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Magdalena Szulc-Brzozowska

EUROJOS: A Project for Developing Cognitive Definitions of Selected Concepts Across Europe*

Abstract

The purpose of the paper is to present the theoretical and methodological issues of the EUROJOS project, which is rooted and has been developed in ethnolinguistics. It aims to create a cognitive definition of selected concepts, regarded as values in European culture. The cognitive definition is based on 3 types of data: lexicographical sources, surveys, and text corpora, with the last playing a crucial role in profiling the concepts. The methodological criteria are shown to have been validated by the description of the chosen results from other research papers regarding the concept WORK in some languages and the concept DEMOCRACY in Polish and German. Whereas the study of the concept WORK serves to demonstrate the all-embracing definition of the concept, including its universal semantic aspects, the example of DEMOCRACY shows the relevancy of profiling, and thus of the role of public discourse and the media.

Sommaire

L'objet de cette contribution est de présenter les aspects théoriques et méthodologiques du projet EUROJOS, lequel s'est développé dans le cadre ethnolinguistique. Le but du projet est de créer une définition cognitive d'une sélection de concepts regardé comme des valeurs dans la culture européenne. La définition cognitive se base sur 3 types de dates: des sources lexicographiques, des enquêtes et des corpus linguistiques. Ces derniers jouent un rôle central pour la définition ("la profilation") d'un concept. Les critères méthodologiques sont confirmés par les résultats d'autres études sur les concept TRAVAIL dans quelques langues et le concept DÉMOCRATIE en polonais et allemand. L'étude sur le concept TRAVAIL sert à élucider la définition général du concepts, les éléments universels de sa sémantique; l'exemple de DÉMOCRATIE, cependant, sert à illustrer l'importance de la profilation et ainsi le rôle du discours public et les médias.

Zusammenfassung

Das Ziel des Beitrags ist es, theoretische und methodologische Fragestellungen des Projekts EUROJOS darzustellen, das in der Ethnolinguistik verankert ist und weiterhin entwickelt wird. Es beabsicht die Erschaffung der kognitiven Definition von bestimmten Konzepten, die in der europäischen Kultur als Werte gelten. Diese Definition stützt sich auf 3 Datentypen: lexikographische Quellen, Befragungsdaten und Textkorpora, wobei die letzten die entscheidende Rolle beim Profilieren der Konzepte spielen. Die methodologischen Kriterien werden durch die Beschreibung von ausgewählten Ergebnissen des Konzepts ARBEIT in einigen Sprachen und des Konzepts DEMOKRATIE im Polnischen und Deutschen als begründet erklärt. Die Studie über das Konzept ARBEIT dient dazu, die übergreifende Definition des Konzepts, seine universellen Bedeutungsaspekte zu erörtern, das Beispiel DEMOKRATIE dagegen, um die Relevanz des Profilierens aufzuzeigen, somit die Rolle von öffentlichem Diskurs und von Medien.

Rekapitulacja

Celem niniejszego artykułu jest przedstawienie kwestii teoretycznych i metodologicznych naukowego projektu EUROJOS zakotwiczonego i rozwijanego w etnolingwistyce. Zakłada on tworzenie definicji kognitywnej określonych konceptów, które w kulturze europejskiej są postrzegane jako wartości. Definicja kognitywna oparta jest o trzy typy danych: leksykograficzne, ankietowe i tekstowe, z których te ostatnie odgrywają kluczową rolę w profilowaniu konceptów. Przedstawiony opis wybranych wyników badań nad konceptem PRACA w niektórych językach oraz nad konceptem DEMOKRACJA w języku polskim i niemieckim ukazuje zasadność założeń metodologicznych. Wywód dotyczący konceptu PRACA posłużył do zilustrowania syntetycznej definicji konceptu, jego uniwersalnych aspektów znaczeniowych, natomiast na przykładzie konceptu DEMOKRACJA została uwidoczniona relewancja profilowania, tym samym rola dyskursu publicznego i mediów.

* The present article is a shortened English version of the German lecture "EUROJOS: Ein Projekt zur Erschaffung von kognitiver Definition bestimmter Konzepte im europäischen Vergleich".

