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THE LINGUISTIC IMAGE OF CRIME IN BULGARIAN AND POLISH LANGUAGES

ABSTRACT OF A DISSERTATION

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The dissertation consists of an introduction, six chapters, conclusion, bibliography and appendixes. Its total length consists of 231 pages, of which 25 pages are bibliography, and there are 2 appendixes. The bibliography comprises 360 bibliographic units and sources for the examples in Bulgarian and Polish.

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The public defense of the dissertation work will be held on 10th April 2023 at 13 o'clock in the Meeting Room № 1 of Sofia University „St. Kliment Ohridski".

C O N T E N T   O F   T H E   D I S S E R T A T I O N   W O R K:

Introduction

Crime, its fight, and its prevention are topics that are an integral part of law, publicity, and private life.

According to the international definition of the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime of Palermo, the crime of trafficking in persons is the recruitment, transportation, transfer, harbouring or receipt of persons by means of the threat or actual use of force or other forms of coercion, abduction, fraud, deception, abuse of power or of a position of dependence or of giving or receiving money or benefits to obtain the consent of a person in authority over another for the purpose of exploiting that person (Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime, 2005). Types of trafficking in human beings are: trafficking in human beings for sexual exploitation, trafficking in human beings for labour exploitation, trafficking in children for begging, pickpocketing and other illegal activities, trafficking in pregnant women for the sale of their newborn children, trafficking in human beings for the sale of bodily organs, tissues and ovas.

Object, method and aims of the study

Object of the study

The object of this dissertation is the conceptualization of the crime of human trafficking and the manifestation of this type of crime in the linguistic picture of the Bulgarian and Polish languages. The object of scientific interest and analysis in this work are two specific varieties of the crime of human trafficking: human trafficking for sexual exploitation and human trafficking for labour exploitation.

Studied languages: Bulgarian and Polish

Research methods

The research method is cognitive within the framework of the conceptual metaphor theory according to J. Lakoff and M. Johnson, the theoretical framework of the linguistic world picture and the linguistic world picture in the context of the Polish school of linguistics.

It is used:

- The survey methodology

Aims of the study

1. A comparative analysis of fragments of the Bulgarian linguistic picture and the Polish linguistic picture concerning to a specific crime – human trafficking for sexual or labour exploitation

2. Description and analysis of the directions of conceptualization of the crime of human trafficking in the Bulgarian and Polish languages by anchoring of metaphorical schemes

3. The comparison of linguistic pictures in different discourses – media speech, colloquial speech

Excerpted material:

1. Media language (media speech) – websites of news agencies, daily newspapers, TV stations, radio stations

In Bulgarian: www.bntnews.bg, www.news.bg, www.standartnews.com, www.trafficnews.bg, www.trud.bg, www.sega.bg www.webcafe.bg, www.dnes.bg, www.nova.bg, www.novini.bg, www.offnews.bg, www.fakti.bg, www.europarl.europa.eu www.dw.com/bg, www.bnr.bg, www. news.bg, www.24chasa.bg, www.dennews.bg, www.eurocom.bg, www.marica.bg, www.burgaspodlupa.com, www.novavarna.nt, www.nesebarinfo.com. www.utroruse.com www.novini247.com, www.bghelsinki.org, www.bg.glosbe.com, www.actualno.com, www.novini.bg,

In Polish: www.dw.com/pl/, www.gazetabaltycka.pl, www.focusnauka.pl, www.rp.pl.www, wiadomosci.wp.pl. www.wogrodzienowejziemi.pl., www.walch.policja.gov.pl. www.chodziez.policja.gov.pl, www.gdansk.uw.gow.pl, www.focus.pl, www.krosno24.pl, www.slaska.policja.gov.pl, www.aenetworks.prowly.com, www.ueractiv.pl, www.siecbakhita.com, www.kampaniespoleczne.pl, www.gospodarkamorska.pl., www.wgospodarce.pl. www.gov.pl.

