

## **“LEARNING IS MOVEMENT AND TRAVELLING.” Metaphors referring to JOURNEY in John Henry Newman’s *The Idea of a University* (1852)**

Adam WARCHOŁ<sup>1</sup>

*In his book *The Idea of a University*, John Henry Newman’s (1801-1890) formulated his vision of university education almost two centuries ago. This paper attempts to frame Newman’s view of a university using the theory of conceptual metaphor as originally offered by Lakoff and Johnson in their book *Metaphors We Live By* (1980 [2003]; cf. also Lakoff and Johnson 1999; Lakoff 1987, 1993; and Kövecses 2015; among others). In particular, the article seeks to establish the main networks of implicational metaphors which, as it is believed, structure Newman’s idea of a university. Principally, there seem to be three main networks of conceptual metaphors underlying our understanding of Newman’s vision of a university: LIFE IS A BUILDING; LIFE IS A LIVING ORGANISM; and LIFE IS A JOURNEY. The paper deals only with the third network in greater detail. In the LIFE IS A JOURNEY metaphor LEARNING is recognised as MOVEMENT AND TRAVELLING, while A LEARNER IS A TRAVELLER, and OBTAINED KNOWLEDGE IS A FINAL DESTINATION.*

*Keywords: John Henry Newman, university education, the theory of conceptual metaphor, networks of implicational metaphors, journey*

### **1. Introduction**

Recognised as one of the most leading and confrontational writers of the nineteenth century, John Henry Newman<sup>2</sup> (1801–1890) converted from the Protestant Anglican church to Roman Catholicism at the age of 44. The long, measured shift of his

---

<sup>1</sup> Maria Curie-Skłodowska University in Lublin, Poland, warcholadam82@gmail.com

<sup>2</sup> Born in London (England), he studied at Oxford’s Trinity College, worked as a tutor at Oriel College, and for 17 years was vicar of the university church, St. Mary the Virgin. He eventually published eight volumes of *Parochial and Plain Sermons* and two novels. His poem, “Dream of Gerontius,” was set to music by Sir Edward Elgar. After 1833, Newman was a prominent member of the Oxford Movement, which highlighted the Church’s debt to the Church Fathers and challenged any tendency to take truth as completely subjective (cf. <https://www.franciscanmedia.org/blessed-john-henry-newman/>, retrieved November 12, 2018).

theological views, as well as his constant commitment to the idea of the universal catholicity, are reflected in his works. He was appointed a rector for the newly founded Catholic University of Ireland, and during the years of his rectorship, between 1852 and 1858, Newman delivered a series of lectures entitled *The Idea of a University*. The lectures have since been counted to the collections of the most significant pedagogical works on the very role and nature of education, especially of a liberal arts education.<sup>3</sup>

With his university experience, both as scholar and as rector, Newman was enabled to articulate his pursuit for balance by holding varied visions in creative tension. Even though both college and university education has changed since the times of the English industrial revolution, Newman's innovative approach to two fundamental issues in higher education seem to be still relevant today, namely: connecting knowledge rather than only accumulating information, and maintaining a harmonious relation between the secular and religious realms of education (cf. Magill 1992, 452). Indeed, in his Dublin discourses Newman elucidates "Liberal Education" (*The Idea of a University* 130) by giving emphasis to learning as a personal process, rather than gathering information with "passive reception" (128, 134) of ideas. Liberal education works as "the process of enlightenment or enlargement of mind" (130), and seeks the "cultivation of the intellect" (126). Importantly yet, according to Newman, liberal education entails some dynamism in learning as "the locomotion, the movement onwards, of that mental centre" (134) of knowledge. In other words, Newman's vision of UNIVERSITY EDUCATION can be seen as a JOURNEY, and hence it may be well set on or/and derive from the general conceptual metaphor LIFE IS A JOURNEY.

The aim of this paper is to frame Newman's view of a university using the theory of conceptual metaphor as initially proposed by Lakoff and Johnson in their book *Metaphors We Live By* (1980 [2003]). According to Lakoff and Johnson, we do not have direct access to reality. In fact, concepts that "govern our everyday functioning, down to the most mundane details" (Lakoff and Johnson 1980, 4; cf. Kövecses 2015, ix) cannot be seized by our intellect. Our conceptual system, as claimed by Lakoff and Johnson (1980, 4), "in terms of which we both think and act, is fundamentally metaphorical in nature." Section 2 of the article presents a brief outline of the basic assumptions of the Conceptual Metaphor Theory. Section 3 attempts to discuss one of the main networks of implicational metaphors which seem to structure Newman's idea of university education, namely UNIVERSITY

---

<sup>3</sup> Having retired in 1858 from the rectorship, Newman was nominated a cardinal in the Catholic Church in 1879 (cf. *Catholic Encyclopedia*: John Henry Newman. Retrieved December 16, 2017 from [www.newadvent.org](http://www.newadvent.org)).

