Discourses in Australian Policy on Asian Languages: A Study of Metaphor

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DEDICATION

To my father WENG Hongqi and my mother LIN Jianju who always give me complete support.
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STATEMENT OF AUTHENTICATION

The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material, either in full or in part, for a degree at this or any other institutions.

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ABBREVIATIONS

ASLLP: Australian Second Language Learning Program
ALLP: Australian Language and Literacy Policy
CDA: Critical Discourse Analysis
DET: Department of Education and Training
DFAT: Department of Foreign Affairs and Trade
EAAU: East Asia Analytical Unit
MCEETYA: Ministerial Council on Education, Employment, Training and Youth Affairs
NALSAS: National Asian Languages and Studies in Australian Schools
NALSSP: National Asian Languages and Studies in Schools Program
NBEET: National Board of Employment, Education and Training
NMEB: Ningbo Municipal Education Bureau
NPL: National Policy on Languages
NSW: New South Wales
OED: Oxford English Dictionary
ROSETE: Research Oriented, School Engaged Teacher Education
TAFE: Technical and Further Education
UWS: University of Western Sydney
WSR: Western Sydney Region
ABSTRACT

Most policy researchers study the gap between the policy description and reality. However, there is often a ‘gap’ within the policy text itself between what is said and what is embedded in the metaphors used. Language, especially metaphor, carries rich connotations. Some metaphors are so entrenched in people’s thoughts and feelings that people hardly identify them as metaphors. They give hints about how a particular way of thinking and acting influences the way people think and act during the course of history. This paper uses metaphors as a tool of enquiry to identify the dominant discourses embedded in Australian languages policies.

This thesis adopts a ‘fine-grained’ policy analysis to read and analyse metaphors. The policy documents on Australian languages policies used in this thesis range across languages as a whole, Asian languages generally and Chinese in particular. Metaphors are searched around focal concepts, such as ‘countries’, ‘teacher’, ‘teaching’, ‘students’, ‘learning’, ‘program’ and ‘resource’. Metaphors in this study include ‘creative metaphors’, ‘conventional metaphors’ and ‘conceptual metaphors’. Metaphors are studied through the traces of historical meanings they carry.

The findings suggest that the discourse of the economy is the dominant discourse, which takes up two thirds of the total key discourses. This also shows that the languages policy making during 2005-2008 is economically oriented and is caught within the discourse of ‘neo-liberalism’. The National Policy on Languages in 1987, a good example for languages policy-making, identified four dimensions in languages policy-making: ‘enrichment, equity, economics and external’. However, the findings suggest that only one aspect has been covered in current languages policies.
CHAPTER ONE
INTRODUCTION

Neither language nor culture standstill, but in every period there are certain shared understandings and shared cultural norms that find their expression in a community’s ways of speaking. Words, with their meanings, provide evidence of the reality of such shared understandings. (Wierzbicka, 2006, p. 9)

1.1. Introduction

What are the dominant discourses embedded in the policy documents concerning the teaching of Asian languages in Australian schools? This thesis is concerned with analysing the traces of historical meanings that are contained in the metaphors, from which dominant discourses can be drawn, in these policy documents.

This chapter describes my personal background and my interests that lead to this research. It then discusses the topic areas that I will cover in this thesis. The significance of the research, its rationale and the research questions will be covered. The chapter concludes with a summary of the structure of the whole thesis.

1.2 Research Background

The last two decades have witnessed some advocacy by Australian governments for the promotion of Asian languages in Australian schools. The previous Australian Prime Minister Kevin Rudd has called for Australian students to learn Mandarin. On 12 August, 2008, in the Singapore lecture: Building on ASEAN’s Success – Towards an Asia Pacific Century, he said:

Australia's future will also depend on our ability to engage constructively and effectively with the countries of the Asia Pacific. That is why I am committed to making Australia the most Asia-literate country in the collective West. By investing in Asian languages and cultural education in Australia's schools, my vision is for the next generation of Australians – businessmen and women, economists, accountants, lawyers, architects, artists, film-makers and performers – to develop language skills which open their region to them. This is part of our long-term vision for a fully regionally engaged Australian nation in this Asia-Pacific century that now unfolds before us.
His advocacy for learning Asian languages, especially Mandarin, potentially exerts
great influence on teaching Asian languages in Australian schools.

My interest in the Australia Asian languages policy was aroused by:

- my study and life experience in China
- my experience of the languages teaching methodology course provided by the
  New South Wales Department of Education and Training (NSW DET) as part
  of my teaching work in schools
- my activities and observations in Western Sydney Region (WSR) schools
- my teaching experience.

In July 2009, I was involved in the Research Oriented, School Engaged Teacher
Education (ROSETE) volunteer program at the University of Western Sydney
(UWS). This program is an international program under a joint partnership between
the Ningbo Municipal Education Bureau (NMEB) in China, the New South Wales
Department of Education and Training, Western Sydney Region of that department
and the University of Western Sydney. I was a volunteer teaching Mandarin in the
WSR schools in NSW while a research student pursuing the Master of Education
(Honours) at UWS.

The ROSETE program offered me a splendid opportunity to gain an insight into the
teaching practices and school management in NSW schools, especially in the WSR.
More importantly, the experience of the observations and activities in these schools
and of the Language teaching methodology course illuminated for me a philosophy
of education, especially language education, from a novel perspective.

In the language methodology course provided for volunteers by the NSW DET, I
learnt that students are always at the centre in the school context. In language
teaching, the teacher should present information in a way which engages students’
interest in language learning. In addition, I learnt that Australia’s environment for
language learning included offering a variety of languages in the school curriculum
and the choice of studying a language (or not) in high school.
In contrast, in China, English learning has been so important that the government enforces the policy that English curriculum extends from primary to doctoral level. Since the 1960s, English has been regarded as the ‘first’ foreign language instead of Russian. From then on, English has been compulsory for high school students, and some language high schools were established to raise the standard of language teaching. Nowadays, most primary schools offer an English course. In higher institutions, English is regarded as a prerequisite for higher education and many courses in universities are taught in English.

The rationale guiding English study in China can be generally analysed from three aspects. The first is national interest. Since Xi Xue Dong Jian (the movement of Western learning flowing toward the east), statesmen and scholars from China advocate that people should learn advanced technology from Western countries. It is in the national interest for China to expand its economic horizons beyond the production of consumer products, such as clothing, to higher technology products. Those countries who own the most advanced technology are mostly English speaking countries, such as the United States. English, as the most widely spoken language in all walks of life in the world, plays an essential role in rapid information exchange. The most recent discoveries are published in English. As Crystal (1997) states in The Cambridge Encyclopaedia of Language, ‘Most of the scientific, technological and academic information in the world is expressed in English and over 80% of all the information stored in electronic retrieval systems is in English’ (p. 106). With the ambition to build a prosperous country, it is in the nation’s interest to urge its youngsters to learn English. Mastery of this language enables them to be either qualified translators or capable of studying abroad. Furthermore, no country can develop on its own as the world is globally connected. Countries need to seek mutual development and benefit based on reciprocal understanding and respect. In order to respect and understand another country, a key path is to understand its language.

The second perspective is from scholars and educators, in terms of understanding other cultures. One can gain knowledge which is not accessible from one's own country’s limited resources. More importantly, such knowledge enables one to ponder over issues from different perspectives, as the wide spectrum of knowledge
opens a new world for him or her. Any ambitious rational being should have a world vision and take the initiative to learn from others.

Many school students sit for examinations in English in China. For some students, they need to pass the examination and thus they can graduate. For others, they need to gain high marks in English in order to enter a prestigious school. The chain is: enter a prestigious junior high school, a prestigious senior high school, a prestigious university and attain a decent job. Those who show poor performance in the English examination will probably be denied the opportunity of further education. When students are asked whether they are actually interested in learning English, many of them would say, “No.”

Both China and Australia are located in the Asia region and the two could learn from each other in terms of language policy and planning. Although China gives strong support to learning English, passion among Chinese learning English could be largely driven by the policy instead of students’ intrinsic motivation. On the other hand, from a Chinese perspective, it is valuable for me to examine the philosophy or principles embedded in policy texts in a country where learning Mandarin is under less pressure.

1.3 The rationale of the thesis

1.3.1 Globalisation and policy making

This thesis is first of all a policy study. ‘Policy’ refers to authoritative decisions and plans made for certain purposes in a particular context. Djite defines ‘language policy’ as ‘the deliberate choice(s) made by governments or any other authority with regard to the relationships between language and social life’ (Djite, 1994, p. 64 ). Rizvi and Lingard (2010) argue that policy is to bring about change (p. 5). Policies are made to provide a general concept or detailed possible solution for emerging or potential problems. A policy is connected with previous policies and exerts impact on future policies. Ball (2006) argues that policy strengthens certain voices and authorises particular ways of thinking and speaking (p. 49).
Rizvi and Lingard (2010) identify the dimension of policy analysis as the whole policy making process (p. 5). The whole policy making process includes the generation of ideas, implementation and programs, and evaluation of policies (Rizvi & Lingard, 2010, p. 10). This defines policy in a broad sense. In the context of language policy specifically, Djite argues that policy-as opposed to ‘language planning’- can ‘prove to be merely symbolic and may never be implemented’ (Djite, 1994, p. 65).

‘Policy’ is interpreted broadly in this thesis, and policy documents that will be analysed in this thesis include government policies, program descriptions and seminal reports on language education. Government policies usually state general concepts and ideas that offer people understanding of values and direction. Program descriptions describe a detailed plan in the implementation of a policy to achieve these concepts and ideas. Seminal reports include those which evaluate programs and their implementation and make suggestions for future policy making. The following policy documents will be analysed in this thesis:

- government policies:
  National Statement for Languages Education in Australian Schools (2005);
  National Statement for Engaging Young Australians with Asia (2006);
- program descriptions:
  National Plan for Languages Education in Australian Schools 2005-2008 (2005);
  Building an Asia-Literate Australia – An Australian Strategy for Asian Language Proficiency (Wesley Report - 2009);
- seminal reports:
  Chinese Language Education in Australian Schools (Orton Report - 2008).

These policies date from 2005 to 2009. Because policies exist in a context, these policies are affected by globalisation. Rizvi and Lingard (2010) argue that since the early 1990s public policies are ‘affected significantly by imperatives of the global economy, shifts in global political relations and changing patterns of global communications that are transforming people’s identity and belonging’ (p. 2). Public policy making can no longer be restricted to national boundaries but must be situated in a global context. As a particular field of public policy, education policy is
inevitably affected by the globalisation. Rizvi and Lingard (2010) state that the
dominant view of globalisation is widely referred to as ‘neo-liberal’ (p. 31).
Education purposes steer towards ‘concerns about human capital development, and
the role education must play to meet the needs of the global economy and to ensure
the competiveness of the national economy’ (Rizvi & Lingard, 2010, p. 3). Education
aims to build a knowledge-based economy. Education policy texts may thus be
inevitably nested in a discourse of neoliberalism. But are they? This is what this
thesis sets out to investigate.

1.3.2 Languages policies

In 1987 the National Policy on Languages (NPL) was the first major national policy
on languages, ‘the first explicit language policy in Australia and the first multilingual
16). Ozolins (2004) argues that this policy document represented ‘the peak of
language policy in Australia’ (p. 368).

In this policy document, a comprehensive and balanced rationale for languages
learning was manifested in terms of intellectual, social justice, multiculturalism and
economic benefits (Herriman & Burnaby, 1996; Lo Bianco, 2005; Lo Bianco, 2008;
Ozolins, 2004). In the NPL, Lo Bianco (1987) identifies four dimensions and
justifications for second language learning (pp. 44 – 62):

- enrichment
- economics
- equality
- external.

Enrichment refers to the cultural and intellectual enrichment of the individual. In the
Western tradition, studying languages is said to contribute to problem-solving
abilities and to clear thinking. Studying languages is also said to help develop the
concise use of the mother tongue. By learning a second language, people will be
aware of the differences between languages. This perception is then said to lead to an
international vision of people being aware of differences and commonalities in
cultures and of the values and worldviews that differ from one group to another. This
vision is said to lead to tolerance and reciprocal understanding among people and towards a successful multicultural Australia. It also enables people to expand social networks blocked by monolingualism in Australia (Lo Bianco, 1987, pp. 44-48).

Economics refers to the external benefits of foreign trade and vocational opportunities for the individual. The United States and The United Kingdom, argues Lo Bianco, have already recognised the importance of understanding trading partners’ languages and culture. The key trading partners for Australia are mainly non-English speaking countries. Understanding other countries’ languages and culture is said to help to expand markets in non-English speaking countries. More importantly, a lack of knowledge of languages and culture places representatives of Australia in a greatly disadvantaged position, even with the help of interpreters. Learning languages enables human service professionals to provide better services for people in languages other than English. Interpreters and translators are needed to improve communication between professionals and clients in languages other than English. Vocations related to tourism and hospitality need specialists in languages other than English (Lo Bianco, 1987, pp. 48-55).

Equality refers to the removal of inequalities caused by languages. The use of one’s own first language is a right for every Australian. Accessibility to social services, educational prospects, and general social and economic mobility in languages other than English should be made available to every Australian. Providing students whose first languages are languages other than English with opportunities to learn their own languages helps to build their self-esteem and identities. Moreover, children’s achievement in English greatly depends on their achievement in the skills of their first language (Lo Bianco, 1987, pp. 56-60).

External refers to the role Australia plays in the Asian-Pacific region and the world. The teaching of languages other than English helps to build mutual understanding between Australian and Asian countries. This enhances Australia’s participation in regional affairs. Teaching languages other than English enriches Australian lives. Professionals are able to exchange ideas and activities in the region (Lo Bianco, 1987, pp. 60-62).
This broad rationale for language learning is supported and valued. Singh (1996) argues that Asian language education should not only aim at seeking economic benefits but social benefits, such as multiculturalism and anti-racist education, feminism, human rights, environmental concern and poverty reduction (p. 166).

1.4 Overview of the Methodology

1.4.1 Discourse theories for policy analysis

Policy making exists within a broad context, including social, economic and historical factors. Many elements are interwoven in a policy text. A piece of policy both represents the present but also connects to the past. Thus policies need to have their context considered.

Ball (2006) argues that it is important to study the language and meanings in the policies: ‘for me, much rests on the meaning or possible meanings that we give to policy; it affects ‘how’ we research and how we interpret what we find’ (p. 44). Discourse theories can be employed to study both the broad context and language of the policy document (Taylor, 1997, p. 28).

Critical discourse analysis (CDA) is sociopolitical oriented research within discourse analysis theories. CDA is based on semiotic process in social practice (Fairclough, 1995, p. 240). CDA connects language to social practice (Fairclough & Wodak, 1997; Fairclough, 1995; Fairclough, 2001). Language is the target of CDA. CDA studies social elements, such as world views and cultures constructed via language, because social beliefs or values unconsciously construct our thinking and are a ‘shadow’ in language. While the social can influence thinking and language, language can also influence thinking and views of the social world. This is a useful theoretical position, particularly in relation to the study of metaphor. It provides the argument that while historical and social meanings are embedded in metaphor, metaphor can also influence understandings and interpretations of the world.

1.4.2 Method
A ‘fine-grained’ policy analysis is used in this thesis. It uses a linguistic analysis to read and interpret policies. The analysis follows the practice of content analysis, for content analysis focuses on language construction in context (Cohen, Manion & Morrison, 2007).

The use of metaphor is the centre of this analysis. Potter (1996) argues that ‘all discourse can be studied for its rhetorical and constructive work’ (p. 181). To study the metaphorical construction of the text provides new insights for policy study, because metaphor carries rich connotations. Metaphor in this thesis includes conceptual metaphors, creative metaphors and conventional metaphors (Knowles & Moon, 2006; Kövecses, 2002; Lakoff & Johnson, 2003; Lakoff, 1993). From creative metaphors, we can infer views and messages that a writer expressed via the language. Empirical study suggests that people use more conventional metaphors than creative metaphors in discourse (cited in Gibbs, 1994, p. 123). Conventional metaphors are so deeply embedded in the language that we hardly notice them as metaphors. Conventional metaphors reflect widely accepted values and beliefs in our thoughts. They are what Kövecses (2002) calls the ‘metaphors we live by’ (p. ix). Conceptual metaphors conjure up a semantic map by linking two concepts. They reflect even deeper attitudes and worldviews than conventional metaphors.

Wierzbicka (2006) argues that the meaning of a word carries the traces of its original meanings and such traces are specific to a language and its culture (p. 104). The meanings of a word, shaped by its history, reflect the way a culture thinks. Metaphors too reflect the way people think. Conventional metaphors and conceptual metaphors reflect a particular way of thinking in history (Knowles & Moon, 2006; Kövecses, 2002; Lakoff & Johnson, 2003; Lakoff, 1993). The etymology of metaphors is to be the centre of analysis in this thesis.

The focus of the four selected policy texts ranges from Chinese language to Asian languages to languages education as a whole. This thesis takes the policy document on Chinese language as the centre of its analysis and moves from the focus on Chinese language to Asian languages and then to language education as a whole. Having its focus on Chinese language, the Orton Report is firstly searched for metaphors. According to the frequency of occurrence of metaphors, focal concepts
are selected from this report and are used to search for metaphors in the other reports. Metaphors and their traces of historical meanings will be studied to reveal the dominant discourses in policy.

Metaphors, as an important figurative use of language, are worthy of notice in policy studies. Conventional metaphors and conceptual metaphors ‘store’ historical information. The way a culture thinks can be traced from such historical information. Discussion of the dominant discourses can raise people’s awareness of the worldviews embedded in the discourse. These social beliefs and values are so deeply embedded in people’s thoughts that they are generally unnoticeable.

1.5 Outline of the thesis

1.5.1 Research questions

This thesis firstly investigates policies in response to three subsidiary questions:

- What are the key metaphors in Australian languages policies that deal with Asian languages?
- What are the traces of historical meanings each metaphor carries?
- What are the key conceptual metaphors in Australian languages policies that deal with Asian languages?

And then answers the main research question:

- What are the dominant discourses in Australian languages policies that deal with Asian languages?

1.5.2 Structure of the thesis

This thesis is developed through seven chapters.

Chapter 1 presents an overview of the thesis. The research background, its rationale, methodology and thesis structure are discussed in this chapter.
Chapter 2 reviews the background and policies in relation to Australia’s engagement with Asia and Asian languages. It includes changes in the international environment, Australia’s historical context, challenges for Australia’s engagement with Asia, and action for engagement.

Chapter 3 reviews the theoretical basis for this study. It shows that meanings are constructed through language. Social semiotics and critical discourse analysis provides the theoretical basis for this thesis. Metaphor and its function in linguistics, epistemology and society will be discussed. Wierzbicka’s argument that the traces of historical meanings can reflect culture frames the whole analysis.

Chapter 4 discusses the data to be used in this thesis. ‘Fine-grained’ analysis as the method is also discussed in this chapter. The details of the analysis are also elaborated.

Chapters 5 and 6 report on data analysis. Chapter 5 reviews two recent policies and chapter 6 reports two earlier policies. Metaphors, historical traces of the meanings of the metaphors, their associations and their related discourses are presented in these two chapters.

Chapter 7 discusses the dominant discourses reflected in the four documents. It also reviews arguments on what language learning should be like. The gap between ‘good policy-making’ and current practice is discussed. The limitations of this study are discussed and recommendations for future policy making in Asian language learning are made.
CHAPTER TWO  
LITERATURE ON AUSTRALIAN LANGUAGES  
POLICY

2.1 Introduction

In the past 15 years, the Asian region has come to be referred to as ‘our region’ instead of ‘the region’ by Australians. This term ‘our region’ marks a significant change in Australia’s engagement with Asia. The choice Australia has made to prioritise Asian languages arises out of national interest, involving a range of international and domestic interests, including political, social and economic interests. Located in the Asia-Pacific Region, Australia aims to be a multilingual nation that actively interacts with Asian countries.

Asian language policy and planning in Australia is a ‘top-down and elite-led activity’ (Liu & Lo Bianco, 2007, p. 96). Henderson (2008) states that people who advocate Asian studies are ‘predominantly high ranking bureaucrats and systems representatives, not educators’. The Prime Ministers in office (1972-2010) in the period under discussion were:

- Gough Whitlam 1972-1975
- Malcolm Fraser 1975-1983
- Bob Hawke 1983-1991
- Paul Keating 1991-1996
- Kevin Rudd 2007-2010.

This chapter reviews policies related to Asian languages in Australia along with the history and international environment, which shaped Asian languages policies to the current day. This chapter includes two sections:

- Australia’s context for engagement with Asia
- Australia’s engagement with Asia.
Asian language learning in Australia can be divided into two subcategories:

- Asian languages as community languages
- Asian languages as second languages.

Early advocacy for learning Asian languages was as part of community languages learning. Gradually, Asian language learning as second language learning was brought into policy. This was mostly triggered by an economic imperative. Asian languages as community languages continue to exist, but Asian languages as second languages have now been more emphasised in policy than Asian languages as community languages. However, Asian languages as community languages and Asian languages as second languages are sometimes mingled together in policies.

The key policies reviewed in relation to Asian languages in this chapter are:

- The teaching of Asian languages and cultures in Australia (Auchmuty Report [1970])
- Report on post arrival programs and services for migrants (Galbally Report [1978])
- Asia in Australian education (Fitzgerald Report [1980])
- Towards a national language policy (1982)
- A National language policy for Australia (1983)
- National policy on languages (1987)
- Northeast Asian Ascendancy Report (Garnaut Report [1989])
- *Asian languages and Australia’s economic future* (Rudd Report [1994]).

Djité argues that multiculturalism can be traced back to language contact among Aborigines in Australia (1994, p. 5), with aboriginal children usually encouraged to learn more than three languages (Sommer cited in Djité, 1994, p. 6). Clyne argues for four phases in language policy until 1970s. They are (cited in Djité, 1994, p. 6):

1. The ‘accepting but laissez-faire’ phase, up to the mid-1870s
2. The ‘tolerant but restrictive’ phase, from the 1870s to the early 1900s
3. The ‘rejecting’ phase, circa 1914 to circa 1970 and
4. The ‘accepting – even fostering’ phase, from the early 1970s.
In the first phase, there was no regulation over language teaching. A number of bilingual schools were established to teach both English and a European language, such as German, French and Gaelic. In the second phase, there was time given for languages teaching, but hours of teaching were restricted and the phases was marked by the establishment of monolingual English-medium schools. The third phase began with World War I and English was a ‘must’ in school learning and was prioritised in the mass media. The fourth phase witnessed the legitimisation of all language use in Australia and interpretation and translation services were provided in public (Djité, 1994, p. 6).

In contrast to Clyne, Lo Bianco argues for two phases up to the 1970s (cited in Djité, 1994, p. 6):

1. The ‘Laissez-faire’ phase from 1945 until 1969
2. The ‘rights-equality’ phase – from the late 1960s to the mid-1970s

In the first phase, the acquisition of a second language was not actually intervened in by the authorities. The second phase was driven by the assertion from ethnic groups of their right to study their languages.

Djité (1994) argues that the emergence of policies for regulating languages learning resulted from times of crisis, such as World War I. The connection to the British Empire, and later to the Commonwealth, played a significant role in solidifying Australian identity as Anglo-oriented. However, migrants’ assertion of their cultural identity and demanding their languages as their right led to the diversifying of languages into the 1970s.

2.2 Australian context for its engagement with Asia

‘Australia is a cosmopolitan society with western culture traditions and institutions and a predominantly English monolingual inheritance; a middle-sized, trading- and services-based economy located at the edge of the Asian landmass and rapidly integrating into the dynamic regional context’ (Lo Bianco & Slaughter, 2009, p. 6).

In Australia, English is the only official language used and languages other than English are encouraged to be taught in schools. Both Australian immigrants and
tourists are ‘increasingly sourced from Asia’, and Australia needs to negotiate its geopolitical security with its Asian neighbours (Liu & Lo Bianco, 2007, p. 96).

This section reviews the international environment for Australia's intention to engage with Asia. Then both domestic and international challenges which Australia faces for engagement with Asia are discussed. Following that, this section reviews the Australian language learning environment in terms of multilingualism. This section intends to answer these questions:

- Why does Australia intend to engage with Asia?
- In order to engage with Asia, are there any difficulties? What are these?
- How will Australia engage with Asia?

2.2.1 A change in the international environment

The end of the Cold War and the rise and vitality of Asia changed Australia’s policy orientation.

Henderson (2008) argues that the end of the Cold War exerted a great impact on Australia’s attitude towards Asia (p. 173). It broke the British dominance in Australia’s social and political life. Firstly, the end of the Cold War shifted Australia’s security focus in the region. During the Cold War, Australia identified itself as a Western democratic entity, as an opponent of Eastern Communism, especially as expressed in Asia. As the US ascended to being the only superpower, the conflicts between two distinct ideologies were weakened. The collapse of Communism relieved many of Australia’s concerns about national security. Meanwhile, such issues as international crime, terrorism and refugee issues became more prominent and required regional cooperation (Henderson, 2008, p. 174). As a middle power, Australia could choose partners with whom to develop relationships within its region, such as partnerships for environmental protection (Henderson, 2008, p. 174). At the same time, Australia shifted its economic focus. From March 1983, in order to reconstruct Australia’s declining economy, the Hawke government decided to open the economy on the macro-level (Henderson, 2008, p. 172). Then Australia’s domestic economy could not resist outside pressure from globalisation, which was followed by a recession in Australian trade.
During the Keating Prime Ministership, in 1992, the East Asia Analytical Unit (EAAU) of the Department of Foreign Affairs and Trade (DFAT) recognised the significant role of the Asia-Pacific region in the global economy. Its report claimed that the Asia-Pacific region was an essential part of the world’s economy and nations in the Asia-Pacific region were important trading partners for many nations (cited in Henderson, 2008, p. 174).

The Asian ‘economic miracle’ of the 1990s was an important factor in Australia’s advocacy for learning Asian languages arising out of economic interests. The rise of Asian economies, especially Japan, which grew to be the second largest economy in the world, challenged Western dominance. Schwab and Smadja claim that the world economy became tripolar – Western Europe, North America and East Asia (cited in Pang, 2005, p. 175). Moreover, a study by the World Bank highlighted the importance of Asia:

East Asia has a remarkable record of high and sustained economic growth. From 1965 to 1990 the twenty-five economies of East Asia grew faster than all other regions of the world… Most of this achievement is attributable to seemingly miraculous growth in just eight economies: Japan; the ‘Four tigers’ – Hong Kong, the Republic of Korea, Singapore, and Taiwan, China; and three newly industrializing economies (NIEs) of South-East Asia, Indonesia, Malaysia and Thailand (cited in Pang, 2005, p. 174).

The remarkable economic growth of Asia gave Australia a model by which to transform its economy (Henderson, 2008, p. 175). In that context, the Hawke government decided to engage with Asia as a way of solving Australian economic instability (Henderson, 2008, p. 172). Asia was also considered a source of enlivening the Australian economy, as it was a huge potential market for Australia. The Garnaut Report (1989) argued that the study of Asian languages and culture was part of macroeconomic reform (cited in Henderson, 2008, p. 173).

However, from 1997, when an economic and financial crisis struck Asia, the Australian government downplayed the trend towards learning Asian languages and redirected its focus to English literacy (Lo Bianco, 2008, p. 349). Reviews and editorials expressed a pessimistic view of Asian economies and the future. Nevertheless, this downturn only lasted a short time as Asian economies had a
resurgence in the new millennium. Pang (2005) argues that this crisis made Asian economies stronger and more able to resist outside pressures (p. 176).

2.2.2 Challenges facing Australia in engaging with Asia

There are four challenges Australia faces in engaging with Asia:

- English as the dominant international language and European tradition as the cultural identity for Australia
- Mistrust from Asian countries
- Difficulties in learning Asian languages
- Limited political power in influencing education policy.

2.2.2.1 Monolingualism and Australia identity

English in Australia, Clyne (1997) argues, is not a constitutionally declared official language, although it serves as the official language: ‘[i]t is the language of Parliament and Administration, and the language in which official records are kept’ (p. 191).

The widespread use of the English language becomes a stumbling block for multiple language planning. Graddol found that ‘up to 2 billion people, about one-third of humanity, could know or be learning English by 2015, rising rapidly to about half of the world’s current population at some future point, making English less like a foreign language and more like an international “basic skill”’ (cited in Lo Bianco & Slaughter, 2009, p. 9). Graddol argues, ‘the 375 million native speakers of English were exceeded almost fourfold by the 1120 million second or foreign language speakers in 1997’ (cited in Lo Bianco & Slaughter, 2009, p. 10):

Globally today so called ‘non-native’ speakers of English have outstripped the numbers of so called “native” users and possibly the majority of conversations in English are conducted between non-native speakers (Lo Bianco & Slaughter, 2009, p. 10).

The value of the study of Asian languages is not recognised among all elites in Australia, partly because of the dominance of English in the world (Henderson, 2008, p. 185). Tisdell (1998) states that research conducted by the National Board of
Employment, Education and Training (NBEET) revealed that businessmen showed no interest in recruiting employees with language skills as businessmen held a belief that English is the international business language:

Despite having a multicultural and multilingual population the institutions of Australian society are dominated by English, seamlessly connected to English-using international bilingualism (Lo Bianco, 2003, p. 9).

Tisdell (1998) argues that, ‘Monolingualism and assimilation are deeply rooted in Australian history’, which is attributed to early immigrants being mainly from English speaking countries (p. 137). Those coming from the European continent, such as Germans, maintained their mother tongue in homes and churches but learnt to adapt to Australian society, because they believed that English was the key to their success in Australia. Lo Bianco and Slaughter (2009) argue that ‘in the Anglo sphere bilingualism is confined to minority communities adjusting to English’ (p. 11). Immigrant Australian communities experience the loss of their community languages. The next generations gradually drop their ancestral languages and shift into English only:

Whether more or less rapidly, new Australian communities are all experiencing language loss of their ancestral, heritage or community language (Lo Bianco & Slaughter, 2009, p. 4).

