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The culture-induced creativity of metaphors. A comparative corpus-based study

Adam WARCHOŁ[1]

Conceptual metaphors vary along two major dimensions: intercultural (cross-cultural) and intracultural (within-culture). Taking John Henry Newman's (1801-1890) vision of university education, formulated almost two centuries ago in his The Idea of a University (1858), the paper aims at establishing which of Newman's metaphors conceptualizing university are still "valid" today to refer to contemporary university education. Besides the time divergence, the research checks whether the same metaphors occur in completely two different countries, namely in Newman's Ireland and in contemporary Poland. The results obtained in the Corpus-based study indicate that some of Newman's metaphors seem to be valid in a different culture-specific context, in Poland.

Key-words: *conceptual metaphor, context, culture, John Henry Newman, university education*

1. Introduction: background and aim of the research

Poland and Ireland share a long history of connections, even though both of these European countries are nearly 2000 kilometres apart. According to Norman Davies (1999), the links can be traced back to the times when the Celtic tribes, who settled in Ireland, also inhabited lands far to the east, mainly in present-day Silesia. The names of some rivers and villages in Poland are believed to be etymologically related to Celtic names. A case in point is the name of the town of Legnica which derives from the Celtic word 'fortress'. Besides, as noted by Hoffman (2015), the Irish and Polish nationalities share a lot of similarities, one of them being their devotion to the Roman Catholic Church. Also, throughout the 19th century, both Poland and Ireland had a common experience in their struggle for independence. In the official newspaper for the Catholic Diocese of Buffalo, the *Catholic Union and Times*, from 1896, one can read, for instance, that:

[1] Maria Curie-Skłodowska University in Lublin (Poland), warcholadam82@gmail.com

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> [L]ike Ireland, Poland has long been under the mailed heel of the oppressor. She has been robbed of her possessions. Mourning she hath wept and the tears of the night are upon her cheek. Her children are scattered; but in exile they do not forget their motherland (…). So long as the memory of Polish heroes like Kosciuszko lasts, Poland shall not die. She but sleeps awhile. Tyranny cannot always slay. The spirit of liberty is immortal; and from the tombs of her patriot chiefs shall come an inspiration that will yet lead to Polish independence.
>
> (*The Catholic Union and Times*, Feb. 13, 1896)[2]

The 19th-century partition of Poland by Russia, Prussia, and Austria awoke Irish solidarity and support for Polish independence, with lectures being held to raise money for wounded Polish rebels. Also, as Hoffman (2015) notes, the two countries continue to rekindle their mutual cross-cultural interest with people like Casimir Markievicz, an artist, playwright, and theatre director, both Dublin and Warsaw inhabitant; with the ascension of John Paul II to the Papacy and by lending the enormous financial and personal support of the Irish Polish Society to Polish people during the martial law under communism. With the number of 122,585 in the 2011 census (2.7% of the population), Poles now make up the largest minority group in Ireland. Undeniably, the exceptional relationship between these two countries lasts up till now.

Bearing all this in mind, the focus of this paper is given to the issue of university education both in Ireland and in Poland. Nonetheless, my purpose is not to provide a descriptive comparison of these two educational systems of higher education, but rather have a look at the very idea of education, as rendered for these two countries by means of conceptual metaphors. On behalf of Ireland, the voice is given to the 19th-century writer, John Henry Newman (1801-1890), who reveals his conception of university, as laid down in his *The Idea of a University* (1858). The voice of Poland is spoken also by means of conceptual metaphors, but the ones extracted from the Polish National Corpus, covering the period of the 20th and 21st centuries. Hence, the comparison does not run parallel, but includes two-level divergence, instead, namely cultural divergence (two nations of different cultures sharing some parallels) and time variance (two dissimilar historical periods). Such discrepancy is designed purposely as part of the research methodology, in order to elicit which of Newman's educational metaphors seem to be still vivid but in a different context, after over 160 years, from 1858 until now,

[2] Retrieved from http://ampoleagle.com/a-look-at-the-irishpolish-connection-p5753-147.htm on July 4th, 2020.

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since John Henry Newman delivered his first lectures on the idea of university education in Dublin.

In other words, the aim of this article is twofold. First, the paper briefly displays the networks of conceptual metaphors, as generated by John Henry Newman in his discussion of university education presented in his series of lectures *The Idea of a University* (1858). Second, the paper tries to establish which of these metaphors are "valid" even today and can thus be thought of as relating to contemporary university education, pursued in a distinct culture-specific context, which is Poland. In short, the research aims at searching for metaphors which may work as an intracultural bridge for educational enterprise.

The paper is divided into four main sections. First, section 2 provides a short overview of the basic concepts and assumptions of the Conceptual Metaphor Theory. Some insight is given into Kövecses's (2009; 2015; 2017) metaphor-based and context-related account. Section 3 seeks to mention briefly the main networks of implicational metaphors which, as we believe, structure Newman's idea of a university, and provide their equivalents in the contemporary Polish culture-related context. Finally, the last section offers a summary and conclusions of the main points raised in the article.

2. Conceptual metaphor theory: basic concepts and assumptions

Conceptual metaphor theory (henceforth CMT) has its origin in George Lakoff and Mark Johnson's book, *Metaphors We Live By* (1980/2003). The theory recognises metaphor as a conceptual tool for structuring, restructuring and even creating reality. Our understanding of the world, everyday language, and the whole conceptual system is shaped by the so-called conceptual metaphors (Lakoff and Johnson in *Metaphors We Live By* 1980/2003; Lakoff and Johnson 1999; Lakoff 1987, 1993; Lakoff and Turner 1989; Ungerer and Schmid 1996; Croft and Cruse 2004). A major consequence of metaphors being conceptual in nature is that we conceive certain things in metaphorical ways, namely, since our conceptual system governs how we act in the world, we often act metaphorically. Whenever we conceptualize an intangible or less tangible domain metaphorically from the perspective of a more tangible domain, we generate a certain metaphorical reality (Kövecses 2018, 127).

