

express essentially anything that a spoken language can. . . .

To be deaf, to be born deaf, places one in an extraordinary situation; it exposes one to a range of linguistic possibilities, and hence to a range of intellectual and cultural possibilities, which the rest of us, as native speakers in a world of speech, can scarcely even begin to imagine. We are neither deprived nor challenged, linguistically, as the deaf are: we are never in danger of languagelessness, or severe linguistic incompetence; but nor do we discover, or create, a startlingly new language.

The unspeakable experiment of King Psammetichos—who had two children raised by shepherds who never spoke to them, in order to see what (if any) language they would speak naturally—is repeated, potentially, with all

children born deaf. A small number—perhaps ten percent of these—are born of deaf parents, exposed to Sign from the start, and become native signers. The rest must live in an aural-oral world, neither biologically, nor linguistically, nor emotionally well-equipped to deal with them. Deafness as such is not the affliction; affliction enters with the breakdown of communication and language. If communication cannot be achieved, if the child is not exposed to good language and dialogue, we see all the mishaps Schlesinger describes—mishaps at once linguistic, intellectual, emotional, and cultural. These mishaps are imposed, to a larger or smaller degree, upon the majority of those born deaf: “most deaf children,” as Schein remarks, “grow up like strangers in their own households.”

LANGUAGE AND CULTURE

When we learn language, we also acquire a kind of social encyclopedia that provides us with an entire system of cultural knowledge. The way we talk about things shapes our experiences. Language shapes our focus—what we pay attention to and what we ignore; it shapes our values and our perceptions. Language can be dissected and examined to reveal underlying cultural beliefs and value systems.

“Metaphors We Live By” is written by two psycholinguists, George Lakoff and Mark Johnson. They provide several illustrations of the ways in which metaphors shape our thinking and behavior. For example, the metaphor of “time as money” leads us to organize our behavior in terms of “not wasting time,” “saving time,” and so forth. We even “spend” time with others.

“Pills and Power Tools” is a feminist analysis of the metaphors used in everyday conversation, in medicine, and by pharmaceutical companies to describe male sexuality. Susan Bordo points out that men are treated like “tools” or “hydraulic systems.” She discusses some of the implications of these metaphors for men and the expectations they have of themselves.

“Racism in the English Language” is a dissection of language asymmetries and metaphors that convey a cultural value system. Readers are usually surprised at the many examples Robert Moore writes about. Many of these illustrations are aspects of language people rarely think about. Taken together, however, the cultural message indicates deeply entrenched meanings and values.

Questions for Discussion and Review

1. Make a list of some of the metaphors discussed by Lakoff and Johnson. Try inserting new words that convey a different meaning. For example, consider the expression, “I’d like to *share* some time with you” rather than “*spend* some time with you.”
2. Make a list of “language asymmetries” (see Part II, p. 80, and Reading 12 for definitions) and consider what underlying cultural values these asymmetries indicate.
3. Consider the use of the masculine *he* or *man* to refer to all people. Some people say that this “generic use” is perfectly acceptable because the terms “imply” women as well as men. Others argue that the term not only leaves out half the population but also perpetuates an image of women as “auxiliary” and men as “central.” Discuss this.
4. Discuss the cultural practice of women taking men’s names when they marry. What cultural values does this practice convey?
5. Keep track of all the “medicalized” terms you hear for a few days (for example, *erectile dysfunction*, *hyperkinesis*). Try substituting more common terms and see if you think about the “problem” differently. For example, *clinically depressed* versus *tired and really burnt out*. Do these problems seem more real or authentic with the use of some terms rather than others?

LANGUAGE AND CULTURE

10

Metaphors We Live By

George Lakoff and Mark Johnson

(1980)

The concepts that govern our thought are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world, and how we relate to other people. Our conceptual system thus plays a central role in defining our everyday realities. If we are right in suggesting that our conceptual system is largely metaphorical, then the

way we think, what we experience, and what we do every day is very much a matter of metaphor.

But our conceptual system is not something we are normally aware of. In most of the little things we do every day, we simply think and act more or less automatically along certain lines. Just what these lines are is by no means obvious. One way to find out is by looking at language. Since communication is based on the same conceptual system that

we use in thinking and acting, language is an important source of evidence for what that system is like.

Primarily on the basis of linguistic evidence, we have found that most of our ordinary conceptual system is metaphorical in nature. And we have found a way to begin to identify in detail just what the metaphors are that structure how we perceive, how we think, and what we do.

To give some idea of what it could mean for a concept to be metaphorical and for such a concept to structure an everyday activity, let us start with the concept ARGUMENT and the conceptual metaphor ARGUMENT IS WAR. This metaphor is reflected in our everyday language by a wide variety of expressions:

ARGUMENT IS WAR

Your claims are *indefensible*.

He *attacked every weak point* in my argument.

His criticisms were *right on target*.

I *demolished* his argument.

I've never *won* an argument with him.

You disagree? Okay, *shoot!*

If you use that *strategy*, he'll *wipe you out*.

