each employee becomes crucial for the survival of good teamwork, and having an early perspective on the effects of one’s actions is also regarded as a basic need (we emphasize the importance of the verb ‘leben von’):

The ultimate goal of the strife, for many companies is simply ‘survival’, the ability to surf change rather than being engulfed by it. From the jungle metaphor ‘naturalising’ discourses develop the notion of ‘survival’ both in a Darwinian perspective and in an anti-evolutionary, static scenario. (Bargiela-Chiappini 2000: 18)

As for occurrence (78), the enterprise finds a source of nourishment in the acquisition of assets and good employees; both these attributes are structured as providing the enterprise with further energy: “Das Unternehmen konnte (...) weiter stärken.” The living organism metaphorical blend is hence elaborated to the point that enterprises need to keep getting their energy from other entities, like all living organisms do when they feel the need to eat, so as to be able to survive and thrive.

The fourth component of the ‘unspecified living organism’ projection regards a life cycle inherent to it, and it is one that may contemplate various stages. In (79), for example, it is the products of Adidas that are structured as living organisms, therefore displaying a life cycle: “Unsere Produkte haben in jeder Phase ihres Lebenszyklus (...).” The mapping occurring in (80) is slightly different, for it is the projects that have a life cycle: “den gesamten Lebenszyklus von Projekten” – and it is one that must be monitored at all stages:

[...] it is likely that the organization will be understood to be some type of organism [...]. It will transition from one stage in its life-cycle to another and each transition may be awkward and/or traumatic, requiring an adjustment period. (Marshak 1996: 154)

We believe that the plethora of instances that constitute the projection of a living organism onto the enterprise is sufficiently productive, varied and stable to account for the living organism metaphorical blend. Moreover, the degree of specification provided by the

several mappings confirms the consistency of this metaphorical blend. The configuration of the enterprise as a person is highly more figurative than the others, but we hold that all of them contribute in a fundamental manner to the metaphorical blend at issue. Moreover, there is an expectation of life and growth permeating the discourse, revealing an atmosphere of optimism.

It is important to emphasize that we consider figure 7.3. to be the master metaphorical blend because it provides for the basis of all the blends that follow; as such, we will now observe in which ways the master metaphorical blend and the hyper-metaphorical blends articulate with each other.

7.3.2. Hyper-Metaphorical Blends

The remaining metaphorical blends are, as we have mentioned before, an elaboration of the first one, because they are triggered by the first metaphorical blend. It is remarkable to see that a pre-existing blending pattern is the basis for an elaborate cognitive-semiotic network which will also find other versions in the other diagrams yet to present. We find evidence for this possibility in Fauconnier and Turner (2002: 24): “(...) inputs to blends are themselves often blends, often with an elaborate conceptual history,” and they even name these blends “multiple blends” (Fauconnier/Turner 2002: 279 ff.). Silva (2006a) also shares this view:

Não só determinado conjunto de expressões metafóricas é determinado por uma mesma metáfora conceptual, como também várias metáforas conceptuais podem formar estruturas hierárquicas, em que as projecções metafóricas de nível inferior herdam as estruturas de projecções de nível superior. [Silva 2006a: 127]

Brandt (2001) also mentions this possibility: “Output spaces can thus be inputs to new networks.” (Brandt 2001: 63), and Barcelona (2000b) addresses exactly the same possibility:

Complex hierarchical networks of conceptual metaphors and metonymies have been discovered in English and other languages, which reveals that a given metaphor or metonymy is often just a particular manifestation of a more abstract superordinate metaphor or metonymy. (Barcelona 2000b: 5-6, our emphasis)

Grady, Oakley and Coulson (1999) state that blends may undergo the same process: “Since blending is an opportunistic process of online space-building, any conceptualization that starts out as a primary metaphor, or other simple conceptual association, is susceptible to being elaborated.” (Grady/Oakley/Coulson 1999: 112) Ultimately, Fauconnier and Turner (2008) even consider the possibility of these networks formed by other networks having no end, and thus being elaborated over and over again:

Conceptual work is never-ending, and we can continue to bring more spaces and even more networks into play with the elaborate integration network E/X/M³⁵. (Fauconnier/Turner 2008: 61)

According to these authors, whole networks of metaphors are possible, which include more comprehensive metaphors, located higher in the hierarchy, as opposed to more specific metaphors which feature a lower place in the hierarchy³⁶. Most metaphors, then, do not occur in isolation, but they are integrated in larger hierarchical structures that have an organization of their own (cf. Feyaerts 2000: 66). Feyaerts (2000) studies this phenomenon in particular and calls it the Inheritance Hypothesis, according to which “(...) the internal structure of a particular metaphor is determined by the logical structure the source concept displays on a higher, more generic level.” (Feyaerts 2000: 66-7) In fact,

³⁵ E/X/M relates to the input of Events, X stands for motion through space and M represents our notion of time, as stated in the specific examples of Fauconnier/Turner 2008: 56 ff..

³⁶ This possibility also applies to mappings: “(...) metaphorical mappings are organized in complex hierarchies, so that subordinate mappings “inherit” all the details of superordinate mappings.” (Barcelona 2000b: 16-7)

Lakoff (2006b) also mentions this phenomenon and calls it Inheritance Hierarchies. We will also have the chance to confirm that all the hyper-metaphorical blends found maintain, respect and even presuppose the conceptual phenomena described for the master metaphorical blend, therefore the master conceptualization is never questioned by the multiple conceptualizations that derive from it.

7.3.2.1. Intentional Living Organism Hyper-Metaphorical Blend

Thus, we are dealing with a hyper-metaphorical blend, to the extent that, for this metaphorical blend to be consistent, it needs the conceptualization we have described for figure 7.3.. We decided to call the second metaphorical blend the intentional living organism hyper-metaphorical blend (see figure 7.4); this choice may be accounted for by the following description of the network: the semiotic base space, the presentation space, the reference space, as well as the mappings between them, the virtual space, the relevance space, the meaning space and the pragmatic effect or purpose involved in the master metaphorical blend are activated here, but further elaborated in the following way: just like in figure 7.3., in figure 7.4. we find the enterprises in the reference space, which includes also all the attributes that we have already mentioned in figure 7.3.. Presentation space 2 exhibits the content of the meaning space of figure 7.3., which is intended to establish a close connection between the enterprise and the addressee(s) by means of conveying the general idea “We are the same as you.” Additionally, in this mental space, we have the notion that our living organism is mostly of a human nature, which is represented by the individual. In fact, Fauconnier and Turner admit precisely this possibility: “Blends provide the possibility of backward projection to the inputs of inferential and other structure.” (2006: 363).

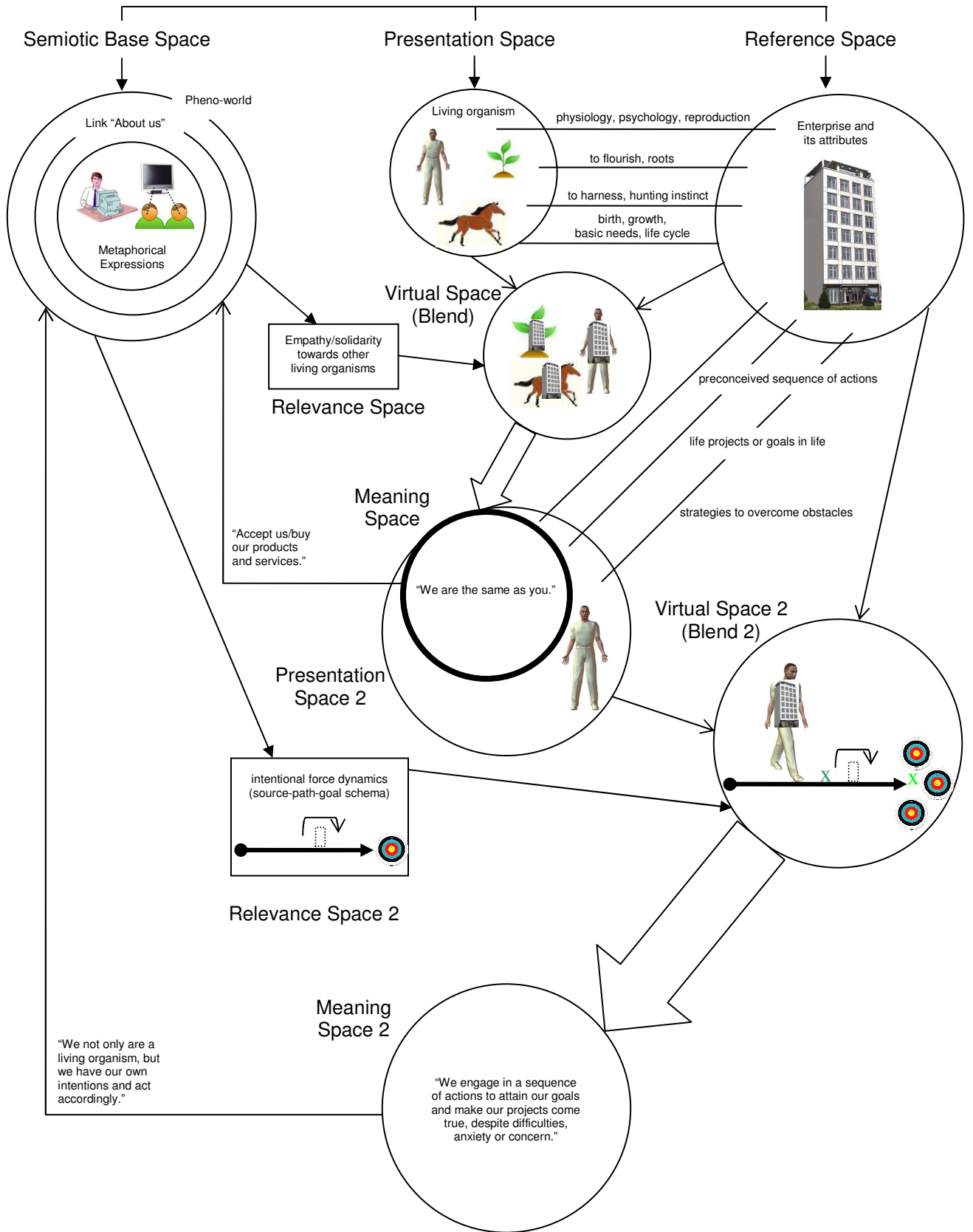


Figure 7.4. Intentional Living Organism Hyper-metaphorical Blend

We identified three main mappings between the reference space and presentation space 2, all of them represented by the lines between these spaces; one of the mappings regards the preconceived sequence of actions one envisions when willing to get to a stage that is different from the current one. The plans one makes to achieve whatever one wants to achieve in life are mapped onto the actions undertaken by the enterprises in order to be able to achieve their goals. Moreover, the targets of the enterprises, as varied as they may be, are mapped by the goals one wishes to attain in life. The human being's objectives in life structure the different stages that the enterprises wish to achieve. So, attaining that different stage is equivalent to having goals in life. Difficulties in attaining one's goals are expected. Different ways of solving those problems and still being able to attain those goals is the mapping for the several strategies used by the enterprises to overcome the difficulties that sometimes occur.

As a result of the commonalities between both reference space and presentation space 2, and the mappings thus activated, virtual space 2 displays a blend in which the enterprises and their attributes are a virtual living organism, namely a living organism having an intention of its own, which is why we call it an intentional living organism. This is represented by the walking enterprise. However, some kind of logic has to be applied to this virtual space: this is when relevance space 2 exerts its influence on virtual space 2; relevance space 2 contains an intentional force dynamics that consists of a source-path-goal schema³⁷: "Though scarcely recognized before, force dynamics figures significantly in language structure." (Talmy 2000: 409) The source is represented by the bold dot, the path is represented by the arrow and the goal is represented by the colored target. Difficulties are depicted by the box and ways of overcoming those difficulties are

³⁷ We will see that most of the relevance spaces involved in the hyper-metaphorical blends that we found display a force-dynamics schema of some kind. Lakoff reminds us that "One of Talmy's great contributions to cognitive linguistics is his analysis of force dynamics and the way that forces enter into the meaning of language. Talmy has taught us that the image schemas that characterize meaning in language are not just about vision. They are also about action and the application of force." (Lakoff 2006a: 157) Johnson also sheds some light on this issue, by stating that "In order to survive as organisms, we must interact with our environment. All such causal interaction requires the exertion of *force*, whether as we act upon other objects, or as we are acted upon them." (Johnson 1987: 42)

represented by the curved arrow above the box. The entity moving along that path can find itself at any point of the trajectory. In the blend, we represent this by the two Xs. The light green X indicates that the walking enterprise is closer to its target(s), whereas the dark green X shows that the walking enterprise is farther from its target(s). The function of this intentional force dynamics within the whole semiotic mental space network, along with the source-path-goal schema, is to make the configuration that emerges from the reference space and presentation space 2 more real and stable to our understanding, so it can undergo the reasoning process.

Once virtual space 2 and relevance space 2 become articulated, meaning space 2 emerges. In this meaning space, we find what we believe to be the ultimate meaning of all the instances that may be represented by this metaphorical blend: “We engage in a sequence of actions to attain our goals and make our projects come true, despite difficulties, anxiety or concern.” We can say that the enterprises are willing to express the meaning they attribute to their own life, thus also triggering a considerable amount of empathy on the part of the addressee(s).

We have yet to mention the pragmatic effect or purpose which is triggered by meaning space 2 and is projected back to the semiotic base space. In this particular hyper-metaphorical blend, it consists of conveying the message that the enterprises not only are living organisms, but also have their own intentions and act accordingly to them. Therefore, the life at issue reveals itself to be anything but a random one – it is rather a purposeful and goal-oriented life.

The sentences in our *corpus* that display the metaphorical expressions that may be explained in light of this metaphorical blend are shown in table 7.2.. A brief individual assessment is shown below.

Table 7.2. INTENTIONAL LIVING ORGANISM HYPER-METAPHORICAL BLEND (76 occurrences)

Preconceived sequence of actions
(81) Es steht auch anderen Unternehmen für Stromtransporte zur Verfügung und bildet damit die Infrastruktur für <u>den Wettbewerb</u> im Strommarkt. (E.ON) (It is also available to transport electricity from other companies, thus forming the infrastructure for <u>competition</u> in the electricity market.)
(82) E.ON Energie ist die <u>Führungsgesellschaft</u> der Market Unit Central Europe. (E.ON) (E.ON Energie is the <u>leading company</u> of market unit Central Europe)
(83) Operativ <u>führt E.ON Sverige das Geschäft</u> in Nordeuropa. (E.ON) (In strategic terms, <u>E.On Sverige leads business</u> in Northern Europe)
(84) <u>Wir sind auf gutem Weg</u> , unsere Vision vom <u>weltweit führenden Strom- und Gasunternehmen</u> zu verwirklichen. (E.ON) (<u>We are on the right track</u> to realize our vision of the world's leading power and gas companies.)
(85) Sie sind Leitlinien <u>auf unserem Weg</u> zum <u>weltweit führenden Strom- und Gasunternehmen</u> . (E.ON) (They are guidelines <u>on our way</u> to the <u>world's leading power and gas company</u> .)
(86) <u>Wir arbeiten</u> zuverlässig und <u>ergebnisorientiert</u> . (E.ON) (We are reliable and <u>result-oriented</u> .)
(87) Innovative Projekte zu erneuerbaren Energien zeigen rund um den Globus <u>die Richtung unseres Handelns</u> . (E.ON) (Innovative renewable energy projects around the world show the <u>direction of our actions</u> .)
(88) <u>Wir befinden uns</u> damit in Großbritannien <u>auf einem gutem Weg</u> , um im Jahr 2006 wieder <u>eine führende Position</u> in der Kundenservicebeurteilung durch „energywatch“ zu <u>erreichen</u> . (E.ON) (<u>We are</u> thus, in the UK, <u>on the right track</u> to <u>achieve</u> , by 2006, a leading position in the customer service evaluation through “energywatch“.)
(89) E.ON als Marke wurde <u>in diesem schrittweisen Prozess</u> immer dann “ausgerollt” (...).

(E.ON) (E.On as a brand has always rolled out <u>throughout this step-by-step process...</u>)
(90) Die <u>Kundenorientierung</u> ist ein wichtiger Bestandteil der E.ON-Identität. Wir wollen wissen, was unsere Kunden wünschen, damit <u>wir uns</u> noch besser <u>an ihren Bedürfnissen orientieren können</u> . (E.ON) (<u>Customer orientation</u> is an important part of E.ON identity. We want to know what our customers wish, so we can <u>ultimately target their needs.</u>)
(91) In Großbritannien ist E.ON UK <u>auf dem bestem Weg</u> , der führende Betreiber von Anlagen für erneuerbare Energien zu werden. (E.ON) (In the UK, E.ON is <u>on the right track</u> to becoming the leading facility operator of renewable energies.)
(92) E.ON soll nicht nur das weltweit <u>führende Strom- und Gasunternehmen</u> werden, sondern auch bei der gesellschaftlichen Verantwortung <u>eine führende Rolle</u> spielen. (E.ON) (E.ON will become not only the world's <u>leading power and gas company</u> , but it will also play <u>a leading role</u> in social responsibility.)
(93) Over the past three decades, <u>we have expanded our business from the United States into more than 90 other countries</u> , and we now employ nearly 60,000 people globally.(Microsoft)
(94) (...) and <u>we're expanding our global citizenship efforts</u> through the same kind of proactive collaboration (...). (Microsoft)
(95) (...) improving customer satisfaction, <u>putting some of our most significant legal challenges behind us</u> , and improving our internal processes. (Microsoft)
(96) Microsoft's Standards of Business Conduct (SBC) apply to all Microsoft employees and set <u>clear guidelines for them to follow</u> when <u>conducting business</u> on behalf of the company. (Microsoft)
(97) At the same time, there has to be <u>more widespread understanding</u> of how to use those tools. (Microsoft)
(98) <u>As we look at gaps to be filled</u> , we see a continuation of the themes of helping to safeguard online privacy. (Microsoft)
(99) Das Lösungsportfolio von SAP <u>ebnet den Weg zu einer</u> reibungslosen, standort- und zeitunabhängigen <u>Zusammenarbeit</u> zwischen Kunden, Partnern und Mitarbeitern. (SAP) (The

solution portfolio from SAP paves the way for a smooth, local and time-independent collaboration between customers, partners and employees.)

(100) Als eines der führenden Unternehmen im Bereich der Informationstechnologie nimmt SAP ihre Verantwortung gegenüber der Gesellschaft ernst. (SAP) (As one of the leading companies in the information industry, SAP takes its responsibility towards society seriously.)

(101) Doch Korruption (...) hemmt die Entwicklung und wirkt sich letztendlich auf jeden Einzelnen von uns aus. (SAP) (But corruption is hindering development and eventually has an effect on every one of us.)

(102) Die SAP AG legt die globalen Richtlinien für die Corporate-Citizenship-Aktivitäten fest (...). (SAP) (SAP AG determines the global guidelines for corporate citizenship activities.)

(103) (...) wie ihre lokalen Budgets im Rahmen der Richtlinien eingesetzt werden sollen. (SAP) (...how their local budgets should be used in the context of the guidelines.)

(104) Wir suchen auch nach neuen Wegen, wie wir verantwortlicher mit natürlichen Ressourcen umgehen können. (SAP) (We are also looking for new ways of responsibly dealing with natural resources.)

(105) Wer sich für die spannende Entwicklung der SAP interessiert, findet auf den folgenden Seiten eine Fülle von Daten und Fakten. Die wichtigsten Stationen sind chronologisch aufgeteilt in vier Jahrzehnte. (SAP) (For those interested in the amazing development of SAP, a wealth of data and facts may be found on the following pages. The main stages are divided chronologically into four decades.)

(106) (...) the new AT&T, poised to lead the industry in one of the most significant shifts in communications technology since the invention of the telephone nearly 130 years earlier. (AT&T)

(107) (...) SBC Communications Inc. embarked upon a series of acquisitions to establish itself as a global communications provider. (AT&T)

(108) Die Deutsche Telekom AG setzt als eines der weltweit führenden Dienstleistungs-Unternehmen der Telekommunikations- und Informationstechnologie-Branche international

Maßstäbe. (Deutsche Telekom) (Deutsche Telekom AG is internationally recognized as one of the world's leading service companies in the telecommunications and information industry standards.)

(109) Verstöße gegen die Verhaltensrichtlinie können arbeitsrechtliche und bei Beamten disziplinarrechtliche Sanktionen zur Folge haben. (Deutsche Telekom) (Violations of the code of conduct [lit: behavior guidelines] may result in disciplinary sanctions for clerks.)

(110) Dabei gliedern wir unsere Aktivitäten in sechs Bereiche: Wirtschaft und Gesellschaft, Forschung und Innovation, Umwelt und Gesundheit, Jugend und Bildung, Soziales und Regionales und Sport und Kultur. In diesen Bereichen gibt der Konzern seit Jahren wichtige Impulse. (Deutsche Telekom) (We divide our activities into six areas: economy and society, research and innovation, environment and health, youth and education, social and regional and sports and culture. The group has taken important steps in these areas for years.)

(111) Unsere Vision, unser Leitbild T-Spirit und die Corporate Values sind die Ziel- und Wert-Vorgaben, an denen sich auch die strategischen Planungen unseres Konzerns orientieren. (Deutsche Telekom) (Our vision, our mission statement T-Spirit and the corporate values are the targets which provide orientation for the strategic plans of our group.)

(112) In the 1980s, we took a similar, bold step to expand our U.S. channels of distribution to include two national retail chains, Sears and JCPenney. (Levi Strauss & Co.)

(113) With the introduction of the Dockers® brand in 1986, we created an entirely new category of casual clothing in the United States, bridging the gap between suits and jeans. (Levi Strauss & Co.)

(114) (...) get a sense of our commitment to quality, our dedication to driving the business forward and (...). (Levi Strauss & Co.)

(115) Wir orientieren uns an unseren Konsumenten indem wir ständig die Qualität, das Design und das Image unserer Produkte sowie unsere organisatorischen Strukturen verbessern. (Adidas) (We are focused on our customers' needs, as we continually

improve the quality, design and image of our products and organizational structures.)

(116) Wir wollen in allen Kategorien und auf den Absatzmärkten, in denen wir präsent sind, eine führende Position einnehmen. (Adidas) (We wish to take a leading position in all categories and markets.)

(117) Wir streben danach, der weltweit führende Anbieter der Sportartikelindustrie zu sein, was hervorragende Finanzergebnisse voraussetzt. (Adidas) (We seek to become the global leader in the sporting goods industry, which requires excellent financial results.)

(118) (...) und sind fortlaufend um die Verbesserung unseres Beitrags zu einer Gesellschaft bemüht, die sich an den Prinzipien einer nachhaltigen Entwicklung orientiert. (Adidas) (...and are continuously trying to improve our contribution to a society that caters for sustainable development.)

(119) Wir arbeiten fortwährend an den Stärken unserer Marken und Produkte, um unsere Wettbewerbsposition und Finanzkraft zu verbessern. (Adidas) (We are constantly working on the strengths of our brands and products to improve our competitiveness and financial performance.)

(120) (...) und die Bereitschaft und Fähigkeit, für unsere Konsumenten „den entscheidenden Schritt mehr“ zu machen. (Adidas) (...and the willingness and ability to take “the one decisive step ahead” for our customers.)

(121) Dazu zählt auch die konzernweite Förderung einer leistungsorientierten Unternehmenskultur. (Adidas) (This includes the group-wide promotion of a performance-oriented corporate culture.)

(122) (...) to generate a broad, deep and diverse pipeline of new drugs and cell therapy candidates. (Celgene)

(123) We believe that this sizeable intellectual property estate gives us an important competitive advantage as we continue to develop and commercialize the IMiDs® (...), THALOMID (...), and our deep pipeline of anti-inflammatory compounds, benzopyrans, kinase inhibitors, ligase modulators, as well as placenta-derived and cord blood stem cells. (Celgene)

(124) We are continuing to expand our intellectual property portfolio as we <u>add new compounds to our pipeline</u> that relate to a variety of novel scientific targets and approaches. (Celgene)
(125) (...) blood stem cells. But <u>we are not stopping here</u> . We are continuing to expand our intellectual property portfolio as we add new (...). (Celgene)
(126) Especially as additional patents are added, we expect the portfolio to increase the value of <u>our proprietary compounds as they progress through drug development towards commercialization</u> . (Celgene)
(127) Our next JNK inhibitor, CC-930, <u>is in pre-clinical development, advancing toward clinical testing</u> . (Celgene)
(128) <u>Der am weitesten in der Entwicklung fortgeschrittene Produktkandidat Satraplatin</u> ist ein oral verfügbarer Wirkstoff (...). (GPC Biotech) (<u>In product development, the most advanced product candidate</u> Satraplatin is an orally available drug...)
(129) <u>Die Leitlinien</u> sind die aus der Vision abgeleitete <u>Richtschnur</u> unseres Handelns. (Hochtief) (<u>The guidelines</u> are derived from the vision <u>guiding</u> our actions.)
(130) Wir steuern Hochtief <u>wertorientiert</u> und gehen verantwortungsvoll mit dem uns anvertrauten Kapital um. (Hochtief) (At Hochtief <u>we cater for solid values</u> and deal responsibly with the capital entrusted to us.)
Life projects or goals in life
(131) Zentraleuropa ist der wichtigste <u>Zielmarkt</u> für das Strom- und Gasgeschäft von E.ON. (E.ON) (Central Europe is the most important <u>target market</u> for E.ON.'s electricity and gas business.)
(132) Dabei <u>haben wir das Ziel, eine nachhaltig gesunde und sichere Umwelt zu schaffen</u> . (E.ON) (Hence we <u>aim at creating a sustainable, healthy and safe environment</u> .)
(133) <u>Unser Ziel ist</u> profitables Wachstum als Grundlage für nachhaltigen Erfolg. (E.ON) (<u>Our goal is</u> profitable growth as the basis for sustainable success.)
(134) But no matter <u>how far-reaching our overall goals may be</u> , they (...).(Microsoft)
(135) <u>Unser Ziel ist es</u> , als guter „Corporate Citizen“ verantwortungsvoll zu handeln und einen positiven Beitrag zum Gemeinwohl zu leisten. (SAP) (<u>Our goal</u> as a good “corporate

citizen" is to act responsibly and make a positive contribution to society.)

(136) Im Zuge unseres Bildungsprogramms, insbesondere auf der Hochschulebene, wird SAP Kunden und Partner gezielt auf die Absolventen von Hochschulen aufmerksam machen, die am University-Alliances-Programm teilgenommen haben. (SAP) (In the follow-up of our education program, particularly at university level, SAP Customers and Partners will direct specific attention to university graduates who have taken part in the University Alliances Program.)

(137) Um dies in allen Konzerneinheiten und Geschäftsfeldern zu erreichen, haben wir mit unserem gemeinsamen Leitbild (...). (Deutsche Telekom) (In order to achieve this in all group units and business areas, we have, with our shared vision...)

(138) Wir tun daher alles, um ihre persönlichen Ziele mit den Zielen des Konzerns und der Marken in Einklang zu bringen. (Adidas) (We therefore do all in our power to bring their personal goals in convergence with the ones of the group and their brands.)

(139) Darüber hinaus können wir unsere wirtschaftlichen Ziele nur erreichen, wenn wir Größenvorteile effektiv nutzen (...). (Adidas) (In addition, we can only achieve our economic goals if we make use of scale effectively.)

(140) Es geht jedoch nicht nur um Ergebnisse, sondern auch darum, wie Erfolg und Ziele erreicht werden. (Adidas) (It's not just about results, but also about how success and goals are achieved.)

(141) Wir zielen damit auf die Verbesserung unserer Markenwerte ab und konzentrieren uns auf folgende Aspekte. (Adidas) (We aim, therefore, at improving our brand values and focus on the following aspects.)

(142) Our goal is to develop proprietary cell therapy products for the treatment of autoimmune diseases and cancer. (Celgene)

(143) (...) cell biology, genomics, proteomics and informatics technologies for identifying and validating clinically important therapeutic targets. (Celgene)

(144) Unsere Ziele sind die Entdeckung, Entwicklung und Vermarktung neuartiger

Krebsmedikamente. (GPC Biotech) (Our goals are the discovery, development and marketing of new cancer drugs.)