Safely ensconced within the political and economic certainties of British imperial loyalty, Australian language norms and styles of English Expression, and the choices and purposes of foreign language teaching reflected essential British prestige choices (Lo Bianco & Slaughter, 2009, p. 15).

Tisdell (1998) argues that during two world wars English was used as the evidence to show people’s loyalty to the British Empire and proficiency in English was used as the standard for recruiting new immigrants (p. 137). The early influence of economic factors in policies of monolingualism and assimilation were crucial and until the late 1960s, Australia’s economy was oriented almost exclusively towards the UK and the USA. The study of Asian languages and culture could make Australia question its identity, as most Australians are European descendants. This has an impact on social issues in Australia, such as multiculturalism.

2.2.2.2 The ‘Asian way’
Australia’s intention to engage with Asia is often questioned by Asian countries. For one thing, after the Cold War, an emerging sense of a Southeast Asian community among Southeast Asian states did not include Australia, which was perceived as too ‘European’ (Henderson, 2008, p. 175). For another thing, the notion of an ‘Asian way’ was used by former Asian leaders as such as Dr Mahathir and Lee Kuan Yew to distinguish themselves from their Western counterparts (Henderson, 2008, p. 175). Henderson (2008) also argues that the ‘Asian way’ is used as a defence by some Asian leaders in response to criticisms of human rights, while the Australian government remains assertive over this issue because of interest groups in Australia (p. 175).

2.2.2.3 Difficulties in learning and teaching Asian languages

Linguists assume that it takes three times longer to master an Asian language than a European language for an English speaker (Slattery in Henderson, 2003, p. 44). In Chinese Language Education in Australian Schools, Orton (2008) states:

the Foreign Service Institute in Washington DC (and similar bodies elsewhere), estimates that it takes one of their adult native English speakers approximately 600 hours of intensive learning to become proficient in a European language such as Italian or French, and 2,200 hours to reach the same standard in Chinese (p. 14).

This also makes it difficult to train qualified teachers in teaching Asian languages, which adds to the difficulty for students in learning Asian languages. Lo Bianco and Slaughter (2009) argue that the most important part of language education is teacher education. High-quality teachers will produce ‘specialists able to design and implement high quality programs’ and high-quality teachers will secure continuation of language study by students (Lo Bianco & Slaughter, 2009, p. 59). The teacher is central to the success of a language program. However, teacher training takes time and allocation of money. Although Henderson (2007) points out that Rudd realised the importance of teachers in the report Asian Languages and Australia’s economic future (Rudd Report, 1994), a lack of teachers became one impediment to implementing Asian studies in practice (p. 14).

2.2.2.4 Complexities in Australian federation and funding issues
Constitutional realities make Australian educational policy-making complex. As the states of Australia legally existed before the 1901 proclamation of a united federation, states retain significant powers in the areas of social services (Herriman, 1996, p. 35). Until recently the Commonwealth government has historically had little control over education, especially language education, because each state or territory has controlled their particular curriculum. Henderson (2007) points out that because of this the national government has been reluctant to mandate language education, which has left language education mainly to the states (p. 6). This reluctance to mandate curriculum has, however, changed more recently.

2.2.3 Multiculturalism and multilingualism

Australia is an immigrant country, in which immigrants live in identifiable communities. For migrants themselves, language issues usually manifest as a struggle for basic necessities such as employment and medical treatment as well as citizenship opportunities such as voting.

Australia has a historically rich linguistic resource. When the first European settlement was established in Australia in 1788, the continent was multilingual, with about 250 languages spoken (Clyne & Kipp, 2002, p. 29). Lo Bianco and Slaughter (2009) show that during the middle-to-late 19th century, the Australian population was made up of first generation immigrants who brought with them a large number of languages, and because of this, attitudes towards multilingualism were open and tolerant (p. 15). Lo Bianco and Slaughter (2009) also point out that ‘the immigration group of the second half of the 20th century introduced more than 350 languages, according to the 2006 Census, into the homes of Australians’ (p. 2).

These languages are ‘in regular use in Australian homes and workplaces to organise the lives of children, arrange functions, convey reports about the health and well being of others and to transact all the personal, familial and commercial activities of mundane daily life’ (Lo Bianco & Slaughter, 2009, p. 14). Government announcements related to basic human living and political rights are written in languages other than English (Clyne, 1997, p. 191). According to the 2006 Census,
15.8 percent of Australians use a language other than English at home (Department of Immigration and Citizenship, 2008, p. 1). There was also an increase in the percentage of languages other than English spoken at home between 1996 and 2001 (15.0 % to 15.2%) (Department of Immigration and Citizenship, 2008, p. 1). However, Clyne (1997) points out that some community languages are specific to certain cities or states (p. 193). For example, the most widely spoken community languages in Melbourne are Italian and Greek, while those in Sydney are Chinese and Arabic (Clyne, 1997, p. 193). Clyne stated in 2004 that ‘radio programs in 80 languages, television in 48 languages and newspapers in 30 languages continue to provide information, companionship and language and cultural maintenance opportunities for Australia’s multilingual population’ (p. 24). The former Governor General of Australia Sir William Deane once said, ‘Australia’s multiculturalism sustains the nation. It both protects and promotes respect and tolerance for the backgrounds of all Australians – for people who came from Britain as much as those whose origins were in other parts of the word’ (cited in Smolicz & Secombe, 2009, p. 91).

Tisdell (1998) attributes the concept of multicultural Australia to the rising power of post-war immigrants seeking equality in social areas such as education, cultural diversity and job opportunities (p. 138). As these post-war immigrants settled into their lives in Australia, their votes influenced policy. The National Policy on Languages (1987) is the icon of entering a conceptualised multicultural Australia. The National Policy on Languages in 1987 is ‘the first explicit language policy in Australia and the first multilingual language policy in an English-speaking country’ (Lo Bianco & Slaughter, 2009, p. 16). Al Grassby, former Minister for Immigration, portrayed Australia as a multicultural society. In doing so, he ‘claimed rights for migrants to use their home language and to have it recognised in schools’ (cited in Herriman, 1996, P. 42).

The right to use languages other than English is considered a basic right for a citizen in Australia. During the 1970s, the second generation of immigrants actively engaged in policy making (Lo Bianco & Slaughter, 2009, p. 16). The Statement on Immigrant Education, Cultures and Languages in 1973 is ‘the first manifesto of a “multicultural lobby”’ (Clyne, 2005, p. 146). The engagement of second generation immigrants in
the policy making sphere made the preservation of community languages a civil right. Clyne (1997) points out that former Prime Minister Paul Keating proposed that ‘the first right of a citizen would be “the right to expressing and sharing of their individual cultural heritage, including language and religion”’ (p. 191).

Clyne (1997) argues that, ‘cultural and linguistic diversity are now so much part of the dynamism of the Australian nation that they are irreversible’ (p. 197). Herriman (1996) argues that language policies are developed as ‘part of the concern for preserving and promoting ethnic identity and culture in Australia’ (p. 41). As there is urgent economic and political demand from ethnic groups, multiculturalism acts as a policy tool to alleviate social tensions for social cohesion and social stability (Rizvi, 1993, p. 122).

Herriman (1996) argues that language policies were developed as ‘part of the concern for preserving and promoting ethnic identity and culture in Australia’ (p. 41). The Report on Post-Arrival Programs and Services for Migrants (the Galbally Report) in 1978 ‘had a substantial national impact on language education policy and practice’ and ‘signalled the acceptance of multiculturalism by Australian conservative political forces and instituted public support for complementary language providers, the so-called ethnic schools’ (Lo Bianco & Slaughter, 2009, p. 22). The Galbally Report indicated that ‘all migrant cultures should be encouraged to flourish in Australia around a shared core of basic norms and values that are uniquely Australian’ (Rizvi, 1993, p. 122).

A key justification in multiculturally advocated language policy was related to intergenerational maintenance and ethnic continuity (Lo Bianco, 2003, p. 21). Lo Bianco and Slaughter (2009) argue ‘Australia relies principally on the language maintenance activities of its immigrant communities’ for its rich linguistic source (p. 4). Clyne (1997) argues that the term ‘community language’ dates from the 1970s and is an early illustration of the support for multiculturalism in Australia (p. 191). Community languages are defined as ‘languages other than English that have come to Australia through immigration’ (Clyne, 1997, p. 191). ‘Community languages are typically supported by “owned” schools, local clubs and societies, religious and cultural centres’ (Lo Bianco & Slaughter, 2009, p. 5). Self-financed ethnic
organisations established part-time ethnic schools to support multilingualism in terms of language maintenance and the government supported these part-time ethnic schools financially in the early 1970s (Clyne, 1997 p. 196). Saturday School allowed immigrants and their children to maintain their mother tongue and their culture as well as religious beliefs. Tisdell (1998) argues that ‘Saturday Schools provide the cultural, social and linguistic environment in which immigrants feel at home’ (p. 137).

Multicultural education is also embedded in the school curriculum. Languages other than English taught in schools are considered to assist the preservation of a distinct intergenerational identity. In the Galbally Report, schools were considered as having a key role in achieving multicultural understanding and $5 million was allocated for developing multicultural and language programs during 1979-1981 (Fraser, cited in Herriman, 1996, p. 43).

2.2.4 Asian languages as community languages

Asia is a major supplier of immigrants to Australia. People from mainland China are the third largest source of immigration, comprising 12.7 percent, following the United Kingdom (17.9%) and India (14.6%) (Department of Immigration and Citizenship, 2009, p. 5). ‘A strong presence of Asian languages in Australian schools also makes Australian education distinctive, interesting and worldly’ (Lo Bianco & Slaughter, 2009, p. 12).

Henderson (2003) argues that the 1970 Auchmuty Report presented a notion of equal offering of languages, which gave rise to Asian studies as having equal status in the school curriculum with European studies. The Auchmuty Report ‘was among the first to recommend the expansion of Asian language teaching in schools and universities’ (Rudd, 1994, p. 6). This notion broke the dominant European educational tradition in Australia in the curriculum. In the 1990s, Japanese ‘replaced French as the most prominent language in secondary schools’ and in the early 2000s Chinese challenged the dominant position of Japanese (Lo Bianco & Slaughter, 2009, p. 16).
The report *A National Language Policy for Australia* (1983) identified Japanese, Indonesian and Chinese as the three major languages important to Australia and its goal is to broaden the teaching of these three key languages – Chinese, Indonesian/Malay, Japanese – in the community (Herriman, 1996, pp. 48-49). In 1995 Korean was added to this list.

### 2.2.5 Opportunities for students

Singh (1996) argues that the fact that Australian society is dependent on Asian countries needs to be made clear to Australian students (p. 162). For Australia, implementing Asian studies has three aims: intellectual, cultural and economic. Research shows a positive linkage between second languages study and academic performance in other disciplines (Lo Bianco & Slaughter, 2009, p. 8). Asian language learning may also help to develop a good rapport with neighbouring countries. However, it is not necessarily due to language learning that young people are cross-culturally tolerant or understanding:

> language teaching inevitably has a positive effect on cross-cultural attitudes and, if such an effect is to occur, it suggests that the course content and teaching method are more important that the mere fact of language learning per se (Ingram et al, 2004, p.11).

Ingram et al (2004) and Ingram (2009) elaborate this point in a study involving Australian and Japanese students, which found that the understanding of a culture may come from formal cultural teaching, but that it is interaction outside the classroom that is more effective in building cultural awareness.

In addition, it is intended to nurture young Australians with both the ability and vision to engage in international business, especially with Asian countries. Lo Bianco and Slaughter (2009) argue, ‘we have a moral and an intellectual obligation to ensure that the experiences offered to learners assist them to acquire the knowledge, attitudes, and skills to function as mature, independent, capable and productive citizens of a democratic state’ (p. 3).
Singh (1996) argues that apart from general national interest, the study of Asian languages and cultures benefits individual students’ economic interests, because it will broaden their career opportunities (p. 153). Lo Bianco and Slaughter (2009) also point out:

Deep and rapid globalisation over recent years has added some pragmatic or utilitarian justifications for language study, since the lives, careers and opportunities of all young Australians will intersect more closely with individuals and societies that are forged in, and function through, languages other than English (p. 64).

Singh (1996) identifies three levels of careers (p. 161): one that requires ‘commercial and technical skills allied with strong language skills and knowledge of Asia’; one that requires knowledge in ‘Asian markets and Asian languages and country skills’; and one that understands both cultures and helps to advance Asian studies (Asian Studies Council, cited in Rudd, 1994, p. 8).

2.3 Developments and achievements in engaging with Asia

This section firstly discusses human capital theory and its influence on educational policy making. Asian languages policies were originally a subset of community language policies. Asian languages policies are now largely driven by an economic imperative, and the notion of Asian languages as keeping alive community languages has weakened. Australian education has recently become implicated in economic reform.

Following this discussion, this section then reviews Asian languages policies in relation to the economy. The report *Asian languages and Australia’s economic future* (Rudd Report) explicitly linked Asian languages education to aspects of Australia’s economic development. This report is important because it pushed policies on Asian language learning to a new level. It solved many problems that previous policies had with respect to advocacy, but the Howard government caused Asian language study in Australia to take a step backwards.

2.3.1 Human capital theory in educational policy making
Rizvi (1993) argues that cultural policy is part of economic policy, as migrants are traditionally regarded as human resources to achieve Australian economic goals (p. 129). In The National Agenda for a Multicultural Australia (Office of Multicultural Affairs, 1989), all social and cultural objectives to be achieved are under one essential objective, viz. Australia’s economic and social development (p.1). As Australia aimed to restructure its economy to be competitive internationally, the Labor Governments of the 1980s and the 1990s diverted their orientation in migration policy toward human capital theory (Rizvi, 1993, p. 130). Human capital theory assumes that ‘human knowledge and skill form a kind of capital which can be invested and from which economic benefits for both the individual and the society are expected’ (Lingard, 1993, p. 30).

Porter (1993) points out the earliest association of human capital theory with education in the sixties related education to national economic growth (p. 37). In the sixties, economic growth and cultural development promoted expansion of education rather than the reverse (Porter, 1993, p. 38). In the nineties, education was regarded as the solution for countries to enhance competitiveness in world markets by providing employees with better training (p.38).

Porter uses two viewpoints to explain the notion of education as investment. From an individual perspective, people’s income increases in direct proportion to their level of education (Porter, 1993, p. 37). From a national perspective, the more education people receive the more productive they will become (Porter, 1993, p. 37). Porter (1993) also argues that the relationship between economy and education is intertwined: education builds a strong economy and a strong economy is an indication of a good education system (p. 38).

2.3.2 Asian languages education as an economic imperative

Henderson (2003) argues that the FitzGerald Report (1980) realised that multiculturalism alone was insufficient to meet Australia’s needs for enhancing international understanding (p. 28). An increasing awareness of the importance of studying Asian languages for the national interest was illustrated in the 1982 document Towards a National Language Policy, which called for coordination
between multiculturalism within Australia and a trade focus with Asia (Henderson, 2003, p. 30). Henderson (2003) argues that in the mid-1980s the belief that intellectual capital could help with global recession built the connection between education and economic performance (p. 35).

Henderson (2003) further argues that ‘under the Minister for Employment, Education and Training, John Dawkins, the Labor government’s utilitarian view of knowledge informed a range of national education and language policy documents from 1988 onwards, and some of these merged with the push for Asian languages and studies’ (p. 34). The Labor Party used Asian language learning as a policy initiative to improve unemployment by increasing exports in the Asian region (Henderson, 2003, p. 42). Henderson (2003) argued that ‘Labor’s overarching policy agenda had combined education, economic and national goals to specifically target Asian languages and studies’ (p. 43). The Labor government viewed ‘second languages as a national resource and acknowledged Asia as the regional key to solving Australia’s immediate and long-term economic problems’ (Henderson, 2003, p. 48).

In the Garnaut Report (1989), ‘education was part of the process of Australian microeconomic reform’ (Henderson, 2003, p. 36). Henderson (2003) argues, ‘the publication of the Garnaut Report in 1989 put the debate about prioritising Asian languages and cultures onto the mainstream political agenda’ (p. 35). This report has been called ‘the most influential report on Australia – Asia relationships in recent times’ (Pang, 2005, p. 177). Pang (2005) commented that this report reflected the fact that the rise of Asian economies as a potential market for Australia was the main driver for Australia to cooperate with the Asia – Pacific region, especially with Northeast Asia, in economy and trade. Garnaut acknowledged that the long-term prosperity of Australia depended on investment in education related to Asian studies and Asian languages (Pang, 2005, p. 177).

After The Australian Language and Literacy Policy (White paper), the purpose of promoting Asian languages was out of economic concern rather than to serve community languages (Lo Bianco, 2008, p. 349). Increased funding for Asian
languages covered a broad range of teaching and learning areas and ensured continuity:

A special priority had already existed for the funding of developments in Asian languages teaching and Asian studies and this grant was to be continued. Asian Languages are established as priority languages in the policy and are to be given special developmental funds for related teacher training (Herriman, 1996, p. 57).

Tisdell (1998) points out that A$22 million was distributed to help to develop the Australian Second Language Learning Program (ASLLP) following Nation Policy on Languages and second language learning was welcomed across all levels of education as well as in trade and industry (p. 139).

2.3.3 Success of the Rudd Report

The Report, Asian Languages and Australia’s Economic Future marked the first policy initiative which achieved bipartisan support. The report’s planning for submission to a 1992 COAG meeting and its visions and plans for Asian language teaching significantly marked Australia’s efforts in advancing an ‘Asia-literate’ Australia. After this report, programs such as the National Asian Languages and Studies in Australian Schools (NALSAS) strategy and National Asian Languages and Studies in Schools Program (NALSSP) were established to support Asian languages.

2.3.3.1 Preparation

Wayne Goss, who was the Premier of Queensland from December 1989 till February 1996, believed that the national program on Asian studies could rest on the success of Queensland’s LOTE initiatives (Henderson, 2008, p. 178). He chose Kevin Rudd, who was then Chief of Staff to Goss, as the Director General of the Queensland Office of Cabinet to develop a national Asian languages and culture program to advance Asian studies.
Goss’s selection of Rudd to be in charge of the final report for the COAG meeting was determined because he did not want the states and territories, especially Queensland, to be under the Commonwealth Government’s control and influence, and Rudd could represent the interests of Queensland in developing Asian studies as a national strategy (Henderson, 2008, p. 183).

Henderson (2008) argues that Goss’ foresight in using the Coalition of Australian Governments (COAG) forum in 1992 as the appropriate place to ensure consensus among federal and state leaders on the implementation of Asian studies was significant for advancing Asian studies (p. 179). Henderson (2008) also argues that Goss used Asian studies as the case to rebuff the proposal that the Commonwealth Government would take over the control and funding of Technical and Further Education (TAFE), because of the ineffectiveness of the Commonwealth Government in exercising leadership over Asian studies (p. 181). Goss asked for the right of the states to implement Asian studies, including control over the funding. Another important factor contributing to the success of the submission of the Rudd Report to COAG was that Goss and Rudd realised that the Australian economy was far more important than the ethical issues related to multiculturalism (Henderson, 2008, p. 182).

**2.3.3.2 Key points in the Rudd report**

For the first time, the Rudd Report recognised a varied Asia:

> “Asia” itself is primarily a term of geographical convenience to describe a range of countries whose internal diversity is invariably greater than its shared commonality (and whose diversity is much greater than those countries that collectively claim to be “European”) (Rudd, 1994, p. 3).

Previously, people from a traditional European perspective viewed Asian countries as homogeneous, which effectively placed Asia in an inferior position conceptually. By recognising differences within Asia, Australians could adopt an eclectic stance towards other cultures and view them at a deeper level. Unlike previous reports which focused only on immediate output, the Rudd Report sought long term outcomes for Asian studies. Rudd specified four languages as the top priority in
Asian studies: Japanese, Mandarin, Indonesian and Korean, according to their economic significance to Australia (Rudd, 1994, p. v). He also provided an outline of enrolment targets to be achieved in the near future.

There were many reasons contributing to the success of the Rudd Report. It set out a comprehensive plan for program implementation. It took the funding issues as one of the most important factors influencing program implementation. Rudd was aware of the fact that formalising the commitment of the Commonwealth Government to shared funding for Asian studies could ensure a long-term continuous strategy at the state and territory level (Henderson, 2008, p. 185).

The report also paid attention to the sustainability of the program, such as teacher supply and competence, the development of curriculum, and the need for wide accessibility of the resources that teachers could use for teaching. Henderson (2007) also pointed out that, ‘the Report did not envisage language proficiency as an end in itself, rather the Report’s long-term goal was to link Asian language proficiency with other professional skills’ (p. 9).

2.3.3.3 The founding of the NALSAS Taskforce and its success in the first phase

In response to the COAG meeting and the Rudd Report, the National Asian Languages and Studies in Australian Schools (NALSAS) strategy was developed out of the Commonwealth, state, and territory government cooperation. According to the NALSAS website (http://www1.curriculum.edu.au/nalsas/about.htm), the NALSAS strategy aimed to support four targeted Asian languages in government and non-government schools and to expand the learning areas of Asian languages across the curriculum. Henderson (2007) argues that the NALSAS strategy provided an example for educators around the world to learn from Australia in establishing languages other than English in the school curriculum (p. 5). ‘…such policy documents have intersected with other government policies on languages, and with policies and reports on education reform, business, trade and economic matters’ (Henderson, 2007, p. 5).
Lo Bianco and Slaughter (2009) argue that ‘the NALSAS conceived Asian languages in strictly foreign, rather than community, terms’ (p. 23). Lo Bianco (2008) also argues that emphasis on the four selected Asian languages distanced ‘the focus of the community language context in language education’ (p. 349). Lo Bianco and Slaughter (2009) name the four selected Asian languages (Japanese, Chinese, Indonesian and Korean) as ‘trade-connected Asian foreign languages’ (p. 20).

The NALSAS Taskforce was established in 1994. ‘Essentially, [it] was responsible for the coordination of the NALSAS Strategy, while the responsibility for implementing it rested with State and territory education authorities in partnership’ (Henderson, 2008, p. 186).

In the first phase, during 1995-1998, the implementation of the NALSAS Strategy succeeded. Henderson (2008) demonstrates its success in three ways: an increase in the enrolment of students studying the four priority Asian languages, an increase in trained and retrained teachers in the four priority Asian languages, and completion in a range of programs (p. 187).

Henderson (2008) attributes the success of the first phase achievements to ‘a strong commitment from the states, territories and the Commonwealth in terms of the funding arrangements’ (p. 187). From 2008 the Australian government offered $62.4 million grants to the National Asian Languages and Studies in Schools Program (NALSSP). This program will continue until 2012 to increase the number of students studying the four Asian languages and their cultures.

2.3.4 Political intentions behind Asian engagement

Language policy is not merely a policy related to language teaching alone, but it is an indication of the stance or philosophy adopted by a political party in terms of both domestic, and especially foreign, policy orientation. Herriman and Burnaby (1996) argue that it is when ‘rights, freedoms and power are associated with language that policies become important’ (p. 8).
Herriman (1996) argues about the philosophy guiding language study in Australia that ‘[t]he outgoing government had made language policy an instrument of the party political platform and not a matter of broad national consensus as it had previously been’ (p. 61). Pang (2005) holds that ‘[w]hile it is true that engagement with Asia is bipartisan, the depth of engagement varies between political parties’ (p. 179). The implementation of an ‘Asia-literate’ policy had more support and advocacy from the Labor Party (1991-1996; 2007- present) than from the Liberal – National Party (1996-2007). There was a boom in the number of students interested in learning Asian languages and ample funds to support a range of programs when Labor was in power. During 1991-1995 the Australia-Asian relationship was more emphasised and seen as more desirable (Rizvi, 1993, p. 23). However, funding for a twelve year NALSAS program was terminated at the end of 2002, four years before originally planned, under the Liberal Party.

During the Howard government, there was a step back in Asian Studies. Henderson (2008) argues that this occurred in three ways. First, the Howard government reoriented Australian foreign policy toward the United States of America (USA) (p. 187). Howard believed an over-emphasis in foreign policy on Asia during the Hawke and Keating governments caused the relationship between Australia and the USA to deteriorate (Manne, cited in Henderson, 2008, p. 188). Henderson (2008) sees the adjustment of foreign policy as indicating the pragmatic diplomacy of the Howard government (p. 187). Second, a domestic interest group – the One Nation Party – exerted great influence in Howard’s domestic policies on multiculturalism. Howard at first kept silent over Hanson’s xenophobic commentary towards the Asian community and then later suggested that ‘rates of Asian immigration to Australia should be reduced in the interests of social harmony’ (Henderson, 2008, p. 188). His silence and stance towards racial issues downplayed the study of Asian languages. Third, the Howard government cut NALSAS funding in 2002, exerting a catastrophic impact on Asian studies. The number of students studying Asian languages dropped dramatically, accompanied by a great funding decrease in the states and territories.

2.4 Conclusion
Chapter 2 reviewed the background of Australia’s engagement with Asia and Asian languages. The end of the Cold War and the rise and vitality of Asian economies created an international context for Australia’s engagement with Asia, as domestic economic reform shifted Australia to exporting to Asia. Asia became the largest market for Australia, as well as a successful economic model for Australia.

As an immigrant country, Australia potentially had a good foundation for multiculturalism and multilingualism. After World War II, the proportion of immigrants coming from Asia was greatly increased. Asian languages were among ‘community’ languages. However, monolingualism and loyalty to Britain were a core value in Australia. Moreover, people were unwilling to learn Asian languages which they considered difficult. The complexities of Australian federalism and associated funding issues also posed some difficulty for the implementation of Asian languages in schools.

Influenced by globalisation, economic development is often seen as based on knowledge driven by human capital. Under this theory, Asian languages learning is largely seen as an economic imperative. The Rudd Report emphasised the economy and pushed the learning of Asian languages to a new level.
CHAPTER THREE
LITERATURE ON LANGUAGE, DISCOURSE AND METAPHOR

3.1 Introduction

This chapter provides an account of the theoretical basis of the research. This research investigates metaphors around policy documents related to ‘Asia literacy’ in order to reveal the dominant discourses around them. Metaphors are studied through the traces of historical meanings they carry. Metaphors in this study consist of creative metaphors, conventional metaphors and conceptual metaphors.

3.2 Language and its Construction

3.2.1 Social Semiotics

Semiotics is defined by Saussure as the ‘the science of the life of signs in society’ (Hodge & Kress, 1988, p. 1). It acknowledges everything in society as a form of communication and argues that communicational phenomena can be studied systematically, logically, and holistically. Social semiotics also provides a theoretical framework for connecting language to ideology. The semiotic process is the process of how ideological beliefs are produced through language. Social semiotics offers the possibility of analysing the construction of meaning.

‘Ideology’ generally refers to the socially shared values and beliefs of a group. It is ‘shared, fundamental and axiomatic beliefs’ (van Dijk, 2009, p. 65). The shared values and beliefs guide people within a group to engage in social activities according to accepted norms. Ideology serves the purpose of ‘coordination of the acts or practices of individual social members of a group’ (van Dijk, 1997, p. 26). This shared ideology within a certain group forms a unique identity for group members and this identity distinguishes them from other groups.
As language is the ‘commonest form of social behaviour’ (Fairclough, 1989, p. 2), a feature of ideology is that it links to language:

...language, typically, is immersed in the ongoing life of a society, as the practical consciousness of that society (Kress & Hodge, 1979, p. 6).

Kress and Hodge (1979) highlight the connections between ideology and language. Language is also considered as a record of social reality in the course of social development:

Language fixes a world that is so much more stable and coherent than what we actually see that it takes its place in our consciousness and becomes what we think we have seen. And since normal perception works by constant feedback, the gap between the real world and the socially constructed world is constantly being reduced, so that what we do ‘see’ tends to become what we can say (Kress & Hodge, 1979, p. 5).

Language, then, ‘carries’ ideology. Kress and Hodge (1979) believe that ‘language, which is given by society, determines which perceptions are potentially social ones. These perceptions, fixed in language, become a kind of second nature’ (p. 5). Perceptions and thoughts are gradually coded into the language. Language, therefore, is not only closely related to society, but our very way of thinking is also seamlessly connected to language. One view is that our interpretation of the world is built upon the basis of our pre-existing knowledge of the world. What we see and think is influenced by the way we perceive events and ideas:

The world is grasped through language. But in its use by a speaker language is more than that. It is a version of the world, offered to, imposed on, exacted by, someone else (Kress & Hodge, 1979, p. 9).

This view of language argues that language and thought coexist and are intertwined:

Languages are systems of categories and rules based on fundamental principles and assumptions about the world. These principles and assumptions are not related to or determined by thought: they are thought (Kress & Hodge, 1979, p. 5).

Fairclough puts directly the assertion that ideology relates to power:

... because the nature of the ideological assumptions embedded in particular conventions, and so the nature of those conventions themselves, depends on the power relations which underlie the conventions; and because they are a means of legitimising existing social relations and differences of power, simply through the recurrence of ordinary, familiar ways of behaving which take these relations and power differences for granted (Fairclough, 1989, p. 2).
Kress and Hodge connect this view of language to the power of dominant groups. However, Kress and Hodge argue that not only dominant groups have their ideology reflected in the world. At any one time, there exist competing and contradictory ideologies. Some represent the dominant group which attempts to represent the world from its perspective. Others can represent a dominated group which resists the dominant group and usually consists of the majority of people:

We will use the terms ‘ideology’ and ‘ideological (content)’, to refer to a level of social meaning with distinctive functions, orientations and content for a social class or group (Hodge & Kress, 1988, p. 3).