He *shot down* all of my arguments.

It is important to see that we don't just talk about arguments in terms of war. We can actually win or lose arguments. We see the person we are arguing with as an opponent. We attack his positions and we defend our own. We gain and lose ground. We plan and use strategies. If we find a position indefensible, we can abandon it and take a new line of attack. Many of the things we do in arguing are partially structured by the concept of war. Though there is no physical battle, there is a verbal battle, and the structure of an argument—attack, defense, counterattack, etc.—reflects this.

It is in this sense that the ARGUMENT IS WAR metaphor is one that we live by in this culture; it structures the actions we perform in arguing.

Try to imagine a culture where arguments are not viewed in terms of war, where no one wins or loses, where there is no sense of attacking or defending, gaining or losing ground. Imagine a culture where an argument is viewed as a dance, the participants are seen as performers, and the goal is to perform in a balanced and aesthetically pleasing way. In such a culture, people would view arguments differently, experience them differently, carry them out differently, and talk about them differently. But we would probably not view them as arguing at all. They would simply be doing something different. It would seem strange even to call what they were doing "arguing." Perhaps the most neutral way of describing this difference between their culture and ours would be to say that we have a discourse form structured in terms of battle and they have one structured in terms of dance.

This is an example of what it means for a metaphorical concept, namely, ARGUMENT IS WAR, to structure (at least in part) what we do and how we understand what we are doing when we argue. The *essence of metaphor is understanding and experiencing one kind of thing in terms of another*. It is not that arguments are a subspecies of war. Arguments and wars are different kinds of things—verbal discourse and armed conflict—and the actions performed are different kinds of actions. But ARGUMENT is partially structured, understood, performed, and talked about in terms of WAR. The concept is metaphorically structured, the activity is metaphorically structured, and, consequently, the language is metaphorically structured.

Moreover, this is the *ordinary* way of having an argument and talking about one. The normal way for us to talk about attacking a position is to use the words "attack a position." Our conventional ways of talking about arguments presuppose a metaphor we are hardly ever conscious of. The metaphor is not merely in the words we use—it is

in our very concept of an argument. The language of argument is not poetic, fanciful, or rhetorical; it is literal. We talk about arguments that way because we conceive of them that way—and we act according to the way we conceive of things. . . .

In each of the examples that follow we give a metaphor and a list of ordinary expressions that are special cases of the metaphor. The English expressions are of two sorts: simple literal expressions and idioms that fit the metaphor and are part of the normal everyday way of talking about the subject.

THEORIES (AND ARGUMENTS) ARE BUILDINGS

Is that the *foundation* for your theory? The theory needs more *support*. The argument is *shaky*. We need some more facts or the argument will *fall apart*. We need to *construct* a *strong* argument for that. I haven't figured out yet what the *form* of the argument will be. Here are some more facts to *shore up* the theory. We need to *buttress* the theory with *solid* arguments. The theory will *stand* or *fall* on the *strength* of that argument. The argument *collapsed*. They *exploded* his latest theory. We will show that theory to be without *foundation*. So far we have put together only the *framework* of the theory.

IDEAS ARE FOOD

What he said *left a bad taste in my mouth*. All this paper has in it are *raw facts*, *half-baked ideas*, and *warmed-over theories*. There are too many facts here for me to *digest* them all. I just can't *swallow* that claim. That argument *smells fishy*. Let me *stew* over that for a while. Now there's a theory you can really *sink your teeth into*. We need to let that idea *percolate* for a while. That's *food for thought*. He's a *voracious* reader. We don't need to *spoon-feed* our students. He *devoured* the book. Let's let that idea *simmer on the back burner* for a while. This is the *meaty* part of the paper. Let that idea *jell* for a while. That idea has been *fermenting* for years.

With respect to life and death IDEAS ARE ORGANISMS, either PEOPLE OR PLANTS.

IDEAS ARE PEOPLE

The theory of relativity *gave birth to* an enormous number of ideas in physics. He is the *father* of modern biology. Whose *brainchild* was that? Look at what his ideas have *spawned*. Those ideas *died off* in the Middle Ages. His ideas will *live on* forever. Cognitive psychology is still in its *infancy*. That's an idea that ought to be *resurrected*. Where'd you *dig up* that idea? He *breathed new life into* that idea.

IDEAS ARE PLANTS

His ideas have finally come to *fruition*. That idea *died on the vine*. That's a *budding* theory. It will take years for that idea to *come to full flower*. He views chemistry as a mere *offshoot* of physics. Mathematics has many *branches*. The *seeds* of his great ideas were *planted* in his youth. She has a *fertile* imagination. Here's an idea that I'd like to *plant* in your mind. He has a *barren* mind.

IDEAS ARE PRODUCTS

We're really *turning* (*churning, cranking, grinding*) *out* new ideas. We've *generated* a lot of ideas this week. He *produces* new ideas at an astounding rate. His *intellectual productivity* has decreased in recent years. We need to *take the rough edges off* that idea, *hone it down*, *smooth it out*. It's a rough idea; it needs to be *refined*.

