

“O’clock Direction” Based on Mental Space Theory

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Mental Space Theory is proposed by Fauconnier, which is described as a systematic theory of mental space from the perspective of cognitive linguistics. The paper will analyze the feasibility of “o’clock direction” from the perspective of cognitive linguistics. The Mental Space Theory containing in the actual use of the “o’clock direction” are highlighted from the dimensions of the speaker and the listener, in which mental space can act as a container and a medium. The essay put forward the view of expanding the practical application of the theory.

Keywords: mental space, o’clock direction, usage

Mental Space Theory

Mental space theory, one of the representative theoretical frameworks of cognitive linguistics, is metaphorical in nature and is a theory of meaning construction that relates linguistic structures to the speaker’s establishment of language in denotative structures, which can be understood as explaining the production and comprehension of language in immediate or real time (Fauconnier, 1994).

Mental space, as the core of the theory of mental space, is not only a virtual conceptual framework, but also a place where information is assigned and processed by both parties to linguistic communication. Typically, the construction of psychological space requires the use of space builders, which involve the use of time, possibilities, beliefs, hopes, spatial locations, etc., by which the interacting parties construct a series of psychological spaces as opposed to real spaces. Fauconnier and Turner (2002) defined mental space as: (1) a temporary container for storing information about a particular domain; and (2) a small conceptual package for the subject to think and interact with, for the purposes of partial understanding and action. We can think of a sentence as a mental space constructor, the success of which depends on whether the articulator’s instructions are in place or not. Many factors are involved, such as context, grammar, and socio-cultural pressures. A variety of mental spaces can be interlinked as the communicative activity unfolds, and a new mental space is created as a consequence. In this case, the speaker is the psychological space constructor, successfully constructing a psychological space or shifting the focus to a pre-existing psychological space.

Scholars have explored psychological space extensively, from its ontological origins, from a subjective view of imaginary space to an external view of space, from its epistemological origins, and from an external view of social space to an internal view of space. In conclusion, the core of psychospaciality is the self, which the author believes corresponds to the emphasis on embodiment in cognitive linguistics. Psychospacial theory also draws commonalities from the seemingly individualistic perception of the self. Inside the mental space there is a large flow of information, i.e., there is change and accumulation; it is a dynamic space. Mental space is likened to a bridge between the subject and the outside world.

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O’clock Direction

We often hear soldiers in combat in films and dramas barking out orders, “Three o’clock!”, followed by an explosion, or in a two-man sniper team the observer reports to the sniper, “Target at 8 o’clock.” The next thing you know, there’s an explosion, the camera pans and there’s a cloud of dust in one direction, or in a two-man sniper team, the spotter reports to the sniper, “Target at 8 o’clock.” A search of the encyclopaedic entries shows that we call this method of talking and listening to directions “o’clock”, a military term. The basic principle of “o’clock” is that the listener’s environment is considered a dial, the listener’s position is the position of the hand of the watch, the listener is the hour hand, 12 o’clock is the direction facing the listener, 6 o’clock is the direction facing the listener’s back, 9 o’clock is directly to the left of the listener, and 3 o’clock is the direction directly to the right of the listener. The other o’clock directions can then be discerned by the order on the face of the hand. It has been suggested that the rate of adoption of this method in the modern military is almost nil, but this is beyond the scope of this paper. The author will only analyse the feasibility of the “o’clock orientation” method from the perspective of psychospacial theory.

As language is the fruit of perception and the shell of thought, psychospacial theory can be understood as the use of psychological space based on perception. Psychospacial theory is mostly used in the analysis of discourse in literary works, where researchers view the processing of discourse from a novel perspective, in which the reader’s processing is seen as a structure containing a number of interrelated psychospacial networks. A large number of different spatial constructs appear in literary works, building bridges and constructing different mental spaces and linking them to each other. The process of reading a literary work is seen as a continuous process of building different psychological spaces, not only with the author but also with the author’s characters, and is characterised by multiple and dynamic features. This paper argues that the theory of mental space can also be used to analyse the feasibility of the “o’clock direction” method of orientation. The construction of a mental space by means of a specific word or phrase in a discourse is similar to the provision of directions through speech in “O’clock”, where the former is the author and the reader, and the latter is the speaker and the listener. The mental space, as a common space for storing and processing information between the two parties, is at the same time based on individual perceptions, and through the interchange of information, a “Hamlet” is produced and a clear orientation is established.

