Patrycja Bobowska-Nastarzewska
Uniwersytet Mikołaja Kopernika w Toruniu
ORCID: https://orcid.org/0000-0002-7079-4905
e-mail: bobowska@umk.pl

Grasping the *idea of university* – on crossing the language boundaries in Paul Ricœur's idiolect on the example of an analysis of *Faire l'Université*, *Réforme et révolution dans l'Université* and *L'avenir de l'Université*

Uchwycić *ideę Uniwersytetu* – o przekraczaniu granic języka w idiolekcie Paula Ricœura na przykładzie analizy tekstów: *Faire l'Université*, *Réforme et révolution dans l'Université* i *L'avenir de l'Université*

Abstrakt

Celem artykułu jest analiza idiolektu Paula Ricœura w tekstach dotyczących reformy (wciąż aktualnej) Uniwersytetu. Metoda badawcza zaczerpnięta jest z językoznawstwa kognitywnego, szczególnie z teorii metafor konceptualnych G. Lakoffa i M. Johnsona. Ricœur, kreśląc zakres koniecznych zmian na uczelni, używa wielu metafor konceptualnych, m.in. z języka wojskowego (REFORMA UNIWERSYTETU TO WOJNA), przemysłowego (UNIWERSYTET TO DOSTAWCA), medycznego (UNIWERSYTET TO LABORATORIUM). Przekraczając granice języka, Ricoeur w oryginalny sposób konceptualizuje pojęcie uniwersytetu, podkreślając tym samym trudność w opisie skomplikowanej struktury uniwersytetu, jego roli w państwie oraz relacji profesor–student.

Słowa kluczowe: uniwersytet, Paul Ricœur, metafora konceptualna, granice języka

Abstract

The aim of the paper is to analyse Paul Ricœur's idiolect in texts concerned with the (still valid) reform of the university: *Faire l'Université* (1964), *Réforme et révolution dans l'Université* (1968) and *L'avenir de l'Université* (1971). The research method used here comes from cognitive linguistics, in particular from the theory of metaphor by George Lakoff and Mark Johnson. Paul Ricœur, outlining the extent of the necessary changes to be implemented within the institution of university, employs a whole range of conceptual metaphors, including, among others, those from the language of the military (e.g. REFORM OF UNIVERSITY IS A WAR), industry (e.g. UNIVERSITY IS AN ENTERPRISE), medicine (e.g. UNIVERSITY IS A LABORATORY). Crossing language boundaries, Ricœur

offers an original conceptualization of the notion of university, thus emphasizing difficulties encountered when describing the complex structure of the institution, its function within the state, and the professor–student relationship.

Introduction

The subject matter of the analysis attempted in the paper centres on a selection of texts by Paul Ricœur (1913–2005) which are concerned with the notion of university. The figure of the great philosopher himself requires no introduction. However, in order to emphasize his undeniable contribution to the world's culture in the 20th and 21st centuries, it might be useful to highlight the fact he was a very prolific thinker and as such in his life and works covered numerous and diversified topics. F.D. Vansina on 624 pages of his *Paul Ricœur. Bibliographie primaire et secondaire (1935–2008)* lists all the philosopher's publications ranging from books to articles, including translations of his works and texts into other languages. Throughout the seventy years of his scientific career, Ricœur wrote 30 books, whereas the titles of the articles authored by the philosopher listed in Vansina's book in a chronological order take as many as 104 pages.

Ricœur devoted much of his attention to issues related to academic spheres as these were relevant for him because of his work at university. Ricœur was an academic teacher in the true sense of the word: a professor dedicated to his students who always thought it important to maintain contact, get engaged into conversations and vividly exchange views. The philosopher admitted himself that this very student-professor relationship, which he previously developed when working in Strasbourg (Ricœur 1995: 48), was the thing he missed when teaching at the Sorbonne. He was eager to improve, change, and reform the institution of university and be an active member of its life, not just merely as a knowledgeable scientist lecturing others, but primarily as an open-minded participant involved in the exchange of views and ideas. This is probably the reason why he accepted, at a time difficult not only for university as such and with all the ensuing consequences, the post of a dean at the university in Nanterre in France (1969–1970) (Ricœur 1995: 43–44). It is a well-known episode from his professional life when as a dean he fell victim to the consequences of the events of 1968 when a visiting student put a dustbin on his head as a gesture of protest (Ricœur 1995: 62). This analysis of "university" is also a result of the fact that the issues related to the functioning of university, its structure and perspectives still