(145) In den USA ist es das Ziel des Unternehmens, eine Führungsrolle bei Vermarktung und Vertrieb von Satraplatin zu übernehmen. (GPC Biotech) (In the U.S., the company's aim is to take over as a leading marketer and distributor of Satraplatin.)

(146) Die natürliche Umwelt durch unsere Aktivitäten so wenig wie möglich zu belasten, ist das erklärte Ziel von Hochtief – der Umweltschutz spielt daher eine wichtige Rolle. (Hochtief) (In view of the growing importance of the environmental issues, Hochtief is concerned with maximally avoiding damage to natural resources.)

(147) Wir arbeiten daran, uns in allen Tätigkeitsfeldern weiter zu verbessern und stecken uns messbare Ziele. (Hochtief) (We are thriving to improve ourselves in all fields and establish measurable objectives for ourselves.)

Strategies to overcome obstacles

(148) Our company citizenship strategy is designed to improve the quality of life for the people who live and work in our service territory and around our generating stations. (Exelon)

(149) Auch diese Strategie ist inzwischen aber Historie, jedenfalls zur Hälfte und mit Blick auf die Chemie. (E.ON) (This strategy is partly history, chemically speaking.)

(150) Unsere Strategien konzentrieren sich auf die Bedürfnisse unserer Märkte. (E.ON) (Our strategies focus on the need of our markets.)

(151) (...) unterstützten Organisationen und Institutionen mit der Gesamtstrategie und den ethischen Grundsätzen von SAP, seiner Unternehmen und Standorte vereinbar sind. (SAP) (...supported organizations and institutions with the overall strategy and the ethical principles of SAP, its businesses and locations being compatible.)

(152) Die Deutsche Telekom hat sich freiwillig zu einer nachhaltigen Unternehmensstrategie verpflichtet. (Deutsche Telekom) (Deutsche Telekom has voluntarily committed to a sustainable corporate strategy.)

(153) Celgene's strong intellectual property position is an important element in its strategy to

<u>develop</u> its product and business assets to their fullest potential for its shareholders. (Celgene)
(154) Für andere wichtige Märkte, wie z.B. Japan, plant das Unternehmen, eine oder mehrere weitere <u>strategische Allianzen</u> abzuschließen. (GPC Biotech) (For other important markets, such as Japan, the company is planning to establish one or more <u>strategic alliances</u> .)
(155) Das Konzessionsgeschäft bildet <u>einen strategischen Schwerpunkt bei Hochtief</u> und stellt einen Werttreiber für unsere Aktie dar. (Hochtief) (The concession business is a <u>strategic focus for Hochtief</u> and is a value driver for our stock.)
(156) Wir entwickeln Hochtief <u>strategisch</u> und operativ weiter (...). (Hochtief) (At Hochtief we aim at further <u>strategical</u> and operational developments.)

The variety of metaphorical expressions that may be found in the intentional living organism hyper-metaphorical blend is surprising. Considering that different mappings are activated, such as preconceived sequence of actions, life projects or goals in life and strategies to overcome obstacles, these will be considered individually as well.

The ‘preconceived sequence of actions’ undertaken, in order to achieve a stage that is different from the current one, constitutes the first mapping activated by the metaphorical blend at issue. If we look at instance (81), “den Wettbewerb” implies the source-path-goal schema – in fact, multiple schemas of this kind, because competition involves, in principle, several entities (several enterprises) in the same path (or moving along parallel paths), wanting to achieve the same goal. A possible consequence of competing may be a leading position; occurrence (82) provides an example of this kind of situation by means of the term “Führungsgesellschaft”. Thus this conceptualization presents the enterprise as an intentional living being at the end of the path or, in other words, achieving one of its targets. A very similar case may be found in (83), in which a leading position is also represented by the words “führt E.ON Sverige das Geschäft”. Occurrence (84) highlights the path element of the whole source-path-goal schema, for it

resorts to the words “Wir sind auf gutem Weg”, on the one hand; on the other hand, as in (82) and (83), it also displays a representation of a leading position achieved by the enterprise: “weltweit führenden Strom- und Gasunternehmen”.

Similarly to (84), (85) also contains both these elements: the path (“auf unserem Weg”) and the leading position (“weltweit führenden Strom- und Gasunternehmen”); together (“auf unserem Weg zum weltweit führenden Strom- und Gasunternehmen”), these phrases imply a precise orientation that any path has to follow. As for instance (86), it further confirms, in our view, the coherence of the intentional living organism hyper-metaphorical blend, for it mentions an orientation that is displayed by the path along which the enterprise moves, namely results: “Wir arbeiten (...) ergebnisorientiert”. In this representation, therefore, results are the targets that define the orientation of the work performed by the enterprise. Orientation is again activated in (87), in which innovative projects regarding renewable energies provide the best direction to choose from: “die Richtung unseres Handels”. Both path and target are substantially highlighted in (88), in which “Wir befinden uns (...) auf einem gutem Weg” and “eine führende Position (...) erreichen” are the terms that activate this schema, as in (82), (83), (84) and (85).

As for (89), it is an attribute of the enterprise, namely a process in which E.ON is involved, that is conceptualized in terms of a path along which an entity (the process) is walking, therefore allowing for the representation “in diesem schrittweisen Prozess” to emerge. The sequence of steps conveys slowness to the movement, as well as an idea of gradual change. Instance (90) is yet another example of the direction that may be given to the source-path-goal schema; in this particular case, customers and their needs provide the target at issue, therefore defining the orientation of the path: “Kundenorientierung (...) wir uns (...) an ihren Bedürfnissen orientieren können”. The certainty of following the best path is also an important feature of this mapping, as stated by (91): “auf dem bestem Weg”. A leading position (against other competitors) is again triggered by the expression in (92): “führende Strom- und Gasunternehmen”.

Example (93) adds a new element to our analysis, in that it focuses on a diversity of paths that are conceived having the enterprise as a starting point, and heading towards different directions. This multiple paths representation is entailed in the words “we have expanded our business from the United States into more than 90 other countries”, therefore instantiating many paths beginning in the United States and heading towards 90 different countries. This kind of expansion is also represented in (94), which is a very similar case to (93), since the terms “we’re expanding our global citizenship efforts” also trigger several underlying paths starting from the enterprise and heading for multiple directions. Example (95) further confirms that the intentional living organism metaphorical blend displays a great variety of representations, for it contains the words “putting some of our most significant legal challenges behind us” – the notion of ‘putting behind’ is made possible through the conceptualization of the movement along an abstract path, which implies having a distance that may have already been traveled, thus structured as having been left behind, as well as a distance that is yet to be traveled and is therefore structured as being ahead of the entity. (96) is another manifestation of the intentional living organism hyper-metaphorical blend, inasmuch as the existence of “clear guidelines for them to follow” indicates that the entity in the path is succeeded by another entity moving along the same path; “conducting business” confirms the relevance of the source-path-goal schema in this instantiation, as it assumes that business needs to be given some kind of direction in order to fulfil its function.

The particular case of the conceptualization found in (93) and (94), that is, the existence of multiple paths that start at one point and spread in different directions, can be found again in (97), but this time it is an attribute of the people using this enterprise’s products that is at stake (namely people’s understanding of how to use Microsoft’s tools); the words “more widespread understanding” are a representation of this feature in terms of several paths that head for different directions, therefore affecting a larger number of people. Occurrence (98) is significantly different from the majority of the instances that

illustrate this metaphorical blend in particular. It presents us with a path that is different from the one so far, as it has gaps in it: “As we look at gaps to be filled”; these gaps structure the work that is yet to be done in terms of online privacy. This way, it is one of the company’s attributes, namely online privacy, which is represented here by means of a path. Movement along this path in particular implies that the gaps are filled, or that work is done, so that progression is made possible. Representation (99) also offers some extra elaboration of the source-path-goal schema; the terms “ebnet den Weg zu einer (...) Zusammenarbeit” indicate that the path at stake is a bumpy one and that this surface is characterized by difficulties, obstacles or hindrances that have to become uniform or flattened so that progression along the path is made possible. Instance (100) is a similar representation to (82) and (83), as it contains the notion of a leading position in the path: “der führenden Unternehmen”. This leading position is attained through competition against other entities (other enterprises) in the same path, which is conceptualized as the path to success.

We can find another example of a non-uniform path in instance (101), as we did in (99). This time, it is development that is conceptualized in terms of a path, thus originating the following instance: “Doch Korruption (...) hemmt die Entwicklung”. Corruption is therefore the obstacle that is located on the path to development, and so it constitutes a considerable difficulty to overcome. As for (102), and similarly to (86), (87), (90) and (96), we speak of a direction that is supposed to be given to the path that structures this conceptualization: “die globalen Richtlinien für die Corporate-Citizenship-Aktivitäten”; so the activities that are connected to Corporate Citizenship are given some directions, so as to attain the goals desired. Example (103) reinforces this particular aspect of the representation, yet in a less elaborate way, by means of the word “Richtlinien”. The abstract path that forms the major basis for the representations we have seen so far may undergo some changes in the way it is conceptualized, therefore allowing for the possibility that other paths may emerge, as it occurs in (104), through the words “wir

suchen nach neuen Wegen". Alternative paths are, then, a confirmation of the advanced level of elaboration of this metaphorical blend, for it may be responsible for creativity and new findings and insights.

The path may also be represented by means of a journey that has several stops; in fact, the very notion of journey is clearly based on the source-path-goal schema. This is quite noticeable in instance (105): "Die wichtigsten Stationen". As in (82), (83) and (100), (106) mentions a leading position, which requires, as we have mentioned before, the notion of competition between different entities moving along the same path: the entity that is closer to the goal may be said to "lead the industry", as it is the case in this instance. As for (107), it demonstrates the elaboration potential of the intentional living organism metaphorical blend, since it uses the words "embarked upon a series of acquisitions" to indicate volition and intention on the part of the enterprise at issue. So, here, there is not only movement but also the act of entering a means of transportation (a ship or an aircraft), which definitely contributes to the configuration of a journey that implies, in principle, a higher level of danger or risk than one that is undertaken on foot (but also one that can reveal itself to be more profitable). The next instance, (108), can be explained along the same lines, as it also combines the notions of leading position and competition along a path: "eines der weltweit führenden Dienstleistungs-Unternehmen".

Following the same kind of representation we have already seen in (86), (87), (90), (96), (102) and (103), occurrence (109) focuses on the representation that behavior also has to be given some kind of direction, so that the enterprise attains its goals in this particular domain: "die Verhaltensrichtlinie". Instance (110) confirms that the intentional living organism hyper-metaphorical blend is indeed extremely productive and supple, as the source-path-goal schema that underlies it also allows for incentives to be given (in this particular case, the enterprise encourages several community activities, and this encouragement is structured as if it were impulses that cause these activities to move forward in their path towards success: "gibt den Konzern (...) wichtige Impulse". If we look

at (111), the words “die strategischen Planungen unseres Konzerns orientieren” suggest that the enterprise has a given orientation or direction to follow, as it is the case with (86), (87), (90), (96), (102), (103) and (109). In this particular case, however, it should be highlighted that such elements as the company’s vision and corporate values provide for direction and allow for a strategy to be conceived. Thus the strategic component is here a means to follow the right direction. In example (112), the movement along the path is conceptualized in the particular shape of steps, as in the case of (89); this fact further emphasizes the representation of the company as a living being in this blend, and if we look at the terms that are used in this instance in particular (“we took a similar, bold step”), we can see that the step is attributed a psychological feature (boldness), therefore substantiating the elaboration of the intentional living organism hyper-metaphorical blend.

The degree of elaboration that is demonstrated by instance (98) finds confirmation in (113), inasmuch as items that may be missing to fulfil gaps in the path are replaced by bridges, which make it possible for the enterprise to move on along the path: “bridging the gap between suits and jeans” therefore instantiates that suits and jeans were two radically different products, and the need to create some kind of clothing that would represent a happy medium between two extremes – this goal was attained by the Dockers brand. Instance (114) introduces a different element in this mapping, insofar as “driving the business forward” indicates progression in space. In (115), the consumers specify the direction towards which the enterprise is moving: “Wir orientieren uns an unseren Konsumenten”, in a similar situation to (111) and the other ones mentioned in the approach to this occurrence too. Competition and the existence of several entities along the same path or of several parallel paths is also the case of (116), because it represents the company in a leading position, as in (82) to (85), (88), (100), (106) and (108). By using the terms “eine führende Position einnehmen”, the leading position is included in this representation.

Occurrence (117) shows a representation that is structured mostly along the same lines as the ones we have just mentioned, as we can see from the words “weltweit führende Anbieter der Sportartikelindustrie”. A specific direction or orientation in the path is conceptualized by instance (118), in which a sustained development provides for the reference needed in terms of orientation: “sich an den Prinzipien einer nachhaltigen Entwicklung orientiert”. Direction and orientation have already been structured in instances such as (86), (87), (90), (96), (102), (103), (109), (111) and (115). As for (119), the notion of competition and the existence of other enterprises moving along the same path or along parallel paths is manifested by means of the words “um unsere Wettbewerbsposition (...) zu verbessern”, as it is the case of instance (73). The specification of the movement along the path to the extent that it is represented by steps can be found again in instance (120), as seen in (89) and (112); “den entscheidenden Schritt” is, in fact, a conceptualization of the enterprise as a living organism that is intentionally moving along a path, therefore triggering this representation.

Occurrence (121) is an example of orientation being provided by performance: “einer leistungsorientierten Unternehmenskultur”. So performance can also determine the kind of orientation yielded by the path. (122), (123) and (124) form a small set of examples that display the same kind of representation, which is constructed around the word ‘pipeline’: “broad, deep and diverse pipeline of new drugs and cell therapy candidates”, “our deep pipeline of anti-inflammatory compounds, benzopyrans (...)” and “add new compounds to our pipeline”. We believe that the term ‘pipeline’ implies both movement and direction, thus being part of the representations that are structured on the basis of the source-path-goal schema, inasmuch as it constitutes an elaboration of the metaphorical blend at issue. In principle, a pipeline conveys some kind of liquid and, simultaneously, this is done in a specific direction. So much so that

[...] it seems plausible to assume that it is based on the generic-level metaphor PHYSICAL MOTION IS ABSTRACT MOTION. / [...] "pipeline" maps onto the domain of transport [specifying a means of steady distribution] (Müller 2008: 143-4)

Additionally, being in the pipeline also indicates that the products form a waiting line, in this case constituted by the new substances and drugs that are discovered by this enterprise, or waiting for research to be conducted on them.

We find an excellent example for the variations possible in this mapping by looking at (125): "we are not stopping here"; only the conceptualization of the enterprise as a living organism that moves along a path makes it possible for this instantiation to occur – in paths, one may have the opportunity to stop. Like we mentioned before, it is not only the enterprise itself that is conceptualized in terms of a living organism: its attributes may also undergo such process; this is the case of (126), in which proprietary compounds move themselves along a path that includes drug development and heads towards commercialization: "our proprietary compounds as they progress through drug development towards commercialization." Progress in a given direction, and one that goes through several stages, is also illustrated by (127): "is in pre-clinical development, advancing toward clinical testing". Yet another representation that highlights proximity to the goal as a positive event is (128), which indicates a specific substance (Satraplatin) as being well ahead in the development path: "Der am weitesten in der Entwicklung fortgeschrittene Produktkandidat", so the path from being a substance to being a product is apparently quite a long one.

Instance (129) provides for further evidence that a direction or an orientation has to be chosen in the path along which the enterprise moves: "Die Leitlinien (...) Richtschnur", as we have seen in several instances above. Additionally, (130) indicates that Hochtief's direction is defined by this enterprise's values: "wertorientiert".

The second mapping that is activated by the living organism hyper-metaphorical blend is the existence of 'life projects or goals in life'. The objectives that the enterprises

are willing to achieve are structured in terms of life goals. This projection is obviously not absolutely independent from the previous one, but we hold that in these instances there is a higher level of relevance given to the goal element. The path is still the basis for these metaphorical expressions (otherwise they wouldn't trigger this metaphorical blend), but the final part of the path, namely the goal, is highlighted. Let us start by having a look at (131): the term 'Zielmarkt' constitutes evidence for this, as it conveys the meaning of a specific market (in this case, Central Europe) in terms of the target that the enterprise wishes to attain. Furthermore, (132) mentions environmental issues as targets to be also achieved by E.ON: "haben wir das Ziel, eine nachhaltig gesunde und sichere Umwelt zu schaffen." We can even consider that the goals at issue in (132) are of a more abstract nature than the ones in (131), therefore providing for evidence that there is a metaphorical basis underlying the structuring of this enterprise's goals. The term 'Ziel' is in fact very common, as it is also used in instance (133): "Unser Ziel ist" – in this particular case, the aim to be achieved is profitable development as a basis for success. Because the source-path-goal schema is permanently activated in these instances, one can also speak of distances that may be longer or shorter, which triggers such representations as (134): "how far-reaching our overall goals may be", that is, goals may be located within a short distance, but may also be distant and, therefore, harder to attain.

Instance (135) is a very similar representation to (133), since the word 'Ziel' plays a central role in this phrase too: "Unser Ziel ist es". Goals can be described to the point of being specified, as in the case of (136), in which some students are conceptualized as the target of SAP, in terms of making their customers and partners aware of the accomplishments of these students: "wird SAP Kunden und Partner gezielt auf die Absolventen von Hochschulen aufmerksam machen". Instance (137) further confirms the importance of the target element in this representation, for it displays a phrase that highlights whatever is necessary to reach it: "Um dies (...) zu erreichen"; thus one can say that the enterprise is well aware that there is a whole path to move along, in order to

achieve its purposes. Moreover, targets may undergo some kind of articulation so as to be combined and brought to a harmonious state, as in (138): “ihre persönlichen Ziele mit den Zielen des Konzerns (...) in Einklang zu bringen”.

The nature of the targets to attain may be specified as well; they can be, as one would expect, of an economic type: “unsere wirtschaftlichen Ziele”, a phrase that can be found in (139). In example (140), more relevance is given to the achievement of the targets and the ways that are used to achieve them as well: “wie Erfolg und Ziele erreicht werden.” Similarly to (139), (141) provides for a significant specification of the target, namely by means of the phrase “zielen damit auf die Verbesserung unserer Markenwerte ab”, that is, an improvement of their market values is one of Adidas’ targets. Instance (142), by Celgene, is also evidence for the specification of the target that this enterprise is willing to attain: “Our goal is to develop proprietary cell therapy products” – this is further confirmed by (143), since the phrase “identifying and validating clinically important therapeutic targets” represents a specification of the objective as well.

GPC Biotech’s targets become clear through example (144): “Unsere Ziele sind die Entdeckung, Entwicklung und Vermarktung neuartiger Krebsmedikamente”, that is, the whole process implied in the conception, development and commercialization of new cancer drugs constitute this enterprise’s main objective. A different target is mentioned by (145), in which the terms “das Ziel des Unternehmens, eine Führungsrolle” indicate that Gcp-Biotech is striving for a leading position in regard to a specific substance, namely Satraplatin. Hochtief also completes the variety of specifications of targets we have been mentioning in the examples above, in that environmental protection “ist das erklärte Ziel von Hochtief” in the particular case of occurrence (146). Further evidence to the fact that these enterprises’ objectives or targets are in fact structured as if they were a very concrete and physical entity can be found in (147): “messbare Ziele” – that is, targets are so real and to such an extent part of the empirical world that they can even be measured. In this particular mapping, it is worth emphasizing the directional uniformity, which stands

for coherence – in other words, common views and organizational connectedness; different directions would indicate lack thereof.

The intentional living organism hyper-metaphorical blend activates yet another mapping, namely 'strategies to overcome obstacles' that may come up along the path. At first sight, one would think that the notion of strategy could be a manifestation of the war metaphor, but in fact we hold that strategy is primarily a part of the source-path-goal schema, in that it constitutes the method to overcome obstacles that may come up along the path. In the diagram, it is represented by the curved arrow above the box. The examples that instantiate this particular mapping are quite uniform in their structure and therefore display a more limited variety of representations: occurrence (148) mentions "company citizenship strategy", whereas (149) and (150) simply present "Strategie" or "Unsere Strategien"; as for (151), however, a slightly higher degree of elaboration is at stake, for the term "Gesamtstrategie" implies that two different strategies are combined so as to achieve a common one. Deutsche Telekom also shows an example of this representation in (152), namely by means of the word "Unternehmensstrategie", which is similar to (149) and (150).

In (153), Celgene highlights "an important element in its strategy", which means that not all elements in the strategy have the same importance – and that strategy is itself a combination of different elements –, in this enterprise's point of view. Number (154) is an instantiation of a remarkable nature, because it introduces the words "strategische Allianzen", which also may be said to activate the link schema. For that matter, the alliances here constitute themselves a strategy. Hochtief also attributes particular relevance to a specific aspect of their strategy in (155): "einen strategischen Schwerpunkt bei Hochtief", which, in our opinion, establishes a relationship of similarity with the previous occurrence. Instance (156) is another example of the strategic element that is activated in this metaphorical blend: "strategisch" is an adverb that conveys information regarding the way the enterprise is, in this particular case, developed.

To sum up the considerations concerning figure 7.4., we may refer to Lakoff as a means of contemplating the instantiations we have analysed in this specific section:

In our culture, life is assumed to be purposeful, that is, we are expected to have goals in life. In the event structure metaphor, purposes are destinations and purposeful action is self-propelled motion toward a destination. A purposeful life is a long-term, purposeful activity, and hence a journey. Goals in life are destinations on the journey. The actions one takes in life are self-propelled movements, and the totality of one's actions form a path one moves along. Choosing a means to achieve a goal is choosing a path to a destination. Difficulties in life are impediments to motion. External events are large moving objects that can impede motion toward one's life goals. One's expected progress through life is charted in terms of a life schedule, which is conceptualized as a virtual traveller that one is expected to keep up with. (Lakoff 2006b: 208)

Thus, the hyper-metaphorical blend presented in figure 7.4. triggers all the mappings involved in this conceptualization.

If we consider a brief comparison between figure 7.3., which we believe is the master metaphorical blend, and figure 7.4., which we regard as the first hyper-metaphorical blend, because it includes and further elaborates on figure 7.3., taking into account the corresponding instances presented and analysed, we can see that figure 7.3. displays a higher level of specification, because the mappings identified are themselves specified into components, which demonstrate a higher level of specification within the same mapping. On the other hand, figure 7.3. includes instances of a general nature, namely the ones that cannot be assigned to a given living organism, but only to a living organism in general. This way, figure 7.3. embraces a whole scope of specification to generalization that, in our opinion, confirms our idea that it, in fact, underlies all the other metaphorical blends, therefore being the master metaphorical blend.

7.3.2.2. Social Living Organism Hyper-Metaphorical Blend

The third metaphorical blend, presented in figure 7.5., is an elaboration of the first one as well, because of the fact that it includes the meaning space of the first diagram in its presentation space. In light of this fact, we consider this to be a hyper-metaphorical blend too, inasmuch as its full scope goes back to the mental processes activated in figure 7.3.. We call this particular mental space network the social living organism hyper-metaphorical blend; this name will henceforth be accounted for according to the following description of the network: the semiotic base space, the presentation space, the reference space, and the mappings between them, the virtual space, the relevance space, the meaning space and the pragmatic effect or purpose that participate in the master metaphorical blend are activated here as well, but elaboration happens once again: similarly to what happens in figure 7.4., the reference space in figure 7.5. comprehends the enterprises and all their attributes. Presentation space 2 integrates the content of the meaning space of the first diagram, whose ultimate intention is to establish an identification between the enterprises and the addressee(s) of the website at issue, by means of conveying the message “We are the same as you.” Presentation space 2 also includes the notion of a living organism that is overwhelmingly human, which is represented in the diagram by the individual.

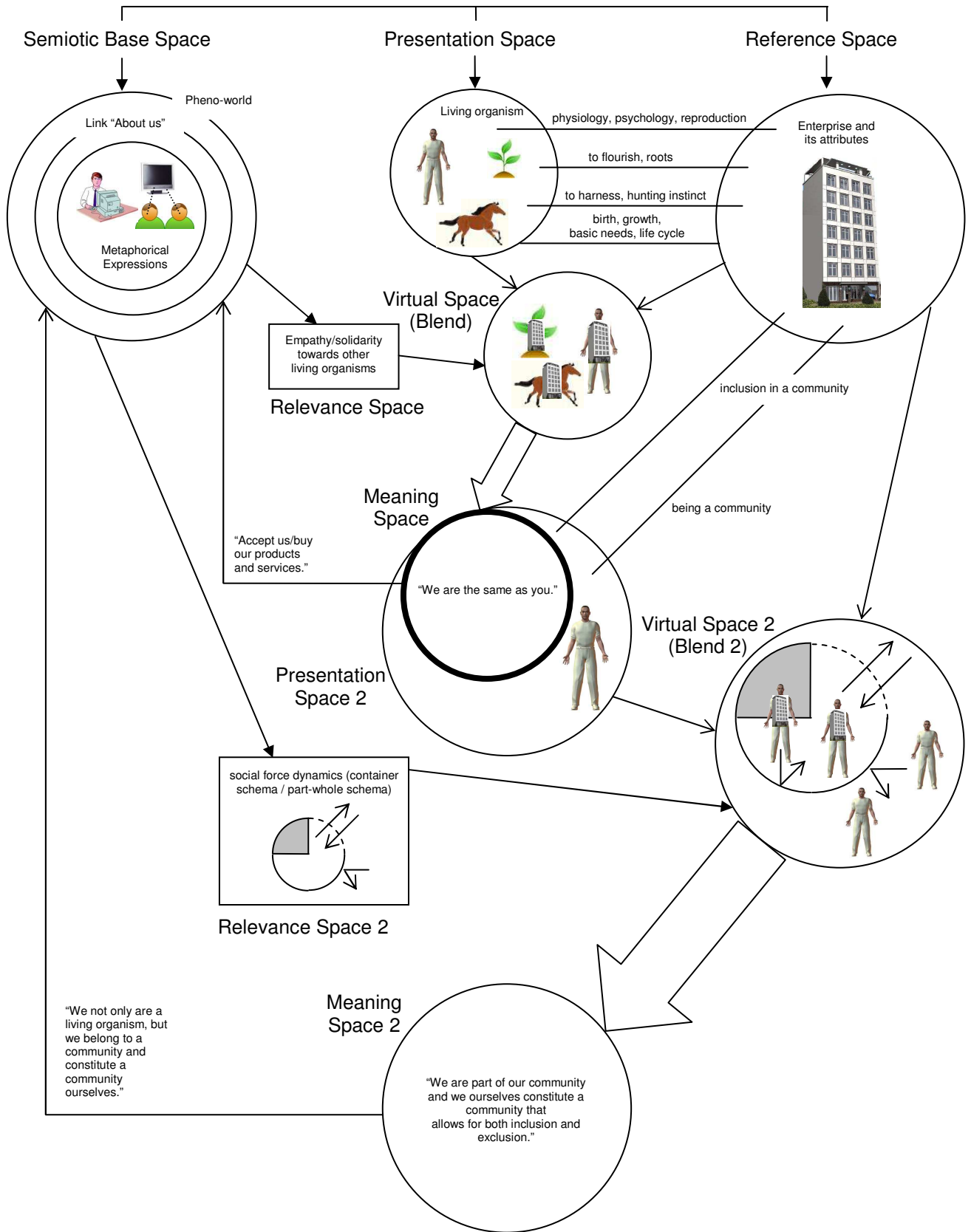


Figure 7.5. Social Living Organism Hyper-metaphorical Blend

Between the reference space and presentation space 2, we identified two main mappings in this metaphorical blend; these mappings are represented in the diagram by the two lines between both spaces. The first mapping regards the inclusion of the enterprise and its attributes in a given community: it is part of a community, namely a positive part; belonging to a greater whole is also part of a normal life, in that we are supposed to interact with the people around us, contribute to society by working, for example, and we also have acceptance expectations on the part of the community in which we live. The second mapping could, to some extent, be considered an extension of the first one, in that the enterprise itself embodies a community that comprehends several elements: this time, it is the enterprise itself that embraces other elements and is responsible for their inclusion or exclusion.

