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Conceptual Maps of European Values

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Abstract

Systems of human values reflected in European languages have not yet been diagnosed in language sciences, as no accurate diagnostic measures have been proposed. Research has been conducted into methods of modelling conceptual systems of moral values. Since ethics, unlike subjects related to natural sciences, resists lexicographic approach reliant on topicality, linked with market demand, a new research method has been devised. Specialised lexicography tools can be optimized to deal with the subject of ethics. The new method takes into account differences between subject areas regarding their associations with a type of science. Systems of human values can be measured based on prioritizing documents created in European languages according to the degree to which concepts referred to in these documents are fixed. These findings give rise to a cross-historical and cross-cultural linguistic enterprise. Its aim is to identify moral concepts and to connect them into semantic maps. The maps, one per language, are contrasted to find out which moral concepts are 'shared' across languages, and which of them are less common, or language specific. The model of 'common' values can be seen as an instrument to preserve and promote European moral heritage.

Keywords

concepts of human values, conceptual maps, European languages, language modelling methods, specialised lexicography

Introduction

European moral values can be studied from many perspectives, the earliest provided by Heraclitus, credited as the first systematic student of values (Waterfield, 2000, p. 109; Tatarkiewicz, 2005, pp. 31-34; Graham 2015), and by Socrates, the founder of ethics as a scholarly discipline (Cohen, 2004, pp. 1-20; Tatarkiewicz 2005, p. 81). An intrinsic factor of human actions (Krapiec, 2000, p. 91), values underpin Europeans'

integrity and decide about their identity. Financial pressures, security threats, constitutional dilemmas (Colliver, 2016), increasing multicultural frictions, exacerbated by the humanitarian migration crisis (Guría, 2016), and growing national concerns, call for ethicists to review the idea of a united Europe. Terminologists, who engage in concept analysis to achieve an understanding of a domain and construct accurate definitions of terms (Bowker, 2003, p. 154), can provide assistance, after reexamining their research method relative to the subject of ethics.

Customarily focused on technical fields (Thellefsen, 2005), term specialists can pay more heed to the subject of ethics to assist in diagnosing and organizing concepts in this field. Reliant on human personal dispositions and reflected in languages, moral values are modelled by various factors, such as respect for legitimate authority combined with autonomous prosocial tendencies (Piaget, 1932; Krebs, 2011, p. 27). As human values can divide into temporary and permanent (Gawande, 2002, p. 23), the scope of research has been narrowed to permanent (eternal) values, existing irrespective of place and time. Since ethics, unlike subjects related to natural sciences, resists terminological approach reliant on topicality, linked with market demand, a new study method has been devised. Aspects of newly proposed (domain sensitive) method are discussed in conjunction with its impact on resultant models of knowledge (conceptual maps), dedicated to the subject field in question.

The proposed method of research in language sciences (terminology) takes into account differences between subject areas regarding their associations with a type of science. With a redefined concept of topicality, which does not limit its understanding to the concept of real time, it can be expected that the new method will respond not only to the requirements of empirical (natural) sciences, but also to the needs of subject fields such as ethics, whose approach appears to be highly dependent on deductive reasoning and negotiated interpretation (Plato, [ca. 380 BC] 1997; Brown, 2010). The domain sensitive method, based on prioritizing documents in European languages and employed to assist ethics in uncovering the underpinnings of Europeans' identity (MacIntyre, 2013), gives rise to a cross-historical and cross-cultural enterprise. The proposed method can free terminology of some unproductive constraints, its immediate goal being to propose a conceptual map of moral values.

Classification of documents is proposed as a base for mapping European values. Systems of values can be measured based on prioritizing documents (language products) according to the degree to which concepts referred to in these documents are fixed. The identified concepts are connected into semantic maps (Eppler & Burkhard, 2006, pp. 551-554; Buzan & Griffiths, 2014). The resultant maps, one per language, can then be contrasted to find out which moral concepts can be viewed as 'shared' across languages, and which of them are less commonly represented, or language specific. A map of 'common' values is thought of as an open model of knowledge, an instrument to preserve and promote European moral inheritance. Such a model seems consistent with the motto of unity in diversity (Bawden, 2001; Good, 2006), as well as capable to

assist in meeting ambitious educational objectives put forward by ethicists (Cleveland & Tran, 2011; Tischner, 2011, pp. 181-185).

1 European values and linguistic enterprise

A traditional area of research in philosophical sciences (Hartmann, 1966, pp. 322-341), moral values have been of interest to scholars of many disciplines, including psychology (Forgas *et al.*, 2016), sociology (Hitlin & Vaisey, 2010), cultural studies (Parekh, 2000, pp. 114-129), *etc.* Ethical values can be viewed as nonphysical phenomena, entrenched in the concept of *life* (Rand, 1961) and combined into clusters, no matter whether one studies an individual or a social group of individuals. From the modern linguistic (anthropological) viewpoint, which attempts to take into account the personal character of human conceptualizations, systems of human values are, at least to a certain degree, always unique. While not directly observable, they can be inferred from language products (Zerkina *et al.*, 2015, p. 257), which refer to relevant (moral) concepts. There have been relatively few attempts to describe these systems in linguistics, and much fewer in the field of terminology.

Given the rarity of lexicographic activities in the area of moral values, terminological groups and societies may need to review their understanding of certain descriptors, such as ‘topicality’ or ‘up-to-datedness’ (Sahlgren & Karlgren, 2001, p. 169; Łukasik, 2012, p. 106). These refer to the criteria used for the acceptance of terms while implying the need to rely on most recent sources for term extraction. Some term systems, which reflect conceptual fields of biotechnology, nanotechnology, and other quickly growing disciplines propelled by natural sciences, may have a transient character, being constantly in need for an update. In contrast, term clusters formed to reflect concepts in slower growing disciplines, sometimes referred to as ‘dogmatic’ (Renzong, 2011, p. 173), including ethics, can be described as rather stable. The differences between such fields of human activity can result in different life cycles of terms, which seems to justify changes in terminological analyses.

The proposed changes necessitate a bipolarization of the descriptor ‘topicality’ as referring to a term selection criterion. In fields motivated by empirical sciences, for whose products there is usually a high demand, terminologists may use the analytical criterion of topicality, linked with the notions of currency (temporariness) of source vocabulary (Stubley, 2000). In this case, analytical work will be synchronic. By contrast, with fields supported by scientific intellectual efforts based to a greater degree on established principles, terminologists may need to combine the synchronic and diachronic perspectives to ensure comprehensiveness. In such a case, the notion of topicality will be linked more with that of consciousness, and less with that of time. The combined method proposed for the treatment of sources influenced by ‘dogmatic’ theorizing introduces to terminology a modified approach, one which is sensitive to the subject of research.

Terminologists should adopt a flexible approach in studying conceptual systems of subject fields, technical as well as scientific. A different method is required when studying a field driven by an empirical natural scientific domain, and a different method is needed when studying a domain associated with philosophy. Terminologists should respect the approaches and methods of dividing concepts in a field they are studying. If scientists or experts treat and divide concepts independent of the time span or current trends motivated by interest holders, terminologists should follow suit and adopt this view in their own methods. This is the case with subjects such as ethics, where people become engaged in an eternal discourse. Conversely, if for a group of specialists such factors as time and circumstances, market trends, *etc.* play an important role, then terminologist should act accordingly, using only the latest resources when preparing a thematic corpus.