EDUCATION IS A JOURNEY. Chapter 4 provides a summary of the main points raised in this article.<sup>4</sup>

## 2. Fundamental claims of the Conceptual Metaphor Theory

Our understanding of the world is designed by the so-called conceptual metaphors, as it is advanced by cognitive linguistics (cf. Lakoff and Johnson 1980 [2003], 1999; Lakoff 1987, 1993). Lakoff and Johnson (1980) define conceptual metaphors as entities which entail “understanding and experiencing one kind of thing in terms of another” (Lakoff and Johnson 1980, 5), and they work unidirectionally, from a source domain to a target domain, but not *vice versa*. Besides, since some domains are said to be “abstract, diffuse and lack clear delineation” (Kövecses 1986; 2002, 20), they need to be metaphorically conceptualized. Thus, the notion of LIFE may be conceptualised in terms of JOURNEY, but it does not imply conceiving JOURNEY in terms of LIFE (cf. Lakoff and Turner 1989). Remarkably, Kövecses (2002) admits that the most frequent source domains for metaphorical mappings pertain to the HUMAN BODY (*the heart of the problem*), PLANTS (*the fruit of her labour*), ANIMALS (*a sly fox*), FOOD (*he cooked up a story*) and FORCES (*don’t push me!*). Instead, the target domains commonly relate to EMOTION (*she was deeply moved*), MORALITY (*she resisted the temptation*), THOUGHT (*I see your point*), HUMAN RELATIONSHIPS (*they built a strong marriage*), and TIME (*time flies*). Grady (1997a) claims that target concepts are said to reflect subjective responses to sensory perception, and signify “judgements, assessments, evaluations and inferences” (Grady 1997a, 5-15), and they are considered as the most essential and direct experienced by human beings (cf. Barcelona 2000, 3-4).

Of a great importance to us is Zoltán Kövecses’s analysis, laid down in his book *Where Metaphors Come from* (2015). Kövecses accounts for contextually determined variation of an artistic or religious text, and recognises metaphors which are contextually determined, as opposed to the Lakovian and Johnsonian metaphors. Kövecses’s analysis of cultural universals and varieties in conceptual metaphors refers to some source domains in metaphors which are universal among various cultures, while others exist only in particular cultures. In other words, the concept of LOVE, usually conceptualized in many cultures by means of the metaphor *journey*, *unity* or

---

<sup>4</sup> Marcin Kuczok (cf. Kuczok 2010, 2014) discusses Newman’s idea of Christian life, based on Newman’s *Parochial and Plain Sermons*, using the general framework of the Conceptual Metaphor Theory. Instead, my goal here is, first, to delineate Newman’s conception of university education, based on his *The Idea of a University*, and second, in contrast to Kuczok, to build a metaphorical network model set on the system of implicational metaphors.

*hunting*, is metaphorized in some Chinese dialects in a different way, i.e. “love is flying a kite” (Yang 2002 cited in Kövecses 2005, 3). In addition to individual and primary mappings that conceptual metaphors usually relate to, they may also carry entailments or rich inferences, give rise to relatively complex metaphorical mappings, complex event structure and compound metaphors, and thus bring a more detailed knowledge about the reality (Lakoff and Johnson 1980; Lakoff 1993; Murphy 1996; Grady 1997a, 1997b; Langacker 1987, 1990; and Croft and Cruse 2004).

Furthermore, in the cognitive linguistic view, as outlined by Kövecses (2015), a concept is expected to be represented in the human mind by “a number of other concepts that form a coherent whole, a functional domain, that is, a mental frame (...) forming a (...) network of ideas” (Kövecses 2015, 60). “The connections may be strong or weak, and the network of connections has an overall structure” (Lakoff and Johnson 1980, 98). These connections may constitute a less or more complex network of entities and relations between them. To be precise, the *competition* frame, for instance, comprises *participants, place, prize, rank, score, venue*, and some relations, e.g. *win, lose, play, score, defeat, come in, and tie* (cf. Kövecses 2015, 36).

In short, the role conceptual system plays in defining our everyday realities is pivotal. The reality and human language are mutually influenced by means of the process of metaphorization. A metaphor is seen as a kind of “sense like seeing or touching or hearing, and as such it provides ways to perceive and experience much of the world” (Lakoff and Johnson 1980, 237). Therefore, the conceptualization of the world *via* the means of metaphors does contribute significantly to the broader linguistic view of the world. According to Bartmiński (2009), the so-called *linguistic world view* implies not only learning the linguistic aspects on the level of grammar, vocabulary, and phraseology, but also interpreting reality in terms of one’s knowledge and beliefs. This linguistic world view may be reconstructed on the ground of both linguistic forms and a set of judgements about the reality (Bartmiński 1986, 1988, 2009, 12-15; also Anusiewicz *et al.* 2000). As a result, the system of language (its grammar, lexicology, or phonology) should be treated as a whole, not as the one which comprises separate areas, and it correlates with the cognitive perspective on language.