make a relevant topic vividly debated across the world, including Poland with its recent reform of higher education (Act 2.0 of 2018). It also needs to be emphasised that Ricœur's texts selected for the analysis, namely: *Faire l'Université*[1] (1964), *Réforme et révolution dans l'Université* (1968) and *L'avenir de l'Université* (1971) were not chosen at random. When read in chronological order, they fully unveil the philosopher's perspective first on the 'creation/making of University', then on the 'reform' and the related 'revolution' at University, and finally on the 'future of University'. As such they show Ricœur's broadly outlined view of the changes necessary in the French system of higher education.

The dictionary definition of the term "university" in French from *Trésor de la langue française informatisé* distinguishes the following meanings: a higher education and research institution created from a number of centres and constituting an administrative whole; the environment, members of higher education; the teaching body of public education; a building, a group of buildings which house the institution of university[2].

Following Ludwig Wittgenstein's words "the limits of our language are the limits of our world", we can think and talk about the reality around us only as much as our language will allow us to think or say. This assertion is the starting point of our considerations. At the beginning of the analysis we pose two primary hypotheses: first, that Ricœur's idiolect, in this case concerned with university, is metaphorical, and second, that the philosopher feels in his deliberations somewhat 'limited' by the language, that he is not completely able to precisely express in language what he intends to say. At times the phenomenon under consideration is so complex that language is no longer able to catch up with it and it is necessary to reform, supplement and develop the language or step outside its boundaries. For it is outside the boundaries of language where the most important thing in the world is very often 'hidden'.

The research method applied in the analysis was taken from cognitive linguistics, most notably from the theory of conceptual metaphor by George Lakoff and Mark Johnson as presented in the book entitled *Metaphors We Live By*. This is because we assume that metaphor plays an important role in perception of the world. It is not just a matter of language, but also of thinking and acting. In other words, since our way of thinking is metaphorical,

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[1] Ricœur writes the word 'university' in two ways: in lowercase when referring to the building of the institution/facility and in uppercase when referring to students, academics and other staff members.

[2] All translations are author's own translations.

we also speak and act metaphorically. We share the opinion of Lakoff and Johnson who stressed that metaphor is not just a mere embellishment of discourse, but it rather constitutes its essential and necessary attribute, as it is impossible to think, act and communicate otherwise, i.e. in a non-metaphorical way.

The issue of metaphor

The issues related to metaphor were in the focus of interest already in antiquity. Rhetors, philosophers, poets voiced their opinions on this figure of speech. It is impossible to list all the publications devoted to metaphor[3]. Also works published by linguistics include considerations on the place of metaphor in semantic studies[4].

From the very beginning of the reflection on the nature of language, metaphor was an issue hard to define in a satisfactory way (Świątek 1998: 3). The multitude of definitions of metaphor and the resulting disagreement on its universal description, in literary, philosophical and linguistic circles was noted by Dorota Rybarkiewicz (Rybarkiewicz 2017: 15).

Cognitivists claim that metaphor is a tool of cognition and explanation of the world. So, it is first and foremost, as we wrote earlier, an element of thinking and only then of language. They put up a thesis that human conceptual system is to a considerable extent a system of interrelated metaphors. For this reason, particular attention is drawn towards the study of cognitive and categorization mechanisms in the process of creation of metaphors. Cognitivists demonstrate by evidence that things with which we are not familiar and which are abstract can only be expressed with the use of categories of physical things which are specific and known to us. As expressed by cognitivists, metaphor is a means of understanding of one thing in terms of another, and its primary function is comprehension (Lakoff, Johnson 1984: 14). It is created by mapping between domains from different base frames as distinguished from metonymy consisting in shifts between domains within the same base frame (Lakoff, Johnson 1984: 33–40).