In contradistinction to the traditional linguistic approach to metaphor, *conceptual metaphor*, as defined by Lakoff and Johnson (1980/2003), signifies a universal quality of thinking, since metaphor is "understanding and experiencing one kind of thing in terms of another" (Lakoff and Johnson 2003[1980], 5).

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Conceptual metaphor represents "cross-domain mapping," that is an interaction of two cognitive structures (or domains): the *source* domain and the *target* domain, where the latter domain is conceptualized in terms of the former one. Hence, for the source *journey*, and the target *love*, the metaphor that is triggered sounds: LOVE IS A JOURNEY,[3] and so on (Cruse 2006, 31; Kövecses 2002; 2005; 2015, ix). Hence, conceptual metaphor as a cognitive process is reflected in language structures; but it does not only belong to the language. Instead, Lakoff (1993) argues that domains are *conceptually* linked in people's minds, and that is how conceptual metaphor is generated and emerges in language. Lakoff also maintains that these conceptual links are not superficial linguistic phenomena, but rather the metaphorical expression of the target domain retains the characteristics of the source domain. As an example, Lakoff and Johnson (1999, 64) and Lakoff (1993, 206) provide the following linguistic expressions for the metaphor LOVE IS A JOURNEY: (1) Look *how far we've come*. (2) It's been *a long, bumpy road*. (3) We can't *turn back* now. (4) We're at a *crossroads*. (5) We may have to go *our separate ways*. (6) The relationship isn't *going anywhere*. (7) We are *spinning our wheels*. (8) Our relationship is *off the track*. (9) The marriage is *on the rocks*. (10) The marriage is *out of gas*. (11) We are trying to keep the relationship *afloat*. (12) We may have to *bail out* of this relationship. Trying to put it another way, the concept of *travel or journey* is generated while thinking about *love*, and articulating *love* often entails language related to any part of a *journey or travel*, as well as a path or road, a structure or vessel that carries people, and the distance covered. Similarly, Diegnan (1999, 19) states that metaphor is "a central mechanism through which words develop multiple meanings".

In the above-cited examples, the basic distinction between conceptual metaphor and linguistic metaphor occurs. Consequently, *conceptual metaphors* (LOVE IS A JOURNEY) (Lakoff and Johnson, 2003[1980]) are overarching cross-domain mappings which affect our thinking, whereas *linguistic metaphors* are the linguistic realizations of those conceptual metaphors (for example, "Look *how far we've come*"). Understanding the differences at the levels of linguistic and conceptual metaphor is crucial for comprehension of the target language and conceptual system. The linguistic expressions for given conceptual metaphors can be numerous, depending on human experience, since "even though metaphors are grounded in embodied experience, our language still shapes how these experiences are used" (Falck 2012, 110). Not only our everyday language, but also the conceptual system applied for everyday purposes relate to "linguistic metaphors and the corresponding conceptual metaphors that underlie them" (Kövecses 2002;

[3] Typically, conceptual metaphors are written in small caps. This marking I adopt for the purpose of this paper.

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2005; 2015, ix). Besides, linguistic or lexical metaphors, apart from conceptual metaphors, are worth examining as important linguistic information (Falck 2012).

Importantly, in contrast to earlier metaphor-based accounts developed by Lakoff and Johnson, Kövecses (2009; 2015) stresses the importance of cultural context which frequently determines the use of metaphors. In fact, he divides metaphors into two classes: embodied (universal) metaphors and culture-related metaphors. Kövecses (2015) illustrates a culture-related metaphor on the example of LOVE IS A JOURNEY / UNITY metaphor, with its target *love* and the source referring to *journey* or *unity*. In Chinese culture, the universal conceptual metaphor LOVE IS A JOURNEY / UNITY is changed into a context-based metaphor, namely LOVE IS FLYING A KITE, since love is commonly associated with a kite for Chinese people (Yang 2002, cited in Kövecses 2005, 3). In her account Wierzbicka (2006) claims that previous and even current researchers often ignore the polysemy of other cultures in their interpretations, and use English as a seemingly neutral comparison tool. Instead, context really matters for the holistic comprehension of metaphors (Kövecses 2015).

What is more, Kövecses (2015) elucidates that a concept is frequently represented in the human mind by "a number of other concepts that form a coherent whole, a functional domain, that is, a mental frame (…), forming *a network of ideas*" (Kövecses 2015, 60). The network of connections has an overall structure, the connections may be strong or weak, and may constitute a less or more complex network of entities and relations between them (Lakoff and Johnson 1980, 98). For example, the *competition* frame comprises participants, place, prize, rank, score, venue, and some relations, for instance win, lose, play, score, defeat, come in, and tie (Kövecses 2015, 36).

In short, in cognitive linguistics, conceptual metaphor is one of the most important terms which refers to the process of establishing cognitive links, or mappings, between several concepts (conceptual structures), which pertain to different domains and usually build up networks of ideas (Kövecses 2017).

3. Implicational metaphors in Newman's *The Idea of a University* and their equivalents in the contemporary Polish culture-related context

Now, with all this background knowledge, framed within the theory of conceptual metaphor, the focus is given to the very core of the research that is John Henry Newman and his idea of how university education was supposed to look like in the times he lived, in the 19th century. Then the attention is to be paid to the contemporary university education, but in a different culture-specific context, in

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Poland, to find out which of Newman's conceptual metaphors are still vivid, and thus can be encountered in today's language.