These ideological complexes are further explained by the concept of a logonomic system:

A logonomic system is a set of rules prescribing the conditions for production and reception of meanings; which specify who can claim to initiate (produce, communicate) or know (receive, understand) meanings about what topics under what circumstances and with what modalities (how, when, why) (Hodge & Kress, 1988, p. 4).

Part of the role of the logonomic system is that it ‘necessarily codes a set of messages which arises out of a process of interaction, and thus indicates the status of relations of dominant and dominated groups’ (Hodge and Kress, 1988, p. 5). However, the logonomic system fundamentally reflects the ideology of the dominant group:

Logonomic rules rest on a set of classifications of people, topics and circumstances which are the result of contestation over long periods, but which ultimately derive from the ruling ideas of the dominant group (Hodge & Kress, 1988, p. 5).

Thus, the relationship between language and power is an interactive one:

…language indexes and expresses power, and is involved where there is contention over and a challenge to power. Power does not necessarily derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and long term (Wodak & Meyer, 2009, p. 10).

3.2.2 Text and Discourse

Text is normally regarded as the written form of representations of the ‘world (forms of consciousness), social relations, social interactions, social identities, and cultural values’ (Fairclough, 2001, p. 241). Text is situated in social practice, but acts in an ‘indirect, mediated’ way (Fairclough, 1989, p. 140). Text is viewed as a sensitive
indicator of ‘ongoing processes such as redefinition of social relationships between professionals and publics, the reconstitution of social identities and forms of self, or the reconstruction of knowledge and ideology’ (Fairclough, 1995, p. 209). It reflects the ‘processes, movement and diversity’ of society (Fairclough, 1995, p. 209).

Text offers people ‘a way of seeing the world’ by ‘framing the world for us’ (Misson, 1994, p. 13). Lakoff (2004) argues that people think within frames and only accept things that accord with their worldview (p. 4). Text ‘shapes how things are seen, and shapes what can be said’ (Misson, 1994, p. 4). Moreover, texts themselves are ‘selective’ (Misson, 1994, p. 5). This selection of ideas or worldviews results in an asymmetry of worldviews held by different groups of people.

These partial points of view indicate ‘valuation, which in turn implies an ideology, a sense of what is important in the world’ (Misson, 1994, p. 5). Fairclough (2003) also sees text as ‘an important aspect of ideological analysis and critique’ (p. 128). He claims that ‘forms and content of texts do bear the imprint of ideological processes and structures’ (Fairclough, 1995, p. 71). He further explains that ‘meanings are produced through interpretations of texts and texts are open to diverse interpretations’ (Fairclough, 1995, p. 71).

Discourse is centrally important to this research. All texts are ‘built out of discourses’ (Misson, 1994, p. 16). Discourse is included as the ‘key dimension(s) of social semiotic analysis’ (van Leeuwen, 2005, p. 91). ‘Discourses’ also refer to ‘socially determined ways of structuring the text’ (Misson, 1994, p. 14). People’s ‘subjectivity’, ‘ways of thinking’, ‘feeling’ and ‘valuing’ are created by discourse.

Under the influence of Foucault, Fairclough (1992) defines discourse as a ‘complex of three elements: social practice, discoursal practice (text production, distribution and consumption), and text’ (p. 73). His definition illustrates that discourse is involved in a dynamic process, as it includes the production, distribution and consumption of the text:

Discourse is a multidimensional social phenomenon. It is at the same time a linguistic (verbal, grammatical) object (meaningful sequences or words or sentences), an action (such as a lecture), a mental representation (a meaning, a mental model, an opinion, knowledge), an interactional or communicative
event or activity (like a parliamentary debate), a cultural product (like a telenovela) or even an economic commodity that is being sold and bought (like a novel) (van Dijk, 2009, p. 67).

Van Dijk also connects discourse and society, firstly because language users themselves are social actors:

Language users actively engage in text and talk not only as speakers, writers, listeners or readers, but also as members of social categories, groups, professions, organisations, communities, societies or cultures (van Dijk, 1997, p. 3).

A second reason is that language users, as ‘social actors’ (van Dijk, 1997, p. 9), assign meanings to discourse.

Discourse is related to ideology because, as Fairclough (1995) puts it, ‘language is a material form of ideology, and language is invested by ideology (p. 73)’. This links discourse to power. As Jäger and Maier (2009) argue, ‘discourses exercise power in a society because they institutionalise and regulate ways of talking, thinking and acting (p. 35)’, as ‘each discourse delineates a range of statements that are sayable and thereby inhibits a range of other statements, which are not sayable’ (Jäger & Maier, 2009, p. 47). Thus, social control and social domination are exercised through texts:

It is increasingly through texts (notably but by no means only those of the media) that social control and social domination are exercised (and indeed negotiated and resisted) (Fairclough, 1995, p.209).

3.2.3 Critical Discourse Analysis (CDA)


Critical discourse analysis was once termed ‘Critical Language Studies (CLS)’ (1989, p. 5) in Fairclough’s earlier works and van Dijk calls it ‘Critical Discourse Studies’ (2009, p. 62), each of which involve the dimensions of analysis, theory and application. Whatever its title, it is an interdisciplinary study, mainly concerned with ‘linguistic and semiotic analysis’ (Fairclough, 2001, p. 230). CDA combines linguistic, societal, cultural and political studies together:
It opens a dialogue between disciplines concerned with linguistic and semiotic analysis (including discourse analysis), and disciplines concerned with theorising and researching social processes and social change (Fairclough, 2001, p. 230).

CDA began as a way of investigating the nature of certain social issues and problems, as discourse is viewed as ‘an element of social practices dialectically linked to other elements’ (Fairclough, 2001, p. 230).

CDA is highly influenced by Foucault’s assertion of the close relationship between language and power. Fairclough (1992) quotes Foucault at the beginning of Chapter 2 of Discourse and Social Change:

Has not the practice of revolutionary discourse and scientific discourse over the past two hundred years freed you from this idea that words are wind, an external whisper, a beating of wings that one has difficulty in hearing in the serious matter of history (Fairclough, 1992, p. 37)?

This view is shared by van Leeuwen (2006) who argues that ‘a common goal’ that unites CDA is being ‘the critic of the hegemonic discourses and genres that effect inequalities, injustices, and oppression in contemporary society’ (p. 291). Fundamentally, CDA is defined as ‘analysing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language’ (Wodak & Meyer, 2009, p. 10). Wodak and Meyer also (2009) state that what makes CDA attractive is that it focuses on ‘demystifying ideologies and power through the systematic and retroductable investigation of semiotic data (written, spoken or visual)’ (p. 3). As CDA is based on semiosis in social practice, it focuses on ‘how semiotic, including linguistic, properties of the text connect with what is going on socially in the interaction’ (Fairclough, 2001, p. 240). The target of critical discourse analysis is language. CDA displays ‘how language figures in social processes’ (Fairclough, 2001, p. 229). Fairclough (1989) defines the ‘critical’ as ‘the special sense of aiming to show up connectiveness between language, power and ideology’ (p. 5) in CDA. In his later works on CDA, he argues that CDA ‘seeks to discern connections between language and other elements in social life which are often opaque’ and ‘committed to progressive social change; it has an emancipatory “knowledge interest”…’ (Fairclough, 2001, p. 230). This view is shared by Wodak and Meyer (2009) who consider the core aim of critical theories, as ‘enlightenment and emancipation’ (p. 7). In defining the
properties of critical studies of discourse, van Dijk believes that the following characteristics are typical (van Dijk, 2009, pp. 63-64):

- analysis
- understanding and solutions of such ‘serious problems’ as ‘social power of abuse domination and their resulting social inequality’
- analysis of ‘international human rights’ and ‘the interests, the expertise and the resistance’ of dominated groups’

Therefore, CDA tends to make connections between ‘social and cultural structures and processes … and [makes] properties of the text’ visible (Fairclough & Wodak, 1997, p. 277).

CDA is ‘part of general self-consciousness about language’ (Fairclough, 2001, p. 230). It describes ideology as ‘commonsensical and based in the nature of things or people’, and ‘to a greater or lesser extent “naturalised”’ in the course of history (Fairclough, 1995, p. 35). The aim of CDA is to ‘elucidate such naturalisations’ (Fairclough, 1995, p. 28) and ‘make more visible these opaque aspects of discourse’ (Fairclough & Wodak, 1997, p. 258).

There is debate around the accessibility and readability of different interpretations of a text. On the one hand, Fairclough asserts CDA shows people how text can be interpreted in different ways:

The interpretation of texts is a dialectical process resulting from the interface of the variable interpretative resources people bring to bear on the text, and properties of the text itself (Fairclough, 1995, p. 9).

Showing different understandings of text explains the asymmetry between the text people read and the actuality people sense. In general, CDA is a window through which people can envisage how ideology affects discourse construction:

Analysis of implicit content can provide valuable insights into what is taken as given, as common sense. It also gives a way into ideological analysis of texts, for ideologies are generally implicit assumptions (Fairclough, 1995, p. 6).

CDA enables both the micro level of linguistic analysis and macro level of the ideology to occur simultaneously. This way of analysing establishes broad connections between society, worldview, cognitions and language.
On the other hand, Widdowson doubts the credibility of CDA: CDA adopts a critical view of interpreting the text, but it ‘does not analyse how a text can be read in many ways, or under what social circumstances it is produced or consumed’ (cited in Blommaert & Bulcaen, 2000, p. 455). Furthermore, certain dominant discourses are embedded in texts, of which the writer himself or herself may be not aware. This is argued by Schegloff (cited in Blommaert & Bulcaen, 2000) as follows: ‘analysts project their own political biases and prejudices onto their data and analyse them accordingly’ (pp. 455-456). Chouliaraki and Fairclough (1999) argue that ‘all analysts are operating in theoretical practices whose concerns are different from the practical concerns of people as participant, and all analysis brings the analysts’ theoretical preoccupations – and categories – to bear on the discourse’ and ‘analyst’s theoretical preoccupations determine not only what data is selected for analysis but also how it is perceived’ (p. 7).

3.3 A ‘Fine-Grained’ Policy Analysis

This thesis adopts a ‘fine-grained’ policy analysis to read and analyse data. It is a textual analysis in which words will be examined closely in the policy documents. Metaphor is the crux of the study. The dominant discourses will be identified by discussion of the metaphors used in the policy documents.

Edwards, Nicoll and Trait (1999) argue that most policy analyses adopt a realist approach, which aims at uncovering the ‘real’ from literal text (p. 626). In their later work in 2000, Nicoll and Edwards point out that a realist stance involves examining ‘the ways in which policy proposals flow “naturally” and “rationally” from descriptions of the identified reality’(p. 459). This makes the language itself the focus for studying policies. Language denotes rich connotations. Most researchers focus on the gap between the description and reality in terms of how people normally view the world. Nicoll and Edwards (2000) point out that there is a lack of attention to the connotations that language carries in terms of the reality represented in text.

Content analysis is a means of analysing qualitative data. Briefly speaking, content analysis is ‘the process of summarising and reporting written data – the main contents of data and their messages’ and it can be applied to any ‘written material’
(Cohen et al., 2007, p. 475). The application of content is so wide that any texts which need interpretation can use content analysis as a guide for describing, categorising, and synthesising written data and their messages. Content analysis adopts ‘systematic, replicable, observable and rule-governed’ analysis (Cohen et al., 2007, p. 476). ‘Language and linguistic features, meaning in context’ (Cohen et al., 2007, p. 475) are the foci of the content analysis. The process of content analysis includes ‘coding, categorizing, comparing and concluding’ (Cohen et al., 2007, p. 475).

3.4 Exploring Metaphors

In defining a metaphor, Knowles and Moon (2006) highlight the gap between the literal meaning and the intended meaning:

When we talk about the metaphor, we mean the use of language to refer to something other than what it was originally applied to, or what it ‘literally’ means… (Knowles & Moon, 2006, p. 3).

Metaphor, to some extent, ‘shades’ meanings under the lexical level. Tracing meaning beyond the literal meaning of a word and uncovering meanings contained in a specific choice of a metaphor makes its study worthwhile.

According to the Oxford English Dictionary (OED) (2009), the etymology of ‘metaphor’ is from the Greek word ‘μεταφορά’ (metaphorá). The prefix ‘Meta-’ suggests ‘change’ and suffix ‘-phor’ means ‘carrying’. In addition, the original literal meaning of ‘metaphor’ is ‘to transfer’. In early literary history, metaphor was regarded as ‘a device of the poetic imagination and the rhetorical flourish’ (Lakoff & Johnson, 2003, p. 3). Metaphor serves as an essential trope in poetry. Therefore, from the very beginning, metaphors were seen as an ornament towards aesthetic delight in language.

From Aristotle’s point of view, metaphor is restricted to the lexeme and metaphor is viewed as a separate entity from literal language:

Metaphor consists in giving the thing a name that belongs to something else; the transference being either from genus to species or from species to genus, or from species to species, or on the ground of analogy (Aristotle in Gibbs, 1994, p. 210).
Punter argues that metaphor stands above the two elements which it connects and becomes the discourse itself:

Metaphor is neither one word for one word equivalence, nor as a means of ornament, rather it is the substance of the discourse (Punter, 2007, p. 17).

Here, I will discuss three types of metaphors:

- creative metaphors
- conventional metaphors
- conceptual metaphors (Knowles & Moon, 2006; Kövescses, 2002; Lakoff & Johnson, 2003; Lakoff, 1993).

The term ‘creative metaphor’ refers to a metaphor that is typically newly coined:

…those which a writer/ speaker constructs to express a particular idea or feeling in a particular context, and which a reader/ hearer needs to construct or ‘unpack’ in order to understand what is meant (Knowles & Moon, 2006, p. 5).

In the sentence, ‘Language skills and cultural sensitivity will be the new currency of this world order’ (MCEETYA, 2005, p. 2), the idea of language skills and cultural sensitivity as an abstract idea is expressed through currency, a material thing related to economic activity.

A ‘conventional metaphor’ refers to the fact that the metaphorical usage of a word has gradually replaced its literal meaning:

…metaphorical usages which are found again and again to refer to a particular thing (Knowles & Moon, 2006, p. 5).

A conventional metaphor often occurs in a polysemous word, in which the figurative meaning becomes dominant over time while the literal meaning recedes. For example, pigeonhole is widely used as a place where messages or letters are left, rather than a real place for a pigeon to live in. One distinct feature of metaphor is that it represents a historical or diachronic process (Knowles & Moon, 2006, p. 7). Over time, the metaphorical meanings of some polysemous words come to rule over their literal meaning. Thus, the literal meaning becomes secondary for these words. Usually, for such words, the literal meaning refers to something concrete, while the later developed metaphorical meaning is abstract.
Conventional metaphors are indications of common values or beliefs. An early empirical study by Pollio suggested that people use 4.08 conventional metaphors compared with 1.80 creative metaphors in a one-minute discourse (cited in Gibbs, 1994, p. 123). Conventional metaphors may say much about deeply entrenched worldviews of a society. They reflect widely accepted values or beliefs gradually embedded in words. These beliefs and values are so prevalent that people cannot recall the original meaning of the words. Thus the values that a dominant group exerts on social norms become widely accepted as a natural part of life. This ‘naturalisation’ (Fairclough, 1989, p. 2) of meaning takes a long time. This process also contributes to the people’s common understanding of the meaning of the word. This common understanding in turn makes us increasingly unaware of the metaphorical meaning of a word. For example, the meaning of field in a noun phrase ‘in the field of science/ history/ medicine’ is figurative. It means ‘an area of operation or observation’ (OED, 2009). The original meaning of ‘field’ refers to ‘ground; a piece of ground’ (OED, 2009). We barely notice that ‘field’ in the sense of ‘an area of activity or interest’ is a metaphorical meaning, as it is so much part of the language that we no longer think of it as a metaphor. This use of conventional metaphors does not mean that they are obsolete. Rather, Kövecses (2002) claims that they are the ‘metaphors we live by’ as they reside so deeply in our discourse (p. ix).

A conceptual metaphor links concept to concept rather than linking individual lexical items. In examining a conceptual metaphor, the study of its lexical meaning is not enough. It is important to think about the concept behind the meaning of an individual lexical item. For conceptual metaphors, we act as we conceive them, and they reflect more deeply entrenched values, attitudes and worldviews than even conventional metaphors. A conceptual metaphor is a way to look at concepts beyond the lexical level. A conceptual metaphor consists of predicative metaphors and sentential metaphors, which means that metaphorical concepts cannot be easily found in nouns, but are distilled in verbs (predicative) and sentences (sentential). A conceptual metaphor has an underlying association that is systematic both in language and thought.
Each conceptual metaphor consists of two concepts and is structured as ‘… is …’. There are two domains in each conceptual metaphor: the ‘source domain’ and the ‘target domain’ (Knowles & Moon, 2006; Kövecses, 2002). ‘Source domain’ refers to the metaphorical concept from which another metaphorical concept is drawn, while ‘target domain’ refers to a metaphorical concept that is understood by another one. ‘Source domain’ visualises and contextualises the ‘target domain’. For example, in ‘ARGUMENT IS WAR’, the target domain is argument while the source domain is war (Lakoff, 2003, p. 4). By stating that ‘ARGUMENT IS WAR’, the concept of war could be interpreted as ‘struggle’, ‘fighting’, ‘disputes’, and ‘bitterness’. The connection argument and war is established by imagination, linking the semantic mapping of argument and war together. Creating a semantic map of concepts is a way to interpret the connotation of a metaphor.

Metaphors involve escalating some typical features of the source domain and target domain. This process involves cancellation of other features:

…all metaphors are based on similarity, and as all similarities are partial, all metaphors tend to highlight some aspects of their domain of application and obscure others (van Leeuwen, 2005, p. 32).

For instance, in understanding the concept ‘ARGUMENT IS WAR’, those features of ‘WAR’ such as destruction, disarray, casualties and disasters, which are incompatible with those of ‘ARGUMENT’, are cancelled; meanwhile some features of ‘WAR’ like intensity, competition, and conflict which are similar to ‘ARGUMENT’ are retained.

Although metaphor intends to fit similar features of the source domain and target domain together, the mapping of metaphor is unidirectional from the target domain to the source domain. If people swap the source domain and target domain, the implications of concepts can be very different. For example, the conceptual metaphor MACHINES ARE PEOPLE could be labelled as ‘personification’. Machines bear the features of people. To be more specific, mechanical parts in machines can function as the body parts of people. However, the conceptual metaphor PEOPLE ARE MACHINES constricts an image that people are working relentlessly like machines without emotions, cold and aloof. In some cases, it is logically unacceptable to reverse a metaphor. For instance, it quite reasonable to consider the
concept LANGUAGE IS A TOOL. However, few people would agree that a tool can be conceived as ‘language’, serving as the means of communication that language typically functions as in our lives.

3.5 Understanding Metaphors

3.5.1 Linguistic Function

A metaphor, especially a creative metaphor is, first of all, a linguistic symbol and ‘a key principle of semiotic innovation’ (van Leeuwen, 2005, p. 29). It is ‘ubiquitous in both written and spoken discourse’ (Gibbs, 1994, p. 124). Metaphors are used to attract a reader’s attention. The ‘natural flow’ of language is actually ‘blocked’ by this trope. As Rorty (1989) puts it, ‘Tossing a metaphor into a text is like using italics, or illustrations, or adding punctuation or formats’ (cited in Gibbs, 1994, p. 220).

Metaphor is used to illustrate by creating a linkage between the target domain and the source domain, so that by referring to familiar concepts people pay closer attention to newer concepts. A newly coined metaphor offers people a fresh insight into the linkage between two concepts of which people were previously unaware. Aristotle argues that, ‘ordinary words convey only what we already know, it is from metaphor that we can best get hold of something new’ (Aristotle cited in van Leeuwen, 2005, p. 29). Even what are now conventional metaphors were once new thoughts and ideas.

3.5.2 Epistemological Function

Metaphor is not only a device of figurative speech, but has a more fundamental function that reflects the way people think and reason. Gibbs (1994) claims that many basic concepts about the world and awareness of being human are discussed in terms of metaphor (p. 122). Knowles and Moon (2006) and Punter (2007) all argue that the general purpose of metaphor is to help facilitate people’s understanding of something difficult to apprehend:

Where a concept, an idea, an emotion may be hard to grasp in language, then a metaphor, an offering of perceived resemblances, may enable us the better to ‘come to grip with’ the issue in hand (Punter, 2007, p. 13).
It is typical that metaphors use concrete images to convey something abstract, helping to communicate what is hard to explain (Knowles & Moon, 2006, p. 5).

Metaphor exemplifies how people ordinarily conceive of things. Analogy is the basis for metaphor, as first pointed out by Aristotle. Some scholars believe that its application in pedagogy is positive because metaphor facilitates understanding in a way that conjures up vivid images in people’s minds:

First, metaphor may provide some mnemonic function, enriching the encoding and thus facilitating subsequent recall of information. Furthermore, metaphor can activate appropriate semantic frameworks form long-term memory, allowing the new knowledge to be assimilated into existing mental schemas (Gibbs, 1994, p. 134).

Some researchers have also demonstrated that metaphor facilitates comprehension of abstract concepts both for scientific terms (such as electrical current), and for prose materials (Gibbs, 1994, pp. 130-131). Psychotherapeutic studies support this view. Gerrig and Gibbs have studied emotions by viewing metaphors used by people to express their emotions.

Thus metaphor can make abstract ideas concrete, vivid and familiar for the reader to visualise concepts difficult to understand. Figurative language builds up a more concrete, lively and familiar image linking typical features of two concepts. The typical feature of the source domain is usually more familiar and helps to recall the target domain. The connection between the source domain and the target domain will enhance the distinct features of the target domain. People understand metaphor on the basis of concrete experience. Metaphor is associated with senses by illustrating how an object looks, sounds, feels, smells and tastes. It may be that people grasp vivid images more easily than through literal language. People experience everyday life through the senses, thus they are more alert to sense-related metaphorical language.

When readers come across a metaphor, for instance, LIFE IS A JOURNEY, they probably have some understanding of both the target domain (life) and the source domain (journey). They also have a good command of the overlap of the semantic mapping of the target domain and the source domain, which enables them to bring
their understanding of the features of ‘life’ and ‘journey’ together. It is not the fact
that metaphor leads people to understand basic ideas, such as ‘life’, but the belief is
that metaphor escalates people’s knowledge of basic ideas to a new level. The
linkage between two things in a metaphor is not arbitrary. Only those two things
which share distinct properties can be connected as metaphors. Gibbs (1994) states,
‘Good metaphors, ones that were also easily interpretable, were those in which the
topic and vehicle terms shared a number of common properties and had a number of
salient (high frequency) common properties’ (p. 216). Aristotle echoes this view
when he says that, ‘a good metaphor implies an intuitive perception of the similarity
in the dissimilar’ (cited in Gibbs, 1994, pp. 211). By drawing on previous knowledge,
readers can establish the linkage between abstract ideas and the concrete objects.

3.5.3 Social Function

Metaphor serves two social functions. One is to share values and common ground
while the other is to state something indirectly.

On the one hand, metaphor establishes the ‘bond between those who share not only a
basic linguistic competence but a common stock of experiences, interests, and
sensibilities and the abilities to call upon that information when interpreting language’
(Gibbs, 1994, p. 134). The particular choice of metaphor indicates a speaker’s
attitudes and messages he or she would like to convey because metaphors are
‘constitutive to our basic understanding’ of the world around us (Gibbs, 1994, p. 143).

On the other hand, metaphor is a kind of code indicating certain implications of a
word beyond its explicit meaning:

By using metaphors, much more can be conveyed, through implication and
connotation, than through straightforward, literal language (Knowles &
Moon, 2006, p. 11).

Punter views the implicit meaning behind metaphor as embodying two ideas. On the
one hand, it is an indication of the social unconscious:

…we need to see metaphor … as something inherited, something
unexamined, something belonging to the cultural unconscious (Punter, 2007,
p. 140).
Its subtlety of implied meaning becomes the distinct feature of metaphor. Because it is imprecise, different people, according to their moral, religious or political viewpoint, can see different connotations in a metaphor:

One of the things which makes metaphor so powerful as a communicative device is its imprecision or fuzziness. Whether we are using metaphor as writers/speakers, or whether we are interpreting it as readers/hearers, we manipulate metaphorical meanings with more latitude than we would literal meanings (Knowles & Moon, 2006, p. 23).

On the other hand, owing to this imprecision and fuzziness, there is always a gap between the literal meaning and intended meaning. Because of this nuance, people tend to ‘establish a “fit” between text and world’ (Fairclough, 1989, p. 78). This ‘fit’ is considered as the path to ‘truth’ to fit people’s understanding between the text and the world. Bolinger (1971) states, ‘Truth is the most fundamental of all questions of appropriateness in language’ (p. 162). ‘Truth’ is the imperative for the study of metaphor. The reason why people effortlessly chase truth is that ‘it has survival value and allows us to function in our world’ (Lakoff & Johnson, 2003, p. 160). Lakoff and Johnson argue that the metaphor itself is not a problem for ‘truth’, but rather the ‘perceptions and inferences that follow from it and the actions that are sanctioned by it’ (2003, p. 158).

Metaphor is a vehicle to store messages but metaphor itself cannot encode messages. It is the writer who encodes the message via metaphor and the reader who decodes the message metaphor carries with it. Metaphor is the medium which makes this transmission between ideas or thoughts and language possible. Encoding and decoding the message is based on people’s perception of ‘truth’ in the world:

Since we see truth is based on understanding and see metaphor as a principal vehicle of understanding, we think that an account of how metaphors can be true will reveal the way in which truth depends upon understanding (Lakoff & Johnson, 2003, p. 160).

Knowles and Moon (2006) and Punter (2007) assert that metaphors are used to obscure meanings in order to divert or alleviate tensions in politics and are even used to disguise facts:

Metaphor is euphemistic: a sinister way of avoiding direct statement (Knowles & Moon, 2006, p. 18).
Although metaphors may appear to offer a certain precision, in the sense we have already mentioned of a translation from that which is difficult to describe to something which is more ‘familiar’, in another sense metaphor is opaque; it conjoins the dissimilar, not always for the purposes of enlightenment but sometimes in order to prevent or deflect criticism of unthought assumptions (Punter, 2007, p. 140).

When politicians seek to convince a sceptical public that they are about to seal off some dreadful past event or strategic failure, [it] seems to be the metaphor towards which they reach, unaware … that the metaphor is itself constantly undermining their claims to be in control of circumstances (Punter, 2007, p. 10).

Punter (2007) also believes that metaphor in politics is a means to gain and secure political power for the dominant group (p. 47). This view is shared by Fairclough, who states that any metaphors used in discourse have special purposes. He believes that this conscious use of metaphor has ‘ideological attachments’ (1989, p. 119).

In terms of ideology, then, Lakoff and Johnson claim that ideologies are hidden through metaphors to conceal ‘truth’:

> Political and economic ideologies are framed in metaphorical terms. Like all other metaphors, political and economic metaphors can hide aspects of reality (Lakoff & Johnson, 2003, p. 236).

They express strong concern about this kind of fabrication:

> A metaphor in a political or economic system, by virtue of what it hides, can lead to human degradation (Lakoff & Johnson, 2003, p. 236).

The way people approach any particular metaphor may vary over time:

> What is important is that we insist upon an understanding that the overall notion of metaphor is no more a pre-given datum than are metaphors themselves, but is responsive to historical and linguistic development; we construct metaphors for our times, but we also construct a concept of the metaphorical for our times (Punter, 2007, p. 139).

Therefore, studying the historical context by tracing metaphors over time in relevant documents will be part of my study.

### 3.6 Meaning and Culture

It might appear on the following pages that I am ‘stretching’ the meaning of certain words or being selective about the meaning I choose. For example, engage usually
functions as a verb in the policy context, such as ‘students engage in learning Asian languages’. Here, referring to OED, engage means ‘to involve, entangle’. OED suggests that this meaning derives from the meaning of ‘bind or secure by a pledge’. The historical development of the meanings of a word can suggest rich implications. The earliest example, dated 1596, given by the OED means ‘to make (a person) security for a payment, the fulfilment of an undertaking’ as in the sentence: ‘I haue ingag’d my selfe to a deere friend, Ingag’d my friend to his mere enemie To feede my meanes’ (OED, 2009) from Shakespeare in The Merchant of Venice. Later, engage is gradually bestowed with the new meaning of ‘to bind by a promise of marriage’ in the early 1700s. One example is: ‘Since nothing else will do, I am engaged by all the strength of vows and honour’ (OED, 2009). In the late 1700s, engage has the new meaning of ‘to hire, secure the services of (a servant, workman, agent, etc.)’ (OED, 2009), as in the sentence: ‘A British subject who engaged himself as a factor to the Russian company’.

From these historical developments, ‘to bind or secure’ remains the core meaning that engage carries. Any forms of pledge as a deposit, or as a promise, or as a marriage, or as an employment is a means to achieve binding and securing. The meaning of ‘to involve, entangle’ still implies ‘to bind’. Pledge reflects the embedded Anglo tradition of a contract to ensure fairness and order.

Wierzbicka (2006) shows that the meaning of a word carries the traces of its original meaning and such traces reflect the way a culture thinks. First, Wierzbicka (2006) raises the argument that Anglo English is ‘a cultural world of its own’ (p. 14). It seems problematic to identify the English culture, as English is probably the most widely used language in the world and English has varieties, such as British English, American English, and Australian English. However, ‘Anglo culture’ is the transmitted heritage within the English language. Wierzbicka (2006) points out that Anglo English itself ‘is the repository of the history and culture of a people’ (p. 299).