1. The EUROJOS Research Project – an Introduction

The EUROJOS research project "Językowo-kulturowy obraz świata Słowian i ich sąsiadów na tle porównawczym" 'The linguistic-cultural worldview of the Slavs and their neighbours from a comparative point of view' is rooted in anthropological-cultural linguistic studies. The theoretical principles are formed by the theory of linguistic worldview (Wilhelm von Humboldt, Leo Weisgerber) and the concept of relativism (Edward Sapir, Benjamin Lee Whorf), which, as part of cognitive linguistics[1], has been continued and developed mainly by Jerzy Bartmiński in Lublin, the founder of *Lublin School of Ethnolinguistics*. The name EUROJOS now refers to an international group in which axiological comparative studies have been carried out and published since 2001[2]. The EUROJOS program is referred to as a reconstruction of those values which determine the identity of a language community, namely a certain linguistic worldview, which consolidates certain communities like the familiar, regional, national and transnational and which creates their identity, is contained in language as a result of the experience, the conceptualisation as well as the interpretation of the world.

Comparative studies of the linguistic worldview have been underpinned by similarities and differences in the conceptualisation of the world of different communicative communities, concerning both specific national and universal aspects (cf. Bartmiński u.a. 1989a, 1989, 2001, 2003, 2005a, 2005b, 2006, 2008a,2008b, 2008c, 2009, 2010a, 2010b, 2010c; Bartmiński/Chlebda 2008).

The focus of EUROJOS is to provide cross-language and cross-cultural analysis of different concepts in Slavic and other European languages. The first phase of studies of axiological values embraced values such as HOUSE/HOME, EUROPE, WORK, FREEDOM, HONOUR. Others, such

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[1] Cognitive ethnolinguistics has been distinguished in the Slavic field from the dialectological (N. and S. Tołstoj) and etymological ethnolinguistics (W. Iwanow und W. Toporow). Cf. Duličenko (2011:155), Zinken (2009), Nepop-Ajdaczyć (2007), Vaňková (2010).

[2] The denotation EUROJOS comes from the abbreviation of EUROPA and JOS (*językowy obraz świata* 'linguistic worldview'). The first results of the interest in values were the Polish axiological dictionary (Bartmiński 1989), the study of values entitled *Nazwy wartosci: Studia leksykalno-semantyczne* 'Names of values: Lexical-semantic studies' (ed. Bartmiński/Mazurkiewicz-Brzozowska 1993) and *Pojęcie ojczyzny we współczesnych językach europejskich* 'The concept of homeland in modern European languages' (ed. Bartminski 1993a). The idea of EUROJOS was born earlier, in 1985, taken up later at many linguistic conferences and was founded as an international seminar (EOROJOS-2) in 2009 at the Slavic institute of PAN (The Polish Academy of Sciences) in Warsaw. Alongside linguists, sociologists and cultural experts also announced their willingness to participate in EUROJOS. The participants came from 19 foreign and 12 Polish institutions: the Slavic Institute (Moscow/Russia), the Ural Federal University (Yekaterinburg/Russia), the Belarusian State University (Minsk/Belarus), Charles University (Prague/Czech Republic), Constantine the Philosopher University (Nitra/Slovak), Ivan Franko National University of Lviv (Lviv/Ukraine), the Humboldt University (Berlin/Germany), the Centre for Serbian (Novi Sad/Serbia), the Russian State University for the Humanities (Moscow/Russia), Vilnius University (Vilnius/Lithuania), Taras Shevchenko University of Kiev (Kiev/Ukraine), the National and Kapodistrian University of Athens (Athens/Greece), the Croatian Academy of Sciences and Arts (Zagreb/Croatia) the Democritus University of Thrace (Komotini/Greece), the Institute for the Bulgarian Language (Sofia/Bulgaria), the Department of Psychology of Portsmouth University (Portsmouth/UK), Ghent University (Ghent/Belgium), the Department of Slavic Languages at the University of Wisconsin-Madison (Milwaukee/USA), Stockholm University (Stockholm/Sweden). Universities and higher schools from Poland have also announced their willingness to participate in EUROJOS: the University of Opole, the University of Wrocław, the "Artes Liberales" Faculty of the University of Warsaw, the Maria Curie-Skłodowska University in Lublin, the Jagiellonian University in Krakow, the Adam Mickiewicz University in Poznań, the University of Silesia in Katowice, the John Paul II Catholic University of Lublin, the University of Warsaw, the Pultusk Academy of Humanities, the East European State Higher School in Przemyśl, the Institute of Slavic Studies at the Polish Academy of Sciences in Warsaw. The journal *Etnolingwistyka* has become the journal of EUROJOS.

as DEMOCRACY, JUSTICE, HEALTH, HOME/HOME COUNTRY, FAMILY, NATION, PATRIOTISM, SOUL, SOLIDARITY, TOLERANCE are being pursued at the moment[3].

