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# George. H. W. Bush's Metaphors in Speeches Delivered in 1989

## How Freedom Is Metaphorized in *Speaking of Freedom*

Yuuki Tomoshige

### 1 Introduction

This paper seeks to grasp the contours of freedom, a slippery yet commonly used concept in political discourse. The term took a life of its own in the political landscape as a rhetorical strategy amid socioeconomic turmoil. Even though the concept has been studied by numerous political scientists, the relationship between this double-edged sword and its meaning in political speeches has not been thoroughly examined. Lim (2002) convincingly argues:

- (1) Political scientists who have been concerned with explicating the *theory* of the rhetorical presidency have been consciously more interested in the act of rhetoric—the quantity, timing, and location of speeches—rather than its *substance* (Lim, 2002: 330).

It is this *substance* that I would like to focus on in this study. Lim (2002: 346) also laid out five hallmarks of contemporary presidential rhetoric, as follows: anti-intellectual, abstract, assertive, democratic, and conversational. He contends that institutional transformation paves the way for rhetorical styles between pre- and post-twentieth-century presidents. It is thus natural to assume that the meaning of freedom has been dynamic, and its implications can change depending on the social situation. This dynamicity is key to scrutinizing freedom in political speeches to uncover how each president conveys their ideology, value, and attitude.

For this study, I extracted crucial speeches delivered in 1989 by George H.W. Bush from *Speaking of Freedom*, since it was on January 20, 1989, that President Bush was sworn in and delivered the inaugural address. This address is historically significant, and a form of speech mirrors American presidents and shows symbolic function (Campbell and Jamieson [1990] demonstrate the five trends<sup>1</sup> of the speeches). It is reasonable to examine this inaugural address as the point of departure for the analysis based on these idiosyncrasies, and this study focuses on his metaphorical conceptualization of freedom. Not only did Bush effectively use the conventional metaphor, but he also exhibited his exclusive metaphor. Thus, the study asks the following research question (RQ):

- ✓ How is the concept of freedom metaphorized in Bush's speeches from 1989 found in *Speaking of Freedom*?

In line with the RQ, Section 2 provides an overview of the general meaning of freedom by referencing the *Oxford English Dictionary* (OED). Section 3 deals with the method employed for the investigation; the analysis of the inaugural address is discussed in Section 4. Section 5 outlines high-priority source domains in the speeches, and the final section concludes the paper.

### 2 Dictionary Meaning and Freedom

No idea is more fundamental to Americans than freedom, which encompasses darkness, light, and many other complex layers. This antithetical yet central notion exposes the contradiction between what America claims to be and what it actually is. Foner (1998) steadfastly unfolds its classification, although freedom is a contested concept with multiple dimensions. The first pivotal aspect is “political freedom, or the right to participate in public affairs.” Foner (1998) claims that the narrative starts with the American Revolution, when the apprehension of freedom was centered on a community's right to join public affairs. The second is

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<sup>1</sup> 1) Unifies the audience by reconstituting its members as the people who can witness and ratify the ceremony; 2) rehearses communal values drawn from the past; 3) sets forth the political principles that will govern the new administration; 4) demonstrates through enactment that the president appreciates the requirements and limitations of executive functions; 5) each of these ends must be achieved through means appropriate to epideictic address, that is, while urging contemplation not action, focusing on the present while incorporating past and future, and praising the institution of the presidency and the values and form of the government of which it is a part, a process through which the covenant between the president and the people is renewed (Campbell and Jamieson, 1990: 15).

a Christian understanding of the idea that freedom means acting according to an ethical standard, which generates another recurring dimension: personal freedom. The third, and final, aspect of freedom is economic freedom: how economic relations constitute freedom for individuals in their work lives. From an economic perspective, as Ventura (2016: 2) points out, the idea goes hand-in-hand with neoliberalism – a set of economic and political policies and ideologies focusing on corporatism and privatization of public enterprises to reduce state power. In this way, sitting so profoundly in the cornerstone of American values, it is nearly impossible to address all aspects of freedom. Therefore, this study simply attends to the metaphorization of this misleading term. Although it has multiple connotations in politics, philosophy, and elsewhere, a dictionary allows us to observe its fundamental linguistic meaning. Table 1 shows the definitions mentioned in the *OED*.