The issue of metaphor also takes a prominent place in the philosophy of Paul Ricœur. The French thinker devoted one of his works *La métaphore*

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[3] D. Rybarkiewicz writes about metaphorology whose objective according to Hans Blumenberg is to "unmask the true role of metaphor" (Rybarkiewicz 2017: 18). The author rightly emphasizes that metaphorology is a new field so it still needs to develop its own collection of categories and a language in which to 'speak' of its problems and concerns (Rybarkiewicz 2017: 14).

[4] Inter alia, T. Dobrzyńska lists conferences and congresses along with books and papers whose subject matter is metaphor (see Dobrzyńska 1984: 8–9).

vive entirely to the discussion of this issue. In this publication, he deals among other things, with the division of metaphors into alive and dead metaphors. Dead metaphors include expressions such as 'leg of a chair' or 'foot of a mountain' (see: Black). Alive metaphors are insightful metaphors, "innovative", expanding the meaning. However, as the frequency of their use grows they become dead. These creative metaphors are not recorded in dictionaries. In one of his papers entitled *Metafora i symbol* ("Metaphor and Symbol") Ricœur considers metaphor, similarly to cognitivists, as a touchstone of the cognitive value of literary works. He writes that if he manages to incorporate the surplus of meaning carried by metaphor into the sphere of semantics, then he will be able to give the theory of verbal signification the greatest possible extension (Ricœur, *Metafora i symbol* 130). So, he combines metaphor with interpretation – metaphor does not exist in itself, but in and through an interpretation (Ricœur, *Metafora i symbol* 130)[5]. In turn, in his essay "The Metaphorical Process as Cognition, Imagination, and Feeling" Ricœur highlights the role of imagination and feeling in the theory of metaphor and generally in the act of cognition, atating that "they *achieve* the semantic bearing of metaphor" (Ricœur, *The Metaphorical Process as Cognition* 155). They are neither extrinsic to metaphorical sense nor substitutive for a lack of informative content in metaphorical statements, but they rather "complete their full cognitive intent" (Ricœur, *The Metaphorical Process as Cognition* 158).

Before we present the metaphors in chosen texts of Ricœur let's define the concept of idiolect. As defined in *Le Nouveau Petit Robert* idiolect is "the personal use of a language by the speaker" (*utilisation personnelle d'une langue par un sujet parlant*) (Rey-Debove et Rey 2000: 1258). In *Dictionnaire de linguistique*, on the other hand, we read that idiolect is a "collection of statements produced by a single person", and especially of regular phrases (idioms) characteristic of him/her. Thus, idiolect can be considered as a given individual's style: a set of forms of use of a language specific to the individual at any given time (Dubois et all. 1994). Research on idiolect is the subject matter of texts by authors such as Zenon Klemensiewicz, Stanisław Urbańczyk, Maria Renata Mayenowa, Stanisław Rospond, Teresa Skubalanka and Bogdan Walczak (after Anna Kozłowska 2015). The *Cahiers de praxématique* (2005) no. 44 is also worth recommending with all its texts devoted to the issue of idiolect. On the other hand, in the context of research

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[5] At the outset of his study of metaphor, Ricœur refers to researchers such as Ivor Armstrong Richards, Max Black, Monroe Beardsley, Colin Turbayne or Philip Wheelwright, who were also referred to by cognitivists (especially Black and Richards).

on metaphor, worth mentioning are also the names of researchers such as
Raymond W. Gibbs Jr., James W. Underhill, Adam Głaz, Dorota Piekarczyk,
Piotr Wróblewski who continue the studies by Lakoff and Johnson in various
scientific fields. Dorota Piekarczyk, for example, deals with metaphors related
to text and distinguishes as follows: WRITTEN TEXT IS SPOKEN TEXT,
TEXT IS A ROAD, TEXT IS AN OBJECT. Raymond W. Gibbs Jr. deals with
conceptual metaphor in psychology and explores the "embodiment of mind"
through a series of psychological experiments. Piotr Wróblewski examines
the lexical subsystem of the modern Polish language, and in particular the
functioning of vocabulary in the semantic, pragmatic and stylistic aspect,
placing the metaphor at the centre of his research (cf. Sokólska). Adam Głaz,
on the other hand, who writes, among other things, about language and
knowledge structures in the mind, focuses on ethnolinguistics and in one
of his texts he presents the concept of ethnolinguistics according to James
Underhill (Głaz 2014).