### **3. Conceptual metaphors in Henry Newman’s *The Idea of a University* (1852)**

Newman’s *The Idea of a University* is a series of lectures which comprises ten chapters broken into two parts each, “University Teaching” and “University Subjects.” Newman addresses a number of stimulating statements, e.g. he launches an idea that the chief goal of a university is “intellectual, not moral” (“Preface”); that

the influence of Church authority, yet given a primary significance, should not constrain university education (Discourse I). The university, in turn, should be established “on the grounds of human reason and human wisdom” (Discourse I). University education is expected to be as broad and liberal as possible, it should cover all branches of knowledge, including science and religion (Discourse II). Students’ knowledge, instead, may lead to biased and obstinate judgments if it is limited or narrowed (Discourse IV) (cf. Hiner 2015).

To understand the very idea of university education, as delineated in *The Idea of a University*, first the networks of metaphors which seem to underlie Newman’s vision of high learning need to be established. Primarily, there appear to be three main networks of conceptual metaphors structuring our understanding of Newman’s vision of a university, namely: LIFE IS A BUILDING; LIFE IS A LIVING ORGANISM; and LIFE IS A JOURNEY. However, in this paper only one network, i.e. LIFE IS A JOURNEY, is to be elaborated in detail in section 3.1, and the relevant extracts from Newman’s *The Idea of a University* supply the main analysis. The implicational networks of the remaining two metaphors, i.e. LIFE IS A LIVING ORGANISM and LIFE IS A BUILDING, are referred to in section 3.2.

### 3.1. LIFE IS A JOURNEY and LEARNING IS MOVEMENT AND TRAVELLING

Newman’s assertion that **LEARNING IS MOVEMENT AND TRAVELLING** forms a structure for the overall network given in Figure 1. This set starts with the most general conventional metaphor LIFE IS A JOURNEY. This general metaphor is commonly reflected by means of such linguistic expressions as, e.g.: “She *went* through life with a good heart; He knows where he *is going* in life, I don’t know which *path* to take; He worked his *way* around many obstacles; He made his *way* in life; Then he came to a *point* in his life where he had to make a difficult decision; There were *two paths* open to him” (Ungerer and Schmid 1996, 121).

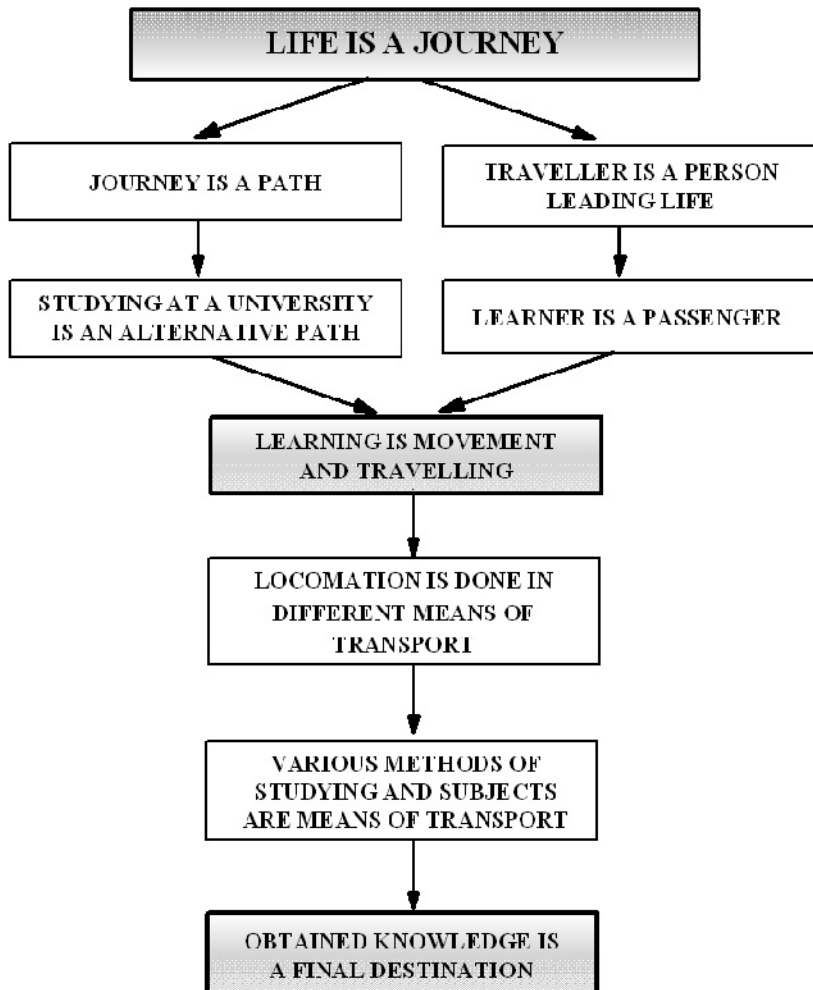
Having taken LIFE as a JOURNEY, and JOURNEY AS A PATH, **STUDYING AT A UNIVERSITY IS conceived of being AN ALTERNATIVE PATH**. Simultaneously, the metaphor TRAVELLER IS A PERSON LEADING LIFE, triggers another metaphor, as recognised in Newman’s conception of a university, i.e. **LEARNER IS A PASSENGER**. With such a background, Newman’s main metaphor **LEARNING IS MOVEMENT AND TRAVELLING** is stipulated. Indeed, for Newman, the practice of learning, acquiring and processing knowledge resembles effort not a ‘passive reception,’ constant ‘movement’ and ‘locomotion’ to reach the final destination – knowledge itself. Besides, the writer uses the metaphor of travelling for the process of studying, while a learner is called a ‘passenger.’ Our ‘reason’ and ‘faith’ should be the ‘vessels’ or ‘ships’ on the road to the final goal. Newman states:

