

1] Kortste definitie Lakoff (& Johnson?) metafoortheorie:

Metafoor is het begrijpen/uitdrukken van het ene (in het target domain) in termen van iets anders (uit het source domain)

2] Sterke punten:

1. Elegant en eenvoudig analytisch model van source & target domain (highlighting & downplaying, representatie/depresentatie, zonder beroep op waarheid/werkelijkheid)
2. Notie van 'correspondence mapping' voorbij linguïstische categorieën (in termen van substitutie, gelijkens, vergelijking, analogie, metonymie)
3. Uitgangspunt van samenhang taal, denken en handelen (i.t.t. focus op woord, zin, discourse of pragmatiek)
4. Voorbij de kwestie letterlijk-figuurlijk (waarheid/waarde vs denkbeeldig, vgl. 'het is maar een metafoor')

3] Bedenkingen:

1. **Metaphors we live by**: neiging tot zoeken naar **universele** inhoudelijke conceptuele metaforen ('grounded in bodily experience')
2. Focus op **conceptuele/cognitieve** samenhang ('opgesloten in het hoofd' als verklaring i.p.v. datgene wat verklaard moet worden)

4] Case study Noami Kleins metafoor (analogie) van Internet en anders-glob-beweging.

Paper is uitgebreider, eerste deel over wat er wordt gerepresenteerd in Klein's metafoor, het tweede deel over wat er wordt gedepresenteerd ('unused parts of the source domain'). Het representatie deel biedt al genoeg aanknopingspunten voor kritiek op Lakoff.

5] Klein's **analogy with the Internet**:

The campaigns are, in Klein's words, '**intricately and tightly linked to one another, much as "hotlinks" connect their websites on the Internet.**'

Quote:

'This **analogy is more than coincidental** and is in fact key to understanding the changing nature of political organising. Although many have observed that the recent mass protests would have been impossible without the Internet, what has been overlooked is how the communication **technology that facilitates these campaigns is shaping the movement in its own image**. Thanks to the Net, mobilisations are able to unfold with **sparse bureaucracy and minimal hierarchy; forced consensus and laboured manifestoes are fading into the background, replaced instead by a culture of constant, loosely structured and sometimes compulsive information-swapping**.

What emerged on the streets of Seattle and Washington was an activist model that **mirrors the organic, decentralised, interlinked pathways of the Internet--the Internet come to life.**'

6] Target domain: **political organising**

Klein's **target domain** is a conceptual notion of '**the changing nature of political organising**'. This abstraction is characterised by a '**lack of clear leadership and followers**',

as compared to older structures of political organising. The new structure consists of **disparate campaigns**, its overall pattern is **'scattered, non-linear, no focus'**. But there is also **'convergence', 'shared belief' and 'emerging consensus'**. This **hybrid pattern of dispersal and convergence** emerges from **'intricate and tight linking'**.

7] SOURCE DOMAIN: The Internet

Klein's **source domain** is the Internet, characterised by **'hotlinks', 'websites' and 'connections'**. These three elements represent the abstract notion of the hybrid of dispersal/convergence. This works, we are familiar with the non-unifying unity of the Internet, as a complex of links and sites. We don't even need a clear description of the exact relations between the terms. Klein loosely states the campaigns are **'intricately and tightly linked to one another, much as "hotlinks" connect their websites to the Internet'**.

In haar formulering gebeurt iets raars:

'Hotlinks' here are the grammatical subject, but in fact 'hotlinks' are not at all the agents who connect their websites to the Internet -- organisations, people, webmasters do. They put their websites on the Internet, create links referring to other pages -- and only if they are successful their links become hotlinks, attracting millions of visitors. So, seen from the source domain, 'hotlinks' are the *effect* of being successful on the Net; they are not the *agents* or subjects who create and connect websites.

But in Klein's phrase the **'hotlinks' function both as subject and effect** of the act of connecting. This is a subtle displacement and condensation -- of **cause and effect, of subject and object**. The concept of 'hotlinks', meant to describe the source domain, already has some characteristics of the target domain in it, that is: agency and organisational capacities.

hotlinks: subject/object displacement & condensation

8] More than coincidental

Klein goes further, creating even stronger associations between the source and target domain. She claims the analogy is **'more than coincidental'**. The Internet is **not only a tool**, it is also **'shaping the movement in its own image'**. Again, a subtle displacement -- from the Internet as neutral tool to a shaping structure -- but this sets in motion a new chain of metaphors and metonyms.

Loosely mediated by the phrase 'thanks to the Net', Klein talks subsequently of **'sparse bureaucracy and minimal hierarchy, fading of forced consensus and laboured manifestoes, and a culture of loosely structured information-swapping'**.

But is she talking of the Internet or of the movement? Well, apparently both.

If the phrase 'in its own image' is referring to the *image of the Internet*, then the statement is that the *image of the Internet shapes the movement* -- suggesting the Internet leaks its own image (of sparse bureaucracy, minimal hierarchy et cetera) to the movement.

But if we take the phrase 'in its own image' to be referring to the *image of the movement*, then the statement is that the *Internet is shaping the image the movement has of itself* (an image of sparse bureaucracy, minimal hierarchy et cetera).

Whatever the reference, the **source and the target domain** are completely blended in an **oscillating metaphoric-metonymic chain** of signifiers, producing images and shapes whose origins are indeterminate.

9] From tool to mirror

Klein's last sentence summarizes her argument, but also creates a surplus meaning: the anticorporate movement '**mirrors the organic, decentralised, interlinked pathways of the Internet -- the Internet come to life**'. Not only has been shown how the movement can be understood in the same terms as the Internet, but also the Internet itself has been transformed -- apparently it was dead, but now it has come to life.

How could this happen? The Internet has come to life because from a **tool** it has become a **mirror**, and the mirror subsequently becomes a kind of machine -- a **shaping machine**, or better: a breeding machine -- breeding life. Or perhaps it was the other way around; the Internet has come to live because the *movement* functions as a mirror which gives the Internet finally its vital shape and image.

But wherever the mirror is localised, both the Internet and the movement are being transformed.

10] Metaphors are actors

I conceive **metaphors as actors**. I adopt from **Lakoff and Johnson** the distinction between the **source and the target domain**, but only as take off. By following metaphors in action, we are not only dealing with a **moving target**, but also with a moving source. Metaphors do not travel from one immutable source to a moving target, they travel back and forth, they oscillate and by doing so they construct, reconstruct or deconstruct the respective domains.

11] Kritiek c.q. uitbreidingen op Lakoff:

1. Moving domains & **domain constructie** achteraf i.p.v. stabiel & vooraf verondersteld
2. **Oscillaties**: metaforische-metonymisch, subject-object, cause-effect, (tool-mirror?)
3. Meer focus op **materieel** bestaan, productiviteit, **labour** en transformaties van en door metaphors-in-action
4. **Living metaphors**: more fuzzy and situated, neem serious en **letterlijk**

12] Vragen:

- Fuzzy Oscillation Principle i.p.v. Invariance Principle?
- Tool/mirror oscillatie:

Vergelijkbaar met Lakoff's dualisme hebben/zijn? Image scheme = mirror?

Generaliseerbaar naar nieuwe media metaforen in het algemeen (b.v. cyberspace, open source idem) Technologische metaforen in het algemeen? Science-metaphors?

Wellicht zelfs metaforen universeel mechanisme?