Practically oriented representatives of linguistic sciences, terminologists assist specialists of diverse disciplines in organizing their vocabularies in order to make professional communication more productive. The quantitative analyses of recently published dictionaries (Łukasik, 2007) show that professionals from fields linked with empirical sciences (natural and social) show relatively more interest in terminologists organizing their vocabularies than those who represent areas highly reliant on *a priori* rules (deductive means, intellectual principled reasoning), such as ethics, aesthetics, mathematics, logic, *etc.* Pure terminologists may intervene, but few projects of modelling systems of ethical values are being implemented (Bartmiński & Grzeszczak, 2014). Instances of cooperation between term specialists and ethicists have been rather rare for a number of reasons, mainly related to the special character of the subject under consideration.

Term specialists and ethicists have so far cooperated sporadically as the latter appear to be largely self-reliant in organizing concepts in their field of research. The need of ordering moral concepts has been widely recognized in the area of ethical values, and indeed in the field of ethics in general (Dąbrowska [1950] 2006; Popper, 2014, p. 129). This fact might be a factor in ethicists adopting a somewhat reserved attitude to collaborative language based projects. Moreover, the field's profile requires a combined term compilation method, which necessitates the use of a much greater number of sources than in the case of fields propelled by empirical sciences. Thus, when preparing a corpus of documents terminologists can be expected to take into account these works' relevance in the domain rather than a date of publication. In effect, term specialists should include in corpora works written by ancients and those produced by contemporary authors, which can prove a challenge.

With the combined (synchronic and historical) approach, the body of resources grows to the extent that it may become too large for one scholar to analyze. For example, if one accepts the task to create a lexicographic map of European values, one will need to consider the thematic area of all text sources produced by humans in languages spoken in Europe across centuries. The theme of moral values seems universal. It is not

only covered in philosophical treatises and essays, but also found in journals, magazines, belles-lettres, newspapers, ephemera, radio podcasts, *etc.* To deal with the scope of this study, a team of researchers has been formed, the resources organized into units. While the synchronic mode of analysis enables a division of all information objects by language, from the historic (diachronic) point of view, systems of human values can be diagnosed by prioritizing documents made in popular European languages.

2 Terminology methods of modelling European values

The analytical method centres around the scope of research. From the synchronic perspective, languages are selected according to their impact, measured by statistics and their traditional influence on the subject of ethics. 10 European languages have been chosen for diagnosing human moral values: German, Italian, English, French, Spanish, Polish, Ukrainian, Russian, Greek and Latin (EC, 2012). Greek and Latin have been selected to recognize these languages' special role in creating early philosophical literature, still read by many students of ethics. Importantly, all the languages featured on the list are understood to have equal status and are studied for subsequent comparisons. The synchronic organization of resources by languages enables a division of work into language tasks. Assigned to language panels, researchers work on content objects to extract information using the implicative (citation) method (van Roey, 1990, p. 34). The quotes are selected individually by each researcher and keyed into the citation data base under a language heading for further analysis. The choice of resources can be based on the categorisation of documents conducted in response to the voluminous body of information objects.

In view of the importance of the historical perspective, prioritizing thematic sources seems essential. While preparing a semantic map of ethical values, a theme linked with 'dogmatic' sciences, in which limitation of documents by time would give skewed results, a new (modified) approach has been suggested. It is proposed that all content objects should be categorized according to the degree to which concepts referred to in these objects have been fixed. A priority list of information objects recommended as likely to contain target designations has been established for the subject of ethical values, with 'values' understood in the strictest sense as moral virtues (Puzynina, 2014, p. 10). Accordingly, the following theme oriented documents are listed in order of priority: 1. normative documents (bills of rights, charters of rights, declarations, constitutional preambles, *etc.*), 2. reference works (dictionaries, encyclopaedias, thesauri, *etc.*), 3. professional literature (dissertations, treatises, essays, *etc.*), 4. high literature (narrative literature, poetry, drama), 5. content objects of lesser impact (recorded discussions, debates, lectures, inscriptions, *etc.*). As an examination of each category might raise certain questions, a more particular account could be useful.

The combined terminology approach involves further categorization of sources according to their weight, a procedure especially important with very broad categories. The category of normative resources constitutes a relatively short list of documents for every language. The application of the criterion of language used for the choice of normative documents has been restricted to the geographic region of Europe. Normative documents are seen as reflecting national cultures, with language factor playing no exclusive part in their development. Hence, the *Charter of Fundamental Rights of the European Union*, and not the *Preamble to the Constitution of India* ought to be elected as an important source of the first category, although the language in the case of either of these documents is English. Normative documents with a global outreach should also meet with approval by terminology committees, provided they meet the criterion of having been produced in one of the languages under consideration, and their regulations are officially recognized in a European country where the language is spoken. Examples include binding documents published by the European Union and the United Nations, as these contribute to shaping the legal culture at a national level.

Similarly, the category of reference sources constitutes a limited number of content objects, which enables researchers in every panel to make individual decisions concerning the choice of documents considered for analysis. Reference works can be regarded as summaries of a stage in the cultural advancement of human thought (Murphy, 1997, pp. 160-161), promoted by nationally recognized publishing houses and higher institutions of learning. This means that researchers ought to take into account reference works produced in English and published in the UK, rather than those produced in English and published in Canada or the RSA, with language considered as an insufficient factor to include in this study documents released outside of Europe. Reference works made by ethicists, aiming to capture global cultural trends, should be accepted as valuable sources, since they will presumptively include valid information on European values. Publications co-authored by scientists of European academies merit attention, as do works whose titles include descriptor 'international', as in *International Encyclopedia of Ethics*. Choices that the researchers make in a language panel are recorded at an Internet citation base, where a separate heading is made for every language analyzed.

The following 2 narrow ordered categories of documents should be considered in the first place for their potential of containing information on ethical values.

1. Normative documents (acts of rights, e.g. the UK's *Act of Human Rights*, charters of rights, e.g. the EU's *Charter of Fundamental Rights of the European Union*, declarations of rights, e.g. the *Universal Declaration of Human Rights*, constitutional preambles, etc.);
2. Reference sources (encyclopaedias, e.g. H. LaFollette's *International Encyclopedia of Ethics* as well as R. Chadwick's *Encyclopedia of Applied*

Ethics, dictionaries, e.g. D. Robertson's *A Dictionary of Human Rights*, glossaries, etc.).

The categories of professional literature and high literature are broad. In concrete language cases these may include thousands of documents. For this reason, the documents belonging to either of these categories need to be further prioritized. The proposed criterion for ordering the documents is that of a cultural impact, understood as the scope of recognition associated with the range of the subject matter (Krzys, 1992, p. 274). Therefore, the greatest weight will be attached to documents qualified to the world canon (Carravetta, 2012), with relatively less recognition given to national canons, and less still to those content objects that the researchers choose to add in a justifiable manner. The category composed of content objects of lesser impact may be the broadest, but as the information objects it contains are not widely recognized, they receive the least recognition from research teams. Choices made in this category rely on the quality of justification provided for their selection. As the proposed term compilation method can be referred to as inductive combined with elements of a deductive approach, ethicists can be consulted throughout the duration of the project for interpretation of concrete portion of documents subjected to analyses.

Europe has exceeded other continents as regards the export of languages, the majority of speakers of English, Spanish and French living in regions outside of Europe (Haarmann, 2011, p. 15). The languages under study possess common roots, with differences between them noticeable but rather insignificant, as in English (British English compared with US English, or English spoken in the RSA) or Spanish (Castilian Spanish compared with Mexican Spanish, or Spanish spoken in Chile). The impact that foreign cultures make on European national cultures through 'shared' languages can be exemplified by Scotland's highschool reading lists containing novels of popular American authors (J. Steinbeck, J.D. Salinger, H. Lee, etc.), and by recommended readings for students of English and Philosophy at King's College at the University of Cambridge, including works by non-European authors (J.M. Coetzee, T. Morrison, T.S. Elliot, etc.), and American philosophers (T. Nagel and P. Smith). To recognize this cultural exchange, which feeds European national cultures while enriching them, a decision has been made to accept up to 10% of non-European documents in terminological analyses of European moral concepts for each language included in the study.