2. Personal story-tellings of victims of human trafficking, posted on pages from variety Internet sources

▪ Personal stories of victims in Bulgarian language: on video sharing platform – Youtube, on TV channels (NOVA TV, Bulgaria ON AIR), on the pages of Internet publishings (kriminalno.com), on the pages of Bulgarian daily newspaper (newspaper "Dnevnik"),

▪ Personal stories of victims in Polish language: on video sharing platform – Youtube, on the media channel (TVN TV), broadcasts: Super Express, Efekt Domina, on the pages of the La Strada Foundation, on the pages of Sieć Bakhita.

3. A survey

The crime of human trafficking will be examined from a legal perspective and in three different manifestations of discourse: media language, personal narratives and through the methodology of a survey.

CHAPTER 1
LINGUISTIC PICTURE OF THE WORLD
(Theoretical overview of the topic)

I.   A world picture and a linguistic world picture

The picture of the world is "an image of the world, constructed as a result of the all-embracing spiritual life of man, in the formation of which all aspects of his mental activity take part" (Ilieva 2015) (see Гуревич 1972, Борщев 1996, Иванов, Топоров 1965, 1974).

The picture of the world appears as a reflection of the real world, and the linguistic picture of the world fixes this reflection.

The linguistic picture of the world or the linguistic model of reality is a body of knowledge that is captured in lexis, phraseology and grammar. In the life of an individual of a particular sociality, the *linguistic picture of the world* precedes the conceptual picture and is in a position to shape it. *The linguistic picture of the world* consists of images of objects; the linguistic structure does not reflect reality but interprets it.

The two most important contemporary sources regarding to the *linguistic picture of the world* are German philosophy and American anthropology. The term *linguistic world picture* comes from:

1.   The ideas of Wilhelm von Humboldt and the neo-Humboldians (Leo Weisherber and others) who are talking about the internal form of language

2.   The ideas of American ethnolinguistics

3.   Partly also from the so-called Sapir-Whorf hypothesis of linguistic relativity.

In my dissertation I draw on the theoretical framework of Polish linguistics.

The linguistic picture of the world in Polish linguistics

The first definition of the *linguistic picture of the world* in Polish linguistics was formulated by Walery Pisarek at the end of the 1970s (in 1978) in *Encyklopedia wiedzy o języku polskim (Encyclopedia of Knowledge of the Polish Language)* edited by Stanisław Urbanczyk. Pisarek speaks for the linguistic picture of the world as "a picture of the world

reflected in a language, and which does not correspond closely to the actual image found in science [1] (Pisarek 1978:143).

In the 1980s, research on the linguistic picture of the world at the Maria Curie-Sklodowska University in Lublin with a team of scholars under the leadership of Jerzy Bartmiński laid the foundations of the Lublin School of Ethnolinguistics, whose main object of interest was the linguistic picture of the world.

The Lublin ethno-linguistic team presented a group of analyses on the topic of the linguistic picture of the world on the pages of issue 26 of the printed journal *Akcent* (1986) under the summarizing title *Language and Folk Vision of the World* (Język i ludowa wizja świata). A large number of articles devoted to the topic of a linguistic picture of the world were published in the pages of the 16 volumes of the Lublin edition *Etnolingwistyka. Problemy Języka i Kultury (Ethnolinguistics. Problems of Language and Culture)* (in the period 1988-2004).

In 1980, the first issue of the *Dictionary of Folk Language Stereotypes* (*Słownik ludowych stereotypów językowych*) (1980) was published in Wrocław – edited by Jerzy Bartmiński, which explored linguistic and ethnolinguistic issues related to the folk vision of the world and man. Concurrently with *Etnolingwistyka*, the series *Język a Kultura (Language and Culture)* (1988) was published in Wrocław between 1988 and 2002.

The 1987 conference organized in Pulawy on the topic of „Linguistic Image of the World" aroused a great interest in the concept. The papers presented at the conference were published in the volume *Językowy obraz świata (The Language Picture of the World)* in 1990 (republished in 1999, 2004, 2006).