IDEAS ARE COMMODITIES

It's important how you *package* your ideas. He won't *buy* that. That idea just won't *sell*. There is always a *market* for good ideas. That's a *worthless* idea. He's been a source of *valuable* ideas. I wouldn't *give a plugged nickel* for that idea. Your ideas don't have a chance in the *intellectual marketplace*.

IDEAS ARE RESOURCES

He *ran out of* ideas. Don't *waste* your thoughts on small projects. Let's *pool* our ideas. He's a *resourceful* man. We've *used up* all our ideas. That's a *useless* idea. That idea will *go a long way*.

IDEAS ARE MONEY

Let me put in my *two cents' worth*. He's *rich* in ideas. That book is a *treasure trove* of ideas. He has a *wealth* of ideas.

IDEAS ARE CUTTING INSTRUMENTS

That's an *incisive* idea. That *cuts right to the heart* of the matter. That was a *cutting* remark. He's *sharp*. He has a *razor* wit. He has a *keen* mind. She *cut* his argument *to ribbons*.

IDEAS ARE FASHIONS

That idea went *out of style* years ago. I hear sociobiology *is in* these days. Marxism is currently *fashionable* in western Europe. That idea is *old hat!* That's an *outdated* idea. What are the new *trends* in English criticism? *Old-fashioned* notions have no place in today's society. He keeps *up-to-date* by reading the New York Review of Books. Berkeley is a center of *avant-garde* thought. Semiotics has become quite *chic*. The idea of revolution is no longer *in vogue* in the United States. The transformational grammar *craze* hit the United States in the mid-sixties and has just made it to Europe.

UNDERSTANDING IS SEEING; IDEAS ARE LIGHT-SOURCES;
DISCOURSE IS A LIGHT-MEDIUM

I *see* what you're saying. It *looks* different from my *point of view*. What is your *outlook* on that? I *view* it differently. Now I've got the *whole picture*. Let me *point something out* to you. That's an *insightful* idea. That was a *brilliant* remark. The argument is *clear*. It was a *murky* discussion. Could you *elucidate* your remarks? It's a *transparent* argument. The discussion was *opaque*.

LOVE IS A PHYSICAL FORCE
(ELECTROMAGNETIC, GRAVITATIONAL, ETC.)

I could feel the *electricity* between us. There were *sparks*. I was *magnetically drawn* to her. They are uncontrollably *attracted* to each other. They *gravitated* to each other immediately. His whole

life revolves around her. The *atmosphere* around them is always *charged*. There is incredible *energy* in their relationship. They lost their *momentum*.

LOVE IS A PATIENT

This is a *sick* relationship. They have a *strong, healthy* marriage. The marriage is *dead*—it can't be *revived*. Their marriage is *on the mend*. We're getting *back on our feet*. Their relationship is *in really good shape*. They've got a *listless* marriage. Their marriage is *on its last legs*. It's a *tired* affair.

LOVE IS MADNESS

I'm *crazy* about her. She *drives me out of my mind*. He constantly *raves* about her. He's gone *mad* over her. I'm just *wild* about Harry. I'm *insane* about her.

LOVE IS MAGIC

She *cast her spell* over me. The *magic* is gone. I was *spellbound*. She had me *hypnotized*. He has me *in a trance*. I was *entranced* by him. I'm *charmed* by her. She is *bewitching*.

LOVE IS WAR

He is known for his many rapid *conquests*. She *fought* for him, but his mistress *won out*. He *fled* from her *advances*. She *pursued* him *relentlessly*. He is slowly *gaining ground* with her. He *won* her hand in marriage. He *overpowered* her. She is *besieged* by suitors. He has to *fend* them *off*. He *enlisted the aid* of her friends. He *made an ally* of her mother. There is a *misalliance* if I've ever seen one.

WEALTH IS A HIDDEN OBJECT

He's *seeking* his fortune. He's *flaunting* his *new-found* wealth. He's a *fortune-hunter*. She's a *gold-digger*. He *lost* his fortune. He's *searching* for wealth.

SIGNIFICANT IS BIG

He's a *big* man in the garment industry. He's a *giant* among writers. That's the *biggest* idea to hit advertising in years. He's *head and shoulders*

VITALITY IS A SUBSTANCE

She's *brimming* with vim and vigor. She's *overflowing* with vitality. He's *devoid* of energy. I don't *have* any energy *left* at the end of the day. I'm *drained*. That *took a lot out of me*.

LIFE IS A CONTAINER

I've had a *full* life. Life is *empty* for him. There's *not much left* for him *in* life. Her life is *crammed* with activities. *Get the most out of* life. His life *contained* a great deal of sorrow. Live your life *to the fullest*.

LIFE IS A GAMBLING GAME

I'll *take my chances*. The *odds are against me*. I've got an *ace up my sleeve*. He's *holding all the aces*. It's a *toss-up*. If you play your cards right, you can do it. He *won big*. He's a real *loser*. Where is he when the *chips are down*? That's my *ace in the hole*. He's *bluffing*. The president is *playing it close to his vest*. Let's *up the ante*. Maybe we need to *sweeten the pot*. I think we should *stand pat*. That's *the luck of the draw*. Those are *high stakes*.