**Table 1**

*The Definition of Freedom in the OED*

I. The state or condition of being free.
1. a. Theology. Freedom from the bondage or dominating influence of sin, spiritual servitude, worldly ties, etc.
<b>b.</b> Freedom or release from slavery, bondage, or imprisonment.
Freedom from arbitrary, despotic, or autocratic control; independence, esp. from a foreign power, monarchy, or dictatorship.
2
a. The condition of being able to act or function without hindrance or restraint; faculty or power to do as one likes.
b. Philosophy and Theology. The fact of not being controlled by or subject to fate; freedom of will. Frequently opposed to necessity.
c. Chiefly in plural. Each of those social and political freedoms which are considered to be the entitlement of all members of a community; a civil liberty.
3
a. Freedom to do a specified thing; permission, leave. Frequently with to or (now rare) of
b. Unrestricted use of or access to a specified thing; free run of a place
c. <i>Nautical</i> . Leave of absence; shore leave. Frequently in <i>on liberty</i> .
4. With capital initial. Liberty personified, esp. as a woman.
5. <b>a.</b> Speech or action going beyond the bounds of propriety or custom; presumptuous behaviour; licence. Now <i>rare</i> .
<b>b.</b> An instance of this; a presumptuous remark or action.

The very basic idea of freedom is “the state or condition of being free” in which one can “act or function without hindrance or restraint.” This rudimentary meaning can be tied to physical freedom, which is heralded as the concept’s schematic meaning. Lakoff (2006) posits that freedom is “a marvel of metaphorical thought,” thereby suggesting that freedom is comprehended through bodily experience. He also notes three fundamental ways of functioning with one’s body, which is the basis of a conventional metaphor FREEDOM OF ACTION IS THE LACK OF IMPEDIMENTS TO MOVEMENT (Lakoff, 1999).

- reaching a desired destination (by moving through space)
- getting some desired object (by moving one’s limbs)
- performing a desire action (by moving one’s body)

Furthermore, this body-based understanding extends to the social dimension, in which politicians use the term ambiguously. Freedom frequently emerges in political speeches, and the audience may be puzzled by ambiguity, a vacuum in the definition of freedom. Indeed, Engel (2010: 29) points out that “Bush easily fell back on tropes that sounded routine to contemporary ears, employing broad and easily accepted terms such as “democracy,” “freedom,” and “stability.” Nevertheless, the question arises as to how President Bush utilized metaphors to make the abstract idea of freedom into more concrete representations familiar to the American people to promote the concept.

### 3 Method

Bush used numerous metaphors in his inaugural address, ranging from conventional to symbolic. The use of metaphors is connected to the promotion of a particular ideology, and the purpose of metaphor is to persuade<sup>2</sup> the audience, instill a particular belief or agenda, and formulate future policies pertaining to morality and immorality. Lakoff (2002) proposes two moral principles that show the dichotomy—strict father morality and nurturant parent morality—between the opinions of the Democratic Party and the GOP in terms of deep-seated social issues. In short, as Lakoff suggests, the viewpoints of conservatives and liberals lie behind these two distinct models. Since President Bush was a Republican president, it seems that the strict father model prevails over its counterpart for freedom. However, the story is neither this simple nor straightforward, as the two models merely articulate a general difference, which cannot fully explain President Bush’s idea of freedom vis-à-vis metaphors.

In this respect, Charteris-Black (2014: 201) provides critical insights regarding the purpose of metaphor, proposing seven potential purposes: gaining attention and establishing trust, heuristic, predictive, empathetic, aesthetic, ideological, and mythic. He succinctly illustrates the crucial aspects of using metaphors, all of which can be clues to comprehend Bush’s rhetoric. A traditional approach to metaphor explanation relies solely on an aesthetic view, but Lakoff and Johnson (1980) subverted the previously taken-for-granted theory and developed an alternative theory: conceptual metaphor theory (CMT). Fundamentally, CMT sees metaphors as less of a linguistic decoration and more of a systematic cognitive function. In the Lakoffian approach, if we have an abstract concept A (target), it is common to use an “A is B” format to comprehend concept A in terms of B (source). They proposed that this relationship is a conceptual mapping of A and B. In this study, I would like to use the terms “target” and “source” to indicate the interrelation of metaphorical mapping.