Cultural influences on Europeans' worldviews can be noticed not only at the level of professional literature treating of ethical values and at the level of high literature, but also at the level of sources of lesser impact, the latter including both written documents of lesser weight and recorded instances of spoken language with limited durability (speeches, interviews, debates, etc.). The modern culture of participation and sharing (Vandendorpe, 1999) offers information exchange rates likely to exceed imagination. Hence, researchers can quote from a novel written by an English author from the UK,

or from a speech given in English by a citizen of Canada or the RSA, bearing in mind the said limit for non-European documents, with the language viewed as part of Europe's heritage. Notably, all content objects in this category, including nondurable sources, obscure documents and ephemera, should enjoy equal status when considering their acceptance as valuable sources of information on the concepts of European values. Spoken language deserves special attention, not least as it has been reported as an area most often under-represented in language corpora (Lindquist, 2009, pp. 11-43), the main reason being that such a set of sources can prove costly and complicated to collect.

The following 3 broad ordered categories of prioritized documents should be considered for their potential of containing information on ethical values.

3. Professional literature (dissertations, treatises, essays, *etc.*)
 - the world canon (the *Harvard Classics*, the *Western Canon*);
 - the national canons (recommendations from nationally recognized academic institutions, e.g. the Faculty of Philosophy at the University of Oxford, or Institut für Ethik und Gesellschaftslehre at Karl-Franzens Universität Graz);
 - the supplementary lists (justified choices of the researchers conducting the project).
4. High literature (narrative literature, poetry, drama)
 - the world canon (the *Harvard Classics*, the *Western Canon*, the content objects authored by Nobel Prize Laureates in Literature);
 - the national canons (recommendations from nationally recognized academic institutions, official readings for schools published by a ministry of education or its equivalent, e.g. Poland's Ministerstwo Edukacji Narodowej, or France's Ministère de l'Éducation nationale);
 - the supplementary lists (justified choices of researchers conducting the project).
5. Nondurable sources, obscure documents and ephemera (popular literature, monument inscriptions, press articles, speeches, lectures, interviews, debates, social media pages, *etc.*).

As the idea of intersubjectivity lies at the heart of the project, a team based approach has been applied, with work delegated to language panels formed to deal with either of 10 languages involved. At first, researchers in each panel are expected to work individually using the implicative method. An Internet quotation base is being developed with every entry made by an analyst. The method of term selection is based on 3 linguistic parameters, namely conceptual (C), relational (R) and formal (F). As human moral values are considered a point of departure in ethics, notions of humanity are central to ethical considerations (Green, 2011, p. 384), regardless of the elected method of scientific inquiry accepted in the field (Jecker, 1997, pp. 118-124). Hence,

terminology based research into systems of human virtues also requires analysts to put the concept of humanity in the centre. As a consequence, the analysts search document domains for the concept *humanity* and for the related concepts referring to virtues. The latter can be recognized as they a) are non-demonstrable (abstract) units (Danesi & Perron, pp. 78-79); b) have nonmaterial referents, and c) are linked with the central concept in such a way that the concept becomes strengthened. Importantly, both the target concepts and the link of strengthening (intensification) can be expressed in numerous ways.

The proposed terminological scheme can be seen as based on the central concept *humanity* being strengthened (intensified) with concepts of concrete moral values, such as *truth, justice, freedom, love, etc.* The link of strengthening appears to function as a special instance of categorial (generic) relationship, a characteristic mode of thinking in ethics, since the concepts of moral values are seen by ethicists as reinforcing the concept of personal growth (Jones & Ferrill, 2006, p. 71). One more type of semantic relationship seems useful in recognizing the concepts of moral values, namely the assertive relationship of simple qualification, whereby authors qualify (classify, subsume) concrete moral concepts under the category of ‘moral values’, ‘ethical values’, ‘human values’, ‘virtues’, ‘human dignity’, ‘human rights’, *etc.*, without any attempt at intensifying the key concept *humanity* underlying the category in question. For the sake of example, the concept *humanity* (C_0) and the concept *freedom* (C_1), as well as the relationships (R) of intensification (reinforcement) and simple qualification (subsumption) observed between these 2 types of conceptual object, can take different verbal forms (F). While these forms can be viewed as synonyms and near (or partial) synonyms in the field of ethics, much caution is needed regarding early assessments in this respect.

$C_0(F)$ – human, (human) dignity, humanity, humanitarian, human kind, (human) life, human rights, (human) values, moral goodness, moral values, mankind, people, person, virtue, *etc.*

$C_1(F)$ – autonomy, autonomous, free, freed, freedom, free will, independence, independent, liberty, self-determination, self-determined, sovereign, sovereignty, *etc.*

$R(F)$ – blesses, builds up, cannot live without, central, constitutes, creates, essential, eternal, key, makes, (most) important, (most) valuable, reinforces, strengthens, *etc.*

The implicative method, which uses diverse kinds of content objects, requires several analytical premises. Lists of synonymous forms mirroring concrete moral (ethical) concepts can serve analysts as guidelines, but should make no claims to exhaustiveness or exclusiveness. It may transpire that forms initially treated as synonyms or near synonyms are used in the area of research to refer to separate concepts. The categories of normative documents and reference sources should not pose major interpretative problems, since sources of this kind contain information where

ambiguity tends to be low. In a similar vein, authors of content objects in the category of professional literature tend to provide clear information. In contrast, in the case of content objects belonging to either of the last 2 categories (high literature and sources of lesser impact) researchers might be confronted with ambiguous figures (tropes) (Baldick, 2008, p. 130), such as metaphor, metonymy, personification, simile, synecdoche, irony, *etc.* In the case of figurative treatment of moral concepts, a consensus should be reached in an appropriate language panel on finding an unambiguous word for concept(s) referred to in a quote. With such quotes, it also seems advisable that more than 1 content objects by the same author should be analyzed as a test of consistency.

Term weighting is a method of ensuring relevance, known and used in the field of information science (Chunyu & Jian-Yun, 2015, pp. 497-498). In linguistics, where the corpus method of term extraction is focused on numbers or statistics, term weighting has not been as popular. Nonetheless, moral sciences, with their traditional resistance to statistical averages (Von Mises, 1990), merit an alternative treatment. It is proposed that analysts assign weight points to quotes from content objects qualified under the pre-selected categories, ordered by the degree to which concepts in these documents are fixed, a criterion linked with the average time for which a document is recognized as valid. Before source concepts are allowed into the networks of intellectual constructs of analysts (term specialists), thus becoming operationally-defined, it is advisable to ensure an optimal validity of the language data based on source documents. Moral concepts marked in quotes from normative documents receive 5 points each, a concept expressed in a quote from a source of reference is given 4 points, and a professional literature quote has the weight of 3 points. Lastly, each concept marked in a high literature quote and a quote from the group of content objects of lesser impact (nondurable sources, obscure documents and ephemera) receives 2 points and 1 point respectively.