Virtual space 2, or blend 2, emerges as a result of the interaction between Presentation space 2, the reference space and the mappings triggered between them. This way, virtual space 2 features an enterprise and its attributes as a living organism, but this time we are dealing with a social living organism – one that is part of a community, which is represented by the circle. This is why this virtual space displays a social living enterprise within the circle. Granted, this representation is too bizarre for our mind to accept and process, which is why this virtual space is very much influenced by relevance space 2, whose function is to provide for logic in virtual space 2; thus relevance space 2 contains an inwards-outwards social force dynamics, also understood by Talmy (2000) as an extension of physical forces:

[...] we see that the framework extends still further to *interpsychological* force interactions *between* sentient entities. That is, it extends to *social* force interactions, or to *sociodynamics*. [Talmy 2000: 438]³⁸

³⁸ Besides, “Business became much more complex after World War II. The workers’ tasks became highly differentiated, many more knowledge workers were required, and hierarchical organizations – with many levels of distinct skills and an enormous amount of human interaction – became common. A hierarchical organization, composed of heterogenous individuals who must interact extensively – what could be a better metaphor for this than a society?” (Clancy 1989: 33)

This social force dynamics is embodied by two schemas: the container schema and the part-whole schema. These schemas, which are usually faced as two independent schemas, ultimately interact so intimately with each other here, that they cannot be considered separately: on the one hand, the container (the circle) allows for entities to be inside or outside it, thus activating the notions of inclusion and exclusion. Furthermore, these notions imply inward and outward movements, as well as some kind of opening in the container, which is represented by both the dotted part of the circle and the arrows crossing that section in particular. Movements that are attempted in other sections of the circle that do not display an opening may reveal themselves to be impossible and cause a movement in a reverse direction. On the other hand, the integrity of the container is only assured by all its parts – this is where the container schema and the part-whole schema articulate with each other: if there is a part missing, the container will no longer be a container (the grey area represents this idea). Kimmel (2005) points out the existence of such cases, and calls them “compound image schemas”:

Compound image schemas, by contrast, emerge when several simpler ones hook up in time or space to create more complex groupings that are reducible into simpler gestalten. (Kimmel 2005: 289)

Evans and Green (2006) illustrate this idea too, by stating that “Image schemas can occur in clusters or networks of related image schemas” (Evans/Green 2006: 187), and provide several examples. In the blend, there may be living organisms inside or outside the circle (that is, the community), they may enter or leave the community through the opening and they may even be considered an essential component of the community (like the living organism enterprise in the grey area). This way, the configuration that emerges from both presentation space 2 and the reference space is stabilized and made reasonable by the social force dynamics displayed in relevance space 2.

At this stage, after the surreal and the logical elements have successfully been combined, meaning space 2 is finally ready to emerge. In it, there is a compression of what may be considered the ultimate meaning of the instantiations included in this metaphorical blend: “We are part of our community and we ourselves constitute a community that allows for both inclusion and exclusion.” We may say that the enterprise is attempting to convey yet another facet of its own life.

Meaning space 2 and its content are projected back to the semiotic base space by means of the pragmatic effect or purpose, which in this particular case is a statement of the enterprises’ life as living organisms, which is highly reinforced by their belongingness to a community and the fact that they themselves constitute a community. In light of the two previous diagrams, this life that is revealed is not only represented as purposeful but also as meaningful, because it is part of a greater whole and greatly contributes to its integrity by means of its own status. Besides, the openness of the container demonstrates flexibility, as opposed to rigidity, if it happened to be closed for some reason.

In table 7.3. below, we will display the metaphorical expressions that manifest this metaphorical blend in particular. Then, a brief individual assessment will follow.

Table 7.3. SOCIAL LIVING ORGANISM HYPER-METAPHORICAL BLEND (39 occurrences)

Inclusion in a community
(157) Exelon has a strong tradition of <u>community involvement</u> – of committing our Energy for the community. (Exelon)
(158) (...) Exelon executives and employees are personally committed to continuing <u>involvement in the success of the school campus</u> . (Exelon)
(159) It also means <u>being an important part of the communities we serve</u> and working to sustain our environment. (Exelon)

(160) The arts are integral to developing world-class cities that attract business and a talented workforce, and promote tourism. (Exelon)

(161) To help strengthen the communities in which we serve and work, Exelon supports a variety of local civic organizations. (Exelon)

(162) Aber auch der Dialog mit unseren Nachbarn ist uns sehr wichtig. Denn „gute Nachbarschaft“ stärkt auch die Basis für unser Geschäft. (E.ON) (But the dialogue with our neighbours is also very important to us. For “good neighbourhood” strengthens the basis of our business.)

(163) An unseren Standorten setzen wir auf gute Nachbarschaft. Wir stehen im kontinuierlichen Dialog mit den Anwohnern. (E.ON) (At our sites, we rely on good neighbourhood. We are in continuous dialogue with the residents.)

(164) While Microsoft, by many measures, could be considered the world’s most successful software company, it is also a local company and a neighbor in every country and community where Microsoft employees live, work, and do business. (Microsoft)

(165) Partnering with premier national organizations to increase career opportunities for women and minorities (...). (Microsoft)

(166) At Microsoft, we are always working to improve our relationships with customers and partners, and to (...). (Microsoft)

(167) AT&T and its employees are committed to enriching and strengthening the communities they serve through financial support and volunteerism. (AT&T)

(168) (...) um das Unfallrisiko zu reduzieren, die Gesundheit aller Beteiligter zu sichern und das Risiko von Umweltschäden so gering wie möglich zu halten. (Hochtief) (...to reduce the risk of accidents, to safeguard the health of all parties and limit the risk of environmental damage as much as possible.)

(169) Weil wir unser Unternehmen als Teil der Communities verstehen, engagieren wir uns für sie. (Hochtief) (Because we understand our company as part of the communities, we are committed to them.)

(170) In unserer täglichen Arbeit binden wir die Menschen vor Ort bestmöglich ein – etwa, indem wir die regionale Wirtschaft durch Zusammenarbeit vor Ort fördern. (Hochtief) (In our daily

work we integrate the local people as best as we can - for example, by promoting the regional economy through collaboration on the ground.)

(171) Hochtief übernimmt als Corporate Citizen gesellschaftliche Verantwortung. (Hochtief) (As corporate citizen, Hochtief takes over social responsibility.)

Being a community

(172) Diversity at Exelon is the many distinct characteristics that employees, suppliers and customers bring to our organization. (Exelon)

(173) These include race / ethnicity / national origin, gender, age, sexual orientation, socio-economic background, physical abilities, religion, and other differences that create an inclusive environment. (Exelon)

(174) We continuously review our policies, practices, and culture for employee inclusiveness (...). (Exelon)

(175) The groups are self-initiated, voluntary, corporate-wide, and inclusive. Current ENGs represent various communities, including Asian Americans, African Americans, Latinos, the gay, lesbian, bisexual and transgender communities, as well as a group for women. (Exelon)

(176) We are committed to fostering a respectful and nurturing environment where every individual may grow personally and professionally (...). (Exelon)

(177) Im Zuge der 2003 begonnenen Konzernintegration präsentiert sich E.ON noch einheitlicher nach außen. (E.ON) (In the follow-up of the corporate integration process initiated in 2003, E.ON evidences greater consistency to the outside.)

(178) Wir sind offen für die Chancen der Zukunft. (E.ON) (We are open to the opportunities of the future.)

(179) Erstens brauchen wir einen offenen Dialog mit allen Stakeholdern auf Basis eines ganzheitlichen Verständnisses von gesellschaftlicher Verantwortung. (E.ON) (First, we need an open dialogue with all stakeholders based on a complete understanding of social responsibility.)

(180) Bei den Neubauprojekten in Datteln Irsching haben wir auch externe Mediatoren hinzugezogen, die zwischen den Interessen von E.ON und den Anwohnern vermitteln. (E.ON) (For the new construction projects in Datteln Irsching, we have brought

in <u>external mediators</u> who <u>negotiate between</u> the interests of E.ON and those of the residents.)
(181) <u>We are open</u> and respectful <u>with others</u> and dedicated to making them better. (Microsoft)
(182) That means <u>being open about our business operations</u> (...). (Microsoft)
(183) (...) Microsoft supports numerous projects and organizations around the world working to expand opportunities, and help improve <u>digital inclusion</u> , through technology access and learning. (Microsoft)
(184) The UP (Unlimited Potential) program offers a comprehensive approach to <u>broadening digital inclusion</u> by bringing together critical components, including training grants, software donations, community learning curricula, and a global support network called telecentre.org. (Microsoft)
(185) (...) wir zusammen mit unseren Partnern über unsere Produkte und Bildungsprogramme <u>unser Know-how als Unternehmen einbringen</u> . (SAP) (...together with our partners in products and educational programs, <u>we introduce our know-how as a company</u> .)
(186) Zu ihren Aufgaben gehören ebenso die Erfassung sämtlicher Daten und die Berichterstattung über die Ergebnisse der Aktivitäten <u>innerhalb und außerhalb der SAP</u> . (SAP) (Its tasks also include the recording of all data and reporting the results of the activities <u>inside and outside of SAP</u> .)
(187) (...) einer Änderung <u>innerhalb einer angemessenen Frist</u> oder ohne Möglichkeit der regelmäßigen Bewertung nicht zulässig. (SAP) (...a change <u>within a reasonable time</u> or without the possibility of periodic assessment.)
(188) By respecting and <u>including different viewpoints</u> , we are better able to serve our customers, employees, business partners and communities. (AT&T)
(189) AT&T has a proud heritage of corporate social responsibility that will continue to <u>be an integral part of the company's future</u> . (AT&T)
(190) <u>AT&T is the recipient of numerous industry and national awards and recognition</u> . (AT&T)
(191) <u>Wir kommunizieren offen</u> und ehrlich und halten, was wir versprechen. (Deutsche Telekom) (<u>We communicate openly</u> and honestly and keep our promises.)

(192) Das neue Gebäude der RAND Corporation, <u>einer der größten Thinktanks der Welt</u> , (...). (Hochtief) (The new building of the RAND Corporation, <u>one of the biggest think-tanks in the world</u> ,...)
(193) Wir pflegen <u>einen offenen Dialog</u> mit unseren Stakeholdern. (Hochtief) (We maintain <u>an open dialogue</u> with our stakeholders.)
(194) Wir pflegen <u>den offenen</u> und konstruktiven <u>Umgang mit Fehlern</u> . (Hochtief) (We maintain <u>an open</u> and constructive <u>approach to errors</u> .)
(195) Wir <u>kommunizieren offen nach innen und außen</u> und sind einer transparenten <u>Berichterstattung</u> verpflichtet. (Hochtief) (We <u>communicate openly inwardly and outwardly</u> and are obliged to transparent reporting.)

In terms of quantity, it is undeniable that the metaphorical expressions found within the scope of the social living organism metaphorical blend are not as productive as the two metaphorical blends we have seen before. However, the elaboration and variety demonstrated by these occurrences offers significant evidence for its relevance. The two mappings that are activated, namely inclusion in a community and being a community, will, in what follows, be considered separately, so that we may have a closer look at each representation that is triggered.

As far as the first mapping is concerned – ‘inclusion in a community’ –, we must emphasize that sheer belongingness to the community is often elaborated to the point that the enterprise not only belongs to the community, but it contributes to its enhancement in valuable ways. Therefore, it is represented as being inside the community, and the community receives the structure of a container. If we look at instance (157), for example, the terms “community involvement” provide for a representation of the enterprise being surrounded by a greater entity – the community. Instantiation (158), in its turn, is more specific in terms of the involving entity, as it is the success of a school campus that is at stake: “involvement in the success of the school campus”. This way, being included in a

community has some inherent consequences, such as being involved in the outcomes of other organizations that belong to the same community, such as schools. Instance (159) further exemplifies this mapping, as the phrase “being an important part of the communities we serve” activates not only the container schema but also the part-whole schema. In this particular instance, belongingness is elaborated to the extent that it constitutes service to the community – in fact, integration in a community often involves some kind of contribution or dedication to that community, which can be conceptualized in terms of service. As for (160), it displays a slightly different representation, but we still have decided to keep it, because we believe that to be the reason why it enriches our set of metaphorical expressions for this metaphorical blend: the words “the arts are integral to developing world-class cities” give shape to a projection in which, not an enterprise but rather the arts belong to a greater entity, namely world-class cities. In our view, this instance thus confirms the mental processes described in figure 7.5., inasmuch as they are also activated in other semantic areas (although this occurrence is, of course, part of our *corpus*): the arts are part of a larger container, by means of which world-class cities are represented and conceptualized.

An example of the contribution of the enterprise to the enhancement of the community to which it belongs can be viewed in (161): “strengthen the communities in which we serve and work”; the term “strengthen” in fact indicates that there can be an improvement in the community’s features through the influence that the enterprise exerts on this greater whole; ultimately, the community itself could be considered a living organism, as it can be strengthened, which supposedly happens through nourishment. Instances (162) and (163) both go deep into the notion of community and display phrases such as “der Dialog mit unseren Nachbarn”, “gute Nachbarschaft” and “im kontinuierlichen Dialog mit den Anwohnern”, that is, the representation of the enterprise is achieved by a projection with a specific kind of community, namely a neighbourhood, in which people who live close to each other are supposed to talk to each other and cooperate. In our

view, living in a neighbourhood and talking to one's neighbours can only be projected to an enterprise if the mental process presented in figure 7.5. is activated. Furthermore, we confirm that these mental processes depend and rely on those in figure 7.3., because only living organisms live in neighbourhoods and engage in dialogues with their neighbours. Instance (164) provides further evidence for this, as it presents the enterprise Microsoft as a neighbour in every community where its workers are: "Microsoft (...) is (...) a neighbour in every country and community where Microsoft employees live, work and do business."

Inclusion in a community facilitates such phenomena as partnership: "Partnering with premier national organizations", in (165), is an example of this, as the action of partnering is only made possible in a social environment. The notion of improvement and enhancement of the community around the enterprise is reinforced by the expression in (166), namely "to improve our relationships with customers and partners." Once more, social links allow for such relationships to occur; ultimately, we might say that all kinds of relationships between living organisms occur in a social context. Regarding example (167), one of the company's most relevant attributes, namely its employees, is conceptualized in terms of agents in the process of strengthening the communities to which they belong, that is, the communities where they work: "strengthening the communities they serve" – the community is once more structured as an entity that can be nourished and whose shape and size may vary. Similarly to (160), (168) could be, at first sight, considered as belonging to a very different kind of projection, which is in fact not the case, as it only involves different entities, but the projections activated are basically the same, as well as the schema that serves its structure: "das Risiko von Umweltschäden so gering wie möglich zu halten." – thus the container schema structures the environmental dangers, which are supposed to be kept inside the limit imposed by that abstract container. Although the company does not directly intervene in this representation, it certainly is connected to the enterprise because environmental issues are one of its attributes, hence its relevance.

Occurrence (169) gives considerable emphasis to the part-whole schema, in that it clearly exemplifies the representation of the enterprise as part of the community: “unser Unternehmen als Teil der Communities verstehen”; note that the English word has been kept in this instance, which may indicate more effectiveness regarding the semantic content of this word, as opposed to the German correspondent ‘Gemeinschaften’. In quite a similar way, instantiation (170) exemplifies the part-whole schema, in that the enterprise attempts an integration of the local people in its activities: “binden wir die Menschen vor Ort bestmöglich ein.” In the case of (171), Hochtief “übernimmt als Corporate Citizen gesellschaftliche Verantwortung” – this phrase could have been included in figure 7.3., as the enterprise is structured in terms of a citizen who is responsible, similarly to instance (8), but the word “gesellschaftliche” changes the whole process, because it indicates a life that is shared with other lives in an interactive manner.

With reference to the second mapping activated, in which the enterprise is conceptualized as ‘being a community’ itself, it must be mentioned that it also allows for some degree of elaboration, namely the notions of inclusion and exclusion, as well as the ability of being open or closed. The representation in (172), for example, is made possible through the conceptualization of the enterprise as a container having an opening through which entities may integrate it; the words “bring to our organization” give shape to this mental event. In a very similar way, (173) indicates that the enterprise is represented in terms of a community, which eventually may allow for entities to be included in it: “an inclusive environment”. This kind of representation is at the basis of both (174), with the words “employee inclusiveness”, and (175), in which specifications for this inclusiveness are shown: “inclusive. (...) Asian Americans, African Americans, Latinos, the gay, lesbian, bisexual and transgender communities, as well as a group for women.” As a result of this representation, Exelon conveys a message of comprehensiveness, namely with respect to minorities or groups that might suffer some kind of discrimination, if only occasionally.

Looking at (176), we can see that the notion of enhancement and improvement of the surrounding community is also applied to this mapping, in which the enterprise presents itself as a community, therefore having its own environment, which it is willing to develop in some way too: “fostering (...) nurturing environment”, that is, the enterprise looks at itself as an environment that has to have all the necessary conditions for other living organisms, i.e., its employees, to thrive in it – this is emphasized by the words “where every individual may grow personally and professionally”. The transition or movement between the inner part of the container and its external part is represented in example (177), in which the phrase “2003 begonnenen Konzernintegration präsentiert sich E.ON noch einheitlicher nach außen” establishes this relationship between both parts of the container. This mapping also activates the ability to be open towards the external world, as mentioned previously. This is exemplified through instances (178) (“Wir sind offen”) and (179) (“einen offenen Dialog”). This dialogue further reinforces what we consider to be the master metaphorical blend: the living organism metaphorical blend; only if the company is represented as a living organism can we conceive that it engages in dialogues.

Regarding (180), it constitutes another representation of the interaction between the internal part and the external part of the enterprise, as even mediators between both parts are involved: “externe Mediatoren (...) vermitteln.” Examples (181) and (182) are other examples of the notion of being open and how it accompanies the container schema in such a regular and stable way: “We are open (...) with others” and “being open about our business operations” provide evidence for this. As for (183), it concentrates the social living organism hyper-metaphorical blend in two words only: “digital inclusion”. These two words, however, are enough to convey the mental processes at issue, as they represent the people who are familiar with technologies inside the container, whereas the ones that are not familiar with technologies are located outside that container; Microsoft’s objective is to include as many people as possible in this ‘digital container’, that is, bring new

technologies to as many people as possible. So much so that instance (184) may be considered an elaboration of the previous one, for it introduces the notion of change in the size of this container, namely its enlargement: “broadening digital inclusion”. Putting people inside the ‘digital container’, that is, taking measures to make people aware of the way technologies work, implies a change in the size of the container, because more and more people will possess that information.

As far as (185) is concerned, it shows an opening in the container schema that allows for knowledge to go in: “unser Know-how als Unternehmen einbringen.” The representation of the borderline between the interior of the container activated in this metaphorical blend and its exterior is made very clear in the next instance, namely (186): “innerhalb und außerhalb der SAP.” It is evident that the enterprise itself establishes, in this example, the limit between what is inside it and what is outside it. This is also possible for attributes of the enterprise or entities that are related to it, such as a deadline: some kind of limit in time may therefore be conceptualized in terms of a container, thus having clear limits, which is what happens in the phrase “innerhalb einer angemessenen Frist”, in (187). Instantiation (188) provides some more evidence for the notion of inclusion on the part of the enterprise; the terms “including different viewpoints” represent comprehensiveness towards things that may in principle not be together, but are nevertheless brought together here.

Representing the company as a whole (which may also include a temporal dimension to it, like the notion of future) that is composed of diverse parts is another variation of this mapping, which is substantiated in the following expression in (189): “be an integral part of the company’s future.” The expression “AT&T is the recipient of numerous”, in (190), demonstrates the extent to which the container schema influences this representation, for the term ‘recipient’ highly contributes to a visualization of this schema. Openness of the container towards the exterior constitutes the central elaboration element for instantiation (191), namely in the phrase “Wir kommunizieren

offen". Occurrence (192) has a surprising degree of creativity to it, inasmuch as it represents the enterprise as a tank where thinking processes occur – the basis of the container schema is thus made very clear: "einer der größten Thinktanks der Welt" – we could even look into the reason why ideas are conceptualized in terms of a liquid: because its shape may change very easily, or perhaps because ideas may escape relatively easily, without us being aware of it.

Similarly to (191), openness of the container is the highlight of the representation in instantiations (193) and (194), namely in such phrases as "einen offenen Dialog" (which is to a great extent similar to (179)) and "den offenen (...) Umgang mit Fehlern.". The container that is at issue in example (195) concerns communication, which, according to the formulation "kommunizieren offen nach innen und außen", is done in both directions, with the additional feature of openness conveying reliability.

The representation in this metaphorical blend has also been stated by Heracleous and Jacobs, insofar as they identify proximity with relatedness in an organization:

Spatial proximity symbolises organizational relatedness [...]. We found that significant elements positioned closely together have a perceived close relationship, functional or otherwise. [Heracleous/Jacobs 2006a: 24]

And in fact, this is what happens in figure 7.5.: the elements that are perceived as being inside the container are also the ones to be understood as part of the enterprise – this is specifically more obvious in the second mapping identified. This way, we believe that ideals such as sharing and collaboration are reinforced by this metaphorical blend.

To sum up, we may say that figure 7.5. confirms our thesis that is based on the existence of a master metaphorical blend (figure 7.3.), which is then elaborated in several hyper-metaphorical blends, such as the one represented in figure 7.4. and figure 7.5., for the instances belonging to each of these representations show the conceptualization of the enterprises as living organisms that have an intention of their own and, additionally, engage in a social interaction with the environment around them. Thus they play an

essential role within the communities where they are located, inasmuch as they contribute to them, on the one hand, and, on the other hand, constitute themselves as a community, namely one that has an input-throughput-output system, and one with its own rules and functioning.

7.3.2.3. Self-Sufficient Living Organism Hyper-Metaphorical Blend

We now consider the fourth metaphorical blend (see figure 7.6. below). It is our contention that we are facing another hyper-metaphorical blend as well, because it encompasses in its presentation space the meaning space of figure 7.3., therefore consisting of an elaboration of that diagram, which we hold to be the master metaphorical blend on which all the others depend (such as figures 7.4. and 7.5., analyzed above). However, the mental space network shown in figure 7.6. differs considerably from the previous diagrams. This is the self-sufficient living organism hyper-metaphorical blend; let us have a look at the mental processes involved in this conceptualization: the semiotic base space, the presentation space, the reference space, the mappings between them, the virtual space, the relevance space, the meaning space and the pragmatic effect or purpose from the master metaphorical blend are maintained and provide for the starting point of this hyper-metaphorical blend, namely through the following elaboration process: like figures 7.4. and 7.5., the reference space in figure 7.6. comprehends the enterprise and all entities, processes or events that relate to it, that is, its attributes. Presentation space 2 features the meaning space of the first diagram, in which a primary link between the enterprise and the addressee(s) is established, and thus a notion of mutual identification is mirrored in the core message “We are the same as you.” Presentation space 2 also includes the notion of a living organism in constant action and change, which

is represented by the individual – ultimately, that is precisely what makes the difference between living organisms and non-living organisms: the fact that they undergo some kind of change throughout time.

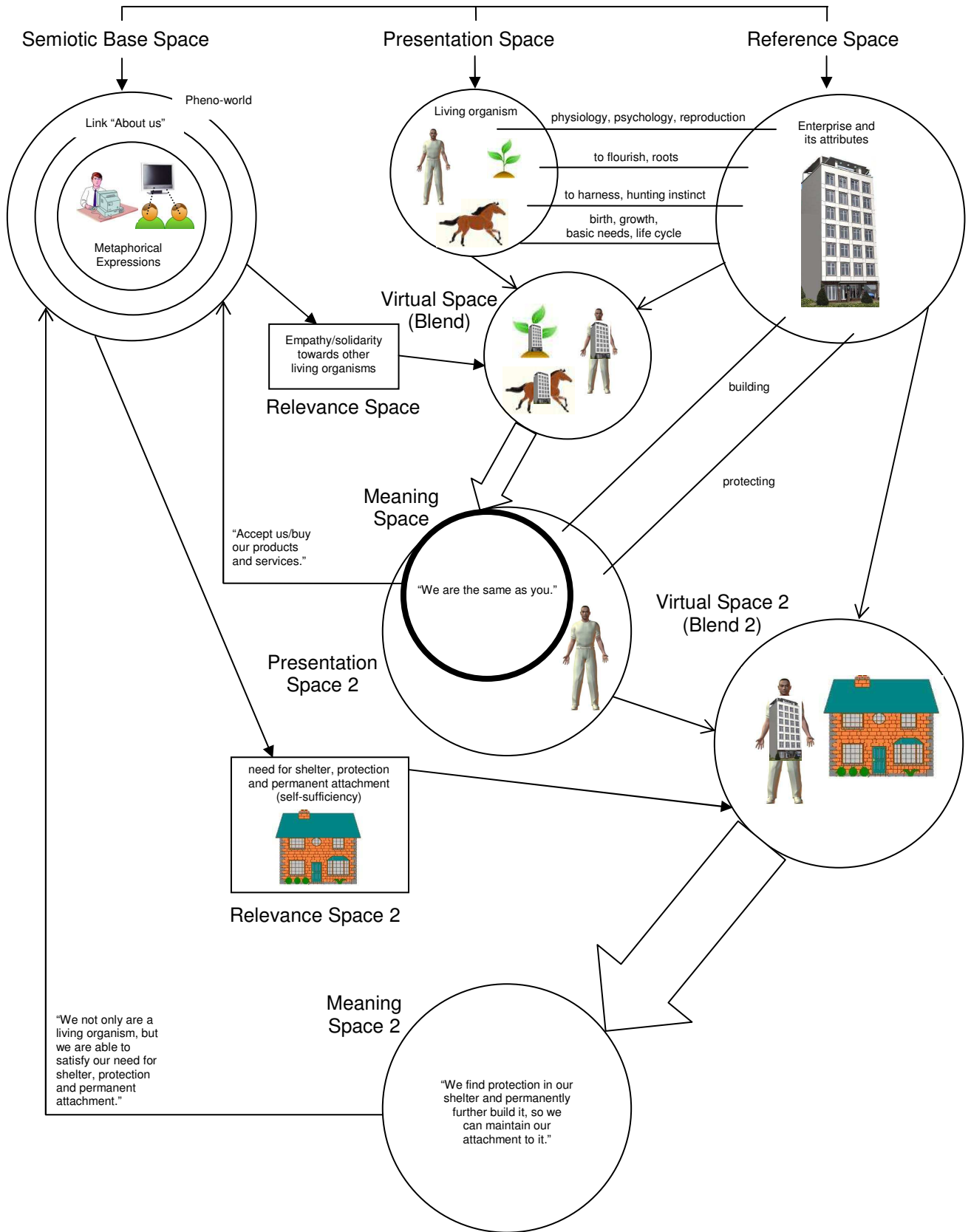


Figure 7.6. Self-sufficient Living Organism Hyper-metaphorical Blend

We determined two mappings between presentation space 2 and the reference space, namely the action of building that is represented by one of the lines between both spaces, in a similar way to the previous diagrams. Although we consider almost all instantiations to manifest this mapping in particular, we find that it reveals sufficient elaboration and variety in the instances at issue. Human beings conceptualize the action of building as a demonstration of progress, development, self-sufficiency and sustainability, so these features provide for a basis in this mapping. Besides, the action of protecting constitutes another mapping worth mentioning – human beings tend to protect themselves and their belongings by resorting to some kind of shelter.

Presentation space 2 interacts with the reference space, along with the corresponding mappings, and hence give rise to a virtual space 2, also called blend 2, that features an enterprise and its attributes as a living organism; this time, it is a self-sufficient living organism – one that is able to cater for its own needs; these needs are introduced by relevance space 2, which introduces the need for a shelter, protection and permanent attachment to a specific place. So this representation, which might look too bizarre for our mind, is stabilized by relevance space 2, which features the logical element exerting its influence on the virtual space; thus relevance space 2 displays the need for a shelter, protection and permanent attachment, embodied in the notion of a building (hence the picture of a house).