Approximately four decades have passed since its inception, and cognitive linguists and discourse analysts have applied the theory to analyze political discourse (van Dijk, 1997; Hart, 2008; Musolff, 2016). In particular, Charteris-Black elaborated on the critical metaphor analysis (CMA) to scrutinize the underlying ideology or effects of metaphorical language. Many cognitive linguists have employed recent metaphorical identification procedures in analyzing political discourse (e.g., Praggeljaz group, 2007; Reijnierse et al., 2018); In this paper, however, I adopted Charteris-Black’s CMA to spot patterns of metaphors by President Bush.

CMA has several essential steps toward finding how vocabulary choice affects the audience by providing a fair representation of speakers/writers. The first stage is to develop research questions on the metaphor potential for rhetorical impact in context: a contextual analysis. The second stage is to identify metaphors, deciding “what to count as a metaphor” (Charteris-Black, 2014: 174) in discourse. The third stage is to decide “how metaphors are to be classified, organized, and arranged” (ibid.: 175). The subsequent stage is to return to the vast social and political context to consider whether metaphors have a rapport with social conditions. All stages are of great importance in analyzing presidential speeches. For more detailed qualitative and quantitative analyses, ATLAS.ti and AntConc software were used in this study. Eleven speeches,<sup>3</sup> including the inaugural address, were analyzed. To investigate the kinds of metaphors used in the speeches, I employed a code function by which original codes can be created for each source domain; for example, the code of adventure is shown below.

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<sup>2</sup> Charteris-Black (2014: 94) provides further insights into the persuasion that consists of mainly five traits: establishing integrity, expressing political arguments (logos), heightening emotional impact (pathos), mental representations, myths, frames, and schemata, and finally appearance (hair, dress, and gesture).

<sup>3</sup> Remarks to the Citizens of Michigan (April 17, 1989), Remarks at the Texas A & M University Commencement Ceremony (May 12, 1989), Remarks at the Boston University Commencement Ceremony (May 21, 1989), Remarks at the United States Coast Guard Academy (May 24, 1989), Remarks to the Citizens of Mainz (May 31, 1989), Remarks to Students at the Teton Science School (June 21, 1989), Remarks Announcing the Youth Engaged in Service to America (June 21, 1989), Remarks at the Solidarity Workers Monument (July 11, 1989), Remarks to the Citizens of Budapest (July 11, 1989), Remarks on Presenting the Presidential Medal of Freedom to Lech Walesa and the Presidential Citizens Medal to Lane Kirkland (November 13, 1989)

**Figure 1**  
*An Example of Metaphor Code*

<b>ATLAS.ti Report</b>
<b>Analysis of Bush's freedom</b>
<b>Codes</b>
<div>o adventure</div> <div>Created: 2021/10/09 by Yuuki Tomoshige, Modified: 2021/10/09 by Yuuki Tomoshige</div> <div>Used In Documents:</div> <div>7 Remarks Announcing the Youth Engaged in Service to America Initiative.docx</div> <div>Quotations:</div> <div>7:7 ¶ 9, If you walk this path with me, I can promise you a life full of meaning and adventure. in Remarks Announcing the Youth Engaged in Service to America Initiative.docx</div> <div>7:8 ¶ 9, And adventure -- excitement -- matters, too. There are lots of ways to find adventure. in Remarks Announcing the Youth Engaged in Service to America Initiative.docx</div>

The source domain in the report above is “adventure,” and this domain is used only in Remarks Announcing the Youth Engaged in Service of America Initiative, which has two quotations. Each source domain is classified using metaphorical words and phrases. Under this procedure, 73 codes were retrieved from the speeches, including metaphor, simile, metaphor from metonymy (Goossens, 1990). The rest of the sections deals with major source domains in the inaugural address and elsewhere to determine how metaphors and freedom are intertwined.

#### 4 Major Source Domains in the Inaugural Address

In the inaugural address, the source domains tied to freedom are BREEZE, LEAVES, KITE, STORY, HOME (DOOR), and JOURNEY. A symbolic metaphor in the speech is a breeze metaphor in conjunction with parallelism. Notably, combinations of the three rhetorical devices—simile, wind metaphor, and parallelism—are depicted in the following way: “For a new breeze is blowing, and a world refreshed by freedom seems reborn” and “A new breeze is blowing, and a nation refreshed by freedom stands ready to push on.” The parallelism—A new breeze is blowing, and an N refreshed by freedom—is the blend of the breeze metaphor and the extended metaphorical use of “refreshed by freedom.”

