



CONTAINER and SOURCE-PATH-GOAL schemata in multimodal discourses of collective memory

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- (1) Interpersonal vs. Individual in Memory Studies and Cognitive Linguistics
- (2) Axiology of image schemata
- (3) Case studies:
 - Jewish Cemetery in Poznań
 - Bełżec Memorial
- (4) Conclusion: image schemata in synergic cognition



Interpersonal vs. individual in Memory Studies

„Our memories remain collective, however, and are recalled to us through others even though only we were participants in the events or saw the things concerned. In reality, we are never alone. Other men need not be physically present, since we always carry with us and in us a number of distinct persons.”

Halbwachs (1980: 23)

„While the collective memory endures and draws strength from its base in a coherent body of people, it is individuals as group members who remember”

Halbwachs (1980: 22)



Inter-personal vs individual in Memory Studies and Cognitive Linguistics

Collective memory

(Halbwachs 1980, J. Assmann 2010, A. Assmann 2010)

Distributed / extended cognition

(Kristiansan and Dirven 2008, Jensen 2017)

Shared mind

(Zlatev 2008, Sinha 2008, Bernardez 2008)

WE-awaereness

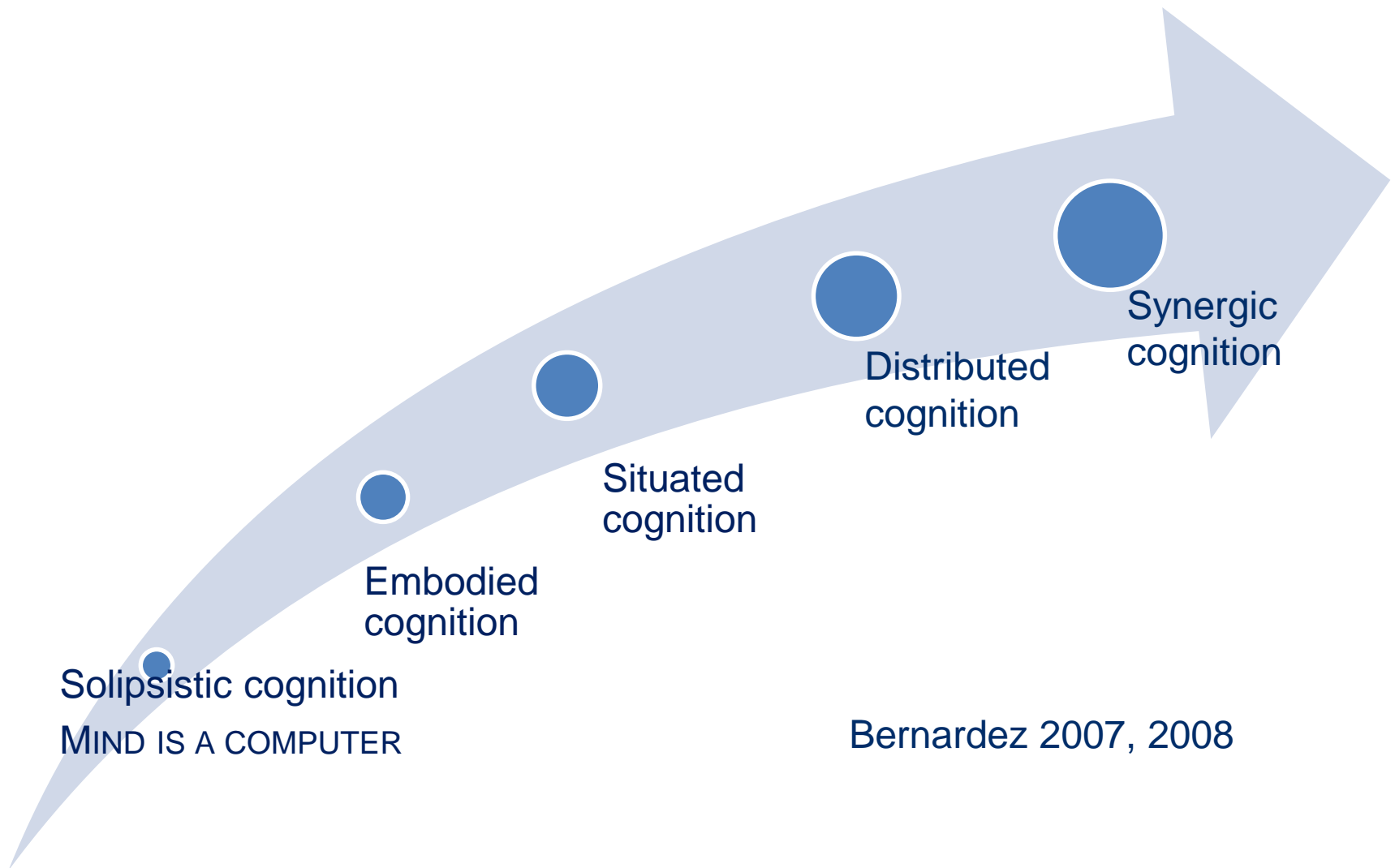
(Harder yesterday)