In Poland, research is conducted neither on Paul Ricœur's language
nor on the metaphors that appear in it. Therefore, this paper seems to be
a useful study for both linguists interested in Paul Ricœur's texts and for
philosophers.

Conceptual metaphors in Paul Ricœur's texts selected for analysis

Lakoff and Johnson in *Metaphors We Live By* differentiate between three
types of metaphors[6]: structural (conceptual), ontological and orientational.
The analyzed Ricœur's texts feature all the above types of metaphors.
I will start the presentation of metaphors with those least numerous, that
is orientational metaphors and ontological metaphors, and then I will move
on to those which are most numerous and most important in the process
of conceptualization of the notion of University, that is structural metaphors.
I list the relevant examples below.

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[6] Szwedek (2011) questions the typology of metaphors by Lakoff and Johnson.
The scholar argues it lacks a uniform criterion of division into individual types of metaphors.
At the same time, he offers an interesting explanation that the famous metaphor: MIND
IS A MACHINE is a structural metaphor and not, as claimed by Lakoff and Johnson,
an ontological one (Szwedek 2011: 218ff.). Despite Szwedek's criticism of the classification
of metaphors by Lakoff and Johnson, I follow it in my work as the distinguished three
types of metaphors (orientational, ontological and structural) make it possible to group the
metaphors found in Ricœur's texts and at the same time provide a starting point for a more
in-depth analysis in the future.

Orientational metaphors

Orientational metaphors (spatial) include cases when an entire system of concepts organizes the structure of another system (Lakoff, Johnson 1984: 14). This type of metaphors is closely connected with the way man perceives the world, and more precisely with the way human body functions in the world, in space. This also involves valuation: UP IS GOOD, DOWN IS BAD. In language, this "embodiment" of meaning is visible in pairs of phrases related to spatial orientation: up – down, in – out, front – back, on – off, inside – outside, deep – shallow, central – peripheral, near – far (Lakoff, Johnson1984: 14 and 25). Below, I list several examples of orientational metaphors from Ricœur's texts related to university:

into/in (à/dans) – out/off (de) and *inside/within (à l'intérieur) – outside/without*:

(1) [...] Give the lecture its rightful place by coordinating it organically with real practical work carried out within (inside) significantly limited groups[7]. (FU 373[8])[9]
(2) The pedagogy of higher education [...] would thus be the subject of a real contract, governing the distribution of speech (parole) within (inside) each unit of work. (RRU 388)
(3) [...] In order to ensure they get into professional life faster. (AU 48)
(4) Politics has got into the university and will not come out of it. (AU 55)
(5) No doubt we are engaged in a research that will take decades [...]. (AU 54)

far (loin)/further (plus loin)/as far as (jusqu'à) – near (proche) and *from bottom to top (de bas en haut)*:

(6) For my part, I will go very far along the path of differentiation. (FU 371)
(7) We need to go further. (FU 376)
(8) We'll come back to that further in text. (AU 46)
(9) This deconcentration and differentiation will have to go as far as institutional break-up. (AU 52)
(10) This reconstruction from bottom to top and from near leads us to consider the University as one of the places of confrontation (...). (RRU 395)
(11) Our reflection on the reform of the University has led us, step by step, from the elementary teaching relationship to the basic institutions at the "department" level [...]. (RRU 395)

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[7] Due to the limitation of the text length, I list several most representative examples and often only sections of individual text passages.