The emergence of the final meaning space takes place once the virtual and the relevance spaces have interacted. In meaning space 2, we may find the resulting compression of the fundamental meaning of the instantiations included in this hyper-metaphorical blend: “We find protection in our shelter and permanently further build it, so we can maintain our attachment to it.” There is, we might say, an intention on the part of the enterprise to state that it does have needs, but it is also capable of satisfying those needs, namely through building a shelter, having and maintaining it, so as to keep an attachment to it.

Once meaning space 2 has emerged, its content is projected back to the semiotic base space through the pragmatic purpose. In this particular case, we believe that the enterprises are willing to demonstrate their self-sufficiency: being able to provide for one's own shelter and protection, on the one hand, and being able to maintain an attachment to that shelter is part of the life of a regular human being; enterprises are so ordinary that they are even able to fulfil this need – this is ultimately the message that these enterprises wish to convey. In light of the four previous diagrams, the living being that is unveiled is not only represented as a purposeful, meaningful one, and one that is part of a greater whole; it is also a living being that aims at its self-improvement and, additionally, it is able to cater for its own necessities.

Below, we proceed to display the metaphorical expressions that feature this metaphorical blend in particular (see table 7.4.). We will briefly address each instantiation, so as to provide sufficient evidence for the mental processes we have just described in figure 7.6..

Table 7.4. SELF-SUFFICIENT LIVING ORGANISM HYPER-METAPHORICAL BLEND (30 occurrences)

Building
(196) It is through <u>building a diverse workforce</u> that offers variations of thinking, communication styles, skills and behaviors, that we hope to gain the respect of our employees, our customers and our communities. (Exelon)
(197) Wir fördern <u>konstruktiven Wandel</u> und (...). (E.ON) (We promote <u>constructive change</u> and...)
(198) Wir werden <u>Führungsfähigkeiten ausbauen</u> und erfolgreiche Führung belohnen. (E.ON) (We will <u>consolidate leadership skills</u> and reward successful leadership.)

(199) Die erneuerbaren Energien werden wir <u>weiter ausbauen</u> . (E.ON) (We will <u>continue to consolidate</u> renewable energies.)
(200) (...) <u>we have built our business</u> through partnerships with approximately 650,000 companies (...). (Microsoft)
(201) Beginning with our Board of Directors, we are committed to <u>building a culture of accountability</u> throughout our global operations. (Microsoft)
(202) We work <u>to build innovative products</u> for an increasingly diverse customer base by using (...). (Microsoft)
(203) <u>Das Unternehmen wurde</u> 1972 von fünf IBM-Mitarbeitern <u>gegründet</u> und zählt mittlerweile rund 39.300 Beschäftigte. (SAP) (<u>The company was founded</u> in 1972 by five IBM employees and now has approximately 39,300 employees.)
(204) Wir sind der Überzeugung, dass wir die Entwicklung der Gesellschaft beeinflussen können, indem wir miteinander lernen, arbeiten und <u>gemeinsam etwas aufbauen</u> . (SAP) (We believe that we can influence the development of society by learning from each other, working and <u>building something together</u> .)
(205) <u>AT&T continues to build on the heritage</u> of its predecessor companies that have served customers for more than a century. (AT&T)
(206) <u>Diesen Ansatz untermauert das Unternehmen</u> mit einer ganzen Reihe von Maßnahmen. (Deutsche Telekom) (<u>The company underpins this approach</u> with a number of measures.)
(207) This is <u>how we build our brands</u> and grow our business. (Levi Strauss & Co.)
(208) Durch die Akquisition von Reebok haben wir <u>unsere weltweite Präsenz ausgebaut</u> . (Adidas) (Through the acquisition of Reebok, we have <u>consolidated our global presence</u> .)
(209) <u>Diese Identität untermauern wir</u> bei all unseren Marken durch Technologie und Innovation. (Adidas) (<u>We back up this identity</u> in all our brands through technology and innovation.)
(210) (...) wie wir den Einfluss unserer Designs und Innovationen <u>weiter ausbauen</u> und so für den Konsumenten interessante Produkte schaffen. (Adidas) (...as we <u>continue to</u>

consolidate the impact of our designs and innovations by creating more interesting products for the consumer.)

(211) Die Ziele unseres gesellschaftlichen Engagements werden durch drei sich ergänzende Pfeiler gefördert: Engagement in den Gemeinden, Mitarbeiterengagement und das Spendenwesen des Unternehmens. (Adidas) (The objectives of our social commitment are encouraged by three complementary pillars: community and employee engagement and company's administration policy.)

(212) The company, together with these diverse subsidiaries, has built a commercialization, development, and discovery platform for drug and cell-based therapies that allows us to both create and retain (...). (Celgene)

(213) The Celgene kinase inhibitor platform includes inhibitors of the c-Jun N-terminal kinase (...). (Celgene)

(214) There's more to building integrity than concrete and steel. (Hardin Construction)

(215) Hardin Construction Company, LLC stands tall its foundation to negotiate with the owner and make every structure the best building possible for the money. (Hardin Construction)

(216) (...) even as we live out our company's founding values of integrity, fairness and excellence in every action. (Hardin Construction)

(217) Unser PPP-Portfolio bauen wir mit Neuaufträgen weiter aus und (...). (Hochtief) (We continue to consolidate our PPP portfolio with new orders and...)

(218) (...) weil die Mitarbeiter der Grundstein für unseren Unternehmenserfolg sind. (Hochtief) (...because employees are the foundation for the success of our business.)

(219) Wir bauen unsere Technologieführerschaft kontinuierlich aus und sind Partner für anspruchsvolle Projekte sowie individuelle Lösungen. (Hochtief) (We continue to consolidate our leading technology and are partners both in demanding projects and in individual solutions.)

(220) Wir bilden uns kontinuierlich weiter (...). (Hochtief) (We continuously build ourselves...)

(221) Hochtief baut die Welt von morgen. (Hochtief) (Hochtief builds the world of

tomorrow.)
Protecting
(222) Von diesen Beteiligungen ist inzwischen fast nichts mehr <u>unter dem Dach</u> von E.ON zu finden. (E.ON) (Of these investments, almost nothing is now to be found <u>under E.ON's roof.</u>)
(223) OneE.ON ist ein Prozess zur Ausrichtung des Konzerns auf eine gemeinsame Kultur und damit zur Integration aller Konzernunternehmen <u>unter dem Dach</u> von E.ON. (E.ON) (OneE.On is a process of refocusing the group on a common culture and thus of integrating all group companies <u>under the roof</u> of E.ON.)
(224) Wie bei Strom, <u>deckt</u> E.ON auch bei Erdgas die gesamte Lieferkette <u>ab</u> . (E.ON) (As with electricity, E.On also <u>covers</u> the supply of natural gas.)
(225) Als international agierender Konzern, der in verschiedenen Geschäftssegmenten tätig ist und <u>unterschiedliche Unternehmenskulturen unter einem gemeinsamen Dach vereint</u> , setzt die Deutsche Telekom auf Vielfalt – Diversity. (Deutsche Telekom) (As an international group that is active in various business segments, <u>combining different corporate cultures under one common roof</u> , Deutsche Telekom relies on diversity - Diversity.)

Figure 7.6. triggers roughly the same amount of instances as figure 7.5. and it also displays two main mappings, namely those regarding building and protecting. There is, however, one main difference to point out: the relevance space in this diagram is formed by the abstract notion of the need for a shelter, protection and permanent attachment, which is represented by the house – this greatly differs from the other hyper-metaphorical blends seen so far, because of the absence of a schema; we are therefore convinced that this relevance space is more of an ontological nature. However, we do not believe that this jeopardizes the consistency of the mental space network at issue, for the instantiations found do in fact confirm the processes represented in this diagram. An

individual approach to the following instances will certainly allow for a deeper understanding of the mapping and, ultimately, the mental space network presented.

The notion of 'building', which essentially forms the first mapping, is based on the physical and concrete progression of any kind of construction. This mapping has a wide scope of variations and elaborations, which we will refer to as we address each occurrence. As for (196), we find the phrase "building a diverse workforce"; this is clearly not related to the enterprise, but rather to one of its most obvious attributes, namely its workers; they are conceptualized in terms of elements that take part in the construction of a workforce that is different for its variety, that is, the workforce, as a whole, is structured as a building. This representation may also trigger occurrences such as (197), in which the adjective "konstruktiven" establishes the relation to this mapping, mainly by conveying a positive meaning, that is, if a building is being built, then it is a positive thing. If we have a look at (198), we can see that yet another attribute of the enterprise, namely its leadership skills, are conceptualized as a building; they can therefore be gradually built: "Führungsfähigkeiten ausbauen". This notion of continuous and gradual building may also find substantialization in such phrases as "weiter ausbauen", in occurrence (199), this time regarding renewable energies; continuous building also represents, in our opinion, the constant wish for innovation and progress on the part of the enterprise.

The business itself may be represented as a building, and so we find yet another occasion in which a direct attribute of the enterprise is structured as a building: "we have built our business" is an example of this, in instantiation (200). In light of this, occurrences (201) and (202) reinforce this representation, in that "building a culture of accountability" indicates the formation of a specific kind of culture in terms of a building, and "to build innovative products" acts as a representation of the never-ending process of which the conception of new and appealing products consists. A conceptualization of the whole enterprise as a building, and not specifically any of its attributes, can be found in (203): "Das Unternehmen wurde (...) gegründet" – the initial stage of the enterprise is conceived

of as a building; for that matter, we can consider this occurrence to have a metonymical basis, as there should have been some kind of building at the time this enterprise started off its business, but not necessarily a new one, so we do believe the metaphorical blend is strongly activated here, for it surely does not relate to the building(s) that houses the enterprise today, as we can see from the instance as a whole: they had 5 co-workers when they set up the business, as opposed to 39,300 co-workers nowadays.

In example (204) the act of building is not an individual one, as it becomes a shared event: “gemeinsam etwas bauen”. Continuing to build on the heritage left by the enterprise’s predecessors is integrated in instantiation (205): “AT&T continues to build on the heritage”; the maintenance of the attachment towards the enterprise is therefore reassured by means of this continuous and permanent care. Protection is usually provided for by the building itself, but it may also happen that other facilities are created so as to ensure a safe environment (like surrounding walls); this is the case of occurrence (206): “Diesen Ansatz untermauert das Unternehmen”. We have mentioned previously that this projection allows for products to be conceptualized as buildings, as in (202); brands may also undergo a process of construction, as we can see in instance (207): “how we build our brands”.

Even an abstract concept like the presence of the enterprise in the world may be conceived of as a building that is gradually constructed, as we understand from the phrase “unsere weltweite Präsenz ausgebaut”, in (208). Instantiation (209) displays a similar representation to (206), in that protection is provided by extra facilities around the building: “Diese Identität untermauern wir”. We find a reinforcement of the follow-up of the action of building in instance (210), by means of the words “weiter ausbauen”. Occurrence (211) provides consistent evidence for the mental space network we present in figure 7.6., because it introduces the word “Pfeiler”: in this formulation, the pillars conceptualize the support provided by three elements that contribute to the stability of the enterprise.

Instances (212) and (213) both provide yet another elaboration that triggers the building mapping, though this time a specific kind of construction is mentioned: a platform; this way, the phrases “The company (...) has built a commercialization, development, and discovery platform” and “The Celgene kinase inhibitor platform” both embody the notion that, for example, commercialization, development and discovery all stand on a basis that serves as a starting point for more advantageous components of the business. We can even establish a comparison with space ships, which are located on a platform and are launched from there, so the platform is structured as a privileged location for the beginning of a very important (usually the most important) stage or moment. Abstract notions such as moral values or feelings take part in this conceptualization as well, as we can see in example (214) in the terms “building integrity”; thus an important notion such as integrity is seen as a physical structure that undergoes permanent change through construction. The beginning of the enterprise is represented as the foundation of a building, as we had already seen in instance (203); instance (215) further elaborates this conceptualization, by mentioning not only the foundations, on the one hand, but also the commitment towards them, on the other hand: “stands tall its foundation”.

We confirm the degree to which this mapping is elaborated if we look at the next instance, namely (216): in this instantiation, moral values such as integrity, fairness and excellence constitute the very foundations of the building at issue: “our company’s founding values of integrity, fairness and excellence.” Hence such abstract notions as values become a concrete entity, by taking part in the process of building a concrete entity. Furthermore, example (217) is similar to, for instance, (210), because it highlights the act of continuing to build, this time a portfolio: “bauen wir (...) weiter aus”. The employees of an enterprise may as well be conceptualized as their foundation, due to their importance to the company as a whole: “die Mitarbeiter der Grundstein für unseren Unternehmenserfolg sind”; if employees and their role are essential for the beginning and success of an enterprise, these elements make their conceptualization as foundations

possible, as stated by (218). Similarly to (210) and (217), both (219) and (220) further elaborate on the notion of continuous construction; the phrases “Wir bauen unsere Technologieführerschaft kontinuierlich aus” and “bilden uns kontinuierlich weiter” establish configurations that are made possible by this specific aspect of the mapping.

There is a significant difference between instantiation (221) and all the ones we have analysed for this metaphorical blend so far, because here the enterprise “baut die Welt von morgen”, that is, it is not building itself or providing for the construction of its own shelter, protection and permanent sensation of attachment, but rather it is an agent in the construction of tomorrow’s world, which indicates that it is the world that is structured in terms of a building.

The second mapping in this metaphorical blend concerns the action of ‘protecting’. In it, we can see that enterprises look for the protection and unification of their diverse components. Unification, as opposed to being scattered around, represents strength and stability. Instances (222), (223) and (225) all display essentially the same metaphorical expressions: “unter dem Dach” and “unterschiedliche Unternehmenskulturen unter einem gemeinsamen Dach vereint” indicate that a specific part of the house, namely the roof, is highlighted as the main infrastructure that is capable of triggering the sensation of protection; here, most of all, the roof provides for the unification of items of different natures, so it also indicates comprehensiveness³⁹. Instance (224) provides one more example for this representation, as E.ON embraces both electricity and gas; the verb “abdecken” is responsible for this particular representation.

In short, the act of continuous building, on the one hand, and the function of protection, on the other hand, are both enclosed in this metaphorical blend:

What are the characteristics evoked by the metaphor of the house? We may start by distinguishing a static-functional aspect from a dynamic-historical one; the first includes the visualization of an ordered, well-made relationship of the parts with the whole, of the structural

³⁹ The metonymic basis in these constructions is made more relevant on the basis of the roof being highlighted.

elements to the whole, of the “premises” to the “consequences”. The metaphor of the edifice however has a wide range of dynamic aspects, which can be verified above all when the historical moment is grafted onto the functional structure, emphasizing the phases of destruction and construction, demolition and edification, with all the possible ideological variants. (Rigotti 1995: 422, our emphasis)

Marshak (1993) refers to organizational change processes, and so provides more sustenance for the occurrences we have found:

The organization is described as if it were a building under construction or a developing person. This kind of change is often perceived as positive (getting bigger, getting better, etc.), especially when the developmental plan and/or goals are agreed upon in advance. (Marshak 1993: 47)

In terms of articulation with the previous figures, we may say that figure 7.6. highlights another feature of the living organism that constitutes the master metaphorical blend: it has an intention of its own, it interacts with other living organisms and it is capable of being self-sufficient in a crucial aspect like the sustenance of a shelter. Hence the living organism that is the basis for the conceptualization of the enterprises at issue is gradually achieving a level of elaboration that is even more perceptible.

7.3.2.4. Self-Improving Living Organism Hyper-Metaphorical Blend

The fifth metaphorical blend (see figure 7.7. below) is, from our point of view, another elaboration of the first one, as it includes the meaning space of the first diagram in its presentation space, similarly to figures 7.4., 7.5. and 7.6.. Hence we hold this to be another hyper-metaphorical blend, inasmuch as its full understanding and scope of influence is highly based on the mental processes described in figure 7.3.. This mental space network can be called the self-improving living organism hyper-metaphorical blend;

the reasons for this will come up as we fully describe this network: the semiotic base space, the presentation space, the reference space, the mappings, the virtual space, the relevance space, the meaning space and the pragmatic effect or purpose from the master metaphorical blend constitute the basis for this hyper-blend; elaboration takes place in the following way: similarly to figures 7.4. and 7.5., for instance, the reference space in figure 7.7. comprehends the enterprise and all its attributes, that is, any type of entity or event that may be intimately related to the enterprise: products, services, employers, employees, facilities and machinery are the most obvious examples. Presentation space 2 includes the content of the meaning space of the first diagram, whose ultimate objective is to establish a basic connection between the enterprise and the addressee(s) of the website at issue, by means of conveying the message “We are the same as you.” Presentation space 2 also encompasses the notion of a living organism of a human nature, which is represented in the diagram by the individual.

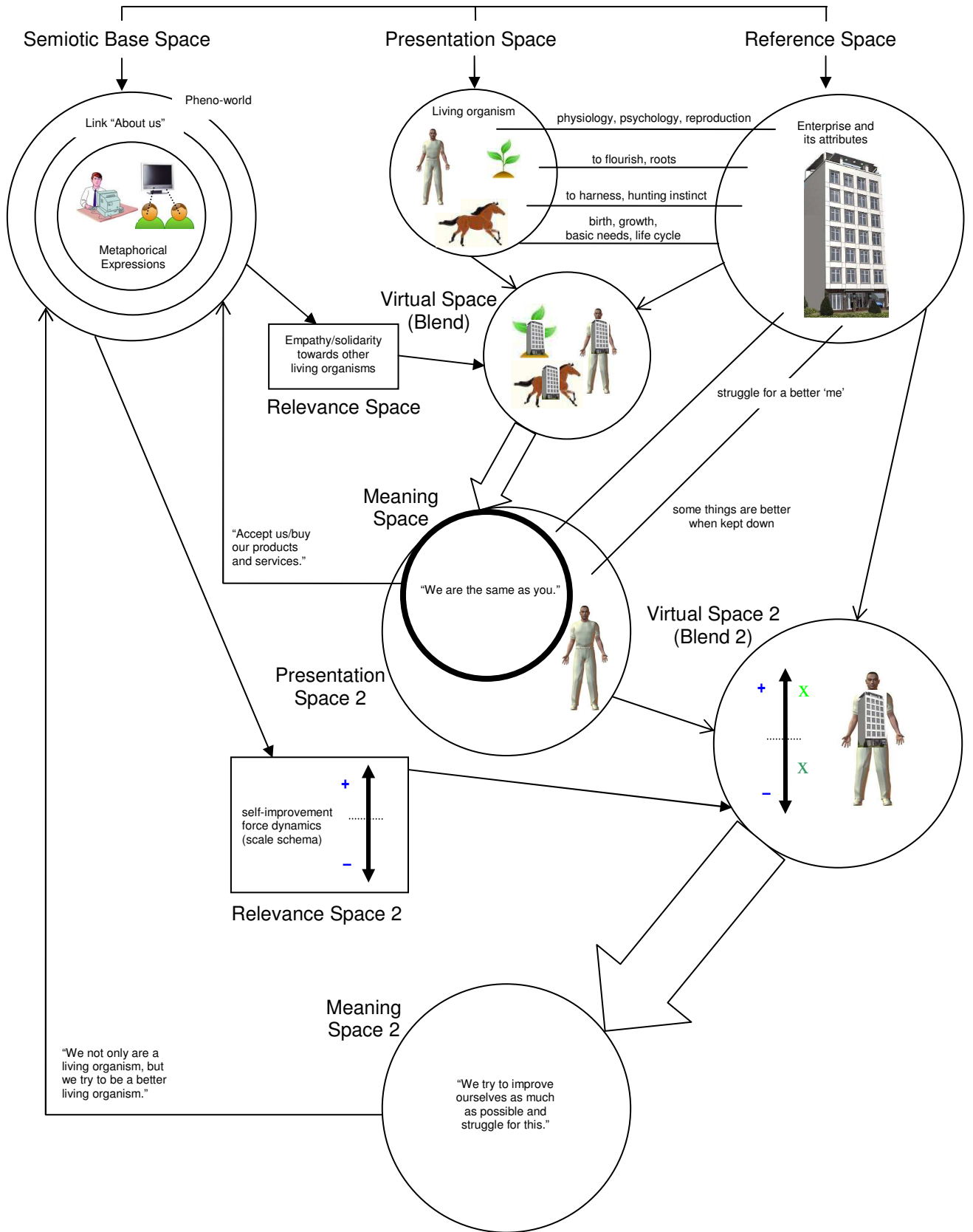


Figure 7.7. Self-improving Living Organism Hyper-metaphorical Blend

Between the reference space and presentation space 2, two main mappings can be identified; these are represented in the diagram by the two lines between both spaces. The first mapping regards the struggle for a better 'me', that is, the very core of the notion of self-improvement: the enterprises are willing to achieve a better position in their life, and therefore have to make some kind of effort to struggle against inactivity, so as to attain a different and better life. This mapping is, in our opinion, based on the notion that human beings are supposed to make the best of their lives. The second mapping relates mainly to the enterprises' attributes and is exemplified by an instance in which being kept down is regarded as a positive notion – in ordinary life, we also take some things to be better when kept down (body temperature is an example).

We move on to the next step in this network: presentation space 2 and the reference space, as well as the projections triggered between them, activate virtual space 2, or blend 2, that features an enterprise and its attributes as a living organism, but this time it is a self-improving living organism that we are dealing with – one that is willing to improve itself, which is represented by the scale right beside it (hence the scalar dynamics)⁴⁰. But because this representation is too bizarre for our mind to process, this virtual space is very much influenced by relevance space 2, whose function is to provide for logic in the virtual space at issue; thus relevance space 2 contains a self-improvement force dynamics that is embodied by a scale schema.

Meaning space 2 emerges as a result of the interaction between the virtual and the logical spaces. In this new meaning space, there is a compression of what may be

⁴⁰ This scalar dynamics also introduces a counterfactual element to this metaphorical blend in particular, as it implies the existence of what we could call a "ghost competitor"; in other words, success or failure within the scale is measured against an entity that is physically absent in the scale, but present in the counterfactual blend: "People pretend, imitate, lie, fantasize, deceive, delude, consider alternatives, simulate, make models, and propose hypotheses. Our species has an extraordinary ability to operate mentally on the unreal, and this ability depends on our capacity for advanced conceptual integration." (Fauconnier/Turner 2002: 217) For example, at a dinner party, we might notice our friend Mary's absence: Mary still exists, she is hopefully alive and somewhere in the world, but we notice her absence "by virtue of a blend that brings in the counterfactual space in which" (Fauconnier/Turner 2002: 264) she is at the dinner party as expected. "In other words, just as we have nonthings, nonevents, and nonactions (...), we have nonpeople." (Fauconnier/Turner 2002: 264) By the same token, this scalar dynamics features a "ghost competitor" against whom competition takes place. Brandt (P.A.) (2010) provides more evidence for this: "Expressions of volition make it possible for us in the *present* to share concepts, that is, representations, of things we do not (ourselves, currently) access, things spatially *absent*, incl. things past, future, counterfactual, conditional, or fictive." (Brandt 2010: 3)

considered the ultimate meaning of the instantiations included in this hyper-metaphorical blend: “We try to improve ourselves as much as possible and struggle for this.” We may say that the enterprises are attempting to convey another characteristic of their own life, namely the fact that they do not have a neutral way of facing themselves, but rather they wish to enhance their life and enrich it as much as possible, therefore displaying a certain sense of pride.

This is the stage in which meaning space 2 and its content feedback towards the semiotic base space by means of the pragmatic effect or purpose, which in this particular case is a statement of the enterprises’ life as an attempt of self-improvement. In light of the three previous diagrams, this life that is revealed is not only represented as a purposeful and meaningful one, and one that is part of a greater whole; it is also a life that does not limit itself to staying the same – it aims at being a better living organism, one that aims at having a better life through personal achievement.

In table 7.5., we now display the metaphorical expressions that regard this metaphorical blend in particular. All of them will briefly be considered and presented.

Table 7.5. SELF-IMPROVING LIVING ORGANISM HYPER-METAPHORICAL BLEND (25 occurrences)

Struggle for a better ‘me’
(226) Der Anteil von Gas in der Stromerzeugung <u>wird weiter steigen</u> . (E.ON) (The share of gas in electricity production <u>will continue to rise</u> .)
(227) Wir bringen nur dann <u>Spitzenleistungen</u> , wenn in allen Teilen des Unternehmens Menschen mit ausgeprägten Führungsfähigkeiten arbeiten. (E.ON) (We only reach <u>top performance</u> if in all parts of the business there are people working who have strong leadership skills.)
(228) Als Arbeitgeber sehen wir uns in der Verantwortung, unseren Mitarbeitern die

höchstmögliche Sicherheit und den optimalen Gesundheitsschutz zu gewährleisten. (E.ON) (As an employer, we believe we have a responsibility to provide our employees with the highest safety and most optimal health protection.)

(229) Die globale Energienachfrage steigt, nicht zuletzt, weil Länder wie China und Indien (...). (E.ON) (The global energy demand is rising, above all because countries like China and India...)

(230) In den USA sind wir beim Kundenservice seit Jahren spitze. (E.ON) (In the U.S. we have been the top customer service for years.)

(231) We hold ourselves accountable for our customers, shareholders, (...) by honoring our commitments, providing results, and striving for the highest quality. (Microsoft)

(232) Public demand for greater corporate responsibility and more rigorous corporate governance rose dramatically in the wake of high-profile business scandals that left shareholders reeling. (Microsoft)

(233) Die Geschichte der SAP: das ist der stete Aufstieg von einem kleinen 5-Mann-Unternehmen mit Sitz in der Rhein-Neckar Region zu einem der weltweit größten unabhängigen Softwareanbieter mit rund 30.000 Mitarbeitern und Niederlassungen in mehr als 50 Ländern. (SAP) (The history of SAP: this is the steady rise of a small five-person company based in the Rhine-Neckar region to one of the world's largest independent software provider with about 30,000 employees and operations in more than 50 countries.)

(234) (...) – mehr über die rasante Weiterentwicklung erfahren Sie in "Erfolgreich ins E-Business". (SAP) (...you can learn more about the rapid development in "Successful into E-Business")

(235) AT&T provides an unsurpassed array of wireless, voice, entertainment and internet communications products and services for consumers and small businesses. (AT&T)

(236) Wir steigern den Wert der Deutschen Telekom nachhaltig. (Deutsche Telekom) (We increase the value of Deutsche Telekom in a sustainable way.)

(237) Auf Grundlage des betrieblich verankerten Gesundheitsmanagements erarbeitete das GBZ ein umfassendes Konzept, um das Gesundheitsbewusstsein der Mitarbeiterinnen und Mitarbeiter

zu steigern. (Deutsche Telekom) (Based on the health management anchored in operations, the GBZ developed a comprehensive approach to increase the health awareness of employees.)

(238) Die Übernahme und Steuerung von Verantwortung dient einem gemeinsam Zweck, nämlich, den Unternehmenswert nachhaltig zu steigern. (Deutsche Telekom) (The transfer and control of responsibility serve a common purpose, namely, the sustained increase of corporate value.)

(239) (...) ermöglicht es uns so, die Profitabilität unserer Marken zu steigern. (Adidas) (...allows us to increase the profitability of our brands.)

(240) Über unser gesamtes Markenportfolio hinweg konzentrieren wir uns auf die Steigerung der Aufmerksamkeit und der Präsenz beim Konsumenten. (Adidas) (Across our entire brand portfolio, we focus on increasing the attention and closeness to consumers.)

(241) (...) durch eine in der Branche überdurchschnittliche aktienkurs- und Dividendenentwicklung zu steigern. (Adidas) (...through an increase in the industry of share price above average and dividend performance.)

(242) Vermittlung einer Leistungskultur, die auf starken Führungsqualitäten basiert und zu Spitzenleistungen anregt. (Adidas) (Mediation of a performance culture based on strong leadership qualities and that encourages first-rate performances.)

(243) GPC Biotech glaubt, dass diese Partnerschaft dabei helfen wird, den Wert von Satraplatin für GPC Biotech in diesen wichtigen Märkten zu maximieren. (GPC Biotech) (GPC Biotech believes that this partnership will help maximize the value of Satraplatin for GPC Biotech in these important markets.)