Collected memories

(Olick 2010)

Individual (embodied,
situated) cognition
(Lakoff and Johnson 1999)

Development of CL perspective on language and cognition





(1) Interpersonal vs. Individual in Memory Studies and Cognitive Linguistics

(2) Axiology of image schemata

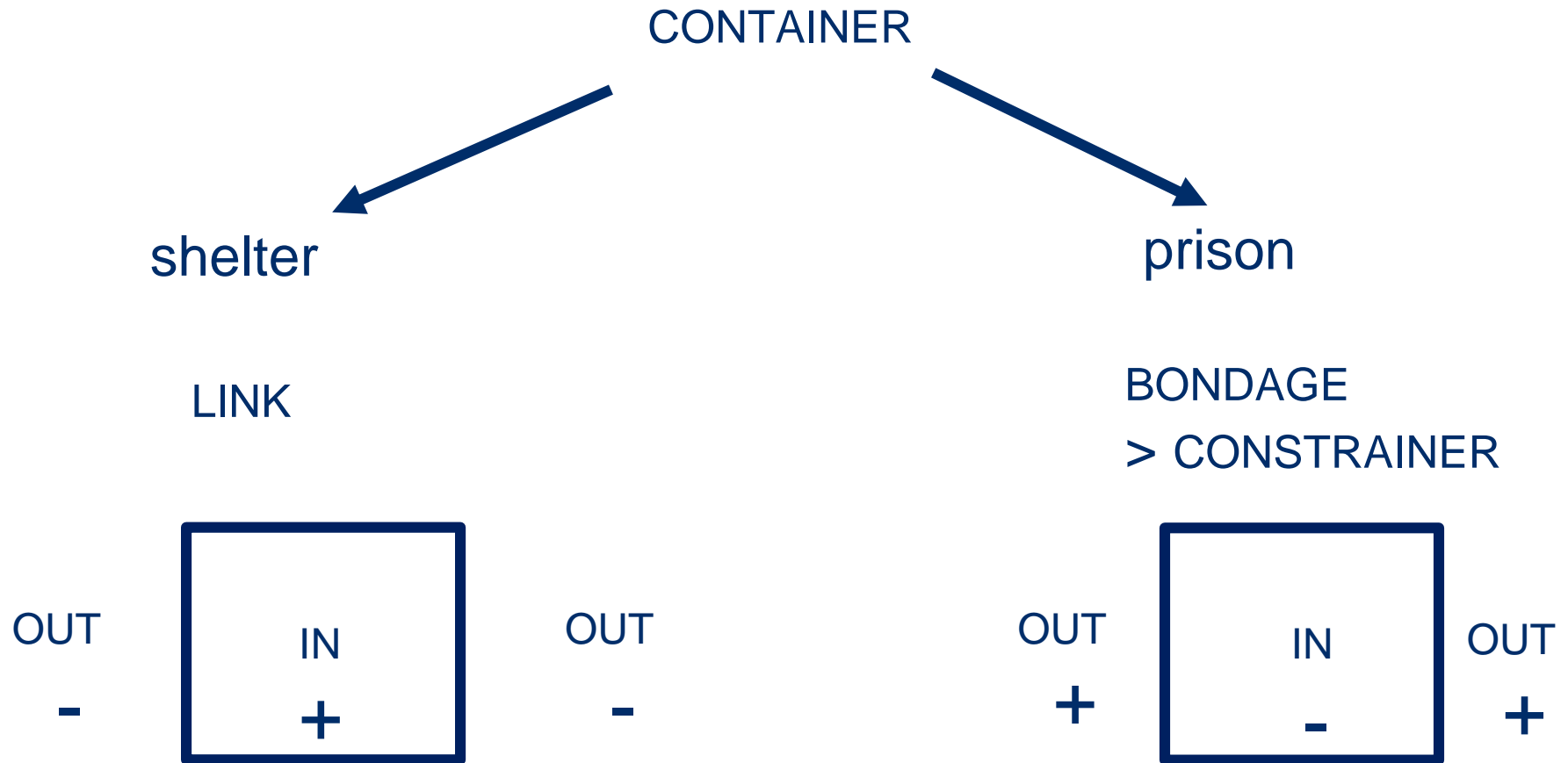
(3) Case studies:

