



Homeland and Patriotism in Europe

International Ethnolinguistic Conference

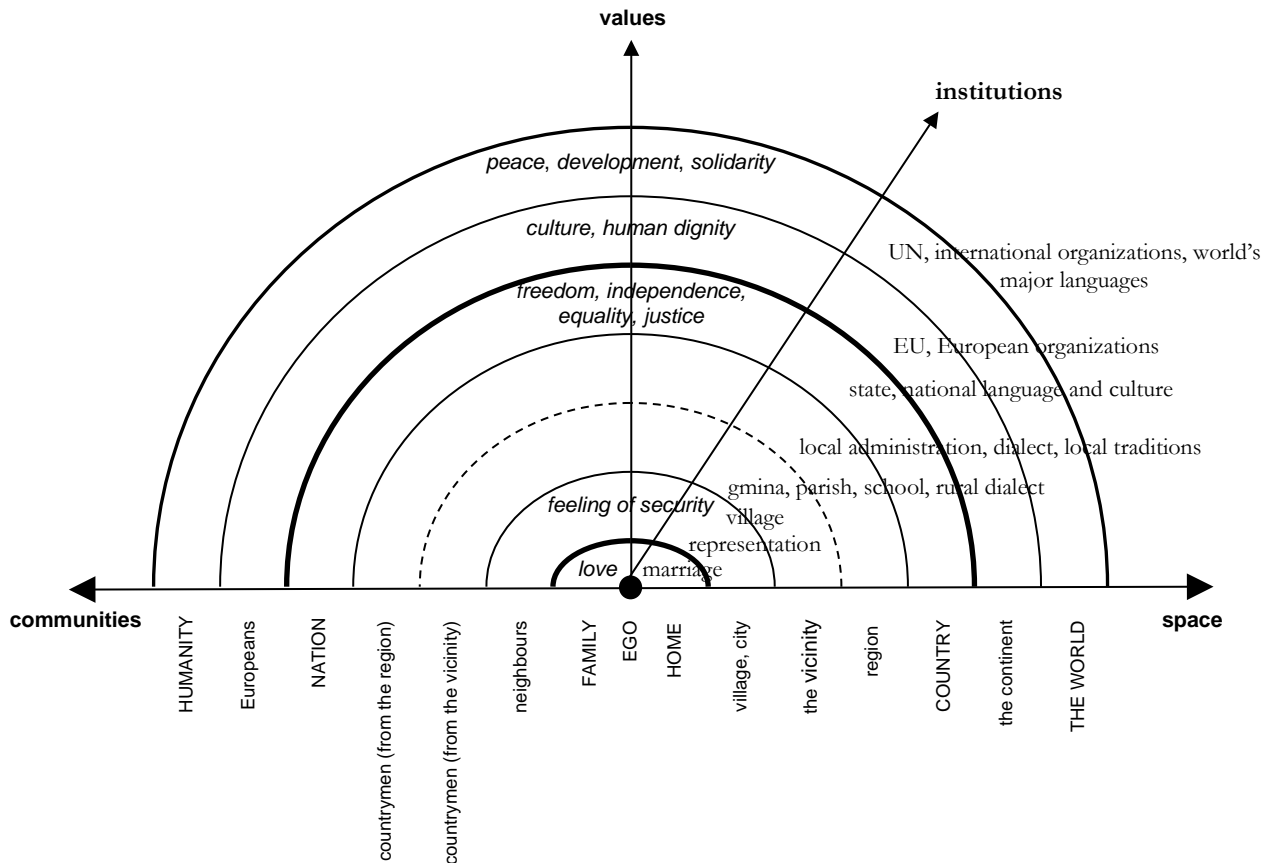
dedicated to Professor Jerzy Bartmiński

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The dynamism of the Polish OJCZYŻNA ‘homeland’ and PATRIOTYZM ‘patriotism’

1. In the spatial sense, the Polish homeland can mean a person’s home, village or town, the neighbourhood, region, the country of Poland, but also Europe and the entire world.

Figure 1. The conceptual sphere of OJCZYŻNA ‘homeland’



In the social sense, the relevant communities are the family and neighbours, one's countrymen and compatriots, the nation, Europeans, humankind. Each of the "person-place" configurations is accompanied by a constitutive set of institutions (marriage and family, gmina and parish, schools, museums and libraries, local and countrywide media, local, state and international authorities, varieties of the language, culture and art – regional, national, or universal), as well as – which is especially important – a set of values (love, trust, the feeling of security, cooperation, environment protection, freedom, equality, justice, dignity, peace, development, solidarity). All these "homelands" have a common denominator: the attitude of acceptance, the feeling of mutual bond and love among patriots.