(244) You just can't keep us down. We're a people driven by a "no excuses" mentality with a definite bias for action, but action precipitated by thought. (Hardin Construction)

(245) Im Geschäftsjahr 2005 wurde die Konzernleistung auf 14,85 Mrd. Euro gesteigert. (Hochtief) (In fiscal year 2005, the group revenues rose to 14,85 billion Euros.)

(246) Gemeinsam mit unseren Partnern gestalten wir Lebensräume, schlagen Brücken, gehen neue Wege und steigern nachhaltig die uns anvertrauten Werte. (Hochtief) (Together with

our partners we create living spaces, build bridges, track new paths and continually enhance the values entrusted to us.)
(247) Zum Schutz der Natur und um die Lebensqualität zu verbessern. In den USA <u>haben wir im Green Building die Spitzenposition erreicht.</u> (Hochtief) (To improve protection of nature and the quality of life. In the U.S., <u>we have achieved the top position in the Green Building.</u>)
(248) Ökologische und soziale Herausforderungen besitzen für Hochtief einen gleichermaßen <u>hohen Stellenwert.</u> (Hochtief) (Environmental and social challenges have an equally <u>high status</u> for Hochtief.)
(249) Wir erreichen <u>durch Spitzenleistungen</u> die führende Position im Wettbewerb. (Hochtief) (We reach the leading position in competition through <u>first-rate performances.</u>)
Some things are better when kept down
(250) 2005 <u>ging die Anzahl der Unfälle</u> in den Unternehmen der E.ON-Gruppe um 16,7 Prozent <u>weiter zurück.</u> (E.ON) (In 2005, <u>the number of accidents</u> in the companies of the E.On group <u>went down</u> by 16.7 percent.)

Figure 7.7. triggers fewer instances than figure 7.5., for instance, but still the ones we have found demonstrate a considerable level of elaboration, as two mappings have been identified as well. The first mapping to be considered consists of the notion of struggle for a better ‘me’ – the enterprises have a given position which they are willing to change for the better, so effort, activity and thriving against the initial absence of motion are needed in order to make this come true. Although this mapping has revealed itself to be undoubtedly more productive in quantitative terms, the second mapping is also worth mentioning, for it displays a particular situation in which the maintenance of a lower level is positively faced. This is why the second mapping introduces, to a certain extent, an opposite direction to the one that is configured by the first mapping, if we bear in mind the

scale schema. Let us now have a look at each instance, so that a full comprehension of these mappings may be achieved.

The core of the first mapping, which establishes the ‘struggle for a better ‘me’ that is activated by both the presentation space and the reference space, is manifested through the configuration of a given state that one wishes to attain. In instance (226), for example, the phrase “wird weiter steigen” embodies this conceptualization, as it indicates that the role of gas in the production of energy will increase, that is, it will hopefully have a greater importance than the one it currently has. The verb “steigen” strongly contributes to the activation of the scale schema in this particular instance. However, several positions within the scale are possible, namely positions that regard the top of the scale – instantiation (227) offers a clear example of this, namely through the term “Spitzenleistungen”; the performances that are at stake here have a privileged position within the scale, when compared to other performances, if only virtually. As far as (228) is concerned, it is another example of a configuration of a top position, namely through the words “höchstmögliche Sicherheit” and “optimalen Gesundheitsschutz” – safety and health insurance are represented as top priorities for this enterprise, which the scale schema to a great extent helps to configure and represent. Occurrence (229) consists of a configuration that is very much like instance (226), for it indicates a movement in the upward direction within the scale: “Die globale Energienachfrage steigt”.

The representation of a top position in the scale is conveyed by both (230) and (231): “sind wir (...) spitze” and “striving for the highest quality” indicate location at the top of the scale or willingness to achieve that location, namely by means of the verb “striving”. Movements within the scale can also be represented in different speeds and degrees of intensity, as it is the case of “rose dramatically”, in (232): high speed in the upward movement is conveyed and substantiated by the adverb “dramatically”. A steady and constant rise in the scale may also be triggered, as it indicates stability in order to achieve

a higher position in the scale: “der stete Aufstieg von einem kleinen 5-Mann-Unternehmen (...) zu einem der weltweit größten”, in (233).

Instantiation (234) activates, to a certain extent, the same projection as (232), since the words “die rasante Weiterentwicklung” represent the conceptualization of a movement that is made at a considerably high speed, and also indicate change relative to the initial position in the scale, as well as change with regard to the initial shape of the entity itself. In (235) the mapping at issue is explored and elaborated to an extent that we have not yet mentioned: this instance might be considered to entail the notion of competition, if we look at the phrase it resorts to: “an unsurpassed array of wireless, voice, entertainment and internet communications products and services”; however, we believe that it rather indicates an accumulation of different items, which configures the scale schema (the more items we have, the higher the pile gets); this instance could apparently be considered a manifestation of the source-path-goal schema (namely because the word “unsurpassed” triggers the notion of competition), but the fact that several items are mentioned, therefore activating the notion of pile, which is based on the scale schema, leads us to believe that this example is rather structured and made logical by this schema, and not by the source-path-goal schema. The word “unsurpassed” presupposes the presence of other entities in the scale, but in a lower position; hence, this is also a formulation with a strong evaluative element, as location of other entities in the scale is seen as good provided they occupy lower positions. Occurrences (236) to (241) all rely on the same configuration within this mapping, namely the rise within the scale: the phrases “steigern den Wert”, “das Gesundheitsbewusstsein der Mitarbeiterinnen und Mitarbeiter zu steigern”, “den Unternehmenswert nachhaltig zu steigern”, “die Profitabilität unserer Marken zu steigern”, “die Steigerung der Aufmerksamkeit” and “überdurchschnittliche (...) Dividendenentwicklung zu steigern” indicate basically the same representation, which consists of an upward movement in the scale.

Similarly to (227), (242) indicates location of the enterprise in the highest position of the scale, primarily by means of the word “Spitzenleistungen”. The notion of aiming at the top of the scale is represented in occurrence (243), in which the words “den Wert von Satraplatin (...) zu maximieren.” substantiate it. Example (244) deserves a bit more attention on our part, as it displays the phrase “You just can’t keep us down.”, which represents, in our opinion, the same mapping we have been presenting so far, but through words that indicate the opposite (‘keep us down’), and which are then combined with a negative form (‘can’t’) – this phrase becomes an articulated and uniform whole representing the conceptualization of the positiveness inherent to an upward movement in the scale. Hochtief produces an example that shows the relevance of the notion of upward movement in the scale, as it displays the words “auf 14,85 Mrd. Euro gesteigert.”, in (245). Once more, accumulating items of the same sort, namely money, equals to moving up in a scale, which undoubtedly confirms the pervasiveness of this particular schema.

Instantiation (246) resembles (245) to a great extent, because its basis for representation is very much like the previous one: “steigern nachhaltig die uns anvertrauten Werte”; the difference is that the values at issue here might even be of a moral nature, and not necessarily of a financial nature. (247) provides more evidence for the emphasis on the top of the scale as a representation of the best position possible: “haben wir im Green Building die Spitzenposition erreicht”. The next occurrence, namely (248), indicates that, apart from the top position in the scale, there are others in between the neutral position and the top, as the following words indicate: “hohen Stellenwert”; the fact that the position is high does not necessarily imply that it is the highest one possible, which confirms the elaboration of this representation as well. Instance (249) follows the same lines of (227) and (242), in that it exhibits the terms “durch Spitzenleistungen”, that is, the performances at stake are located in the highest position of the scale.

The second mapping differs from the first one in that we could say that, to a certain extent, it represents a configuration that is opposite to the first mapping – ‘some things are

better when kept down'; by this mapping, we mean that the scale schema also interacts with the living organism, but the negative part of the scale is highlighted, not the positive one, or at least there is a movement that is strongly heading downwards, and not upwards. This is what happens in instance (250): "ging die Anzahl der Unfälle (...) weiter zurück." In this particular situation, a low number is regarded as positive because it is accidents we are dealing with; we can consider this situation as an exception, because here 'down' is 'good' because it is accidents we are referring to⁴¹.

The scale schema in this metaphorical blend demonstrates that there is a clear experiential basis to it, namely one of an orientational (or spatial) nature: the MORE IS UP and LESS IS DOWN are considered to be common to virtually all languages; there is no known language in which MORE IS DOWN or LESS IS UP (cf. Lakoff 2006b: 226); why is this so? The cognitive theory of metaphor holds that

[...] the MORE IS UP metaphor is *grounded in experience* – in the common experiences of pouring some liquid into a container and seeing the level go up, or adding more things to a pile and seeing the pile get higher. [...] They have structure – a correspondence between the conceptual domain of quantity and the conceptual domain of verticality [...]. (Lakoff 2006b: 226)

Our experience is thus responsible for the formulations we have analyzed for this specific diagram, namely the fact that verticality is inherent to quantity.

In short, figure 7.7. articulates with the previous diagrams in the following way: the instances that are activated by figure 7.7. substantialize another feature of the living organism that constitutes the master metaphorical blend in figure 7.3.: it has an intention of its own, it interacts with other living organisms, it worries about its shelter and it aims at improving itself. Thus, we notice that this living organism that constitutes the basis for the

⁴¹ Vilela mentions that such exceptions may happen: "Mas pode haver pequenas ilhas onde ocorram fugas à generalidade, como certos conceitos de valor negativo que contrariam a oposição "em cima" vs. "em baixo", como por exemplo, «a inflação está a crescer», «a criminalidade está em crescendo», etc. e não se trata de coisas boas." (Vilela 1996: 331), as well as "(...) o facto de poder haver um sub-sistema metafórico que se situe fora da sistematização geral. Dissemos que "para cima", "em cima" estava o "bem", o "crescimento", e vice-versa. E aqui verificam-se amplificações ao contrário: a inflação "cresce" e é um "mal"." (Vilela 1996: 353)

conceptualization of the enterprises at issue is gradually achieving a higher degree of completion and detail.

7.3.2.5. Preferential Living Organism Hyper-Metaphorical Blend

The sixth metaphorical blend is now to be presented. It is shown in figure 7.8. We are dealing with another hyper-metaphorical blend, as we can see from the diagram itself: presentation space 2 of this diagram is activated by the meaning space of figure 7.3. – this is why it is an elaboration of the very first metaphorical blend (we recall the idea that we consider it to be the master metaphorical blend, as we have seen in all the diagrams presented and analyzed so far). The mental space network represented in figure 7.8. has one thing in common with figures 7.4., 7.5. and 7.7.: its relevance space 2 includes a schema, namely the center-periphery schema, which is responsible for this mental space network to be called the preferential living organism hyper-metaphorical blend. Besides, the spaces inherited from the master metaphorical blend provide the basis for the new blending: the semiotic base space and all the other spaces and mappings involved in the master metaphorical blend participate actively in this hyper-metaphorical blend, but they also undergo a process of elaboration, to the extent that, like in all previous diagrams, the reference space in figure 7.8. includes the enterprise and all entities, processes or events that are somehow related to it, that is, its attributes. Presentation space 2, however, features the meaning space of the first diagram, in which a primary conceptual link between the enterprise and the addressee(s) is established; the notion of mutual identification is represented in the core message we have presented in figure 7.3.: “We are the same as you.” Presentation space 2 also includes the notion of a living organism, which is represented by the individual in that space.

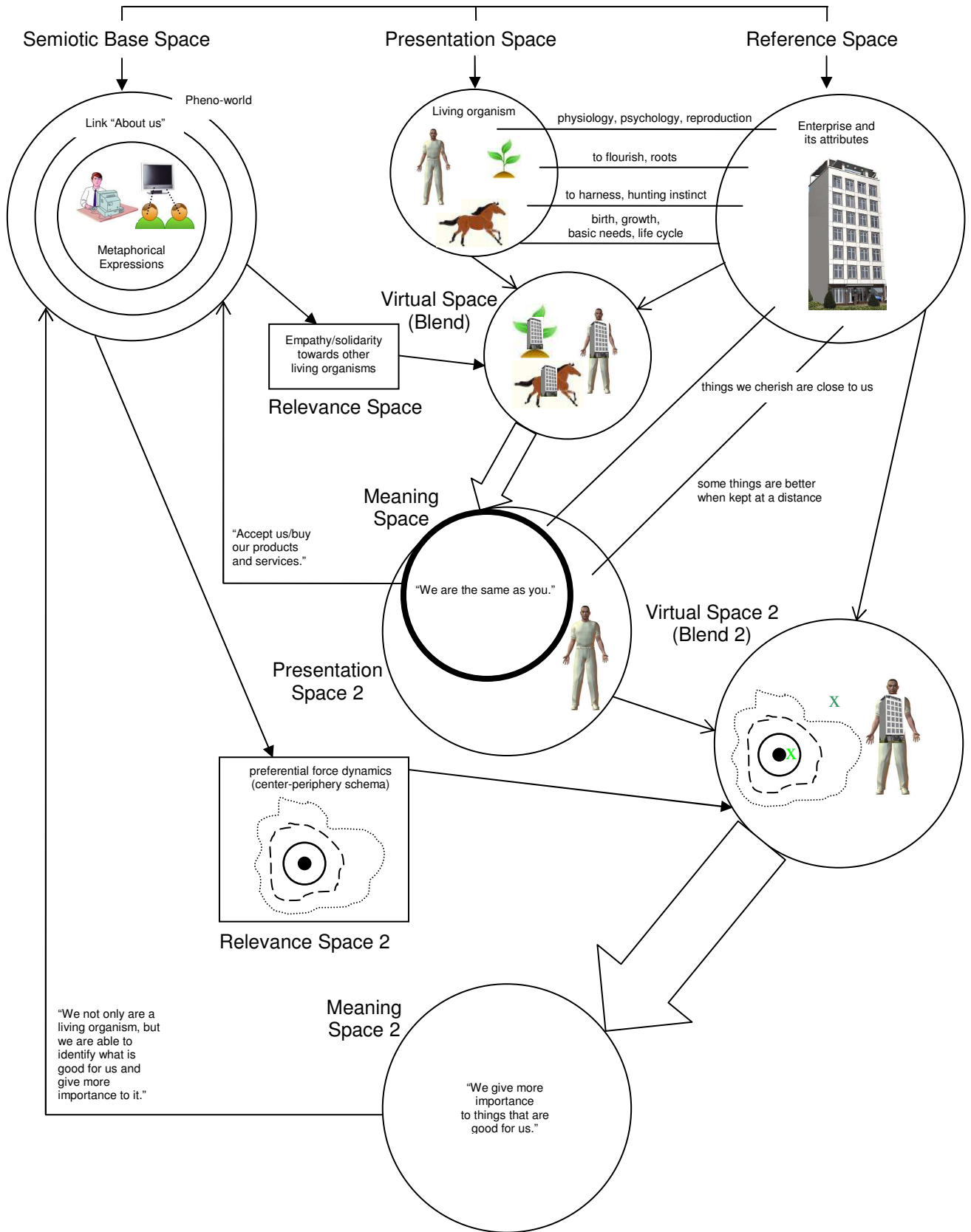


Figure 7.8. Preferential Living Organism Hyper-metaphorical Blend

Two mappings between presentation space 2 and the reference space have emerged from our analysis of the instances in this network, namely cherishing things that are close to the enterprise, on the one hand, and, on the other hand, the fact that some things are better when kept at a distance. Human beings in general also cherish things that are close to them (other human beings or material items), but are thankful if some things are kept at a certain distance from them (economic troubles and diseases would be two examples of such things). These mappings are represented by the lines between both spaces. The great majority of the instantiations relates to the first mapping, but still we hold, from what we will be able to confirm below, that even occurrences that are not so typical and productive do confirm the mental processes involved in this mental space network.

Thus presentation space 2 interacts with the reference space, which triggers the projections between them, consequently giving rise to virtual space 2, or blend 2, that features an enterprise and its attributes as a living organism; in this particular situation, it is a preferential living organism – one that is able to make the difference between what is good and what is bad for them, and therefore keeps assigning more importance to the things that reveal themselves to be more advantageous. This representation draws its stability from relevance space 2, which features the logical element exerting its influence on the virtual space; this relevance space in particular comprehends a preferential force dynamics, which is structured by the center-periphery schema, through which importance is represented by proximity with the center (this position is shown by the light green X), whereas a lower degree of importance is represented by a greater distance towards the center (this position is shown by the dark green X). This preferential force-dynamics is therefore based on an inter-spatial dynamics.

The emergence of meaning space 2 takes place once the virtual and the relevance spaces have interacted. In this particular meaning space, we find the resulting compression of the meaning of the instantiations included in this hyper-metaphorical

blend: “We give more importance to things that are good for us.” It is possible that the enterprises are thus stating their ability to make the difference between what is good for them and what is not, therefore showing prudence, wariness and caution.

Once meaning space 2 has emerged, its content is then projected back to the semiotic base space through the pragmatic effect. In this particular case, we believe that the enterprises are willing to demonstrate their ability to distinguish what is best for them and, additionally, being able to give more importance to it. If we consider all the previous diagrams, we may say that the living being that is being unveiled is not only represented as a purposeful, meaningful one, and one that is part of a greater whole; it is also a living being that aims at its self-improvement, is able to cater for its own needs and, on top of all this, it is able to identify what is best for it.

In what follows (see table 7.6.), we will show the metaphorical expressions that feature this metaphorical blend in particular and then briefly address each instantiation, in order to provide sufficient evidence for the mental processes we have just mentioned for this diagram.

Table 7.6. PREFERENTIAL LIVING ORGANISM HYPER-METAPHORICAL BLEND (18 occurrences)

Things we cherish are close to us
(251) Exelon supports education, the environment, arts and culture, and neighborhood development, while reinforcing <u>our core value of diversity</u> . (Exelon)
(252) Exelon invests in organizations that demonstrate a proven track record in successfully addressing key community needs <u>in the core areas of our contributions program</u> . (Exelon)
(253) <u>At the core of any diversity initiative</u> there is a message of fair treatment. (Exelon)
(254) Our <u>diversity focus</u> goes well beyond race and gender and compliance with legal mandates. (Exelon)

(255) Externally, they work to strengthen corporate citizenship, alert Exelon to new market opportunities, and <u>build ties to the communities</u> in which the organization operates. (Exelon)
(256) Nach einer <u>klaren Fokussierung auf das Energiegeschäft</u> ist E.ON heute Europas größter privater Energiedienstleister. (E.ON) (After a <u>clear focus on the energy business</u> , E.On is currently Europe's largest private energy service provider.)
(257) Heute <u>dreht sich</u> für den Düsseldorfer Konzern <u>alles um Strom und Gas</u> . (E.ON) (Today <u>everything revolves around electricity and gas</u> , for the Düsseldorf group.)
(258) Partnership and collaboration are <u>at the center of how we do business</u> . (Microsoft)
(259) Over the past 30 years, innovative technology has transformed how we access and share information, (...), and <u>made the world smaller</u> by giving us instant access to people and resources everywhere. (Microsoft)
(260) ATG (Accessible Technology Group) also <u>works closely with companies around the world</u> that develop and produce assistive technology (...). (Microsoft)
(261) Deshalb steht <u>Bildung im Mittelpunkt</u> unseres gesellschaftlichen Engagements. (SAP) (Therefore, <u>education is the center</u> of our social commitment.)
(262) The world's leading CIOs are increasingly recognizing AT&T as their global IT (information technology) strategic partner (...) – thanks to <u>the company's relentless focus on</u> delivering the industry's most reliable service (...). (AT&T)
(263) <u>Im Zentrum allen Handels steht der Kunde</u> . (Deutsche Telekom) (<u>At the center of all trade is the customer</u> .)
(264) <u>Für uns steht dabei immer der Konsument im Mittelpunkt</u> . (Adidas) (<u>For us, the consumer is always at the center</u> .)
(265) <u>Leistung als zentraler Wert</u> des Konzerns. (Adidas) (<u>Performance as a core value</u> of the group.)
(266) Wertzuwächse für unsere Aktionäre zu schaffen, indem wir einen starken Free Cashflow generieren, <u>steht im Mittelpunkt unseres Entscheidungsprozesses</u> . (Adidas) (<u>The focus of our decision making process</u> is to create value growth for our shareholders, by generating a strong free cash flow.)

(267) Damit [mit gesellschaftlicher Verantwortung] verpflichten wir uns, nicht ausschließlich <u>den wirtschaftlichen Erfolg in den Mittelpunkt unseres Handelns zu stellen</u> . (Hochtief) (Through that [social responsibility] we are committed to placing more than <u>economic success at the center of our business</u> .)
Some things are better when kept at a distance
(268) Im Umgang mit unserem gesellschaftlichen Engagement haben wir bewusst <u>einen dezentralen Ansatz</u> gewählt (...). (Adidas) (In dealing with our social commitment, we have deliberately chosen <u>a decentralized approach</u> .)

Figure 7.8. is exemplified by much fewer instances than the previous diagrams. Two mappings are activated between the presentation space and the reference space: things cherished by the enterprises are close to them and some things are better when kept at a distance. An individual approach of the following instances will certainly allow for a deeper understanding of the mappings and, consequently, the mental space network presented in figure 7.8..

The first mapping in question comprises the notion ‘things we cherish are close to us’. It is relatively productive, to the extent that various elaborations were found. If we take a look at (251), for a start, the phrase “our core value of diversity” situates this value in a privileged place in the center-periphery schema: it is crucial, therefore central. However, it is not only values that are selected to occupy the principal role in this schema – in (252), some areas are structured in central terms too: “in the core areas of our contributions program.” We find a similar construction in the next occurrence, number (253), in which an initiative is conceptualized as having elements that reveal themselves to be more important than others: “at the core of any diversity initiative.” The center-periphery schema manifests itself through other lexical items as well, namely the term “focus” and its variations; thus, in instantiation (254), the expression “diversity focus” transmits the preference given to diversity, as opposed to other values; furthermore, focusing implies

concentration on a given point, often directing one's attention towards a given object, whereas all the others necessarily take a secondary role, if only temporarily.

Instance (255) could superficially be considered an example of the bonding schema, but we believe that the expression “build ties to the communities” is rather a representation of the proximity that is aimed at, by means of building ties. Instance (256) constitutes another example of this representation, by means of the terms “klaren Focussierung auf das Energiegeschäft”; here, the adjective “klaren” activates another conceptual metaphor: the one that represents the projection of clarity onto honesty: if an object transmits clarity, then it conveys honesty and truth, because it hides nothing and shows itself in a complete and integral way. Besides, this mapping also activates movement in the periphery and around the center, as we can see in example (257): “dreht sich (...) alles um Strom und Gas.” The importance of electricity and gas is conveyed by a permanent movement of the enterprise around these two entities that are located at the center of the schema. Example (258) also establishes the conceptual relationship between proximity and importance, by means of the phrase “at the center of how we do business”.

In (259), Microsoft states that technology “made the world smaller”, which is in real terms impossible; this representation is made possible thanks to the metaphorical blend at issue, which allows space to be compressed – a smaller world means that things are closer than in a bigger world. The next instance relies on the same kind of mental process, so Microsoft negotiates with companies in different parts of the world – thus inevitably having a very disparate geographical location; Microsoft “works closely with companies around the world” is the resulting metaphorical expression in (260). Centrality is also attributed to training, in (261): “Bildung im Mittelpunkt”, as opposed to other items involved in social commitment. Similarly to (254) and (256), (262) furnishes yet another example of the suppleness of the term “focus” when activating this metaphorical blend: “the company's relentless focus on”.

Moving on to (263), the phrase “Im Zentrum alles Handels steht der Kunde.” clearly confirms this mapping: that the enterprise keeps close to the things that they cherish. Customers are indeed one of these things *par excellence*, for, without them, the business does not work, so they occupy a central position in the schema behind this formulation. We find exactly the same conceptualization in (264), namely in the words “Für uns steht (...) immer der Konsument im Mittelpunkt.” Instance (265) provides for a similar representation, to the extent that performance is also considered to be crucial, which causes its positioning in a central location: “Leistung als zentraler Wert.” Occurrence (266) also represents importance with centrality: “steht im Mittelpunkt unseres Entscheidungsprozesses.” In the same way, a specific kind of success may also be conceived of in central terms, in relation to other kinds of success that may be less important (achieving environmental targets, for instance), as we can see in (267): “den wirtschaftlichen Erfolg in den Mittelpunkt unseres Handelns zu stellen.”; notice that it is an option on the part of the enterprise that we are dealing with here, because the verb “stellen” presupposes deliberate positioning of the entity – if we consider the whole sentence, we discover that this enterprise has decided to assign a central position to social commitment, as opposed to sheer economic success.

As for the second mapping, it concerns the notion that ‘some things are better when kept at a distance’. In the particular case of instantiation (268), the words “einen dezentralen Ansatz” report a long distance towards the center. Still, in our opinion, it has a positive effect, as this distance implies proximity towards the social environment that surrounds the enterprise, as it is mentioned in the occurrence itself.

Heracleous and Jacobs provide evidence for the spatial phenomena we have stated in this metaphorical blend in particular: “Spatial elevation and centrality symbolizes importance (...) we find that the more central an element is positioned the more importance is attributed to it.” (Heracleous/Jacobs 2006a: 23-4) Centrality, or proximity to the centre, therefore provides for the basis of the mental representation of importance.

If we try to consider this metaphorical blend in light of the previous ones, we will come to the conclusion that it further enhances the level of elaboration of the living organism master metaphorical blend, in that it is intentional, social, self-sufficient, self-improving and, on top of all this, it is able to have preferences for what is best for it, and then gives more importance to those specific items for its own benefit. Thus figure 7.8. constitutes one step further on the elaboration of the living organism that represents the enterprises under analysis.

7.3.2.6. Bonding Living Organism Hyper-Metaphorical Blend

It comes as no surprise that the seventh metaphorical blend, in figure 7.9., follows the same pattern as the previous diagrams in that it is also an elaboration of the first one. In fact, it includes the meaning space of the first diagram in presentation space 2. In light of this fact, we consider this to be a hyper-metaphorical blend as well; the reason for this is that it relies on the mental processes that were already activated by figure 7.3.. We call this particular mental space network the bonding living organism hyper-metaphorical blend; this term will now be accounted for according to the following description of the network: the spaces from the master metaphorical blend (the semiotic base space, the presentation space, the reference space, the mappings identified, the virtual space, the relevance space, the meaning space and the pragmatic effect or purpose) remain the same and play a crucial role in this hyper-blend because they are its foundation; they then undergo a process of elaboration as follows: similarly to figures 7.4. to 7.8., the reference space in figure 7.9. comprehends the enterprise and all its attributes. We then consider presentation space 2, which integrates the content of the meaning space of the first diagram, whose final purpose is to establish an identification between the enterprise and

the addressee(s) of the website at issue, thus resorting to the message “We are the same as you.” The notion of a living organism, which is represented in the diagram by the individual, also features presentation space 2.