Furthermore, another parallelism illustrates the importance of freedom: “We know what works: Freedom works. We know what’s right: Freedom is right” and “freedom is like a beautiful kite that can go higher and higher with the breeze.” The unified parallel structure—We know what V: freedom V. We know what V N: freedom V N—evidently shows his ideology revolving around the structure, that is, what X: freedom X. The breeze metaphor and these parallelisms are intertwined with a simile where freedom is reified as “a beautiful kite.” This simile resorts to the kite’s image that blows into the beautiful sunny sky to communicate compelling freedom or make it more concrete. In alignment with the breeze metaphor, the leave metaphor is employed in the following way: “The totalitarian era is passing, its old ideas blown away like leaves from an ancient, lifeless tree. A new breeze is blowing, and a nation refreshed by freedom stands ready to push on.” The combination of breeze and leave metaphor demonstrates the dichotomy between old and new, or between totalitarianism and liberalism (American freedom).

President Bush also made ample use of a home metaphor that gives its distinctive rhetorical signature when used with a door-and-porch metaphor. A door or a room being a part of the constituents of the frame HOME, each element is inseparable; on the contrary, they boost the creation of a well-organized metaphorical connection, as in (1).

- (1) a. But this is a time when the future seems like a door you can walk right through into a room called tomorrow.
- b. Great nations are moving toward democracy through the door to freedom. Men and women move toward free markets through the door to prosperity. The people of the world agitated for free expression and free thought through the door to moral and intellectual satisfaction that only liberty allows.
- c. We meet on democracy’s front porch. A good place to talk as neighbors and as friends.

In (1a), the future is conceptualized by a door and a room, whereas the former seems to be a more distant future and the latter a relatively near future tomorrow. The successive context reveals its concrete image,

through which we can comprehend that the door opens out to freedom. In (1b), the collocation “moving toward” or “move toward” evokes the journey metaphor that shapes most of the speeches by President Bush. According to WAUDAG (1990), (1c) implies that “an ideological position: as friend and neighbor, Bush remains a detached observer of affairs. He is not a responsible agent promoting freedom in the world; rather, change comes with the weather.” However, I would like to stress that a prototypical metaphor—NATION IS A PERSON—is underlined; To put simply, “friend” and “neighbor” are not unique lexicons in presidential speeches.

At any rate, the journey is fused with the door metaphor, thereby creating a composite image. From the starting point to democracy as a home, a series of metaphorical connections have become ubiquitous in the speech. Indeed, such was his belief that emerged in a different speech called remarks to the Citizens of Mainz: “The path of freedom leads to a larger home, a home where West meets East, a democratic home, the commonwealth of free nations.” What lies behind the home metaphor is that democracy is mediated by freedom, a condition that is not mutually exclusive. AntConc’s n-gram analysis, in this respect, allows us to recognize the configuration of such a network. For the procedure, I input the keyword “freedom” in the search box and chose an n-gram size of two sorted by frequency. The results are shown in Table 2 (the top 20 collocations).

**Table 2**  
*A bigram in the Speeches*

n-gram (2)	frequency	range
freedom and	5	3
freedom in	5	3
freedom is <sup>4</sup>	3	2
freedom of <sup>5</sup>	3	1
freedom from	2	1
freedom works	2	2
freedom are	1	1
freedom as	1	1
freedom beckoned	1	1
freedom by	1	1
freedom can	1	1
freedom cannot	1	1
freedom does	1	1
freedom ended	1	1
freedom fighters	1	1
freedom for	1	1
freedom gaining	1	1
freedom leads	1	1
freedom now	1	1
freedom seems	1	1

As the table bears out, the frequency of “freedom and” and “freedom in” is conspicuous among other combinations. Concerning “freedom and,” “freedom and democracy” is used three times; “freedom and ours” and “freedom and security” are used once, respectively. As the bigram shows, freedom and democracy are set concepts, as is the journey and home metaphor. Observing “freedom in” in the speeches, we can catch a glimpse of how President Bush wanted to achieve freedom not only in his own home but in Europe: “freedom in the East” is used twice; “freedom in Eastern Europe,” “freedom in Europe,” and “freedom in the hearts of” are used once. It is worth noting that the preposition “from” is employed as in “freedom from,” a noun following the preposition has a negative connotation, and the president utilizes “freedom from misery” and “freedom from persecutions.”