[8] For the analysed Ricœur's texts we use the abbreviations: *Faire l'Université*: FU, *Réforme et révolution dans l'Université*: RRU and *L'avenir de l'Université*: AU, followed by page numbers referring to the respective French texts.

[9] Due to the limitation of the text length, the original French versions of quotations have been omitted. All translations of Ricœur's texts from French into English are the author's own translations.

deep/profound (profond, approfondi) – shallow:

(12) It goes without saying that such projects require deep studies. (AU 48)
(13) The power crisis in the university is profound. (AU 53)

at the centre (au centre) – on the periphery (dans la périphérie):

(14) Joining the university, on the periphery of the teaching itself […]. (AU 58)
(15) It is no coincidence that the university is now at the centre of the troubles […]. (AU 50)
(16) It is therefore necessary to "degrease" the university, to redo its centre around the idea of free research […]. (AU 52)

Ontological metaphors

In ontological metaphors events, activities, feelings, ideas, etc. are represented as objects and substances (Lakoff, Johnson 1984: 25). Below follows my discussion of the main ontological metaphors found in Ricœur's texts:

UNIVERSITY IS AN OBJECT

Ricœur uses the verb *faire* (*to do*), whose meaning in French includes, among other things, 'to create' (*créer*), 'to produce' (*fabriquer*), 'to construct' (*construire*):

Faire l'Université (1964)

(17) The University is to be done. (FU 369)
(18) Any attempt to recast the institution is now subject to a kind of tension between, on the one hand, a reformist project […] and a revolutionary project […] on the other. (RRU 381)

UNIVERSITY IS A CONTAINER

Since man perceive the world as something external (he is separated from the world by the surface of his skin), which was already visible in the examples of orientational metaphors, he transfers the orientation *in – out* onto other "objects" (Lakoff, Johnson 1984: 29). Thus, university also has borders and opens or closes them (*ouvrir les frontières*). In Ricœur's language, such conceptualization is visible in the following phrases:

inside University (à l'intérieur):

(19) class relations inside University (RRU 384)
(20) inside University itself (RRU 389)

outside (le dehors):

> (21) It [*pedagogy*] would be more outward-looking and more directly connected to global society, its contradictions and its revolution. (RRU 397)
>
> (22) Neither the entrance nor the exit are its exclusive responsibility. (RRU 393)

into University (à/dans l'Université):

> (23) The politics entered into the university. (AU 55)

University is "inhabited" by contradiction: "la contradiction qui l'habite" (AU 49).

University is a seat for "student community" (le siège de la "commune étudiante"):

> (24) Thus, the University could both "operate" on the basis of renewed disciplinary divisions and remain the seat [...] of what Edgar Morin very well called the "student community". (RRU 397)

UNIVERSITY IS A HUMAN BEING

University is conceptualized by Ricœur as a person[10]. It is personification, that is, according to the classification of Lakoff and Johnson, an ontological metaphor. In Ricœur's texts, university is "alive" (verbs: *vivre* 'to live', *reprendre vie* 'to come back to life', *survivre* 'survive'):

> (25) The University lived under a protectionist regime; it will only come back to life if it agrees to open the borders. (FU 378)
>
> (26) [...] the university will not survive if it confines itself to the culture crisis. (AU 58)

"dies" (une mort, un défunt):

> (27) death for University (AU 55); the defunct lecture (FU 380)

"feels" (subir):

> (28) It will suffer the school explosion as a national cataclysm. (FU 380)

"grows" (une croissance):

> (29) the growth of his University (FU 380)

has human organs (l'épine dorsale):

> (30) the backbone of the higher university system (FU 371)

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[10] Also "social mechanisms" are attributed with intelligence: *[...] l'intelligence des mécanismes sociaux est devenue une condition essentielle du civisme et de la démocratie [...]* (AU 50).

has its habits (des mœurs):

(31) The University must change its habits as well as its structures. (FU 379)

assumes the tasks:

(32) It is doubtful that this institution can sustainably assume all these tasks without falling under their divisive pressures. (AU 52)

stammers (balbutier):

(33) The third cycle is still very often stammers. (FU 375)