- Jewish Cemetery in Poznań
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CONTAINER image schema





(1) Interpersonal vs. Individual in Memory Studies and Cognitive Linguistics

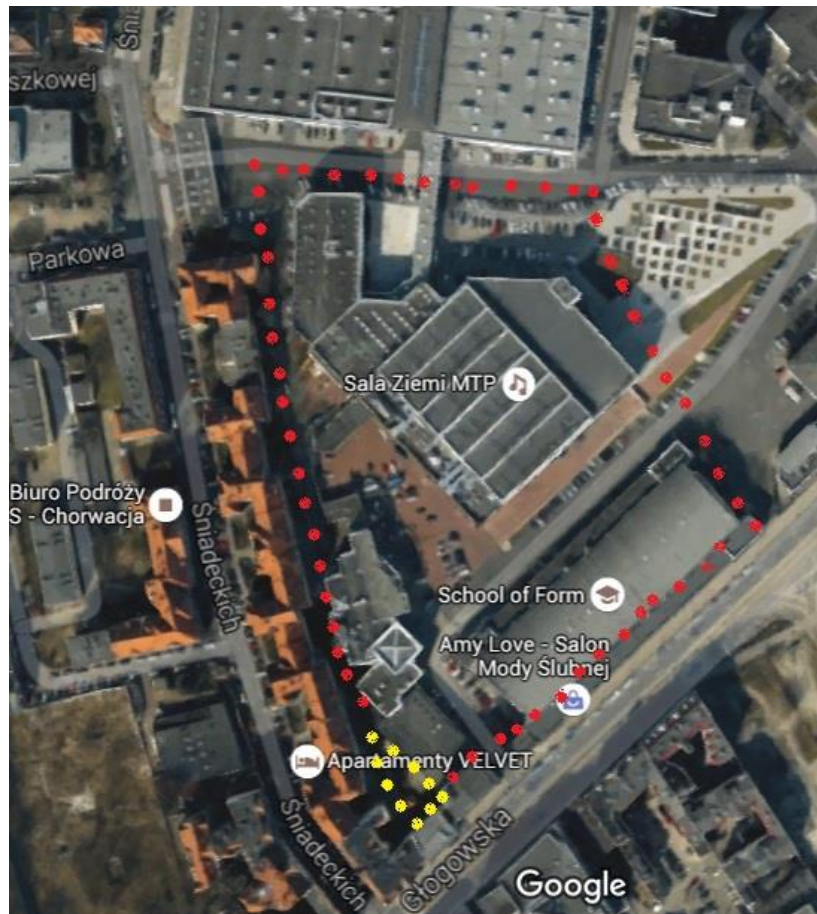
(2) Axiology of image schemata

(3) Case studies:

- **Jewish Cemetery in Poznań**
- Bełżec Memorial

(4) Conclusion: image schemata in synergic cognition

Re-constructed Jewish cemetery in Poznań





Axiological ambiguity of the CONTAINER



Jewish cemetery in Poznań

Negative polarity: the locked gate to the inner yard functions as BLOCKAGE, constrains access; results in the exclusion of the Jewish commemoration from the public space



Positive polarity: the Jewish past is a PART, safely integrated with the everyday life of the inhabitants of the housing estate, without which this everyday wouldn't be WHOLE; LINK between the Jewish past and the present.

(cf. Krzeszowski 1997)



Transformation of the construal/categorization of place

„the project of **reconstructing** a fragment of the former cemetery”

GW 07.08.2003.

„the Jewish cemetery **vanished**. – but Eger’s grave **remained**. It is somewhere below the beaten yard...”

GW 31.10.2003.

„But we are not talking about **constructing** a cemetery in this place. It has been there for 200 years. These people simply live in the cemetery.”

GW 17.01.2005.