The methodology of my research entails a number of stages, discussed in sections 3.1 and 3.2. First, a thorough reading of Newman's *The Idea of a University* (1858) is required in search of any possible conceptual metaphors referring to university education. The conceptual metaphors are generated on the ground of the particular linguistic metaphors, found in Newman's writing, as described in detail in section 3.1. The next step in my study is connected with combining all these conceptual metaphors into coherent networks, all of which are believed to recreate a picture of university, a mental image from over 160 years ago. Once the results are obtained, my further aim, as addressed in section 3.2, is to elicit any possible contemporary metaphors referring to Polish university education of the 20th and 21st centuries. This is meant to be achieved by search of The National Corpus of the Polish Language. Due to space limit, the paper reveals only some of the results; that is, both Newman's metaphors from his writing and Polish metaphorical instances from the Corpus pertain to the UNIVERSITY AS A BUILDING metaphor.[4]

3.1. Newman's implicational metaphors for the UNIVERSITY AS A BUILDING metaphor

First, unquestionably, the person of John Henry Newman needs to be introduced. Born in London, studied at Oxford's Trinity College, Newman is considered the 19th-century's most prominent English-speaking writer, who spent the first half of his life as an Anglican and the second half as a converted Roman Catholic. He was a priest, became a Cardinal, a popular preacher, and eminent theologian. Importantly, in 1851 Newman was appointed a rector of the Catholic University of Ireland, known today as University College in Dublin. *The Idea of a University* is a series of lectures concerning the role and nature of education, which he was delivering as the rector between 1852 and 1858. *The Idea of a University* comprises ten chapters broken into two parts each, "University Teaching" and "University Subjects." Newman accounts for a number of stimulating statements, such as launching an idea that the chief goal of a university is "intellectual, not moral" ("Preface"); that the influence of Church authority, yet given a primary significance, should not constrain university education (Discourse I); but the university, instead, should be determined "on the grounds of human reason and human wisdom"

[4] The results obtained in the research reveal that seem to be three main networks of conceptual metaphors, which derive from three basic universal metaphors, namely: LIFE IS A BUILDING, LIFE IS AN ORGANISM, and LIFE IS A JOURNEY. On their grounds all metaphors structuring our understanding of Newman's vision of a university are set. Due to space limitation, only the first network is elaborated in detail. Undoubtedly, the other two networks of conceptual metaphors derived from Newman's work deserve some proper attention in a future study.

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(Discourse I). University education is supposed to be as broad and liberal as possible, covering all branches of knowledge, including science and religion (Discourse II); while students' knowledge, if limited or narrowed, leads to biased and obstinate judgments (Discourse IV) (Hiner 2015). Indeed, these lectures have been claimed by many critics to deliver the best overview of Catholic educational theories, with a variety of thought, a sophistication of style, and an awesome wit, hardly ever possible to be rivalled (Hiner 2015).

The analysis of Newman's metaphors presented below is supplied with the relevant extracts from his *The Idea of a University*.[5] The results of the study have shed light on the idea of university education Newman conceptualized in his mind. To begin with, Newman's assertion that UNIVERSITY IS A PLACE OF UNIVERSAL KNOWLEDGE forms a structure for the overall network given in *Figure* 1. This set starts with the most general conventional metaphor LIFE IS A BUILDING. The metaphor itself may be realized by numerous linguistic expressions, such as *to build* one's new life, my life is *ruined*, my life *collapsed* like a house of sticks, among many others. The LIFE IS A BUILDING metaphor entails the UNIVERSITY AS A CONSTRUCTION metaphor, which, in turn, can be structured in two ways: UNIVERSITY IS A PLACE IN WHICH THE CONSTRUCTION IS FORMED and UNIVERSITY IS AN INTEGRATED SYSTEM, as seen in Figure 1.

Coming back to Newman's fundamental assumption concerning university education, he recognises UNIVERSITY as destined to be A PLACE OF UNIVERSAL KNOWLEDGE. Indeed, in the Preface to *The Idea of a University*, Newman outlines briefly the main role of a university where its universal role is diffused:

(1) The view taken of a University in these Discourses is the following: That it is a place of *teaching* universal *knowledge*. This implies that its object is, on the one hand, intellectual, not moral; and, on the other, that it is the diffusion and extension of knowledge rather than the advancement.
(Newman 1858, ix)

University, Newman notes, is:

(2) a place of instruction, where universal knowledge is professed, and if in a certain University, so called, the subject of Religion is excluded, one of two conclusions is inevitable, either, on the one hand, that the province of Religion is very barren of real knowledge, or, on the other hand, that in such University one special and important branch of knowledge is omitted.
(Newman 1858, 21)

[5] Addressing Ireland in *The Idea of a University*, Newman explained his philosophy of education "with such a largeness and liberality of view as Oxford (..) had never taught him" (Barry 1911, online).