Wierzbicka (2006) argues that the traces of meaning a word carries are specific to a language and its culture and are shaped by its history (p. 104). She uses reasonable as an example. Reasonable in English means both ‘rational’ and ‘moderate’. There is no parallel in French, German, Polish, or Russian. For example, the Russian word
razumnyi is translated as reasonable, but reasonable in English carries both ‘good thinking’ and ‘emotional self-control’ that razumnyi does not (Wierzbicka, 2006, p. 138). Even the French word raisonnable seems to match the English word reasonable. However, raisonnable suits different connotations from reasonable. In phrases like ‘a reasonable person’, the translation raisonnable contains the meaning of ‘an ability to think rationally’ but loses the meaning of ‘being pragmatic’ (Wierzbicka, 2006, p. 139).

The early usage of reasonable in Shakespeare’s works is only associated with ‘reason’, which connotes ‘the power or ability to think’ (Wierzbicka, 2006, p. 104). Early usage implied no modern Anglo entailment of ‘moderation’. Wierzbicka discusses the modern usage of reasonable and its opposite unreasonable to show changes over time. She starts with the implication from unreasonable in modern use, which suggests both ‘an absence of good thinking’ and ‘wanting too much’ (Wierzbicka, 2006, p. 106). Its opposite, reasonable connotes the capacity of ‘good thinking’ and ‘not wanting too much’. ‘Rational’ and ‘moderate’ are not ‘naturally’ combined together in ‘reasonable’. The combination is specific to Anglo culture. The cultural background of reasonable can be explored through the concept of ‘a reasonable man’. Wierzbicka (2006) argues that reasonable in the concept of ‘a reasonable man’ has its roots in the British Enlightenment, which emphasises ‘probabilistic thinking, not expecting absolute certainty in anything’ (p. 109). Wierzbicka (2006) argues that in a democratic society like Britain the power relationship between people is assumed to be equal, so people cannot easily command other people to do things. Meanwhile values of ‘equality, individual autonomy, voluntary cooperation, mutual concession’ are emphasised (p. 135). The embedded value within Anglo culture reflects the traces of meanings that reasonable carries – ‘capacity of good thinking’ and ‘tolerance’ and ‘compromise’ in terms of expectation.

Metaphors provide structures for our conceptual system and affect the ways we think about things. Knowles and Moon (2006) show that, ‘metaphor, too, is a historical process’ (p. 7). Metaphors too can be studied through their etymology. Analysing the etymology of a metaphor is another way of understanding it. Although the original meanings of metaphors could be hidden or lost in time, they do carry traces of their
original meanings. Also, a metaphor is culture-specific. Cultural information is mediated through metaphor.

Therefore, by combining the arguments of Wierzbicka and Knowles and Moon, it can be seen that the traces of meaning contained in a conceptual metaphor could be drivers of how a culture thinks. At the very least, they can be markers of a discourse.

Edwards, Nicoll and Trait (1999) also point out that to study the metaphorical construction of the text could provide fresh insights into the text (p. 626). Potter (1996) states, ‘all discourse can be studied for its rhetorical and constructive work’ (p. 181). Metaphor is central to the rhetorical study of the text (Edwards et al., 1999, p. 626). More often than not, metaphor serves as a focus for rhetoric analysis in literature, such as in poetry and the novel. It may seem odd to study metaphor within a policy text, for, mostly, policies, especially good policies, are usually associated with literal and plain language. However, the diachronic feature of metaphor makes the study of metaphor in a policy document worthwhile. Some metaphors are so entrenched in people’s thoughts and feelings that people rarely identify them as metaphors. This gives insight into how people think and act and value historically. Meanwhile, it shows people how a particular way of thinking and acting influences the way people think and act now in the course of history.
CHAPTER FOUR
METODOLOGY

4.1 Data collection

This thesis mainly focuses on policy documents. The category of policy documents is not only limited to government policies. According to Carley’s theory of policy and its development, policy production can serve three purposes with respect to different needs for different stages: the promotion of ideas and values, phase plans, and evaluation of programs (Rizvi & Lingard, 2010, p. 10). The policy writers for these three types of policy documents differ. The first may be termed as ‘celebrity’, either political leaders or famous scholars. The second are normally people serving in government or intergovernmental organisations. The last can be made either by people serving in government or intergovernmental organisations or by individual researchers. Owing to this division, ‘Policy documents’ in this thesis includes the three dimensions of government policies, program descriptions and seminal reports. Examining metaphors from the three dimensions of policy documents will help to gain an eclectic view of how ideas and concepts are constructed through texts at multiple sites.

The documents discussed in this thesis are those related to the promotion of Asian literacy in Australia and the development of, and vision about, teaching Asian languages in Australian schools in the last two decades. These include:

- government policies:
  National Statement for Languages Education in Australian Schools (2005);
  National Statement for Engaging Young Australians with Asia (2006);

- program descriptions:
  National Plan for Languages Education in Australian Schools 2005-2008 (2005);
  Building an Asia-Literate Australia – An Australian Strategy for Asian Language Proficiency (Wesley Report - 2009);

- seminal reports:
4.2 Methods of Analysis

This thesis adopts a fine-grained textual analysis. It focuses on lexical level analysis in particular. More often than not, what is indicated in the text gains much attention from the researcher, but what is not there is usually neglected. Fairclough (1995) points out that systematic analysis should take account of both ‘what is in text’ and ‘what is absent or omitted from text’ (p. 210). This principle guides this research.

Under the rubric of content analysis, the general analytic frame for this research will follow these steps (Cohen et al., 2007, pp. 476-483):

1. Define the research questions to be addressed by the content analysis.
2. Define the population from which units of text are to be sampled.
3. Define the samples to be included.
4. Define the context of the generation of the document.
5. Define the units of analysis.
6. Decide the codes to be used in the analysis.
7. Construct the categories for analysis.
8. Conduct the coding and categorising of the data.
9. Conduct the data analysis.
10. Summarising.
11. Making speculative inferences.

A discussion will be held concerning the context of the policy documents. The study of the context of the policy documents is important, because ‘all discourses are historical and can therefore only be understood with reference to their context’ (Wodak & Meyer, 2009, p. 20). Such questions will be raised as: Who was involved in this policy document? Does a particular policy document bear any relationship to previous policy documents? Does a particular policy document bear any relationship to any program?

Data analysis is conducted with the help of the codes and categories. Three types of metaphors ‘creative metaphor’, ‘conventional metaphor’ and ‘conceptual metaphor’
present in text are a kind of ‘discourse form’ (Lakoff & Johnson, 2003, p. 5). Lexical metaphor will be the focus of the data analysis. Lexical metaphors are the ‘units of analysis’ (Cohen et al., 2007, p. 477). This research adopts two out of five kinds of ‘sampling units’ (Cohen et al., 2007, p. 478): ‘syntactical units’ and ‘thematic units’ (Cohen et al., 2007, p. 478). Sampling units refer to the ‘units included in, or excluded from, an analysis and they are units of selection’ (Cohen et al., 2007, p. 477). ‘Syntactical units’ refer to the division of units from a grammatical perspective while ‘thematic units’ refers to the division of units from the themes which derive from the text. ‘Conventional metaphors’ and ‘creative metaphors’ will be analysed as the syntactical units while conceptual metaphors will be analysed as the thematic units. By examining the creative metaphors and conventional metaphors in policy documents, I aim to interpret and identify metaphorical concepts embodied in the individual lexical metaphors.

This study is qualitative research. The use of content analysis using CDA means that the findings are not be able to be generalised to other documents. I used both supervisors’ input in regard to selection and refinement of the metaphors and their associations – that is, my supervisors provided some ‘triangulation’ in terms of the metaphors’ meanings and associations.

In relation to the coding of metaphors, some terms in the policy documents were coded for more than one metaphor and I have use a semicolon in the tables to separate and emphasise more than one possible readings of a metaphor (e.g., see scaffolded in Table 5.1).

Conceptual metaphors will be constructed as ‘categories’ (Cohen et al., 2007, p. 477) for analysis. ‘Categories are the main groupings of constructs or key features of the text, showing links between units of analysis (Cohen et al., 2007, p. 478)’. In this step, a table will be created with potential focal concepts/codes on the first column followed by text metaphors in the second column and page numbers in the third column. Conceptual metaphors will be drawn on the basis of associations from creative metaphors or conventional metaphors in the fourth column. Conceptual metaphors will then be modified and refined in the process of interpretation.
This thesis is based upon the interpretations of the metaphors contained within Australian language policy documents on Asian languages, specifically Chinese. The associations made inevitably reflect my (Chinese) cultural perspective. People from other cultural backgrounds may have different associations linked to the metaphors and terms. As a Chinese researcher, I bring a unique perspective and interpretation to Australian policy.

The statements and reports listed range across languages education as a whole, Asian languages generally and Chinese in particular (See Figure 4.1).
Because the Orton Report (2008) serves as the central data, the first document to be analysed will be the Orton Report. The concepts to be analysed and their attached metaphors will be chosen by firstly considering all metaphors in the Executive Summary and Conclusion. Then I will use different colours to mark each different concept to select what I will call ‘focal concepts’ according to the frequency of the occurrence of a concept. I use yellow to mark the concept of China, green for learning, purple for pedagogy or teaching, light grey for resource or practice material, pink for learner or students, dark blue for program, dark green for an Australian centre, red for Australia’s future, cyan for Australian people, dark grey for education (sample in Appendix B). These focal concepts will then be used to search for metaphors in all data sources.
These concepts selected from the Orton Report will be used as the benchmark for the other data. However, focal concepts of the Orton Report will not close down other new concepts important in other data sources. Subtitles in the Table of Contents will be the potential concepts to complement the focal concepts of the Orton Report. In addition, words for any focal concept in other data will be not used exactly the same as in the Orton Report, but different words for similar ideas may be used, such as learners and students.

Because the conceptual metaphors and text metaphors are etymologically connected and text metaphors carry traces of their historical meanings, these two types of metaphors form what I will call ‘a metaphorical cluster’. Discourses for each metaphor will be identified from a metaphorical cluster and will be assembled into the table on a fifth column.

Questions around interpretation of metaphors include:

- What are the key metaphors around each focal concept?
- What are the traces of historical meanings each metaphor carries?
- What are the key conceptual metaphors?
- What are the key discourses suggested from the metaphorical cluster?
The four categories of ‘lexical cohesion’ (Halliday & Hasan, 1976, p. 4) will also be employed in the analysis to discuss the relationship among individual metaphors within and across the focal concepts: repetition, synonymy, antonymy, hyponymy, meronymy and collocation. Lexical cohesion refers to ‘the words in the text and the semantic relationships amongst them’ (Collerson, 1994, p. 131). Collerson (1994) defines ‘repetition’ as ‘words may be repeated several times to refer to the same thing or things at different points in the text’ (p. 131). Synonymy refers to ‘two different words with the same meanings’ (Collerson, 1994, p. 132). ‘Antonymy’ refers to ‘words that are opposite in meaning’, such as big and small (Collerson, 1994, p. 132). ‘Hyponymy’ refers to ‘the relationship of members of a class to the whole class’, such ‘polar bear’ and ‘bear’ (Collerson, 1994, p. 132). ‘Meronymy’ refers to the ‘part-whole relationship’, such as ‘branch’ and ‘tree’ (Collerson, 1994, p. 132). ‘Collocation’ is defined as ‘words which typically occur in the same context and which can therefore be regarded as being related to each other’, such as ‘polar bear’, ‘brown bear’, and ‘black bear’. The connection among metaphors may direct a cluster of related metaphors towards being labelled as a different form of discourse from the interpretation of an individual metaphor.

In brief, the study of policy documents follows a linear sequence (Figure 4.3):

- identify conceptual metaphors on the basis of creative and conventional metaphors
- categorise conceptual metaphors
- discuss discourses

Frequency does not mean a particular worldview is important; rather it suggests a particular worldview is natural for people. Frequency is an indication of the extent to which the material world exerts its influence on our worldviews. After that, a comparison of the metaphors used to describe a particular concept in different policy documents and at different times will be made. This difference will indicate the worldview from different angles and consider how different contexts shape people’s worldviews in a different way.

There will be description and explanation of the data according to the table. At this stage, ‘inferences and speculations’ (Cohen et al., 2007, p. 483) can be made to identify the worldview and discourses embedded in these policy documents.
Figure 4.3 Illustration of the Process of Metaphor Analysis

1. Select focal concepts (following focal concepts in the *Orton Report*).
2. Identify both creative and conventional metaphors of focal concepts.
3. Study the traces of their historical meanings and associations of the metaphors.
4. Identify conceptual metaphors.
5. Identify discourses.
CHAPTER FIVE
ANALYSIS OF TWO RECENT REPORTS

5.1 Introduction

Chapters 5 and 6 present the data analysis. Chapter 5 reports on the analysis of metaphors in two recent reports: – 2008 and 2009 – These are the chronologically latest reports in this project Chinese Language Education in Australian Schools (Orton Report) and Building an Asia Literate Australia: An Australian Strategy for Asian Language Proficiency (Wesley Report). Chapter 6 reports on the analysis of metaphors in two previous statements in 2005 and 2006. These are chronologically earlier documents: National Statement and Plan for Languages Education in Australian Schools 2005-2008 and National Statement for Engaging Young Australians with Asia in Australian Schools. These reports and statements cover Chinese language education, Asian languages education, and languages education generally in Australian schools. The Orton Report focuses on Chinese language education which is the most specific identification of languages among the four documents. The Orton Report serves as the central data source and the concepts in the Orton Report to which metaphors attach are used as benchmark concepts for the Wesley Report and the other two Statements. However, the Tables of Contents of other Reports and Statements also suggest additional focal concepts in those Reports and Statements.

Metaphors in these reports and statements are analysed to identify key discourses by using a ‘fine-grained’ analysis, by which words are read and analysed closely. Key discourses to which metaphors attach are illustrated through the lenses of conceptual metaphors and the traces of historical meanings that these metaphors carry with them.

5.2 Analysis of the Report Chinese Language Education in Australian Schools

The Report Chinese Language Education in Australian Schools details research carried out by Jane Orton. It was first published by the University of Melbourne in 2008 and was republished by the Asia Education Foundation in 2010. The Report is supported by Asialink and the Melbourne Confucius institute. It aims to identify the
benefits of teaching Chinese in Australian schools, the current status of Chinese language teaching in Australian schools, and to make recommendations for further improvement. This research also reflects the goal of the Australia 2020 Summit (Rudd, 2009) that by 2020, 12 percent of Australian Year 12 students will be fluent in one of four Asian languages – Chinese, Indonesian, Japanese and Korean. Reports for the other three languages were also released in 2010.

Metaphors are present in almost every sentence of the Report. The first step in containing this and analysing for metaphor is to select focal concepts to which the metaphors refer, including both creative metaphors and conventional metaphors. Focal concepts are key concepts to be used in choosing metaphors from each of the four Reports and Statements. From the Orton Report, a wide range of potential concepts are possible. Because of this, the Executive Summary and Conclusion will be used to supply the key concepts to be used in the analysis of the whole Report. Thus the Executive Summary and Conclusion will be searched for every metaphor within them and the focal concepts which are found there will be the same focal concepts searched for metaphor in the rest of the Orton Report. Metaphors and their concepts from the Executive Summary and Conclusion have been assembled into an Excel worksheet and the column headings are as below:

Table 5.1 Metaphor and Concepts from the Executive Summary and Conclusion

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Metaphor in Text</th>
<th>Report Page</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>neighbour</td>
<td>5</td>
<td>nearness and friendliness</td>
<td>China as neighbour</td>
</tr>
<tr>
<td>China</td>
<td>partner</td>
<td>5</td>
<td>people doing things together; people sharing similar interests and working together in business</td>
<td>China as partner</td>
</tr>
<tr>
<td>China</td>
<td>power</td>
<td>5</td>
<td>armed force; strength, power</td>
<td>China as army</td>
</tr>
<tr>
<td>China</td>
<td>source (of immigrant workforce)</td>
<td>5</td>
<td>a rising, beginning, fountain head of a river or stream</td>
<td>China as a spring or fountain</td>
</tr>
<tr>
<td>China</td>
<td>source (of international students)</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>China</td>
<td>source (of tourists)</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>learning Chinese</td>
<td>appreciate</td>
<td>6</td>
<td>learning is seen as valuable or worthy</td>
<td>learning Chinese is valuable/ worthy; learning as doing business</td>
</tr>
<tr>
<td>------------------</td>
<td>------------</td>
<td>---</td>
<td>-------------------------------------</td>
<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>pedagogy for Chinese language</td>
<td>concerted</td>
<td>6</td>
<td>in accord together</td>
<td>curriculum development as orchestration</td>
</tr>
<tr>
<td>learning Chinese</td>
<td>value</td>
<td>6</td>
<td>worth</td>
<td>learning as commodity</td>
</tr>
<tr>
<td>practice resource</td>
<td>scaffolded</td>
<td>6</td>
<td>a temporary platform used for workers to build, repair and decorate a house</td>
<td>learning material as scaffolding; language learning as construction</td>
</tr>
<tr>
<td>learners from background speaker, heritage speaker and new learner</td>
<td>three streams of learning</td>
<td>6</td>
<td>rivers flowing; not-interrupting; strength;</td>
<td>students as streams</td>
</tr>
<tr>
<td>language program</td>
<td>catalyst</td>
<td>7</td>
<td>programs change</td>
<td>language program as catalyst</td>
</tr>
<tr>
<td>movement of graduate students</td>
<td>flow</td>
<td>7</td>
<td>movement of a stream</td>
<td>students as streams</td>
</tr>
<tr>
<td>an Australian centre for Chinese languages</td>
<td>disseminate</td>
<td>7</td>
<td>spreading seed</td>
<td>language teaching as cultivating</td>
</tr>
<tr>
<td>new approaches to Chinese teaching</td>
<td>promoting, monitoring, disseminate</td>
<td>7</td>
<td>promote: to broaden influence by advertisement</td>
<td>new approaches to Chinese teaching as a product</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>monitor: A person who suggests or advises; to regulate the technical quality of a machine without causing disturbance;</td>
<td>teaching method as a product</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>disseminate: the action of spreading seed</td>
<td>teaching as cultivating plant (spreading seed)</td>
</tr>
<tr>
<td>practice material</td>
<td>scaffolded</td>
<td>7</td>
<td>a temporary platform used for workers to build, repair and decorate the house;</td>
<td>learning material as scaffolding; learning as construction</td>
</tr>
<tr>
<td>China</td>
<td>(a rising world economic) power</td>
<td>8</td>
<td>armed force; strength, power</td>
<td>China as army</td>
</tr>
<tr>
<td>China</td>
<td>a major source of (immigrant workforce; international students; tourists to Australia)</td>
<td>8</td>
<td>a rising, beginning, fountain head of a river or stream</td>
<td>China as a spring or fountain</td>
</tr>
<tr>
<td>China</td>
<td></td>
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<tr>
<td>-------</td>
<td>---------------------------------</td>
<td>-----------------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a regional neighbour; largest trading partner</td>
<td>neighbour: nearness and friendliness</td>
<td>China as neighbour</td>
<td></td>
</tr>
<tr>
<td></td>
<td>partner: people doing things together and people sharing similar interests and working together in business</td>
<td>China as partner</td>
<td></td>
<td></td>
</tr>
<tr>
<td>China</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australia to engage with</td>
<td>8</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</td>
<td>relationship between China and Australia as between business people</td>
<td></td>
</tr>
<tr>
<td>Australia's future</td>
<td>bound up with its relation with China</td>
<td>relation: person related by blood or marriage;</td>
<td>Australia and China as people</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>bound: boundary and limits.</td>
<td>future as landscape</td>
<td></td>
</tr>
<tr>
<td></td>
<td>develops; maturity</td>
<td>personifies</td>
<td>development of language program as development of a person</td>
<td></td>
</tr>
<tr>
<td>the future of Australia</td>
<td>fate</td>
<td>belief and eternity; death, destruction; Australia is vulnerable</td>
<td>Australia as a vulnerable person</td>
<td></td>
</tr>
<tr>
<td></td>
<td>has challenged</td>
<td>accusation and objection</td>
<td>education as revolutionary person;</td>
<td></td>
</tr>
<tr>
<td>education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinese teaching and learning in Australian schools</td>
<td>national strategic priority</td>
<td>pertaining to general; to lead</td>
<td>learning and teaching as a form of strategy</td>
<td></td>
</tr>
<tr>
<td>Australian People (understand China and speak Chinese well)</td>
<td>pool of (professionals)</td>
<td>a body of still water; mass, not individuated;</td>
<td>Australian people (understand China and speak Chinese as well) as pool (low position workers)</td>
<td></td>
</tr>
<tr>
<td>Australia's engagement with China</td>
<td>risk and opportunities</td>
<td>building relationship as speculation; investment</td>
<td>relationship between nation as relationship between businessmen; nations as businessmen</td>
<td></td>
</tr>
<tr>
<td>China</td>
<td>relationship with</td>
<td>kinship, connection</td>
<td>China as a person</td>
<td></td>
</tr>
<tr>
<td>country</td>
<td>wants challenge</td>
<td>used to describe people</td>
<td>country as a person;</td>
<td></td>
</tr>
<tr>
<td>students (Year 12 studying Chinese, Japanese, Indonesian and Korean)</td>
<td>cohort</td>
<td>9</td>
<td>a group of people in the Roman defence system</td>
<td>students as soldiers; military sense</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>12% of students cohort</td>
<td>9</td>
<td>the influence of technology in people's lives; small pieces</td>
<td>report as photos</td>
<td></td>
</tr>
<tr>
<td>first section of report snapshot</td>
<td>9</td>
<td>people in a group having investment in business</td>
<td>people in the education decision-making and decision-influencing act as stakeholders in the stock market; education as stock market</td>
<td></td>
</tr>
<tr>
<td>people involved in the report stakeholders</td>
<td>9</td>
<td>multi-facet is used to describe object with many faces, such as diamond</td>
<td>learning process as cutting diamond</td>
<td></td>
</tr>
<tr>
<td>learning language multi-facet process</td>
<td>10</td>
<td>to broaden influence by advertisement</td>
<td>learning as promotion</td>
<td></td>
</tr>
<tr>
<td>learning of language to promote</td>
<td>10</td>
<td>to broaden influence by advertisement</td>
<td>learning as promotion</td>
<td></td>
</tr>
<tr>
<td>Conclusion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a substantial, successful development in language program advocacy</td>
<td>38</td>
<td>pleading for supporting</td>
<td>language program as a law case</td>
<td></td>
</tr>
<tr>
<td>teaching and learning Chinese joint venture</td>
<td>38</td>
<td>a business or project in which two or more companies or individuals have invested, with the intention of working together</td>
<td>language teaching as doing business</td>
<td></td>
</tr>
<tr>
<td>language program maintenance</td>
<td>38</td>
<td>association of the repairing of machine</td>
<td>language program as machine</td>
<td></td>
</tr>
<tr>
<td>language program monitor</td>
<td>38</td>
<td>to regulate the technical quality of machine without causing disturbance</td>
<td>materials for language teaching as machine materials as part of teaching methodology</td>
<td></td>
</tr>
<tr>
<td>material for language teaching monitor</td>
<td>38</td>
<td>to regulate the technical quality of machine without causing disturbance</td>
<td>materials for language teaching as machine materials as part of teaching methodology</td>
<td></td>
</tr>
</tbody>
</table>

In order to select focal concepts as the foci for studying the rest of the document, concepts in Table 5.1 sharing the same ideas were coded by the same colour. Five
focal concepts were identified as containing the most frequently used metaphors in the text:

- China
- students/learners
- learning/learning and teaching
- programs
- resource/material.

These five focal concepts then become the foci for choosing metaphors in the whole of the Orton Report. Each focal concept will be studied separately. Every metaphor for each focal concept in the Orton Report will be identified and assembled in five separate tables.

Each concept is studied through collecting these elements in a table:

- the focal concept
- page number in the report
- metaphors for a focal concept in the text
- associations from the metaphors
- conceptual metaphors distilled from the text metaphors
- potential categories of implications from conceptual metaphors or the metaphoric cluster.

Each metaphor for a focal concept would suggest generally one or possibly two or even more categories of implications. Potential categories of implications are not necessarily directly drawn from conceptual metaphors, but from what I call a ‘metaphoric cluster’ that is formed by text metaphors and conceptual metaphors. Text metaphors carry traces of their etymology and text metaphors and conceptual metaphors are etymologically related, but they are not identical.

5.2.1 China

China is the first focal concept studied for its metaphors in the Orton Report. Table 5.2 shows the analysis process.
Table 5.2 Focal Concept of China in the Orton Report

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Report Page</th>
<th>Metaphor in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>5, 8</td>
<td>a regional <strong>neighbour</strong></td>
<td>nearness and friendliness</td>
<td>China as a neighbour</td>
<td>interpersonal relationships</td>
</tr>
<tr>
<td>China</td>
<td>5, 8</td>
<td>largest trading <strong>partner</strong></td>
<td>people doing things together; people sharing similar interests and working together in business</td>
<td>China as a partner</td>
<td>interpersonal relationships; economy (trade/investment)</td>
</tr>
<tr>
<td>China</td>
<td>5, 8</td>
<td>a rising world <strong>economic power</strong></td>
<td>armed force; strength, power</td>
<td>China as an army; China as machines</td>
<td>military; mechanism</td>
</tr>
<tr>
<td>China</td>
<td>5 (3), 8 (3)</td>
<td>a major <strong>source</strong> of (immigrant workforce; international students; tourists to Australia; biggest immigrant settlers)</td>
<td>a rising, beginning, fountain head of a river or stream</td>
<td>China as a spring or fountain</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>China</td>
<td>8</td>
<td>Australia’s future is bound up with its <strong>relation</strong> with China</td>
<td>connection or bond between people by blood or marriage</td>
<td>China and Australia as relatives</td>
<td>interpersonal relationships</td>
</tr>
<tr>
<td>China</td>
<td>8</td>
<td><strong>relationship</strong> with</td>
<td>kinship, connection</td>
<td>China and Australia as relatives</td>
<td>interpersonal relationships</td>
</tr>
<tr>
<td>China</td>
<td>8</td>
<td>Australia to <strong>engage</strong> with</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</td>
<td>China as a person; relationship between China and Australia as between business people</td>
<td>economy (trade)</td>
</tr>
</tbody>
</table>

In fact, as Table 5.2 shows, metaphors on the concept of China only appear in the Executive Summary and are excluded from the rest of the Report. This is unusual in this study.

These are the key discourses drawn from the metaphors listed in Table 5.2 on the concept of China:

- interpersonal relationships
- economy (trade)
- economy (investment)
• mechanism
• military.

The main group of metaphors around the concept of China are ‘neighbour’, ‘partner’, ’power’, and ‘source’. They appear together in the text and are presented in this order.

Neighbour suggests geographic proximity. On the one hand, it suggests general harmony and accordance between countries – China and Australia as friends to each other. On the other hand, geographic closeness suggests a sense of fate. It indicates a predetermined fact of geographic connectedness. On the other hand, the concept of China as a partner indicates that Australia chooses to build a close relationship with China. Partner implies that people work together on the basis of reciprocal benefits and indicates commonality between two parties involved in business. Power and source explain the reasons why Australia chooses China as its partner. This choice embodies complexities, as Orton (2008) asserts ‘no country is linked to Australia through such a dense and varied set of factors as today’s China is’ (p. 8). Power is put forward as the first reason linked to that choice. There are three possible associations of power. One historical association of power is with the military. Two possible meanings can be connected with the military. One implication of militariness is the strength the military has to protect from danger. In this sense, it indicates protection and defensiveness. It also positions China as a potential danger. The other association of militariness is with the strength of the offensive. The military symbolises destruction or threat or danger. This association indicates Australia wants benefits from the power of China. Another association of power is as the energy to supply a machine. An energy supply could be considered to be continuous and unremitting. This also indicates strength.

Source occurs six times in the text to explain the choice of China as Australia’s partner. One historical association for source is ‘a spring/ fountain’ from which a river or a stream begins. This links with origin, birth, beginning or creation. The water of a spring or fountain is continuous and never-ending. This indicates continuity and endurance. This can indicate sufficiency and strength of supply. Origin, birth, beginning or creation implies new possibilities and opportunities.
Origin, birth, beginning or creation also suggest that Australia lacks those things and needs such a supply. The text metaphor and conceptual metaphor of source form a metaphoric cluster. Three collocations following the metaphorical cluster source are immigrant workforce, international students and tourists. The ideas of a spring and continuous supply together with the collocations for source in the text steers, in turn, an economic discourse: immigrant workforce, international students and tourists will bring about economic benefits. A workforce will produce all forms of value, including material and intellectual. International fee paying students support and maintain the Australian education industry, supporting a knowledge economy. Tourists benefit Australia in a range of industries, such as hospitality.

Power, source, and neighbour and partner indicate the importance of building a relationship with China. The urgent need for professionals with Chinese language fluency is to help with building the relationship with China through commerce. Orton (2008) claims, ‘[t]here is potential to develop the present positive Australia-China relationship to great mutual economic and social benefit’. The economic benefit and social benefit interact with each other.

Another three metaphors associated with China are ‘relationship’, ‘relation’ and ‘to engage’. Relationship is associated with kinship, which indicates friendliness and closeness. Relationship applies to the connection between China and Australia as relatives. This bond suggests both fate and intimacy, for relatives are connected by blood or by marriage and the voluntariness of establishing and maintaining a connection. To engage is etymologically associated with ‘to bind or secure by pledge’ (OED, 2009). The core traces of meaning that engage carries include ‘to bind’, which suggests the embedded Anglo tradition of a contract ensuring fairness and trust. In the earliest uses of engage, the payment of money is a form of pledge (OED, 2009). The bond between China and Australia is conceptualised as a business relationship. This indicates a trade perspective. One other early use of engage is associated with binding by marriage. This trace conceptualises China and Australia as potentially very close partners. Both of these etymological traces of engage imply a willingness of Australia to be close to China. Orton (2008) writes, ‘whatever developments in the world due to economic and climate upheavals, Australia’s fate is likely to remain solidly bound up with its relationship with China’ (p. 8).
Establishing a relationship with China is a key choice that Australia makes for its future. There is an urgency around this relationship.

