

George Lakoff, *Don't Think of an Elephant* (White River Junction, VT: Chelsea Green Publishing, 2004).

xv: **Frames:** Mental structures that shape the way we see the world.

- Shape the goals we seek, the plans we make, the way we act, and what counts as good or bad outcome of our actions.
- In politics our frames shape our social policies and the institutions we form to carry out policies.
- Reframing is social change.
- In religion our frames shape our ...?

xv: You can't see or hear frames. They are part of what cognitive scientists call the "cognitive unconscious" – structures in our brains that we cannot consciously access, but know by their consequences: **the way we reason and what counts as common sense.**

xv: **We know frames through language.** All words are defined relative to conceptual frames. When you hear a word, its frame (or collection of frames) is activated in your brain.

xv: **Reframing is changing the way the public sees the world.** It is changing what counts as common sense. Because **language activates frames**, new language is required for new frames. **Thinking differently requires speaking differently.**

Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002).

120: **Simplex Networks:** An especially simple kind of **integration network** is one in which human cultural and biological history has provided an **effective frame** that applies to certain kinds of elements as values.

120: A readily available frame of human kinship is **the family**, which includes roles for father, mother, child, and so on.

- When we conceive of Paul as the father of Sally, we have created a blend in which some of the structure of the family frame is integrated with the elements Paul and Sally. In the blended space, Paul is the father of Sally. This is a simplex network.
- The cross-space mapping between the input spaces is a **Frame-to-values connection** – that is, an organized bundle of role connectors.
- In this case, the **role father** connects to the **value Paul** and the **role daughter** connects to the **value Sally**.

122: **Role-Value** is an essential **vital relation**.

93: **Types and Subtypes of Vital Relations**

- **93: Change** is a very general Vital Relation, connecting one element to another and suites of elements to other suites. In the Bypass, the children change into adults. Conceptually, a sapling and the tree it grows into set up two mental spaces connected by Change. Age changes a person, translation changes a text, "Americanizing" something foreign changes it into something suitable for Americans.
- **95: Identity** may be the most basic Vital Relation. Identity is taken for granted as primitive, but it is a feat of the imagination, something the imagination must build or disassemble. We connect the mental spaces that have the baby, the child, the

adolescent, and the adult with relations of personal identity, despite the manifest differences, and we relate these identity connections to other vital relations of Change, Time, and Cause-Effect.

- **96: Time** is a Vital Relation related to memory, change, continuity, simultaneity, and nonsimultaneity, as well as to our understanding of causation. Conceptually, New Year's Day in 2000 and New Year's Day in 2001 are two mental spaces connected by Time.
- **96: Space** is a Vital Relation much like Time. You may today, for example, have a debate with your fourth grade teacher, even though he or she is not present in your present space. Conceptually, you may bring him or her into the space of your thinking and activity and debate something he or she said when you were in the space of a different school when you were in the fourth grade.
- **96: Cause-Effect** is a Vital Relation. 75: There is nothing more basic in human life than cause and effect. It has been a triumph of mathematics, science, and engineering to break up unified events into causal chains made up on much more elementary events, such that each is the effect of the previous one and the cause of the next. This kind of analysis gives us the feeling that we understand the complex event, having consciously reduced it to a set of basic events that are taken as self-evident. 96: A fire in a fireplace is connected by Cause-Effect to the cold ashes.
 - It is not enough to see one thing as caused by another; rather, we need the two proper mental spaces, the one with the logs burning and the one with the ashes. These are connected by Vital Relations of Time (one space is later than another), Space (they are in the same place), and Cause-Effect (the fire causes the change and the existence of the ashes).
- **97: Part-Whole.** We point to a picture of a face and say, "That's Jane Doe," not "That's the face of Jane Doe." We have constructed a network mapping the individual to the picture of what seems to us her most salient part, her face. In the blend, the face is projected from one input and the whole person is projected from the other. In the blend, face and person are fused: The face is the personal identity. The part-whole connection between the face and person in the input spaces becomes uniqueness in the blend.
- **97: Representation.** One input can have a representation of the other – as in a sketch of a person or a picture of a baby. When we think of an input as a representation, we build a conceptual integration network. One input corresponds to the thing represented; the other, to the element that represents it. In the blend, the representation link between the thing represented and the thing representing it is typically compressed into uniqueness. We look at the painted canvas and say, "Here is Queen Elizabeth. She is dressed as Empress of India." We look at the marble statue and say, "They are just about to kiss." We enter the "world of representations" by constructing blended spaces in integration networks. We do not lose sight of the inputs. We keep active the mental spaces in which the paints is just paint and not the queen and in which the marble is only marble.
- **98: Role** is a ubiquitous Vital Relation. Lincoln was *president*, Elizabeth is *queen*, and the president is the *head of state*: Roles have values. Lincoln, in 1863, is a value of president; Elizabeth, today, is a value for queen; and president, in the United States is a value for head of state. Within mental spaces, and across mental spaces, an element can be linked, as a role, to another element that counts as its value. Elements are roles or values not in some absolute sense but only relative to other elements. *President* is a role for the value *Lincoln*, and a value for the role *head of state*.