In this last group of examples we have a collection of what are called "speech formulas," or "fixed-form expressions," or "phrasal lexical items." These function in many ways like single words, and the language has thousands of them. In the examples given, a set of such phrasal lexical items is coherently structured by a single metaphorical concept. Although each of them is an instance of the LIFE IS A GAMBLING GAME metaphor, they are typically used to speak of life, not of gambling situations. They are normal ways of talking about life situations, just as using the word "construct" is a normal way of talking about theories. It is in this sense that we include them in what we have called literal expressions structured by metaphorical concepts. If you say "The odds are against us" or "We'll have to take our chances," you would not be viewed as speaking metaphorically but as using the normal everyday language appropriate to the

above everyone in the industry. It was only a *small* crime. That was only a *little white lie*. I was astounded at the *enormity* of the crime. That was one of the *greatest* moments in World Series history. His accomplishments *tower over* those of *lesser* men.

SEEING IS TOUCHING; EYES ARE LIMBS

I can't *take* my eyes *off* her. He sits with his eyes *glued* to the TV. Her eyes *picked out* every detail of the pattern. Their eyes *met*. She never *moves* her eyes *from* his face. She *ran* her eyes *over* everything in the room. He wants everything *within reach* of his eyes.

THE EYES ARE CONTAINERS FOR THE EMOTIONS

I could see the fear *in* his eyes. His eyes were *filled* with anger. There was passion *in* her eyes. His eyes *displayed* his compassion. She couldn't *get* the fear *out of* her eyes. Love *showed in* his eyes. Her eyes *welled* with emotion.

EMOTIONAL EFFECT IS PHYSICAL CONTACT

His mother's death *hit* him *hard*. That idea *bowled me over*. She's a *knockout*. I was *struck* by his sincerity. That really *made an impression* on me. He *made his mark* on the world. I was *touched* by his remark. That *blew me away*.

PHYSICAL AND EMOTIONAL STATES ARE ENTITIES
WITHIN A PERSON

He has a *pain in* his shoulder. Don't *give me the flu*. My cold has *gone from my head to my chest*. His pains *went away*. His depression *returned*. Hot tea and honey will *get rid of* your cough. He could barely *contain* his joy. The smile *left* his face. *Wipe that sneer off* your face, private! His fears *keep coming back*. I've got to *shake off* this depression—it *keeps hanging on*. If you've got a cold, drinking lots of tea will *flush it out* of your system. There isn't a *trace of cowardice in* him. He hasn't got an *honest bone in his body*.

situation. Nevertheless, your way of talking about, conceiving, and even experiencing your situation would be metaphorically structured. . . .

The most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in the culture. As an example, let us consider some cultural values in our society that are coherent with our UP-DOWN spatialization metaphors and whose opposites would not be.

"More is better" is coherent with MORE IS UP and GOOD IS UP.

"Less is better" is not coherent with them.

"Bigger is better" is coherent with MORE IS UP and GOOD IS UP.

"Smaller is better" is not coherent with them.

"The future will be better" is coherent with THE FUTURE IS UP and GOOD IS UP. "The future will be worse" is not.

"There will be more in the future" is coherent with MORE IS UP and THE FUTURE IS UP.

"Your status should be higher in the future" is coherent with HIGH STATUS IS UP and THE FUTURE IS UP.

These are values deeply embedded in our culture. "The future will be better" is a statement of the concept of progress. "There will be more in the future" has as special cases the accumulation of goods and wage inflation. "Your status should be higher in the future" is a statement of careerism. These are coherent with our present spatialization metaphors; their opposites would not be. So it seems that our values are not independent but must form a coherent system with the metaphorical concepts we live by. . . .

NEW MEANING

The metaphors we have discussed so far are *conventional* metaphors, that is, metaphors that structure the ordinary conceptual system of our culture, which is reflected in our everyday language. We would now like to turn to metaphors that are outside our conventional conceptual

system, metaphors that are imaginative and creative. Such metaphors are capable of giving us a new understanding of our experience. Thus, they can give new meaning to our pasts, to our daily activity, and to what we know and believe.

To see how this is possible, let us consider the new metaphor LOVE IS A COLLABORATIVE WORK OF ART. This is a metaphor that we personally find particularly forceful, insightful, and appropriate, given our experiences as members of our generation and our culture. The reason is that it makes our experiences of love coherent—it makes sense of them. We would like to suggest that new metaphors make sense of our experience in the same way conventional metaphors do: They provide coherent structure, highlighting some things and hiding others.

Like conventional metaphors, new metaphors have entailments, which may include other metaphors and literal statements as well. For example, the entailments of LOVE IS A COLLABORATIVE WORK OF ART arise from our beliefs about, and experiences of, what it means for something to be a collaborative work of art. Our personal views of work and art give rise to at least the following entailments for this metaphor:

Love is work.