The enlargement consists, not merely in the passive reception into the mind of a number of ideas unknown to it, but in the mind's energetic and simultaneous action upon and towards and among those new ideas, which are rushing in upon it. It is the action of a formative power, reducing to order and meaning the matter of our acquirements; it is a making the objects of our knowledge subjectively our own, or, to use a familiar word, it is a digestion of what we receive, into the substance of our previous state of thought; and without this no enlargement is said to follow. There is no enlargement, unless there be a comparison of ideas one with another, as they come before the mind, and a systematizing of them. We feel our minds to be growing and expanding then, when we not only learn, but refer what we learn to what we know already. **It is not the mere addition to our knowledge that is the illumination; but the locomotion, the movement onwards, of that mental centre,** to which both what we know, and what we are learning, the **accumulating** mass of our acquirements, gravitates (...)  
(Newman 1852, 134)

Following the network of conceptual metaphors given in *Figure 1*, another metaphor evokes, namely **LOCOMOTION IS DONE IN DIFFERENT MEANS OF TRANSPORT**. For Newman, then, **VARIOUS METHODS OF STUDYING AND SUBJECTS ARE THE MEANS OF TRANSPORT**, *viz.* while being educated. Says Newman:

The analogy of **locomotion** is most pertinent here. No one can **go straight** up a mountain; no **sailing** vessel makes for its port without tacking. And so, applying the illustration, we can indeed, if we will, refuse to allow of investigation or research altogether; but, if we invite reason to take its place in our schools, we must let reason have fair and full play. If we reason, we must submit to the conditions of reason. We cannot use it by halves; we must use it as proceeding from Him who has also given us Revelation; and to be ever interrupting its processes, and diverting its attention by objections brought from a higher knowledge, is parallel to a lands-man's dismay at the **changes** in the course of a **vessel** on which he has deliberately embarked, and argues surely some distrust either in the powers of Reason on the one hand, or the certainty of Revealed Truth on the other. The **passenger** should not have embarked at all, if he did not reckon on the chance of a rough sea, of currents, of wind and tide, of rocks and shoals; and we should act more wisely in discountenancing altogether the exercise of Reason than in being alarmed and impatient under the suspense, delay, and anxiety which, from the nature of the case, may be found to attach to it.

(Newman 1852, 475)



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

Since **KNOWLEDGE IS meant to be A FINAL DESTINATION**, Newman also suggests obtaining the knowledge under 'self-control,' to feel we are 'above our knowledge.' Otherwise, our memory can tyrannize us and make us 'the victim of a train of association.'

Recollect, the Memory can tyrannize, as well as the Imagination. Derangement, I believe, has been considered as a loss of control over the

sequence of ideas. **The mind**, once **set in motion**, is henceforth deprived of the power of initiation, and **becomes the victim of a train of associations**, one thought suggesting another, in the way of cause and effect, as if by a mechanical process, or some physical necessity. No one, who has had experience of men of studious habits, but must recognize the existence of a parallel phenomenon in the case of those who have over-stimulated the Memory. In such persons Reason acts almost as feebly and as impotently as in the madman; once fairly started on any subject whatever, they have no power of self-control; they passively endure the succession of impulses which are evolved out of the original exciting cause; they are passed on from one idea to another and **go steadily forward, plodding along one line of thought in spite of the amplest concessions** of the hearer, or wandering from it in endless digression in spite of his remonstrances (...) And in thus speaking, **I am not denying that a strong and ready memory is in itself a real treasure.**

(Newman 1852, 141)

In short, the basic conceptual metaphor, *viz.* LIFE IS A JOURNEY facilitates the choice of other metaphors, namely LEARNING IS MOVEMENT AND TRAVELLING, LEARNER IS A TRAVELLER, whereas OBTAINED KNOWLEDGE IS A FINAL DESTINATION.