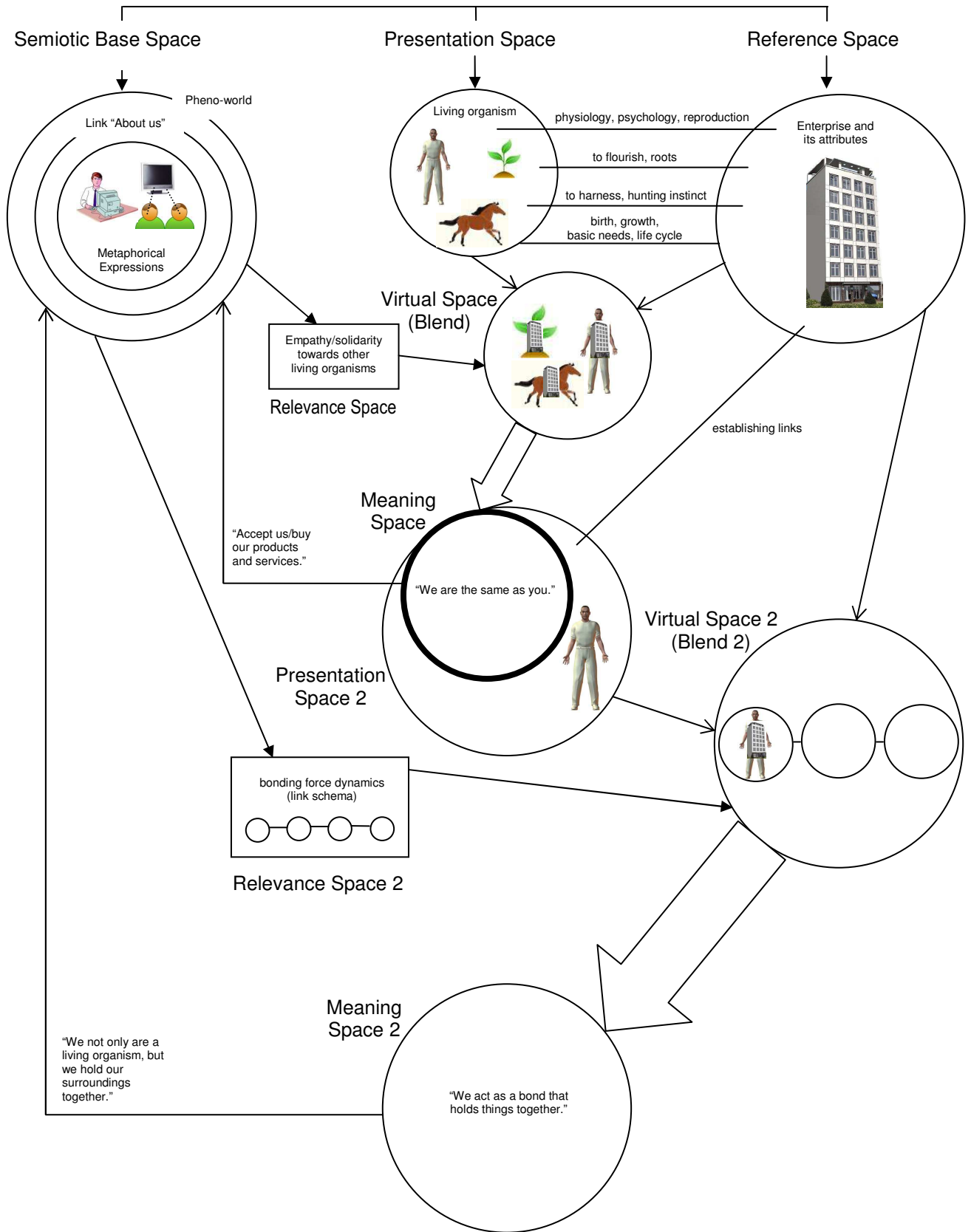


Figure 7.9. Bonding Living Organism Hyper-metaphorical Blend

There is one mapping exerting its projection between the reference space and presentation space 2; this is, according to the notation, represented by the line between both spaces. The mapping in question regards the action of establishing links, that is, all sorts of connections and relationships, and, additionally different kinds of concrete and abstract entities having a binding purpose. Establishing links is a natural part of human nature; ultimately, all sorts of links are needed in order to maintain humankind, because we all depend on each other.

Presentation space 2 and the reference space themselves, as well as the projection triggered between them, give rise to virtual space 2, or blend 2, that features an enterprise and its attributes as a living organism, but this time we are dealing with a bonding living organism – one that holds its surroundings together. So the enterprise is represented as a living organism that is one of the links in a chain; this is represented in the virtual space or blend. Nevertheless, this representation is too awkward and bizarre for our mind to accept, which is why this virtual space is very much influenced by relevance space 2, whose function is to provide for logic in the virtual space; thus relevance space 2 contains a bonding force dynamics that is embodied by the link schema, hence a relational force-dynamics is inherent to this space. As a consequence, the configuration that emerges from both presentation space 2 and the reference space is stabilized and, additionally, made logical by the bonding force dynamics displayed in relevance space 2.

At this stage, that is, after the fantastic and the logical elements have successfully been combined, meaning space 2 is finally activated. In it, there is a compression of what we can consider the ultimate meaning of the instantiations triggered by this metaphorical blend: “We act as a bond that holds things together.” We may say that the enterprises are attempting to convey their responsibility for the establishment of links that are essential for their surroundings. They are also responsible for maintaining order, and actually do

maintain it, as opposed to chaos, which would certainly dominate, were these links not to exist.

In the final stage of this network, meaning space 2 and its content are projected back to the semiotic base space by means of the pragmatic effect, which in this particular case is a statement of the enterprises' life as living organisms, which is highly reinforced by their role in keeping their surroundings together. Considering all the previous diagrams, the life at issue is not only represented as purposeful, socially integrated, self-improving, self-sufficient and able to make choices; it also plays a central role in keeping its surroundings together and, moreover, it plays the essential role of preventing chaos: the parts that are held together are not free-floating, but they are linked to each other, therefore forming an organic composition within an ordered reality, as opposed to a chaotic one.

In table 7.7. below, we will display the metaphorical expressions that manifest this metaphorical blend in particular. A short individual assessment will then follow.

Table 7.7. BONDING LIVING ORGANISM HYPER-METAPHORICAL BLEND (12 occurrences)

Establishing links
(269) <u>Die Endkunden</u> erhalten ihr Erdgas von den Vertriebsgesellschaften unserer Market Units, die oft auch Strom anbieten. (E.ON) (<u>End customers</u> receive their gas from the sales of our markets units, which often also provide electricity.)
(270) E.ON ist im Juni 2000 <u>aus der Fusion zweier größer, traditionsreicher Industrieunternehmen entstanden</u> – VEBA und VIAG. (E.ON) (E.On <u>arose</u> in June 2000 from the merger of two larger, traditional industries – VEBA and VIAG.)
(271) Europas Strommärkte <u>rücken zusammen</u> . (E.ON) (Europe's electricity markets are getting closer.)
(272) An diesem Tag gaben die Aktionäre der Viag ihre Zustimmung zur <u>Fusion mit</u> der viel

größeren Veba (...). (E.ON) (On that day, shareholders of Viag gave their consent to merge with the much larger Veba...)

(273) Denn beim Zusammenschluß zu E.ON stand die Konzentration auf die Bereiche Energie und – damals noch – auf die Chemie eindeutig fest. (E.ON) (Because, around the time of E.ON's merger, the concentration was clearly on the energy and - at that time - on the chemistry.)

(274) Besonders in Deutschland setzen wir uns schon seit Jahren für eine vielfältige Kulturlandschaft an unseren Unternehmenstandorten ein. Wir wollen damit eine Brücke schlagen zwischen unseren Unternehmenszielen und unserem gesellschaftlichen Engagement. (E.ON) (Especially in Germany we have been heading for a diverse cultural landscape in our business locations for years. We want to build a bridge between our business objectives and our social commitment.)

(275) For our senior employees and account management teams, customer and partner satisfaction is linked to compensation. (Microsoft)

(276) MSN UK has been a sponsor of this industry partnership since its inception in 1996. The organization offers citizens a single point of contact for handling allegations of unlawful Internet content, especially child pornography. (Microsoft)

(277) (...) neue Technologien und Plattformen verzahnen Systemlandschaften und Informationsflüsse, verflechten Unternehmen und Mitarbeiterteams, verknüpfen Märkte über alle Grenzen hinweg. (SAP) (...new technologies and platforms dovetail system environments and information flows, intertwine business and teams, link markets across all borders.)

(278) Unsere Vision: "Als das führende Dienstleistungsunternehmen der Telekommunikations- und Informationstechnologie-Industrie verbinden wir die Gesellschaft für eine bessere Zukunft. (...)" (Deutsche Telekom) (Our vision: "As the leading service provider of telecommunications and information technology industry, we network society for a better future...")

(279) Auch in Zukunft wollen wir die unterschiedlichsten Menschen für eine gemeinsame, bessere Zukunft verbinden. (Deutsche Telekom) (In the future we want to link

different types of people for a shared and better future.)

(280) Sie [die Leitlinien] sind für alle Hochtief-Mitarbeiter verbindlich und eine verlässliche Grundlage (...). (Hochtief) (They [the guidelines] are binding for all Hochtief staff and a reliable basis...)

The bonding living organism metaphorical blend has also triggered a considerable amount of metaphorical expressions. Having this in mind, we hold this metaphorical blend to be of a significant importance, since it offers elaborations that are quite varied. One can notice the activation of one mapping, namely the act of establishing links. We will, in what follows, take a look at each instance individually.

There is a great variety of ways in which the projection of the act of ‘establishing links’ can be substantiated in linguistic terms. Links can form chains, because there has to be a succession of tasks accomplished so that the company can fulfil all its purposes, and this process (or chain) cannot be broken, otherwise the company’s targets will not be reached. If the chain is not broken, it is maintained and works well, as in (269), then it contributes to those goals to be attained: “Die Endkunden”, for the ultimate goal of selling will indeed be reached. The conceptualization of the enterprise as a bonding living organism may as well affect itself, as the enterprise may be the result of a fusion (or merger): “aus der Fusion zweier größer, traditionsreicher Industrieunternehmen entstanden”; in this particular case, in (270), the establishment of the link was further developed to only one entity – one enterprise, therefore undeniably triggering the bonding force dynamics, accompanied by the link schema. The next occurrence, (271), obtains its structure in a very similar way to the previous one: different markets “rücken zusammen”, that is, they get together and establish a link. Similarly, both (272) and (273), by resorting to the terms “Fusion mit” and “Zusammenschluß”, show yet another variation of this mapping. The word “Zusammenschluß” is very visual in depicting the final result after

establishing the link: the act of closing; this may even be a manifestation that both entities were supposed to fit together, which further elaborates on the link schema and the bonding force dynamics mentioned above.

The representation conveyed by instance (274) is slightly different from the ones we have analysed so far, because it includes an element that is not represented in the diagram, since it is not common to all representations. However, the link schema undoubtedly underlies this instance, namely in the terms “eine Brücke schlagen zwischen unseren Unternehmenszielen und unserem gesellschaftlichen Engagement” – the inclusion of a bridge in this representation not only indicates that this schema is activated, but inserts a higher degree of effectiveness and elaboration to the meaning conveyed, as the function of the bridge here seems to be one of connecting very different and otherwise distant and disparate entities, as it cognitively constitutes a means of establishing a link between two items that would otherwise be impossible to interconnect. In instance (275), “customer and partner satisfaction is linked to compensation” – there seems to be a causal relationship between compensation of co-workers and customer and partner satisfaction, that is, if the enterprise fulfils the first condition, the second will be obtained, therefore establishing the conceptual bridge between both and contributing to holding together something that depends on them. Instance (276) provides for another variation of the mapping, inasmuch as the words “a single point of contact for handling allegations of unlawful Internet content” establish a very clear activation of the link schema. A considerable level of proximity between entities may produce such instances as (277): “neue Technologien und Plattformen verzahnen (...) verflechten (...) verknüpfen” – all the verbs involved in this formulation contribute to the activation of the bonding force dynamics, for they involve close interaction of different identities, as well as contact between them, and eventually, integration or association.

In example (278), notice the bonding effect on the part of the enterprise towards society itself: “verbinden wir die Gesellschaft für eine bessere Zukunft.” Following

basically the same projection model, in instantiation (279) the enterprise is the bond between men: “wollen wir die unterschiedlichsten Menschen (...) verbinden”; for that matter, the enterprise continues to exert its unifying influence on a very valuable part of its surroundings, namely people. The bonding feature of the living organism that this metaphorical blend presents can also be found in (280), through the phrase “sind für alle Hochtief-Mitarbeiter verbindlich”: the bond between co-workers is established by means of the guidelines that are shared by them all.

Establishing links can, in fact, be a representation of other positive features that these enterprises display: “Solid physical connections symbolize coherent, smooth organizational relations.” (Heracleous/Jacobs 2006a: 25) In fact, the links we have identified definitely contribute to a greater coherence within the enterprises at issue, inasmuch as they confirm a relational dynamics: “Relationships are conceptualised as contacts, links, ties (...).” (Andriessen/Gubbins 2006: 2)

Hence figure 7.9. constitutes a hyper-metaphorical blend, in that the initial conception of a living organism, which has already been elaborated to different stages by means of the previous metaphorical blends, namely in that it is an intentional, social, self-sufficient, self-improving and preferential living organism, receives and displays yet another feature: it exerts the function of a bond on its surroundings. We can even say that it constitutes the bond that enables a general order to arise out of chaos. So the elaboration of the master metaphorical blend through the various hyper-metaphorical blends is becoming more and more complete.

7.3.2.7. Reflective Living Organism Hyper-Metaphorical Blend

Much like the previous metaphorical blends, the eighth metaphorical blend (figure 7.10.) constitutes another elaboration of the master metaphorical blend, because of the

fact that it includes its meaning space within presentation space 2. Because of this, we consider this to be a hyper-metaphorical blend as well, for we would not be able to fully understand this metaphorical blend, were it not for the mental processes previously activated in the first diagram. We call this particular mental space network the reflective living organism metaphorical blend; this name will, in what follows, be accounted for according to the description of the network that will now follow: all mappings and mental spaces involved in the master metaphorical blend, from the semiotic base space to the pragmatic effect or purpose, also intervene in this hyper-metaphorical blend, to the extent that, similarly to figures 7.4. to 7.9., the reference space in figure 7.10. comprehends the enterprise and all its attributes. Furthermore, presentation space 2 displays the content of the meaning space of the first diagram, whose ultimate intention is to establish a basic connection between the enterprise and the addressee(s) of the website at issue, by means of conveying the message “We are the same as you.” Presentation space 2 also comprehends the notion of a living organism, so this is represented in the diagram by the individual.

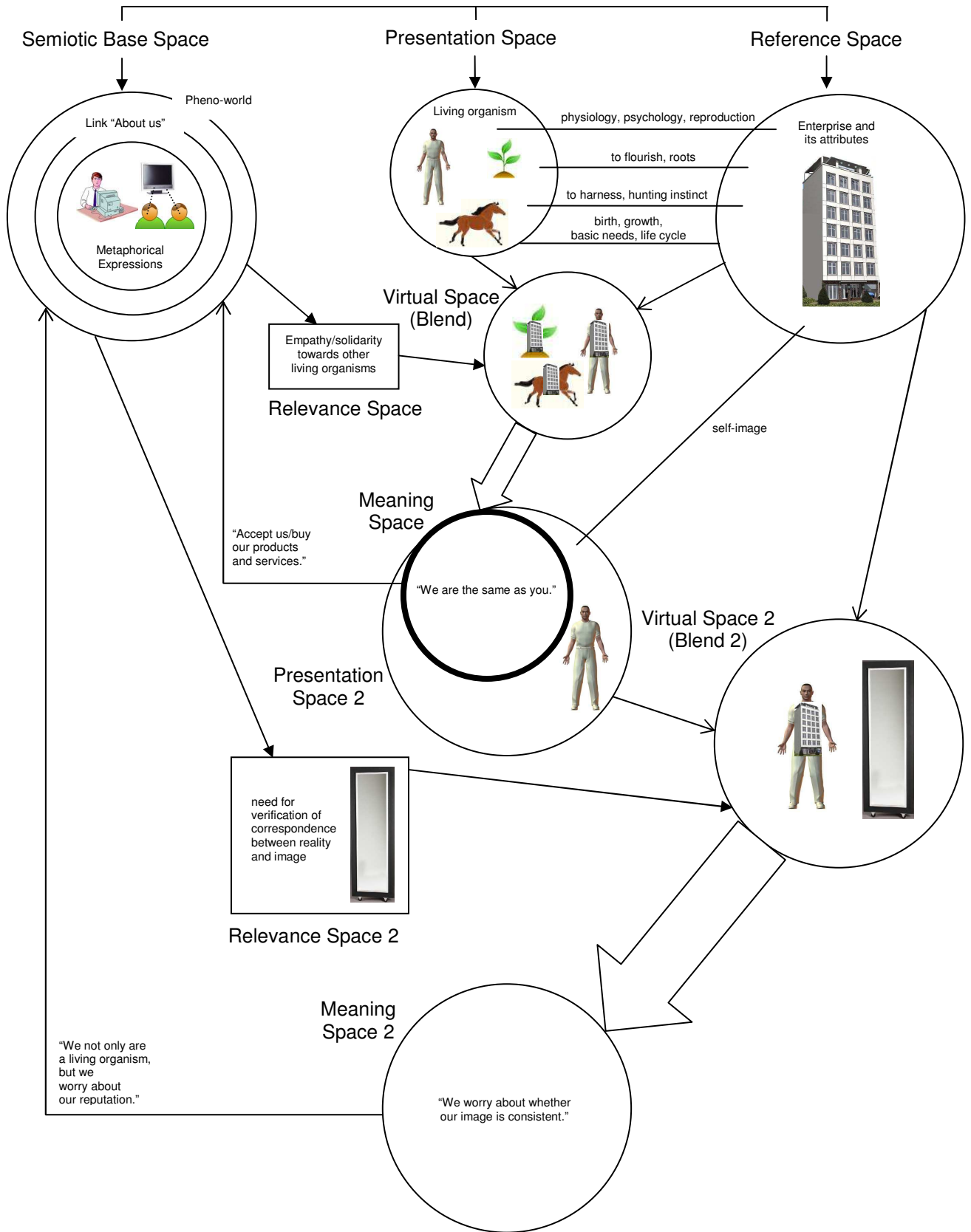


Figure 7.10. Reflective Living Organism Hyper-metaphorical Blend

Between the reference space and presentation space 2, we identified one mapping, which is represented by the line between both spaces. The mapping in question regards the notion of self-image, that is, one's conception of oneself or of one's role. It is undeniable that one's self-image is particularly important these days, and the fact that this constitutes a mapping in one of our hyper-metaphorical blends reinforces this importance. Thus these enterprises also search for a means of assuring their self-image, and this attempt is substantiated in the occurrences that illustrate this specific metaphorical blend.

Both presentation space 2 and the reference space, as well as the projection triggered between them, activate a new virtual space, namely blend 2, that features an enterprise and its attributes as a living organism, but this time we are dealing with a reflective living organism – one that is looking at itself in the mirror; this is represented in the virtual space or blend. Nevertheless, this representation is too bizarre for our mind to accept, which is why this virtual space is very much influenced by relevance space 2, whose function is to provide for logic in the virtual space; thus relevance space 2 contains the notion of need for verification of correspondence and harmony between reality and image, which triggers the mirror as an object intervening in this space. This way, the configuration that emerges from both presentation space 2 and the reference space is stabilized and made logical by the content in relevance space 2.

At this stage, the virtual and the logical elements successfully reach a balance, hence allowing for meaning space 2 to emerge. In meaning space 2, the ultimate meaning of the instantiations included in this metaphorical blend is presented: "We worry about whether our image is consistent." The consistency emerges from the correspondence between reality and image, in relevance space 2.

This meaning space and its content are then projected back to the original semiotic base space by means of the pragmatic effect, which in this particular case is a statement of the enterprises' life as living organisms that worry about their reputation.

Considering all the previous diagrams, this life is not only represented as purposeful, socially integrated, self-improving, self-sufficient and able to make choices; it is also bonding towards its surroundings and is reflective, to the extent that it examines itself, so as to check on its image.

In the table below (table 7.8.), we will display the metaphorical expressions that manifest this metaphorical blend in particular. A short individual assessment will then follow.

Table 7.8. REFLECTIVE LIVING ORGANISM HYPER-METAPHORICAL BLEND (6 occurrences)

Self-image
(281) Our workforce <u>should reflect</u> the communities we serve. (Exelon)
(282) <u>Unsere Kundenorientierung spiegelt sich</u> in unseren Geschäftsabläufen und Organisationsstrukturen <u>wider</u> . (E.ON) (<u>Our customer focus is reflected</u> in our business processes and organizational structures.)
(283) Wir arbeiten in einer durch Vielfalt geprägten Welt. <u>Diese Vielfalt wollen wir in unserem Konzern widerspiegeln</u> und aktiv für die Erfüllung unserer Aufgaben nutzen. (E.ON) (We work in a world shaped by diversity. <u>This diversity, we want to reflect in our group</u> and actively use it for the fulfillment of our duties.)
(284) Die Bedeutung von Integrität und Transparenz <u>spiegelt sich nicht nur in unseren Produkten, sondern auch in der Art und Weise wider, wie wir unsere Geschäfte führen</u> . (SAP) (The importance of integrity and transparency <u>is reflected not only in our products but also in the way we conduct our business</u> .)
(285) Likewise, <u>our company workforce mirrors the marketplace</u> in its diversity. (Levi Strauss & Co.)
(286) <u>Our values</u> enable our vision of the future and <u>reflect the legacy of our founder</u> , Levi

The reflective living organism metaphorical blend displays a lower degree of elaboration in its occurrences, but they are nonetheless worth mentioning and analysing. The notion of self-image constitutes the mapping activated; we will now have a look at each instance individually.

One's 'self-image' is an extremely abstract concept, so that may be one of the main causes for it to activate the mapping identified in this metaphoric blend: in instance (281), the workforce "should reflect" the communities that are served by the enterprise, that is, there has to be absolute consistency between the company and its community (see figure 7.5. above for more on the role of the social element in the living organism metaphorical blend). A very similar projection happens in (282): "Unsere Kundenorientierung spiegelt sich (...) wider" – the treatment towards customers is consistent with the procedures and structures of the organization. The phrase "Diese Vielfalt wollen wir in unserem Konzern widerspiegeln (...)", in instance (283), gives us another elaboration of the same mapping: the enterprise can also try to integrate in its image some feature that comes from outside (in this particular case, from the world around it). As for instantiation (284), there is a correspondence between integrity and transparency and the enterprises' products and the way they make business: "spiegelt sich nicht nur in unseren Produkten, sondern auch in der Art und Weise wider, wie wir unsere Geschäfte führen." The company's workforce may also be consistent with the market it makes business in, as in (285): "our company workforce mirrors the marketplace". Past events may also activate this projection, which is the case of (286): "Our values (...) reflect the legacy of our founder" – in this particular instance, compression is even stronger, because different moments in time are integrated and compressed in order to formulate this representation.

Cornelissen, Haslam and Balmer (cf. 2007: 6) also introduce this formulation in their work as well, which confirms our findings for this diagram (and, ultimately, our findings as a whole). But this representation may, at the same time,

[...] reflect narcissistically driven authority relations. [...] Mirroring and idealizing are two sides of the same pattern of human interaction. Mirror transferences derive from infantile needs for acceptance. If these needs are frustrated in adulthood, managers may strive to support their narcissistic deficits by surrounding themselves with admiring and loyal subordinates. [Diamond 1993: 85-6]

Hence figure 7.10. constitutes a hyper-metaphorical blend, in that the initial conception of a living organism, which has already been elaborated to different stages by means of the previous metaphorical blends, namely in that it is an intentional, social, self-sufficient, self-improving, preferential and bonding living organism, receives yet another feature: it is able to look at itself in the mirror, confront itself with reality and worry about its reputation: good reputation is only achieved if reality and image are consistent. In our opinion, the reflective living organism metaphorical blend highly contributes to the completion of the living organism master metaphoric blend, to the extent that it shows that this living organism is also clearly aware of itself.

7.3.2.8. Stable Living Organism Hyper-Metaphorical Blend

We will now analyse the ninth metaphorical blend, which can be seen in figure 7.11. and also constitutes an elaboration of the first one, because it includes the meaning space of the master metaphorical blend in presentation space 2. For this reason, we consider this to be a hyper-metaphorical blend as well, to the extent that the mental processes in the first diagram make it possible for this metaphorical blend to be fully

comprehended. This particular mental space network is called the stable living organism hyper-metaphorical blend, which will, in what follows, be accounted for according to a step-by-step description of the network: the semiotic base space, the presentation space, the reference space, as well as the mappings between them, the virtual space, the relevance space, the meaning space and the pragmatic effect or purpose involved in the master metaphorical blend are active components of this hyper-metaphorical blend; their elaboration may be described as follows: similarly to figures 7.4. to 7.10., the reference space in figure 7.11. comprehends the enterprise and all its attributes. Presentation space 2 includes the content of the meaning space of the first diagram, whose ultimate intention is to establish a basic connection between the enterprises and the addressee(s) of the website at issue, by conveying the notion "We are the same as you." Presentation space 2 also includes another fundamental notion - that of a living organism, which is represented by the individual.

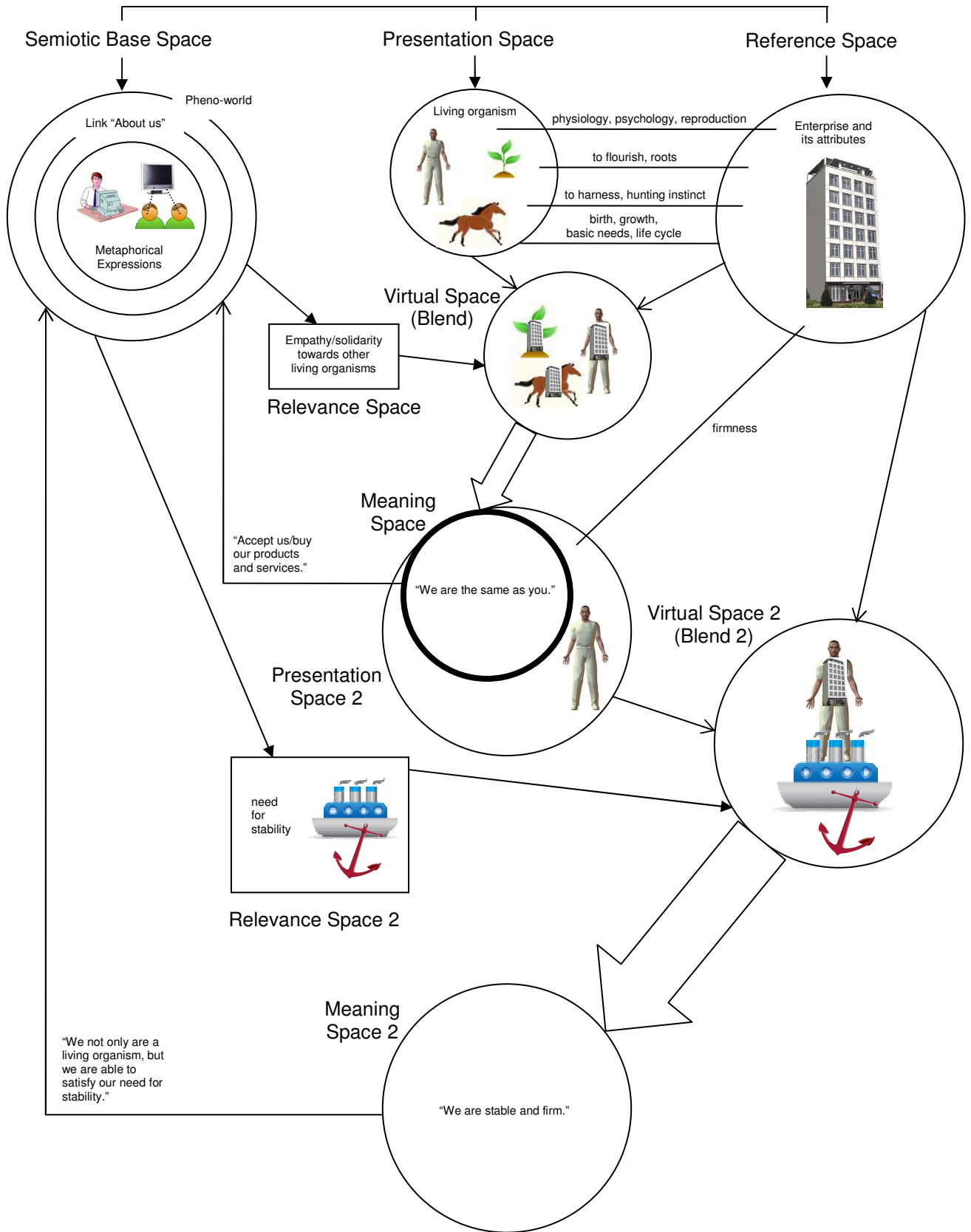


Figure 7.11. Stable Living Organism Hyper-metaphorical Blend

Between the reference space and presentation space 2, there is one mapping exerting its projection and it is represented by the line between both spaces. The mapping in question regards the notion of firmness; in other words, the commonality at issue here is the ability of being solidly fixed and able to resist pressure, change or some kind of unwanted force exerted by the environment – a feature that is also supposed to play a prominent role in the life of a regular human being.