A team based approach and the use of an Internet quotation data base enable building a thematic collection of quotes, large enough to provide a valid source for selecting candidate terms and for building a network of terms. The collective effort of researchers, whose work has been organized in 10 language panels, results in each panel producing a conceptual web. Grouping quotes, containing bolded candidate terms, in one quotation base, while allocating them to different columns designed individually for each language, obviates the need to overlay a researcher's weighted candidate terms with those of other analysts working in the same panel. Problem candidate terms can be analyzed within the language panels to build synonym rings. Subsequently, all the selected candidate terms can be counted so as to see which values have been conceptualized the most frequently. The proposed implicative approach, which uses modern Internet based technology, enables the creation of conceptual maps, one per language. The method can lay the groundwork for contrasting these maps to learn which moral concepts are 'shared' across the languages, which of those concepts are spread to

a lesser degree, and which of them feature prominently in a limited number of languages under consideration, or, indeed, in only one of those languages.

3 Experimental models of Europeans' moral values

Weighting of sources will be reflected in different weights attached to terminological units. The quotes are presented below, with key words (concept markers referring to moral values) underlined, and words considered as central to moral sciences (concept markers such as 'humanity', 'cardinal virtues', 'human dignity', *etc.*) italicized. Importantly, the number of quotations from one source has an imposed limit of 5 quotes. This limit should ensure a content balance between sources whose authors tend to elaborate on the subject and sources whose authors are rather economical with words (succinct). These differences are often linked with either the genre or an author's individual style, or both these factors play a part. Another important rule employed in this study for the same reason is one to avoid duplicates. Researchers decide on one of a number of quotes highlighting a concrete value in a document. Information is provided on the number of weight points assigned to the quotations to ease measurements. The following quotation samples, English and Polish, are to exemplify the study of documents in 2 out of 10 language panels. The conceptual maps (Fig. 1 and Fig. 2), based on the study of sample documents, have been provided for visualisation.

English panel:

„The quality of mercy is not strain'd, It droppeth as the gentle rain from heaven Upon the place beneath: *it is twice blest*; It blesseth him that gives and him that takes: 'Tis *mightiest in the mightiest*: it becomes The throned monarch better than his crown; His sceptre shows the force of temporal power, The attribute to awe and majesty, Wherein doth sit the dread and fear of kings; But mercy is above this sceptred sway; It is *enthroned in the hearts of kings*, It is *an attribute to God himself*“ (Shakespeare, [1600] 2016, p. 2309). 2 pts

“Things base and vile, holding no quantity, love can transpose to form and *dignity*. Love looks not with the eyes, but with the mind: And therefore is winged Cupid painted blind (Shakespeare, [1600] 2016, p. 27). 2 pts

“In the crowded highway, beside his basket, he stood, leaning on his twisted stick, with his tired, steadfast face – a ragged statue to the *great*, unconscious *human virtue*, the *most hopeful and inspiring of all things on earth*: Courage without Hope!“ (Galsworthy, [1910] 2013, p. 4919). 2 pts

“At that moment for the first time, he actually *looked like a man*. I never before realised *the value of freedom*; the real meaning of our relations with other human beings; the necessity for the mind's being burnished from minute to minute by sights and

sounds, by the need to remember and using what we remember To watch that look pass over his face at the mere remembrance of a name was like catching sight of a tiny scrap of green leaf left in the heart of a withered shrub. ... His world was not a large one; about fourteen feet by eight. He'd lived in it for twenty-seven years, without a mouse even for a friend“ (Galsworthy, [1910] 2013, p. 4943). 2 pts

“... *the world is* not ruled by power, and the fear which power produces, ... it's *ruled by love*. Society is held together by the natural decency in man, by fellow-feeling. ... If it weren't so, do you imagine for a moment your 'boys in blue' could keep order? A man knows unconsciously what he can and what he can't do, without losing his self-respect. ... Laws and authority are not the be-all and end-all, they are conveniences, machinery, conduit pipes, main roads. They're not of the structure of the building – they're only scaffolding“ (Galsworthy, [1911] 2013, p. 1381). 2 pts

“The elementals that we want now, that the ordinary man wants now, are those *attributes of Unity* – justice, love and courage. We want them *glorified* – not by forms such as that Christ died for us, that Christ was the son of God, that Mary his mother is in the Company of Heaven, that we may eat of the body and the blood of our Redeemer, and so forth; but by proclamation by word and deed throughout the land that justice, love and courage are our *high aims*; that we have the germs of them in all of us“ (Galsworthy, [1912] 2013, p. 8049). 2 pts

“Honesty of thought and speech and written word is *a jewel*; and they who curb prejudice and seek honourably to know and speak the truth are the only true builders of *a better life*“ (Galsworthy, [1919] 2013, p. 8068). 2 pts

“Those who have never known the deep intimacy and the intense companionship of happy mutual love have missed *the best thing that life has to give*... “(Russell, [1929] 2009, p. 80). 3 pts

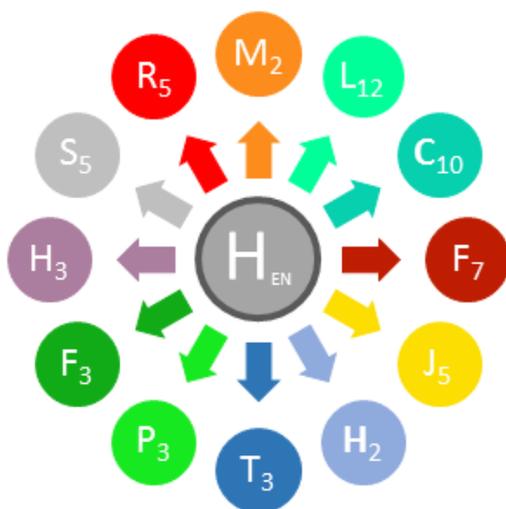
“Every form of courage, whether in *men* or *women*, should be *admired* as much as physical courage is admired in a soldier. ... Courage in war has been recognised from time immemorial as an *important virtue*, and a great many part of the training of boys and young men has been devoted to producing a type of character capable of fearlessness in battle“ (Russell, [1930] 2006, pp. 65-66, 184-185). 3 pts

“The *moral virtues* of temperateness, courage, and justice are acquired through habituation. We become temperate, courageous and just by performing those actions that temperateness, courage, and justice require. What actions temperateness, courage, and justice require we initially learn from others. So characteristically and generally in order to be morally virtuous we need teachers – parents or other adults – who are

themselves virtuous. We cannot have any of the moral virtues adequately unless we also learn to have prudence, the only virtue that is both a *moral* and an intellectual *virtue*“ (MacIntyre, [2009] 2011, pp. 87-88). 3 pts

“... the gifts of faith, hope, and charity, *virtues* that we owe entirely to divine grace ..., *virtues* that are infused in us rather than acquired through habituation. Yet charity is, says Aquinas, the form of all virtues (MacIntyre, [2009] 2011, pp. 97-98). 3 pts

“*Everyone* has the right to liberty and security of person *Everyone* has the right to respect for his private and family life, his home and his correspondence *Everyone* has the right to freedom of thought, conscience and religion ...“ (UK, 1998, pp. 22-24). 5 pts



Read clockwise:

- M - mercy
- L – **love***
- C – **courage**
- F – **freedom***
- J – **justice**
- H – honesty
- T – temperance
- P – prudence
- F – **faith**
- H – **hope**
- S – safety
- R - respect

Fig. 1 A sample map of concepts of moral values, based on an English language corpus.