Love is active.

Love requires cooperation.

Love requires dedication.

Love requires compromise.

Love requires a discipline.

Love involves shared responsibility.

Love requires patience.

Love requires shared values and goals.

Love demands sacrifice.

Love regularly brings frustration.

Love requires instinctive communication.

Love is an aesthetic experience.

Love is primarily valued for its own sake.

Love involves creativity.

Love requires a shared aesthetic.

Love cannot be achieved by formula.

Love is unique in each instance.

Love is an expression of who you are.

Love creates a reality.

Love reflects how you see the world.

Love requires the greatest honesty.

Love may be transient or permanent.

Love needs funding.

Love yields a shared aesthetic satisfaction from your joint efforts.

Some of these entailments are metaphorical (e.g., "Love is an aesthetic experience"); others are not (e.g., "Love involves shared responsibility"). Each of these entailments may itself have further entailments. The result is a large and coherent network of entailments, which may, on the whole, either fit or not fit our experiences of love. When the network does fit, the experiences form a coherent whole as instances of the metaphor. What we experience with such a metaphor is a kind of reverberation down through the network of entailments that awakens and connects our memories of our past love experiences and serves as a possible guide for future ones.

Let's be more specific about what we mean by "reverberations" in the metaphor LOVE IS A COLLABORATIVE WORK OF ART.

First, the metaphor highlights certain features while suppressing others. For example, the active side of love is brought into the foreground through the notion of WORK both in COLLABORATIVE WORK and in WORK OF ART. This requires the masking of certain aspects of love that are viewed passively. In fact, the emotional aspects of love are almost never viewed as being under the lovers' active control in our conventional conceptual system. Even in the LOVE IS A

JOURNEY metaphor, the relationship is viewed as a vehicle that is not in the couple's active control, since it can be *off the tracks*, or *on the rocks*, or *not going anywhere*. In the LOVE IS MADNESS metaphor ("I'm crazy about her," "She's driving me wild"), there is the ultimate lack of control. In the LOVE IS HEALTH metaphor, where the relationship is a patient ("It's a healthy relationship," "It's a sick relationship," "Their relationship is reviving"), the passivity of health in this culture is transferred to love. Thus, in focusing on various aspects of activity (e.g., WORK, CREATION, PURSUING GOALS, BUILDING, HELPING, etc.), the metaphor provides an organization of important love experiences that our conventional conceptual system does not make available.

Second, the metaphor does not merely entail other concepts, like WORK OR PURSUING SHARED GOALS, but it entails very specific *aspects* of these concepts. It is not just any work, like working on an automobile assembly line, for instance. It is work that requires that special balance of control and letting-go that is appropriate to artistic creation, since the goal that is pursued is not just any kind of goal but a joint aesthetic goal. And though the metaphor may suppress the out-of-control aspects of the LOVE IS MADNESS metaphor, it highlights another aspect, namely, the sense of almost demonic possession that lies behind our culture's connection between artistic genius and madness.

Third, because the metaphor highlights important love experiences and makes them coherent while it masks other love experiences, the metaphor gives love a new meaning. If those things entailed by the metaphor are for us the most important aspects of our love experiences, then the metaphor can acquire the status of a truth; for many people, love is a collaborative work of art. And because it is, the metaphor can have a feedback effect, guiding our future actions in accordance with the metaphor.

Fourth, metaphors can thus be appropriate because they sanction actions, justify inferences, and help us set goals. For example, certain actions, inferences, and goals are dictated by the LOVE IS A

COLLABORATIVE WORK OF ART metaphor but not by the LOVE IS MADNESS metaphor. If love is madness, I do not concentrate on what I have to do to maintain it. But if it is work, then it requires activity, and if it is a work of art, it requires a very special *kind* of activity, and if it is collaborative, then it is even further restricted and specified.

Fifth, the meaning a metaphor will have for me will be partly culturally determined and partly tied to my past experiences. The cultural differences can be enormous because each of the concepts in the metaphor under discussion—ART, WORK, COLLABORATION, and LOVE—can vary widely from culture to culture. Thus, LOVE IS A COLLABORATIVE WORK OF ART would mean very different things to a nineteenth-century European Romantic and an Eskimo living in Greenland at the same time. There will also be differences within a culture based on how individuals differ in their views of work and art. LOVE IS A COLLABORATIVE WORK OF ART will mean something very different to two fourteen-year-olds on their first date than to a mature artist couple.

As an example of how the meaning of a metaphor may vary radically within a culture, let us consider some entailments of the metaphor for someone with a view of art very different from our own. Someone who values a work of art not for itself but only as an object for display and someone who thinks that art creates only an illusion, not reality, could see the following as entailments of the metaphor:

Love is an object to be placed on display.

Love exists to be judged and admired by others.

Love creates an illusion.

Love requires hiding the truth.