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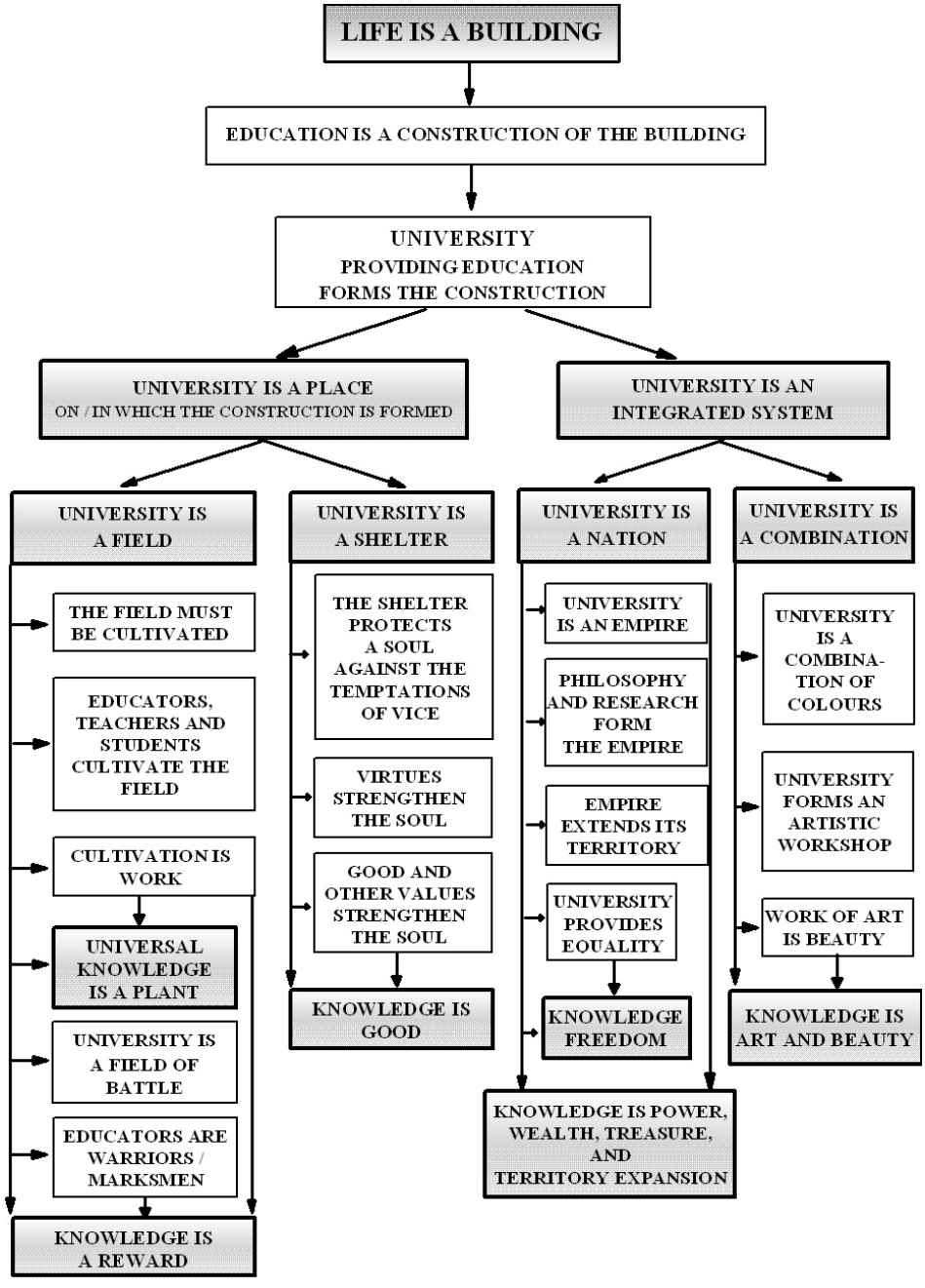

Figure 1. The network of conceptual metaphors deriving from the metaphor LIFE IS A BUILDING, as seen in Newman's *The Idea of a University* (own source)

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The UNIVERSITY AS A PLACE metaphor is subdivided into two other metaphors: UNIVERSITY IS A FIELD, and UNIVERSITY IS A SHELTER. Both of these conceptual metaphors become the source and target of important metonymic parts in the whole network. Accordingly, since UNIVERSITY IS A FIELD, THE FIELD MUST BE CULTIVATED. The process of cultivation takes place in students' minds, and it is performed by educators and teachers. This activity requires skill, exertion, precision, persistence, but the work is worth its price, as exemplified in the texts below:

(3) But education is a higher word; it implies an action upon our mental nature, and the formation of a character; it is something individual and permanent, and is commonly spoken of in connexion with religion and virtue. When, then, we speak of the communication of Knowledge as being Education, we thereby really imply that that Knowledge is a state or condition of mind; and since cultivation of mind is surely worth seeking for its own sake.

(Newman 1858, 114)

Since mind is metaphorized as a field to be cultivated, some WORK of "weeding" the vice and error is also required, as stated below:

(4) [T]here must be great care taken to avoid scandal, or shocking the popular mind, or unsettling the weak; the association between truth and error being so strong in particular minds that it is impossible to weed them of the error without rooting up the wheat with it.

(Newman 1858, 473)

For Newman, UNIVERSAL KNOWLEDGE as A PLANT is an object of this cultivation process, and A REWARD after the hard work:

(5) Liberal Education, viewed in itself, is simply the cultivation of the intellect, as such, and its object is nothing more or less than intellectual excellence (…)

Why do you take such pains with your garden or your park? You see to your walks and turf and shrubberies; to your trees and drives; not as if you meant to make an orchard of the one, or corn or pasture land of the other, but because there is a special beauty in all that is goodly in wood, water, plain, and slope, brought all together by art into one shape, and grouped into one whole.

(Newman 1858, 179)

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According to Newman, UNIVERSITY is A FIELD OF BATTLE, since educators become MARKSMEN and WARRIORS, KNOWLEDGE IS their final target and REWARD. Actually, Cardinal Newman considers any lecturer or educator to become a preacher in his field, similarly to a spiritual preacher who desires "the spiritual good of his hearers." Importantly, a preacher is compared with a marksman; thus, he is expected to be concentrated on the definite point, have a clear objective, and master-like precision.

(6) So far is clear at once, that the preacher's object is the spiritual good of his hearers. (…) As a marksman aims at the target and its bull's-eye, and at nothing else, so the preacher must have a definite point before him, which he has to hit. So much is contained for his direction in this simple maxim, that duly to enter into it and use it is half the battle; and if he mastered nothing else, still if he really mastered as much as this, he would know all that was imperative for the due discharge of his office.
(Newman 1858, 406)

As already remarked, UNIVERSITY structured as A PLACE is also a SHELTER. Newman names a university a shelter against evil and depraving influences. However, one's individual effort to grow up and become more virtuous is expected to be made, as well.

(7) [A University should] shelter the soul from the temptations of vice (…) habits of good order guarantee regularity in a family or household, and thus are accidentally the means of good.
(Newman 1858, 91)

In this vein, the virtues, values and all the universal knowledge obtained at the university are designed to protect and strengthen the souls; thus, KNOWLEDGE is seen AS GOOD.