Polish panel:

“Co bez przyjaciół za żywo? Więzienie, W którym niesmaczne żadne dobre mienie. Bo jeśli się co przeciw myśli stanie, Już jako możesz, sam przechowaj, panie! Nikt nie poradzi, nikt nie pożałuje; Takżeć, jeśli się dobrze posażnucje, Żaden się z tobą nie będzie radował, Sam sobie będziesz w komorze smakował. Co ludzi widzisz, wszystko podejrzani, W oczy cię chwali, a na stronie gani. Nie słyszysz prawdy, nie słyszysz przestrogi, Być wierę miały urósć na łbie rogi. Uchowaj *Boże* takiego żywota, *Daj* raczej miłość, a chocia mniej złota!“ (Kochanowski, [1584] 2016, p. 23). 2 pts

„I to jest najpierwszy wstęp ku leczeniu wszelkiej niemocy, skromne a mierne postanowienie życia. Krótko mówiąc, ta jedna cnota wszystkim innym drogę ściele: tak rozum ludzki i umysł sprawuje, że się na nim wszelka pocziwa nauka, wszelka cnota łatwie przyjąć może, ku czemu wszystkiemu pijaństwo a zbytek nam drogę zamykają. ... A jeżeli mierność (na co mi każdy pozwoli) *cnotą* nazwać musim, na cię samego się puszczać, abys pijaństwu słuszne a przystojne przezwisko samże znalazł“ (Kochanowski, [1589] 1835 p. 180). 2 pts

„Przypisywanie komuś cierpienia, którego doznalibyśmy na jego miejscu sami, jest źródłem wielu godnych pożałowania omyłek, ale jest też jedynym źródłem współczucia, bez którego nie ma prawdziwego *człowieczeństwa*“ (Dąbrowska, [1933] 1999, p. 587). 2 pts

„Naród i tylko naród nie powinien być hasłem człowieka przyszłości, ale niedopległość narodu musi być *hasłem każdego człowieka wszystkich czasów*, o ile nie czuje się trupem“ (Dąbrowska, [1933] 1999, p. 620). 2 pts

„[J]ak się okazuje – dyskrecja jest *istotnym składnikiem moralności*. Bez niej wszystko staje się trywialne“ (Dąbrowska, [1965] 2009, p. 187). 2 pts

„*Człowiek* nie może być zostawiony sam sobie i sam dla siebie. Musi kogoś lub coś kochać, dla kogoś lub czegoś się poświęcać, itd. Dążenie to jest tak silne, że nierzadko zwycięża nad instynktem zachowania życia, na co niemało dowodów było na przestrzeni historii“ (Kępiński, [1972] 2012, p. 253). 3 pts

„Nadzieja jest zasadniczym *warunkiem kontynuacji życia*; od niej zależy spełnienie zarówno pierwszego, jak i drugiego prawa biologicznego, a u *człowieka* od niej też zależy rozwój kultury. ... Postawy optymistyczna i pesymistyczna określają ilościową różnicę w nasileniu nadziei“ (Kępiński, [1977] 2012, p. 184). 3 pts

„Nie jest to oskarżenie w stosunku do psychiatrów, ale zwrócenie uwagi ... jak głęboko w naturze ludzkiej tkwi lęk przed zaburzeniem psychicznym. Lęk ten może być maskowany nadmierną opiekuńczością, dyskretną pogardą i lekceważeniem, przesadną tolerancją, która pozbawia chorego wszelkiej odpowiedzialności, a przecież odpowiedzialność jest właśnie cechą świadczącą o *ludzkiej godności*“ (Kępiński, [1977] 2012, p. 305). 3 pts

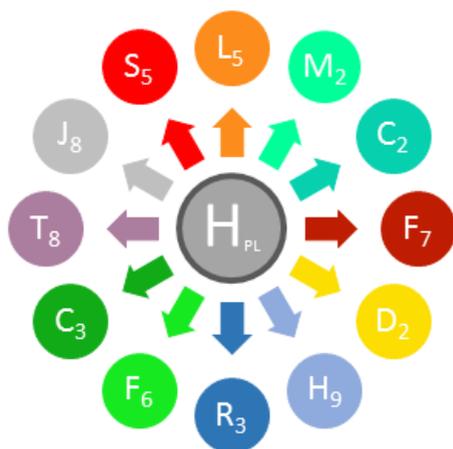
Człowiek, który jest w ekstazie, w wyjściu z siebie, który traci siebie po to, aby zyskać siebie, ten człowiek wyzwała z siebie trzy stany: wiary, nadziei i męstwa. I dzięki tym stanom odzyskuje siebie. Bo *jest się naprawdę człowiekiem* tylko dzięki

wierze w coś, tylko dzięki nadziei i tylko dzięki odwadze“ (Tischner, [1966] 2011, p. 31). 3 pts

“Źródłowym doświadczeniem dla ludzkiej samowiedzy etycznej jest doświadczenie drugiego człowieka W nim znajdują fundament *podstawowe wartości etyczne: prawda, sprawiedliwość, wierność*, itd.“ (Tischner, [1982] 2011, p. 399). 3 pts

„człowiek jest w nadziei częściej tym, który słucha, niż tym, który mówi. Jego istnienie to bezustanne uleganie jakiejś nadziei. Losem *człowieka* jest: dać się pokonać nadziei. Ginie ten, kto przestaje jej ulegać“ (Tischner, [1992] 2014, pp. 280-281). 3 pts

„... my, Naród Polski – wszyscy obywatele Rzeczypospolitej, zarówno wierzący w Boga będącego źródłem prawdy, sprawiedliwości, dobra i piękna, jak i nie podzielający tej wiary, a *te uniwersalne wartości* wywodzący z innych źródeł, równi w prawach i w powinnościach wobec dobra wspólnego – Polski, wdzięczni naszym przodkom za ich pracę, za walkę o niepodległość... ustanawiamy Konstytucję Rzeczypospolitej Polskiej jako prawa podstawowe Wszystkich, którzy dla dobra Trzeciej Rzeczypospolitej tę Konstytucję będą stosowali, wzywamy, aby czynili to, dbając o zachowanie przyrodzonej *godności człowieka*, jego prawa do wolności i obowiązku solidarności z innymi, a poszanowanie tych zasad mieli za niewzruszoną podstawę Rzeczypospolitej Polskiej“ (RP, 1997, p. 1). 5 pts



Read clockwise:

- L – **love**
- M – moderation
- C – compassion
- F – **freedom**
- D – discretion
- H – **hope**
- R – responsibility
- F – **faith**
- C – **courage**
- T – truth
- J – **justice**
- S - solidarity

Fig. 2 A sample map of concepts of moral values, based on a Polish language corpus.

The sample data of 2 language corpora (English and Polish) have been selected symmetrically. The map of English moral concepts (Fig. 1) shows the central concept

H (*humanity*) surrounded by 12 satellite concepts reinforcing it. The resultant map is based on 12 quotation samples extracted from documents created in English by 6 different authors, the documents corresponding to different levels of the established priority list of documents, namely normative documents, ethical literature and high literature. The documents analysed come from different time periods. The high literature sources come from late Renaissance and early 20th century; the literature in the remit of ethics has been represented by sources from the period of early 20th century to most recent times; likewise, the normative document analysed was published for the first time in 1998 and is legally binding. The map of Polish moral concepts (Fig. 2) presents the key concept H (*humanity*) with 12 satellite concepts supporting it. 12 quotation samples have been extracted for further analyses from works created in Polish by 6 different authors. These sources include high literature samples, coming from late Renaissance and 20th century, works on ethics, represented by sources from the second half of the 20th century, and a normative document, published in 1997, and still in force.