**5.2.2 Learners/ Students**

The second focal concept is ‘learners/ students’. ‘Learners/ students’, its metaphors, associations, conceptual metaphors and the implications of these categories are identified by page number as follows:

**Table 5.3 Focal Concept of Learners/ Students in the Orton Report**

<table>
<thead>
<tr>
<th>Focal concepts</th>
<th>Report Page</th>
<th>Metaphor in text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>learners/ students</td>
<td>5, 25, 28</td>
<td>retention of learners/ students</td>
<td>action of holding back or restraining, refusal to give; action of keeping in one's possession</td>
<td>learners as possession; learners as prisoners; learners as machines</td>
<td>economy (investment); military; mechanism</td>
</tr>
<tr>
<td>learner (background speaker, heritage speaker and new learner)</td>
<td>6</td>
<td>three steams of learning</td>
<td>rivers - flowing; not-interrupting; strength;</td>
<td>students as stream</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>learner and teacher</td>
<td>13</td>
<td>teacher engages with young learners</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</td>
<td>teachers and students as businessmen; teachers and students in class as potential partners</td>
<td>economy (trade); interpersonal relationships</td>
</tr>
<tr>
<td>learners</td>
<td>30</td>
<td>engage with language</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</td>
<td>learning as doing business</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>learners</td>
<td>33</td>
<td>positive attitude as a spur</td>
<td>a device for pricking the side of a horse in order to urge it forward, consisting of a small spike or spiked wheel attached to the rider's heel</td>
<td>learners as horses</td>
<td>racing</td>
</tr>
<tr>
<td>students</td>
<td>6</td>
<td>future pool of professionals</td>
<td>a body of still water; mass, not individuated</td>
<td>students as pool</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>(movement of graduate) students</td>
<td>8</td>
<td>flow</td>
<td>movement of a stream</td>
<td>a group of people in the Roman defence system</td>
<td>students as streams</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>---</td>
<td>------</td>
<td>---------------------</td>
<td>-----------------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>students</td>
<td>9(2), 13</td>
<td>cohort</td>
<td>students as soldiers</td>
<td>military</td>
<td></td>
</tr>
<tr>
<td>students</td>
<td>14(2)</td>
<td>streams</td>
<td>rivers - flowing; not-interrupting; strength</td>
<td>students as streams</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>students (BS)</td>
<td>27</td>
<td>base of a bilingual, bicultural professional pool</td>
<td>a body of still water; mass, not individuated</td>
<td>students (BS) as pool</td>
<td>economy</td>
</tr>
<tr>
<td>students</td>
<td>28 (3)</td>
<td>fit into tailored stream; a continuing stream; a beginner stream</td>
<td>rivers - flowing; not-interrupting; strength</td>
<td>students as streams</td>
<td>economy</td>
</tr>
</tbody>
</table>

The key discourses for the focal concept of students/learners are:

- economy (trade)
- military
- mechanism
- interpersonal relationships.

The most frequently used metaphor for learners/students is ‘streams’. The word streams occurs six times in this report. Here students/learners are conceptualised as rivers. Streams of students supply a number of professionals with Chinese as rivers flow to a pool. The category of students is treated as ‘en masse’, instead of as individuals. Stream partly indicates sameness. The motion of a river flowing also indicates some urgency and movement. Students’ individual needs for varied development within a stream are here backgrounded because of limited time spans. Flowing indicates continuity and no disruptions, which indicates a need for sufficiency of supply. Orton (2008) stresses the ‘[u]rgent development in the breadth and quality of Chinese teaching and learning in Australian schools is needed as a matter of national strategic priority’ (p. 8).

Pool is used to refer to Chinese students who begin their primary or secondary schooling in Australia and who will be candidates for teaching in the future. Pool connects an image of a large amount of still and deep water. Pool indicates stillness.
in contrast to the motion indicated by stream. The word pool again describes a collectivity. Students, again, are treated ‘en masse’. The fact that students are encouraged to study Chinese to satisfy the needs of Australia for professionals with Chinese language indicates an urgency in the need to recruit students. Moreover, one historical association of ‘pool’ is with low level, ‘en masse’ jobs, such as a ‘typing pool’ – a mass work force.

Another metaphor in the discourse of water is ‘flow’, which also implies consistency in the same way as stream. This also indicates movement.

Pool, stream and flow occur in different points of the Report and are connected. Each of these words together with its text metaphors and conceptual metaphors forms a ‘metaphoric cluster’. These three metaphoric clusters together imply an economic discourse. Pool is directly linked to professionals with Chinese language fluency rather than students, but it points to background speaker students and first language user citizens as the potential professionals who can understand China and speak Chinese well. Stream is applied to different categories of students studying Chinese, such as background speakers. Flow is used to refer to graduate students as candidates for teaching. These three metaphors occur together, which suggests that graduate students in Chinese from different learning levels as different streams will flow into the pool of professionals, including as teachers. Professionals in Chinese are required in order to produce immediate economic benefit. Thus, the action of encouraging large number of students to study Chinese is an action of investment.

A business emphasis can also be derived from the metaphor ‘teacher and learner engagement’. Engage is associated with the meaning of ‘securing by payment of money’ (OED, 2009). The historical traces of meaning that engage carries is in the spirit of a contract. The relationship between teachers and learners is conceptualised as the connection between people doing business, which indicates a securing of contact.

A military discourse can be drawn from cohort. Cohort is used three times to describe students in the text. The historical association of cohort is of a group of soldiers in the Roman defence system. A key meaning in the use of the metaphor of
cohort also relates to sameness, uniformity, cohesion – another dimension of an army. The metaphor of a cohort implies passivity and a lack of agency. On the other hand, the idea of a group of soldiers implies being strong enough to defend or attack. The conceptual metaphor of ‘students as soldiers’ connotes learning Chinese as a military mission which in turn, illustrates Australia’s determination in promoting Chinese. That dimension of mission is associated primarily with intensity, focus. The conceptual metaphor of ‘students as soldiers’ also carries traces of a sense of war. ‘War’ here represents threats and dangers and competition in the realm of economic performance and accessible resources for consumption. Thus military discourse can be ultimately interpreted as linking to economic discourse.

The ‘retention’ of students/ learners occurs three times in this document. The etymology of retention is ‘holding back or restraining, refusal to give, action of keeping in one’s possession’ (OED, 2009). Retention historically extends the meaning of ‘keeping a person in custody or confinement’ and of ‘repair and maintenance’. The following conceptual metaphors can be drawn from its historical meanings: students as possessions; students as prisoners; students as machines. These conceptual metaphors are from an investment, a military and a mechanistic perspective respectively. The trace of meanings that retention carries in its history is ‘holding back’ and these three conceptual metaphors place students in a passive position. In addition, learners’ positive attitudes to learning are related to the metaphor of a ‘spur’. A spur is associated with the force driving a horse. A learner’s positive attitude is figuratively conceptualised as a driving force. A learner is conceptualised as a horse which needs stimulus. A spur is enforced by a rider, which connotes that positive attitude is not generated by the learners themselves but is stimulated by other exterior forces.

Cohort, retention, and spur all imply the passivity of learners and lack of agency.
### 5.2.3 Learning/Teaching

Table 5.4 Focal concept of Learning in the Orton Report

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Report Page</th>
<th>Metaphor</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>learning</td>
<td>6</td>
<td>value of learning</td>
<td>worth</td>
<td>learning as commodity</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>learning</td>
<td>6</td>
<td>appreciate the task of learning</td>
<td>to set a price to</td>
<td>learning as commodity</td>
<td>economy (trade)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chinese</td>
<td></td>
<td>teaching and learning method as a product;</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>teaching and learning as enterprise;</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>promote</td>
<td>to broaden influence by advertisement;</td>
<td>teaching and learning method as seed;</td>
<td>mechanism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>monitor</td>
<td>a person who suggests or advises;</td>
<td>teaching and learning teaching and learning as a machine without causing disturbance;</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>disseminate</td>
<td>the action of spreading seed</td>
<td>teaching and learning method as machines;</td>
<td>growth</td>
</tr>
<tr>
<td>learning and teaching</td>
<td>7</td>
<td>development of learning and</td>
<td>pertaining to general; to lead</td>
<td>learning and teaching as a form of strategy</td>
<td>military</td>
</tr>
<tr>
<td></td>
<td></td>
<td>teaching as national strategic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>priority</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>a learning grounded in</td>
<td>lay the foundation of a house; to establish</td>
<td>learning as building</td>
<td>construction</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sound contextual studies of Asia</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>learning and teaching</td>
<td>9</td>
<td>things discussed as a drive to</td>
<td>urging and impelling force, pressure</td>
<td>teaching and learning as a vehicle;</td>
<td>mechanism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>support and develop Chinese</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>language teaching and learning</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>learning</td>
<td>9</td>
<td>to promote</td>
<td>to broaden influence by advertisement</td>
<td>learning as product</td>
<td>economy (trade)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>learning</td>
<td>11</td>
<td>the value of learning is</td>
<td>value: worth; endorse: to confirm and approve of its value</td>
<td>learning as investment</td>
<td>economy (investment)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>endorsed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>teaching (approach)</td>
<td>15</td>
<td>endorse</td>
<td>to confirm and approve of its value</td>
<td>teaching as investment</td>
<td>economy (investment)</td>
</tr>
<tr>
<td>teaching and learning Chinese</td>
<td>joint venture</td>
<td>a business or project in which two or more companies or individuals have invested, with the intention of working together</td>
<td>language teaching and learning as doing business</td>
<td>economy (investment)</td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------------</td>
<td>----------------------------------------------------------------------------------------------------------------</td>
<td>-----------------------------------------------</td>
<td>--------------------</td>
<td></td>
</tr>
</tbody>
</table>

The key discourses for the concepts of learning/learning and teaching/teaching are:

- economy (trade)
- economy (investment)
- mechanism
- growth
- military
- construction.

Around the concept learning, an economic view is emphasised. ‘The value of learning’ is mentioned twice in the text. The etymology of value associates with ‘worth’, the monetary measurement of an item. Learning has worth, as an item for exchange in commerce. Learning is conceptualised as a product/purchased item. This is also echoed in the phrase ‘appreciate learning’. One historical association of appreciate is ‘to set a price to’. Orton (2008) believes that ‘the educational value of language learning is endorsed’ (p. 11). The etymology of endorse is ‘to confirm and approve of its value’. One historical association of ‘endorse’ is one’s signature on the back of a note payable to another person. The value of learning is associated with a note serving as a medium for payment. These days endorse is also often associated with the meaning of advertising in order to make the product popular. This association still connotes a trading perspective, with learning conceptualised as a commodity and learners conceptualised as buyers. The core meaning which endorse carries along its history is ‘value’.

The idea, ‘to promote learning’ is mentioned twice. Promote is associated with the meaning of broadening influence by advertisement. Learning is again conceptualised as a product and learners are conceptualised as buyers. Overall, then, learning is conceptualised as a commodity, which can be exchanged and bought and can be valued.
Around the combined focal concepts of teaching and learning, an economic view is also embedded. Teaching and learning are regarded as a ‘joint venture’. A joint venture, of course, is ‘a business or project in which two or more companies or individuals have invested, with the intention of working together’ (Collins Cobuild Advanced Learner’s English Dictionary, 2006). Learning and teaching are conceptualised as enterprises or businesses. Learners and teachers are conceptualised as business partners.

The discourse of trade also applies to the concept of teaching. As mentioned earlier, ‘endorse’ associates with concepts of money, payment and advertising. Here, approaches to teaching are associated with a monetary value. Language teaching approaches are conceptualised as products for exchange. Teaching is conceptualised as a company selling products and the teacher as a trader.

The discourse of construction is derived from the conventional metaphor of ‘ground’ as a verb. ‘Ground’ is associated with laying the foundation of a house. The concept of learning is linked with the idea of building up and learning conceptualised as construction.

The discourse of the military is observable in the development of learning and teaching, which are regarded as a ‘national strategic priority’. In its etymology, strategic is the ‘art of a general’, and connects to a sense of ‘to lead’. Learning and teaching language is conceptualised as the strategy that a general uses for military purposes. Strategy is associated with an emphasis on decision-making in difficult or acute situation. Strategy directly refers to the economic strategy that could make Australia competitive in the world market.

Drive as a noun suggests a mechanistic discourse, in which teaching and learning are conceptualised as vehicles and are themselves inherently passive and are pushed by external forces. This echoes the implications around the metaphors of cohort, retention, and spur for the concept of learner. Thus teaching, learning and learner all are implicated in passivity. This is in sharp contrast to the implications from the concept China, which indicates urgent activity in the national interest.
A mechanistic discourse is implied in the first level metaphor of monitor. A new approach to teaching and learning Chinese is the object of the verb monitor. Monitor is associated with regulating a machine and surveillance without direct interference. This positions teaching and learning methods as machines that need regulation. In this instance, the core meaning that the regulation occurs through surveillance and without direct interference, in turn implies teaching and learning Chinese as production, which then leads to a second level of discourse: the economic.

The discourse of growth is also drawn from the concept approaches to teaching and learning. To disseminate refers to the action of spreading seed for growth. This positions teaching and learning as cultivation. Seed is associated with germination. The sprout is subject to the exterior danger or destruction and can only grow well in a safe environment. The concept of seed indicates a sense of growing up, but it also suggests vulnerability.

5.2.4 Programs

Table 5.5 Focal Concept of Program in the Orton Report

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Report Page</th>
<th>Metaphor in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>programs</td>
<td>7, 36</td>
<td>catalyst</td>
<td>a substance which when present in small amounts increases the rate of a chemical reaction or process but which is chemically unchanged by the reaction</td>
<td>programs as catalysts</td>
<td>chemical</td>
</tr>
<tr>
<td>programs</td>
<td>13</td>
<td>delivery</td>
<td>action of handing over to another</td>
<td>programs as goods</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>programs</td>
<td>13</td>
<td>hailed</td>
<td>cheer; mass, destructive, power</td>
<td>programs as heroes</td>
<td>interpersonal relationships</td>
</tr>
<tr>
<td>programs</td>
<td>21</td>
<td>delivered in Chinese</td>
<td>to set free, liberate; hand over goods;</td>
<td>programs as goods</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>programs</td>
<td>23</td>
<td>spring up</td>
<td>(of shoots) coming out from the ground</td>
<td>programs as shoots</td>
<td>growth</td>
</tr>
<tr>
<td>programs</td>
<td>38</td>
<td>maintenance</td>
<td>association of the repairing of machine</td>
<td>programs as machines</td>
<td>mechanism</td>
</tr>
<tr>
<td>programs</td>
<td>38</td>
<td>monitor</td>
<td>to regulate the technical quality of machine without causing disturbance</td>
<td>programs as machines</td>
<td>mechanism</td>
</tr>
</tbody>
</table>
From Table 5.5, the key discourses suggested from the concept of programs are:

- interpersonal relationships
- economy (trade)
- growth
- mechanism.

Personification appears to be important for the concept programs. Hail as a verb is used to describe the welcome programs received in schools. The association of ‘hail’ relates to a salute for special persons, such as heroes. Pioneering programs in schools are here conceptualised as heroes and programs are personified.

Deliver and delivery are two metaphors applied to the spread of programs in schools. The historical associations of the verb deliver and its noun delivery links to ‘handing over (goods)’. The word programs as an object following the word deliver and program as a modifier for the word delivery suggests a conceptual metaphor of programs as goods. The action of handing over goods is viewed as a part of a trading activity. This connotes language education as trading and also highlights passivity again by students.

Chemical metaphors are also associated with the concept programs. The repetition of catalyst occurs twice. Catalyst is ‘a substance which when present in small amounts increases the rate of a chemical reaction or process but which is chemically unchanged by the reaction’ (OED, 2009). Catalyst is a creative metaphor for language programs. This metaphor suggests that programs are keys to advancing the popularity and depth of the Chinese language education and Chinese language education is conceptualised as chemical reaction. The chemical reaction is associated with the idea of generating a radical change in quality. Orton (2008) points out, ‘[u]rgent development in the breadth and quality of Chinese teaching and learning in Australian schools is needed as a matter of national strategic priority’ (p. 9). The purpose of using catalysts for increasing the speed of a chemical reaction also indicates an urgency in the need for Chinese language education. The unchanging property of catalysts in the chemical reaction process interestingly suggests that there is no progress for the programs themselves.
Maintenance and monitor are two mechanically-oriented words used to describe program. Maintenance is associated with the repairing of machines and monitor is associated with regulating a machine without divert interference. Repairing machines and regulating machines to avoid problems also implies the vulnerability of programs. Machines symbolise mass production, which connects a mechanistic discourse to an economic discourse. This connotes schools that run language programs as factories and languages education as mass production.

A discourse of growth is drawn from a phrasal verb of spring up. The association of spring up is with shoots coming suddenly from the ground. The rate of the rising shoots connotes vitality and a large number of emerging new programs.

The final focal concept is resource. The concept material is also included in this focal concept as related to resource.

### 5.2.5 Resource

Table 5.6 Focal Concept of Resource in Orton Report

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Report Page</th>
<th>Metaphor in Text</th>
<th>Associations</th>
<th>Conceptual Metaphor</th>
<th>Categories of Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>resource/material</td>
<td>6, 7, 33</td>
<td>scaffolding</td>
<td>a temporary platform used for workers to build, repair and decorate the house</td>
<td>resource/material as scaffolding</td>
<td>construction</td>
</tr>
<tr>
<td>resource</td>
<td>35</td>
<td>pool of resource</td>
<td>a body of still water; mass, not individuated;</td>
<td>resource as pool</td>
<td>economy</td>
</tr>
<tr>
<td>resource</td>
<td>37</td>
<td>developments in targeted resource</td>
<td>to shield; be aimed as an object in shooting</td>
<td>resource as target</td>
<td>military</td>
</tr>
<tr>
<td>resource</td>
<td>38</td>
<td>a large store of up-to-date resources needs to be built</td>
<td>store: sufficient supply (of anything); build: make something by putting bricks or other materials together</td>
<td>resource as stores; resource as building</td>
<td>economy (trade); construction</td>
</tr>
<tr>
<td>material</td>
<td>38</td>
<td>monitor</td>
<td>to regulate the technical quality of a machine without causing disturbance</td>
<td>learning material as machine;</td>
<td>mechanism</td>
</tr>
</tbody>
</table>

From Table 5.6, the concept of resource and material suggest discourses of:
• construction
• economy (trade)
• military
• mechanism.

The discourse of construction is the most evident for the concept resource. Scaffolded resource(s) or scaffolded material(s) are considered as important elements for learning Chinese. This appears three times in the Report. A scaffold normally refers to a temporary platform used for workers to build, repair and decorate a house. Resources and materials for learning are conceptualised as scaffolding and teachers as builders and students as buildings in this metaphorical cluster.

The report calls for building ‘a large store of updated resources’. Resource is here figuratively conceptualised as a building. This also suggests a discourse of construction. The modifier large suggests the scarceness of the resource, which underpins a sense of urgency in building resources. Store is historically associated with stock or supply. The idea of stock and supply is connected with the idea of trade, because these two words suggest that products are kept for sale in the future. This idea conceptualises resource as products in stock. This implies language learning as commerce, which in turn suggests an economic discourse.

Discourse around water appears again. The conceptual metaphor ‘pool of resources’ conceptualises resources as a large amount of deep still water to dip into and take from. This suggests the idea of a continuous supply of a resource. In turn, this idea suggests the supply of the resource as a supply of goods. The metaphoric cluster formed by the text concept and its conceptual metaphor connotes resource as a product to support supply.

Monitor associates with machines. Machines are associated with mass production to aid workers to enhance productivity. Learning materials can help students in learning and teaching materials can help teachers in teaching. This positions teaching and learning as work, which in turn associates with an economic discourse.
A military discourse underpins the word ‘targeted’. The etymology of the word targeted as an adjective ultimately derives from its noun form of target. Target as a noun is an object to be aimed at while shooting, which indicates the conceptual metaphor of resource as target. Resources are important to support Chinese language education. This also implies a sense of urgency.

5.3 Analysis of Building an Asia Literate Australia

Building an Asia Literate Australia: An Australian Strategy for Asian Language Proficiency was led by Professor Michael Wesley, director of the Griffith Asia Institute. The report is in response to one of the key recommendations – to be Asia literate – in the Australia 2020 Summit of April 19 and 20, 2008. The Australia 2020 Summit aimed at generating ideas that would prepare Australia for the challenges of the 21st century. This report aimed to develop a comprehensive plan for Asia literacy. The report covers four phases: a review of Asian language teaching and its status in Australia; a review of previous programs in Australia; a review of policies in other countries, and feedback from key stakeholders such as students, teachers, and schools. The report also outlined $11.3 billion costs for a 30-year investment plan in building an Asia literate Australia.

The focal concepts in the Orton Report are again used as those to search for in the Wesley Report. However, headings in the Table of Contents also serve as potential focal concepts for this report. Words used for focal concepts here will be either the same words as in the Orton Report, or synonyms, or hyponyms, such as Asian countries used instead of China in the Wesley Report.

The focal concepts in the Orton Report are:
- China
- students/learners
- learning/learning and teaching
- programs
- resource/material.

In the Wesley Report, metaphors attach to a cluster of concepts for the individual countries in Asia, such as China, Japan, Indonesia and Asian countries. Thus the
corresponding concept for China in the Wesley Report is Asian countries. The concept Asia literate is the key discussion in the Wesley Report and interesting metaphors attach to a cluster of concepts related to being Asia literate. Asia literacy as a new concept for study is thus chosen in the analysis of the Wesley Report. In the Orton Report, the concepts teaching and teaching and learning are closely connected. However, in the Wesley Report, teacher and teaching are interconnected, so the concept learning is separated from the concept teaching. Because of these, the focal concepts for the Wesley Report are:

- Asian countries
- Asia Literacy
- learning
- students
- teaching/teacher
- program
- resource.

The Wesley Report both discusses Asian countries collectively, and mentions individual countries, such as Japan, India, China and Indonesia. The focal concepts for Asian countries will therefore include references to:

- Asian countries
- Japan
- India
- China
- Indonesia.

As in the Orton Report, the following elements are collected, as follows, by page number from the Wesley Report:

- the focal concept
• corresponding metaphors for focal concepts used in the text
• associations from the metaphors
• conceptual metaphors distilled from the metaphors
• potential categories for metaphors derived from the implications from the conceptual metaphors or a metaphoric cluster.

5.3.1 Asian countries

Table 5.7 Focal concept of Asian Countries in Building an Asia Literate Australia

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian countries</td>
<td>4</td>
<td>powerhouses</td>
<td>A building in which power is produced on a large scale for driving machinery or for generating electricity for distribution; a power station, a power plant;</td>
<td>Asian countries as powerhouses</td>
<td>mechanism</td>
</tr>
<tr>
<td>Japan, Indonesia</td>
<td>4</td>
<td>major players</td>
<td>games/ sports</td>
<td>Japan and Indonesia as players</td>
<td>games/ sports</td>
</tr>
<tr>
<td>Asian countries</td>
<td>4</td>
<td>big powers</td>
<td>strength, control</td>
<td>Asian countries as authorities; Asian countries as machines; Asian countries as armies</td>
<td>mechanism; military</td>
</tr>
<tr>
<td>Japan, China, Indonesia</td>
<td>16</td>
<td>biggest trading partners</td>
<td>people doing things together; people sharing similar interests and working together in business</td>
<td>Japan and China as partners for Australia</td>
<td>interpersonal relationships; economy (trade)</td>
</tr>
<tr>
<td>Indonesia</td>
<td>16</td>
<td>closest neighbour</td>
<td>nearness and friendliness</td>
<td>Indonesia as neighbour</td>
<td>interpersonal relationships</td>
</tr>
</tbody>
</table>

From Table 5.7, the key discourses of the focal concept Asian countries differ from those of individual countries. The key discourse of the focal concept Asian countries is mechanistic or military, while the key discourse of individual countries is around interpersonal relationships.

There are two metaphors applying to Asian countries: powerhouses and powers. A powerhouse originally referred to ‘a building in which power is produced on a large scale for driving machinery or for generating electricity for distribution’ (OED,
Asian countries are figuratively conceptualised as power stations. A powerhouse generates power relentlessly, which indicates strength. It also indicates a mechanistic view. Power is etymologically associated with the ability to do something. Later in its history, power carries the meaning of ‘authority’ (OED, 2009). Authority indicates control and strength. After that, power is associated with the meaning of a supply of energy. This also associates with a mechanistic view. However, power is historically associated with armed forces. This interpretation conceptualises Asian countries as armies or armed force, with associated connotations positioning Asian countries as hidden threats and dangers. This places Asian countries in a relatively dominant position in the region. It suggests that Australia’s engagement with Asian countries is a way of benefiting from and sharing their power.

Individual countries are personified in the Wesley Report. Indonesia is ‘the closest neighbour’ for Australia. This suggests geographic closeness and friendliness. Indonesia is a major player together with Japan in the Asia Pacific region. Player is originally associated with games or sports. This suggests Australia together with Japan and Indonesia are involved in competition. Japan and Indonesia as major players positions Australia as a minor player in competition. In order to compete, Australia depends on Japan and Indonesia. In acknowledging Japan and Indonesia as major players, Wesley (2009) claims that ‘our region will increasingly conduct its business in the languages of the big Asian powers’ (p. 4). This connects Asian countries with an economic discourse.

Japan and China are ‘the biggest trading partners’ for Australia. A trading partner refers to people sharing similar interests and working together in business. This is an economically embedded perspective. Trading partner indicates people sharing mutual goals in chasing profits. Unlike neighbour and player, partner indicates willingness on the part of Australia in choosing and working with its partner: Japan and China. Connected with the connotations of power, this term further suggests an embedded economic discourse. Asian countries are conceptualised as power. Japan and China are both trading partners and holders of the power that Australia needs to rely on.
5.3.2 Asia Literacy

As building an Asia literate Australia is the central discussion underpinning the Wesley Report, concepts that connect to Asia literacy in the report are worth noting. Asian language proficiency and skills in Asian languages and studies are the embodiment of Asia literacy. Languages education is the direct manifestation of the status of languages positioned in the implementation process if Asia literacy is to be more than just a policy slogan. The status of languages education in Australia reflects how languages education is positioned in Australia overall and how policies of languages education contribute to Asia literacy. The idea of languages and cultures other than Australian is a broad concept that could be seen to include Asian languages. A cluster of concepts in relation to Asia literacy in the report includes:

- Asia literacy
- Asian language proficiency
- skills in Asian languages and studies
- Asian languages
- languages and cultures other than Australian
- language/ languages
- languages education.

This cluster of concepts manifests how Asian languages and languages education are positioned in this report in order to achieve the national goal of Asia literacy.

Table 5.8 Focal Concept of Asia Literacy in Building an Asia Literate Australia

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Association</th>
<th>Conceptual Metaphors</th>
<th>Categories of Association</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asia literacy</td>
<td>1, 24</td>
<td>human infrastructure</td>
<td>A collective term for the subordinate parts of an undertaking; substructure, foundation; spec. the permanent installations forming a basis for military operations, as airfields, naval bases, training establishments, etc.</td>
<td>Asia literacy as infrastructure</td>
<td>construction, military</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Asia literacy</td>
<td>24</td>
<td>it demands serious and sustained investment and will offer far greater rewards</td>
<td>investment: a way of using money for profit; reward: remuneration</td>
<td>Asia literacy as the product</td>
<td>economy (investment)</td>
</tr>
<tr>
<td>Asian language proficiency</td>
<td>1, 8(3), 10(2), 11, 12(4), 16(2), 26(2)</td>
<td>an Australian Strategy for Asian language proficiency</td>
<td>art of a general</td>
<td>Asian language proficiency as a battle</td>
<td>military</td>
</tr>
<tr>
<td>skills in Asian languages and studies</td>
<td>14</td>
<td>linguists hone their skills in institutions</td>
<td>to sharpen on a stone or rock</td>
<td>Asian language skills as cutting tools; learning as sharpening cutting edges of tools</td>
<td>building</td>
</tr>
<tr>
<td>Asian languages</td>
<td>12(2), 16(9), 18(4), 20(2), 22(2)</td>
<td>target languages</td>
<td>shield; an object to be aimed at in shooting</td>
<td>Asian languages as targets</td>
<td>military</td>
</tr>
<tr>
<td>Asian languages</td>
<td>8</td>
<td>targeting of a small number of Asian languages is not an attempt to eclipse Australia’s rich array of community languages, Aboriginal languages, or the study of European languages</td>
<td>target: shield; an object to be aimed at in shooting; eclipse: passing heavenly body which darkens the light; rich: of wealth</td>
<td>Asian languages as targets; languages as heavenly bodies; languages as wealth</td>
<td>military, cosmology; economy</td>
</tr>
<tr>
<td>languages and cultures other than Australian</td>
<td>3</td>
<td>the ability to operate in languages and cultures other than our own</td>
<td>to work machinery;</td>
<td>languages as machine</td>
<td>mechanism</td>
</tr>
<tr>
<td>languages and</td>
<td>4</td>
<td>a capacity to understand and</td>
<td>to work machinery;</td>
<td>languages as machine</td>
<td>mechanism</td>
</tr>
</tbody>
</table>
cultures other than Australian

<table>
<thead>
<tr>
<th>languages in Australia</th>
<th>operate in languages and cultures</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>nurture the diversity of linguistic resources</td>
</tr>
<tr>
<td>8</td>
<td>nurture; breeding, upbringing; resources: stock of money</td>
</tr>
<tr>
<td>8</td>
<td>linguistic resource as children; languages as money</td>
</tr>
<tr>
<td>8</td>
<td>interpersonal relationships; economy (investment)</td>
</tr>
</tbody>
</table>

language 8

<table>
<thead>
<tr>
<th>a gateway to culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>entrance with gate</td>
</tr>
<tr>
<td>language as gateway</td>
</tr>
<tr>
<td>travel</td>
</tr>
</tbody>
</table>

languages education 8

<table>
<thead>
<tr>
<th>being invested</th>
</tr>
</thead>
<tbody>
<tr>
<td>use money for profit</td>
</tr>
<tr>
<td>languages education as investment</td>
</tr>
<tr>
<td>economy (investment)</td>
</tr>
</tbody>
</table>

From the Table 5.8, the key discourses of the concept Asia literacy are:

- military
- economy (investment)
- mechanism
- construction.