- **98-99: Analogy** depends upon Role-Value compression. Stanford is a West Coast “analogue” to Harvard. Both blending networks have the same American University frame with the role *prestigious private American research University*. One network as the value Stanford in the other input; the other network has a different value, Harvard, in the other input. The blends in the two networks are linked by Analogy because of the identity of those input roles.
- **99: Disanalogy** is grounded in Analogy. We are not disposed to think of a brick and the Atlantic Ocean as disanalogous, but we are disposed to think of the Atlantic Ocean and the Pacific Ocean as disanalogous. Dianalogy is coupled to Analogy. Psychological experiments show that people are stymied when asked to say what is different between two things that are extremely different, but answer immediately when the two things are already tightly analogous.
- **99: Property** is a Vital Relation in an obvious way: A blue cap has the property *blue*. A saint has the property *holy*. A murderer has the property *guilty*.
- **100: Similarity** is an inner-space Vital Relation linking elements with shared properties. Human beings have perceptual mechanisms for perceiving similarity directly, as when we place two pieces of fabric next to each other and see the similarity in their color.
- **100: Category** is a Vital Relation like Property. The most obvious status of a category is as an inner-space vital relation: In the space of *Northern Light’s* run in 1853, *Northern Light* is a clipper ship.
- **100: Intentionality** covers a group of vital relations having to do with hope, desire, want, fear, belief, memory and other mental attitudes and dispositions directed at content: We fear it will rain, hope we will get home, believe we are in California, remember that we were in France. We interpret each other on the basis of the view that people’s actions and reactions are intentional in this technical sense. Intentionality is crucial because everything we do and think and feel is based on the relations it covers. It makes a difference to us whether the glass breaks accidentally or because we meant to break it. When something happens, our two major choices for framing the event, as Erving Goffman points out, are as a natural and unintentional “happening” or as a scripted “happening” that involves intentionality.
- **101: Uniqueness** obtains automatically for elements in the blend, and we take it for granted. The importance of Uniqueness in a technical sense is that many vital relations compress into Uniqueness in the blend.

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3: Every word, like *elephant*, evokes a frame, which can be an image or other kinds of knowledge: Elephants are large, have floppy ears and a trunk, are associated with circuses, and so on. The word is defined relative to that frame. **When we negate a frame, we evoke a frame.**

3: Nixon: “I am not a *crook*.”

Bush: tax *relief*

6: USA: “strict father family” and “nurturant parent family”

7: USA: Strict Father Family

- Protect the family in the dangerous world
- Support the family in the difficult world
- Teach his children right from wrong

13: USA: Nurturant Parent Family

- Freedom
- Opportunity and prosperity
- Fairness
- Open, two-way communication
- Community-building, service to the community, and cooperation in a community
- Trust, honesty, and open two-way communication

54: The World Trade Center: Metaphors for Buildings

- Heads, with windows as eyes (air plane like a bullet through one's head)
- People standing erect (became a body falling)

81-86: Topics of Strict Father Morality

- God
- The moral order
- Morality
- Economics
- Government
- Education
- Health Care
- Same-sex marriage and abortion
- Nature
- Corporations
- Regulation
- Rights
- Democracy
- Foreign Policy
- The Culture War

90-94: Topics of Nurturant Parent Vision

- * Caring and responsibility, carried out with strength
- * Protection, fulfillment in life, fairness
- * Freedom, opportunity, prosperity
- * Community, service, cooperation
- * Trust, honesty, open communication
- * Equity
- * Democracy
- * Government for a better future
- * Ethical business
- * Values-based foreign policy