The presented conceptual maps constitute a summary of preliminary research within 2 language panels. With all limitations related to samples, the preliminary findings indicate the possibility of common ground between 2 language cultures, while shedding some light on cultural differences. The samples of the English language corpus accentuate *love*, *courage* and *freedom*, with only a little less attention paid to the concepts of *justice*, *safety* and *respect*, the least prominent concepts in the samples including *temperance*, *prudence*, *faith*, *hope*, *mercy*, and *honesty*. The analysed samples of the Polish language corpus draw special attention to *hope*, *truth*, *justice*, *freedom* and *faith*, with *love* and *solidarity* receiving moderate recognition, with the least weight attached to the concepts of *responsibility*, *courage*, *discretion*, *moderation* and *compassion*. Contrasting the conceptual data by superimposing the map of English moral concepts onto the Polish map can provide more clarity than a simple description. However incomplete the sample data may be, the contrastive method can be seen as a test of terminological activities related to harmonization while presenting preliminary findings on similarities and differences in moral concepts encoded in 2 European languages.

A contrastive analysis has led to matching 6 out of 12 moral concept markers in English (EN) with their conceptual counterparts in Polish (PL), while 2 concepts on the English map and 2 conceptual objects on the Polish map have been identified as a near match, which necessitates further inquiry. The 6 concepts identified as analogous ('shared') include: *love*, *freedom*, *hope*, *faith*, *courage* and *justice*. The dubious pairs which need further research include: *temperance* – *moderation*, and *honesty* – *truth*. The remaining 4 conceptual objects on each map can be considered as markers of separate concepts, although with more language data this interpretation might change. The English concepts which have failed to find their conceptual counterparts in PL include: *mercy*, *prudence*, *safety* and *respect*, whereas the Polish concepts which have not found their conceptual equivalents in EN include: *solidarity*, *responsibility*, *discretion*, and

compassion. The following table (Tab. 1.) shows results of contrasting the concept models, created by analysing selected samples of sources which represent 2 major European languages. The table indicates which concepts found so far can be seen as analogous, and which of them can (at this stage) be viewed as specific to one language.

Tab. 1 Sample results of contrasting 2 conceptual maps of moral values, English and Polish.

Concepts of moral values	English language culture	Polish language culture
<i>Compassion</i>		✓ (2)
<i>Courage</i>	✓ (10)	✓ (3)
<i>Discretion</i>		✓ (2)
<i>Faith</i>	✓ (3)	✓ (6)
<i>Freedom</i>	✓ (7)	✓ (7)
<i>Hope</i>	✓ (3)	✓ (9)
<i>Justice</i>	✓ (5)	✓ (8)
<i>Love</i>	✓ (12)	✓ (5)
<i>Mercy</i>	✓ (2)	
<i>Prudence</i>	✓ (3)	
<i>Respect</i>	✓ (5)	
<i>Responsibility</i>		✓ (3)
<i>Safety</i>	✓ (5)	
<i>Solidarity</i>		✓ (5)
<i>Temperance</i>	✓ (3)	✓ (2)
<i>Truth</i>	✓ (2)	✓ (8)

The table (Tab. 1) presents concepts ordered alphabetically. The 6 concepts found to be analogous in the English and Polish moral systems, i.e. *courage*, *faith*, *freedom*, *hope*, *justice*, and *love*, can at this preliminary stage be treated as the conceptual core of the cultures under study. While a decision to qualify concepts of 2 language cultures, which appear to be near (partial) equivalents, as ‘shared’ must be regarded as hasty, as more language data will be needed to learn about their relationships’ character, these dubious pairs (*temperance – moderation*, and *honesty – truth*) have been presented as ‘shared’ for the sake of example. In this case only one of the terms has been used, namely the one which appears to be broader and better established than its assumed (translated) equivalent. Gaps have been provided to illustrate that a given concept represented in one language culture has not yet been represented in the corpus of that language culture with which the former has been contrasted. The numbers in parentheses represent the

sum of weight points ascribed to a concrete concept based on the type of document in which this conceptual object has been marked. This table (Tab. 1), together with the figures (Fig. 1, Fig. 2) are schematised presentations of the results of a fairly new approach within terminological sciences (culture based terminology), and as such need evaluation.

4 Discussion of experimental method and diagnostic results

Terminology, like other sciences, can be seen as knowledge in process. This pilot study, part of a large-scale blueprint, has provided evidence to bear out major assumptions while revealing some inconsistencies. The terminological method proposed for investigating the subject of moral values has been subject to verification based on a simulation of operations involved in the project. The following findings have enabled researchers to concretize the method of building a conceptual map of values, restricted in scope to major European languages. These findings can be grouped under such broad themes as: 1. building a categorized corpus of sources; 2. choice of concepts, term extraction and unification in language panels; 3. (inter-language) harmonization of candidate terms, with term clusters seen as an introduction to procedures linked with the process of defining (Rey, 2000, pp. 1-2). The observations subsumed under these themes are expected to make an impact on the project's development. The effects of this pilot research offer insights into the feasibility of the project, while enabling analysts to test study procedures prior to conducting a large-scale study in order to improve the outcome of the project as a whole.

While building a categorized corpus of sources, matters concerning the choice of documents are of special importance. Several analysts (from the Latin language panel, the German language panel, and the Spanish language panel) have reported the need to put on the reading lists mystical texts citing these works' influence on philosophical thought, particularly in the subject of moral values (Russell, [1917] 1981; DiSalvo, 1993, p. 1148; Tatarkiewicz, 2005, pp. 197-198). By reason of the significant imprint these documents have been making on ethics or related fields (Filek, 2010, p. 66) a decision has been made to include mystical works in the category of professional literature. This gives rise to analyzing in this study works created by such mystics as Gertrud von Helfta (Latin), Mechthild von Magdeburg (German), Juan de la Cruz (Spanish), Faustyna Kowalska (Polish), *etc.* By the same token, the category of professional literature could encompass sources authored by representatives of human oriented fields related to ethics, *i.a.* social anthropology, moral theology, psychiatry, *etc.* Such an inclusive attitude to the selection of documents can find justification in the substance of research provided by numerous disciplines. While ethics is regarded as key to the subject of values, the related fields can be seen as providers of valuable insights on ethical theories.

The classification of sources according to their durability and to their epistemic value appears in need of further specification in respect of possible conflicts between

the pre-established categories. A potential conflict of this type has been observed in the English panel when studying the works of Bertrand Russell. The philosopher's essays and treatises have been rightly qualified as professional literature documents, where each quote on moral values is considered to have the weight of 3 points. Interestingly, in 1959 the philosopher gave an interview for the BBC, in which he shared his views on moral issues. A discussion in the English panel has been initiated to establish whether such an interview (Russell, 1959) ought to be considered as an ephemeral source, where a quote would be worth 1 point, or as a source influenced by the authority of the philosopher, who used this interview to present most important conclusions from his lifelong research in the subject of ethics, in which case such a quote would be worth 3 points. With recorded interviews still regarded as data less recoverable and capacious than written sources, a consistent attitude in which quotes from an interview are worth 1 point each seems the most appropriate. One difference between an essay or treatise and an interview or lecture is that the former offer space for substance and justification, while the format of the latter allows a cursory treatment of the subject.

Limiting material proposed for terminological analysis can be viewed as another point which needs specification. The choice of documents produced in a European language outside of the European continent has been limited by number, with up to 10% of such documents being acceptable in each language panel. In order to make the results in this respect even more reliable, preference should be given to those foreign documents which have been consulted with and sanctioned by a European academic institution, or a European school of secondary education, whose decisions comply with regulations of national educational authorities. This treatment should also concern sources from supplementary lists. In simple terms, with such a modification, the sources from the categories of normative documents and reference works must still be published in Europe, while the sources from the categories of professional literature, high literature, and the group of sources of lesser impact, can include a maximum of 10% of documents from outside Europe, provided that these have been sanctioned by a European institution of learning or a high school system at a national level, with the regulation also valid for supplementary resources in the relevant categories. The specification of the choice of 'foreign' sources may enhance the reliability of results brought by the current project.

