



International Journal of Advanced Academic Studies

E-ISSN: 2706-8927

P-ISSN: 2706-8919

www.allstudyjournal.com

IJAAS 2022; 4(3): 116-122

Received: 26-04-2022

Accepted: 16-07-2022

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Conceptual integration in Iraqi political discourse

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Abstract

This study emphasizes how the meaning is conceptualized in relation to the integration network. The data are handled according to the qualitative method and analyzed using Conceptual Integration Theory or Blending Theory by Fauconnier and Turner (2002). According to this theory, there are four mental spaces: the first and the second spaces are inputs which are emerged and mapped for the purpose of creating a novel space that is called the blended space. The investigation applies this theory in order to find out how Iraqi politicians do not frankly speak about some terms that are not legally allowed to be announced in public situations. Therefore, they construct their meaning by referring to concepts that are implied in an integration network so as to either embarrass or show the fact of people they are talking about.

Keywords: Integration, network, mapping, emergent structure, source and target domains

1. Introductions

Fauconnier (1994: xliii) ^[7] shows that the conceptual mappings and blending are very essential to the meaning construction. The Conceptual Integration is one of the theories concerned with integrating language and thought. It has been noticed that the capacity for constructing a complex conceptual blended mental space is the capacity required in language and thought (Fauconnier and Turner, 2003: 2) ^[21]. Integrating two or more spaces into one space that is called the blended space, is referred to as Conceptual Blending Theory. The new space (blend) draws a structure from its input spaces, leading to its own emergent meaning. Semantically speaking, this theory is also referred to as a word formation process. For instance, the word 'brunch' is morphologically formulated using the two words: breakfast and lunch, and elements of the two inputs are projected into a blended space with some emergent meanings (Radden and Dirven, 2007: 31) ^[18].

The Conceptual Integration has appeared in cognitive linguistics associated with combining meanings when interpreting the most complex linguistic expressions. Its concern is to treat four mental spaces: two of them are input spaces which are combined to create a new space (The blended space). In addition, there is another space that represents the conceptual material which is associated with the process of blending, this space is called generic space. The conceptual blending results in particular features that are combined in AB, they are not attributed only to A or B. These are called emergent features which prove the existence of such blending (Cruse, 2006: 21) ^[2]. The most influential aspect of this theory is the blended mental space- when the speaker draws a piece of language, he creates a mental space in his mind. This space is related to all the existing information and the conceptual knowledge which are required to the process of thoughts gained in the piece of language (Knowles and Moon, 2006: 57) ^[16].

2. Theoretical Background

2.1 Conceptual Integration

In 1994, Fauconnier and Turner dealt with a new framework that views metaphors as products of human processes that are conceptual in essence. This operation (conceptual blending or integration) is a combination of selected conceptual material derived from two or more separate sources. It is similar to metaphors in Conceptual Metaphor Theory in that it is conceived as a dominant phenomenon in the human thought- its impact is regularly exhibited in everyday language. In the blending framework, metaphors are considered as a subgroup of conceptual blends, characterized by certain types of relationships holding in the variant spaces. It has been observed that Fauconnier and Turner (1998) ^[8] display the typology of blending in which metaphors can be clarified using an asymmetry in the extent to which two particular inputs supply the conceptual frames which organizes the blend (Grady, 2007: 198-9) ^[14]. Within cognitive linguistics, Conceptual Integration or Conceptual Blending is derived from the two theories of Conceptual Metaphor and Mental Spaces.

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It is referred to by some cognitive semanticists as an extension of the theory of Mental Spaces because of its essential concerns with the dynamic aspects of constructing meaning and its reliance on mental space construction as a partial aspect of its architecture. It is a separate theory that is developed to account for the aspects which the last two theories cannot sufficiently account for. What this theory adds is that meaning construction is typically concerned with integrating a structure which involves more than its whole parts. This is the more important theoretical complexity of this theory. It is argued that this feature of the conceptual blending or integration is a general and fundamental cognitive operation that is basically associated with the way of thinking (Evans and Green, 2006: 400) ^[5].