The connotations of metaphors for this cluster of concepts will be analysed through the sequence in the concept cluster listed above.

The concept Asia literacy connotes key economic discourses. Asia literacy is firstly conceptualised in terms of human infrastructure. Infrastructure is ‘a collective term for the subordinate parts of an undertaking; substructure, foundation; specifically the permanent installations forming a basis for military operations, as airfields, naval bases, training establishments, etc’ (OED, 2009). This interpretation has three connotations:

- Asia literacy as a part of a large undertaking
- Asia literacy as basic facilities
- Asia literacy as the basis for military operations.

Asia literacy is a way for Australia to remain globally competitive in the future. Wesley (2009) states, ‘[b]uilding Australia’s Asia literacy offers the chance to position our society to make the most of the post-crisis world, rather than seeking to return to where we were’ (p. 1). Asia literacy fits into a bigger Australian plan of
being competitive. Asia literacy as a basic facility suggests it is a solid base for further construction. This indicates steadiness. Basic facilities applied to infrastructure usually refer to transport, communications, power supplies and buildings, which are properties to contribute to economic development. This indicates an economic discourse. Asia literacy also suggests a military discourse, for infrastructure is historically associated with fixed military facilities, such as bases for navy and air force. To build an Asia literate Australia is also a part of strategy arising out of Australian national security concerns. Wesley (2009) states, ‘[a]t the core of our continued prosperity and security as a global nation must be a capacity to understand and operate in languages, cultures and mindsets other than our own’ (p. 4).

Unlike other categories of implications drawn from metaphors of a direct noun-noun structure, such as Asia literacy (noun) as human infrastructure (noun), the economic discourse is drawn from metaphors of an indirect subject-verb-object (SVO) sentence structure. Implications of the object (investment and rewards) for Asia literacy as subject associated with its predicate (demand and offer) hint at economic discourses embedded in Asia literacy. Investment is an economic activity to buy products for potential profit. This conceptualises Asia literacy as a product which has the potential of having value added. Reward is etymologically associated with the payment of goods or services. Asia literacy is conceptualised as goods or services, a sort of product. The fact that Asia literacy will produce rewards suggests Asia literacy is part of economic activity.

The key discourse for Asian language proficiency is military. An Australian Strategy for Asian Language Proficiency is the subtitle of this Report and the subtitle is mentioned 15 times in the text. Instead of using an Australian plan, the word strategy is used across the whole Report. Strategy is etymologically associated with ‘generalship’, that is, the art of a general in directing an army in combat (OED, 2009). This connotes Asian language proficiency as a battle which Australia would like to win. This in turn indicates tension and urgency and associates with a military discourse.
The process of linguists improving their skills is conceptualised as honing. This is a creative metaphor. The process of learning is here conceptualised as sharpening the cutting edge of tools, such as a knife on a whetstone. Asian language skills are thus conceptualised as cutting tools, which need to be sharpened in order to be useful. This connotes that skills in Asia languages need to be improved to be useful. This metaphor also positions learning as honing, and the learner as a worker, which suggests an economic discourse.

The key discourse for Asian languages is military. The statement that Asian languages are the target language for teaching in Australia appears 20 times in the Report. The concept underpinning this statement is Asian languages as targets. A target is historically associated with a shield or an object to be aimed at shooting. This positions Asian languages as a military object and suggests a military discourse.

The key discourse for languages and cultures other than Australian is mechanistic. To operate is associated with working machinery. The etymology of to operate is ‘to work or to have effect’, which connects the idea of instructions given based on a specific intention in order to have an effect. The ability to use languages effectively in another culture is conceptualised as machines working as programmed. This conceptualises languages as machines and indicates a mechanistic discourse.

Languages in Australia as linguistic resources is a conventional metaphor. Resource is etymologically associated with the ‘possibility of aid or assistance’ (OED, 2009). The word resource in its plural form, resources, is associated with stocks or reserves of money to be drawn from when necessary. Resources still carries the trace of meaning of assistance, for reserves of money will be used to aid in a predicament. Languages are conceptualised as reserves of money for aid. Reserving money is an investment. This associates with an economic discourse.

To nurture is etymologically associated with breeding and upbringing. ‘To nurture the diversity of linguistic resources’ conceptualises languages as children. This indicates the vulnerability of languages in Australia and that languages education needs support. In this report, language is also positioned as a gateway to culture. Gateway suggests an entrance through which people enter into a particular area. This
symbolises a new beginning and indicates uncertainty behind the gateway. Language as a gateway to culture connotes learning languages as like travelling.

The key discourse for languages education is investment. This indicates languages education can produce profit, which associates with a strong economic discourse.

### 5.3.3 Learning

The third focal concept is learning. Study is a variation of learning. This focal concept includes:

- learning
- study.

#### Table 5.9 Focal Concept of Learning in Building an Asia Literate Australia

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Association</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>learning</td>
<td>1</td>
<td>build Australians’ proficiency in using and understanding Asia languages</td>
<td>the process of constructing</td>
<td>learning as building; learner as builder</td>
<td>construction</td>
</tr>
<tr>
<td>study</td>
<td>1(3); 24</td>
<td>to promote the study of Asian languages and cultures</td>
<td>to broaden influence by advertisement</td>
<td>Asian languages learning as product</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>learning</td>
<td>4</td>
<td>investing more in learning other languages and cultures</td>
<td>using money for profit</td>
<td>learning languages as doing business</td>
<td>economy (investment)</td>
</tr>
<tr>
<td>study</td>
<td>14</td>
<td>benefits</td>
<td>profit</td>
<td>language study as investment</td>
<td>economy (investment/trade)</td>
</tr>
<tr>
<td>learning</td>
<td>14</td>
<td>children’s interests in learning languages as building blocks</td>
<td>elements for building up</td>
<td>learning as building</td>
<td>construction</td>
</tr>
</tbody>
</table>

There are three key discourses around the concept of learning from Table 5.9:

- economy (trade)
- economy (investment)
- construction.
Economic discourse is strongly evident in these metaphorical clusters. To promote is used four times in describing the study of Asian languages and cultures. The idea of promote is associated with a broadening influence through advertisements. Asian languages learning is conceptualised as a product to be advertised. This connects to a trade view in the economic realm. The Report directly mentions that learning languages requires investment. Learning languages as ‘doing business’ underpins this idea of investment. This again connotes a trade view in the economic realm. The idea of investment suggests that learning languages has the incentive of a payoff. Benefits is associated with profit gained through investment. This conceptualises language study as investment.

To build is connected with the process of constructing. Students’ interest in learning languages is conceptualised as building blocks. To become proficient in languages is conceptualised as building. This indicates learners as builders.

5.3.4 Students

The concept of students and learning is closely connected, so it is important to discuss metaphors for the concept of students.

Table 5.10 Focal concept of Students in Building an Asia Literate Australia

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Association</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>students</td>
<td>10, 19</td>
<td>build and maintain students' demand for Asian languages education</td>
<td>a product that people want</td>
<td>students as customer; Asian languages education as product</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>students</td>
<td>16</td>
<td>stakeholders</td>
<td>people in a group having investment in business; holder of bets</td>
<td>students as investors; students as gamblers</td>
<td>economy (investment); gambling</td>
</tr>
<tr>
<td>students</td>
<td>20</td>
<td>In-country study options should be re-thought and promoted to entice and motivate students</td>
<td>promote: publicity by advertisement; entice: to set on fire, add fuel to (a fire)</td>
<td>study option as a product; study option as bait; students as customers</td>
<td>economy (trade)</td>
</tr>
</tbody>
</table>
Schools teaching the target languages will be required to stream students according to their proficiency and needs. Rivers flowing; sameness students as stream economy.

Students teaching the target languages will be required to stream students according to their proficiency and needs. Rivers flowing; sameness students as stream economy.

All metaphors for the concept of students attach to an economic discourse as Table 5.10 suggests.

Stream is the most distinct metaphor applied to different groups of students according to their language proficiency. The concept of stream links to the idea of a flowing river. Students are conceptualised as streams. This conceptual metaphor together with its text metaphor forms a metaphoric cluster. In this metaphoric cluster, students are treated ‘en masse’, which implies sameness. Grouping students in this way indicates students as a mass product without individuation or nuance. This implies a sense of urgency in producing a group of similar students to fill a deficiency. This metaphoric cluster connects to an economic discourse.

Students are conceptualised as stakeholders, which is a conventional metaphor. Stakeholders are people sharing similar financial interests in business. This interpretation conceptualises students as investors. Another interpretation of stakeholders is of people betting in a gambling game. This interpretation indicates students as gamblers. Both investment and gambling indicate risks. This carries the traces of learning languages as taking risks with students as potential winners (or losers).

The interpretation of to promote is publicity through advertisement. Study options are conceptualised as a product and students are conceptualised as customers who will be lured into studying. This suggests a trade oriented view. To entice is to tempt by offering something attractive. Study options are conceptualised as bait to attract students. Combining these two metaphors together, it connotes students as customers
and study options as a luring product. This implies a trade construct within the economic realm.

The notion, ‘students’ demand for Asian languages’, is the obverse of ‘supply of Asian language teachers’. Each is mentioned twice in this report. Demand and supply is firstly connected to an economic activity. Students are conceptualised as customers. Asian languages are conceptualised as a product. Supply connects the idea of to fill the deficiency, which is often employed in sales. This also conceptualises teachers as product to fill the stock and to meet customers’ needs. This idea also points to students as customers. Teaching and learning interaction is conceptualised as a trading activity of selling and buying. This indicates a trade oriented view.

5.3.5 Teachers/ Teaching

Teachers and teaching are closely related to students, so teachers and teaching are chosen as focal concepts.

Table 5.11 Focal Concept of Teaching and Teachers in Building an Asia Literate Australia

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Association</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>teaching</td>
<td>14</td>
<td>rebuilding … teaching in Australia’s tertiary education sector</td>
<td>make something by putting bricks or other materials together again</td>
<td>teaching as building</td>
<td>construction</td>
</tr>
<tr>
<td>teaching</td>
<td>16</td>
<td>the building of world-class teaching</td>
<td>make something by putting bricks or other materials together</td>
<td>teaching as building</td>
<td>construction</td>
</tr>
<tr>
<td>teachers</td>
<td>10, 21</td>
<td>build an adequate supply of world-class Asian language teachers and resources</td>
<td>to fill the deficiency</td>
<td>teachers as agents; Asian languages education as product</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>teachers</td>
<td>16</td>
<td>stakeholders</td>
<td>people in a group having investment in business</td>
<td>teachers as investors</td>
<td>economy (investment)</td>
</tr>
</tbody>
</table>
From Table 5.11, the key discourse for the concept of teaching and teacher are:

- economy (trade)
- economy (investment)
- construction.

Metaphors for teaching suggest a discourse of construction. Metaphors around teaching are: building and rebuilding. Teaching is conceptualised as building and teachers are conceptualised as builders. To rebuild suggests high expectations for teaching and that current teaching is unsatisfactory. To rebuild implies the need for improvement on the part of teaching instead of meeting the basic needs. In contrast to the indications of an urgency from conceptualising students as a stream, to rebuild implies refinement.

The discourse of construction is also manifested in the concept of teacher. Teachers are conceptualised as builders assisting students to build knowledge. Teaching itself is conceptualised as building.

Infrastructure is historically associated with the permanent installations forming a basis for military operation, as airfields, naval bases, training establishments (OED, 2009). The statement ‘teachers supported with infrastructure’ positions teachers as soldiers in this metaphoric cluster. Infrastructure is now generally interpreted as...
public services or services, such as power and water supplies, telecommunications, public transportation and roads, necessary for economic activity. Infrastructure is investment in basic public facilities from one party to attract further investments for potential benefits from other parties to boost the economy. This, then, associates teachers as investors attracted by the supported infrastructure.

As with students, teachers are conceptualised as stakeholders (and thus are investors and gamblers). Teaching is conceptualised as investing and gambling. This in turn positions teaching as risky, but with a potential payoff.

5.3.6 Program

The sixth focal concept is program.

Table 5.12 Focal Concept of Program in Building an Asia Literate Australia

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Association</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>program</td>
<td>1</td>
<td>resurrect a national program</td>
<td>revive from death</td>
<td>program as arising from death</td>
<td>religion</td>
</tr>
<tr>
<td>program</td>
<td>16</td>
<td>concentrate resources on building a world-class program</td>
<td>make something by putting bricks or other materials together</td>
<td>program as a building</td>
<td>construction</td>
</tr>
<tr>
<td>program</td>
<td>16</td>
<td>a foundation for expanding quality Asian language programs.</td>
<td>base for building up</td>
<td>program as building</td>
<td>construction</td>
</tr>
<tr>
<td>program</td>
<td>16</td>
<td>consolidation of existing target Asian Languages programs</td>
<td>to make firm</td>
<td>program as building</td>
<td>construction</td>
</tr>
<tr>
<td>program</td>
<td>16</td>
<td>All funded programs must be based around regular proficiency testing</td>
<td>to place on foundation</td>
<td>program as building</td>
<td>construction</td>
</tr>
</tbody>
</table>

The key discourse of construction is evident for this focal concept from Table 5.12. A group of metaphors suggesting a discourse of construction can be connected like a process in construction: foundation, based around, to build and consolidation. These four metaphors conceptualise Asian language programs as buildings. The expansion of Asian languages programs needs a ‘foundation’. The statement that Asian languages programs must be based on testing positions tests as that base or
foundation for Asian languages programs. To build is the action itself. Consolidation refers, in this group of metaphors, to strengthening the existing Asian language programs to become more effective in teaching Asian languages. These four metaphors connote complexities in the process of building.

Another metaphor for the concept of program is the idea of ‘to resurrect’. that is, reviving from death. The idea of resurrecting is usually rooted in religion. This symbolises a new beginning and new life, which is an indication of new hopes. In this metaphoric cluster, programs are conceptualised as new life and Asian language programs are treated as new hopes.

5.3.7 Resources

Resource serves as the last focal concept for this report.

Table 5.13 Focal Concept of Resource in Building an Asia Literate Australia

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Association</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>resource</td>
<td>8</td>
<td>nurture the diversity of our linguistic resources</td>
<td>to breed, to bring up</td>
<td>resource as child</td>
<td>growth</td>
</tr>
<tr>
<td>resource</td>
<td>10,21</td>
<td>supply of resource</td>
<td>to fill the deficiency</td>
<td>resource as product</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>resource</td>
<td>12</td>
<td>create a web-based Language Teaching Resource Bank to serve as a repository</td>
<td>a place where people can borrow and get money</td>
<td>resource as money</td>
<td>monetary</td>
</tr>
<tr>
<td>resource</td>
<td>16</td>
<td>concentrate its resources on building a world-class program</td>
<td>make something by putting bricks or other materials together</td>
<td>resource as building materials</td>
<td>construction</td>
</tr>
<tr>
<td>resource</td>
<td>16</td>
<td>Schools and universities will be invited to bid for access to the funding and resources</td>
<td>to offer money at auction</td>
<td>resource as goods being sold; schools as companies</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>resource</td>
<td>22</td>
<td>language teaching resource bank</td>
<td>a place where people can borrow and get money</td>
<td>resource as money</td>
<td>monetary</td>
</tr>
</tbody>
</table>

The key discourses on the concept of resource vary, which include:

- monetary
- trade
• building
• child.

The most distinct discourse for the concept resource is monetary. Resource bank is mentioned twice in the report. This conceptualises resource as money. This again indicates an economic view. A repository is a creative metaphor for a resource bank. This connects with the need for gathering resources that are currently lacking, which in turn suggests urgency.

Supply connects with the notion of filling a deficiency, which is often employed in sales. The supply of the resource also echoes the students’ demand, which conceptualises resource as a product. This suggests a trade oriented view.

The chief modern use of bid links with offering money at auction. This conceptualises resource as goods being sold at auction. This implies the value of the resource for sale. Schools and universities are conceptualised as companies that make offerings which connects with a trade discourse.

To nurture ties to the notion of breeding and upbringing, which conceptualises resource as a child. The fact that a child needs breeding and bringing up suggests the vulnerability and delicacy of the resource, which needs attention from policy makers, leaders in schools, and teachers.

As discussed in the program, the statement, ‘[to] concentrate its resources on building a world class program’, conceptualises resources as building materials with a goal of achieving a world class standard program. This implies a construction oriented view.

5.4 Conclusion

Chapter 5 analysed metaphors to identify the key discourses which emerge from two recent data sources: Chinese Language Education in Australian Schools (Orton Report) and Building an Asia Literate Australia: An Australian Strategy for Asian Language Proficiency (Wesley Report). Following the concepts generated in the
Orton Report as a guideline, metaphors in both Reports are analysed around focal concepts. The Orton Report shows the key discourses are:

- economy (trade)
- economy (investment)
- mechanism
- interpersonal relationship
- military
- construction
- chemical
- growth.

The discourse of the economy is the most prevalent, followed by those of interpersonal relationships and mechanisms. The Wesley Report shows the key discourses are:

- economy (trade)
- economy (investment)
- construction
- military
- mechanism
- interpersonal relationship.

The discourse of the economy is the most prevalent, followed by those of construction, the military, and mechanisms. There are more focal concepts used in the analysis of the Wesley Report than the Orton Report, but fewer categories of discourses appear in the Wesley Report than the Orton Report. Chapter 6 details the analysis of two other earlier Statements: National Statement for Engaging Young Australians with Asia in Australian Schools and National Statement and Plan for Languages Education in Australian Schools 2005-2008.
CHAPTER SIX
ANALYSIS OF TWO PREVIOUS STATEMENTS

6.1 Introduction

This Chapter reports on the data analysis of metaphors in two statements in 2005 and 2006:

- National Statement for Engaging Young Australians with Asia in Australian Schools (2006)

Chapter 6 begins with the National Statement for Engaging Young Australians with Asia in Australian Schools, which shares the same focus as the analysis of the Wesley Report, i.e. Asian languages. Then in the National Statement and Plan for Languages Education in Australian Schools 2005-2008, analysis shifts to a broader notion of languages education in general. As in Chapter 5, key discourses in these two Statements are identified by using a ‘fine-grained’ analysis. Conceptual metaphors and historical traces of meanings carried by the text metaphor are the foci of analysis.

6.2 Analysis of the National Statement for Engaging Young Australians with Asia in Australian Schools

The National Statement for Engaging Young Australians with Asia in Australian Schools (henceforth Statement) was approved by the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) in 2006. This is a national policy statement supporting The Adelaide Declaration on National Goals for Schooling in the Twenty-First Century (1999) (now replaced by The Melbourne Declaration on Educational Goals for Young Australians [2008]). The Adelaide Declaration aimed to prepare young Australians to be flexible in a linguistically and culturally diverse world. The Melbourne Declaration directly mentions the need for engagement with Asia in the preamble, ‘Australians need to become “Asia literate”, engaging and building strong relationships with Asia’ (MCEETYA, 2008, p. 4).
The Statement identifies the comprehensive knowledge to be incorporated in Asian studies. By defining Asia and its relationship and importance to Australia, the Statement discusses ways to engage with Asia in education in terms of:

- teaching and learning
- curriculum resource(s)
- professional learning
- engaging parents and community
- teacher education
- quality assurance
- support for studies of Asia and Australia.

The Statement is a reference for education jurisdictions, schools, principals, teachers, and parents to better engage young Australians in learning about Asia across curricula.

As with the Wesley Report, the focal concepts from the Orton Report are taken as the focus for analysing this Statement. Subtitles on the ‘Contents’ page in this Statement also serve to select other focal concepts. Words used in this Statement will either be the same as, or similar to, those used in the Orton Report or hyponyms such as Asia used for China in this Statement.

The focal concepts for this Statement are:

- Asia
- students
- teachers
- learning / teaching
- program.
6.2.1 Asia

In the Orton Report, China serves as the first focal concept. However, China is seldom used here, because this Statement discusses Asian languages more broadly than the Orton Report which focuses simply on China. Thus, Asia is the first focal concept in this Statement. However, Asia in turn refers to a cluster of concepts in this Statement:

- Asia
- the countries of the Asian region
- the Asian region
- Indonesia
- China
- India
- Asian countries.

As with the previous two reports, a table is made for each concept consisting of the following:

- the focal concept
- the page number in the Statement
- metaphors for a focal concept in the text
- associations of the metaphors
- conceptual metaphors from each text metaphor and its associations
- potential categories for implications from conceptual metaphors or a metaphoric cluster.
Table 6.1 Focal Concept of Asia in the National Statement for Engaging Young Australians with Asia in Australian Schools

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asia</td>
<td>2</td>
<td>emergence of Asia serves as a catalyst in the world</td>
<td>rising out of water</td>
<td>world as water; world as chemical</td>
<td>water; chemical</td>
</tr>
<tr>
<td></td>
<td>2(2), 3,6,8,9</td>
<td>Australia's engagement with</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</td>
<td>Asia and Australia as business people; nation relations as business people</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>the countries of the Asian Region</td>
<td>2</td>
<td>neighbours and trading partners</td>
<td>neighbour: nearness and friendliness; partner: people doing things together; people sharing similar interests and working together in business</td>
<td>Australia and countries in Asia region as neighbours; as partners</td>
<td>interpersonal relationships; economy (trade)</td>
</tr>
<tr>
<td>Asia region</td>
<td>2</td>
<td>plays a major role in the world</td>
<td>the part or character which one has to play, undertakes, or assumes</td>
<td>Asian countries as people; Asian countries as leading actors in a play, drama, film, opera; international affairs as theatre</td>
<td>interpersonal relationships</td>
</tr>
<tr>
<td>Indonesia</td>
<td>4</td>
<td>largest and closest neighbour</td>
<td>nearness; friendliness</td>
<td>Indonesia as neighbour</td>
<td>interpersonal relationships</td>
</tr>
<tr>
<td>China, India</td>
<td>4</td>
<td>intellectual and economic powerhouses</td>
<td>A building in which power is produced on a large scale for driving machinery or for generating electricity for distribution; a power station, a power plant; (a country has a lot of power or influence)</td>
<td>China and India as powerhouses</td>
<td>mechanism</td>
</tr>
<tr>
<td>Asia</td>
<td>4(3)</td>
<td>Australia's relationship</td>
<td>connection; kinship;</td>
<td>Asia as relatives;</td>
<td>interpersonal relationships</td>
</tr>
<tr>
<td>Asian countries</td>
<td>4</td>
<td>relationship that Australia forges with</td>
<td>hammering at material</td>
<td>to establish relationship as to hammer; Asian countries and Australia as people who hammer</td>
<td>interpersonal relationship</td>
</tr>
<tr>
<td>Asian countries</td>
<td>5</td>
<td>Asian neighbours</td>
<td>nearness; friendliness</td>
<td>Asian countries as neighbour</td>
<td>interpersonal relationships</td>
</tr>
</tbody>
</table>
China will be the largest trading partner for Australia. People doing things together; people sharing similar interests and working together in business. China as trading partner; Nations as business people. Interpersonal relationships; economy (trade).

Asia represents a market of more than three billion people. Places for trading and where people can buy something. Asia as market. Economy (trade).

China, India have an unprecedented market. Places for trading and where people can buy something. China and India as market. Economy (trade).

Asia is an engaged Australia. To bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of. Australians and Asians as business people. Economy (trade).

Asia engaging young Australians with Asia. To bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of. Australians and Asians as business people. Economy (trade).

From the Table 6.1, it can be seen that the key discourses of Asia are:

- interpersonal relationships
- economy (trade)
- mechanism.

One thing that is of importance here is that there is a model of engagement with Asia implied among these metaphors. The model has three parts. They are:

- prerequisite
- complexities
- action.

The prerequisite includes metaphors about Australia’s geographic location. Complexities includes metaphors which indicate the importance of the Asian region and its impact on Australia and even the world. Action includes the initiatives Australia takes to be involved with Asian countries.
In the prerequisite part, neighbour is the only key metaphor. Asian countries are regarded as ‘neighbours’ twice in this Statement. It specifically names Indonesia as Australia’s neighbour. Neighbour shows geographic nearness and friendliness. However, neighbour also indicates a sense of uncontrollability, for people have little choice over their neighbours. Neighbour is predetermined by accident and Australian history is partly predetermined by its geographic closeness to the Asian region.

All of the key discourses can be found in complexities. Metaphors relating to Asia’s status are ‘market’, ‘powerhouses’, ‘catalyst’ and ‘role’. Asian countries are seen as a market and China and India are referred to specifically as an ‘unprecedented market’. Market implies the connection between Australia and Asian countries as a trading relationship. This indicates an economically embedded view.

China and India are the two countries mentioned as ‘powerhouses’. Powerhouse is ‘a building in which power is produced on a large scale for driving machinery or for generating electricity for distribution; a power station, a power plant’ (OED, 2009). This metaphor connotes a mechanistic discourse. The supply of power in the powerhouse is continuous and unremitting. This indicates strength and a necessity for continued supply. This further indicates the importance of Asian countries. In this Statement, Asian countries are described as ‘of great significance’ and of ‘critical importance’ to Australia (Asia Education Foundation, 2006, p. 2).

To emphasise the importance of Asian countries, they are positioned as leading actors in a drama which is the world stage. A leading actor implies something of a romantic metaphor used for Asia. On the other hand, it implies a relative weakness on Australia’s part. In addition, the emergence of Asia is conceptualised as a catalyst, a sort of chemical used to accelerate or decelerate the speed of the reaction. Worldwide change is positioned as part of a chain of chemical reaction. The whole world is positioned as chemicals. This suggests that Australia as a chemical needs Asian countries as a catalyst to accelerate its change in order to keep pace with worldwide change.

All metaphors used in complexities position Australia in a relatively weak position, needing support and depending on Asian countries. This context in which Australia
is situated explains Australia’s initiative in engaging with Asia. This Statement (Asia Education Foundation, 2006) mentions, ‘Australians require new skills, knowledge and understanding related to the Asian region and Australia’s engagement with Asia in order to meet the challenges and opportunities of living and working in the twenty-first century’ (p. 2).

The dominant discourses in action are economy and interpersonal relationships. In response to the reality Australia faces, the Statement uses ‘engagement’, ‘partner’, and ‘relationship’ to describe Australia’s connection with Asia. In the Statement, ‘to engage’ and ‘engagement’ are mentioned 15 times, among which ‘Australia’s engagement with Asia’ is mentioned six times, ‘an Asia engaged Australia’ once the title for the Statement ‘Engaging young Australians with Asia’ eight times. There are two ways of interpreting engagement/ to engage. One historical association is to bind by a promise (of marriage). This indicates the willingness of being close to the other. It also indicates nearness and friendliness. Another historical association of to engage/ engagement is securing by payment of money. This indicates the financial relationship between two parties, especially in trade. Australia and Asian countries are positioned as business partners. The Statement directly states that Asian countries are ‘major trading partners’ for Australia (Asia Education Foundation, 2006, p. 2) and highlights the economic influence. The core meaning that to engage/ engagement carries in the course of history is to bind or secure. Either marriage or payment of money is a means of securing or binding. This by nature connotes a trade discourse.

The word relationship is used three times to describe the connection between Australia and Asia. This indicates closeness and friendliness among people. This bond implies a sense of destiny, as relatives are connected by marriage or by blood. Another association deepens this connection. Relationship can also suggest intimacy and closeness. This links to the voluntariness of engagement. Moreover, forge associates with the meaning of hammering at material in order to make a certain shape. Australia is positioned as hammerer. The action of hammering indicates the labour in the process. This implies the relationship is built up purposefully instead of being a ‘natural’ linkage. The importance of that relationship is also embedded in the text. Relationship suggests a desire to be together.
Partner is used to describe Asia. There are two implications from the word partner. One interpretation is of people sharing similar interests and working together. Asian countries are positioned as trading partners doing business with Australia. This is an economically oriented view. Business partner also indicates common interests. Partner also implies closeness, zeal and even passion, which indicates the willingness of Australia to engage with Asian countries.

6.2.2 Students

In the Statement, the concept students is chosen as the second focal concept.