The work on concrete resources has enabled consideration of the number of quotes ascribed to one author. For all the effort made so far to ensure high validity of results through a balanced number of sources, large generalizations have still allowed cases where prolific writers could dominate those who have been less prolific but more concrete. Such a case has been observed in the Polish panel and in the English panel. Hence, a decision on limiting the number of works by one author has been made, with a maximum of 10 works per author accepted in this study, each work producing up to 5 quotes and a single virtue exposed in a document once only. To be more precise, when quoting an author, concept markers referring to the same moral value may not be

repeated when they come from the same source, but they may be repeated in another source of the same author, albeit not more than 3 times. Examples come from the English corpus, in which John Galsworthy's 2 quotes highlight the concept of *courage*, and from the Polish corpus, in which Józef Tischner's 2 quotes expose the concept of *hope*. In either of these cases the duplication of concepts has been accepted, as each quote came from a different source by one author. In this approach, authors are regarded as investigators who can look at the same value from a different perspective.

The procedures of concept selection and term preparation also need to be re-examined and further specified. A regularity has been observed in associating the type of semantic link between relevant concepts with the type of source document in which a pertinent concept marker has been found. In more concrete terms, the subsumption relationship, linking the concept of *morality* and concepts of concrete values, marked by descriptors such as 'love', 'freedom', 'faith', *etc.*, can be considered typical of works authored by ethicists and representatives of related fields, *i.e.* documents in the category 'professional literature'. Notably, in all such documents, the information on moral values has been rendered rather clear. The relationship of intensification has been observed repeatedly when studying documents from the category 'high literature', with poetry receiving in this respect the most attention. In the case of poetry, information on moral values can be regarded as charged with a fair dose of metaphor. These findings can be included in instructions and manuals for those who have joined a language panel recently, and for those who will join a language panel in the future. Manuals can prove especially useful for an analyst who has been unacquainted with the culture oriented terminology and its current area of research.

Concept selection and term extraction are connected with the problem of the acceptable number of terms in the data base. Questions in that respect have come from analysts of many language panels for whom terminology related work, especially work on cultural terms, constitute a new challenge. While the process of identification of concepts and term extraction should not be limited *a priori* by time or by number, with every portion of thematic knowledge considered as continually changing its state, 2 interrelated phenomena can be accepted as valid signals that the compilation procedures ought to be coming to an end. The first (weak) signal is connected with the growth in the number of new concepts marked in the corpus analysed in a language panel. This can be visualized by a line chart in which the curve indicating growth in the number of new concepts over time begins to form a straight line (Leski, 1978, p. 58). The second (strong) signal can be observed when percentage differences between the numbers of occurrences of the target concepts diagnosed in a language corpus begin to stabilize, regardless of the number of new quotes accepted. The solution indicates that the decision of terminating the compilation of cultural (moral) concept markers (terms) does not need to be considered arbitrary.

With term extraction invariably connected with solving dilemmas on the conceptual level, several problems have been reported with respect to similarities discovered

between concepts which have been expressed differently. For example, in the English language panel the expression ‘security of person’ can be equated with the expression of ‘safety’, as professional literature on the subject of ethics confirms that they can be regarded as referring to one concept (Mohan, 2003). With strong support in this regard from the field of ethics, an analyst may choose to accept those expressions which they have identified as synonymous. The same argument can be used to equate the concepts marked as ‘freedom’ and ‘liberty’, as shown in Fig. 1. Notably, research analysts must pay special attention to some individual understandings offered by certain authors. A useful example has been provided by the Polish philosopher Józef Tischner, who remains consistent in seeing the concept of *faith* as derived from, and indeed synonymous with, that of *being faithful* (Tischner, [1986] 2009, pp. 131-132). In this concrete case researchers have had every right to regard the said concepts as synonymous, as shown in Fig. 2. Aware of facts such as this one, analysts should be encouraged to look at target expressions through the prism of an interpretation provided by their author.

In a similar vein, the problem of conceptual similarity, observed between expressions in English and Polish panels, can be seen as linked with these expressions’ positions in the hierarchy of senses. This problem has been solved by creating functional hierarchical microstructures founded on the concept markers analyzed. In the English panel, the concept *charity* has been found to be subsumed under the larger concept of *love* to the extent that in the interpretation of the term ‘charity’, the concept of *loving* is invoked. *Love* can be regarded as a capacious concept, encompassing that of *charity* while at the same time being somehow related to *mercy*. In ethics, broader concepts are said to offer sense to those which are narrower (Tischner, 2008, p. 377), and hence are sometimes used interchangeably. This seems to be the case with quotes analyzed in the Polish language panel. Such expressions as ‘niepodległość’, referring to *independence*, and ‘wolność’, understood as referring to *liberty*, can qualify under the broad categorical term ‘freedom’ (Fig. 2), thus providing key elements for this term’s definition. Even in most obvious cases, consultancy with professional literature ought to be viewed as obligatory to avoid mistakes. Indeed, any findings used in building micro-hierarchies of senses must at this early stage of work be seen as a possibility that needs verification.

Building hierarchical structures, which result from analyses of quotes extracted from corpora of documents provide support for intellectual effort in terminological analyses, as these structures can prove useful in organizing concepts at the macro-structural level and at the level of constructing definitions (Kaplan & Baldauf, 1997, p. 73; Nahir, 2003, p. 434). Such intellectual processes are linked with the process of unification, which assumes etymological filtering. This pilot study has allowed analysts in the English panel to observe that etymological filtering of candidate terms could prove indispensable, with some terms changing their meaning significantly over time. For instance, a quote from Shakespeare’s play *All’s well that ends well* needs to be considered carefully before being accepted. The word ‘honesty’ encountered in the

phrase “the honour of a maid is her name, and no legacy is so rich as honesty” (Shakespeare ([1623] 2016, p. 136), interpreted from the perspective close to that of Shakespeare’s times, implies broad concepts, including *moral purity*, *honour*, *virtue*, *good reputation*, and *good manners*, while also implying *chastity* (Partridge, 2006; Harper, 2016). Today, by contrast, the word will typically be assigned a much narrower meaning, associated with *fair behaviour*, *telling the truth* or *abiding by the law*. In view of the cross-historical character of the study, etymology based filtering remains an essential element of term unification.

While premature harmonization is generally discouraged, as it might lead to the loss of credibility and disregard for consensus, which is key for terminology sciences (Grattidge & Westbrook, 1993), concepts not contrasted during unification performed in language panels can be contrasted in the process of harmonization. Harmonizing moral concepts, understood as finding their equivalents in different languages and contrasting similar elements of the conceptual maps prepared in language panels to find common ground, should be implemented after the work in language panels has come to a close, *i.e.* once the growth in the number of new concepts and percentage differences between the weights of accepted conceptual markers have reached certain stability. Harmonizing concepts encoded in 10 languages will be a time-consuming process which could lead to modifications in the hierarchies of previously established meanings. For example, owing to similarity observed between the English concept *temperance* (‘temperateness’) (Fig. 1) and the Polish concept *moderation* (‘mierność’) (Fig. 2), these units can be harmonized into ‘temperance’ (Tab. 1), a terminological form more recognized in the subject field. Similarly, the English concept of *honesty* (‘honesty’) and the Polish concept of *truth* (‘prawda’) are harmonized in the English language into the term ‘truth’, considered to be broader in scope, and more closely linked with the subject of virtues.