13 EUROJOS workshops/conferences have taken place in Poland and abroad, including Portsmouth/UK and Moscow/Russia; participants have come from different countries: Poland, Russia, Belarus, Ukraine, Slovakia, Chechia, Serbia, Croatia, Germany, Belgium, the Netherlands, France, Italy, Australia, Japan, and Mexico.

1.1. Key Concepts of Cognitive Ethnolinguistics

This and the following subsection present chosen cognitive ethnolinguistic terms in the form of concise definitions in order to give an insight into the study subject and methods used (the Polish terms are given right of the slashes).[4]

- **linguistic worldview/*językowy obraz świata* –** an interpretation of the world contained in a language; a collection of statements about the world perpetuated in grammatical forms, in lexis, in "cliché texts" or in "implicated texts" (cf. Bartmiński 1990: 110).
- **stereotype/*stereotyp* –** a perception of an object constituted by social experience, perpetuated in the language, included in common world knowledge; basic perception, basic concept (cf. Bartmiński 1996: 9).
- **cognitive definition/*definicja kognitywna*** – a definition unit is a mental object; projection, not a reflection of a real object. It aims at a description of the understanding of the object, i.e. of the knowledge of the world, of a categorisation of its phenomena, characteristics, and evaluation; the knowledge is socially established, recognisable through the language (cf. Bartmiński 1988: 169-170). The cognitive definition is an instrument used to describe stereotypes.
- **profiling/*profilowanie*** – a subjective-conceptual process which aims to create an object image, capturing it in terms of certain aspects, such as appearance, function, experience, according to the requirements of a certain point of view, an accepted value hierarchy, a communicative intention (cf. Bartmiński/Niebrzegowska 1998: 212-213).
- **profile/*profil*** – a result of profiling; an imagination variant of an object, constituted by the choice of aspects and their order, according to the implication rules; a variant created by a mode (cf. Bartmiński/Niebrzegowska 1998: 217). The profile is a variant of basic perception, created from a subjective point of view, i.e. according to the accepted values and communicative intention, e.g. a liberal or Catholic profile. Sub-profiles are variants of a profile (cf. Niebrzegowska-Bartmińska 2013: 272). – The variants of basic perceptions are different under aspects of style, genre, space and time. They are understood as profiles of a linguistic worldview. Profiles are built by the choice of aspects, their order, fillers, depending on the knowledge and communicative intention (cf. Bartmiński/Niebrzegowska 1998: 217; Bartmiński 1993a). A profile is in coherence with a given discourse, its ideological bias. Therefore, it is appropriate to talk about linguistic worldviews: the singular form is traced back to the common basic perception.
- **point of view/*punkt widzenia*** – a subjective-cultural factor; a collection of directives which forms the content of words and statements, their content structure. It is considered to be the basis for the identification of speech genres; it decides on the manner of speech, on

[3] The volumes of *Leksykon aksjologiczny Słowian i ich sąsiadów* (Bartmiński 2015ff.) that have already been published are on: (1) DOM 'house' (edited by Bartmiński/Bielińska-Gabriel/Żywicka), (2) PRACA 'work' (edited by Bartmiński/Brzozowska/Niebrzegowska-Bartmińska) and HONOR 'honour' (edited by Ajdačić/Sotirov). In preparation are EUROPA 'Europe' (edited by Jerzy Bartmiński) and WOLNOŚĆ 'freedom' (edited by Maciej Abramowicz and Jerzy Bartmiński).

[4] The order of the terms is determined by content-based criteria.

categorisation, on the choice of features which are claimed in particular statements about the object (cf. Bartmiński 1990: 111).

- **subject/*podmiot*** – lies behind the point of view; it acts, conceptualises, verbalises the perceived and experienced objects, according to certain aims and needs, i.e. according to what the speech community considers as important, valuable, good (cf. Bartmiński 2008b).
- **value/*wartość*** – a linguistic worldview depends on a value system, evident or latent. Values are a factor which directs the construction of the view of reality (by the subject who experiences and conceptualises the world, e.g. by the speech community). Values constitute the cultural and social identity of the language community (cf. Bartmiński 2003: 62-63).