Because such a person's view of art is different, the metaphor will have a different meaning for him. If his experience of love is pretty much like ours, then the metaphor simply will not fit. In fact, it will be grossly inappropriate. Hence, the

same metaphor that gives new meaning to our experiences will not give new meaning to his.

Another example of how a metaphor can create new meaning for us came about by accident. An Iranian student, shortly after his arrival in Berkeley, took a seminar on metaphor from one of us. Among the wondrous things that he found in Berkeley was an expression that he heard over and over and understood as a beautifully sane metaphor. The expression was "the solution of my problems"—which he took to be a large volume of liquid, bubbling and smoking, containing all of your problems, either dissolved or in the form of precipitates, with catalysts constantly dissolving some problems (for the time being) and precipitating out others. He was terribly disillusioned to find that the residents of Berkeley had no such chemical metaphor in mind. And well he might be, for the chemical metaphor is both beautiful and insightful. It gives us a view of problems as things that never disappear utterly and that cannot be solved once and for all. All of your problems are always present, only they may be dissolved and in solution, or they may be in solid form. The best you can hope for is to find a catalyst that will make one problem dissolve without making another one precipitate out. And since you do not have complete control over what goes into the solution, you are constantly finding old and new problems precipitating out and present problems dissolving, partly because of your efforts and partly despite anything you do.

The CHEMICAL metaphor gives us a new view of human problems. It is appropriate to the experience of finding that problems which we once thought were "solved" turn up again and again. The CHEMICAL metaphor says that problems are not the kind of things that can be made to disappear forever. To treat them as things that can be "solved" once and for all is pointless. To live by the CHEMICAL metaphor would be to accept it as a fact that no problem ever disappears forever. Rather than direct your energies toward solving your problems once and for all, you would direct your energies

toward finding out what catalysts will dissolve your most pressing problems for the longest time without precipitating out worse ones. The reappearance of a problem is viewed as a natural occurrence rather than a failure on your part to find "the right way to solve it."

To live by the CHEMICAL metaphor would mean that your problems have a different kind of reality for you. A temporary solution would be an accomplishment rather than a failure. Problems would be part of the natural order of things rather than disorders to be "cured." The way you would understand your everyday life and the way you would act in it would be different if you lived by the CHEMICAL metaphor.

We see this as a clear case of the power of metaphor to create a reality rather than simply to give us a way of conceptualizing a preexisting reality. This should not be surprising. As we saw in the case of the ARGUMENT IS WAR metaphor, there are natural kinds of *activity* (e.g., arguing) that are metaphorical in nature. What the CHEMICAL metaphor reveals is that our current way of dealing with problems is another kind of metaphorical activity. At present most of us deal with problems according to what we might call the PUZZLE metaphor, in which problems are PUZZLES for which, typically, there is a correct solution—and, once solved, they are solved forever. The PROBLEMS ARE PUZZLES metaphor characterizes our present reality. A shift to the CHEMICAL metaphor would characterize a new reality.

But it is by no means an easy matter to change the metaphors we live by. It is one thing to be aware of the possibilities inherent in the CHEMICAL metaphor, but it is a very different and far more difficult thing to live by it. Each of us has, consciously or unconsciously, identified hundreds of problems, and we are constantly at work on solutions for many of them—via the PUZZLE metaphor. So much of our unconscious everyday activity is structured in terms of the PUZZLE metaphor that we could not possibly make a quick or easy change to

the CHEMICAL metaphor on the basis of a conscious decision.

Many of our activities (arguing, solving problems, budgeting time, etc.) are metaphorical in nature. The metaphorical concepts that characterize those activities structure our present reality. New metaphors have the power to create a new reality. This can begin to happen when we start to comprehend our experience in terms of a metaphor, and it becomes a deeper reality when we begin to act in terms of it. If a new metaphor enters the conceptual system that we base our actions on, it will alter that conceptual system and the perceptions and actions that the system gives rise to. Much of cultural change arises from the introduction of new metaphorical concepts and the loss of old ones. For example, the Westernization of cultures throughout the world is partly a matter of introducing the TIME IS MONEY metaphor into those cultures.

The idea that metaphors can create realities goes against most traditional views of metaphor. The reason is that metaphor has traditionally been viewed as a matter of mere language rather than primarily as a means of structuring our conceptual system and the kinds of everyday activities we perform. It is reasonable enough to assume that words alone don't change reality. But changes in our conceptual system do change what is real for us and affect how we perceive the world and act upon those perceptions.

The idea that metaphor is just a matter of language and can at best only describe reality stems from the view that what is real is wholly external to, and independent of, how human beings conceptualize the world—as if the study of reality were just the study of the physical world. Such a view of reality—so-called objective reality—leaves out human aspects of reality, in particular the real perceptions, conceptualizations, motivations, and actions that constitute most of what we experience. But the human aspects of reality are most of what matters to us, and these vary from culture to culture, since different cultures

have different conceptual systems. Cultures also exist within physical environments, some of them radically different—jungles, deserts, islands, tundra, mountains, cities, etc. In each case there is a physical environment that we interact with, more or less successfully. The conceptual systems of various cultures partly depend on the physical environments they have developed in.