2. This dynamic, "blooming" idea of homeland translates onto equally dynamic and concentrically arranged notion of patriotism, which in Polish culture is associated with smaller or bigger circles, from the home and family, through one's region and country, to Europe and the entire world. It is thus possible to distinguish:

A. *home and family-grounded patriotism;*

B. *local patriotism, anchored in one's immediate locality;*

C. *regional patriotism that connects fellow countrymen, people from a given region;*

D. *national patriotism and its sub-types: (1) ethnic-state patriotism (with its key notion of "independence"), (2) socio-civil ("republican") patriotism, (3) cultural patriotism (grounded in the notion of "cultural heritage");*

E. *trans-national, universal patriotism, cosmopolitan, international, or Christian in spirit;*

F. *European patriotism, emerging nowadays at the interface of national and universal patriotisms.*

3. How are these notions of homeland affected by the process of European integration and the expansion of the European Union? Traditional national patriotism can never be abandoned because the feeling of community is constructed around the notions of nation, homeland, and tradition (Tusk 2019). At the same time, an extension of the understanding of patriotism onto a supra-national level is a necessity of the time. In his book *Patriotyzm w Unii Europejskiej* (Patriotism in the European Union), Piotr Burgoński presents two possible models of European patriotism: supra-national (ethnic-cultural) and post-national (political universal). An understanding of a European homeland and European patriotism will be a key issue to consider during the Zadar conference.

Jerzy Bartmiński 'citoyen du monde': Ethnolinguistic perspectives for Europe

Europe exists as a Union with its dramas and its dynamic changes. Ethnolinguistics has asserted itself as a discipline and confirmed its position among others in the Universities of Europe and around the world: so it would be unfair and disingenuous to suggest that European Ethnolinguistics is in crisis any more than Europe itself is. Nevertheless, with the sad news of Jerzy Bartmiński's death, an era comes to an end, and it is crucial that we, the younger generations that were lucky enough to frequent his vibrant multilingual conferences in Poland and elsewhere, in Prague, Rouen, Krakow, and Warsaw, appraise what we take from the Lublin School of Ethnolinguistics and what we revise. The process of revision was initiated by Jerzy Bartmiński himself in 2012 and published by Głaz, Danaher & Lozowski (2013). So our efforts must be considered not as a challenge but rather as a critical engagement of a tradition that we will inevitably adapt to our own projects, cultures and languages in coming decades.

This paper will be a form of eulogy. But it must also establish that while we challenge him, Jerzy Bartmiński still challenges us, defying us to assume and accomplish a double endeavour; to strive to be at home in language, in our homelands, and in the Europe we are contributing to reinventing. The 2016 conference in Prague with Irena Vaňková, Jürgen Trabant, Jerzy Bartmiński and Stanisława Bartmińska urged the question, *What linguistics for Europe?* at the very moment that Boris Johnson's faction pushed through Brexit. That question is still very much our question today. In the face of nationalist movements and a culture of ethnocentrism, how are we to remain both patriotic and citizens of the world? How should enlightened Europeans engage in an endeavour that includes the home and the homeland, while envisaging a greater European community that protects both homes and homelands without attacking our neighbours with partisan politics or military aggression?

How are cultural linguists to understand and translate Europe, its keywords, and its cultural narratives. This paper will focus on the essential groundwork of the Lublin school's methodology, and suggest a half a dozen modifications and critical insights that may help raise consciousness about the ways we are to evolve together and branch off into various compatible avenues in our ethnolinguistic adventures in Europe and around the world.

DEJAN AJDAČIĆ [GDAŃSK, POLAND]

‘Druga domovina’ u slovenskim jezicima – nazivi i vrednosti

Sa sve češćim prisilnim ili dobrovoljnim promenama mesta življenja i u slovenskim narodima, u slovenskim jezicima se pojavljuju nazivi za državu koju je migrant izabrao kao mesto svog rada i boravka. Spram leksički veoma brojnih i različito motivisanih naziva osobe koja se preseljava i nastanjuje u drugoj državi, broj leksema koje označavaju tu novu „domovinu“ je znatno malobrojniji, ali zaslužuje pažnju lingvista i sociologa koji se bave raširenim preseljavanjima ljudi. U radu će biti analizirani nazivi za „drugu domovinu“ u slovenskim jezicima, a etnolingvističkom profiliranju će biti podvrgnuti i primeri upotrebe tih naziva, sa stanovišta etnolingvističkih metoda koje su razvijene u lublinskoj školi Ježija Bartminjskog. Očigledno je da će aspekti vrednovanja pri tome imati veoma važnu ulogu u profilima tih slovenskih naziva.