In fact, the complexly conceptual integration structures of the mental spaces are constructed in the utterance comprehension, and this process doesn't work depending on the basis of compositionality (i.e. the meaning of the sentence that relies on the composed meaning of its constituent meanings). This process sheds light on how the context, structure of the related conceptual aspects and anticipations of relevance are substantially interacted (Tendahl, 2009: 6) ^[19]. Fauconnier and Turner (2003: 1.2) ^[21] expound that the idea of their theory is "a basic mental operation that leads to new meaning, global insight, and conceptual compressions useful for memory and manipulation of otherwise diffuse ranges of meaning". This theory has a crucial role in constructing meaning in our everyday life. It isn't only related to the study of language, but it also extends to be included in the study arts and science, it is notably involved in the study of behavioural and social sciences.

2.2 Components of the Conceptual Integration

Fauconnier and Turner (2002: 40) ^[22] display the compositional nature of the integration network handled by the use of Conceptual Integration Theory- this composition starts with employing mental spaces that are "small conceptual packets constructed as we think and talk, for purposes of local understanding and action". Mental spaces are connected to long-term schematic knowledge "frames" and to long-term particular knowledge. This can be explained in the example of Buddhist Monk exhibited by (Fauconnier and Turner, 2002: 40) ^[22].

A Buddhist Monk begins at dawn one day walking up a mountain, reaches the top at sunset, and 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?

This example exposes the main fundamentals of the network model of the conceptual integration. The input mental spaces employed in this example are those used for ascent and descent, each space is a partial structure that is correspondent to just one journey where the day of the upward journey is referred to as d1 and the day used for the downward journey is d2. We can refer to the monk going up as a1 while his going down as a2. These mental spaces have a partial cross-space mapping that joins particular

counterparts in the inputs. This mapping helps join the mountain, motion, day of travelling and moving individual in a particular space to the mountain, motion, day and moving individual in another space. (Fauconnier and Turner, 2002: 41-2) ^[22].

There is another mental space called 'generic mental space', this space can map onto the input mental spaces, involving what the input spaces refer to in common: the moving individual and the position which he occupies, the path that links the foot and the summit of the mountain, the day of travelling and the motion in an unspecific orientation (Fauconnier and Turner, 2002: 42) ^[22]. The new mental space is the blend that is "an instance of one or more neural bindings" (Lakoff, 2008: 30) ^[17]. It appears in separation to the existing input spaces. In the same example, the two mountain slopes in the input spaces are projected to the sole mountain slope in the blend. The two days of travelling (d1 and d2) are mapped onto one day and are united. In relation to the time of the day and the direction of the motion conserved, the moving individuals and their positions can be mapped and thus cannot be fused. The first input mental space dynamically stands for the whole upward journey while the second one stands for the whole downward journey. Projecting the input spaces into a blend conserves positions and times. The blend having the time and the day includes a counterpart of a1 at the position of time of d1 and the counterpart of a2 at the position of a2 at the time of day2. Such a blend develops the emergent structure which is not found in the input spaces (Fauconnier and Turner, 2002: 42-3) ^[22].

Kovecses (2002: 228) ^[15] explains the idea of the blended space in that it is associated with imagination where one conceptual domain is blended imaginatively and counterfactually with another conceptual domain to create a new mental space that shares certain features drawn from the two input domains. Eubanks (2011:124) ^[4] identifies the blend as a way that is not only a matter of adding new space, but also a matter of combining the input mental spaces to integrate a new mental space in relation to the available mental spaces. There are qualities, events and settings involved from the two input spaces to be emerged in the blend space, and thus new relationships, new emotions, new events and new judgments are inferred.