„...demolishing the garages, tidying the yard and **erecting** stone stelae with Hebrew inscriptions **imitating** matzevah”

GW 20.06.2007.

„... **visited** the Jewish cemetery, where Akiva Eger is buried...”

GWlkp 07.10.2010.



(Un)importance of the authentic place

G1: these are **only symbolic**, because the graves were removed, and this is only a symbol. **They** want to have a symbol. Go ahead. (us – tchem dichotomy, a symbol)

G2: I'm not sure **if the bodies weren't interred**. Now there are **renovated gravestones** there. But is anybody buried there, hard to say. (> problems with the categorization of the place)

G2: **The gate is always locked**, you can't go in there (...) I think, Akiva wouldn't be pleased that he is **somewhere in the backyard**. (> exclusion from the public space)

G3: Somewhere in Głogowska Street there is **some closed yard** and a plaque commemorating an old Jewish cemetery, I think.

G4: I think a different place, different form (...)

It wouldn't have to be sth that looks like a cemetery. **A memorial**, which would be nicer and **more visible**. (categorization: memorial, authentic place less important)



(Un)importance of the authentic place

G1: these are **only symbolic**, but this is only a symbol. **They** want to create a dichotomy, a symbol)

G2: I'm not sure **if the bodies were renovated gravestones** there. I would say. (> problems with the category)

G2: **The gate is always locked**, you can't go in there (...) I think, Akiva wouldn't be pleased that he is **somewhere in the backyard**. (> exclusion from the public space)

G3: Somewhere in Głogowska Street there is **some closed yard** and a plaque commemorating an old Jewish cemetery, I think.

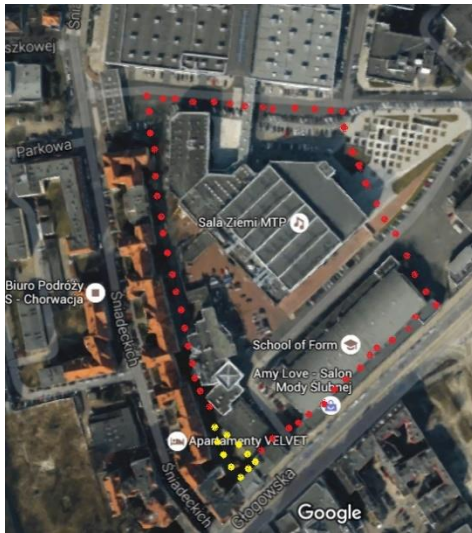
G4: I think a different place, different form (...)

It wouldn't have to be sth that looks like a cemetery. **A memorial**, which would be nicer and **more visible**. (categorization: memorial, authentic place less important)

CONTAINER schema underlying inclusion/exclusion discourse patterns

(cf. Hart 2010, Charteris-Black 2006)

Dynamic transformation of image schemas in synergic cognition



KimmeI (2005) situated image
schema acquisition; gestalt switches
with double axiology

Bernardez (2006, 2007): synergic
cognition



**image schemata in synergic
cognition**

the Jewish cemetery **vanished**. – but
Eger's grave **remained**. It is
somewhere below the beaten yard..."

„But we are not talking about
constructing a cemetery in this place.
It has been there for 200 years. These
people simply live in the cemetery.”

➔ 1950s-2003 perspective: the
housing estate contains the traces
of the Jewish cemetery

➔ 1803-1940 perspective: the
Jewish cemetery contains the
housing estate



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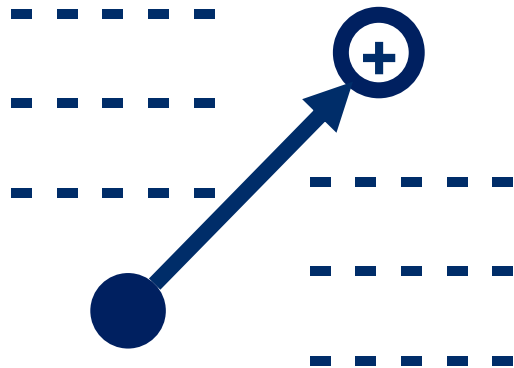
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SOURCE – PATH – GOAL schema

„Due to the metaphors EVENTS ARE ACTIONS, ACTIONS ARE JOURNEYS and MENTAL REALITY IS PHYSICAL REALITY, and because all journeys are structured on the basis of SOURCE – PATH – Goal schema, this schema is present in virtually all activities, physical as well as mental.”