Notice now, in *Figure* 1, that "the right branch" of the UNIVERSITY AS A CONSTRUCTION metaphor entails the UNIVERSITY IS AN INTEGRATED SYSTEM metaphor. The system or ONE WHOLE metaphor refers to the next two metaphors used in Newman's *The Idea of a University*, namely, UNIVERSITY IS A NATION, and UNIVERSITY IS A COMBINATION. Truly, John Newman sets a goal for a university to form a nation of its citizens, providing them "privileges within its legitimate range of action," and "imperial power," as he states:

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(8) To bring under one yoke, after the manner of old Rome, a hundred discordant peoples; to maintain each of them in its own privileges within its legitimate range of action; to allow them severally the indulgence of national feelings, and the stimulus of rival interests; and yet withal to blend them into one great social establishment, and to pledge them to the perpetuity of the one imperial power; this is an achievement which carries with it the unequivocal token of genius in the race which effects it.

(Newman 1858, 458)

Besides, the metaphor of an EMPIRE is evoked, which strengthens the powerful position of a university when it comes to the field of philosophy and research.

(9) What an empire is in political history, such is a University in the sphere of philosophy and research. It is, as I have said, the high protecting power of all knowledge and science, of fact and principle, of inquiry and discovery, of experiment and speculation; it maps out the territory of the intellect, and sees that the boundaries of each province are religiously respected, and that there is neither encroachment nor surrender on any side.

(Newman 1858, 459)

Therefore, the kind of KNOWLEDGE one is likely to obtain at the university, according to Newman, is compared to POWER, which means a scientifically and philosophically formed-mind, an ability to make clear judgements, while its results are external to themselves.

(10) Knowledge is called by the name of Science or Philosophy, (…) when thus exalted into a scientific form, is also power; not only is it excellent in itself, but whatever such excellence may be, it is something more, it has a result beyond itself (…) [but] prior to its being a power, it is a good; that it is, not only an instrument, but an end.

(Newman 1858, 111-112)

What is more, even though universities had always adjusted their curricula to reproduce the changing world, a university in Newman's opinion should provide a TERRITORY FOR ALL SUBJECTS, separately and equally, since all the subjects and knowledge form ONE WHOLE.

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(11) All knowledge forms one whole, because its subject-matter is one (…) As they all belong to one and the same circle of objects, they are one and all connected together.

(Newman 1858, 50-51)

(12) It is the very profession of a University to teach all sciences, on this account it cannot exclude Theology without being untrue to its profession, (…) all sciences being connected together, and having bearings one on another, it is impossible to teach them all thoroughly, unless they all are taken into account, and Theology among them.

(Newman 1858, 97)

Indeed, only when treated as A WHOLE, with all the subjects connected together, may knowledge receive its proper value, regain its powerful educational effect on its learners, and be claimed a "SOVEREIGN position."

(13) A UNIVERSITY may be considered with reference either to its Students or to its Studies; and the principle, that all Knowledge is a whole and the separate Sciences parts of one, which I have hitherto been using in behalf of its studies, is equally important when we direct our attention to its students.

(Newman 1858, 99)

(14) This, however, is not the reason why I claim for it so sovereign a position. (…) a University professes to assign to each study, which it receives, its own proper place and its just boundaries; to define the rights, to establish the mutual relations, and to effect the intercommunion of one and all; to keep in check the ambitious and encroaching, and to succour and maintain those which from time to time are succumbing under the more popular or the more fortunately circumstanced; to keep the peace between them all, and to convert their mutual differences and contrarieties into the common good.

(Newman 1858, 457-458)

UNIVERSITY seen AS a NATION provides WEALTH for its inhabitants. However, for Newman, education obtained at a university is much dearer than gold, health or even "WEALTH." It stems from the fact that a well-educated graduate becomes a gentleman with all the possible skills, with mental, human and spiritual values, and with all the features of character which make him a perfect human being, a hard-

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working employee, an eager worshiper, and a devoted citizen. Therefore, such a person feels fulfilled, pleased and respected.

(15) It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. (…) He has the repose of a mind which lives in itself, while it lives in the world, and which has resources for its happiness at home when it cannot go abroad. He has a gift which serves him in public, and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm. The art which tends to make a man all this, is in the object which it pursues as useful as the art of wealth or the art of health, though it is less susceptible of method, and less tangible, less certain, less complete in its result.

(Newman 1858, 178)

Besides, knowledge is compared by Newman to a TREASURE. The rewarding result of education means forming a real virtuous gentleman with good habits.

(16) There is a Knowledge, which is desirable, though nothing come of it, as being of itself a treasure, and a sufficient remuneration of years of labour.

(Newman 1858, 114)

Furthermore, each nation and EMPIRE maintains its territory, trying to gain new lands at the same time. Hence, knowledge, in Newman's vision of a university, is said to be a necessary condition to grow up, develop one's intellectual perspectives, thus, to provide an EXPANSION or ENLARGEMENT of mind. The metaphor which is evoked sounds KNOWLEDGE IS TERRITORY EXPANSION.

(17) Knowledge then is the indispensable condition of expansion of mind, and the instrument of attaining to it; this cannot be denied, it is ever to be insisted on; I begin with it as a first principle; however, the very truth of it carries men too far, and confirms to them the notion that it is the whole of the matter. A narrow mind is thought to be that which contains little knowledge; and an enlarged mind, that which holds a great deal.

(Newman 1858, 129-130)

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Newman attributes a great deal of importance to proper knowledge, which, if universal and philosophically-oriented, enlarges the intellectual horizons, releases the heart, like "a PRISONER" set free from captivity, overcomes chain-like limits, wings but does not overwhelm. Thus, for Newman, KNOWLEDGE IS FREEDOM.

(18) And so again, the sight of beasts of prey and other foreign animals, their strangeness, the originality (if I may use the term) of their forms and gestures and habits and their variety and independence of each other, throw us out of ourselves into another creation, and as if under another Creator, if I may so express the temptation which may come on the mind. We seem to have new faculties, or a new exercise for our faculties, by this addition to our knowledge; like a prisoner, who, having been accustomed to wear manacles or fetters, suddenly finds his arms and legs free.