With the increasing number of forced or voluntary changes in the place of residence of Slavic peoples, in the Slavic languages appears lexemes for the country chosen by the migrant as their place of work and residence. According to the lexically very numerous and differently motivated names of a person who moves and resides in another country, the number of lexemes designating this new (second) "homeland" is much smaller, but deserves the attention of linguists and sociologists dealing with widespread relocation of people. The paper will analyze the names for the second homeland in the Slavic languages, and the ethnolinguistic profiling will also give examples of the use of these names, from the point of view of ethnolinguistic methods developed at the Lublin School of Jerzy Bartmiński. Obviously, valuation aspects will play a very important role in the profiles of these Slavic names.

SENKA BOŽIĆ-VRBANČIĆ [ZADAR, CROATIA]

Home, dislocation and diasporic condition: Maori and Croatians in New Zealand

The National museum of New Zealand Te Papa Tongarewa makes an effort to present New Zealand's nation as a "new homeland" for its ethnically diverse population. Officially, New Zealand is bicultural country described as "One nation: Two people and Many cultures". By suggesting that biculturalism is not just about the TWO, but at the same time the ONE and the MANY, this statement powerfully touches the Real of New Zealand society. In other words, beyond the One, the Two and the Many there are complex articulations, different imaginaries of New Zealand social space, different senses of closure that mark repressed histories of colonisation, racial violence, the trauma of colonial settler society and separation from imaginary homelands, immigration control, discrimination and so on. In this talk I will explore a complex articulation that produced the "many" within New Zealand national discourse of biculturalism by concentrating on the Croatian community and the way it has been positioned as one of "the many", its relation to the two (Māori and Pākehā) and its role in the construction of "the one" (the New Zealand nation).

DUNJA BROZOVIĆ RONČEVIĆ & NIKOLA VULETIĆ [ZADAR, CROATIA]

Campanilism and the notion of homeland
(with particular reference to the Croatian islands)

Campanilism is a term that grew out of Mediterranean studies that characterize the system of values and construction of identity among local communities. The term is determined by narrow standards of native land that could be identified with the concept of homeland, but is bounded by a space that can be seen from the top of the local church bell tower (*campanile*). Although this concept of local construction of identity and belonging is not limited to Mediterranean societies, it is still very pronounced and very well documented in this area, especially in island communities. Targeted research has been conducted for large islands such as Malta, Corsica, Sardinia, Sicily, but also for many smaller Greek islands. In Croatia, I. Rogić was among the first (in 1994) to use the term *campanilism* and to warn of the mobilizing power of homeland identifications on various Croatian islands. Campanilism has been studied in more detail on the central Dalmatian islands of Brač and Hvar (Perinić Lewis & Škrbić Alempijević 2014; Perinić Lewis 2017), but so far a comparative study covering a larger number of Croatian islands has not yet been conducted. The symbolic boundaries by which local communities determine their affiliation to an island, or even more often their settlement on an island, are very different, as is the notion of the concept of “homeland” which is sometimes also bounded by homeland frameworks.

Our presentation is based on many years of ethnolinguistic field research on toponymy, local dialects and ethnography on inhabited Croatian islands and along the coast. Although campanilism is mainly associated with rivalries and even animosities between island communities, on many examples recorded on the islands we will show the complexity of factors influencing the formation of multiple identities and feelings of belonging to the island space. We will also point out to the very specific use of the term *patriot* among seamen from the northern Dalmatian islands.