Table 6.2 Focal Concepts of Students in the National Statement for Engaging Young Australians with Asia in Australian Schools

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Report Page</th>
<th>Metaphor in text</th>
<th>Associations</th>
<th>Conceptual metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>8</td>
<td>gain essential capabilities from their schooling</td>
<td>profit from agriculture</td>
<td>students as farmers; learning as cultivating land</td>
<td>cultivation</td>
</tr>
<tr>
<td>students</td>
<td>8</td>
<td>will <strong>develop</strong> informed attitudes and values</td>
<td>unfold, to grow</td>
<td>students as plants</td>
<td>growth</td>
</tr>
<tr>
<td>Students</td>
<td>9</td>
<td><strong>develop</strong> intercultural skills and understandings...</td>
<td>unfold, to grow</td>
<td>students as plants</td>
<td>growth</td>
</tr>
<tr>
<td>Students</td>
<td>9</td>
<td><strong>engage</strong> confidently in diverse cultural environments</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage</td>
<td>students as potential partners for learning; learning as marriage; students as investor; learning as investment</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>Students</td>
<td>12</td>
<td>should progressively be <strong>engaged</strong> with a range of studies of Asia and Australia across the curriculum</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</td>
<td>students as potential partners for learning; learning as marriage; students as investor; learning as investment</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>Students</td>
<td>12</td>
<td>should aim at <strong>developing a conceptual framework.</strong> a body of knowledge and a set of skills.</td>
<td>develop: unfold, to grow; framework: structure to support building up</td>
<td>students as plants; students as constructors; learning as growing; learning as construction;</td>
<td>growth; construction</td>
</tr>
<tr>
<td>Students</td>
<td>can engage in cultural exchange</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage</td>
<td>students as potential partners for learning; learning as marriage; students as investor; learning as investment</td>
<td>economy (trade)</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>---------------------------------</td>
<td>---------------------------------------------------------------</td>
<td>----------------------------------------------------------------------------------------------------------------</td>
<td>------------------</td>
<td></td>
</tr>
<tr>
<td>students</td>
<td>gain contact with an Asian language</td>
<td>profit from agriculture</td>
<td>students as farmers; learning as cultivating land</td>
<td>cultivation</td>
<td></td>
</tr>
<tr>
<td>Students</td>
<td>develop responsibility in local, national and global contexts and build social skills</td>
<td>develop: unfold, to grow; build: to construct a dwelling</td>
<td>students as plants; students as constructors; learning as construction</td>
<td>growth; construction</td>
<td></td>
</tr>
<tr>
<td>Students</td>
<td>develop knowledge and capacity</td>
<td>unfold, to grow;</td>
<td>students as plants;</td>
<td>growth</td>
<td></td>
</tr>
<tr>
<td>Students</td>
<td>engagement and learning in the studies of Asia and Australia</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage</td>
<td>students as investor; students as potential partners for learning</td>
<td>economy (trade)</td>
<td></td>
</tr>
<tr>
<td>students</td>
<td>benefits to students</td>
<td>benefits usually associates with the profit</td>
<td>students as investors</td>
<td>economy (investment)</td>
<td></td>
</tr>
<tr>
<td>Students</td>
<td>students engaged in learning</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage</td>
<td>students as potential partners for learning; learning as marriage; students as investor; learning as investment</td>
<td>economy (trade)</td>
<td></td>
</tr>
</tbody>
</table>

These are the key discourses for the concept students from Table 6.2:

- economy (trade)
- economy (investment)
- growth
- construction
- cultivation.

Metaphors around students can be grouped into a sequence of iteration:

- students’ engagement in Asian studies
- students’ development
• students’ outcomes.

The metaphor, ‘to engage/engagement’, is employed to describe students’ interaction with Asian studies, including Asian languages and their associated cultures. As discussed earlier, there are two ways of interpreting this. One associates with the meaning of a formal promise of marriage. Students are positioned as the potential partner for Asian studies. Learning is metaphorically conceptualised as marriage. Based on the analysis of Asia, the concept marriage indicates the willingness of Australia to establish a connection and enhance that connection with Asia. Here, marriage can be interpreted another way. The promise of marriage is not made by students themselves but is a choice made by others who have the power over them. Here it implies that the nation makes the choice of engaging Asian studies for their students. However, it cannot be simply concluded that this choice is unreasonable. The other interpretation for the metaphor to engage/engagement is ‘securing by payment of money’. This is a trade discourse combined with an investment embedded perspective. From this interpretation, the connection between students and Asian studies is positioned as doing business for potential benefits. The action of securing by payment of money links with the idea that the potential profit is desirable and is worthy of investment. This implies that learning Asian languages is an investment and students are the investors.

Growth and construction are the key discourses in terms of students’ knowledge acquisition. To develop is a key metaphor, present five times, to describe students’ inner construction and accumulation of a wide range of knowledge of Asia. To develop is associated with the meaning of to unfold and to grow. This implies natural development, as with plants. This denotes a romantic view that students’ growth is as natural as plants. Students are metaphorically conceptualised as plants and the learning process is positioned as plants growing. Moreover, the words following the word develop imply a sense of wide and deep space. This indicates that there is time for refinement and nuance. For example, informed refers to having depth of knowledge. ‘A body of knowledge and a set of skills’ implies the breadth and usefulness of knowledge.
In contrast to the discourse of growth, the discourse of construction suggests artificiality. An example used in this Statement for students is that students ‘build social skills’. To build is etymologically associated with ‘to construct’ (OED, 2009). This association suggests learning as construction and students as builders. The discourse of construction can also be indicated from a phrase – ‘to develop a conceptual framework’. Framework is associated with the meaning of supporting something, especially a building. The metaphor also used for learning is learning as construction and students as a building to be constructed. Supporting connotes the influence of outside forces for providing help. This suggests restriction and limitation, which in turn ties in to artificiality.

Cultivation and economy are the two key discourses for the metaphors for students’ outcomes. To gain is mentioned twice in this Statement. One historical association of to gain is to profit from agriculture. This implies harvest from cultivation and an abundance and amleness of profit. In this example, the outcome of learning is positioned as a harvest. Students are positioned as farmers and learning as farming. Another metaphor relating to student outcomes is the ‘benefits’ of learning. The word benefit is usually associated with commercial profit. Learning is seen as investment and students as investors. This indicates an embedded economic discourse.

6.2.3 Learning

The concept learning is embedded in the concept students. Thus learning is taken as the next focal concept.

Table 6.3 Focal Concept of Learning in the National Statement for Engaging Young Australians with Asia in Australian Schools

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Report Page</th>
<th>Metaphor in text</th>
<th>Associations</th>
<th>Conceptual metaphors</th>
<th>Categories of implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>learning</td>
<td>5</td>
<td>In learning about our neighbours, human experience is the starting point</td>
<td>journey</td>
<td>learning as a journey; students as tourists</td>
<td>travel</td>
</tr>
</tbody>
</table>
For the focal concept learning itself, each of the three metaphors resonates with particular discourses.

The starting point is associated with the beginning of a journey. This indicates a sense of the unknown, perhaps combined with longevity, pleasure, danger, and surprise. This indication is somewhat romantic. This is also associated with a sense of commencement. Learning Asian languages signifies hopes of Australia’s engagement with Asia.

To spend positions students as investors or buyers, time as money and learning as a product with the potential to be value-added. This implies an economic discourse, which echoes those discourses in the metaphors for students to gain and benefits.

To deliver is associated with ‘to hand over goods’. Learning is the objective of the verb deliver. The action of handing over is metaphorically conceptualised in terms of learning as goods for trade, which in turn suggests an economic discourse.

### 6.2.4 Teaching

There is only one metaphor around the concept teaching in this Statement.

#### Table 6.4 Focal Concept of Teaching in the National Statement for Engaging Young Australians with Asia in Australian Schools

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Report Page</th>
<th>Metaphor in text</th>
<th>Associations</th>
<th>Conceptual metaphors</th>
<th>Categories of implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>teaching</td>
<td>11</td>
<td>teaching about Asia is a complex undertaking</td>
<td>enterprise</td>
<td>teaching as doing business</td>
<td>economy (trade)</td>
</tr>
</tbody>
</table>

‘Undertaking’ is used to describe an enterprise. Teaching is metaphorically conceptualised as doing business. This associates with a trade-oriented discourse.
6.2.5 Teachers

It is also important to examine the focal concept of teachers for teaching and teachers are two connected ideas.

Table 6.5 Focal Concept of Teachers in the National Statement for Engaging Young Australians with Asia in Australian Schools

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Report Page</th>
<th>Metaphor in text</th>
<th>Associations</th>
<th>Conceptual metaphors</th>
<th>Categories of implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers</td>
<td>10, 16</td>
<td>Teachers are engaged in continuing development</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage</td>
<td>teachers as potential partners for their development; teacher development as marriage; teachers as business people; teaching development as doing business</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>Teachers</td>
<td>16</td>
<td>teachers will be better equipped to prepare their students for life in the twenty-first century</td>
<td>to fit out a ship</td>
<td>teachers as ships</td>
<td>travel</td>
</tr>
<tr>
<td>Teachers</td>
<td>16</td>
<td>develop positive and mutually beneficial relationships with the families of their students</td>
<td>associated with lucrative or profitable</td>
<td>student and teacher relationship as in business</td>
<td>economy (trade/ investment)</td>
</tr>
<tr>
<td>Teachers</td>
<td>18</td>
<td>new teachers in all learning areas and levels of schooling are equipped to take part in the delivery of studies of Asia and Australia</td>
<td>to fit out a ship</td>
<td>teachers as ships</td>
<td>travel</td>
</tr>
<tr>
<td>Teachers</td>
<td>18 (2)</td>
<td>engage with Asian cultures and languages</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</td>
<td>teachers as potential partner for further learning; learning as marriage; teachers as business people</td>
<td>economy (trade)</td>
</tr>
</tbody>
</table>

The key discourses for the focal concept teachers from the Table 6.5 are:

- economy (trade)
There are some similarities between the metaphors of teachers and students. Both teachers and students ‘engage with’ Asian studies. Here, teachers’ involvement with Asian studies occurs twice. Also, teachers’ career development is mentioned twice. As discussed earlier, to engage is associated with the meaning of binding by a promise of marriage. Teachers are positioned as potential partners for further learning. Further learning is metaphorically conceptualised as a marriage. Marriage indicates the closeness and importance of the connection between two sides. This indicates the importance of further learning for teachers. This in turn implies the importance of teachers’ understanding of Asian studies. The meaning of engaged here highlights becoming linked to and starting something together, with the meaning of marriage being obscured. The other association of to engage is the action of securing by payment of money. This action indicates the potential for being profitable is large, so Asian studies are a really worthwhile investment. This positions the teacher as an investor and suggests a discourse of economy.

Travel is a distinct discourse for the focal concept teachers. Equipped is etymologically associated with the meaning of ‘to fit out a ship’. Teachers are metaphorically conceptualised as ships, which in turn suggests teachers as an embodiment of bravery and courage that leads to a new direction and takes on adventure. This leads to a second level of trade discourse. Teachers as ships heading out to an ocean indicates the ambition of expanding and discovering potential new markets. The ultimate concern of navigation is the expansion of trade. The meaning being highlighted here also relates to resourcing (ships), with the resources including courage and resourcefulness.

Despite the fresh implications for teachers, the discourse of the economy remains a dominant one. Beneficial is associated with the meaning of lucrative or profitable. This positions teachers and students as business people. This connotation is dominant across the concept of students, learning, teaching and teachers.
6.2.6 Program

The last focal concept discussed in this statement is program.

Table 6.6 Focal Concept of Program in the National Statement for Engaging Young Australians with Asia in Australian Schools

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Report Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>program</td>
<td>10, 17</td>
<td>a continuing program of promotion</td>
<td>advertising, publicity</td>
<td>programs as product for advertisement</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>program</td>
<td>14</td>
<td>make learning programs borderless</td>
<td>piece of land without a fixed limit</td>
<td>programs as lands/ nation</td>
<td>land/ nation</td>
</tr>
<tr>
<td>program</td>
<td>15</td>
<td>benefit from the economies of scale</td>
<td>product</td>
<td>programs as product</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>program</td>
<td>19</td>
<td>deliver programs</td>
<td>hand over goods</td>
<td>programs as goods</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>program</td>
<td>20</td>
<td>develop program for delivery</td>
<td>develop: plant growing; delivery: hand over goods</td>
<td>programs as plants, programs as goods</td>
<td>economy (trade)</td>
</tr>
</tbody>
</table>

The key discourses for the concept program are:

- economy (trade)
- interpersonal relationships.

The discourse of economy is the dominant discourse for program. Promotion is used twice in this Statement and is associated with advertising and publicity for products in order to make products known by others. This implies the newness of products and their potential to be well-known to people. Programs are metaphorically conceptualised as products for advertisement. This connects to a discourse of trade.

Benefits relates to the monetary value added to the business. The advantages of program are considered as added value to business or investment. Programs are metaphorically conceptualised as business or investment. This also implies an economic discourse.
Delivery/to deliver is used to describe goods taken to other places. This action is part of economic activity. Program is metaphorically conceptualised as goods. A school offering the Asian studies program to students is positioned as providing goods for students. The relationship between school and students is metaphorically conceptualised as a business and customer connection. Schools are considered as business providers of services to satisfy the needs of students as customers. This interpretation suggests a discourse of the economy.

The goal of making learning borderless implies expanding the land of a nation. Program is considered as a nation without borders. The goal of expansion implies ambition and strength. The goal also indicates the temptation of expansion. This implies the abundance and richness of the resource of the target area. The expansion of land suggests a military and political motive.

6.3 Analysis of the National Statement and Plan for Languages Education in Australian Schools 2005-2008

The National Statement for Languages Education in Australian Schools and National Plan for Languages Education in Australian Schools 2005–2008 was issued by the Ministerial Council for Education, Employment, Training and Youth Affairs (MCEETYA) in 2005.

The National Statement discusses the nature and purposes of languages education and provides a framework for the Commonwealth government and the States/Territories. It asserts English as Australia’s national language and acknowledges a multicultural Australia and the importance of community languages and Indigenous languages. The four-year National Plan recommends strategies for teaching, learning and programs related to languages education. Projects supporting the National Statement and Plan are guided by the MCEETYA Languages Education Working Group with $1.25 million per year granted during 2005–2008.

This National Statement and Plan for Languages Education in Australian Schools 2005–2008 (hence forth Statement and Plan) is the most generalised level of document among the three documents I analyse here. It focuses on general languages
education instead of Asian languages or the Chinese language specifically as in the previous two documents.

In this Statement and Plan, focal concepts from the Orton Report are again those used to search for metaphors. Focal concepts will be adjusted to suit the Statement and Plan on the basis of similarity and newness, as with the previous Reports and Statement. ‘Similarity’ means any focal concept used in this Statement and Plan will not be the exact word as used in the Orton Report but a word relating to a similar concept. ‘Newness’ applies to any concepts emerging that may be important to the study of metaphors in this Statement and Plan.

The focal concepts for the Statement and Plan are:

- languages education
- students/learners
- learning
- teachers
- programs
- resource

As the Statement and Plan focuses on the more generic concept of languages education, neither Asia nor any countries in Asia are mentioned in this Statement. The document itself by its existence implies the high status of languages education and languages education has high status in the document.

As with previous analyses, the following are collected in a table for each concept, by page number:

- the focal concept
- the metaphors for focal concept as used in the text
- associations of metaphors
- conceptual metaphors distilled from the metaphors and their associations
- potential categories for metaphors derived from the implications from the conceptual metaphors or a metaphorical cluster
6.3.1 Languages Education

Table 6.7 Focal Concept of Languages Education in the National Statement and Plan for Languages Education in Australian Schools 2005-2008

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>education</td>
<td>2</td>
<td>the twenty first century education needs to <strong>engage</strong> with the changing world</td>
<td>to bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</td>
<td>languages education as a potential partner for the world; languages education as investor</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>languages education</td>
<td>4</td>
<td>integrate the quality languages education into <strong>mainstream</strong> curriculum</td>
<td>principal current of water</td>
<td>languages education as a stream of water</td>
<td>economy (trade)</td>
</tr>
<tr>
<td>languages education</td>
<td>5</td>
<td><strong>benefits</strong> of effective languages education for all learners</td>
<td>payment</td>
<td>languages education as investment; learners as beneficiaries</td>
<td>economy (investment)</td>
</tr>
<tr>
<td>Languages education</td>
<td>11</td>
<td><strong>affirm</strong> the place of languages education by providing framework</td>
<td>to make strong; place; houses in the town; to make houses strong</td>
<td>languages education as houses</td>
<td>construction</td>
</tr>
<tr>
<td>languages education</td>
<td>11</td>
<td><strong>stakeholders</strong> in languages education</td>
<td>people in a group having investment in business</td>
<td>languages education as business</td>
<td>economy (investment)</td>
</tr>
<tr>
<td>languages education</td>
<td>15</td>
<td><strong>disseminating</strong> models of good practice and effective operational <strong>management</strong> of languages education</td>
<td>disseminate: to spread seed; management: the ability to handle a horse/business</td>
<td>languages education as plant; education as horse; education as business</td>
<td>cultivation economy (trade)</td>
</tr>
<tr>
<td>languages education</td>
<td>16</td>
<td><strong>monitor</strong> and evaluate the provision and quality of languages education</td>
<td>to regulate the technical quality of a machine without causing disturbance</td>
<td>languages education as a machine</td>
<td>mechanism</td>
</tr>
<tr>
<td>languages education</td>
<td>17</td>
<td><strong>value</strong> of languages education</td>
<td>the worth of a commodity</td>
<td>languages education as a commodity</td>
<td>economy (trade)</td>
</tr>
</tbody>
</table>

From the Table 6.7, the key discourses of languages education are:

- economy (trade)
- economy (investment)
- construction
- mechanism
The discourse of the economy is dominant for languages education. The economic discourse for languages education derives from conceptual metaphors embedded in modifiers for languages education instead of directly stated metaphors in the document. Three modifiers for languages education imply the conceptual metaphors. The first example is ‘benefits of effective languages education for all learners’. Benefits is associated with payment. This connects with learners being investors who are ready to take risks through investment. The second example is ‘value of languages education’. Like the word benefits, value is associated with a commercial meaning, the worth of a commodity. As a modifier for languages education, the meaning of value indicates that languages education is a commodity, which has a potential of adding monetary value. The third example is ‘management of languages education’. Management applies to the ability to handle business. This connotes languages education as an enterprise. The implications from these three metaphors are connected with cause-and-effect relationships. The purposes of languages education are for benefit and value. Another metaphor indicates the economic discourse by referring to people involved in languages education as ‘stakeholders’. Stakeholders refer to ‘an independent person with whom money is deposited, especially when a number of people make a bet’ or ‘a person with financial interest in ensuring the success of an organisation, business and systems’ (OED, 2009). This positions people involved in language education as gamblers or investors. Investors and gamblers further imply languages education as business, though betting and gambling do suggest that languages education is risky.

There is another key metaphor for education which implies an economic discourse. This Statement and Plan points out that ‘twenty first century education needs to engage with the changing world’ (Ministerial Council on Education, Employment, Trading and Youth Affairs, 2005, p. 2). As discussed earlier, the key historical associations of to engage are to bind by contract and to hire. This connotes an overall economic view. By claiming that students’ ‘language skills and intercultural understanding [are] an investment in our national capability and a valuable resource’, it connotes languages education as investment (Ministerial Council on Education, Employment, Trading and Youth Affairs, 2005, p. 2). This view is reinforced.
The other historical association of to engage is to bind by a promise of marriage. In this interpretation, education is metaphorically conceptualised as a potential partner for the world. The notion of a ‘changing world’ implies risks and opportunities present in the world, suggesting that education needs to be adaptable. The intimate connection between education and the world points to the need for education to adapt to the world, which will then realise an opportunity, or not. This suggests above all that education should be flexible.

The water implication also demonstrates the flexibility of languages education. ‘Mainstream’ refers to the principal current of water. Curriculum is metaphorically conceptualised as the principal current of water. This implies languages education as a tributary flowing into the mainstream of water. The flowing property of water shows motion. ‘Motion’ indicates the dynamism of languages education.

The discourse of mechanism is derived from the metaphor monitor. Monitor is associated with the idea of to regulate the technical quality of a machine without causing disturbance. This positions languages education as a machine that needs regulating.

### 6.3.2 Students/learners

Students/learners serves as the second focal concept for this Statement and Plan. A metaphor for students occurs only once and the rest relate to learners in the Statement and Plan.

Table 6.8 Focal Concept of Students/ Learners in the National Statement and Plan for Languages Education in Australian Schools 2005-2008

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>students</td>
<td>2</td>
<td>through learning languages, students gain benefits</td>
<td>profit; good deed, kind action; gain: to get profit from agriculture</td>
<td>students as business people; students as farmers</td>
<td>economy (trade); agriculture</td>
</tr>
<tr>
<td>learners</td>
<td>2</td>
<td>learning languages enriches our</td>
<td>to make wealthy</td>
<td>learners as business people; learning as doing</td>
<td>economy, (trade/ investment)</td>
</tr>
</tbody>
</table>
The concept of students/learners implies these discourses, from Table 6.8:

- economy (trade)
- economy (investment)
- growth
- pasture

The discourse of the economy is evident from the implications of a cluster of metaphors: ‘benefits’, ‘to gain’, ‘to enrich’ and ‘cater’. Benefits is mentioned three times in terms of students. A sentence that students ‘gain …benefits’ occurs twice. The other example is in the context of ‘benefits for students’. There are two indications for benefits. One indication from benefits refers to profit. Moreover, the etymology of to gain is to pursue, to hunt. This implies students as hunters and learning as hunting. If we consider the implications of benefits which associates with profits, the verbal phrase to gain…benefits associates with the meaning of to get profits from agriculture, which combines the discourses of agriculture and the economy together and suggests an ultimate discourse of trade. This combination situates products from agriculture as items of trade, instead of being self-serving, which ties to learning languages as a way to improve one’s living standards, rather than provide for one’s necessities, which implies a surplus of products. This indicates
learning languages as selling an extra product. Students can gain benefits through learning languages, which implies learning languages as a means to achieve the goal of profit.

To enrich is associated with creating wealth, which positions learning as a way of becoming wealthy through investment. Learners are presented as people becoming wealthy through doing business. An implied message is that languages education will make learners rich, which ties into the monetary-oriented value of learning languages.

The etymology of cater is to provide. Learners are positioned as customers buying provisions. Provision is associated with supply of food, basic for survival. This implies the action of buying as non-optional and positions learning languages as a passive act for learners. This implication is also in contrast with the verbal phrase to gain benefits.

To develop is mentioned twice in this Statement and Plan in terms of learners. The etymology of to develop is to unfold, to grow. Learners are conceptualised as plants growing naturally. This suggests too that time for development is not tight. This implies the time and nuance for learner development.

6.3.3 Learning

The concepts of learning and learners are closely connected. Implications from either concept will reflect on the other. There are two variations of ‘learning’ in this Statement and Plan: ‘languages learning’ and ‘learning languages’. One example of ‘language skills’ serves to supplement the concept of languages learning.

Table 6.9 Focal Concept of Learning in the National Statement and Plan for Languages Education in Australian Schools 2005-2008

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
</table>

121
<table>
<thead>
<tr>
<th>Learning languages</th>
<th>2</th>
<th>Further develops the existing linguistic and cultural resources in our community</th>
<th>unfold, to grow</th>
<th>Learning as plant growing</th>
<th>Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language skill</td>
<td>2</td>
<td>Language skill will be the currency of this world order</td>
<td>Money system used in a country</td>
<td>Language skill as money; language learning as earning money</td>
<td>Economy (monetary)</td>
</tr>
<tr>
<td>Languages learning</td>
<td>5(2), 15</td>
<td>Cumulative nature of languages learning; a cumulative process</td>
<td>Heaps gathered (as opposed to organic growth)</td>
<td>Languages learning as gathering (straw/agricultural outcomes) in harvest</td>
<td>Agriculture</td>
</tr>
<tr>
<td>Languages learning</td>
<td>6</td>
<td>A strong foundation for future languages learning</td>
<td>Funds endowed; solid base for a structure</td>
<td>Languages learning as building up</td>
<td>Construction</td>
</tr>
<tr>
<td>Language skills</td>
<td>6</td>
<td>Developing learners languages skills is an investment in our national capability and a valuable resource</td>
<td>Investment: spending money in order to profit; resource: a country’s wealth</td>
<td>Learning language is investment/business</td>
<td>Economy (investment)</td>
</tr>
<tr>
<td>Learning languages</td>
<td>12</td>
<td>To promote teaching and learning languages</td>
<td>Publicity by advertisement of product</td>
<td>Learning as product</td>
<td>Economy (trade)</td>
</tr>
<tr>
<td>Languages learning</td>
<td>12</td>
<td>Affecting long-term gains in languages learning</td>
<td>Profit, benefit</td>
<td>Languages learning as investment</td>
<td>Economy (investment)</td>
</tr>
<tr>
<td>Intercultural language learning</td>
<td>14</td>
<td>Develop understandings of inter-cultural language learning</td>
<td>To unfold, to grow</td>
<td>Learning as plant growing</td>
<td>Growth</td>
</tr>
<tr>
<td>Languages learning</td>
<td>15</td>
<td>Pathway for languages learning</td>
<td>A way for walking</td>
<td>Language learning as journey</td>
<td>Travel</td>
</tr>
<tr>
<td>Languages learning</td>
<td>17</td>
<td>Advocacy and promotion of languages learning</td>
<td>Publicity by advertisement of product</td>
<td>Languages learning as products</td>
<td>Economy, (trade)</td>
</tr>
</tbody>
</table>

The key discourses for learning from the Table 6.9 are:

- economy (trade)
- economy (investment)
- growth
- travel
- construction

As for the concept students/learners, the discourses of economy and growth are the most prevalent.
Learning languages is not only metaphorically conceptualised as doing business or investment, but learning languages is metaphorically conceptualised as a product. Both the verb and its noun – to promote and promotion are used to describe languages learning. They are associated with publicity by advertisement of a product. Moreover, advocacy is associated with this publicity. This suggests a cluster of meanings around commerce and trade. Unlike in the previous discussion, gain is used as a noun instead of a verb. Gains is associated with profit or benefit, which positions languages learning as an investment with the potential of being value-added and suggests a discourse of investment.

Although the concept language skills is not identical to languages learning, it too indicates an economic discourse attached to languages learning. Language skills is directly mentioned through the metaphor of new currency. This implies language skills acting as a new monetary system in the world context. This again associates learning languages with a means of participating in economic activity. Further, developing learners’ language skills is conceptualised as an investment or a valuable resource. This implies developing language skills as a business activity. Resource is associated with a country’s wealth. Developing language skills will benefit the wealth of Australia. This implies the purpose of languages learning is economically oriented.

The discourse of growth is a second distinct discourse for this concept. To develop is used twice to describe the process of languages learning. As discussed earlier, to develop is associated with growth, which is a botanical metaphor. This associates languages learning with plant growing, which indicates the natural process of plant growing.

However, there are further complexities. ‘A cumulative process’ is a direct metaphor for learning languages. Cumulative is associated with the meaning of gathering and implies languages learning as gathering. Unlike the sense of ‘develop’, this also indicates some urgency of languages learning.
The conceptual metaphor of pathway as a modifier for learning languages echoes the
metaphors of ‘cumulative’. The conceptual metaphor embedded in the pathway for
languages learning is languages learning as a journey which will bring opportunities.

Another discourse around the concept languages learning is discourse of
construction. Foundation is the solid base of structure.

Around the concept of learning, to promote is also applied to teaching. Teaching is
thus conceptualised as a product which needs to be advertised and associates with the
economic discourse for the concept of teaching.

6.3.4 Teacher

These are the key metaphors for the concept of teaching:

Table 6.10 Focal Concept of Teacher in the National Statement and Plan for
Languages Education in Australian Schools 2005-2008

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>teacher</td>
<td>11, 12</td>
<td>teacher supply and retention</td>
<td>supply: fill the deficiency; retention: the keeping of a person in custody or confinement; keeping possession of property</td>
<td>teachers as product; teachers as prisoners; teachers as possessions</td>
<td>economy (trade); military</td>
</tr>
<tr>
<td>teachers</td>
<td>13</td>
<td>retain more teachers</td>
<td>originally keep in custody; keep attached to the lawyer</td>
<td>teachers as prisoners; teachers as lawyers</td>
<td>military</td>
</tr>
</tbody>
</table>

The key discourses for teacher from the Table 6.10 are:

- military
- economy (trade)

The discourse of military is most distinct for teacher. One common linkage of to
retain and its noun retention relates to the keeping a person in custody. This
positions teachers as of low rank, passive and subject to order. The other historical
sense of retention is keeping property in possession. This interpretation
conceptualises teachers as property. This implies teachers are associated with
monetary value and also ties to an economic discourse. It also again implies passivity.
The other historical interpretation of to retain is to keep a lawyer by paying a certain amount of money. This leads to the understanding of teachers as those who will be engaged through payment for their services. This makes the connection between teacher and school as employee and employer and links ultimately to an economic discourse.

The discourse of economy, especially in relation to trade, is therefore prevalent across the concepts of students/learners, learning, and teachers.

6.3.5 Programs

Programs is the fifth focal concept for analysis.

Table 6.11 Focal Concept of Programs in the National Statement and Plan for Languages Education in Australian Schools 2005-2008

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>programs</td>
<td>4</td>
<td>integrate quality language education into program delivery</td>
<td>hand over goods</td>
<td>programs as goods</td>
<td>economy, (trade)</td>
</tr>
<tr>
<td>programs</td>
<td>12</td>
<td>to be developed in challenging environment</td>
<td>develop: unfold, to grow</td>
<td>programs as plants</td>
<td>growth</td>
</tr>
<tr>
<td>programs</td>
<td>14</td>
<td>development of structured programs</td>
<td>structured: a building</td>
<td>programs as buildings</td>
<td>construction</td>
</tr>
<tr>
<td>programs</td>
<td>14</td>
<td>program structures</td>
<td>action or process of building or construction</td>
<td>programs as buildings</td>
<td>construction</td>
</tr>
<tr>
<td>programs</td>
<td>15</td>
<td>delivery of programs</td>
<td>hand over goods</td>
<td>programs as goods</td>
<td>economy (trade)</td>
</tr>
</tbody>
</table>

The key discourses on the concept of program from the Table 6.11 are:

- economy (trade)
- growth
- construction
- interpersonal relationships
There are two interpretations of delivery as the modifier for the concept program as discussed earlier. One association with delivery is to hand over goods, which is part of economic activities. This association implies programs as goods for trade.