Another important metaphor, the story metaphor, is also linked to the breeze metaphor, as in (2).

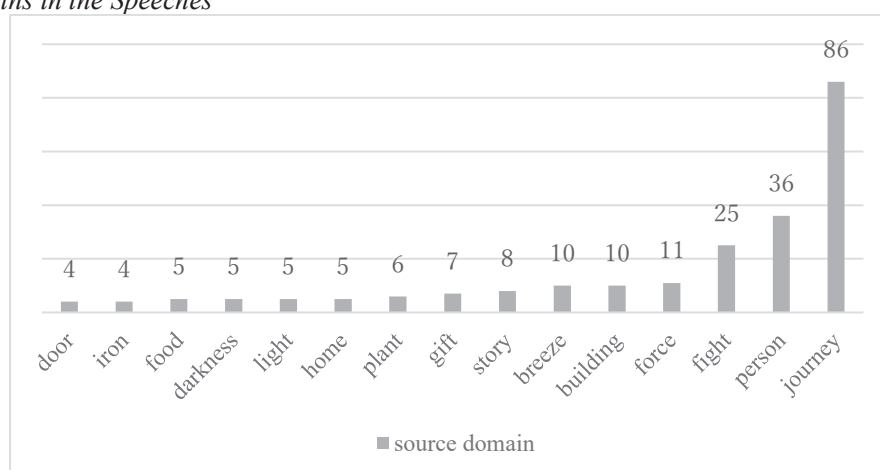
- (2) But I see history as a book with many pages, and each day we fill a page with acts of hopefulness and meaning. The new breeze blows, a page turns, the story unfolds. And so, today a chapter begins, a small and stately story of unity, diversity, and generosity—shared, and written, together.

<sup>4</sup> freedom is right (2), freedom is like a kite (1)

<sup>5</sup> freedom of a nation (1), freedom of all nations (1), freedom of man (1)



**Figure 3**  
*Source Domains in the Speeches*



The question of why the journey metaphor is customarily used and plays a vital role must be answered by the schema of a path. The fact that each speech contains journey-related lexical units shows that the presidents presuppose past events, connecting the dots to the present moment and even to the future, as Campbell and Jamieson's exposition displays. Moreover, Charters-Black (2004: 93) argues that "journey metaphors imply social effort toward achieving worthwhile goals," which is underpinned by a metaphor PURPOSEFUL SOCIAL ACTIVITY IS TRAVELING ALONG A PATH TOWARDS A DESTINATION. For the journey metaphor, in addition to the example discussed in the previous section, President Bush makes use of a similar metaphor in Remarks on Presenting the Presidential Medal: "Now my country has entered the road of freedom." In general, "freedom" is regarded as the process or means of achieving a goal. Notwithstanding the high frequency of the journey metaphor, a combination of freedom and journey metaphor is used only twice in the speeches; instead, other source domains are integral parts of the conceptualization of freedom.

An array of source domains is the clue to find the way in which freedom is portrayed. The first step in unraveling the relationship between metaphorical expressions and the conceptualization of freedom is to scrutinize the context in which metaphorical vocabularies are used (see the appendix). These source domains are the cornerstone of how presidents perceive freedom; significantly, tangible physical objects tend to be projected onto the target "freedom." For instance, DOOR, HOUSE, FOOD, GIFT, KITE, THREAD, BREEZE, and PLANT are objects that we can feel using the five senses; the breeze metaphor is in sync with touch and the food metaphor taste. Consider the example of a plant metaphor. Keywords such as "nurturing" and "rooted in" invoke the plant metaphor, and the context in the appendix shows that the economic foundation is "the proven success of the free market." This statement explains what freedom and democracy are: The success of the free market is the foundation of freedom and democracy. The belief that a free market is coupled with freedom is also depicted in the inaugural address.