Virtual space 2, also called blend 2, is activated by presentation space 2 and the reference space and the projection triggered between them. This virtual space features also an enterprise and its attributes as a living organism, but this time we are dealing with a living organism that aims at being stable – this is represented in the virtual space or blend, by the living organism on the boat, which is, on its turn, firmly anchored. However, this representation is of course too bizarre for our mind to accept and process, which is why virtual space 2 is very much influenced by relevance space 2, whose function is to provide for logic in the corresponding virtual space; thus relevance space 2 contains the notion of need for stability, which causes the boat and anchor to feature in this space⁴². This way, the configuration that emerges from both presentation space 2 and the reference space is stabilized and made logical by the content in relevance space 2.

At this stage, after the bizarre and the logical elements have acted together, meaning space 2 is finally ready to emerge. In it, one can identify a compression of the ultimate meaning of the instantiations included in this metaphorical blend: “We are stable and firm.” This stability emerges from the combination of both the boat and the anchor in the relevance space, thus applying steadiness to an object that might have no fixed position in particular.

⁴² Although stability is at issue here, it is relevant that we emphasize the circumstances in which this representation occurs; hence this stability does not occur in a context of, for example, driving a car. It is, quite the opposite, framed by the presence of the boat and the anchor. Nevertheless, we identify a specific reason for this to happen: stability and safety becomes more relevant once we are out of our usual environment, namely on firm ground, as stated by Clancy: “With a journey, specially a sea voyage, as our organizing principle, we can represent the spirit of business leadership and entrepreneurship: the adventure, the peril of the unknown, the need for the highest forms of leadership and team work, and perhaps most important, the sheer pleasure of it.” (Clancy 1989: 39)

Meaning space 2 and its content are, at this stage in the network, projected back to the semiotic base space by means of the pragmatic effect, which in this specific case is a statement of the enterprises' life as living organisms that are able to satisfy their need for stability. Bearing in mind all the previous metaphorical blends, this life that is revealed is not only represented as purposeful, socially integrated, self-improving, self-sufficient and able to make choices; it is also bonding towards its surroundings and able to examine itself. Moreover, it shows itself as being stable.

In table 7.9., which may be seen below, we will display the metaphorical expressions that illustrate this metaphorical blend in particular. A short individual assessment then follows.

Table 7.9. STABLE LIVING ORGANISM HYPER-METAPHORICAL BLEND (6 occurrences)

Firmness
(287) Exelon diversity policies <u>are firmly anchored in</u> our fundamental belief that inclusion, respect and fair treatment contribute to increased productivity. (Exelon)
(288) Diese Corporate Social Responsibility (CSR) ist <u>fest</u> in unserer Unternehmenskultur <u>verankert</u> . (E.ON) (This corporate Social Responsibility (CSR) is <u>firmly anchored</u> in our culture.)
(289) Zweitens bedarf es <u>einer Verankerung gesellschaftlicher Verantwortung</u> in der Unternehmenskultur und in Unternehmensprozessen. (E.ON) (Secondly, we need <u>an anchor of social responsibility</u> in the corporate culture and business processes.)
(290) Founded in 1975, Microsoft has been a leader in <u>the wave of innovation</u> that has created so much new opportunity, convenience, and value over the past three decades. (Microsoft)
(291) Das Top-Management der Telekom hat sich dazu bekannt, <u>die Unternehmenswerte</u> consequent vorzuleben und <u>zu verankern</u> . (Deutsche Telekom) (The top management of

Deutsche Telekom declares to exemplify and anchor company values consistently.)

(292) It continues to anchor our beliefs and behaviors today, and is one of the reasons consumers trust our brands. (Levi Strauss & Co.)

The stable living organism metaphorical blend displays a similar degree of elaboration to the previous diagram and it manifests one mapping, which is formed by the notion of firmness. We will now approach each instance individually.

In this 'firmness' mapping, having physical steadiness establishes the conceptual link between the living organism, which needs the feeling of being able to hold on to something, and the enterprise, which needs to have fixed values and guidelines that contribute to its uniformity and cohesion. In example (287), we can see that beliefs constitute a firm and stable basis for the enterprise's policies, for they are "firmly anchored in". In (288), it is the culture of the enterprise that makes it possible for the corporate responsibility to be "fest (...) verankert". As for (289), "einer Verankerung gesellschaftlicher Verantwortung" is the representation that is triggered by this projection: this time it is social responsibility that has to be firmly fixed in the enterprise's culture and procedures. Instantiation (290) presents quite a creative example of this representation, as the phrase "the wave of innovation" relies on the novelty that innovation implies, therefore triggering the sense of lack of firmness.

Despite being very abstract notions – or perhaps precisely for that very reason, and also because they are extremely important –, values keep participating in the projections and representations found; this may in fact be an indicator of how essential they are for the maintenance of the *status quo*: in (291), the values of the enterprise must be anchored: "die Unternehmenswerte (...) zu verankern". In a similar way, beliefs and behaviors also reveal themselves to be essential, as they also need to be fixed: "to anchor

our beliefs and behaviors today”, in (292). We can also add that the constant presence and conceptualization of values and beliefs in our *corpus* confirms our theory that in fact these enterprises present themselves in terms of living organisms, and the person variation is in fact the most important one – after all, we only care that people have firm values and beliefs; animals and plants are not required to do so.

Rigotti (1995) provides some evidence for the importance of firmness and the existence of a reference point for human beings: “Man needs a fixed reference point, without which he cannot venture away on unknown paths.” (Rigotti 1995: 419) This way, interaction with other entities is conditioned by an initial stability and physical reference point, which, in the case of the occurrences analyzed, is represented by an anchor. This may be an indication of the core set of features that is inherent to the enterprises’ identity and that is not likely to undergo any kind of change, because they constitute the very nucleus of the enterprises’ existence.

Thus figure 7.11. constitutes a hyper-metaphorical blend, in that the initial conception of a living organism, which has already been elaborated to different stages by means of the previous metaphorical blends, namely in that it is an intentional, social, self-improving, self-sufficient, preferential, bonding and reflective living organism, receives yet another feature: it is able to provide for its own stability. Stability is crucial to the extent that only steadiness allows for the living organism to stop worrying about itself and start worrying about the things around it, namely business. In our opinion, the stable living organism metaphorical blend highly contributes to the completion of the living organism master metaphorical blend, to the extent that it shows that this living organism is able to care about itself well enough, so as to be able to focus its attention on other phenomena.

7.3.2.9. Helpful Living Organism Hyper-Metaphorical Blend

The next hyper-metaphorical blend, number 10, constitutes an elaboration of the first one too, due to the fact that it includes the meaning space of the first diagram in presentation space 2 (see figure 7.12.). Because of this, we believe it is a hyper-metaphorical blend as well, for the reason that its full scope goes back to the mental processes activated by the first metaphorical blend. We call this particular mental space network the helpful living organism hyper-metaphorical blend; we will now account for this term with the help of the following description of the network: the semiotic base space, the presentation space, the reference space, the mappings between them, the virtual space, the relevance space, the meaning space and the pragmatic effect or purpose involved in the master metaphorical blend are activated here, but further elaborated, namely in the following way: similarly to figures 7.4. to 7.11., the reference space in figure 7.12. comprehends the enterprise and all its attributes. Presentation space 2 integrates the content of the meaning space of the first diagram, the master metaphorical blend, whose ultimate intention is to connect the enterprise and the addressee(s) of the website at issue, by conveying the message “We are the same as you,” which allows for a sense of identification. The individual represented in presentation space 2 is responsible for the inclusion of the notion of living organism in this space in particular.

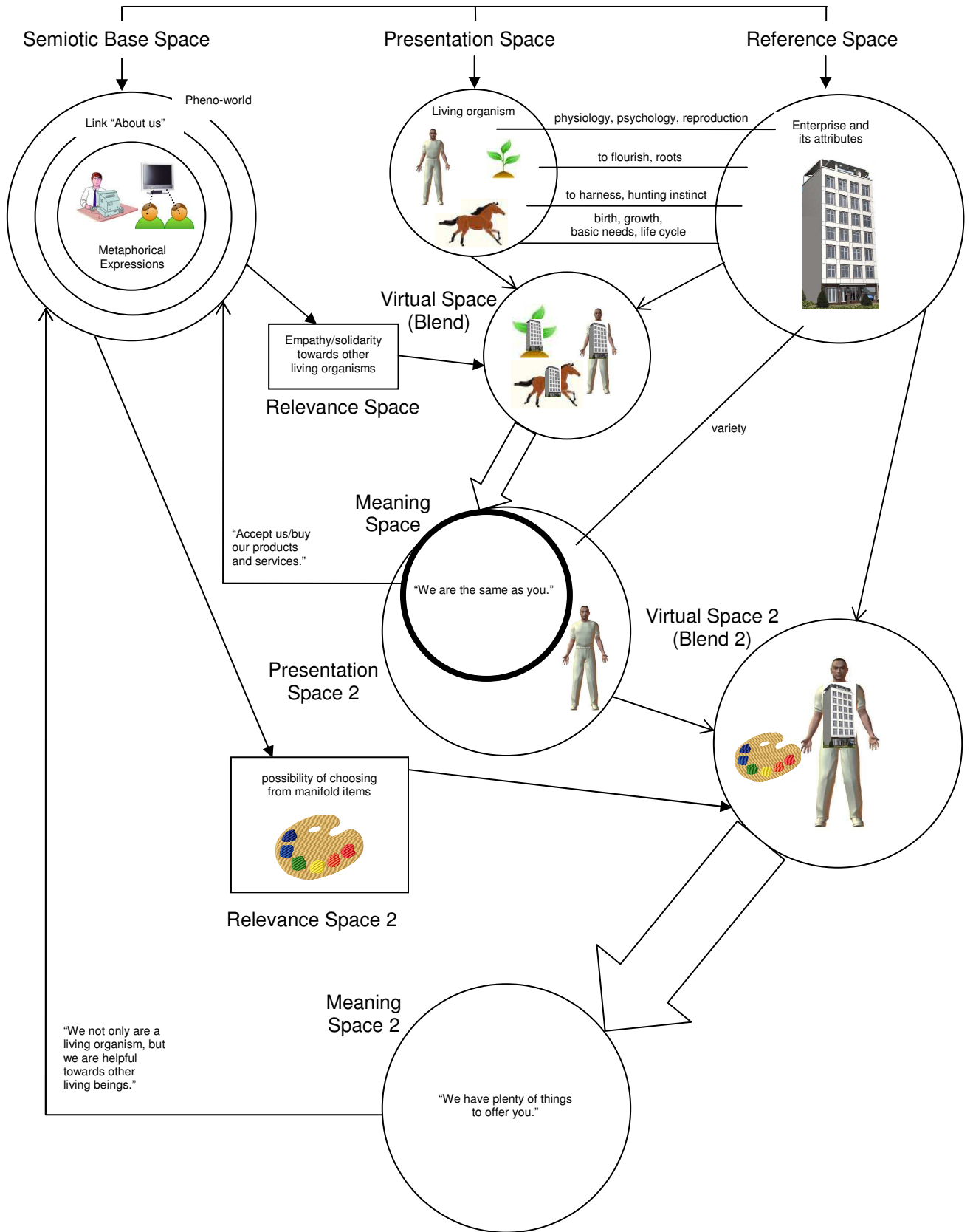


Figure 7.12. Helpful Living Organism Hyper-metaphorical Blend

There is one mapping projected between the reference space and presentation space 2; this is represented by the line between these spaces. The mapping at issue regards the concept of variety; in other words, the commonality at issue here is the importance of having several items of the same kind, so as to allow for choice to happen. This concept is part of the world of human beings and finds correspondence in the enterprises, as they worry about having different items to offer their clients.

The resulting virtual space, namely blend 2, emerges as a result of the interaction between presentation space 2, the reference space and the mapping between them. This virtual space features an enterprise and its attributes as a living organism, but this time we face a living organism that is helpful, in that it offers several things, and not only one – this is represented in the virtual space or blend, by the living organism holding a paint palette. However, this representation is of course too bizarre for our mind to accept, which is why virtual space 2 is highly influenced by relevance space 2, whose function is to provide for logic in the virtual space; thus relevance space 2 contains the notion of the possibility of choosing from manifold items, which is, most of the time, linguistically substantiated by the paint palette. Consequently, the configuration that emerges from both presentation space 2 and the reference space is stabilized and made logical by the content in relevance space 2.

At this stage, after the combination of both virtual and logical elements, meaning space 2 emerges. In it, there is a compression of what we can consider the ultimate meaning of the instantiations included in this metaphorical blend: “We have plenty of things to offer you.” The helpfulness emerges from the combination of both the paint palette and the different possibilities offered by it, thus making the palette a symbol for multifariousness, diversity and creativity, as opposed to regularity and weariness.

Meaning space 2 and its content are then projected back to the original semiotic base space, along with its pragmatic effect, which in this particular case is a statement of the enterprises' life as living organisms that are able to help other living beings, namely by

offering them more than just one option. Bearing in mind all the previous metaphorical blends, this life is not only purposeful, socially integrated, self-improving, self-sufficient and able to make choices; it is also bonding towards its surroundings, able to examine itself and stable. Finally, it is also helpful towards other entities, by offering a wide range of creative possibilities.

Below, in table 7.10., we will display the metaphorical expressions that provide for examples of this metaphorical blend in particular. A short individual assessment will then follow.

Table 7.10. HELPFUL LIVING ORGANISM HYPER-METAPHORICAL BLEND (6 occurrences)

Variety
(293) Dabei setzen wir auf einen <u>breiten Erzeugungsmix</u> . (E.ON) (At the same time we rely on a <u>wide production mix</u> .)
(294) Der Konzern <u>bietet seinen Kunden die gesamte Palette der Telekommunikations- und IT-Branche aus einer Hand</u> – egal ob Festnetztelefonie, Breitbandinternet, Mobilfunk oder komplexe ITK-Lösungen für Geschäftskunden. (Deutsche Telekom) (The group <u>offers its customers a full range of telecommunications and IT industry from a single source</u> [lit: out of one hand] – from land lines and broadband, to mobile and complex ICT solutions for business customers.)
(295) <u>Das Leistungsspektrum, das wir unseren nationalen und internationalen Kunden zur Verfügung stellen</u> , umfasst vier eng verzahnte Module: Entwicklung, Bau, Dienstleistungen sowie Konzessionen und Betrieb. (Hochtief) (<u>The spectrum of services that we offer our national and international customers includes four closely interrelated modules: development, construction, services and concessions and operation.</u>)
(296) Wir sind unseren Kunden ein <u>verlässlicher, vertrauenswürdiger Partner</u> und setzen auf

<p>Qualität – in allen Projektphasen, <u>für alle Module der Angebotspalette</u>. (Hochtief) (We are a reliable, trustworthy partner of our customers and focus on quality – in all project phases, <u>for all modules of the supply palette</u>.)</p>
<p>(297) Dienstleistungen wie Facility Management, Versicherung und PreFair (...) optimieren <u>unsere Angebotspalette</u> und schaffen die Voraussetzung (...). (Hochtief) (Services such as facility management, insurance and Prefair ...optimize <u>our supply palette</u> and create the conditons...)</p>
<p>(298) Für komplexe Projekte aller Art bieten wir <u>eine Leistungspalette</u>, die von Entwicklung und Bau über Dienstleistung bis hin zu Konzessionen und Betrieb reicht. (Hochtief) (For complex projects of all kind, we offer <u>a service palette</u> ranging from development and construction of services to concessions and operation.)</p>

The helpful living organism metaphorical blend displays a similar degree of elaboration to the previous diagram. The notion of variety constitutes the mapping activated; the instances concerning this metaphorical blend in particular will be analyzed below.

The concept of ‘variety’ is the mapping that establishes the conceptual link between the living organism and the enterprise in this metaphorical blend. In (293), the words “breiten Erzeugungsmix” convey both the notion of variety as well as the notion of helpfulness provided by many options. It is worth noting that this representation is mainly linguistically represented by a paint palette, which is part of practically all formulations found. In (294), for instance, the enterprise “bietet seinen Kunden die gesamte Palette der Telekommunikations- und IT-Branche aus einer Hand”, that is, it offers a whole plethora of products in a very easy and accessible way. As for (295), “Das Leistungsspektrum, das wir (...) zur Verfügung stellen”, the enterprise places at the customers’ disposal a whole variety of services; the paint palette is not directly included in this representation, as we can see, but we do have the word “Leistungsspektrum”, which establishes the conceptual

link with the mental space of colors. (296) is quite similar to (294), in that the phrase “für alle Module der Angebotspalette” ensures the variety of the supply that is made accessible.

This metaphorical blend is further substantiated by both (297) and (298), through the words “Angebotspalette” and “Leistungspalette”, the latter being a representation of the variety of the services offered by the enterprise.

This representation has also been identified by other authors, which indicates both its consistency and relevance: “Monochromatic constructions symbolize uniformity and convention, polychromatic constructions indicate diversity and creativity.” (Heracleous/Jacobs 2006a: 26) Thus the variety of colors available in a paint palette confirms availability of diversity and creativity as well.

Figure 7.12. constitutes a hyper-metaphorical blend, in that the initial conception of a living organism, which has already been elaborated to different stages by means of the previous metaphorical blends, namely in that it is an intentional, social, self-sufficient, self-improving, preferential, bonding, reflective and stable living organism, receives one last feature: it is helpful towards other living beings. Our conviction is that this hyper-metaphorical blend is extremely important, because it unveils the humane and sensitive part of the living organism we have been describing and gradually discovering. This is why we believe that the helpful living organism hyper-metaphorical blend highly contributes to the completion of the living organism master metaphorical blend, to the extent that it shows that this living organism is, in fact, a human being to its full extent.

7.3.2.10. Altruistic Living Organism Hyper-Metaphorical Blend

Our last hyper-metaphorical blend, number 11, in figure 7.13., is certainly no exception to the previous ones, as it is also an elaboration of the first one, by including the

meaning space of the first diagram in presentation space 2. Because of this fact, we consider this to be a hyper-metaphorical blend as well, to the extent that its complete range of activity is based on the mental processes activated by the first diagram. We call this particular mental space network the altruistic living organism hyper-metaphorical blend; we will now account for this term by describing the network: the semiotic base space, the presentation space, the reference space, the mappings between them, the virtual space, the relevance space, the meaning space and the pragmatic effect or purpose involved in the master metaphorical blend are activated here, but further elaborated as follows: similarly to figures 7.4. to 7.12, the reference space in figure 7.13. includes not only the enterprise but also all its attributes. Presentation space 2 integrates the content of the meaning space of the first diagram, the master metaphorical blend, whose final purpose is to connect the enterprise and the addressee(s) of the website at issue, by means of conveying the message "We are the same as you," which makes an identification possible. The individual in presentation space 2 stands for the inclusion of the notion of living organism in this specific mental space.

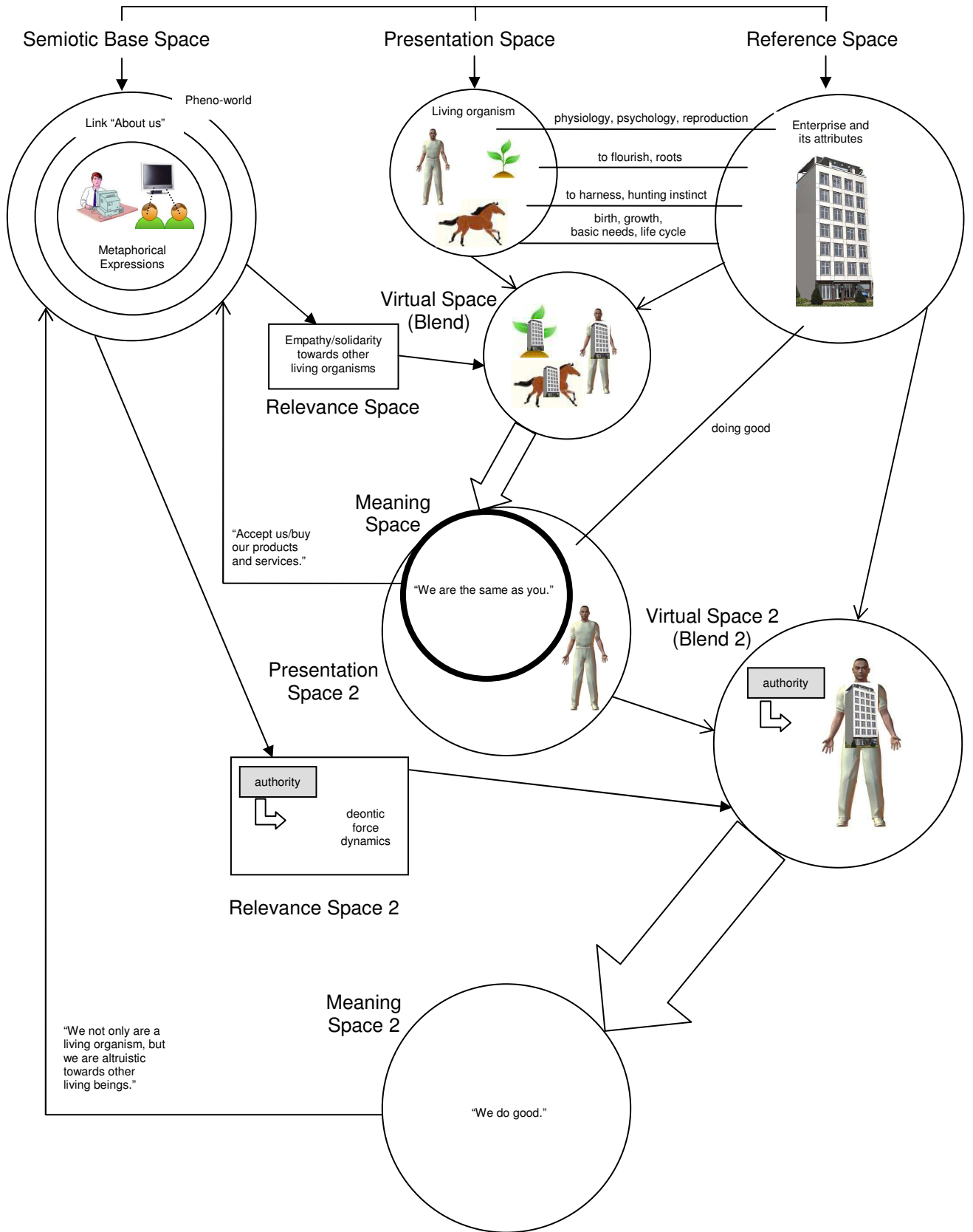


Figure 7.13. Altruistic Living Organism Hyper-metaphorical Blend

There is one mapping projected between the reference space and presentation space 2 and it is represented by the line between these spaces. The mapping at issue contemplates the concept of doing good, that is, the commonality at work here is the choice of good doing, as opposed to evil-doing, which is a basic ethical guideline for human beings in general, thus the correspondence with enterprises is established.

A new virtual space, namely blend 2, results from the interaction between presentation space 2, the reference space and the mapping between them. This virtual space features an enterprise and its attributes as a living organism, namely a living organism that is highly influenced by an authority that exerts a deontic or moral force dynamics over them, in the sense that a higher entity tells the enterprise to follow a certain pattern of behavior. But because this representation is too odd for our mind to accept, virtual space 2 is highly influenced by relevance space 2, whose function is to provide for logic in the virtual space; thus relevance space 2 contains a deontic force dynamics, and the existence of an authority, both of which contribute to the conceptualization of the duties of enterprises as a mission to accomplish. This configuration emerging from both presentation space 2 and the reference space can now be stabilized and made logical by the content in relevance space 2.

At this stage, after the combination of both virtual and logical elements, meaning space 2 emerges. In it, there is a compression of the ultimate meaning of the instantiations included in this metaphorical blend: "We do good." Doing good emerges from the combination of both the authority and the deontic force dynamics, thus emphasizing the choice for doing good, as opposed to evil-doing.

Meaning space 2 and its content are then projected back to the original semiotic base space by means of the pragmatic effect, which in this particular case is a statement of the enterprises' life as living organisms that are able to be altruistic and do good to other living beings. Having in mind all the previous metaphorical blends, this life is not only purposeful, socially integrated, self-improving, self-sufficient and able to make choices; it

is also bonding towards its surroundings, able to examine itself, stable and helpful towards other entities. Finally, it is also a living being that chooses to do good, due to the presence (or at least the influence) of a higher authority. This particular metaphorical blend is, above all, a representation with a very clear humanitarian component, since there is a strong focus on people, and not that much on money (the dichotomy good/evil is, above all, cross-cultural – it is probably the most basic moral structure). This way, the pragmatic effects unveiled by the hyper-metaphorical blends give consistency to the pragmatic effect we saw in figure 7.3., the master metaphorical blend, as the ultimate goal of the enterprises is to become accepted, so their products are successful (“Accept us/buy our products and services.”).

In table 7.11. below, the metaphorical expressions that provide for examples of this metaphorical blend in particular can be observed. A short individual analysis of each occurrence follows.

Table 7.11. ALTRUISTIC LIVING ORGANISM HYPER-METAPHORICAL BLEND (5 occurrences⁴³)

Doing good
(299) The <u>mission</u> of the Diversity Council is to recommend corporate diversity strategies to the Executive Committee in support of achieving the company’s business goals. (Exelon)
(300) <u>Unsere Mission ist es</u> , unsere Kunden wettbewerbsfähige und verlässliche Leistungen zu bieten, die ihnen Vorteile und Nutzen bringen. (E.ON) (<u>Our mission is to provide our customers with competitive and reliable services that give them advantages and benefits.</u>)
(301) Our <u>mission</u> reflects our six core values. (Microsoft)

⁴³ Conceptual metaphors with four or fewer counts are treated as inconsequential and are therefore not displayed in the tables.

(302) Our <u>mission</u> is to help people reach their potential. (Microsoft)
(303) (...) and it is our <u>mission</u> to enable people and businesses throughout the world to realize their full potential. (Microsoft)

The altruistic living organism metaphorical blend triggers one mapping too, which follows the same pattern of the last diagrams. The mapping activated relates to the action of doing good. The examples found for this specific metaphorical blend will now be considered.

The notion of 'doing good' triggers the mapping in this metaphorical blend, as the existence of an authority presupposes an imperfect state of affairs that one wishes to fix. This way, the lexical item "mission" is responsible for conveying the meaning of this representation, which is the case in (299), (301), (302) and (303). Instance (300) follows the same pattern, by means of the corresponding German term.

Lakoff (1996) considers a metaphorical approach to morality which can now be useful to us. According to his findings,

Morality around the world has its basis in the promotion of the material well-being of others and the avoidance and prevention of material harm to others. [...] But morality goes far beyond such material matters, such aspects of direct experience. As we shall see, there is an abstract as well as an experiential morality. [Lakoff 1996: 250]

Lakoff defines altruism as

If I do something good for you, then by moral accounting I have given you something of positive value. You are then in my debt. In altruism, I cancel the debt, since I don't want anything in return. I nonetheless build moral credit. [Lakoff 1996: 255]

Lakoff's approach is, then, fully in line with our findings. What is more, the fact that this altruistic metaphorical blend is mostly represented by the word "mission" may be an

indication of a religious semantic component in this representation. This tallies wholly with the altruistic core of this hyper-metaphorical blend, to the extent that there is an altruistic, humanitarian target to accomplish.

Thus, the hyper-metaphorical blend in figure 7.3. elaborates the initial living organism a bit more, inasmuch as it is an intentional, social, self-sufficient, self-improving, preferential, bonding, reflective, stable and helpful living organism. Finally, this living organism also shows altruism towards other entities, which may be an indication of the extreme human character of this living organism, for it is more than a sheer self-centered creature.