Three processes result in the emergent structure: the first process is the composition of the elements which draws relationships to the blended space, and such relationships do not occur in the distinct input spaces. In the blended space, two moving individuals occur instead of one. They are moving in different directions, and they start from different ends of the path, but their positions are compared at any time of the journey because they travel in the same day. The second process is the completion that adds another structure to the blended space, this structure (A structure of the two moving persons on the path) is viewed as a prominent part of a common background frame. Thus, two persons start the journey at similar time from different ends of the path. The third process is the elaboration in which the common structure can be reserved into the blend to be integrated. Thus, in the blend, two persons walk along the path in contradictory directions. This is shown in the following figures:

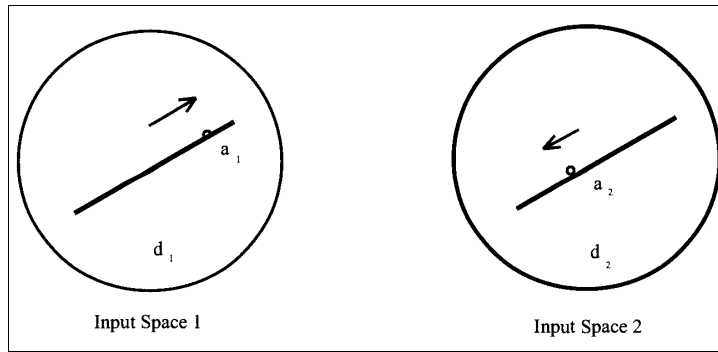


Fig 1: Mental Spaces: (Fauconnier and Turner, 2002: 41) ^[22]

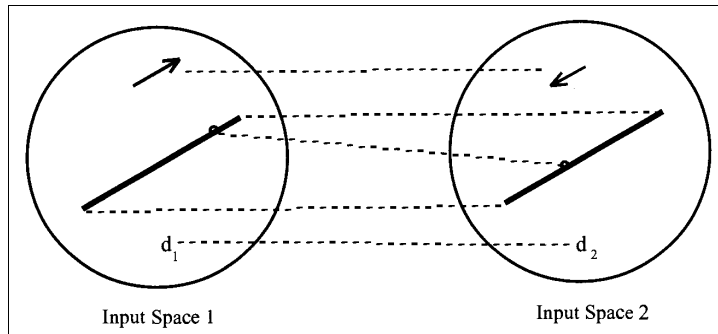


Fig 2: Cross-space Mapping: (Fauconnier and Turner, 2002: 41) ^[22]

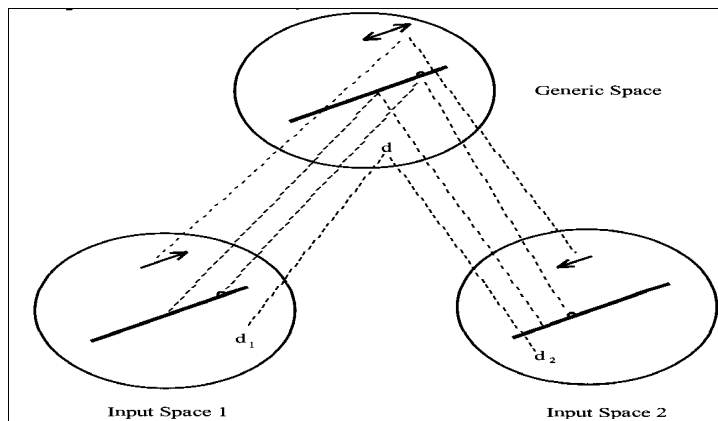


Fig 3: Generic Space: (Fauconnier and Turner, 2002: 42) ^[22]