1.2. Other Cognitive Ethnolinguistic Concepts

- **facet/*faseta*** – a collection of statements; a component of explication (cf. Bartmiński/ Niebrzegowska 1998: 215). The facet is a subcategory, which is formulated during the analysis. A similar concept can be found by Ronald Langacker regarding the "domain". Facets might be clustered in categories (STIN 1979: 45). Additionally, it is regarded as a scheme to order the corpus, as well as being applied to compare descriptions.
- **term/*pojęcie*** – a result of the cognitive process in which a certain structure is given to reality according to the categories of the human brain (such as space, time, substance, amount, possibility, necessity). The term reflects not only the categorisation rule, but also current conceptualisation and profiling, which are aspects of the mental experience. The term is not the sum of the object's features, but a holistic *gestalt* with a central area and peripheries (cf. Szczepankowska 2011: 111-112).
- **concept/*koncept*** – is composed of cognitive, emotional and pragmatic content, based on individual and social experiences, i.e. cultural connotations are attributed to the term, which is axiological marked (cf. Bartmiński 2015: 9; Bartmiński/Chlebda 2013: 71). – The understanding of the concept corresponds to that of the Russian researcher Sergey Askoldov. Askoldov understood the concept as a mental product, which represents a collection of the same type of objects. The concepts are shaped depending on education and personal experience. They vary from terms, which are steady, universal, accurate, according to the convention rule; they are subjected to deliberate regulations, while concepts can be not only thought but also experienced; they are objects of emotions, sympathy or antipathy, they sometimes are entangled in contradictions, develop spontaneously, and can only be reconstructed (cf. Gryshkova 2012: 225).

2. Methodological Approach

2.1. Corpus

The corpus is first built by *hard* data – system data from lexicons, including etymology and phraseological dictionaries as well as dictionaries of synonyms and antonyms. The lexical-semantic network is formed by paradigmatic and syntagmatic relationships: hyperonyms/hyponyms, opposites, synonyms, derivatives (word-formation derivatives and semantic/metaphorical derivates), collocations, and proverbs.

Experimental data, i.e. inquiry data, constitutes the other type of data. The open question: *What in your opinion forms the true x?* is preferred. The study population includes a minimum 200 students, evenly balanced in terms of sex (50% men and 50% women), divided into 2 groups, which present contrasting disciplines, (e.g. human science vs. natural or physical science). Finally, text data are

considered, namely varied texts – proverbs as minimal cliché texts, and texts of general standard language.

Sources are built by popular science texts, national press texts, as well as lingual corpora. The minimum amount of contexts is 300, which should be characterised by a neutral and current style. The balanced corpus is based on press texts, which are ideologically diverse. The repeatability of contexts constitutes the crucial criterion for their selection. The description of concepts (the illustration of stereotypes and specific variants) are handled according to premises of the cognitive definition (cf. Bartmiński 1988). The cognitive definition embraces the knowledge, which is socially established, of the particular language community about the typical "object". What is meant here are fixed, established, linguistic and cultural features, as well as "statements about the object"" in the shape of a sentence or a text equivalent. Features and statements are grouped in blocks called *facets*.

2.2. Approach: Separative vs. Holistic

In the **separative approach**, the data from 3 types of sources is treated separately. Clustering happens according to the types of system data, e.g. derivatives, phraseological units, opposites, etymology or according to aspects, e.g. *how/what/who is x? which function does x play? what are phenomena of x?* Inquiry data is collected according to chronological order and certain aspects: physical, biological, local, temporal, social, psychological, political, ideological, national, military, historical, ethical, esthetical, religious (cf. Brzozowska 2006: 40-41).

The following scheme illustrates the separative description of the concept EUROPE. [5]

Introduction
Research overview
Europe in the light of system data
Europe in the light of inquiry data
Europe in the light of texts data
Synthetic cognitive definition

In the **holistic approach**, all statements are clustered in parallel according to the semantic aspects/facets. The holistic description is illustrated by the example of the concept FREEDOM.[6]

[5] Cf. Niebrzegowska-Bartmińska (2014). The scheme was developed in reference to the materials of the workshop EUROJOS-IX, Puławy 20-22 March 2014 (the concept EUROPE in German; by Dominika Zawadzka-Koch).