As seen in the preceding section, the breeze metaphor is inevitable in comprehending President Bush's thought process. Interestingly, the force metaphor dovetails with the breeze metaphor, as the noun "force" here can mean, according to the *OED*, "As an attribute of physical action or movement: Strength, impetus, violence, or intensity of the effect. Also, regarding the force of wind described by numbers in the Beaufort scale." The sense of the wind force is not straightforwardly communicated in his speeches, but there is a possibility that the breeze metaphor helps turn the meaning of force into a breeze-related one. Again, the collocation "freedom and democracy" is identifiable in the context "as the forces of freedom and democracy rise in the East." One of the most regularly employed source domains, the fight metaphor, offers a window for observing freedom. This metaphor is enriched by "freedom fighters," "fight for freedom," and "defend freedom," all of which have the underlined assumption that those who attack freedom are enemies. In other words, if a country is in favor of President Bush's political ideology, they are considered friends or alliances.

Some metaphors appear only once in the speeches, one of which is a thread metaphor, proposing that freedom is vulnerable because it is made of slender threads and that we should weave them together. Although "freedom" is viewed as the path that extends to democracy in the inaugural address, the thread metaphor presupposes that "freedom" is a physical object (FREEDOM IS A VALUABLE POSSESSION), from which we can see the ways to conceptualize freedom vary depending on the situation. For instance, a gift metaphor gives us an awareness that freedom can be given to someone, suggesting that "freedom" involves

human relationships and social stratification within the power structure. Being socially and economically high means that they are sufficiently affluent to give a present to whomever they want. In the case of Remarks to the Citizens of Mainz, the dichotomy between the West (the United States and its allies) and the East (the Soviet Union) is a common practice to instill American ideology that is superior to its enemies; the president insinuated that the U.S. would uphold whatever countries as long as they support the American view as a *quid pro quo*.

Another intriguing case is a food metaphor where “freedom” is recognized as food that can be tasted: “the hunger for liberty of oppressed peoples who’ve tasted freedom.” The contrast between “hunger” and “taste” is inevitable to understand the dichotomy pertaining to the superiority of the United States. The food metaphor serves as a reaffirmation of the American role. The vivid image of hunger, the lack of access to freedom, is stimulated by the metaphor that the president announces that tasting freedom is achieved by believing in American freedom. Taken together, each metaphor functions to promote the American ideal as if it is the only answer to any problem. President Bush also navigated this norm using the house metaphor. He argues that “man of freedom, is at the White House. We think of it as the house of freedom.” Comparing freedom to a house results in the metaphorical equation: THE WHITE HOUSE IS THE SOURCE OF FREEDOM

The president also taps an image of communication through a language exchange to foreground the concept of “freedom,” arguing that “Everywhere, those voices are speaking the language of democracy and freedom.” Metonymy is another pivotal figurative device employed in this context; the “voices” indicate opinions rather than literal sounds. Significantly, “democracy and freedom” is conceptualized as a language, and therefore, the metaphor DEMOCRACY AND FREEDOM IS A LANGUAGE emerges from this context. This metaphor implies that these two basic concepts are ubiquitous in the same way that languages are widespread as a communication tool as one of the essential qualities of human beings.

## 5.2 The xyz Construction Used in Remarks at the Solidarity Workers Monument

Almost all metaphors render abstract freedom a tangible object, but only one regards the concept as an abstract item. If the source domain is a dream, it cannot be touched, heard, seen, and felt; thus, a dream *per se* describes intangible matter. However, as far as common sense goes, having a dream for the future amounts to a purposeful life. In the speech, the president argues that “This special kinship is the kinship of an ancient dream—a recurring dream—the dream of freedom.”

The president also employs a kinship metaphor using the xyz construction (Sullivan, 2013: 13). Traditionally, Brooke-Rose (1958) labeled this as A is B of C; this construction is in the form of “x is y of z,” which has two types: the target-source-target pattern (TST) and the target-source-source (TSS). For example, Sullivan posits that the xyz construction, “necessity is the mother of invention” (Sullivan, 2013: 139), is correlated with the first type TST, as the constituents “necessity” and “invention” are treated as the target domains. Furthermore, Dancygier and Sweetser (2014) claimed that the construction encompasses two types of mapping: a single-scope and a metaphoric blend. A single-scope includes, for example, “Paris is the capital of France” which specifies a role/value mapping called a Specificational Copula Construction. This sentence relies on two roles and values, whereby the same relation or category (Country-and-Capital City and France-and Paris) is profiled. Furthermore, in the case of “The Rockies are the Alps of North America,” it is a Predicational Copula Construction, as the subject is autonomous. The predicate (“the Alps of North America”) is dependent. Dancygier and Sweetser (2014: 152), in this respect, argue that “the Alps are not connected to North America other than through the analogy with *the Rockies*.” In summary, Dancygier and Sweetser (2014) claimed that “figurative meanings are built on the basis of the specific selection of frame structure and the accessibility of across-mappings between input spaces.”