Structural metaphors

Structural metaphors include cases when one concept defines the metaphorical structure of another concept. The following structural metaphors emerge from the analysis of selected Ricœur's texts:

TEACHING IS A CONTRACT

In a 'teaching relationship' (*la relation d'enseignement*) a contract (*un contrat*) is "concluded" between a teacher (*un enseignant*) and a student (*un enseigné*):

(34) The contract between the teacher and the student involves an essential reciprocity, which is the principle and basis for collaboration. (RRU 383)
(35) The pedagogy of higher education – in the broadest sense of the word – would thus be the subject of a real contract […]. (RRU 388)
(36) Our whole society thus seems to be searching for a new "social contract", which would no longer be, like that of Rousseau's, a merely political contract, […], but a generalized contract with regard to all that is institutionalized in modern social life. The task of this social contract would be everywhere to reconcile freedom and power, spontaneity and institution. (AU 53–54)

UNIVERSITY IS AN ENTERPRISE

Ricœur conceptualizes university as an enterprise (*une entreprise*):

(37) It would be a student-run enterprise. (RRU 384)
(38) Step by step, academia will contaminate the industrial environment: the new "teaching report" and the new attitudes towards authority it will develop are sure to bring about comparable changes in the structure of capitalist enterprise. (RRU 398)
(39) The tradition of university franchises, […], guarantees immunity to the activist enterprises […]. (AU 51)
(40) Would it be enough to strengthen the University's council and give it an elected president so that universities become self-sustaining enterprises, capable of managing responsibly? […]. (FU 378)

However, university is a specific enterprise, as Ricœur writes: it is not an enterprise "in the economic sense of the word": "L'université en effet n'est pas une entreprise au sens économique du mot". It is true university produces knowledge, competence, thus social roles, but in the form of work, services: "elle „produit" du savoir, de la compétence, donc des rôles sociaux; mais elle ne les produit que sous la forme de travail, de service différé; et surtout les produits de l'université ne sont pas autre chose que les usagers eux-mêmes"; Students "produce" themselves working. In this sense they are "unproductive": "nos étudiants se produisent eux-mêmes en travaillant. C'est en ce sens qu'ils sont improductifs" (AU 54).

Students are the only entrepreneurs, whereas teachers are the only employees. In Ricœur's opinion, university is the most discordant institution among social agencies:

(41)   And if it were necessary to go further with the comparison of university to enterprise, it should be said that the only entrepreneurs are the students and the only workers are the teachers. In fact, the university, among all the social agencies, is the most discordant of the institutions. (AU 54)

UNIVERSITY IS A LABORATORY

University is a laboratory (*un laboratoire*) where new ideas, projects are tested:

(42)   Only an otherwise composed university, in terms of age scales, could become a laboratory or microcosm for the invention of new powers. (AU 54–55)

UNIVERSITY IS A PROVIDER

(43)   University 'provides' (*pourvoir*) educated individuals to the state for work just as a supplier provides food to a store:

(44)   The university is increasingly becoming the provider of senior and middle-level managers of the nations. (AU 49)

(45)   Its integration into global society, as a provider of social roles. (AU 55)

(46)   It is this society that the university is called upon to align itself to as a provider of leadership social roles. (AU 49)

UNIVERSITY IS A NETWORK

Ricœur advocates for University to become an institutional 'network' (*un réseau*):

(47)   […] only such institutions would replace the current centralization with a highly flexible institutional network. (AU 55)

From these metaphors listed above there stems the most important structural metaphor, namely REFORM OF UNIVERSITY IS A WAR and the relationship profile of student-professor can be distinguished.