### **3.2. Two other networks of conceptual metaphors underlying Newman's idea of a university: LIFE IS A LIVING ORGANISM and LIFE IS A BUILDING**

The second network of conceptual metaphors which frames Newman's idea of a university is based on the main metaphor **LIFE IS A LIVING ORGANISM and UNIVERSITY IS A TREE, A PERSON, AN UMPIRE, AND A MOTHER** (*cf.* Figure 2). Consequently, **KNOWLEDGE** is considered as **A FRUIT, DIGNITY, AN ACQUIRED ILLUMINATION, A HABIT, A PERSONAL POSSESSION, AND AN INWARD ENDOWMENT**. Besides, **KNOWLEDGE IS** seen as **TRUTH, FOOD, HEALTH, or BOOKS**, as displayed in Figure 2.

The third network of conceptual metaphors elicited from Newman's *The Idea of a University*, and illustrated in Figure 3, originates in the basic metaphor **LIFE IS A BUILDING**. Hence, **EDUCATION IS A CONSTRUCTION OF THE BUILDING**, and **UNIVERSITY PROVIDING EDUCATION FORMS THE CONSTRUCTION**. In Newman's concept of **UNIVERSITY AS A PLACE OF UNIVERSAL KNOWLEDGE**, **UNIVERSITY** is recognised both as **A PLACE, FIELD, or SHELTER**, and as **AN INTEGRATED SYSTEM**, such as **A NATION or A COMBINATION OF COLOURS**.



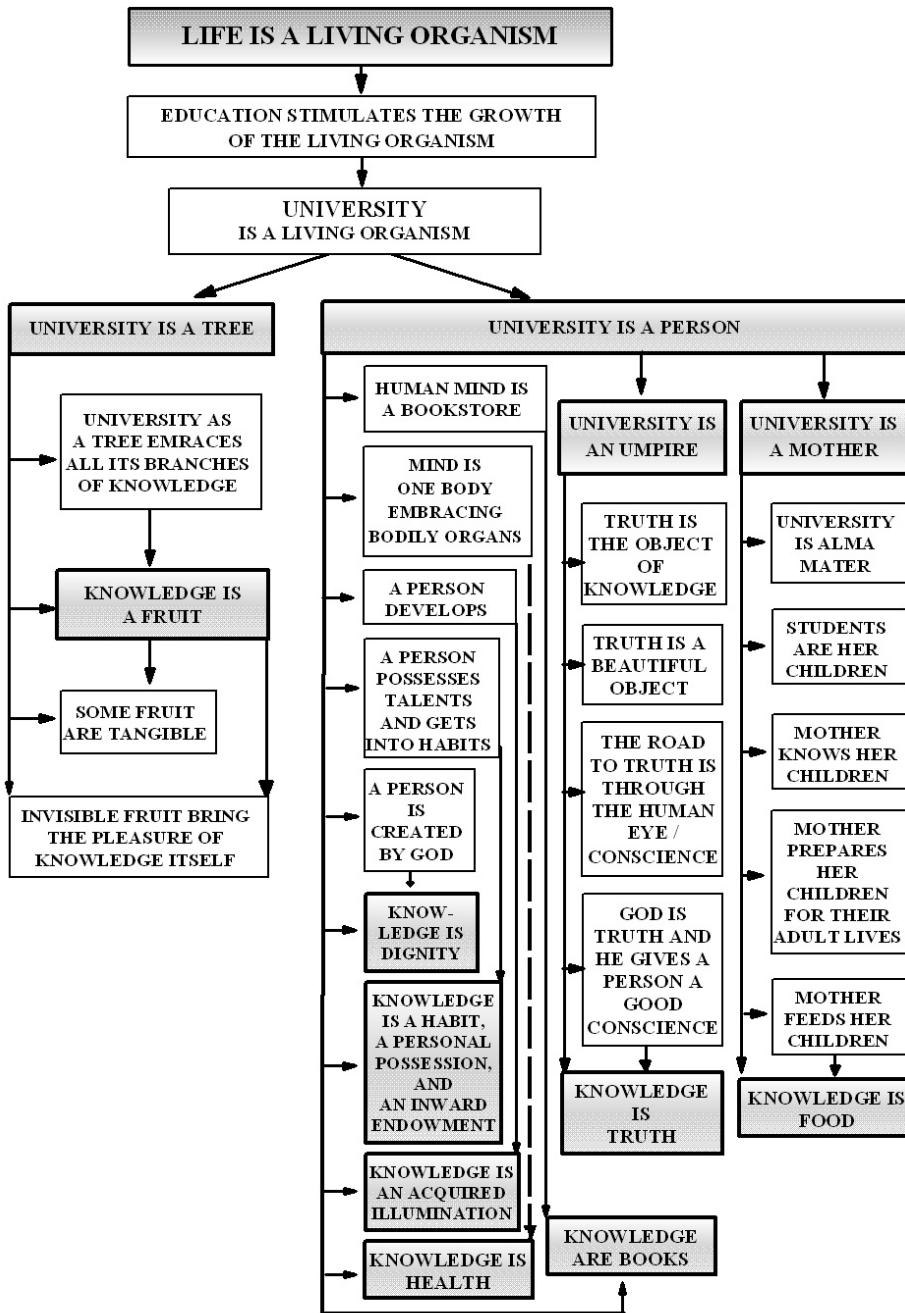


Figure 2. The network of conceptual metaphors deriving from the metaphor LIFE IS A LIVING ORGANISM, as seen in Newman's *The Idea of a University*