Each culture must provide a more or less successful way of dealing with its environment, both adapting to it and changing it. Moreover, each culture must define a social reality within which people have roles that make sense to them and in terms of which they can function socially. Not surprisingly, the social reality defined by a culture affects its conception of physical reality. What is real for an individual as a member of a culture is a product both of his social reality and of the way in which that shapes his experience of the physical world. Since much of our social reality is understood in metaphorical terms, and since our conception of the physical world is partly metaphorical, metaphor plays a very significant role in determining what is real for us. . . .

METAPHOR, TRUTH, AND ACTION

In the preceding section we suggested the following:

Metaphors have entailments through which they highlight and make coherent certain aspects of our experience.

A given metaphor may be the only way to highlight and coherently organize exactly those aspects of our experience.

Metaphors may create realities for us, especially social realities. A metaphor may thus be a guide for future action. Such actions will, of course, fit the metaphor. This will, in turn, reinforce the power of the metaphor to make experience coherent. In this sense metaphors can be self-fulfilling prophecies.

For example, faced with the energy crisis, President Carter declared "the moral equivalent of war." The WAR metaphor generated a network of entailments. There was an "enemy," a "threat to national security," which required "setting targets," "reorganizing priorities," "establishing a new chain of command," "plotting new strategy," "gathering intelligence," "marshaling forces," "imposing sanctions," "calling for sacrifices," and on and on. The WAR metaphor highlighted certain realities and hid others. The metaphor was not merely a way of viewing reality; it constituted a license for policy change and political and economic action. The very acceptance of the metaphor provided grounds for certain inferences: there was an external, foreign, hostile enemy (pictured by cartoonists in Arab headdress); energy needed to be given top priorities; the populace would have to make sacrifices; if we didn't meet the threat, we would not survive. It is important to realize that this was not the only metaphor available.

Carter's WAR metaphor took for granted our current concept of what ENERGY is, and focused on how to get enough of it. On the other hand, Amory Lovins (1977) observed that there are two fundamentally different ways, or PATHS, to supply our energy needs. He characterized these metaphorically as HARD and SOFT. The HARD ENERGY PATH uses energy supplies that are inflexible, nonrenewable, needing military defense and geopolitical control, irreversibly destructive of the environment, and requiring high capital investment, high technology, and highly skilled workers. They include fossil fuels (gas and oil), nuclear power plants, and coal gasification. The SOFT ENERGY PATH uses energy supplies that are flexible, renewable, not needing military defense or geopolitical control, not destructive of the environment, and requiring only low capital investment, low technology, and unskilled labor. They include solar, wind, and hydroelectric power, biomass alcohol, fluidized beds for burning coal or other combustible materials, and a great many other possibilities currently available. Lovins' SOFT

ENERGY PATH metaphor highlights the technical, economic, and sociopolitical *structure* of the energy system, which leads him to the conclusion that the "hard" energy paths—coal, oil, and nuclear power—lead to political conflict, economic hardship, and harm to the environment. But Jimmy Carter is more powerful than Amory Lovins. As Charlotte Linde (in conversation) has observed, whether in national politics or in everyday interaction, people in power get to impose their metaphors.

New metaphors, like conventional metaphors, can have the power to define reality. They do this through a coherent network of entailments that highlight some features of reality and hide others. The acceptance of the metaphor, which forces us to focus *only* on those aspects of our experience that it highlights, leads us to view the entailments of the metaphor as being *true*. Such "truths" may be true, of course, only relative to the reality defined by the metaphor. Suppose Carter announces that his administration has won a major energy battle. Is this claim true or false? Even to address oneself to the question requires accepting at least the central parts of the metaphor. If you do not accept the existence of an external enemy, if you think there is no external threat, if you recognize no field of battle, no targets, no clearly defined competing forces, then the issue of objective truth or falsity cannot arise. But if you see reality as defined by the metaphor, that is, if you do see the energy crisis as a war, then you can answer the question relative to whether the metaphorical entailments fit reality. If Carter, by means of strategically employed political and economic sanctions, forced the OPEC nations to cut the price of oil in half, then you would say that he would indeed have won a major battle. If, on the other hand, his strategies had produced only a temporary price freeze, you couldn't be so sure and might be skeptical.

Though questions of truth do arise for new metaphors, the more important questions are those of appropriate action. In most cases, what is

at issue is not the truth or falsity of a metaphor but the perceptions and inferences that follow from it and the actions that are sanctioned by it. In all aspects of life, not just in politics or in love, we define our reality in terms of metaphors and then proceed to act on the basis of the metaphors. We draw inferences, set goals, make commitments, and execute plans, all on the basis of how we in part structure our experience, consciously and unconsciously, by means of metaphor. . . .

Metaphors, as we have seen, are conceptual in nature. They are among our principal vehicles for understanding. And they play a central role in the construction of social and political reality. Yet they are typically viewed within philosophy as matters of "mere language," and philosophical discussions of metaphor have not centered on their conceptual nature, their contribution to understanding, or their function in cultural reality. Instead, philosophers have tended to look at metaphors as out-of-the-ordinary imaginative or poetic linguistic expressions, and their discussions have centered on whether these linguistic expressions can be *true*. . . .