The Role of Storage in Mental Space

The need to know the direction of a person is everywhere. From the smallest to the largest, to know the direction of one’s life, to know what kind of life to pursue and what goals to achieve. People have been thinking about direction for a long time, from looking at the sun, the stars, the wheel of the year, to the compass. Today, when it comes to direction, people naturally think of the north, south, east, and west. This leads to the concept of “sense of direction”, which simply means being able to find “north”. The application of a sense of direction is also an application of a relative concept, and there are good and bad ones. Those with a good sense of direction are able to deal with changes in reference, while those who do not are likely to “turn”. The former have a profound experience of the development of physical spatial relationships, and the recognition of physical space is inseparable from the construction of mental space. Thus, a good sense of direction extends to outstanding mathematical, linguistic, logical, and memory skills.

The experience of asking for directions comes at one time or another. On a trip, asking for directions: “Hello grandpa, how do I get to Tiananmen Square?” The grandfather returns, “You just keep going north.” At this point the question arises, you follow the “north up, south down, left, west, right, east” method, combined with your location, at this point your inner thoughts are: North? Is it all the way forward? And the direction of east, west, north, and south is already fixed. If you are not, you are too embarrassed to continue to ask the moncler outlet store for the sake of face, then immediately after the moncler outlet store lament: Now, children are unable to distinguish between east and west, north and south. When the driver asks you whether you are on the east or west side of the road, you think for half a day and say you don’t know, then the driver may be so angry that he drives away and you can’t get in the car. There is a physiological basis for this inability to distinguish between north and south-east; spatial perception disorders are inherently associated with a poor sense of direction. It has been proven that males have a better sense of direction than females, and even males have a better sense of direction than females. People with a poor sense of direction should be able to relate to both of these situations.

Although there is a basis for judging the direction of the east, south, south, north, and west as a fixed direction, it is more difficult to do so at all times when faced with complex spaces and flexible subject activities. It is not worth mentioning for human compasses like moncler and drivers. So, the straightforward east-west, north-south, south-south orientation method does not reach as wide an audience as the “o’clock method”, is not very efficient, and sometimes there is the possibility of going in the opposite direction. The reason for this is that at this point the mental space can be compared to a container of information, and the speaker and the listener do not share a common store of information about the north, south, east and west directions within their mental space, and cannot reach a consensus. In order to take into account individual differences and to find a less difficult way of indicating orientation that everyone can handle, the author believes that “o’clock” is one of them.

In the process of the speaker answering a question, the listener must not only decipher the speaker’s message in order to correctly grasp the specific meaning expressed by the speaker, in this case the clear direction, but also construct a corresponding mental space online in real time according to the instructions given by the speaker, in this case The listener constructs a dial in the mental space, imagining that he or she is the hour hand. The prerequisite for a smooth and fluid communication between the speaker and the listener is the approximate matching of the mental space of the category resulting from the cognitive processing of the same linguistic and pragmatic data by both parties. The corresponding precondition in “o’clock” is the absolute application of the dial, which comes from the fact that the quantification of time has been agreed upon by human beings. When using “o’clock”, it can be said that the concept of the dial, which stems from the recognition of time corporately, is the spatial construction initiator, and the machine calls up the dial diagram, which is also the information stored in the mental space, and this lays the foundation for the successful construction of the mental space. If either party is unable to construct the mental space accurately, the exchange of information will be biased and communication will fail, which means that the mental space will be deconstructed. The “o’clock” can be used to indicate the correct direction even if the speaker has not prepared the listener in advance, assuming that he or she is on a circular dial divided into twelve equal parts. Moreover, because the dial is divided into twelve equal parts, it has eight directions in addition to the front and back, and the language is concise enough to say “What time is it?”. It can be used as a more precise indication of the

position in order to respond to different objective situations. The "o'clock" method is a more fashionable and widely accessible method.