REFORM OF UNIVERSITY IS A WAR, and consequently TEACHING RELATIONSHIP IS A CONFLICT and TEACHING RELATIONSHIP IS A DUEL

The metaphor of REFORM OF UNIVERSITY IS A WAR is made up from the following words recurring in the texts:

to struggle (lutter)/a struggle (une lutte):

(48) Only then could an exemplary institution be built in terms of mixing of ages; this institution would be better equipped to struggle against all the other forms of socio-cultural segregation mentioned above. (AU 48)

(49) [*the university*] is engaged in factional struggles. (AU 57)

(50) It [*the new kind of tolerance*] will be a struggle on several fronts, against the politicization of the university government and for open political discussion – against the pressures of industrial society and for social criticism – against destructive protest and for rational discourse. (AU 57)

a conflict (un conflit):

(51) In this conflict, the teacher provides more than just knowledge. (RRU 385)

(52) This is why the utopia of self-education is false: it ignores the springs of the conflict that underlies the "teaching relationship". (RRU 385)

(53) From this brief reflection on the situation of cooperation and conflict, inherent in the teaching relationship, I conclude that this dramatic relationship can only be instituted in precarious forms. (RRU 385)

a duel (un duel):

(54) The teaching relationship is more truly a duel […]. (RRU 385)

a revolution (une révolution):

(55) The revolutionary activity has found a privileged place at the university for the strategy of the "urban guerrilla" type. (AU 51)

(56) This is how the same institution is dedicated today to knowledge, to preparation for professions, to general culture, to leisure and to play, to revolutionary strategy. (AU 52)

(57) How can the university contribute to this real "cultural revolution"? (AU 54)

(58) In short, the cultural revolution passes through the university. (AU 56)

(59) It *[this revolution]* finally attacks the nihilism of society that, like a cancerous fabric, has no other purpose than its own growth. (RRU 381)

to burst (éclater)/a burst, an explosion (un éclatement, une explosion):

(60) The University may be about to burst, like the frog, just as it was about to grow to the size of the ox. You have to be prepared for these kinds of relatively dramatic assumptions. (AU 46)

(61) This deconcentralization and differentiation will have to go as far as institutional break-up. (AU 52)

(62) For various reasons that will be exposed, this tension has now become a threat of explosion. (AU 49)

(63) If this country does not regulate, by reasoned choice, the growth of its University, it will suffer the school explosion as a national cataclysm. (FU 380)

mediation (une médiation):

(64) If, all over the world, the forms of participation fail, it is because, between the professional group of teachers and the mass of adolescent students who are only passing through the institution, there is no real mediation. (AU 48)

to conquer (conquérir):

(65) For all these reasons, the neutrality painfully conquered after centuries-old struggles seems dead. The university, whether it likes it or not, is caught up in the battle of ideas, ideals and projects. It is asked to take a position on the most fundamental issues concerning war and peace, social justice and equal access to knowledge, leisure, health, culture, etc. (AU 56)

(66) [...] "Analog culture" [...] creates the means to conquer the higher fields of intelligence and science. (FU 376)

to defend (défendre):

(67) This new tolerance is not given, it is to be conquered and defended. (AU 57)

an obstacle (un obstacle):

(68) [...] Rigidity, centralisation, uniformity [...] are formidable obstacles to any reform. (FU 378)

to respond (riposter):

(69) It must respond to all that threatens it with a firm will to "debureaucratize" [...]. (AU 58)

to confront (confronter), activist youth (jeunesse militante):

(70) I said: "Add to the university, in the periphery of the teaching itself and next to the co-managed part, a self-managed part, where academic culture and non-academic culture could be confronted". (AU 58)

(71) The contradiction that inhabits it [*the* university] leaves it unarmed to the double pressure of the environment that asks it to maintain the social game, to consolidate it by feeding it, and of activist youth that, because it is not yet part of the production, because it is intellectually if not economically independent, perceives at a distance the contradictions of society. (AU 50)

The relationship profile: STUDENT-PROFESSOR RELATIONSHIP

The relationship between professors and students is described by Ricœur as a 'non-symmetric' one (*une relation non symétrique*), where competence and experience allow for domination (*une domination*) of the teacher (*un*

enseignant). A "new pact" (*un nouveau pacte*), a "new teaching relationship" (*une nouvelle relation d'enseignement*) should be put in place. It is not true that students' role at university is to be there for professors (*pour les professeurs*) with their main job to "record the grand monologue of the master" and that they will be "judged" on their ability to reproduce the monologue in his court on the examination day: "qu'ils n'ont qu'à enregistrer le grand monologue du maître et qu'ils seront jugés sur leur aptitude à le reproduire devant son tribunal, le jour de l'examen" (RRU 384).