The discourse of growth is drawn from ‘to develop’. To develop is associated with unfold; to grow naturally as plants. Programs are metaphorically conceptualised as plants. This suggests time and space for the growth of program. It implies the monitoring of the program will be little.

The discourse of construction is drawn from structure and its adjective structured. The indication from structure and its adjective structured implies there are limits to growth. The association of structure is with the action or process of building or construction in a certain manner and implies that the process of building up is not ‘organic’ but follows certain rules.

6.3.6 Resource

There is only one example of a metaphor for resource: to develop.

Table 6.12 Focal Concept of Resource in the National Statement and Plan for Languages Education in Australian Schools 2005-2008

<table>
<thead>
<tr>
<th>Focal Concept</th>
<th>Page</th>
<th>Metaphors in Text</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
<th>Categories of Implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>resource</td>
<td>2</td>
<td>develops the existing linguistic and cultural resources</td>
<td>unfold, to grow</td>
<td>resource as plants</td>
<td>growth</td>
</tr>
</tbody>
</table>

As the Table 6.12 suggests, resource is associated with growth. Growth suggests the development is natural without restriction, as with plants and implies a discourse of growth. This indicates that there is time for increasing and refining the resource.

6.4 Conclusion

The analysis in this chapter of the Statement shows that the key discourses are:

- economy (trade)
• interpersonal relationships
• growth
• travel
• cultivation
• construction
• chemical
• mechanism
• economy (investment)

The discourse of the economy (trade) is the most prevalent, followed by interpersonal relationships, growth and travel. The analysis of the Statement and Plan shows the key discourses are:

• economy (trade)
• economy (investment)
• growth
• construction
• agriculture
• interpersonal relationships
• military
• cultivation
• mechanism
• travel

The discourse of the economy is the most significant, followed by growth, construction, interpersonal relationships and pasture. Both Statements suggest the discourse of economy is most prevalent across the concepts of students, learning, teaching and teacher.

As with Chapter 5, the discourses of the economy and interpersonal relationships are widely used. In contrast to Chapter 5, however, the two earlier data sources have more variety of discourses than the two more recent data sources. Moreover, there is no discourse as prevalent as the discourse of the economy in the Statement and the Statement and Plan. In the Orton Report the discourse of mechanism is as important as the discourse of the economy (trade), the discourse of the economy (investment) and the discourse of interpersonal relationships. In the Wesley Report, the discourse of construction is also as significant as the discourse of the economy.
CHAPTER SEVEN
CONCLUSION

The principal reason is to do with the deepest purposes of education itself, to instil knowledge, to deepen understanding, to stimulate reflection and to foster skills. Languages are intimately linked to the essentially humanistic, cultural and intellectual reasons for making education compulsory (Lo Bianco & Slaughter, 2009, p. 64).

7.1 Introduction

Etymology records the historical information about a word and the traces of historical information can be found in the meanings of a word. Historical information can be said to reflect the way a culture thinks. Metaphors, especially conceptual metaphors, store rich historical connotations. Through the lenses of the etymology of metaphors, readers may infer the way a culture thinks and the influence of this on policy.

As the final chapter of this thesis, this chapter provides an answer to the main research question: What are the dominant discourses in Australian policies on Asian languages? The National Policy on Languages in 1987 was a milestone for policy making in Australia. The rationale embedded in this policy serves as a good example for policy making. By comparing the four policy documents analysed in this thesis, this chapter also suggests recommendations for future policy making on Asian languages learning in Australia.

7.2 The discourse of the economy as the dominant discourse

‘Chinese language’ is the narrowest focus among the four language policies. For this reason, the Orton Report was the centre of the data analysis. Concepts generated from the Orton Report are used as the benchmark for searching for metaphors in all policy documents. Metaphors were analysed by studying their etymologies and their associations. Then a conceptual metaphor was created for each metaphor in text. Each metaphor and its corresponding conceptual metaphor are etymologically
connected and they form a ‘metaphorical cluster’. This metaphorical cluster suggests a certain type of discourse.

Based on the analysis in chapter 5 and chapter 6, the number of conceptual metaphors associated with key discourses are synthesised as follows:

Table 7.1 Sum of conceptual metaphors in each key discourse

<table>
<thead>
<tr>
<th>key discourses</th>
<th>sum of conceptual metaphors</th>
</tr>
</thead>
<tbody>
<tr>
<td>interpersonal</td>
<td>18</td>
</tr>
<tr>
<td>relationships</td>
<td></td>
</tr>
<tr>
<td>economy</td>
<td>100</td>
</tr>
<tr>
<td>water</td>
<td>22</td>
</tr>
<tr>
<td>military</td>
<td>50</td>
</tr>
<tr>
<td>mechanism</td>
<td>12</td>
</tr>
<tr>
<td>construction</td>
<td>27</td>
</tr>
<tr>
<td>growth</td>
<td>18</td>
</tr>
<tr>
<td>agriculture</td>
<td>11</td>
</tr>
<tr>
<td>chemical</td>
<td>2</td>
</tr>
<tr>
<td>others</td>
<td>10</td>
</tr>
</tbody>
</table>

The percentages of key discourses are presented in the following pie chart:

Figure 7.1 Percentage of the key discourses in the four policy documents

Figure 7.1 shows that the discourse of the economy is the dominant discourse, and accounts for 37% of the total key discourse types. The discourse of the economy can be further divided into two categories: the discourse of trade and the discourse of
investment. However, the division between the discourse of trade and the discourse of investment is not strict. Some metaphorical clusters can fall into either subcategory. Language education as a product can be interpreted in two ways: Language education as product to be traded or language education as a product worthy of investment.

The key metaphorical clusters within the discourses of the economy are:

- Asian countries as [trading] partner (14)
- learning as commodity/ goods/ product (11)
- learners/ students as investors (8)
- learning as investment (8)
- programs as goods (6)
- teachers as businessmen(4)
- languages education as investment (4)

The key metaphors used in the discourse of the economy are: ‘to engage/ engagement’, ‘value’, and ‘to promote’. The metaphor ‘to engage/ engagement’ is employed in the relationship between:

- Australia and Asian countries
- Teacher and student
- Teacher and Asian languages study
- Student and Asian languages learning

The words ‘to engage’ and ‘engagement’ now refer to ‘involvement with’. The meaning of ‘to engage/ engagement’ is historically associated with bind by payment of money, which is a form of contract in trade to ensure fairness and order. This positions the relationship between two parties as a business bond. The metaphor ‘value’ is connected with Asian languages learning. ‘Value’ is etymologically associated with worthiness of a trade item, which can be measured by price. This positions language learning as a commodity, which can be exchanged and have value added. The metaphor ‘to promote’ is employed both in the context of teaching and learning Asian languages. The word ‘to promote’ is associated with the meaning of
‘to broaden influence’ by advertisement. This positions teaching and learning Asian languages as a product and teachers and students as buyers.

The discourse of water connects to the discourse of the economy. The key metaphorical clusters for the discourse of water are:

- students learning Asian languages as streams (11)
- students with Asian language proficiency as pool (2)
- China as source (7)

The metaphors for the first two metaphorical clusters are: ‘pool’, ‘stream’ and ‘flow’. These three metaphors together suggest an image of students learning Asian languages being regarded as streams flowing towards the students with Asian language proficiency as a pool. Both ‘pool’ and ‘stream’ indicate a collectivity, as students are treated as a group rather than as individual students. The need for a pool of students with Asian languages proficiency indicates some urgency of recruitment. It also indicates the urgency of the need of streams of students to learn languages in order to fill the pool. This pool of students is expected to engage in economic activities with Asia and is expected to produce economic benefits. Thus the whole action of encouraging students to learn Asian languages is driven by economic incentives and is an action of investment.

‘Source’ is etymologically associated with a spring or fountain, which indicates a continuity of supply. The collocations that follow ‘source’ are: ‘immigrant workforce’, ‘international students’ and ‘tourists’. These three groups of people are expected to produce economic benefits for Australia. The immigrant workforce will produce economic material and intellectual value for Australia’s economy. International students will boost Australia’s educational industry and are also a potential immigrant workforce. Tourists will bring benefits in terms of the tourist industry, and their purchasing power will enhance related industries. Together with its collocations, ‘source’ suggests China as a continuous supplier of economic benefits and this relates to the discourse of the economy.
Adding the discourse of water to the discourse of the economy, the two take up almost half of the key discourses in the four languages policies.

The discourse of the military is comparatively more evident than the other remaining key discourses in the four language policies. The key metaphorical clusters are:

- Asian language proficiency as battle (15)
- Asian languages as targets (20)

The key metaphors for these metaphorical clusters are: ‘strategy’ and ‘target’. The metaphor of ‘strategy’ is etymologically associated with the art of the general in directing armies in the battlefield. The phrase ‘strategy for Asian language proficiency’ positions Asian language proficiency as a battlefield and Asian languages learning as combating. This indicates Australia’s engagement with Asia as a war. The word ‘target’ continues these associations.

The discourse of the military and the discourse of the economy are closely connected. Henderson (2008) argues that Australia’s engagement with Asia is part of macro-economic reform to enhance the competitiveness of Australia’s economy in the context of globalisation (p. 172). The discourse of the economy and the discourse of the military can be connected via a conceptual metaphor of ‘COMPETITION AS WAR’. Competition and war share the same senses of success and failure, viciousness and conflict.

The discourse of the economy, the discourse of water and the discourse of the military together take up almost two thirds of the total discourses. The discourse of the economy is the dominant discourse in the four language policies.

7.3 Policy making in Australia under the dominant discourses

Ball (2006) argues that ‘we do need to recognise and analyse the existence of “dominant” discourses, regimes of truth, erudite knowledge – like neo-liberalism and management theory – within social policy’ (p. 50).
The discourse of the economy from these four language policies suggests that languages policy making during 2005-2009 is economically oriented. Rizvi and Lingard (2010) argue that policy ‘text is always affected by the context of its production, which has in recent years been increasingly shaped by the discourses of globalisation and globalised discourses’ (p. 14). Rizvi and Lingard (2010) argue that globalisation ‘has transformed economic, political and cultural institutions, and even the manner in which we think about ourselves and imagine our future’ (p. 23).

Globalisation refers to those processes producing an unprecedented interconnected and interdependent world. Globalisation is driven by technological development, which breaks the limits of time and space. Rizvi and Lingard (2010) argue that the advancement of information and communication technologies have a revolutionary impact on global changes (p. 24). Increased connection and communication among people creates mutual understanding and enhanced cooperation in the world. Rizvi and Lingard (2010) state that capital and commodities flow at a greater speed than ever before and flexibility is the foundational value for a company to cope with change and challenge (p. 26).

In the context of globalisation, the rationale embedded in education policy making is to ensure a competitive national economy for global competition. The core of building a competitive economy lies in building a ‘knowledge-based, post-industrial and service-oriented’ economy (Rizvi & Lingard, 2010, p. 26). Education is targeted to produce human capital with high skills. Globalisation stresses ‘a preference of the minimalist state, concerned to promote the instrumental values of competition, economic efficiency and choice, to deregulate and privatize state functions’ (Rizvi & Lingard, 2010, p. 31). Neo-liberalism is a particular reading of globalisation. Rizvi and Lingard (2010) argue that neo-liberal discourses of globalisation are within a social imaginary, whose understandings are broadly accepted among people. Due to mass media, neo-liberal discourse has become globally dominant.

7.4 Good policy making

The National Policy on Languages (NPL) (1987) identifies four broad justifications of second language teaching in Australia (pp. 44-62):
This policy document firstly mentions that learning second languages benefits individuals in terms of cultural and intellectual enrichment. This in turn helps to make social and cultural contributions to multicultural Australia. Secondly, as Australia’s major trading partners are from non-English speaking backgrounds, it argues that learning second languages will give Australian trading representatives an advantage in foreign trade. It also argues that second languages learning will create career opportunities for students. Thirdly, in this policy document, the study of second languages notably includes the maintenance of community languages as justification. It recognises the right of Australians to use their first languages and it realises their importance for learning the English language. The availability of social services as a way to achieve social equality is argued for in this policy document. Finally, it points out that an understanding of Asian countries could enhance Australia’s role in regional affairs. It also points out that Australia could provide quality English language programs for Asian countries.

In short, the policy identifies a broad social, political, economic, cultural and intellectual perspective for learning second languages. The main purpose of language learning in Australia as stated in the NPL is to benefit from a rich linguistic resource. This is also illustrated in a related report, which states that the aim for learning languages in Australia is to meet:

- the growing demands created by the emergence of Australia as a multilingual and multicultural society
- the need for national unity
- Australia’s domestic economic, educational and social needs
- the educational, economic, political, technological and social development needs of Australians living in a multilingual world (Australian Advisory Council on Languages and Multicultural Education, 1990, p. 5).

The study of Asian languages in Australian schools is now, however, regarded as part of an economic strategy. Pang (2005) argues that ‘the resurgence of national attention on education is effectively a by-product of economic imperatives rather
than an educational policy consideration as such’ (p. 171). The discourse of the economy as the dominant discourse in the four language policies in the recent five years manifests this direction. The data analysis suggests these four language policies only cover one aspect of the dimensions and justification guiding second languages learning in Australia as originally conceived in the NPL. The other three fourths are diminished in current policy making in Australia.

After the NPL, economics became the major focus in policy making. The Asian Language and Literacy Policies (ALLP) is part of an economic policy and involved in government reforms of the economy. The Rudd Report is an economically driven policy on Asian languages learning. Although the Rudd Report succeeded in achieving the enrolment targets of Asian languages learning in Australia, its focus on the economy had its critics. Singh (1996) argues that the Rudd Report failed to answer the question of Australian identity (p. 163) and to connect Asian studies to multiculturalism (p. 164). It failed to acknowledge the value of Asian-Australian students who would provide a rich language and cultural resource (Singh, 1996, p. 161) and it failed to realise the social and cultural contributions Asian countries could make to Australia (Singh, 1996, p. 162). Singh (1996) suggests that educators would be more interested in Asian studies if Asian studies were connected to social and cultural issues, such as ‘civil rights, social justice, gender equity, economic morality and environmental issues’ (Asian Education Foundation, cited in Singh, 1996, p. 166).

Because of this strong economic focus, there is little support from primary and secondary school sectors for the study of Asia. Teachers in the primary and secondary school sectors argue that ‘the intellectual, philosophical, and cultural’ aspects should outweigh the economic aspects of the study of Asian languages and culture (Henderson, 2008, p. 177). Lo Bianco and Slaughter (2009) argue that ‘exclusive promotion of Asian languages premised purely on a volume of trade figures has the effect of “devaluing” other languages, not only European languages but non-included Asian languages (Hindi, Vietnamese, Filipino and even Indonesian), which in turn “devalues” language education itself’ (p. 12).
However, the economic incentive in Asian languages education cannot be completely discounted. At the very least, the Rudd Report was able to prioritise Asian languages study in Australia and its achievement of the enrolment targets was unprecedented. However, to produce the practical benefits, it is still important to convince parents and employers to value Asian languages learning. Otherwise, Asian languages education will become a part of elite education only.

Lo Bianco and Slaughter (2009) argue that language education needs to meet ‘the specific purpose needs of external relations, trade, diplomacy and recreational pursuits, in response to commissioned requests from parents, government and the private sector’ (p. 61). Vocational training could meet the needs of language training for commercial purposes (Lo Bianco and Slaughter, 2009, p. 61). Asian languages education could also draw upon the resources of community languages education. Henderson (2003) also suggests more attention should be given to Asian cultures rather than merely a focus on the Asian languages, for Asian studies are more welcomed by schools and attract more students to learn about Asia (pp. 46-47).

7.6 Limitations

Obviously this research is limited by the data corpus chosen and the methodology used. However, using fine-grained language analysis to study policy is a way of highlighting perhaps unintended and making visible approaches to policy and further research in this area could use more extensive data and take different approaches to linguistic analysis.
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Australian state. In B. Lingard, J. Knight & P. Porter (Eds.), Schooling reform 


### APPENDIX A: KEY CONCEPTUAL METAPHORS IN THE FOUR POLICY DOCUMENTS

#### A-1 Key conceptual metaphors in the Orton report

<table>
<thead>
<tr>
<th>The Orton Report</th>
<th>Economy</th>
<th>water/ trade</th>
<th>military</th>
<th>mechanism</th>
<th>constructi on</th>
<th>growth</th>
<th>chemical</th>
</tr>
</thead>
<tbody>
<tr>
<td>interpersonal relationship s</td>
<td>trade</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>China as a neighbour (2)</td>
<td>China as a partner (2)</td>
<td>China as a spring or fountai n (7)</td>
<td>China as an army (2)</td>
<td>China as machin es (2)</td>
<td>learning as building</td>
<td>teaching and learning methoda s seed</td>
<td>progra ms as catalyst s (2)</td>
</tr>
<tr>
<td>China as a partner(2)</td>
<td>China as a business person</td>
<td>learners as possessi on (3)</td>
<td>student s as pool (2)</td>
<td>learners as machin es</td>
<td>resource/ material as scaffoldi ng (3)</td>
<td>teaching and learning as cultivating</td>
<td></td>
</tr>
<tr>
<td>China as a relative (2)</td>
<td>teachers as businessme n</td>
<td>learning as investme nt</td>
<td>student s as stream (7)</td>
<td>learner s as priso ne rs</td>
<td>teachin g and learnin g method as machin es</td>
<td>resource as building</td>
<td></td>
</tr>
<tr>
<td>teachers and students in class as potential partners</td>
<td>students as businessme n</td>
<td>teaching as investme nt</td>
<td>resour ce as pool</td>
<td>learnin g and teachin g as a form of strateg y</td>
<td>teachin g and learnin g as vehicle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>programs as heroes</td>
<td>learning as doing business</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>teachers and students as potential partners</td>
<td>learning as commodity</td>
<td>learning materia ls as machin es</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>teaching and learning method as a product</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>teaching and learning as a enterprise(2 )</td>
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<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>teaching and</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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145
<table>
<thead>
<tr>
<th>interpersonal relationships</th>
<th>Economy</th>
<th>investment</th>
<th>water/ trade</th>
<th>military</th>
<th>mechanism</th>
<th>construction</th>
<th>growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japan and China as partners</td>
<td>Japan and China as partners</td>
<td>Asia literacy as infrastructure (2)</td>
<td>students as streams (4)</td>
<td>Asian countries as armies</td>
<td>Asian countries as powerhouses</td>
<td>Asia literacy as infrastructure</td>
<td>resource as child</td>
</tr>
<tr>
<td>Indonesia as neighbour</td>
<td>(Asian)languages learning as product (3)</td>
<td>Asia literacy as the product</td>
<td>Asian literacy as infrastructure (2)</td>
<td>Asian countries as machines</td>
<td>Asian language skills as cutting tools</td>
<td></td>
<td></td>
</tr>
<tr>
<td>linguistic resource as children</td>
<td>learning languages as doing business</td>
<td>languages as money</td>
<td>Asian language proficiency as a battle (15)</td>
<td>languages as machines (2)</td>
<td>learning as sharpening cutting edges of tools</td>
<td></td>
<td></td>
</tr>
<tr>
<td>students as customers (2)</td>
<td>language education as investment (2)</td>
<td>Asian languages as targets (20)</td>
<td>learning as building (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>teachers as agents</td>
<td>students as investor</td>
<td>teachers as soldiers</td>
<td>learner as builder</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>resource as product (2)</td>
<td>teachers as investors (2)</td>
<td>teachers as builders</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>resource as money (2)</td>
<td>teachers as builders</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Sum of conceptual metaphors used in discourses in the Wesley report

Other discourses 4
### National Statement for Engaging Young Australians with Asia in Australian Schools

<table>
<thead>
<tr>
<th>Interpersonal relationships</th>
<th>Economy</th>
<th>Mechanism</th>
<th>Construction</th>
<th>Growth</th>
<th>Agriculture</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>trade</td>
<td>investment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asian countries (Indonesia) as neighbours (3)</td>
<td>Asia as business people (6)</td>
<td>students as investors (6)</td>
<td>China and India as powerhouses</td>
<td>students as builders (2)</td>
<td>students as farmers (2)</td>
</tr>
<tr>
<td>Asian countries as partner</td>
<td>Asian (China) countries as partner (11)</td>
<td>learning as investment (4)</td>
<td>learning as construction (2)</td>
<td>learning as growing</td>
<td>learning as cultivating land (2)</td>
</tr>
<tr>
<td>Asian countries as leading actors</td>
<td>Asia (China, India) as market (3)</td>
<td></td>
<td></td>
<td>programs as plants</td>
<td></td>
</tr>
<tr>
<td>Asia as relatives</td>
<td>learning as product (2)</td>
<td>teaching as doing business</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>teachers as business people (2)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>programs as product/goods (4)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**sum of conceptual metaphors used in discourses**

<table>
<thead>
<tr>
<th>trade</th>
<th>investment</th>
<th>water</th>
<th>military</th>
<th>mechanism</th>
<th>construction</th>
<th>growth</th>
<th>agriculture</th>
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<tbody>
<tr>
<td>6</td>
<td>39</td>
<td>1</td>
<td>4</td>
<td>7</td>
<td>4</td>
<td></td>
<td></td>
</tr>
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</table>

**Other discourses 4**

### National Statement and Plan for Languages Education in Australian Schools 2005-2008

<table>
<thead>
<tr>
<th>Economy</th>
<th>Water</th>
<th>Construction</th>
<th>Growth</th>
<th>Agriculture</th>
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</thead>
<tbody>
<tr>
<td>trade</td>
<td>trade</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>language education as investor</td>
<td>language education as investment (2)</td>
<td>language educators as prisoners (3)</td>
<td>language education as a machine</td>
<td>language education as a commodity</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>learners as beneficiaries (2)</td>
<td>learners as beneficiaries (2)</td>
<td>learners as students (2)</td>
<td>learners as students (2)</td>
<td></td>
</tr>
<tr>
<td>students as business people</td>
<td>language education as business (2)</td>
<td>programs as buildings (2)</td>
<td>learning as plant growing (2)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>programs as plants</td>
</tr>
<tr>
<td>doing business</td>
<td></td>
<td></td>
<td>resource as plants</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>--------</td>
<td>--------</td>
<td>-------------------</td>
<td></td>
</tr>
<tr>
<td>teachers as product (2)</td>
<td>learners as investors</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>language skill as money</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>learning as product (2)</td>
<td>language learning as investment (2)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>programs as goods (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sum of conceptual metaphors in discourses</td>
<td>20</td>
<td>1</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Other discourses 1</td>
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</tbody>
</table>
## APPENDIX B: THE PROCESS OF COLOURING THE CODE

<table>
<thead>
<tr>
<th>Focal Concepts</th>
<th>Metaphor in Text</th>
<th>Report Page</th>
<th>Associations</th>
<th>Conceptual Metaphors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Executive Summary:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>China</td>
<td>neighbour</td>
<td>5</td>
<td>nearness and friendliness</td>
<td>China as neighbour</td>
</tr>
<tr>
<td>China</td>
<td>partner</td>
<td>5</td>
<td>people doing things together; people sharing similar interests and working together in business</td>
<td>China as partner</td>
</tr>
<tr>
<td>China</td>
<td>power</td>
<td>5</td>
<td>armed force; strength, power</td>
<td>China as army</td>
</tr>
<tr>
<td>China</td>
<td>source (of immigrant workforce)</td>
<td>5</td>
<td>a rising, beginning, fountain head of a river or stream</td>
<td>China as a spring or fountain</td>
</tr>
<tr>
<td>China</td>
<td>source (of international students)</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>China</td>
<td>source (of tourists)</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>learning Chinese</td>
<td>appreciate</td>
<td>6</td>
<td>learning is seen as valuable or worthy; learning Chinese is valuable/ worthy; learning as doing business</td>
<td></td>
</tr>
<tr>
<td>pedagogies for Chinese language</td>
<td>concerted</td>
<td>6</td>
<td>in accord together</td>
<td>curriculum development as orchestration</td>
</tr>
<tr>
<td>learning Chinese</td>
<td>value</td>
<td>6</td>
<td>worth</td>
<td>learning as commodity</td>
</tr>
<tr>
<td>practice resource</td>
<td>scaffolding</td>
<td>6</td>
<td>a temporary platform used for workers to build, repair and decorate a house</td>
<td>learning material as scaffolding; language learning as construction</td>
</tr>
<tr>
<td>learners from background speaker, heritage speaker and new learner</td>
<td>three streams of learning</td>
<td>6</td>
<td>rivers flowing; not-interrupting; strength;</td>
<td>students as streams</td>
</tr>
<tr>
<td>language program</td>
<td>catalyst</td>
<td>7</td>
<td>programs change</td>
<td>language program as catalyst</td>
</tr>
<tr>
<td>movement of graduate students</td>
<td>flow</td>
<td>7</td>
<td>movement of a stream</td>
<td>students as streams</td>
</tr>
<tr>
<td>in Australian centre for Chinese languages</td>
<td>disseminate</td>
<td>7</td>
<td>spreading seed</td>
<td>language teaching as cultivating</td>
</tr>
<tr>
<td>new approaches to Chinese teaching</td>
<td>promoting, monitoring, disseminate</td>
<td>7</td>
<td>promote: to broaden influence by advertisement</td>
<td>new approaches to Chinese teaching as a product</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>monitor: A person who suggests or advises; to regulate the technical quality of a machine without</td>
<td>teaching method as a product</td>
</tr>
<tr>
<td><strong>Practice material</strong></td>
<td><strong>Scaffolded</strong></td>
<td>7</td>
<td><strong>Disseminate</strong>: the action of spreading seed</td>
<td><strong>Teaching as cultivating plant</strong> (spreading seed)</td>
</tr>
<tr>
<td>-----------------------</td>
<td>---------------</td>
<td>---</td>
<td>----------------------------------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td><strong>China</strong></td>
<td>(a rising world economic) <strong>power</strong></td>
<td>8</td>
<td><strong>Armed force; strength, power</strong></td>
<td>China as army</td>
</tr>
<tr>
<td>China</td>
<td>a major <strong>source</strong> of (immigrant workforce; international students; tourists to Australia)</td>
<td>8</td>
<td><strong>A rising, beginning; fountain head of a river or stream</strong></td>
<td>China as a spring or fountain</td>
</tr>
<tr>
<td>China</td>
<td>a regional <strong>neighbour</strong>: largest trading <strong>partner</strong></td>
<td>8</td>
<td><strong>Neighbour: nearness and friendliness</strong></td>
<td>China as neighbour</td>
</tr>
<tr>
<td>China</td>
<td><strong>Australia to engage</strong> with</td>
<td>8</td>
<td><strong>To bind or secure by a pledge; to bind by a promise of marriage; to hire, secure the service of</strong></td>
<td>relationship between China and Australia as between business people</td>
</tr>
<tr>
<td>Australia's future</td>
<td><strong>Bound</strong> up with its <strong>relation</strong> with China</td>
<td>8</td>
<td><strong>Relation: person related by blood or marriage</strong></td>
<td>Australia and China as people</td>
</tr>
<tr>
<td>Language program</td>
<td><strong>Develops; maturity</strong></td>
<td>8</td>
<td><strong>Personifies</strong></td>
<td>development of language program as development of a person</td>
</tr>
<tr>
<td>the future of Australia</td>
<td><strong>Fate</strong></td>
<td>8</td>
<td><strong>Belief and eternity; death, destruction; Australia is vulnerable</strong></td>
<td>Australia as a vulnerable person</td>
</tr>
<tr>
<td>Education</td>
<td>has <strong>challenged</strong></td>
<td>8</td>
<td><strong>Accusation and objection</strong></td>
<td>education as revolutionary person;</td>
</tr>
<tr>
<td>Chinese teaching and learning in Australian schools</td>
<td><strong>National strategic priority</strong></td>
<td>8</td>
<td><strong>Pertaining to general; to lead</strong></td>
<td>learning and teaching as a form of strategy</td>
</tr>
</tbody>
</table>
Australian People
(understand China and speak Chinese well)

pool of (professionals) 8
a body of still water; mass, not individuated;
Australian people (understand China and speak Chinese as well) as pool (low position workers)

Australia's engagement with China
risk and opportunities 8
building relationship as speculation; investment
relationship between nation as relationship between businessmen; nations as businessmen

China
relationship with 8
kinship, connection
China as a person

country wants challenge 8
used to describe people
country as a person;

students (Year 12 studying Chinese, Japanese, Indonesian and Korean)
cohort of 9
a group of people in the Roman defence system
students as soldiers; military sense

12% of students cohort 9
the influence of technology in people's lives; small pieces
report as photos

first section of report snapshot 9
people in the education decision-making and decision-influencing act as stakeholders in the stock market; education as stock market

people involved in the report stakeholders 9
multi-facet is used to describe object with many faces, such as diamond
learning process as cutting diamond

learning language multi-facet process 10
learning process as promoting

learning of language to promote 10
to broaden influence by advertisement
learning as promotion

Conclusion

a substantial, successful development in language program advocacy 38
pleading for supporting
language program as a law case

language teaching and learning Chinese joint venture 38
a business or project in which two or more companies or individuals have invested, with the intention of working together
language teaching as doing business

language program maintenance 38
association of the repairing of machine
language program as machine
<table>
<thead>
<tr>
<th>Language Program</th>
<th>Monitor</th>
<th>38</th>
<th>to regulate the technical quality of machine without causing disturbance</th>
<th>materials for language teaching as machine materials as part of teaching methodology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material for Language Teaching</td>
<td>Monitor</td>
<td>38</td>
<td>to regulate the technical quality of machine without causing disturbance</td>
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