CHAPTER IV: Metaphorical Blends and Enterprise Discourse: An Overview

(...) our very organism rather than some absolute external reality is used as the ground reference for the constructions we make of the world around us and for the construction of the ever-present sense of subjectivity that is part and parcel of our experiences; that our most refined thoughts and best actions, our greatest joys and deepest sorrows, use the body as a yardstick.

(Damasio 1994: xx)

8. Metaphor and Enterprise Identity: an Intimate Interaction

The multinationals at issue displayed, in fact, a considerably wide variety of metaphorical expressions in their links “About us” and, in addition to this, the conceptualizations found showed such considerable amount of instantiations (though the mental spaces involved are significantly different) that uniformity and common conceptual structures became overwhelmingly obvious and noticeable, thus triggering overarching structures that we called metaphorical blends, according to Brandt and Brandt (2005). Hence, our findings indicate that the living organism metaphorical blend and all its elaborations are deeply entrenched in our *corpus*.

In the follow-up of our analysis of the *corpus*, it is important that we also consider the following: the various metaphorical blends identified indicate that there is a complementary nature between them – namely one that contributes to the consistency of enterprise identity – despite differences in their natures⁴⁴. This is emphasized by the presence of the living organism master metaphorical blend, which encompasses and is embedded in all the hyper-metaphorical blends found.

On the other hand, the analysis of our *corpus* may also trigger such issues as, for example, whether there is one hyper-metaphorical blend that dominates, or whether there is one that is minimized or nearly absent; in fact, our *corpus* gives us sufficient evidence that websites of multinationals may reveal themselves to be “(...) contexts for interaction

⁴⁴ According to Kövecses, “(...) there is a good reason why a single target concept is understood via several source concepts: one source just cannot do the job because our concepts have a number of distinct aspects to them and the metaphors address these distinct aspects.” (Kövecses 2000b: 79) Multinationals certainly do not present an exception to this, and they too are extremely complex phenomena (or, if we wish, concepts), so it is only natural that several metaphorical blends were found in their conceptualization; even if we consider that they all rely on one master metaphorical blend, the variety of hyper-metaphorical blends is not only noticeable but inescapable.

between multiple metaphors rather than monolithic sites for a single metaphor.” (Pablo 2006: 14)

In what follows, we try to briefly address these issues by considering a quantitative approach, as shown in the table 8.1. and figure 8.1. below:

Table 8.1. Quantification of Occurrences per Metaphorical Blend

Metaphorical Blend	Number of Occurrences
Living Organism Master Metaphorical Blend	80
Intentional Living Organism Hyper-metaphorical Blend	76
Social Living Organism Hyper-metaphorical Blend	39
Self-sufficient Living Organism Hyper-metaphorical Blend	30
Self-improving Living Organism Hyper-metaphorical Blend	25
Preferential Living Organism Hyper-metaphorical Blend	18
Bonding Living Organism Hyper-metaphorical Blend	12
Reflective Living Organism Hyper-metaphorical Blend	6
Stable Living Organism Hyper-metaphorical Blend	6
Helpful Living Organism Hyper-metaphorical Blend	6
Altruistic Living Organism Hyper-metaphorical Blend	5
TOTAL NUMBER OF OCCURRENCES	303

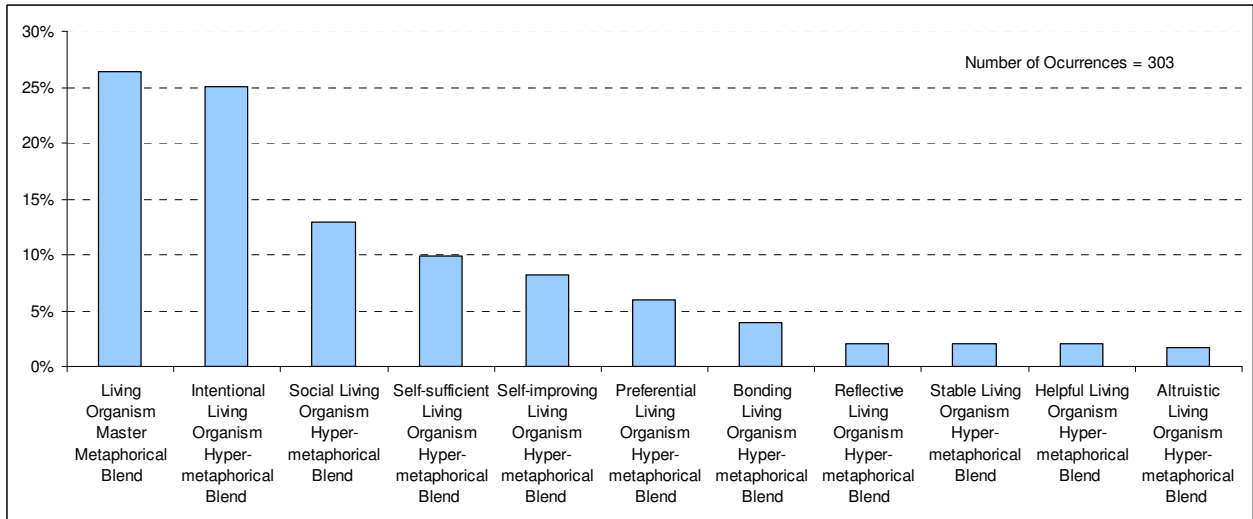


Figure 8.1. Percentage of Occurrences per Metaphorical Blend

Table 8.1. above and figure 8.1. may help us consider the interaction between the metaphorical blends found and the issue of enterprise identity. According to this table, the living organism master metaphorical blend shows the highest number of instances (80), that is, about 26% of the whole *corpus*, which also accounts for and points towards its presence across the *corpus*, as it underlies all hyper-metaphorical blends. The intentional representation is also extremely productive, as it triggered 76 occurrences (25%), which indicates great relevance given to paths along which movement takes place and goals to be achieved. Social interaction comes next – but notice the significant difference between the number of occurrences for this hyper-metaphorical blend (39, which corresponds to 13%) and the previous one; less attention is dedicated to the social dimension, according to this part of our data. The fact that self-sufficiency is represented by 30 metaphorical expressions (10%) can be evidence of a concern with one’s own well-being, pretty much along the line of the intentional metaphorical-blend, as having an intention ultimately manifests the desire or need to attain that same objective. The self-improving hyper-metaphorical blend, with 25 instantiations (8%) and the preferential hyper-metaphorical

blend, represented by 18 metaphorical expressions (6%), maintain this general tendency towards oneself. The 12 occurrences for the bonding hyper-metaphorical blend (about 4%) reestablish the interaction with other entities other than the enterprise itself, in line with the social hyper-metaphorical blend. The reflective and the stable hyper-metaphorical blends are each illustrated by 6 instantiations (about 2% each), which again contributes to the orientation towards oneself that is more noticeable in the intentional, self-sufficient, self-improving and preferential hyper-metaphorical blends. Reconnection with the other is established both by means of the helpful hyper-metaphorical blend (6 instances, hence about 2%) and through the altruistic hyper-metaphorical blend (5 instances), which produced less than 2% of the occurrences.

A higher cognitive effectiveness is also worth mentioning, as far as the most productive metaphorical blends are concerned. Thus, the higher the location of a given metaphorical blend in the table above, the more effective it is, in cognitive terms. Metaphorical blends located lower in the table tend to be much less productive, and, as a consequence, less effective in cognitive terms. The clearly higher cognitive effectiveness of the master living organism metaphorical blend, along with that of the intentional living organism hyper-metaphorical blend, are made visible by figure 8.1. As to the metaphorical blends that have a lower degree of productivity, we hold, according to Koller (2004), that they play a crucial role, in that they sustain the ones that are more productive: "While scarce, these metaphors have the potential to feature as viable non-violent and non-competitive alternatives to the dominant cluster." (Koler 2004: 105)

Representing our data in a different, more visual way can also point to other relevant considerations, as we can see in figure 8.2.:

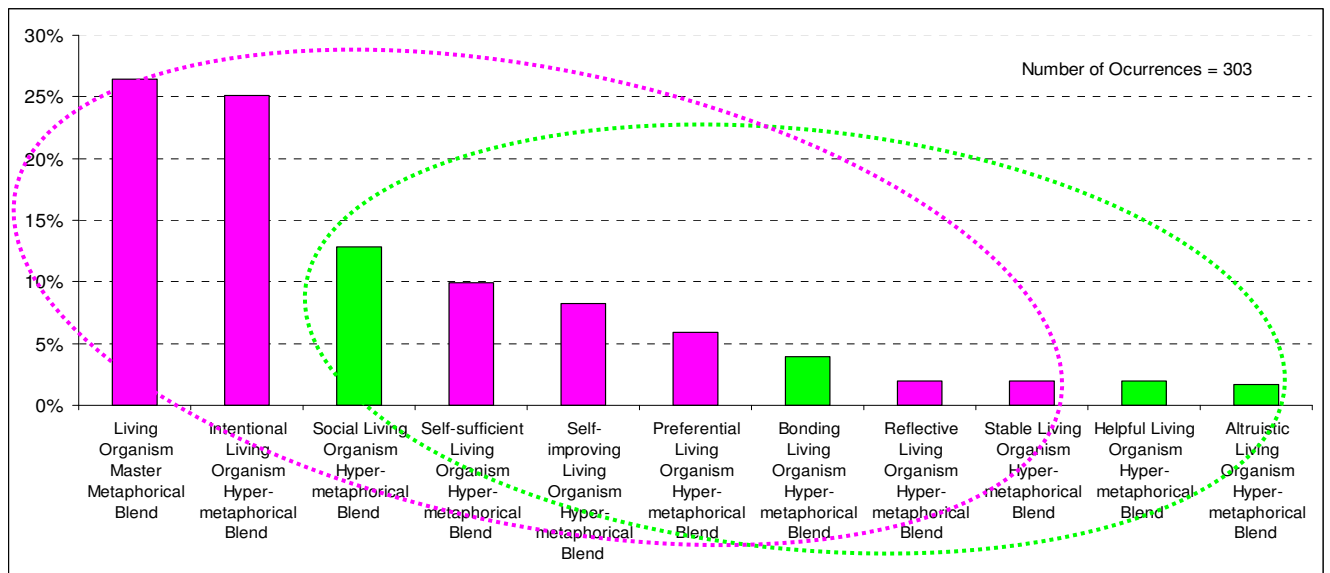


Figure 8.2. Distribution of Outward vs. Self-orientation in the *Corpus*

In general terms, a careful observation of this figure shows evidence that the representations that involve a conceptual link with other entities other than the enterprises themselves (social, bonding, helpful and altruistic), thus indicating an outward orientation, tend to be less productive, as they are located towards the right-hand side of the graph; these are represented in green and are highlighted by the green oval. The representations that in principle do not involve a link with other entities, and which have a clearer conceptual orientation to oneself (the master and the intentional, self-sufficient, self-improving, preferential, reflective and stable) show a higher number of occurrences and are therefore located towards the left-hand side of the graph (these are represented in pink, along with the pink oval). These observations find philosophical background in the considerations below:

The crucial difference between Sartre and Merleau-Ponty that comes to light here is this: whereas Sartre relegates the body as subject and the body as object to two distinct and incommunicable levels, Merleau-Ponty claims that it is an essential structure of embodiment to exist on both levels simultaneously, but ambiguously. (Dillon 1998: 134, our emphasis)

Bearing this in mind, the human body conceptualizing the enterprise discourse under analysis integrates the body as subject (which we have called ‘self-orientation’) and the body as subject (our corresponding term is ‘outward orientation’)⁴⁵; moreover, coexistence of both also takes place, as advocated by Merleau-Ponty, which allows embodiment to emerge.

Also, figures 8.1. and 8.2. provide evidence for a *continuum* of specification that is, to a great extent, compatible with the number of mappings found throughout the metaphorical blends: the master metaphorical blend displays 4 mappings in all; the intentional hyper-metaphorical blend is structured by 3 mappings; the social, self-sufficient, self-improving and preferential hyper-metaphorical blends rely on 2 mappings each; and the remaining hyper-metaphorical blends (i.e., bonding, reflective, stable, helpful and altruistic) are each based on 1 mapping. Hence, the more productive the metaphorical blends, the more specified (by different mappings) they become, as shown in table 8.2. below:

Table 8.2. Quantification of Mappings per Metaphorical Blend

Metaphorical Blend	Number of Mappings
Living Organism Master Metaphorical Blend	4
Intentional Living Organism Hyper-metaphorical Blend	3
Social Living Organism Hyper-metaphorical Blend	2
Self-sufficient Living Organism Hyper-metaphorical Blend	2
Self-improving Living Organism Hyper-metaphorical Blend	2
Preferential Living Organism Hyper-metaphorical Blend	2

⁴⁵ As stated by Hofstede, Hofstede and Minkov (2010), “People are we-versus-they creatures.” (Hofstede/Hofstede/Minkov 2010: 16).

Bonding Living Organism Hyper-metaphorical Blend	1
Reflective Living Organism Hyper-metaphorical Blend	1
Stable Living Organism Hyper-metaphorical Blend	1
Helpful Living Organism Hyper-metaphorical Blend	1
Altruistic Living Organism Hyper-metaphorical Blend	1

The mappings in the first metaphorical blends are responsible for a higher degree of specification and a significant plethora of metaphorical expressions, whereas mappings in the last position of this *continuum* are necessarily more general, thus less prone to generate a variety of metaphorical expressions, as we can see in the reflective, stable, helpful and altruistic hyper-metaphorical blends, in which variety of metaphorical expressions is clearly more restricted. However, we hold that these instantiations, though not particularly creative, are undoubtedly “significant, and reflect fundamental properties of the human mind.” (Croft/Cruse 2009: 206) It is important to remember that we do not view metaphoricity as a clear-cut notion, but rather as a *continuum*, in light of Goatly (1997: 38): “Such metaphors, over time, become relatively inactive and less original (...).” And, according to Lakoff and Johnson,

What may at first appear to be random, isolated metaphorical expressions [...] turn out to be not random at all. Rather, they are part of whole metaphorical systems that together serve the complex purpose of characterizing the concept of an argument in all of its aspects, as we conceive them. Though such metaphors do not provide us with a single consistent concrete image, they are nonetheless coherent and do fit together when there are overlapping entailments. (Lakoff/Johnson 1980: 105)

Still, a qualitative appraisal of the representations found in our data makes it evident that we have metaphorical blends of very different types: some are more dynamic (which is the case of the intentional living organism hyper-metaphorical blend), some have a more positional nature (like the self-improving hyper-metaphorical blend, which is based

on the scale schema, and the preferential hyper-metaphorical blend, based on the near-far schema), and still some others have more of a visual basis (like the self-reflective living organism hyper-metaphorical blend), are status-dependent (e.g., the self-sufficient and the stable living organism hyper-metaphorical blend), or have a strong interactional component (e.g., the social, bonding, helpful and altruistic hyper-metaphorical blends). As for the living organism master metaphorical blend, it constitutes evidence for a holistic representation of living organisms. Given these observations, it is rather noticeable that online enterprise discourse is predominantly cross-cultural, as conceptual uniformity arises from the representations found. Globalization may hold some responsibility in this phenomenon, but the fundamental, universal experience of the human body structures its uniform and pervasive nature.

Furthermore, it is relevant that we add that this analysis has been done at a given moment in time, and it necessarily regards data from a specific moment in time; we could therefore say that the dimensions of time and space for these multinationals have temporarily been frozen for our purposes. However, since identity is a dynamic concept, a follow-up of this analysis would be needed to enable possible differences and changes (and also similarities) to be identified, analyzed and described (cf. Bressane 2000: 150) in the future, in comparison to our results.

It is possible to identify some advantages of our findings for these multinationals, as well as other enterprises, namely regarding different fields such as: communication consulting, so as to try to solve communication problems that may be enterprise-specific (this would imply that the enterprise would become aware of its identity and identity-building, as well as become responsible for a positive image); specific consulting, namely between the enterprise and the employees and, additionally, between the enterprise and the public, so as to guarantee communication efficiency and effectiveness; close monitoring of the employees' internal and external activities by analyzing real linguistic data (both in text form and in conversational form), so as to enrich and improve their way

of dealing with customers; increase participation in specific training and workshops on language and communication; devise new ways to organize, understand and perceive multinationals. This is so because metaphor

[...] is not some 'nice to have' tool, but an indispensable skill. Whether you realise it or not, you, and everyone around you, are using metaphors all the time, and are taking decisions based on those metaphors. [Lawley 2001a: 4]

In view of this, we hold that giving the opportunity to individuals or groups to recognize the metaphors that shape their own worldview, guide their decisions and constrain their choices can only encourage their insight and develop their self-awareness, which is expected to have positive results in the organization they belong to as well. In fact, we believe this study to be of particular relevance to people with an interest in understanding how people talk about and understand multinationals as entities that play specific roles within both the economy and the society as a whole (cf. Cornelissen 2008: 80), as pointed out by Burke: "(...) I strongly believe that paying attention to language, in general, and to metaphors, in particular, is highly important for effective organization diagnosis." (Burke 1992: 256)

Fauconnier and Turner consider the issue of identity in the following excerpt:

[...] identity is one of the mind's three /s [identity, integration and imagination]. It is not only a vital relation but perhaps the primary relation, without which the others are meaningless. Human life is unthinkable without continual compression and decompression involving identity. [Fauconnier/Turner 2002: 115]

And in short, this is the great cognitive event taking place in our *corpus*: a permanent, multi-layered compression, decompression and blending network that develops and shapes the identity of these multinationals. Moreover, the remote wish of being perceived as someone else, on the part of the enterprises, – namely as an ordinary human being (hence the overarching presence of the living organism metaphorical blend)

– is counterbalanced by the simultaneous inevitability of remaining the same. Differentiation and permanency, which constitute one of the defining traces of organizational identity, thus emerge more clearly through the metaphorical blends unveiled in our study. This is all the more relevant if we consider that this happens irrespective of the different business activities in our analysis.

CHAPTER V: Concluding Remarks and Future Directions

I am afraid something comparable has been happening with the great mystery behind the mind-body problem. Working toward a solution, even a partial solution, requires a change in perspective. It requires an understanding that the mind arises from or in a brain situated within a body-proper with which it interacts; that due to the mediation of the brain, the mind is grounded in the body-proper; that the mind has prevailed in evolution because it helps maintain the body-proper; and that the mind arises from or in biological tissue – nerve cells – that share the same characteristics that define other living tissues in the body-proper. Changing the perspective will not in itself solve the problem, but I doubt that we can get to the solution without changing the perspective.

(Damasio 2003: 191)

In this new era of the world wide web anchored in metaphors such as cyberspace, sites, frontiers and highways, online enterprise discourse relies upon bodily-based metaphorical images that constitute construals of organic bodies that move, breathe, think, react, feel, reproduce themselves, go through a life cycle and, additionally, have intentions of their own, socially interact with other bodies, provide for their own shelter and protection, are willing to improve themselves, establish what is best for them, build ties around them, worry about their consistency and stability, try to be helpful and even altruistic towards other entities. These findings show some evidence for Thornburn's statement: "The World Wide Web is more than technology, more than modems, bandwidth, computers. It is a thing made of language and of history, a Web of Metaphor." (Thornburn 2003: 19)

Irrespective of their activities, the identity of the multinationals we included in our *corpus* is architected on online bodily-based text chunks, in this superhighway of spectacle and make-believe. Quoting McLuhan, "Na era da electricidade, nós usamos como nossa pele toda a humanidade." (McLuhan 2008: 61)

One of the most interesting aspects that our analysis reveals is the fact that the farther we move in the hyper-metaphorical blends, the more distant the conceptualizations get from the more concrete experience of the living organism as such, and the more abstract they become. Through our analysis, we have discovered that multinationals are mainly and overwhelmingly instantiated as a human being; this finding is all the more interesting and insightful because it unfolds the complexity of human beings in almost all their aspects – the most important ones, we dare say, are indeed used to conceptualize multinationals. The major role played by the various hyper-metaphorical blends identified is to develop, sustain and provide consistency to the master metaphorical blend, so that

the master metaphorical blend has a widespread and enormously enduring cognitive effect.

We could question ourselves about the actual usefulness of the analysis we have carried out. Gareth Morgan provides us with an answer to this question: "(...) we can use this knowledge to become more effective leaders and managers." (Morgan 2006: xi) Sousa, Carrieri and Faria (2006), while in agreement with this view, move one step further and point out that

[...] identity recognition can contribute to a better orientation of the organizational strategy, to a better understanding of employees and trade union behavior, and, finally, to an apprehension of the organization's role in its social context. (Sousa/Carrieri/Faria 2006: 15)

This way, a reflection on enterprise identity that is based on metaphors facilitates organizational development in several aspects. Because, after all,

It is likely that most managers consider their firm as struggling for survival in a hostile environment, but unlikely that many could consider this as a biological metaphor which likens their firm to an organism existing in an eco-system. (Perren 1996: 227)

We hope we have contributed to new insights into the linguistic phenomena that thrive in the websites of the multinational companies we chose for our analysis. In all, we have demonstrated that metaphor is omnipresent in human thought and exists prior to meaning; indeed, it is necessary and essential to generate new ideas, as stated in a well-known quotation by Lakoff, according to whom "Metaphor is fundamentally conceptual, not linguistic, in nature." (Lakoff 2006b: 232), and ultimately triggers linguistic manifestations of metaphor.

We also believe we have made an important contribution to the application of conceptual metaphor theory, as

In the twenty-five years since we first discovered conceptual metaphor, researchers in fields as diverse as literary theory, legal studies, linguistics, and the philosophy of science have made exciting applications of the theory. They have identified conceptual metaphors at the heart of poetry, law, politics, psychology, physics, computer science, mathematics, and philosophy. [Lakoff/Johnson 2003: 267]

Enterprise discourse, we have found, is not an exception to this overwhelming pervasiveness of metaphorical thought, and the semiotic mental space network model has proven to be able to successfully unveil the mental structures inherent to this kind of discourse in a very thorough and accurate manner.

If we recall the fact that the metaphorical blends found are common to both American and German multinationals, it becomes evident that they are indeed not language-specific, but rather conceptual and cross-cultural in their nature. Language turns out to be, therefore, an output of complex mental operations. And so, two different languages share the same master metaphorical blend and hyper-metaphorical blends – this too, tells us that metaphor is a conceptual, mental event that is activated and manifested through language (other manifestations being also possible). And in fact, the human being undoubtedly dominates the representations we analyzed, so that a new, very consistent way of looking at enterprises comes to light that is ultimately able to answer the following question by Morgan:

There is no definitive “master-metaphor”, though there are good contenders for this role. Some, on the basis of nineteenth- and twentieth-century experience, would opt for the machine. For radical theorists, domination is the uniting theme. Other would argue for the overriding influence of culture. Those with their eyes on the electronic revolution and the twenty-first century may opt for the brain. Where is the “master-metaphor”? It seems to me that you can take your choice! [Morgan 1996: 239]

In fact, we do not share such an extreme view as Morgan, for our data clearly indicate the domination of the living organism as a master metaphor, which is very much in line with Walck (1996: 28), who states that “Organization as organism is pre-modern. It

carries the message that organizations are open systems which grow and evolve in adaptive response to environmental stimuli.” This way, the ideas conveyed by Morgan’s perspective (2006) have, according to our findings in the present study, boiled down to only one representation conceptualized – that of the human being in all dimensions and elaborations.

In the aftermath of this study, we envisage some *desiderata* that constitute research possibilities, namely in the field of comparative cognitive linguistics: some possibilities include comparing the dominating hyper-metaphorical blends in each language, on the one hand, and, on the other, analyzing the dominating metaphorical representations for each business branch or multinational in question. We have not undertaken any assessment regarding different business branches individually because we did not aim at establishing that type of comparison in this work, for we have decided to consider the enterprise discourse of the multinationals at issue as a whole.

Metaphors certainly guide us towards future actions and interactions, and it is mandatory that we train our discerning eye so as to be able to look at them and see their full potential, but it is essential that they continue to be analyzed and studied, as

Metaphors not only help us to think about the future; they are a resource deployed by a variety of actors to shape the future. As metaphors stabilize within discourses and as actors become less self-conscious in their choice of metaphors, it may seem that the metaphors themselves actively convey expectations about the future. Metaphors can mediate between structure and agency, but it is actors who choose to repeat old metaphors and introduce new ones. Thus, it is important to monitor the metaphors at work to understand exactly what work it is they are doing. (Wyatt 2004: 257-8)

The scope of action of metaphors is so wide that they may become cognitive challenges for both laypeople and specialists. The major contribution of a cognitive-semiotic approach to conceptual metaphor is that it has been able to demonstrate the articulation between different metaphorical structures, on the one hand, and, on the other

hand, it has illustrated metaphor as a major linguistic principle, as opposed to a sheer semantic byproduct.

The fact that the human body is the key notion in all the metaphorical blends we have looked into and analyzed is indicative of these multinationals' perception of themselves as a human being, which possibly constitutes their very reason to continue existing, as stated by Damasio: "A mind is so closely shaped by the body and destined to serve it that only one mind could possibly arise in it. No body, never mind. For any body, never more than one mind." (Damasio 1999: 143) An inevitable humanizing purpose arises for this fact as well, as multinationals are no longer faced as cold, lifeless entities, but rather as metaphorical creatures that are both human and humane.

Through our analysis, we have been able to unveil the mental events, namely in terms of conceptual metaphors, that are the basis for enterprise discourse, but, in addition, we have also been able to identify the ways in which these structures and processes manifest themselves in terms of enterprise identity. This has been made possible by a full-scope usage of the cognitive linguistic framework, as indicated by Wolf and Polzenhagen:

Yet the theoretical strength of cognitive linguistics lies not only in an interdisciplinary openness with regard to the integration of findings in other fields with the aim to learn more about cognitive structures and processes – that is, its inward orientation – but also in the potential of its by now well-developed theoretical apparatus to be applied to other (sub)disciplines and to serve as a tool for the interpretation and critical analysis of social structures and processes – in other words, its outward orientation. (Wolf/Polzenhagen 2003: 248, our emphasis)

The pervasive nature of conceptual integration also made it possible for us to look into the life and behavior of blends, since

Blending is not something we do in addition to living in the world; it is our means of living in the world. Living in the human world is "living in the blend" or, rather, living in many coordinated blends. (Fauconnier/Turner 2002: 390)

In the search for a consistent and coherent analysis of our *corpus*, the semiotic mental space network model displays a higher degree of operationalization that opens new opportunities for transdisciplinary approaches:

[...] a slight revision or rather a minor re-elaboration of the current semantics of mental spaces and conceptual integration allows us to face the major challenge to cognitive linguistics as a *theoretical* discipline – namely to approach a plausible view of human *language* as a non-chaotic process (a ‘system’ in an organic sense) of mentally accessible facts of integration, a view that seems compatible with neurological, psychological, philosophical, and apparently even literary data and research. (Brandt 2001: 75)

Vilela (1996), in the following passage, is able to distinguish between our view of the world and the real world:

O “nosso” mundo não compreende a totalidade do mundo, mas o “mundo” que pintamos com a linguagem e a metáfora mostra a tendência do homem em projectar-se nas coisas em vez de as representar ou descrever. (Vilela 1996: 356)

Human beings use metaphor to understand and represent the outside world, but they can never let go of themselves – and this is responsible for the pervasiveness of metaphorical conceptualizations embedded by the human being himself/herself. Moreover, blending further contributes for this phenomenon, as it allows human beings to turn exotic information into human-scale, tangible scenes, whose perception is made possible thanks to the familiarity process they undergo.

Possibly the most universal experience of all, the experience of having a human body is responsible for mapping and structuring global phenomena like multinationals. This implies what Donald (2001) calls a “paradigm shift”, in that

Symbolic thought and language are inherently network phenomena. Thus their existence cannot be explained in a solipsistic manner. The problem calls for a paradigm shift, away from our mainstream theories of human evolution, that tend to assume that language evolved inside the brain box, that is, from the inside out. (Donald 2001: 252, our emphasis)

Studies on human evolution, then, have to encompass what is outside the brain box: world and experience, and our tool to perceive them – the human body –, so as to fully understand the human mind and its multiple creations and achievements.

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<http://www.cognitivesemiotics.com/>

<http://markturner.org/>

<http://onthehuman.org/>

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