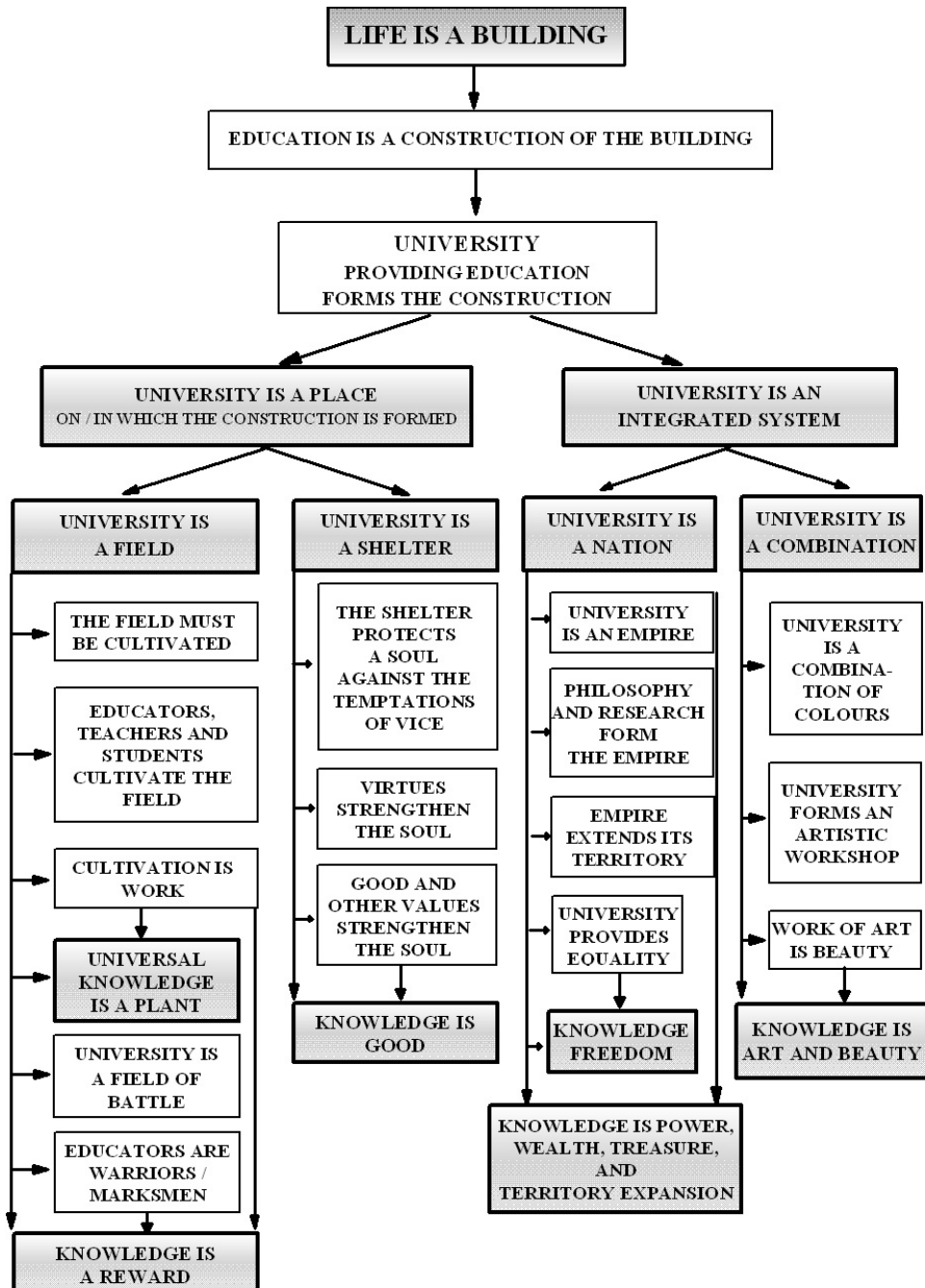


Figure 3. The network of conceptual metaphors deriving from the metaphor LIFE IS A BUILDING, as seen in Newman's *The Idea of a University*

#### 4. Summary and conclusions

Trying to capture the essence of Henry Newman’s idea of a university, a number of conceptual metaphors, set in three main networks, can be formulated. The sets in these networks derive from three basic metaphors, of which the LIFE IS A JOURNEY metaphor has been discussed in detail in this paper. The implicational networks of the remaining two metaphors: LIFE IS A LIVING ORGANISM and LIFE IS A BUILDING appear in the Appendix section. Still, the results of our discussion, which we give in Table 1 below, are based not on one but on all three main metaphors.