(Newman 1858, 131-132)

Additionally, the branch of knowledge is conceptualized by means of a palette of different colours, which are selected and mixed together. The degree of this combination of particular subjects or research areas, namely "colours," depends on one's intellectual possibilities. Consequently, UNIVERSITY IS THE COMBINATION OF COLOURS, and it must FORM AN ARTISTIC WORKSHOP. The works of art are likely to be beautiful; thus, KNOWLEDGE obtained in such a workshop, must be ART AND BEAUTY.

(19) Let me make use of an illustration. In the combination of colours, very different effects are produced by a difference in their selection and juxtaposition; red, green, and white, change their shades, according to the contrast to which they are submitted. And, in like manner, the drift and meaning of a branch of knowledge varies with the company in which it is introduced to the student.

(Newman 1858, 100)

In brief, Newman's concept of UNIVERSITY AS A PLACE OF UNIVERSAL KNOWLEDGE constitutes the ground for the overall network, presented in *Figure* 1, in which UNIVERSITY is recognised both as A PLACE, FIELD, or SHELTER, and as AN INTEGRATED SYSTEM, such as A NATION or A COMBINATION OF COLOURS.

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3.2. Polish present-day educational metaphors

In the search of metaphors which are still "valid" for the Polish university, the National Corpus of Polish[6] (henceforth NKJP) has been explored. The search engine PELCRA has been used to find out any likely metaphors, most probably included in the expressions UNIVERSITY IS /WAS; UNIVERSITY AS or UNIVERSITY (IS) LIKE. Trying to satisfy the purpose of this research, only these Polish metaphorical instances have been extracted which pertain to the UNIVERSITY AS A BUILDING metaphor. The Polish metaphors obtained in the search have been divided into two groups, namely into metaphors similar to Newman's vision of a university, and into metaphors typical only of contemporary Polish universities, in sections 3.2.1 and 3.2.2, respectively. All the chosen metaphors, supported with the extracts from the NKJP Corpus, have been translated from Polish into English by the author of this article. However, due to space limit only some examples of the excerpts are presented here.

3.2.1. Metaphors common both to Newman's vision and contemporary Polish universities

To start with, Newman's metaphor UNIVERSITY IS A BUILDING AND CREATES A CONSTRUCTION has its equivalents in Polish university education, in which UNIVERSITY IS named as PART OF THE LEGAL AND POLITICAL STRUCTURE OF THE POLISH GOVERNMENT and THE BASIS OF POLISH ECONOMIC LIVING STANDARDS.

Newman's fundamental idea that UNIVERSITY IS destined to be A PLACE OF UNIVERSAL KNOWLEDGE finds its echo in the Polish context, as well. Indeed, the present Polish culture recognises UNIVERSITY AS THE PLACE TO ACQUIRE KNOWLEDGE and PROVIDE UNIVERSAL KNOWLEDGE, as stated behind the words:

(20) The theological direction at the university is a logical complement to its whole, a component of its universalism.
NKJP: The Chancellery of the Sejm of the Republic of Poland (1998)

[6] The National Corpus of Polish [Narodowy Korpus Języka Polskiego] is the biggest and the most important corpus of the Polish language. It has been retrieved from http://www.nkjp.uni.lodz.pl/ between January, 1 and June 6, 2020. The National Corpus of Polish is a shared initiative, which has been carried out as a research-development project of the Ministry of Science and Higher Education. It contains over fifteen hundred millions of words. The corpus is searchable by means of advanced tools that analyse Polish inflection and the Polish sentence structure. The list of sources for the corpora contains classic literature, daily newspapers, specialist periodicals and journals, transcripts of conversations, and a variety of short-lived and internet texts, from various age groups, coming from various regions in Poland.

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Nonetheless, Polish variant of the same Newman's metaphor triggers the metaphor: UNIVERSITY IS A PLACE WITH DIFFERENT PHILOSOPHICAL ORIENTATIONS:

(21) The University is a special place where people with different philosophical orientations can meet (meet) representatives of various, sometimes competing, scientific schools. In the scientific disputes, the content of future lectures and seminars is born.
NKJP: Jerzy Brzeziński (1996), *Methodology of psychological research*

In the same vein, in the mentality of Poles, UNIVERSITY OFFERS A RICH OFFER:

(22) The university's offer is very rich. Every week there are lectures in various fields of science, clubs of interest, gymnastics classes, English language courses and computer classes, psychological workshops, and many more. The University also runs the Senior Information Centre.
NKJP: BIR (2006), *Record interest*

Furthermore, Newman's metaphor UNIVERSITY IS A FIELD, which MUST BE CULTIVATED and requires HARD WORK, is reflected in Polish culture, as well. Hence, the conceptual metaphors generated from the Corpus texts are: LEARNING AT UNIVERSITY IS HARD WORK, but EDUCATION BRINGS SATISFACTION. Besides, similarly to Newman's idea, UNIVERSITY in Polish culture IS A FIELD OF BATTLE, while KNOWLEDGE IS FREEDOM.

Interestingly, Polish metaphors elicited from the NKJP Corpus do refer to Newman's idea that UNIVERSITY IS A NATION AND A SHELTER while KNOWLEDGE IS THE NATIONAL TREASURE. Nonetheless, the way these metaphors are expressed linguistically in Polish is original, since UNIVERSITY IS seen as A GREAT SPIRITUAL HERITAGE, and UNIVERSITY HANDS GOOD OVER TO NEW GENERATIONS.

(23) Together, we would like, once again, to take up this great spiritual heritage that this University is in the hands of our nation and in the history of Europe, without undermining the priceless good on next generations of Poles in the third millennium.
NKJP: (1999), *Speech of John Paul II at the meeting on the occasion of the 600th anniversary of the Faculty of Theology of the Jagiellonian University*, Cracow

Further, UNIVERSITY COMBINES THE TREASURE OF THE PAST WITH THE CHALLENGES OF MODERN TIMES.

