

pluralities differently. For example, a club, a church, an association (e.g., the AARP—the American Association of Retired Persons), can have money, a home, legal responsibilities, and liabilities (they can be sued or a lien can be placed against their property) that don't apply to any individual members. Similarly corporations can be sued, while their stockholders can be immune to such lawsuits as individuals.

METAPHOR 2: INSTITUTIONS ARE PERSONS. Ask most people if institutions are people, and they will say no. In fact, our definitions of the two words are quite distinct.

- An **institution** is an abstract entity conceptualized metaphorically as a container for people. An institution is typically defined by its goals, resources, and by various functions, responsibilities, and privileges for whatever people are in the institution. The institution is defined independently of the people who happen to be in it, serving its functions.
- A **person** is a human being. Human beings have goals and resources, and typically have responsibilities, privileges, and carry out functions. Human beings also have properties that institutions do not have: human bodies and brains, feelings and emotions, desires and beliefs, physical functions and needs, as well as social roles and the ability to think and communicate.

But this conceptual metaphor has long been in our brains. We use this metaphorical mode of thought constantly when we are comprehending and discussing institutions, as in: The EPA was disappointed by the court ruling; Major League Baseball wants to wipe out the use of performance-enhancing drugs; Stanford thinks that online courses are a good idea; Berkeley is troubled by rape on campus; Planned Parenthood was disgusted by the recent court decision; and so on.

These two conceptual metaphors—Pluralities Are Groups and Institutions Are Persons—exist in many parts of the world and have for millennia. And in