<b>UNIVERSITY</b>	1. EMPIRE 2. NATION 3. TERRITORY FOR ALL SUBJECTS 4. FIELD TO BE CULTIVATED 5. SHELTER 6. TREE 7. COMBINATION OF COLOURS 8. MOTHER 9. PERSON 10. COMMUNITY
<b>KNOWLEDGE</b>	1. TRUTH 2. GOOD 3. BEAUTY 4. DIGNITY 5. ILLUMINATION 6. HABIT 7. POSSESSION 8. ENDOWMENT 9. WEALTH 10. POWER 11. FREEDOM 12. TERRITORY EXPANSION 13. A SYSTEM CONSISTING OF PARTS 14. A TREASURE 15. REWARD 16. FRUIT 17. FOOD
<b>LEARNING</b>	1. MOVEMENT 2. TRAVELLING
<b>MIND</b>	1. STORE / SHOP 2. BODILY HEALTH 3. ONE BODY EMBRACING BODILY ORGANS
<b>PREACHER / EDUCATOR</b>	1. MARKSMAN

**Table 1.** Conceptual metaphors used for university education in Newman’s *The Idea of a University* (1852)

All these metaphors pertain to various spheres concerning human life, namely:

**a) the political and economic life:**

UNIVERSITY AS A NATION, EMPIRE, TERRITORY

KNOWLEDGE AS POWER, WEALTH, FREEDOM, SYSTEM, TERRITORY  
EXPANSION, TREASURE

**b) the social sphere:**

UNIVERSITY AS A SHELTER, COMMUNITY

KNOWLEDGE AS A HABIT, POSSESSION, ENDOWMENT

**c) the religious and philosophical aspects of human life:**

UNIVERSITY AS A PERSON

KNOWLEDGE AS TRUTH, GOOD, BEAUTY, DIGNITY, ILLUMINATION, REWARD

**d) everyday life:**

UNIVERSITY AS A MOTHER, TREE, COMBINATION OF COLOURS

KNOWLEDGE AS FRUIT, FOOD

LEARNING AS MOVEMENT, TRAVELLING

MIND AS A STORE/ SHOP, BODILY HEALTH, ONE BODY EMBRACING BODILY  
ORGANS

EDUCATOR/ PREACHER AS A MARKSMAN.

Having analysed the list above, it can be highlighted that all Newman's spheres of human life are involved into the university education, which is responsible for 'supplying true principles,' as he described it in the following words<sup>5</sup>:

**a University training** is the great ordinary means to a great but ordinary end; it **aims (...) at supplying true principles** to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life.

(Newman 1852, 177-178)

To conclude, most of Newman's concepts seem to pertain to values, *viz.* "something intrinsically valuable or desirable such as a principle or quality"<sup>6</sup> in all domains of human life. This is consistent with Bartmiński's (2016) view, in which he treats values as a privileged subject in the linguistic picture of the world. Besides, Krzeszowski (1994) claims that values in culture can hardly be overestimated, simply because they constitute a powerful aspect of language and its obligatory parameter (cf. Krzeszowski 1994). For Newman, the virtues, values, and all the universal knowledge obtained at the university are designed to protect, strengthen and "shelter the soul from the temptations of vice" (Newman 1852, 91).

<sup>5</sup> The issue of values in Newman's teaching seems to deserve a more thorough discussion, but due to the space limit it is only mentioned here.

<sup>6</sup> As defined by *Merriam-Webster Online Dictionary*. Available at [www.merriam-webster.com/dictionary/university](http://www.merriam-webster.com/dictionary/university)

A final remark: addressing Ireland in *The Idea of a University*, John Henry Newman explained his philosophy of education "with such a largeness and liberality of view as Oxford (..) had never taught him" (Barry 1911, online). Indeed, these lectures have been claimed by many critics to deliver the best overview of Catholic educational theories, with a variety of thought, a sophistication of style, and an awesome wit, hardly ever possible to be rivalled (cf. *ibid.*).