Hence follows Ricœur's description of the academic teacher (*l'enseignant*):
• he is neither a book to be browsed nor an expert to be consulted,
• in his teaching he follows his own personal plan,
• he transfers not only knowledge, but also the way how to speak or be (RRU 385).

Conclusion

University is not just a building, institution, seat, but also studies, time spent at university, organized education and most importantly people: students, professors and administrative and technical personnel. Ricœur takes all the components of the dictionary definition into consideration when he puts forward the following crucial proposals with regard to a reform of University: 1. students should be involved in the management process of university; 2. the structure of university should be modified to match the greater number of students; 3. bureaucracy should be confronted and limited (RRU 381). It seems we are in a continuous process of university reform adjusting its offer to market conditions and the changes are taking place across the world.

It can be concluded from the above analysis that the two hypotheses formulated in the introduction are correct. Ricœur's idiolect in relation to University proved to be metaphorical. We demonstrated all the types of metaphors distinguished by Lakoff and Johnson. The most important among them, apart from the professor-student relationship profile, include: TEACHING IS A CONTRACT, UNIVERSITY IS AN ENTERPRISE, UNIVERSITY IS A PROVIDER, UNIVERSITY IS AN OBJECT, UNIVERSITY IS A CONTAINER, UNIVERSITY IS A HUMAN BEING and REFORM OF UNIVERSITY IS A WAR. The other hypothesis formulated at the beginning was the assumption that Ricœur "shifts" language boundaries and then "crosses" them in order to fully grasp the "idea of university". This is clearly visible in the philosopher's idiolect when he tries to verbally

express the phenomenon of university, but "struggles" with his mother tongue, "bends" it, "stretches", until it "explodes" and then the thinker, in search of accurate forms of expression, "manages" to get out of its boundaries at least for a moment. This is reflected, for example, in passages quoted above, in which the philosopher refers to vocabulary related to animals (comparing university to a frog, *grenouille*, which will grow up to the size of an ox, *bœuf*, once it admits all the applicants wishing to pursue studies) (AU 46); medicine (university environment will contaminate, *contaminer*, the industrial environment; nihilistic society is compared to cancerous tissue, *un tissu cancéreux*) (RRU 381); cooking (university needs to have grease removed from it (*dégraisser*) (AU 52); construction (when Ricœur doubts university will manage to deal with all the challenges without crumbling, (*sans*) *crouler*) (AU 52). In French, the verb *crouler* has several meanings: 'to grunt', also 'to make the sound typical of common snipe'; a game (*un jeu*) – rules applicable at university can be compared to "rules of the game known to all the parties concerned": "c'est la tâche d'un réformisme hardi de la stabiliser provisoirement dans des règles de jeu connues de toutes les parties en cause et acceptées par elles" (RRU 385); engineering – "mix" of students of all ages – Ricœur uses a noun *un brassage* (in the phrase *un brassage des âges*) (AU 48), which means: 'beer brewing and mixing melted metal' (*Wielki słownik francusko-polski* 2003: 204)[11].

In the aforementioned examples of stepping outside the language boundaries Ricœur seems to gain new mental space. It turned out that the things clandestine and unspeakable in language are the topic not only of poetry, but even of passages about university. So, the reality is ahead of language, which constantly needs to develop to catch up with the changes taking place in the world. In Ricœur's metaphorical idiolect, in the act of modification of the rigid discourse about university, it is evident that language boundaries are not fixed and unchangeable.

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[11] The sound characteristic of this bird is drumming, bleating; when flushed, the bird utters a note sounding like *scape*, *scape*, which influenced the name of the species) (*Wielki słownik francusko-polski* 2003: 376; *Bekas, kszyk*, https://www.ekologia.pl/wiedza/zwierzeta/bekas-kszyk).

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