MACIEJ CZERWIŃSKI [KRAKOW, POLAND]

Heimat i nazione dalmata. Enzo Bettiza and his homeland
Heimat i nazione dalmata. Enzo Bettiza i njegova domovina

In the talk, the key notions highlighting the concept of “homeland” in the autobiographical accounts of Enzo Bettiza are taken into consideration (the book *Esilio* of Bettiza – himself bilingual, born in Split in 1927 – was published in 1996). The concept of the Dalmatian “Heimat” (the term is used by the author), which undoubtedly refers to the idea of the Dalmatian nation

(and to the ideological currents of the 19th century), but implies the Habsburg past, is modeled in such a way that could be taken as a response to nationalisms, Italian and Croatian. Thus, the author insists on spatiality and not on common language. The characteristics of that 'unfinished nation' ('nazione incompiuta') attributed to it by Bettiza will be analyzed. This concept enables the author to modify the attitude towards the modern national idea. In turn, it triggers certain semantic profiles encoded in ethnonyms and linguonims, but the linguistic image of the nation is achieved only partially, so the idea of a modern nation, as will be shown, is not brought into question.

U prilogu se analiziraju ključni pojmovi u konceptualizacijama domovine u autobiografskoj prozi Enza Bettize *Esilio* (hrvatski prijevod *Egzil*). Koncept dalmatinskog *Heimata*, koji nedvojbeno aludira na ideju dalmatinske nacije (i referira se na ideološka strujanja u 19. stoljeću), modeliran je kao odgovor na nacionalizme, talijanski i hrvatski/jugoslavenski. Istražuju se značajke te nedovršene nacije (*nazione incompiuta*) koje joj pripisuje Bettiza. Ujedno se pokazuje kako se u toj viziji pokušava modificirati odnos prema modernoj nacionalnoj ideji i koje to ima posljedice za semantičko oblikovanje etnonimā i lingvonimā odnosno kako se pokušava modificirati jezičnu sliku nacije.

ROMAN GAWARKIEWICZ, BARBARA RODZIEWICZ [SZCZECIN, POLAND]

Patriotism and homeland in the collective consciousness of young Poles, Germans and Russians

Patriotyzm i ojczyzna w świadomości kolektywnej młodych Polaków, Niemców i Rosjan

The article is concerned with the reconstruction of the cultural meanings of the Polish signs patriotism and homeland and comparing them with their Russian and German counterparts, i.e. патриотизм, родина, Patriotismus and Heimat, respectively.

The data for the comparative analysis were collected by means of the free association method. The features indicated by the respondents reflected the culturally and linguistically specific associative profiles of the concepts analyzed, characteristic of representatives of Polish culture, as well as Russian culture and German culture. The results of the association test confirm that there are many criteria which Polish, Russian and German respondents referred to when describing patriotism and homeland. The questionnaire allowed for establishing a hierarchy of the criteria as well as for indicating significant similarities and differences between Polish, Russian and German associative definitions of both terms.

AGNIESZKA GICALA [KRAKÓW, POLAND]

The English HOMELAND in dictionaries

This paper will examine the concept of HOMELAND as present in major large English dictionaries, including, among others, *Longman Dictionary of English Language and Culture* and *Oxford Advanced Learner's Dictionary*, as well as major dictionaries of collocations and etymological sources. The analysis will be performed in accordance with the research methodology developed by the Lublin School of Ethnolinguistics for the study of concepts and linguistic worldviews, following the format applied in the *Axiological Lexicon of Slavs and their Neighbours* (Pol. *Leksykon Aksjologiczny Słowian i ich sąsiadów*).

As the concept of HOMELAND has more than one exemplification in the English language (it is expressed by more than one word), some attention will be paid to those other linguistic realisations. Thus HOMELAND will be briefly compared and contrasted with the related NATIVE LAND, FATHERLAND, MOTHERLAND and COUNTRY, and some reference will be made to the concept of HOME in English.

It is my hope that such an analysis will lead to revealing important facts concerning the linguistic worldview entrenched in the way the speakers of English (in particular: of British English) think and speak.

AMIR KAPETANOVIĆ [ZAGREB, CROATIA]

Europejstvo Hrvata i aksiološki aspekt koncepta domovine u hrvatskom jeziku (The European identity of Croats and the axiological aspect of the concept of HOMELAND in Croatian)

U dosadašnjim prinosima u kojima sam govorio o domu i domovini Hrvata obuhvatio sam jezičnu sliku hrvatskoga doma u domovini te u manjinskim hrvatskim zajednicama u Moliseu i Gradišću, a posebno sam se osvrnuo na koncept domovine u Hrvata te na lokalni i nacionalni patriotizam u određenim povijesnim trenucima. Cilj je ovoga priloga proširiti to polje istraživanja razmatranjem o višestoljetnom osjećaju pripadanja Hrvata Europi (i Zapadu), osobito u vrijeme kada još nisu bili oblikovani kao danas koncepti europejstva i Zapada. Podloga za analizu i interpretaciju bit će iskazi u kojima se očituju osjećaji pripadnosti široj od zavičaja i domovine.