In the 1990s, many individual and collective works on the topic of the linguistic picture of the world stood out, consolidating the term linguistic picture of the world and considering it in its comprehensiveness (*Naukowy i nienaukowy obraz morza na przykładzie języka polskiego i angielskiego (Scientific and non-scientific picture of the sea based on examples from Polish and English*) by Jolanta Mackiewicz (Gdańsk, 1991), *Językowy obraz świata dzieci i młodzieży (A Language Picture of the World of Children and Young People)* edited by Ożdziński (Kraków 1995), *Dom w języku i kulturze (Home in Language and Culture)* edited by Grazyna Sawicka (Szczecin 1997), etc.

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[1] „*obrazie świata odbitym w danym języku narodowym nie odpowiada ściśle rzeczywistemu obrazowi,odkrywanemu przez naukę*" (Pisarek 1978:143)

The term *linguistic picture of the world* is also problematized by authors writing in the volume *Nazwy wartości* (1993) edited by J. Bartmiński and M. Mazurkiewicz.

The notion of *linguistic picture of the world* is used in the discussions concerning conversational style (Jerzy Bartmiński 1993), sociolects (Stanisław Grabias 1994), phraseology (Andrzej M. Lewicki, Anna Pajdzinska 1993), linguistic richness (Ryszard Tokarski 1993), stereotypes (Jerzy Bartmiński, Jolanta Panaszczyk 1993/1990).

A special place in the field of research on the topic of the *linguistic picture of the world* is also occupied by the works of Anna Wierzbicka, who in a series of books and articles, using the method of component analysis and working with the „natural semantic meta-language", not only performs a semantic reconstruction of the meanings of key words characteristic of the cultures of different nations, such as *ojczyzna, wolność, pokora, przyjaźń, odwaga, dusza (fatherland, freedom, humility,friendship,bravery, soul)* and in a particularly insightful way shows the deep connection of language with the mechanisms of thinking and conceptualization of reality.

CHAPTER 2
LANGUAGE METAPHOR
(Theoretical overview of the topic)

The purpose of this chapter is to provide a brief theoretical overview on the topic of linguistic metaphor, identifying key points and concepts that are relevant to the topic of this dissertation.

Metaphor as a means of creating a linguistic picture of the world

The twentieth century has been characterized by an expansion of interest towards metaphor in the field of linguistics (Richards 1936, Osborn 1967, Osborn, Eninger 1962, Black 1971, Black 1979, Beardsley 1990, etc.).

The Polish researcher T. Dobrzyńska (Dobrzyńska 1984) emphasizes that metaphor is a basic communicative mechanism that is characteristic of different languages and different multivoiced stylistic varieties. Dobrzyńska emphasizes the cultural conditioning of linguistic metaphor. It functions on the basis of the proximity between the recipient and the sender. T. Dobrzyńska specifies that by "proximity" she means historical and cultural similarities, mental and everyday similarities, similarity in certain behavioural patterns and conceptual system, which is conditioned by a certain social environment. The researcher assumes that linguistic metaphor, despite its widespread use and distribution, violates the principles of code

use and provokes the drive of processes different from those that accompany the ordinary use of the linguistic sign (after Dencheva 2015:24;25).

In modelling a particular linguistic metaphor, it is necessary to collect data from two distinct fields:

1. The field of the actual metaphorical expression, in which the linguistic metaphor is located, as a ready result of a process of transfer that has already taken place and passed,

2. The field of additional knowledge, images, associations in the linguistic use of the lexemes that are activated by the metaphor.

E. Sapir and B. Whorf introduced into science the hypothesis that it is the conceptual system that controls the thinking of the individual, structures his perceptions, his behavior in relation to the surrounding world. On the basis of Sapir's and Whorf's thesis, schemes (or patterns) of behavior and thinking are imposed, which are not directly observable, but perceptible through language. The linguistic unit carries a rich set of information. Underlying the communication model is the same conceptual schema that underlies the thinking (as well as the actions) of the individual.