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(24) The University is an institution in which it is impossible to clearly separate what is new from what results from tradition. These two tendencies are and must be present every day. Because how to imagine the operation of a university without constantly referring to the riches of the past and at the same time to the challenges of modern times?
NKJP: Jolanta Lenartowicz (2004), *A Step Before the Revolution*

What is more, the network of Newman's metaphors, built on the ground of the main metaphor UNIVERSITY IS A CONSTRUCTION, AN INTEGRATED SYSTEM, EMPIRE and NATION, with KNOWLEDGE seen AS FREEDOM, TERRITORY EXPANSION, TREASURE and POWER, can be reflected in the Polish context. Hence, the following similar metaphors can be triggered from the extracts analysed in the Polish Corpus, though their exact names sound original in Polish: UNIVERSITY EXPANDS HORIZONS FOR IMAGINATION AND INDEPENDENCE; UNIVERSITY IS FREEDOM; UNIVERSITY IS OPEN TO MULTICULTURALISM; UNIVERSITY IS AN OASIS OF TOLERANCE; UNIVERSITY IS A FIRE WHICH RADIATES THROUGH THE COUNTRY, UNIVERSITY IS A PLURALISM PROVIDER but also A GUARDIAN OF VALUES. Also, for Poles UNIVERSITY IS A PLACE WHERE TRUTH IS SOUGHT, and the same way Newman formulated his metaphor. The few examples of the texts below support these metaphors:

(25) Freedom of study is connected with the right of the listener to choose those lectures that correspond to his interests, (...) an important university principle, different from a special school, is precisely that it is permeated by the spirit of freedom.
NKJP: Jerzy Brzeziński (1996), *The very essence of research work*

(26) The university is fortunately an oasis of tolerance.
NKJP: Igor T. Miecik, Anna Rudawska (2004),
Knocking the gates of the world

(27) The Church and university are institutions that are guardians of values. They have to store these values, take care of them and multiply them.
NKJP: prof. Wojciech Świątkiewicz (2002),
Dziennik Zachodni: Church and university

Finally for Newman, UNIVERSITY AS A COMBINATION OF COLOURS FORMS AN ARTISTIC WORKSHOP; thus, KNOWLEDGE obtained in such a workshop, must be ART AND BEAUTY. The artistic value of university education is similarly highlighted in the Polish metaphor of UNIVERSITY AS ONE OF THE MASTERPIECES OF HUMAN CULTURE.

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3.2.2.Metaphors distinctive only in Polish culture

Nonetheless, what is new in Polish culture in conceptualizing university education is its reference to tradition, mentioned a couple of times in the Corpus, which proves its importance. Consequently, the novel metaphor sounds UNIVERSITY IS BUILT ON TRADITION, as expressed in the following words:

(28) University is based to a large extent on tradition and should not reject this tradition because this is the essence of the university; but it causes that all such modernization processes or changes last a little longer and may require more effort.

NKJP: Student Radio Żak (2010), *Programs recorded on the occasion of the 65th anniversary of the Lodz University of Technology*

Besides, the novelty of Polish metaphors entails recognising UNIVERSITY AS A MONUMENT OF MANY PEOPLE, as stated in the following words:

(29) The University is a monument to many people from here, exhibited during their lifetimes.

NKJP: Jagiellonia (2006), *The symbol is privatized*

In Polish culture, also the metaphor UNIVERSITY IS ENTRY INTO THE MYSTERY AND CHARM OF LIFE has not been repeated after Newman.

Moreover, apart from being a PLACE OF UNIVERSAL CLASSICAL CULTURE, for Poles, UNIVERSITY IS ALSO THE PLACE OF LOVE FOR THEIR NATIVE CULTURE, as cited below:

(30) It is worth seeing these threats today; they must be prudently and courageously opposed. The antidote for globalism is education based on universal classical culture and love for native culture. *Sapere auso*! Let's not be afraid, be smart!

NKJP: Piast (2004), *Globalism and education reform in Poland – Save Polishness.*

What Poles highlight and Newman does not mention is that UNIVERSITY IS FRUIT OF A LOCAL ENVIRONMENTAL EFFORT and UNIVERSITY IS A FACTOR FOR THE DEVELOPMENT OF THE CITY and REGION, as confirmed in the following words:

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(31) The university will be a development factor for the city (Branch Office of the Adam Mickiewicz University in Kościan).
NKJP: Arkadiusz Kaczmarek (2001), *New jobs at the university*

(32) Of course, we want a strong university, we want it to be as soon as possible thanks to the efforts of the local community, but also to the effort of the entire Silesian Province – as I said, this university is part of the regional development strategy – the university complied with these criteria.
NKJP: The Chancellery of the Sejm of the Republic of Poland (2001)

Also, in the face of the difficult economic situation of the Polish country, UNIVERSITY IS treated as THE INSTRUMENT TO FIGHT AGAINST UNEMPLOYMENT, and UNIVERSITY IS A PLACE TO ESTIMATE NEW PEOPLE ADAPTED TO TODAY'S EMPLOYMENT CONDITIONS:

(33) I would also like to emphasize the importance of establishing a university to stimulate academic and intellectual life. I would like to note that this is also an instrument for combating unemployment. The University is a place where you should trust, new human resources will be created, adapted to the current conditions of employment, possibilities when it comes to taking up a job; people who will be able to imagine possible directions of their region's development and what qualifications there are needed first of all (…) Thanks to this, education will become less expensive. Investing in the future is after all one of the best ways to fight unemployment.
NKJP: The Chancellery of the Sejm of the Republic of Poland (2001), *Shorthand Report from the Sejm*

In addition, original is that contemporary Polish culture names UNIVERSITY AS A SCIENTIFIC PEARL, AS A SACRUM, UNIVERSITY which SETS EXAMPLES TO FOLLOW, UNIVERSITY AS A PLACE TO PRESERVE RARE SPECIES, and A RESERVE WITH RARE SPECIES. Here are some instances of the exact words from the NKJP Corpus:

(34) University is a sacrum for me.
NKJP: Anna Górska (2007), *Polish-Russian conversations with Alosza Awdiejew*

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(35) The University is a sort of reserve, rare species have been preserved here, which would inevitably die out if they were told to fight for existence on the pavement.
NKJP: Jerzy Jarniewicz (1997), *Cats cannot go to heaven*

In the Polish culture-related context, university is also defined by negation, as the following metaphors suggest: UNIVERSITY IS NOT A CAR ENGINE; UNIVERSITY IS NOT A CORPORATION OR A SOCIALIST FACTORY; UNIVERSITY IS NOT A SUPERMARKET.