We do not believe that there is such a thing as *objective* (absolute and unconditional) *truth*, though it has been a long-standing theme in Western culture that there is. We do believe that there are *truths* but think that the idea of truth need not be tied to the objectivist view. We believe that the idea that there is absolute objective truth is not only mistaken but socially and politically dangerous. As we have seen, truth is always relative to a conceptual system that is defined in large part by metaphor. Most of our metaphors have evolved in our culture over a long period, but many are imposed upon us by people in power—political leaders, religious leaders, business leaders, advertisers, the media, etc. In a culture where the myth of objectivism is very much alive and truth is always absolute truth, the people who get to impose their metaphors on the culture get to define what we consider to be true—absolutely and objectively true. . . .

AN EXPERIENTIALIST SYNTHESIS

What we are offering in the experientialist account of understanding and truth is an alternative which denies that subjectivity and objectivity are our only choices. . . . The reason we have focused so much on metaphor is that it unites reason and imagination. Reason, at the very least, involves categorization, entailment, and inference. Imagination, in one of its many aspects, involves seeing one kind of thing in terms of another kind of thing—what we have called metaphorical thought. Metaphor is thus *imaginative rationality*. Since the categories of our everyday thought are largely metaphorical and our everyday reasoning involves metaphorical entailments and inferences, ordinary rationality is therefore imaginative by its very nature. Given our understanding of poetic metaphor in terms of metaphorical entailments and inferences, we can see that the products of the poetic imagination are, for the same reason, partially rational in nature.

Metaphor is one of our most important tools for trying to comprehend partially what cannot be

comprehended totally: our feelings, aesthetic experiences, moral practices, and spiritual awareness. These endeavors of the imagination are not devoid of rationality; since they use metaphor, they employ an imaginative rationality.

An experientialist approach also allows us to bridge the gap between the objectivist and subjectivist myths about impartiality and the possibility of being fair and objective. . . . [T]ruth is relative to understanding, which means that there is no absolute standpoint from which to obtain absolute objective truths about the world. This does not mean that there are no truths; it means only that truth is relative to our conceptual system, which is grounded in, and constantly tested by, our experiences and those of other members of our culture in our daily interactions with other people and with our physical and cultural environments. . . .

REFERENCE

- Lovins, A. (1977). *Soft energy paths*. Cambridge: Ballinger.

LANGUAGE AND CULTURE

11

Pills and Power Tools

Susan Bordo

(1998)

V Viagra. When it went on sale in April of 1998, it broke all records for “fastest takeoff of a new drug” that the Rite Aid drugstore chain had ever seen. It was all over the media. Users were jubilant, claiming effects that lasted through the night, youth restored, better-“quality” erections.

Some even viewed Viagra as a potential cure for social ills. Bob Guccione, publisher of *Penthouse*, hails the drug as “freeing the American male libido” from the emasculating clutches of feminism. This diagnosis doesn’t sit very comfortably with current medical wisdom, which has declared impotence to be a physiological problem. I, like Guccione, am skeptical of that declaration—but would suggest a deeper meditation on what’s put the squeeze on male libido.

Think, to begin with, of the term: *Impotence*. It rings with disgrace, humiliation—and it’s not feminists who invented it. Writer Philip Lopate, in an essay on the body, says that merely to say the word out loud makes him nervous.

Unlike other disorders, impotence implicates the whole man, not merely the body-part. *He is impotent*. Would we ever say about a person with a headache, “*He is a headache*”? Yet this is just what we do with impotence, as Warren Farrell notes. “We make no attempt to separate impotence from the total personality,” writes Farrell. “Then, we

expect the personality to perform like a machine.” “Potency” means power. So I guess it’s correct to say that the machine we expect men to perform like is a power tool.

Think of our slang-terms, so many which encase the penis, like a cyborg, in various sorts of metal or steel armor. Big rig. Blow torch. Bolt. Cockpit. Crank. Crowbar. Destroyer. Dipstick. Drill. Engine. Hammer. Hand tool. Hardware. Hose. Power tool. Rod. Torpedo. Rocket. Spear. Such slang—common among teen-age boys—is violent in what it suggests the machine penis can do to another, “softer” body. But the terms are also metaphorical protection against the failure of potency. A human organ of flesh and blood is subject to anxiety, ambivalence, uncertainty. A torpedo or rocket, on the other hand, would never let one down.

Contemporary urologists have taken the metaphor of man the machine even further. Erectile functioning is “all hydraulics,” says Irwin Goldstein of the Boston University Medical Center, scorning a previous generation of researchers who stressed psychological issues. Goldstein was quoted in a November 1997 *Newsweek* cover story called “The New Science of IMPOTENCE,” announcing the dawn of the age of Viagra. At the time, the trade name meant little to the casual reader. What caught