ALEKSANDER KACPRZAK [POZNAŃ, POLAND]

The concept of HOMELAND in Danish

The concept of HOMELAND in Danish language is one of the key concepts for understanding the Danish mentality and culture. It also seems fairly unique when compared other European languages. Firstly, it is represented by at least two different lexemes – *hjemland* and *fædreland* – that not only profile different aspects of the concept, but also capture the changes that the relation between Danes and their homeland has undergone in the last 150 years. Secondly, it relies heavily on the DENMARK IS HOME metaphor that seems to influence the way Danish speakers feel about their country, as well as perceive phenomena such as IMMIGRATION or INTERNATIONAL RELATIONS. Finally, it reflects many of the key values that the Danish society is built on, such as DEMOCRACY and WORK, but also the traditions and customs of the everyday life. Outside of providing a comprehensive picture of how HOMELAND is conceptualized in the light of Danish language, the analysis also attempts to capture the dynamic changes that the concept has been undergoing in the last several years in the wake of phenomena such as the immigration crisis and globalization, and confront them with the traditional view of HOMELAND petrified in the most fixed expressions functioning in Danish language.

MARIYA KIRILOVA KITANOVA [SOPHIA, BULGARIA]

The concept of HOMELAND in the associative view of Bulgarians

The concept of HOMELAND belongs to the main concepts that make up the linguistic worldview of every individual. It accumulates in itself a rich spectrum of notions of a protected, home-related, cozy and sacral space, of a community that serves as a basis to distinguish between “us” and “them” in a literal and a symbolic way. The aim of this paper is to examine the concept of HOMELAND through questionnaires. Two types of questionnaires have been used: one is based on free associations, while the other is a closed questionnaire. The participants are Bulgarians living in Bulgaria and abroad – in the Western Outlands. This paper also examines the concept of the so called “Second Homeland”, based on cited material and publications.

IULIA PYSMENNA [KIYV, UKRAINE; ITALY]

Concept of HOMELAND in the modern Ukrainian media texts

The report is concerned with the representation of the concept of HOMELAND in modern Ukrainian media texts. The crisis caused by the hostilities in Ukraine affected all aspects of the life of the Ukrainian state and all its citizens. Violations of fundamental human rights and freedoms, economic, social and humanitarian challenges in the context of military aggression, threats to the lives of civilians, forced emigration, etc. inevitably lead to a revision and rethinking of basic value categories, such as the concept of HOMELAND. Being one of the basic worldview concepts that shape the system of European and universal values, the concept HOMELAND is considered in its relation to the main value concepts, such as FREEDOM, HOME, and PEOPLE.

The research is based on the current media texts created during the period of military threat and since the beginning of military aggression in Ukraine, in particular materials of the Ukrainian print and online publications of social and political orientation. An attempt is made to analyze the concept's semantic field and identify the main lexemes representing the concept and their connotations. The study is purposed to clarify the content of the concept of HOMELAND in the Ukrainian social consciousness and its reflection in the language at the modern stage, to show a shift in people's minds in rethinking HOMELAND and related concepts in the face of contemporary social and humanitarian challenges.

NIKOLA RAŠIĆ [ROTTERDAM, NETHERLANDS]

Roma's homelands between Europe and India

The Romanies are the largest European ethnic and linguistic minority, present in all European countries, but still marginalized and unaccepted. They developed various kinds of social loyalties ranging from own clan, a larger Romani group to the entirety of the Romani people, but also feelings of national allegiances, according to countries where they live or where they came from. Beside ethnic or national feelings the Romanies often have also a kind of social-economic identity, linking them with other Romani subgroups of similar trade (e.g. musicians, horse dealers, metal dealers etc.) but also with some non-Romani groups like Travelers, Yenisch, Kampers or other marginal groups of various niche economy branches or services. Sometimes the shared portion of identity has to do with a way of life or values shared with other groups. In many cases the Romanies' primary identification might not be an ethnical or national one, but rather social and status related. A special layer in the rich range of Romani identities is language