[6] Cf. Niebrzegowska-Bartmińska (2014). The scheme was developed in reference to the materials of the workshop EUROJOS-IX, Puławy 20-22 March 2014 (the concept FREEDOM in Polish; by Jerzy Bartmiński/ Stanisława Niebrzegowska-Bartmińska).

I. Introduction
1. Research overview
2. Semantic overview of the lexeme for FREEDOM

II. Reconstruction of the basic concept of FREEDOM
1. Explication considering all 3 data types
a. Denotation and etymology
b. Categorisation: FREEDOM as an action object, a target
c. Synonyms, Antonyms
d. Collocations
e. Opposites
f. Subject of freedom
g. FREEDOM in network of other values
h. Scope of FREEDOM
i. Features of FREEDOM
j. Foundations
k. Boundaries/limitations
2. Synthetic definition of FREEDOM

III. Reconstruction of specified profiles of FREEDOM
1. church-Catholic discourse
2. liberal-democratic discourse
3. feminist discourse
4. national right-wing discourse
5. extreme-liberal discourse
6. left-wing discourse

Summary: Confrontation of profiles contained in discourses

3. The Concept WORK – a Synthetic Description

The volume PRACA (Bartmiński/Brzozowska/Niebrzegowska-Bartmińska 2016)[7] covers the study of the concept WORK in 14 languages: Ancient Greek, Lithuanian, Polish, Russian, Belarusian, Ukrainian, Slovakian, Czech, Bulgarian, Croatian, Serbian, German, Spanish, Italian. The separative, as well as holistic, descriptions are presented in this volume, generally according to the following scheme:

Introduction
Research overview
Corpus data
WORK in the light of system data
WORK in the light of inquiry data
WORK in the light of texts data
Synthetic cognitive definition
Profiling of WORK in current discourses

[7] WORK is one of the main values which decide the life and the position of the human being in society, as well as the position of societies in the world (cf. Bartmiński 2016). Japanese and African languages were included in the volume DOM.

In what follows, selected aspects of the description of WORK are discussed, whereby the primary goal is to exemplify the efficiency of the method of the cognitive definition, and therefore to illustrate the results of the comparison in summary.

3.1. WORK According to Hard Data

3.1.1. Denotations of WORK and Its Etymology[8]

The following designations for the concept WORK appeared in Ancient Greek: *ergon* 'work, creation' *práksis* 'action, achievement', *pónos* 'effort', *póiesis* 'fertileness'.

In Sanskrit, the lexeme *varga* corresponded to the Greek *ergon* and is etymologically connected with English *work*, German *Werk* 'work', Lithuanian *vargas* 'slave'.

From the Indo-European *orbhos* we get Latin *labor* (originally *labos*) 'work, suffering, painful effort' occurred, hence Italian *lavoro*, English *labour*. Other correspondences are *rabhas* in Sanskrit, *rabh/arbh* in Hindi, *rabhas/ arbhas* in Old Germanic, *arbaiths* in Gothic, *darbas* in Lithuanian, *Arbeit* in German (Old High German *arabeit*, *arebeit* 'effort, pain, suffering, divine retribution') and a number of Slavic words: Old Church Slavonic *robota/rabota* with the meaning 'slavery, captivity', Czech *robota* 'serfage, drudgery', Polish and Ukrainian *robota* as 'work', Russ. *rabota* (Old Polish *roba* 'slave', *parobek* 'servant, farm hand', Russ. *rab* 'slave') (cf. Bartmiński/Brzozowska 2016, Eremina 2016).

Another lexical type in Slavic is *praca*: Czech *práce*, Old Czech *prácě* 'effort', Slovakian *práca*, Polish *praca* (maybe from Czech in the sense of 'effort'); Belarusian *праца* and Ukrainian *праця* may be both adopted from Polish in different phonetic variants. There are different etymologic hypotheses relating to the lexeme *praca* 'work'. One of these traces *praca* back to *part* 'heavy linen', *partać* 'work miserably' and links the lexeme *praca* with linen weave (cf. Lehr-Spławiński 1966, as cited in Bartmiński 2016: 26).

The Lithuanian *triū̲sas* 'work' is linked to *trud* 'effort, suffering, anxiety, sadness' in Old Church Slavonic; to *trud* 'effort' in Polish, and to *mpyð* 'work, effort' in Russian and Bulgarian**.**

For the French *travail*, and the Spanish *trabajo* there are also a number of etymological theories.the most accepted one being *tripalium* 'three-pole [torture instrument]' (cf. Sońta 2016, as cited in Bartmiński 2016: 27, TLFi s.v. *travail*).