The Role of Mediating in Mental Space

As we mentioned, the position of the listener at "o'clock" is the position of the hand of the watch, and the listener is the hour hand. This also implies that the speaker needs to take into account the specific position of the listener, so to speak, and give directions from the listener's point of view. There is no contradiction in the fact that the ego is at the heart of the mental space, as mentioned above. The ego has a perceptual role in the mental space and is capable of coordinating, with the ultimate aim of reaching agreement, in this case the speaker's present moment. The guest self is the self in the mental space, in this case the imaginary dial of the speaker's mental space. With a variety of added values, such as social and cultural factors, here is the speaker's consideration of the position of the listener. The speaker takes these scattered elements and, through a series of perceptions, coordinates them into the same mental space, which together contributes to the verbal expression, in this case the off-the-cuff "What time is it?" Mental space is still used to establish an internal representation of the external world, which reinforces the multiple roles and functions that mental space can play in human perception. As speakers, the successful construction of mental space is achieved through the completion of orientation instructions between each other.

"The viability of 'o'clock'" also relies on the recognition of spatial relations and, on this basis, the imaginative patterning of space for ease of application in psychological space. In the use of "o'clock", the speaker and the listener, although in different concrete real spaces, here called physical spaces, are dealing with physical spatial relations by dialing in the environment and clocking themselves in. When it comes to the actual expression, there are two situations here, the relatively simple one is that the speaker can observe where the listener is, at which point the speaker constructs the mental space based on what the naked eye gets, and then proceeds to the next step of "clockworking the person over the person", at which point the listener is the clockwork, and the speaker is also the clockwork, neither of which is really the clockwork. The speaker's hour hand is, in my opinion, more schematic than the listener's, "schematic hour hand" versus "schematic schematic hour hand". A more complex situation is when the speaker is unable to observe where the listener is. In this case, the two parties need a common reference point and determine it. Here, it can be said that the speaker and the listener have jointly stored one more thing in their mental space than before, that is, a common reference point, which can also be said that the schema is a little larger than before, and then the process proceeds on this basis. Finally, a consensus is reached and the orientation is determined.

The above illustrates the multiplicity of mental space as a medium, and the dynamism of mental space as a mediator of reflection, communication and mutual understanding between speaker and listener. The author believes that not only is the mental space owned by the speaker and the listener dynamic, but also between mental spaces, with additions and deletions of information occurring at all times. The bridge between the mental spaces belonging to different subjects can be described as language, which is connected to each other by means of symbols, in which the flow and exchange of information between the speaker and the listener is taking place, and is the key to ensuring that the speaker's instructions are received and acted upon by the listener. Awareness of this not only increases the effectiveness of the "o'clock method", but it also makes the process of self-knowledge and interpersonal communication more comfortable. This is a reflection of the success of psychological space as a medium.

In his theory of psychological space, Faulkner states that the construction of psychological space requires the use of spatial constructs. The author found that in the use of “o’clock”, the spatial constructs were almost invisible in the discourse of “What time is it”. However, in a usage-based analysis, “o’clock” can be said to provide a psychospatial context for the speaker and the listener. The dial in space. It is by interpreting the context represented by the symbol that the speaker and the listener understand the spatial relations in “o’clock” by bringing them into their inner psychological space.

Conclusions

The “o’clock” method of giving directions can be used not only as a term of art in military collective operations, guiding dynamic and accurate position indications in offensive and defensive operations, but has been extended to the everyday life of modern people. Through the analogous fusion of the dial space and the environmental space around the listener in the mental space, and the analogous fusion of the location of the hour hand and the location of the listener in the mental space, as well as the interaction process in which the information is brought together into the mental space, the author points out that the “mental space”. The advantage of “mental space” over other methods of telling directions is that the “time” of the target direction and the location of the target direction are used as an accurate indication of direction. The feasibility of “o’clock” is a joint decision between the speaker and the listener, and the meaning of language cannot be created without the role of mental space. The practical applicability of “o’clock” also demonstrates the significance of psychospatial theory.

As a conceptual composite model, the general cognitive operation process of psychospatial theory includes analogy, recursion, mental modeling, conceptual clustering and knowledge framing, etc. The author only analyses the “o’clock” psychospatial as a medium of memory and information interaction. With the rise of various studies, the theory of mental space will be applied to more complex analyses, not only in discourse analysis, but also in more areas where the commonalities of language revealed by the theory of mental space in cognitive linguistics will be deeply integrated.

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