Terminological control must be applied throughout the project. Preliminary acceptance of terms can be seen as reliant on the literary warrant, user warrant, and organisational warrant, (Hulme, 1911, pp. 446-448; Svenonius, 2003, p. 824, Harping, 2010, p. 141). The subject of ethics lies at the heart of all human decision making activities (Krapiec, 2000, p. 91), with moral values representing most probably the highest phylogenetic form of order while constituting one of the most complex fields of investigation (Kępiński, [1977] 2012, p. 27, 186, 255). Since all language panels except Greek and Latin (these regarded as the traditional languages of ethics) have reported problems in qualifying concepts, consultations with ethicists can be recommended from the onset of analyzing sources in language panels, with every analyst seeking expert advice whenever such a need appears. Another aspect of terminological control concerns clustering of concepts, a process typical of developed professional fields. For instance, the lexicon of *tea production* is divided into 6 main thematic areas (*black tea*, *green tea*, *oolong*, *pu-erh*, *yellow tea*, and *white tea*). Preliminary examination of sources on values has confirmed similar efforts on the part of ethicists, who speak about

‘cardinal virtues’ and ‘theological virtues’ (Porter, 2007, pp. 210-216). However, given the scope of this study, a decision to subsume at such an early stage all ethical terms under these 2 categories would be premature.

With all due reservations regarding the use of samples, and no claims to exhaustiveness made, the cross-historical research based on 2 European language cultures, English and Polish, demonstrates that conceptual gaps in the resultant map are possible, after monolingual maps have been contrasted (Tab. 1). While the current gaps have most likely resulted from the fact that most source categories in the study are heavily underrepresented, some regularities can be observed in the distribution of concepts in either of the language cultures analysed. 8 terms have been qualified as equivalents, and for 8 concept markers no equivalents have been found. Interestingly, the concept markers without equivalents have enjoyed a low to moderate status in the language culture in which they have been found, the weight of each ranging between 2 and 5 points. This leads to a tentative proposition that if a moral concept marked in a corpus of a European language culture is rare, one can suspect that such a concept might be absent from a European language culture with which the former has been contrasted. Among the concepts found as ‘shared’, the most prominent in the English corpus has so far been the concept *love*, followed by *courage* and *freedom*, while the most prominent in the Polish corpus has as yet been the concept *hope*, followed by *justice* and *truth*. Importantly, despite such facts, any conclusive statements on the results of the project must be considered hasty.

Conclusions

This pilot study has initiated a large scale linguistic enterprise with the aim to build a cultural map of European values. Important in every field of human activity, ordering concepts has for some time been recognized as especially needed in ethics (Popper, 2014, p. 129). The terminological study into languages of morality aims at enhancing communication by assisting ethicists in ordering concepts of European virtues. There might not be a more ambitious and urgent task now that a growing number of moral conflicts are forcing Europeans to redefine the concept of *humanity* to understand what it means to be European. With elements of culture and identity expressible in language, and words capable of representing attitudes (Olszański, 2012, p. 8), the current study can be treated as terminology based contribution to diagnosing European virtues. The study has been conducted to show how to create a conceptual map of values, while treating the current methods as a departure point and introducing changes to the project wherever necessary. This study has led to some general conclusions, which serve practical objectives. These cover not only research methods and technical aspects of creating conceptual maps in the dedicated field, but also preliminary findings on the set of concepts which in 2 European language cultures have been found to be analogous.

From the methodological viewpoint, the subject of research has been recognized as much different from the usual fields of investigation known in terminology sciences.

While linguists have long proposed that research methods in terminology should be adjusted to studying languages in fields propelled by sciences oriented to human cultural and spiritual reality (Zmarzer & Lukszyn, 2007; Gruzca, 2008, p. 71), the field of moral virtues being a prominent example, the terminological research in the conceptual field of ethics has been found to be technically possible. A different approach will be required in empirical data oriented fields, and a different perspective is needed in culture oriented (dogmatic, spiritual, rational) fields, such as ethics. The analytical method based on prioritizing documents, which has been offered to solve the problem of recency, appears to have passed the application test and can be recommended for diagnosing values through European languages, and, by extension, for projects where research is focused less on empirical evidence and more on principled reasoning. The method of studying languages encoding moral values accepts modifications based on evidence to render data contrastable. As terminologists and ethicists constitute a dynamic human factor in this research, the target map of values ought to be treated as an open model of knowledge.

At a technical level, the scope of this study has necessitated a work style involving an Internet based community of participants, their number constantly growing. Terminologists oriented to the field of ethics must take into consideration interpretation factors, which merit recognition in the method of analysis reliant on a quotation base. The method allows interpretations made by authors of works featured in a corpus, while inviting justified interpretations offered by analysts. Term specialists can investigate the subject matter by means of normative interpretation, which strengthens the idea of ethical reasoning as non-arbitrary (Ward, 2004, pp. 32-33). Inconsistencies in relevant procedures have been detected and resolved. Concepts of moral values can be qualified using standardised expressions, with weight indicators showing how deeply rooted in a given culture (English / Polish) the select moral concepts have been. The semantic link that shows directions in analytical work has been specified. Technical problems related to the termination of the procedure of term compilation have been solved, as 2 signals have been identified that indicate to analysts that the procedure should be coming to an end. Conceptual difficulties during unification and harmonization have also been resolved, with instructions and manuals offered to analysts concretized as appropriate.

In practical terms, common ground in the conceptual systems of values in English language culture and in Polish language culture has been found. A half of moral concepts marked in the samples of the English corpus and in the samples of the Polish corpus have been identified as analogous. The diagnosis of 'shared' concepts opens the door to further investigations in the field of ethics and to defining this field's key terms. The findings of this pilot study mark the beginning of a large-scale research into moral systems, expected to contribute to ordering concepts and building a complete map of European values. As exemplified by samples (Tab. 1), concepts of national values will be highlighted and those which will have been found to be analogous (Krapiec, 1995, pp. 157-250) can be seen as useful in promoting European identity, resulting from and

shaped by humans' endless pursuit of the community of consciences (Needleman, 2002; Tischner, 2002, p. 103). The ultimate aim of the project is to create a dictionary of values, in which the position of every term will be motivated by semantic links recognized in ethics. The negotiating character of the study can lead to new discoveries, useful in discussions on current issues. The project aims to present Europeans' understanding of ethics' central concept *humanity* by means of descriptors of concrete moral values.

Labour intensive and time-consuming as the project could prove, its results may have implications on the process of schooling in European nations. While the findings can certainly be of interest to scholars of many disciplines, including students of literature, the main aim of this project remains to assist ethicists in finding unity in the diversity of European attitudes to human dignity. With the study providing know-how confirmed by preliminary findings to diagnose the condition of Europe's moral backbone, the project can lay the groundwork for European school programs, where virtues have always played their part. Schooling in Europe can benefit from taking inspiration from Vedic schools, which did not serve intellect alone, but were focused on eternal values (Guha & Sudha, 2016, pp. 109-110). The current study draws on centuries of investigation and human experience to reveal Europe's moral code, composed of those values which will have been accepted as typical of European nations and viewed as analogous. The (self-)knowledge of what makes a person European promotes order, which can contribute to ending various moral conflicts. The resultant conceptual maps can serve to create a thesaurus of values, most useful in putting together didactic scripts and curricula, and writing structured handbooks of ethics, practicable in value oriented education.

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