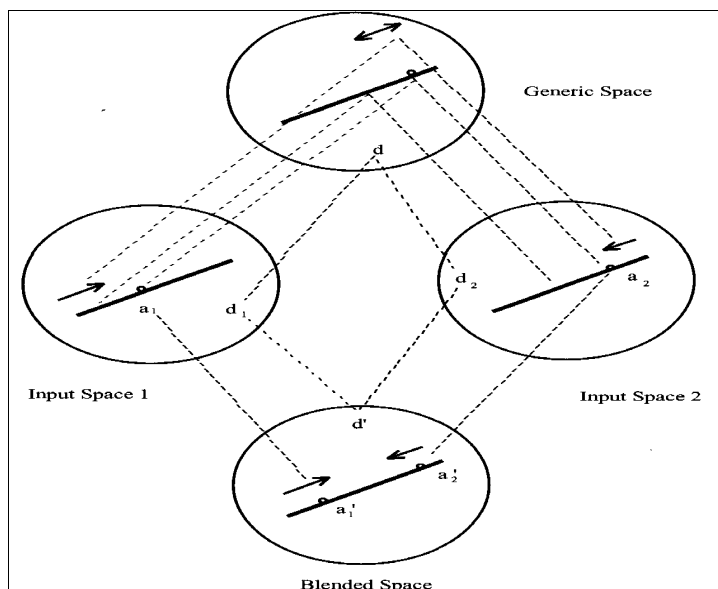


Fig 4: Blended Space: (Fauconnier and Turner, 2002: 43) ^[22]

Fauconnier and Turner (1998: 133) ^[8] show how the structure is projected from the input mental spaces to a distinct blended space, and such projection is selective. Evans (2007: 9-10) ^[6] refers to this projection as a background projection that is identified as “a consequence of conceptual integration”. While the input mental spaces in the conceptual integration should be connected to the blended mental space, they refer to the backward projection. Because the input mental spaces in the conceptual integration are still related to the blend, they appear as a result of the emergent structure in the blended mental space.

2.3 Conceptual Integration and Mental Spaces

Fauconnier and Turner (2003: 2) ^[21] explicate the nature of mental spaces in that they are “small conceptual packets constructed as we think and talk, for purposes of local understanding and action”. They are so partial assemblies having related elements and structured using various frames and cognitive models. These mental spaces are important parts used to structure the Integration Theory in that the basis of its operation is to build a partial component depending on the two input spaces in order to selectively project a new blended mental space from the last two spaces involved in this process, this results dynamically from emerging a structure derived from the two existing inputs.

Croft and Cruse (2004: 39) ^[1] mention that “blending theory has moved quite a distance from mental space theory” in that Mental Space Theory expounds how the utterance evokes both the semantic frames and the spaces in order to depict the human knowledge (desires, beliefs, counterfactuals, hypotheticals) that is associated with reality, explaining how language employs bonds among various spaces to refer to individuals and how our knowledge can be established among such spaces. On the other hand, Blending Theory draws attention from only two spaces to imply other mental spaces, producing new a conceptual structure.

Fauconnier and Turner (2002: 47) ^[22] explain the nature of conceptual integrating network in that blending results in networks of mental spaces. This integration is possible to have variant input spaces and multiple blended spaces. There is a partial matching between the input spaces. A cross-space mapping occurs when the matching is created between two mental spaces. At any moment in constructing the network, the structure shared by inputs is captured in a generic space that, in turn, maps on all the inputs. In blending, the structure from the input mental spaces is projected to a new space that is the blend. Conceptually speaking, the generic and blended spaces are related to each other in that blends include generic structure that is more specific and captured in the generic space, and thus they have a structure that is impossible for the inputs. It is worthy to say that the elements and relations of the inputs are not all projected to the blend. So we can see that the emergent structure in the blend space is not directly copied from any input, but it is created by composing, completing and elaborating the emerged elements.