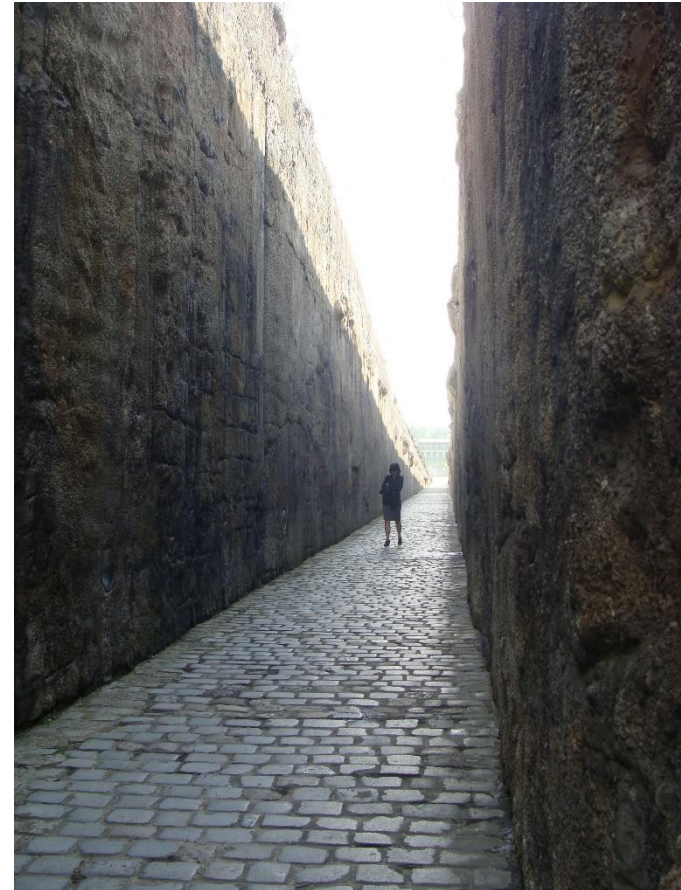
„...the plus pole of the scale schema is centred at the goal, the minus pole being diffused indefinitely elsewhere...”



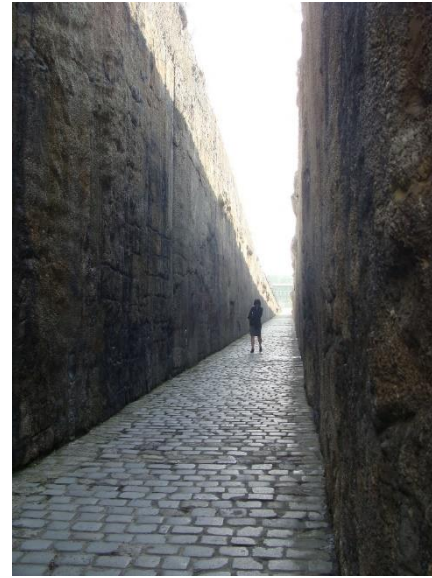
[Krzeszowski 1997: 124]



The axiology of the SOURCE-PATH-GOAL in the memorial architecture



The axiology of the Source-PATH-Goal in the memorial architecture



	SOURCE	PATH	GOAL
memorial visitors	entrance	cobbled path	the Ohel
the victims	washroom	„der Schlauch“	gas chamber



The axiology of the Source-PATH-Goal in the memorial architecture



The visitors' path for the victims' path
The cobblestone path at the memorial for the cobblestone streets of the shtetls



The axiology of the SOURCE-PATH-GOAL in the memorial architecture



	SPACE	MENTAL
Visitors	Walking a path in the memorial landscape	Empathetic bond with the victims, catharsis
victims	Being forced to move to the gas chamber	Fear, end of life

In certain contexts, SOURCE-PATH-GOAL schema may have **negative polarity**.



Conclusion: image schemata in synergic cognition

	Positive polarity	Negative polarity
CONTAINER	perspective from within the safety of the container > SOCIAL INCLUSION	perspective from without the container > SOCIAL EXCLUSION
SOURCE — PATH - GOAL	Visitors' perspective: empathetic bond, catharsis	Victims' perspective: fear, death

The tension between these two polarities create/ are created by the ambiguity of the Polish commemoration of the Jewish heritage and the Holocaust victims.



If you want to see the place for yourself...



... come to the Polish Cognitive Linguistics Association
Conference
in Poznań in September 2018