Turning to the construction “this special kinship is the kinship of an ancient dream,” let us briefly go through the expanded context of the speech.

- (3) Poland has a special place in the American heart and in my heart. And when you hurt, we feel pain. And when you dream, we feel hope. And when you succeed, we feel joy. It goes far beyond diplomatic relations; it’s more like family relations—and coming to Poland is like coming home. This special kinship is the kinship of an ancient dream—a recurring dream—the dream of freedom.

The first line involves personification, NATION IS A PERSON, making the successive verbs (“hurt” and “feel”) potentially figurative. Based on this anthropomorphism, President Bush also adopts the family metaphor, emphasizing its close relationship with Poland. The depiction of emotional reactions, such as joy, hope, and pain, shows how close the two countries are. Thus, the context above demonstrates the president’s attitude

toward Poland, reaffirming their inseparable ties. The president underlines this bond through the xyz construction, insisting that a dream is equivalent to freedom. Notably, apposition allows us to capture what a dream is. These three noun phrases, “an ancient dream,” “a recurring dream,” and “the dream of freedom,” exhibit the same dream: freedom. Therefore, the construction in question can be paraphrased as “this special kinship is the kinship of the dream of freedom,” which is a unique instance compared with the examples given in the previous studies (Sullivan, 2013; Dancygier and Sweetser, 2014) in that “kinship” itself is metaphorical. The dream metaphor further epitomizes this metaphorical lexicon, and, in so doing, the first metaphor renders the second meta-metaphorical. The source domain for the “kinship” is elaborated via the source “dream,”<sup>6</sup> so the example falls into a new category source-source-source (SSS) pattern. By using this pattern, the commonality between the U.S. and Poland is portrayed by the family metaphor, which is further explained through the dream metaphor, suggesting that acquiring freedom is their common ground. The antithetical pair of freedom and not having freedom is best understood as the distinction between communism (or those who do not embrace American freedom) and American freedom.

## 6 Conclusion

This study sought to answer the RQ with the CMA approach, using software ATLAS.ti and AntConc to analyze 11 speeches qualitatively and supplement the analysis on freedom in presidential speeches or the lack thereof. Section 1 presents the definition of freedom in the *OED* and briefly mentions several types of freedom. As the inaugural address is symbolic speech, I first analyzed the central source domains: BREEZE, LEAVES, KITE, STORY, HOME (DOOR), and JOURNEY. The breeze metaphor expresses the theme of freedom well, but this is not to say that other metaphors are neglected or separated from each other. In contrast, they created a web-like connection to foreground freedom based on the metaphor DEMOCRACY IS A HOME. With the journey metaphor of high frequency, freedom is held to lead to a democratic home. The compatibility of these two indispensable ideas accords with the n-gram data, proving that the collocation “freedom and democracy” is widely employed.

In the book *Speaking of Freedom*, we observed source domains used over four times that encompass fifteen source domains, and this study focused on DOOR, HOUSE, FOOD, GIFT, KITE, THREAD, BREEZE, and PLANT. Each source domain is essential to its own right to attract attention to freedom. At any rate, it is conceived of as both a tangible and intangible object, thereby conjuring up a concrete image of freedom, otherwise conceptualized as a colorless abstruse concept. The following list displays the conceptual metaphors discussed in this study.