Evans (2007: 202-3) ^[6] shows that constructing a new mental space needs particular expressions that are called space builders to be prompted, they are also used for the purpose of shifting back and forth among the various mental spaces. Examples of such expressions are prepositional phrases (at the shop, from their point of view, in Fred’s mind’s eye, in 1966), adverbs (possibly, probably, really,

theoretically), connectives (then..., if..., either..., or...) and subject-verb combinations, following by embedded sentences (Mary hopes..., Susan states.... Fred believes...). Space builders require the listener to establish a scenario beyond the present situation (including the another place and time), and this includes whether the time of the reality reflected by the scenario is past or future, the reality may be in other locations, the situation may be hypothetical reflecting different ideas and beliefs, and so on.

2.4 Metaphorical Integration

Grady *et al.* (1999: 101) ^[12] assert that Fauconnier and Turner’s more new framework looks for explicating much of the equivalent linguistic data and unifying the analysis of the conceptual metaphors with analyzing a variety of other conceptual and linguistic phenomena- this framework is known as Conceptual Integration Theory or Blending Theory that deals with the same aspects handled by the conceptual theory. They consider metaphor as a linguistic and conceptual phenomenon, and they follow the same systematic language projection proposing constraints on it, an imagery and a referential structure among various domains.

In terms of cognitive semantics, Conceptual Metaphor Theory is a two-domain model that deals with only two domains and works to vastly organize the human knowledge like our knowledge of education, journey or dreaming. This parsimonious model should be included in a larger inclusive model of conceptual projection that is known as the “many-space” model. When the conceptual metaphorization draws a mediatory conceptual area which refers to the blend that occurs in the short-term memory, a new structure appears to be embodied in our systematic knowledge and serves as a crucial part of the human cognitive process (Turner and Fauconnier, 1995: 1) ^[20].

What this theory adds to Conceptual Metaphor is that it deals with the source and target domains as input spaces which are integrated into the blended space via the generic space involving the main elements (Dirven and Ibanez, 2010: 53-4) ^[3]. It is observed that conceptual metaphors sometimes include blending processes, as in the example “That surgeon is a butcher”, and such processes depend on how the source domains are mapped on the target domains which are conceived in the sense of the metaphorical projected structure. In this example, the aspects of the source domain are those that are associated with the concept of butcher, such as the animal carcass and the cleaver used for the purpose of dismembering dead animals while the aspects of the target domain associated with the concept of surgeon are: scalpel and unconsciously live patient on whom the surgeon often operates (Evans and Green, 2006: 401) ^[5]. Such mapping is clearly shown in Table (1):

Table 1: Evans and Green, 2006: 402 ^[5]

Source: Butcher	Mapping	Target: Surgeon
Butcher	→	Surgeon
Cleaver	→	Scalpel
Animal carcasses	→	human patients
Dismembering	→	Operating

The example above cannot be accounted for using only the Conceptual Metaphor Theory in spite of the fact that this example has a metaphorical nature. In relation to Fauconnier and Turner’s view, constructing meaning is usually

associated with an implicit structure that is not clearly observed. This structure cannot be handled using only the Conceptual Metaphor Theory, it is in need of the Conceptual Integration Theory which poses that in this example, there is a difficulty of negative evaluation for Conceptual Metaphor Theory- the surgeon is estimated as incompetent because he is conceived as a butcher. Meaning construction cannot be relied merely on a plain process of projection that is conceptual like the structure of understanding a concept in terms of another. In fact, Conceptual Blending can be used to deal with this emerging meaning, including an emergent structure in that meaning should be accounted for in relation to its component parts. (Evans and Green, 2006: 402.3) ^[5].

Grady *et al.* (1999: 103.6) ^[12] assert that analyzing this example relying on the cross-domain relations does not by itself explain the principal element of meaning which indicates that the surgeon is incompetent in that there is inconsistency between the surgeon's ends and the butcher's means that results in the butcher's incompetence. Francisco (2009: 149) ^[11] displays that to understand the conceptual metaphor, the listener can activate it in relation to the context in which it is said, and meanwhile the conceptual integration is also related to the context in which the way of understanding the conceptual metaphor is founded. Grady *et al.* (1999: 101) ^[12] mention that Blending Theory has certain aspects shared with Conceptual Metaphor- it is not a counterpart to Conceptual Metaphor, but presupposes it. Grady (2005: 1596) ^[13] says that Blending Theory deals with the conceptual metaphor as a kind of conceptualization, shedding light on the metaphorical connections and the degree of the structure. It is concluded that this theory is associated with Conceptual Metaphor in that conceptual metaphors are involved in the conceptual blending to result in an implicit meaning.