3.1.2. Lexicographic Description

The dictionaries quote a different number of definitions of *work*, from 3 in Lithuanian or in German to 8 in Italian. For example in German, *Arbeit* means '1. physical or intellectual activity with a certain purpose; 2. occupational activity, to occupy oneself with sth., exhausting activity; 3. result, product, formation, a way of realisation' (Duden 1985, as cited in Bartmiński [2016: 28]). In Polish, *praca* 'work' is defined as '1. deliberate activity, occupational activity; 2. product; 3. employment; 4. the activity of organs, organism; 5. the work of a machine; 6. a place of work; 7. (physics) value, describing the energy you need to move an object' (Dubisz 2003, as cited in Bartmiński 2016: 28).

Only in these two examples it can be noted that neither the number of features nor their quality corresponds to each other. There is no consistency to the superior category which would determine

[8] Following Bartmiński (2016), Vol. 3: 25-27.

the choice of characterising features, which correspond to each other only partially (cf. Bartmiński 2016: 28).

The following **hyperonyms** of WORK, according to frequency, come into question: activity, action (Polish, Czech, Russian, Slovakian, Belarusian, Ukrainian, Bulgarian, Serbian, Croatian, German, Italian); occupation (Belarusian, Lithuanian, Polish, German, Spanish); activity (Polish, Serbian, Slovakian); action (Polish, German); functioning (Polish, Slovakian); process (Ukrainian); production (Lithuanian) (cf. Bartmiński 2016: 28-29).

Among the semantic aspects/**facets** according to which WORK was described, are the superior category, the subject of activity, target, instrument, product, quality, features of activity, effort, reward, circumstances: place and time. The superior category, subject, target, and product constitute obligatory components of the definitions (cf. Bartmiński 2016: 30-31).

Among the **antonyms** were unemployment, rest, leisure, vacation, holiday, retirement, calm, relaxation, celebration, entertainment, strike, laziness, idleness, boredom (cf. Bartmiński 2016: 32-33).

Regarding **derivates**, the subject of work is raised, i.e. the worker or employee. There are derivates in Russian, Ukrainian, Czech, Lithuanian, and Bulgarian denoting persons who are fond of work, who do it with pleasure, e.g. Lithuanian *darbštus*, Czech *prácemilovný* (cf. Bartmiński 2016: 33-35). On the other hand, one may refer to people which do not manage to work in moderation: Ger. *arbeitsüchtig*, Pol. *pracoholik*, Engl. *workaholic.*

In the **phraseology**, one may be confronted with such lexical elements as: *bee* (Polish, Bulgarian, Serbian), *ant* (Polish, Bulgarian, Serbian, Spanish, Lithuanian), *ox* (Polish, Italian, Bulgarian), *mule* (Spanish), *dog* (Italian), *animal* (Spanish) (cf. Bartmiński 2016: 33-35).

A great number of **collocations** concern the nature of the accomplished work, e.g. *physical work, intellectual work, black labour* (cf. Bartmiński 2016: 33-35). Employer, employee, instrument as well as place are fixed linguistically (especially the hand among instruments, e.g. *to have one's hands full* (cf. Bartmiński 2016: 33-35).

3.2. Survey Data

The Polish respondents emphasised financial aspects, like income and maintenance, as well as psychological aspects such as satisfaction, engagement, and passion in the answers to the question *What in your opinion forms true work?* However, the Slovakian students mentioned the possibility of personal creativity, self-realisation and joy, but also stress. In the survey data of the Belarusian respondents, preferences, payoff, maintenance, devotion, and joy were underlined. The Ukrainian opinion of work embraces such aspects as hobby, satisfaction, but also income, maintenance, insurance, the maintenance of the family, and benefits to worker and society. The Serbian students define work as an activity which should bring benefits, or effort alternatively. Work needs engagement and willingness to devotion. They also emphasise financial and mental advantages like satisfaction or respectfulness. From the survey of German people, the following concept arises as a result: work as effort, calling, activity with a target (such as income), which should provide the worker with psychical comfort. Altruism, efficiency, personal development complete the characteristic list. The Spanish interviewees point to work as effort which should ensure self-realisation, satisfaction, joy but no coercion (cf. Bartmiński 2016: 35-37).