or dialect related, where the first internal division runs between those Roma and Sinties who still speak their ancestral Indic tongue, the Romanes, and those who don't. Many Romanies switched to the language of their present or previous home country. It can be the same as the language of the country of habitation but also a language foreign to the country where they live (like Bayash Roma in Croatia speaking Romanian). It results in various kinds social and language based identities but also in various kinds of networks of social interaction with other Roma and non-Roma. It can be specially complicated by Roma-migrants in Europe. Inside the Roma community (-ies) the division may be based on dialect differences, as e.g. the Romanian or Bulgarian Roma can't understand Romanes of the Sinties, which again shapes the social communication networks in specific ways. One layer of social-linguistic and group identities has to do with the Indian origin of the Romani people and language, which is especially strongly stressed by the Romanies' intellectual elite and national activists. The Romanes language, as the strongest witness and prove of this origin, can play an important new role in the re-indianization of the Romani culture in Europe. It makes the picture of Romani identities complete but it also rounds it up to a model of complex European-Indian identity.

STANA RISTIĆ / IVANA LAZIĆ KONJIK [BELGRADE, SERBIA]

Концепт ДОМОВИНА у српском језику (на системском материјалу) The concept of HOMELAND in Serbian. Analysis of the language system

У раду ће се представити концепт домовина у српском језику на системском материјалу свих релевантних речника српског језика: етимолошки аспекти из Скоковог Етимолошког речника, историјски аспекти из Вуковог Српског рјечника и Рјечника хрватскога или српскога језика Југославенске академије знаности и умјетности, савремено поимање овог концепта из тезаурусног Речника српскохрватског књижевног и народног језика Српске академије наука и уметности и Речника српског књижевног језика Матице српске, енциклопедијски аспекти на дефиницијама овог појма из приручника и енциклопедија, у складу са методолошким и теоријским поставкама лублинске когнитивне етнолингвистике и семинара ЕУРОЈОС. С обзиром на то да се концепт домовина у српском језику заснива на лексичкосемантичком, творбеном и синтагматско-парадигматском потенцијалу две лексеме *домовина* и *отаџбина* (Ристић 2013), поћи ће се од анализе садржаја њихових речничких дефиниција и анализе свих карактеристичних лексичкосемантичких односа: хиперо-хипонимских, еквонимских, синонимијских, антонимијских, деривационих творбеног и семантичког карактера, синтагматских у предикатско-синтагматским спојевима, колокацијама и фразеологизмима. Циљ је да се реконструише садржај овог појма, његов стабилни и променљиви део са свим релевантним аспектима реализације, да

се на основу речничке слике појма одреде односи човек – домовина/отаџбина установљени и прокламовани у различитим историјским, временским периодима и да се одреде вредности које му се у српском језику приписују, у складу са принципима когнитивне дефиниције.

In this paper we will present the concept of **HOMELAND** in the lexical system of the Serbian language, on the basis of all relevant Serbian dictionaries: etymological aspects from Skok's Etymological dictionary, historical aspects from Vuk's Serbian dictionary and Dictionary of Croatian or Serbian language of the Yugoslav Academy of Sciences and Arts, modern understanding of this concept from the thesaurus Dictionary of Serbo-Croatian Literary and Folk Language of the Serbian Academy of Sciences and Arts and the Dictionary of the Serbian Literary Language Matica Srpska, encyclopedic aspects on definitions of this term from the manuals and encyclopedias, in accordance with the methodological and theoretical settings of the Lublin Cognitive Ethnolinguistics and the EUROJOS project. Since the concept of **HOMELAND** in Serbian is based on the lexical-semantic, constructive and syntagmatic-paradigmatic potential of the two lexemes *домовина* and *отаџбина* (Ristic 2013), the starting point will be the analysis of the content of their vocabulary definitions and the analysis of all characteristic lexical-semantic relations: hyper-hyponyms, equonyms, synonyms, antonyms, formal and semantic derivatives, predicate-syntagmatic compounds, collocations, and phraseologisms. The aim is to reconstruct the content of these terms, their stable and variable parts with all the relevant aspects of realization, to construct on this basis the image of the human–homeland relations established in different historical periods, and to identify the values that accompany them in the Serbian language, in accordance with the principles of cognitive definition.

ALENA RUDENKA [MINSK, BELARUS]

The Grand Duchy of Lithuania: An imaginary homeland or the key to Belarusian identity?