Fauconnier and Turner (2002: V) ^[22] draw attention to the complexity of the human thinking when they say "The way we think is not the way we think we think" in that our everyday thought looks very simple, but it is so sophisticated in general. There are many conceptual processes used to treat such cases, and the conceptual integration is one of those processes used to deal with such implicit complexities.

3. Material and Method

The data are collected from the political meetings and interviews. In such meetings and interviews, there is a focus on the Iraqi political discourse, and the metaphorical expressions are elicited from this kind of discourse. The data include various situations in which the politicians use this cognitive process (the integration network), choosing appropriate metaphorical expressions.

In this study, a qualitative method of collecting data is followed, and Conceptual Blending Theory is employed to analyze the collected data. In order to apply such a theory, four mental spaces are distinguished in each metaphorical expression that has an integration network, exhibiting features of each input involved in conceptualizing meaning, and how the inputs are emerged in a particular structure.

4. Data Analytics of Some Conceptual Integration Examples in Iraqi Arabic

There are many examples of the conceptual integration used in the political discourse in Iraqi Arabic, and here are some

of them chosen arbitrary from the general TV meetings and social media which show how the Iraqi politicians conceptualize their meaning,. These examples are used in Iraqi community using Iraqi Arabic Dialect in general. The first example chosen is "جدر دولمة" (A pot of Dolma), it refers to a pot of a very known dish that is cooked in Iraq, using a group of vegetables, cereal and fruits, such as tomato, potato, eggplant, zucchini, onion, cucumber, broad bean, rice, grape leaves, and other items, and thus this dish is consisted of very different sorts of food. After 2003, the Iraqi government should be formed from different parties, religions and nationalities.

This is a process of conceptual blending in which there are input spaces that contribute to create a new space with an assistance of the generic space. The input spaces here are the Iraqi government standing as a source domain and the pot of Dolma as a target domain that share similar aspects to be emergent in a certain structure that is called an emergent structure. The generic space refers to the features that are general to both input spaces, this includes having different items to form either a particular dish or government, the input spaces have the same nature the mechanism of cooking Dolma is similar to the way by which the government is formed. The blended space is that the Iraqi government is formed similarly to the way of cooking Dolma. In this example, the speaker creates a new space (the blend) to show that forming the Iraqi government is not sufficient, depending on wrong bases like all the political parties should participate every time to control the political, economic and social decisions.

The word "ذيل" (tail) has recently been used in Iraqi political discourse in order to refer how the person who absolutely follows someone else or other governments or religious beliefs. In particular, this word is used to refer to those who are related to the government of a neighbor country, and this government employ those people to carry out their goals. So those people cannot do or decide anything unless they have a permission of doing that action. They are politically and religiously guided by the officials of that government.

This concept is involved in a conceptual integration in which there are four mental spaces: the first input space is "ذيل" that is a source domain while the second input is the person who is referred to as a tail, he/ she plays the role of the target domain. The generic space implies the characteristics shared between the two inputs that are involved in the emergent structure that refers to the features of the animal tail like its back position in the animal that cannot move forward and the features of the person who follows someone else like his decision that must be associated with the officials of that government and cannot take any free decisions. These spaces help involve another space that is totally new and can be inferred from the inputs- this space refers to a person who is similar to the animal tail in position, extending to the decisions that cannot be real unless the agreement of those whose the control. For example, a speaker calls a listener that he is "ذيل" to mean that he is a follower or spy to another country.