Effort plays a dominating role in the concept of work of the Spanish, German, Serbian respondents; the Slovakian, Ukrainian, Belarusian associate work with satisfaction, passion, and self-realisation; Poles, in contrast, with income (cf. Bartmiński 2016: 37).

3.3. Summary

The analysis of the concept of WORK according to all 3 types of data in the 14 languages above revealed the following semantic aspects/facets: Work appears as **activity/occupation** in opposite to e.g. play, sport, prayer; as a vital necessity; the acting **subject** is a human being who carries out a certain **kind of work**, i. e. usually a career; the activity is concentrated on a target; it requires effort; the **result** constitutes a material product or value such as a salary; work is treated as a **moral duty**; it can be physical or intellectual, heavy or light, nice or strenuous, team work or individual, paid or unpaid, voluntary or compulsory; work often needs certain **instruments**; it occurs at a special **place**; can be characterised by temporal **limits**; it is practised according to certain **rules** (cf. Bartmiński 2016: 37-39).

3.4. Profiling

Two main profiles of work were distinguished as a consequence of comparing the analyses of texts, namely the traditional profile and the contemporary.[9] The traditional profile is based on the prototype of a farmer, his work, providing us with bread (Polish, Belarusian, Lithuanian, Bulgarian, Spanish). The plough, scythe, sickle denote fruitful effort. Work is understood as cooperation with nature; the human being is subordinated to work and is awarded its products. This profile is transferred to other areas of work and, building on religious motivation, lets work appear as a **moral duty**, according to the Bible.

The **contemporary** profile (Belarusian, Bulgarian, Slovakian, Spanish) is described as being pragmatic and secular. From the perspective of the employer, the product is emphasised; however, from the perspective of the employee, working conditions, quality, income are foregrounded; in the institutional subvariant, employment law must be obeyed in favour of society. There might be other variants of this profile, e.g. in Polish, work is described from the perspective of an unemployed person; in Belarusian, the youth profile shows satisfaction as a result of labour; the intellectual profile points to work without time limits.

4. DEMOCRACY in German and Polish

In this section, the differences presented refer to the profiling of the concept DEMOCRACY in German and Polish. A partial result of the profiling of the basic concept, common to both languages, will be given, which should provide evidence that the same concept can be realised in both language communities differently. This fact can lead to misunderstandings, especially at the social and political level. The illustration of the possibilities and consequences of a various profiling aims to justify the high status of this kind of research. Such studies can serve as a semantic basis for cooperation between different linguistic-cultural communities.

The stereotype of DEMOCRACY is defined in German and Polish as follows: DEMOCRACY is a form of governance, in which the whole folk/nation/majority of the community/the chosen government rules. The form of governance is based on the constitution. Citizens are equal before the law, they have rights such as freedom, equality, justice, the guarantee of constitutionality, of parties, of pluralism; in economic terms, of the free market (cf. Grzeszczak 2015:101-104, 217-

[9] For a description of these profiles cf. Bartmiński (2016: 39-40).

220). The concept can also be applied to a democratic country, the rule of social life, a synonym of equality as well as of citizens' freedom.

The stereotype of DEMOCRACY is profiled in these two language communities, whereby the following profiles are distinguished: liberal-democratic, center-right, right, Catholic (sub-profiles in Polish: church-Catholic, liberal-Catholic, national-Catholic[10], in German: Catholic, evangelical), feminist, ultra-left-wing[11]. The description of the stereotype proceeds in accordance with the semantic aspects/facets: freedom, equality, pluralism, governance, attitude to minorities, tolerance, free market, attitude to the church/ state - church relationship, attitude to worldviews, especially abortion.

Only differences in the profiling with regard to the particular aspects are discussed below. Common aspects will be not taken into account at this point.