(36) University is not a car engine – it is not enough to change the oil. The lustration of scientific lies, so easy to grasp, is not our habit.
NKJP: Kazimierz Kutz (2002), *A Gift from Heaven*

Yet, in another metaphor, UNIVERSITY IS referred to A PRODUCTION AND SERVICE ENTERPRISE, and A STUDENT-CLIENT SUPERMARKET. Undoubtedly, the metaphor of A SUPERMARKET UNIVERSITY seems to explain the changes taking place in the area of academic education.

4. Summary and conclusions

To conclude, there are numerous reasons that advocate for cross-cultural interaction, among which there is an expansion of world trade, industrial globalization, marketing, and technology. Also increasing specializations, joint programs and Internet communication have brought people closer than ever before. Likewise, it is likely that the spirit of the past ideas of education from Ireland can arise in the minds of contemporary Polish citizens. The gap between the cultural heritage of both Ireland and Poland will exist for ever; nonetheless, this distance can be bridged with the help of metaphors referring to the idea of education, regardless of the time and culture-related differences. This has been proven in this paper, since after over 160 years Henry John Newman's metaphors have crossed the bridge of intercultural context, to reach the ground of Polish culture. The results obtained in the research indicate that quite a great deal of Newman's metaphors have their equivalents in Polish culture; whereas lots of them (in the number of 26 presented in this article) seem to be novel, either in terms of their linguistic expression, or due to their socio-cultural specificity. For the sake of convenience, all the novel Polish metaphors are listed below:

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1. UNIVERSITY IS AN OASIS OF TOLERANCE
2. UNIVERSITY IS BUILT ON TRADITION
3. UNIVERSITY IS ENTRY INTO THE MYSTERY AND CHARM OF LIFE
4. UNIVERSITY IS THE PLACE OF LOVE FOR ONE'S NATIVE CULTURE
5. UNIVERSITY IS FRUIT OF A LOCAL ENVIRONMENTAL EFFORT
6. UNIVERSITY IS A FACTOR FOR THE DEVELOPMENT OF THE CITY AND REGION
7. UNIVERSITY IS A MONUMENT OF MANY PEOPLE
8. UNIVERSITY IS THE INSTRUMENT TO FIGHT AGAINST UNEMPLOYMENT
9. UNIVERSITY IS A PLACE TO ESTIMATE NEW PEOPLE ADAPTED TO TODAY'S EMPLOYMENT CONDITIONS
10. UNIVERSITY IS A GREAT SPIRITUAL HERITAGE
11. UNIVERSITY HANDS GOOD OVER TO NEW GENERATIONS.
12. UNIVERSITY COMBINES THE TREASURE OF THE PAST WITH THE CHALLENGES OF MODERN TIMES
13. UNIVERSITY AS OPEN TO MULTICULTURALISM,
14. UNIVERSITY IS A FIRE WHICH RADIATES THROUGH THE COUNTRY
15. UNIVERSITY IS A PLURALISM PROVIDER
16. UNIVERSITY IS A GUARDIAN OF VALUES
17. UNIVERSITY IS A PLACE WHERE TRUTH IS SOUGHT
18. UNIVERSITY IS A SCIENTIFIC PEARL
19. UNIVERSITY IS A SACRUM
20. UNIVERSITY SETS EXAMPLES TO FOLLOW
21. UNIVERSITY IS A PLACE TO PRESERVE RARE SPECIES
22. UNIVERSITY IS A RESERVE WITH RARE SPECIES
23. UNIVERSITY IS NOT A CAR ENGINE
24. UNIVERSITY IS NOT A CORPORATION OR A SOCIALIST FACTORY
25. UNIVERSITY IS NOT A SUPERMARKET
26. UNIVERSITY IS A PRODUCTION AND SERVICE ENTERPRISE, AND A STUDENT-CLIENT SUPERMARKET

Importantly, the most frequent Polish metaphors in the Corpus refer to freedom and tradition (UNIVERSITY IS AN OASIS OF TOLERANCE; UNIVERSITY IS BUILT ON TRADITION), since these issues are highly valued in the Polish society. On the other hand, the novelty of other Polish metaphors results from the originality of linguistic expression, which is set in the contemporary reality, namely the reality of consumerism and supermarkets (UNIVERSITY IS NOT A SUPERMARKET; UNIVERSITY IS NOT A CORPORATION OR A SOCIALIST FACTORY; UNIVERSITY IS A PRODUCTION AND SERVICE ENTERPRISE, and A STUDENT-CLIENT SUPERMARKET).

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To conclude, Kövecses (2015) states that present-day metaphors seem to be active in many cultures, forming coherent wholes and networks of ideas. Indeed, conceptual metaphors may vary along two major dimensions: intercultural (cross-cultural) and intracultural (within-culture) (Kövecses 2009, 24). These two dimensions have been recognised in this research performed on educational metaphors, namely both the cross-cultural variance of metaphors and the discrepancy of metaphors within the same Polish culture (two opposing metaphors, such as UNIVERSITY IS NOT A SUPERMARKET versus UNIVERSITY IS A STUDENT-CLIENT SUPERMARKET). Truly then, whatever bridge is to be crossed, it is conceptual metaphors which can cross it anyway.

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