## References

- Anusiewicz, Janusz, Anna Dąbrowska, and Michael Fleischer. 2000. "Językowy obraz świata i kultura. Projekt koncepcji badawczej". In *Językowy obraz świata i kultura (Język a Kultura 13)*, ed. by Dąbrowska, Anna and Janusz Anusiewicz, 11-44. Wrocław: Uniwersytet Wrocławski.
- Barcelona, Antonio. 2000. "The Cognitive Theory of Metaphor and Metonymy". In *Metaphor and Metonymy at the Crossroads. A Cognitive Perspective*, ed. by Barcelona, Antonio, 1-28. Berlin: de Gruyter.
- Barry, William. 1911. "John Henry Newman". *The Catholic Encyclopedia*. New York: Robert Appleton Company. Available at [www.newadvent.org/cathen/10794a.htm](http://www.newadvent.org/cathen/10794a.htm)
- Bartmiński, Jerzy. 1986. "Czym zajmuje się etnolingwistyka?" *Akcent* 4: 16-22.
- Bartmiński, Jerzy. 1988. "Słowo wstępne". *Etnolingwistyka* 1: 5-7.
- Bartmiński, Jerzy. [2006]/2009. *Językowe podstawy obrazu świata*. Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej.
- Bartmiński, Jerzy. 2016. "O aktualnych zadaniach etnolingwistyki [Ethnolinguistics in the year 2016]". *Etnolingwistyka. Problemy języka i kultury* 28: 7-29.
- Catholic Encyclopedia: *John Henry Newman*. Available at [www.newadvent.org](http://www.newadvent.org)
- Croft, William and Alan D. Cruse. 2004. *Cognitive Linguistics*. Cambridge: Cambridge University Press.
- Grady, Joseph E. 1997a. *Foundations of Meaning: Primary Metaphors and Primary Scenes*. PhD Thesis, University of California, Berkeley. Available at [www.il.proquest.com/umi/dissertations/](http://www.il.proquest.com/umi/dissertations/)
- Grady, Joseph E. 1997b. "Theories and buildings revisited". *Cognitive Linguistics* 8 (4): 267-290.
- Franciscan media. Available at <https://www.franciscanmedia.org/blessed-john-henry-newman/>
- Hiner, Amanda. 2015. "John Henry Cardinal Newman, *The Idea of a University*". Available at [www2.winthrop.edu/login/uc/hmxf/files/TX2-2-Newman%20Summary%20Hiner.pdf](http://www2.winthrop.edu/login/uc/hmxf/files/TX2-2-Newman%20Summary%20Hiner.pdf)

- Kövecses, Zoltán. 1986. *Metaphors of Anger, Pride, and Love: A Lexical Approach to the Structure of Concepts*. Amsterdam: John Benjamins.
- Kövecses, Zoltán. 2002. *Metaphor: A Practical Introduction*. Oxford: Oxford University Press.
- Kövecses, Zoltán. 2005. *Metaphor in Culture: Universality and Variation*. New York: Cambridge University Press.
- Kövecses, Zoltán. 2015. *Where Metaphors Come from?* Oxford: Oxford University Press.
- Krzyszowski, Tomasz P. 1994. "Parametr aksjologiczny w przedpojęciowych schematach wyobraźniowych". *Etnolingwistyka* 29-51.
- Kuczok, Marcin. 2010. "The Conceptual metaphors for the notion of Christian life in John Henry Newman's «Parochial and Plain Sermons»". *Newman Studies Journal* 7 (2): 29-40.
- Kuczok, Marcin. 2014. *The Conceptualisation of the Christian Life in John Henry Newman's Parochial and Plain Sermons*. Newcastle upon Tyne: Cambridge Scholars Publishing.
- Lakoff, George. 1987. *Women, Fire and Dangerous Things. What Categories Reveal about the Mind*. Chicago / London: The University of Chicago Press.
- Lakoff, George. 1993. "The contemporary theory of metaphor". In *Metaphor and Thought*, 2nd edition, ed. by Andrew Ortony, 202-251. Cambridge: Cambridge University Press.
- Lakoff, George and Mark Johnson. 1980 [2003]. *Metaphors We Live By*. Chicago: University of Chicago Press.
- Lakoff, George and Mark Johnson. 1999. *Philosophy in the Flesh. The Embodied Mind and Its Challenge to Western Thought*. New York: Basic Books.
- Lakoff, George and Mark Turner. 1989. *More than Cool Reason: A Field Guide to Poetic Metaphor*. Chicago: University of Chicago Press.
- Langacker, Ronald W. 1987. *Foundations of Cognitive Grammar*. Vol. 1, *Theoretical Prerequisites*. Stanford: Stanford University Press.
- Langacker, Ronald W. 1990. *Concept, Image, and Symbol: The Cognitive Basis of Grammar*. Berlin: de Gruyter.
- Magill, Gerard. 1992. "Moral imagination in theological method and church tradition: John Henry Newman". *Theological Studies* 53: 451-475.
- Murphy, Gregory L. 1996. "On metaphoric representation". *Cognition* 60: 173-204.
- Newman, John Henry. 1852 [1907]. *The Idea of a University*. London: Longmans, Green and Co. Available at [www.newmanreader.org/works/idea/](http://www.newmanreader.org/works/idea/)
- Ungerer, Friedrich and Hans Jörg Schmid. 1996. *An Introduction to Cognitive Linguistics*. London / New York: Longman.
- Yang, Charles D. 2002. *Knowledge and Learning in Natural Language*. Oxford: Oxford University Press.