Another metaphorical expression is "فقاعات مو أكثر" (they are just bubbles) that is used by the speaker to disregard someone else or lessen someone's effect, and this claim may be right or not according to the actual situation. In fact, the bubble is easy to be burst because it is usually consisted of gas in a liquid. Such integration network also has four mental spaces: the first space is the first input representing

the source domain- it is the word bubbles while the second space is the second input that represents the people who are referred to as bubbles. These inputs have some similar characteristics represented in the emergent structure. The generic space refers to what is involved in the two inputs, this refers to the feature of being very fragile and cannot stand for long time. The blended space is that those people have nothing to do, or their role is not effective. Politically speaking, the speaker uses such metaphorical expression in an attempt to denigrate someone else.

The fourth metaphorical expression chosen in this study is "هائي مقاولة وليس مقاومة" (this is a contract not a resistance). In this situation, the speaker describes the resistance as a contract because members of this resistance exploit their official aspect as resistant to work in different kinds of business to gain money. Therefore, the speaker uses the word contract instead of resistance in an attempt to show the fact of a person or defame this person who is related to this resistance. This situation conceptually works depending on the following: the first input is "مقاولة" that stands as a source domain while the second input is "مقاومة" that is the target domain, and the relationship between these inputs helps identify the emergent structure. The generic space is represented in showing the characteristics of the two input spaces like the feature of being resistant and activist and the economical feature of the contract. The last space is the blend which refers to how the resistant becomes a merchant interested in contracting and business for getting money, having a great influence on the political issues.

The fifth example is "كان عمل رئيس الوزراء ساعي بريج" (the prime minister's work was a postman) that is said in a situation to comment on the role of the Iraqi prime minister who has tried to improve the relationships between two neighbor countries. The speaker draws the listener's attention to the prime minister's attempts which serve the convergence of views among the conflicting countries, and he finds such attempts as an insult to the prime minister. This situation may not be real to be dealt with, and the speaker wants to defame the prime minister for the purpose of the political issues.

Here are also some mental spaces involved to complete the idea to the listener: the first and the second spaces are inputs including the postman (the source domain) and the prime minister (the target domain) while the third one is the generic space that includes the features of the postman (including just delivering packages or mails) and the features of the prime minister (including chairing the meetings, choosing members of his government, being the chief government spokesman and other guiding the other aspects of the country), and such features are involved in the emergent structure, creating the blend, i.e. creating a new space which implies that the role of improving the relationships between the two neighbor countries does not suit the prime minister. Therefore, the speaker tries to exhibit how the prime minister's role in the convergence of views is not efficient when he describes him as a postman that is very different from the prime minister in terms of the character and tasks.

The sixth metaphorical expression is "تلفظ فضلاتك" (speak your shit), by which the speaker tries to insult the listener, showing that what the person is talking about seems trivial since it is just fake and not true. This expression is not usually said in a political argument- it occurs when they are fighting to defend their own ideas. In fact, the speaker says

this expression in two cases: the first case is when the speaker exposes the fact of the person's talk, or when he is embarrassed by that person and has nothing to do. In this integration network, the inputs are: 'shit' that is the source domain and 'talk' that is the target domain, and these input spaces occur in a conceptual mapping involved in an emergent structure. The generic space is the area of combining the characteristics of the concept of shit like being disgusting and having bad scent which are different from those of the concept of talk which may be so effective and convenient. The blend should be inferred to mean that the talk is unreal or totally nonsense, and the person should stop this trivial talk.

The seventh example is "الإطار التنسيقي" (the Iraqi coordination framework) that is a group of certain Iraqi parties who have joined for the same purposes, beliefs and ideas of forming new government. Their present position is not good, so they always have clashes in arguing others in various political meetings. They try to participate together to form the next government- even if they are not due to participate. However, there are other politicians of very different beliefs and ideas who use the word 'إطار' to refer to the word 'tire' to mock the beliefs and ideas of this coordination framework.