- PURPOSEFUL SOCIAL ACTIVITY IS TRAVELING ALONG A PATH TOWARD A DESTINATION
- DEMOCRACY IS A HOME
- DEMOCRACY AND FREEDOM IS A LANGUAGE
- HISTORY IS A BOOK
- NATION IS A PERSON
- NATION IS A FAMILY
- FREEDOM IS A PATH TOWARD A HOME OF DEMOCRACY
- FREEDOM IS A KITE
- FREEDOM IS A GIFT (FREEDOM IS A VALUABLE POSSESSION)
- FREEDOM IS A PLANT
- FREEDOM IS THREAD
- FREEDOM IS FOOD
- THE PROCESS OF ACHIEVING FREEDOM IS FIGHTING
- THE WHITE HOUSE IS THE SOURCE OF FREEDOM

Essentially, the president views target freedom via multitudinous conceptual domains, but few of them reveal a clear-cut definition of freedom. Perhaps this might be one of the strategies or rhetorical techniques to promote American freedom, hiding other aspects of it, or as the conceptual metaphor, THE WHITE HOUSE IS THE SOURCE OF FREEDOM, signifies that the president resorts to this central motif to globally transmit the American ideal. To find a more plausible definition of freedom in his speeches, it is necessary to enlarge the scope of the analysis. It is possible, however, that other speeches might not explicate the definition of freedom

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<sup>6</sup> Lakoff (2006: 31) posits that “dreams are seen as lifetime purposes. ‘The American Dream’ is based on this metaphor. Freedom then becomes being free to *live the dream*, with nothing holding you back or keeping you down.”

but rather that his intention is to proliferate the idea that America is such an impeccable place.

As this study only focused on data aligned with the RQ, further qualitative/quantitative research is needed to gain more systematic data. For a more detailed analysis, I would like to incorporate the construction grammar approach (e.g., Goldberg, 2019; Hilpert, 2019) into the investigation. This perspective will help to examine what is being done in discourse to further cogitate upon effects and acts by metaphor (e.g., Boeynaems et al., 2017) in relation to a variety of constructions.

**Appendix A**  
**Table 3**

*Major Source Domains for Freedom in the Eleven Speeches*

speeches	source	context
Remarks to the Citizens of Mains Remarks on Presenting the Presidential Medal	force	As the forces of freedom and democracy rise in the East.  The forces of freedom are putting the Soviet status quo on the defensive.  Lech Walesa has shown through his life and work the power of one individual's ideals when combined with the irresistible force of freedom.
Academy Commencement Ceremony	plant	The economic foundation of this new era is the proven success of the free market, and nurturing that foundation are the values rooted in freedom and democracy.
Remarks to the Citizens of Michigan	breeze	I spoke of the new breeze of freedom gaining strength around the world.
Remarks at the Solidarity Workers Monument Remarks at Boston University Remarks on Presenting the Presidential Medal	fight	freedom fighters played a major role in winning the Second World War.  And I remember well about 8 years ago when you joined us in Yorktown in 1981 to celebrate the bicentennial of that first Franco-American fight for freedom.  They know how to defend freedom. They know how to fight for freedom.
Remarks to the Citizens of Mains Remarks on Presenting the Presidential Medal	journey	The path of freedom leads to a larger home, a home where West meets East, a democratic home, the commonwealth of free nations.  you and the union have been pathbreakers for freedom, continuing the support for free trade unions around the world.  Now my country has entered the road of freedom.
Remarks to the Citizens of Mains	thread	And weaving together the slender threads of freedom in the East will require much from the Western democracies
Inaugural Address	kite (breeze)	freedom is like a beautiful kite that can go higher and higher with the breeze.
Inaugural Address	nutritional supplement	a world refreshed by freedom seems reborn a nation refreshed by freedom stands ready to push on.
Remarks to the Citizens of Mains	gift	We must recall that the generation coming into its own in America and Western

		Europe is heir to gifts greater than those bestowed to any generation in history: peace, freedom, and prosperity. But we can take that precious gift of freedom, preserve it, and pass it on, as my generation does to you
Remarks to the Citizens of Mains	food	the hunger for liberty of oppressed peoples who've tasted freedom
Academy Commencement Ceremony Remarks on Presenting the Presidential Medal	language	Everywhere those voices are speaking the language of democracy and freedom  Spanish, German, Chinese, Russian. And yet from these varied lips comes a word all can understand: freedom. And with one voice, the people of the world have spoken: freedom
Remarks on Presenting the Presidential Medal	house	And today the waiting is over. Lech Walesa, man of freedom, is at the White House. We think of it as the house of freedom.
Inaugural address	door	Great nations of the world are moving toward democracy through the door to freedom.
Remarks at the Solidarity Workers Monument	dream	This special kinship is the kinship of an ancient dream -- a recurring dream -- the dream of freedom.

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