The Grand Duchy of Lithuania is a significant milestone in the formation of the Belarusian ethnicity. Ethnic, religious, linguistic and graphical diversity was a key feature of the Duchy. The same characteristics were typical for the Slavic population of the state, too. The Slavic languages formed a continuum, which included a series of intermediate types. Texts in the Slavic languages were written in different graphics systems: Cyrillic, Latin and even Arabic letters. The use of two alphabets is a historically conditioned phenomenon, which is an important determinant of the Belarusian identity.

It was at the time of the Grand Duchy of Lithuania that Belarusian tolerance - a key characteristic of our mentality - was formed. To what extent is the heritage of the Grand Duchy of Lithuania realized by modern Belarusians? To what extent does it determine their "Belarusianness", or is it imaginary homeland today? What is the reason for the weak identity of Belarusians today: only the Soviet period or multiple culture of the Grand Duchy of Lithuania, too? What characteristics are today crucial for the Belarusian identity?

The answer to these questions can be found after a special study. One thing is certain: just in the Grand Duchy of Lithuania Belarusians began to identify themselves as Europeans.

VIKTORIYA SEREDA [LVIV, UKRAINE; GERMANY]

Displacement and belonging: case of Ukraine

This talk focuses on the transformational effects of war and dislocation on people's sense of belonging. The outbreak of war and displacement of large population groups can dramatically change the established landscape of social and national identities, people's sense of 'what is home', their hierarchies belonging. I analyse how war and displacement (re)shapes sense of home and homeland, narratives of belonging in Ukraine in the narratives of internally displaced people and Ukrainian refugees after 2014. Following Venessa May's concept of belonging, I explore the multidimensional and complex connections and disconnections that displaced people experience with regard to the historical past, their home, new places of residence and the social groups that they perceive as important. Since the military conflict reinforces different cultural markers of belonging, and IDPs represent different ethnic and cultural groups, including the Muslim population of Crimea, this requires the application of a trans-cultural approach.

MAGDALENA SZULC-BRZOWSKA [LUBLIN, POLAND]

The concept of patriotism in Polish and German – a contrastive analysis

Koncept patriotyzmu w języku polskim i niemieckim - analiza kontrastywna

The paper focuses on a presentation of the stereotype of the concept „patriotism“ and its profiling in both languages, Polish and German, including existing similarities and differences. The theoretical basis consists of: the cognitive ethnolinguistics (cognitive definition/Eurojos) as well as the framesemantics (in order to confront it with the German studies' point of view) and the discourse analysis. The triangulation of methods serves, among others, to identify discursive positions in the discourse on patriotism in Germany and Poland, and to validate the degree of

stability of certain values/stereotype, the degree of centrality in certain contexts as well as the frequency of occurrence of certain values with regard to their semantic salience – in effect defining the „default values“ of the frame patriotism/the stereotype. The analysis is qualitative and quantitative. The corpus consists of ideologically diverse newspapers, i.e. left-wing (left-alternative), left-liberal, Catholic-conservative and right-wing (populistic and far-right) options in both countries. The selection criterion for the analysed corpus dates are recursiveness, high frequency of occurrence, identification of "good candidates" for „default values“ of the frame/the stereotype of the cognitive definition. The contrastive analysis concerns keywords, flag and stigmatising words, collocations, terms and definitions of the main concepts as well as argumentative topoi and the process of tabooing and entabooing of patriotism. The final conclusions include an indication of the interpenetration of the German and Polish discourses and the directions of development of the discursive positions and stereotype profiling.

ALINE VIVIAND [WROCŁAW, POLAND]

Ideological profiles of homeland in the French press

The questions related to the meaning of the word *patrie* (homeland) turn out to be crucial in France when the love of homeland (patriotism), proclaimed in the past as a Republican value, was progressively considered outdated during the second half of the 20th century, before reappearing several years ago in French political discourse

The presentation will cover a part of the research on the concept of HOMELAND (PATRIE) in the French language, based (following the Ethnolinguistic School of Lublin) on systemic, textual, and questionnaire-elicited data.

We will focus on the meanings of the lexeme *patrie* (as the closest lexical equivalent of the Polish *ojczyzna* and the English *homeland*) for the young French people nowadays, by analyzing the results of a survey conducted in France in 2020. About a hundred of respondents aged 18-25 described their understanding of a “real homeland” (*une véritable patrie*). The classification of the definitional components from the questionnaires will show a crucial fragment of the cognitive definition and cognitive structure of the lexeme for the French people today, as the young generation is the key agent in any society and the processes of language change.