- FREEDOM **Polish, national-Catholic**: each nation is vested with the right to self-determination; full national freedom is postulated
- EQUALITY **Polish, national-Catholic:** equality before the law for unborn children is emphasised the; **German evangelic:** equal status in terms of religious education in public schools is postulated; also, equal treatment of religion and ethics, the equality of all people as well as the participation of all people in all church structures
- PLURALISM **Polish, church-Catholic:** political pluralism is assumed, but axiological pluralism is rejected; **national-Catholic:** the requirement of respecting Christian values in the law plays a dominating role; this brings a rejection of axiological pluralism and of the pluralism of worldviews; the pluralism of the media is postulated, regarding Catholic media; **German Catholic:** the pluralism of religions and worldviews are both possible
- GOVERNANCE **Polish, church-Catholic:** the governance of the whole community regarding the rule of the common good is predicated; **national-Catholic:** the governance of the nation, nations of Europe, not of a democratically chosen majority, is postulated; **liberal-Catholic:** there is talk of governance by a majority that respects minorities
- ATTITUDE TO MINORITIES **Polish, church-Catholic:** there is no acceptance of the rights and requirements of sexual minorities (the rights of the traditional family are defended); **national-Catholic:** there is an acceptance of rights for different minorities except for sexual minorities
- TOLERANCE **Polish, centre-right:** homosexual relationships/marriages and their equal treatment are rejected; **national-Catholic:** respect and high esteem for believers, religious symbols are required; tolerance is sensible only if it supports the inherent dignity; **German liberal-democratic:** tolerance to Muslims and foreigners are underlined
- FREE MARKET **Polish, liberal-democratic:** the free market adds to inequality, supports the best in society; **ultra-left-wing:** the free market is a space for immorality, crimes; **German feminist:** Capitalism spoils human nature, is orientated only towards profit; **ultra-left:** the consequence of capitalism is the fact that only the interests of the rich minority are represented; the free market is set against the interests of the majority
- ATTITUDE TO CHURCH **Polish, church-Catholic:** the state should preserve natural rights; **national-Catholic:** state law should be based on God's law**; liberal-Catholic:** dialogue and compromise in terms of the worldview are postulated; also, the friendly separation of church and state; respect for each other; **feminist:** democracy is contrasted with the church hierarchy; **ultra-left:** the church is treated as anti-democratic; **German**

[10] The church-Catholic profile refers to the Catholic doctrine *sensu stricto*, and therefore to texts such as encyclicals; liberal-Catholic to the statements of persons, who write for the journal *Tygodnik Powszechny*; the national-Catholic profile is formed by the media *Radio Maryja* and the TV channel *Trwam*.

[11] The description of the differences is based on the research paper by Grzeszczak (2015:180-197, 295-301).

Catholic: the separation between religion and politics is accepted, as well as the legal self-determination of church and state; also, the rule of neutrality of worldviews is accepted; the task of the church is religious education; **evangelic**: belief neutrality of the state, evident separation of church and state, partnership of church and state are expected

- ATTITUDE IN TERMS OF WORLDVIEWS **Polish centre-right:** protection of unborn children is postulated; **church-Catholic** the same; **liberal-Catholic:** a debate between parties about abortion law is assumed, resulting in a compromise; **national-Catholic:** the protection of the unborn is the first and the most important law of democracy; the benchmark for democracy is the prohibition of abortion; **German Catholic:** the protection of life/the unborn and of others is a duty**; German centre-right:** decisions in terms of the worldviews belong to the majority

The differences in the profiling of the concept DEMOCRACY can be traced back to the statements of the Catholic profile in Polish, and especially to the national-Catholic variant of the profile. The presented selection of research results from the profiling of DEMOCRACY allows the conclusion to be drawn that the description of profiling must be an integrated, obligatory element of the research of concepts, and thus of creating their cognitive definition. The cognitive definition is substantiated in such a way that the particular concept could be compared with one similar from other languages regarding its full range of semantic structure. Consequently, reliable statements could be made related to such a comparison.

5. Summary

In the present article, the EUROJOS science project was outlined, which aims to investigate the cognitive definition as a method for describing the semantic structure of concepts/values from a comparative European perspective. The focus lay on the methodology, and thereby its efficiency was exemplified by a selection of research results about the concept WORK and the concept DEMOCRACY. The interest of the author was directed towards a synthetic, all-embracing definition in the languages compared, and therefore towards lexical-semantic similarities, universal aspects which arose from the analysis of all three data types. However, specific aspects were taken into account. At the same time, the methodological procedures could be illustrated in single steps. In contrast, the example of DEMOCRACY was used to outline the relevance of the exploration of profiles, i.e. the study left no doubt as to what extent media discourse can contribute to the creation of a semantic structure of concepts. Hence, the crucial role of the media may play an important part in reaching an understanding between various language communities.

Magdalena Szulc-Brzozowska
Katedra Językoznawstwa Germańskiego
Instytut Filologii Germańskiej KUL
Katolicki Uniwersytet Lubelski Jana Pawła II
Al. Racławickie 14
PL 20-950 Lublin
szulc@kul.pl

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