In Iraqi Arabic, the word 'إطار' has two meanings: framework and tire. So the target meaning cannot be inferred unless one knows the identity of the speaker which is either with or against this framework, or one should pay more attention to the political meeting to know the intended meaning of 'إطار'. To deal with this situation metaphorically, we have to emphasize the second meaning (tire). In this situation, the first and the second spaces are inputs, including the concept of tire, standing as a source domain and the concept of framework, standing as a target domain. Features of the two inputs are involved in the emergent structure, including features of the parties joined in this coordination framework and features of the tire like being a thing used to carry cars, airplanes and carriages and its position is under the vehicle. The generic space is included in mapping features of the two inputs. The blend is concerned with the second meaning (tire) to mean that this group hasn't any good principles to follow, and all their logos are fake.

The eighth metaphorical expression is "حمامة" (pigeon) that is commonly used in Iraqi community to refer to someone who is weak and cannot confront problems, despite the assaults happened by others- these people always tend to be silent. In politics, this word is used to refer to the politicians, officials and media professionals who are silent in most situations and do not stand against any sort of corruption. A good example of this expression is what an Iraqi politician says to show the weak fact of such people:

"يبقى حمامة أفضل إله، إنت حمامة وتنتظر البيطعمك حنطة زينة لو طعام زين
منا من تصير بيه تخمه ويضل ياهو البجي يكظه"

(He stays a pigeon to be better, waiting for someone to feed him good food until he becomes obese, and thus it is easy to catch him)

This statement shows how such people tend not to expose any corruptions in Iraq in order to protect their good salaries and merits, and this is the cost of their silence. These reasons are not the only ones to be silent, these people sometimes cannot face the corrupters because they are afraid of murdering or kidnapping by the corrupters. Thus, this situation is consisted of mental spaces involved to help

the listener understand what is intended to be said by the speaker. The input spaces are the concepts of pigeon (the source domain) and the silent person (the target domain)-they are associated with each other in an emergent structure while the generic space is the one where it shares the characteristics of the two input spaces. The blend refers to a person (a politician, an official or a media professional) who is silent because he is coward and cannot expose the corruptions.

The ninth example is “*بلعوا الطعم*” (they took the bait) that refers to relate the features of a group of politicians to the features of the prey. In general, hunters are often more intelligent than animal preys. Thus, the speaker describes those people as preys that do not usually pay attention to the way the hunters make to catch them. The speaker displays how these people are dealt with as animal preys because they are not professionals in politics. Once again, this is another conceptual integration in which the inputs are the animal preys (the source domain) and a group of politicians (the target domain). The generic space is the area of relating features of the two inputs, such as the nature of the animal preys that do not usually pay attention to what the hunters do for the purpose of hunting, the way these politicians are thinking about and features of the other group of politicians who are more intelligent. Such features are interrelated to each other in an emergent structure. The last space is the blend which shows how such a group of politicians are not smart who think in a very traditional way like animal preys that are easy to be caught by the hunter, and the one who plays the role hunter in this situation is the politician who is smarter than all members of this group.

5. Conclusions

It has been concluded that the integration network is also used in Iraqi Arabic. Concerning the area of this study, the Conceptual Integration Theory can be applied to Iraqi political discourse where the Iraqi politicians use such a conceptual process to avoid fighting in the political arguments and not to be lawfully offended. These politicians employ one mental space that is commonly used in Iraqi community in order to display another space, involving features of these two spaces so as to make their listener conceive their implicit idea embodied in the blend. This conceptual integration helps them add new meaning to the existing words by creating novel concepts that have not been used before. Moreover, it economically functions in that it helps not to waste time talking about unnecessary details. In addition to be one of an Iraqi Arabic speaker, it is necessary to depend on the imaginative and creative capabilities to infer such a novel idea implied in the blended space. This conceptual process has a really striking impact on the listener, and this impact is sometimes more effective than speaking frankly.

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