The linguistic metaphor in the context of cognitive science

Cognitive structures cannot be observed directly. Language is the instrument through which they are accessed. In the twentieth century E. Sapir (Sapir 1949) interpreted thinking as the content of speech with the most potential and specified that it is a content that is achieved by interpreting each element of the speech stream while being maximally loaded with conceptual meaning. On the other hand, Sapir continues, language is a kind of outer limit of thinking at the highest level of symbolic analysis (Sapir 1949: 14-15). Hence, the structure of language repeats cognitive structures. A. Wierzbicka emphasizes that thought can be reached only with the help of words (Вежбицкая 1999:23). Constructs (scripts, scenarios, concepts, frames, gestalts) are the so-called specialized language for knowledge representation. Language is inextricably linked to cognition (this is demonstrated by the claim and results that language forms can be described most fully in the context of these structures).

The main concepts handled by cognitive linguistics are *concept, stereotype, profile, conceptualization, conceptual picture of the world, categorization*.

The *stereotype* is also considered by the Lublin ethno-linguistic school. J. Bartmiński emphasizes that the concept of *stereotype* is closely related to the linguistic picture of the world and adds that the *stereotype* is the result of the interpretation of reality within the social cognitive models. A *stereotype* is a set of subjectively determined ideas about objects and

phenomena; it is a complex of beliefs and common features that are inherent in a particular group of people.

The term *concept*, within cognitive science, is perceived and viewed as a unit of collective consciousness. E. S. Kubryakova defines the concept as a "quantum" of cognition and explains that it is "an operative content unit of memory, of the mental lexicon, the conceptual system and the language of the brain (*Lingua mentalis*), of the whole picture of the world reflected in the human psyche" (Кубрякова 1996:90). A. Wierzbicka defines a concept as an object (unit) of the ideal world, which has a name and is defined (named) by means of a set of semantic data, reflects culturally determined representations of the individual and the society about the surrounding reality (Вежбицкая 1999). Concepts are able to function in different types of discourses. At the linguistic level they are expressed by means of lexemes of primary and secondary types of nomination. The most widespread example of secondary nomination is the linguistic metaphor.

The conceptual (mental, cognitive, immediate, direct) picture of the world is created as a result of immediate cognition (conceptualization) of the world. The conceptual picture includes 1) a set of stereotypical representations (the so-called mental stereotypes) of the social, which determine its characteristic behavior and in given stereotypical situations, 2) and meaningful conceptual knowledge about surrounding individual reality (Попова, Стернин 2010:4-5).

From the point of view of cognitive linguistics, a linguistic metaphor is a mental unit operating with different and multifaceted conceptual structures (scenarios, frames, slots). The process of metaphorization from the perspective of cognitive metaphor theory is based on the processing of different categories and knowledge structures – the so-called frames and scenarios. They represent the overall experience that a person receives when interacting with the environment (the objective world and society).

The theory of conceptual metaphor

The theory of conceptual metaphor is associated with the names of J. Lakoff and M. Johnson and the publication of the emblematic work of the two scientists – *Metaphors we live by (1980/ 2003).* This study presents a complete theory of metaphor as the basis of a conceptual system. Leikoff and Johnson turn the idea of psychologist Julian Jayness of Princeton University that the conscious mind is analogous to what might be called the real world, and which is constructed from a vocabulary or lexical field whose terms are metaphors or analogues of behavior in the physical world (Jayness 1976: 55), into a theory. Leikoff and

Johnson are interested in the metaphorical expressions that make up 'living' metaphors and consider creative metaphors as a special case.

Lakoff and Johnson present three main types of metaphors in their work: orientational metaphors (These are concerned with the spatial positioning and interaction of objects and are placed within spatial antonymic parameters of the type – up-*down, forward-backward, tall-low, inside-outside, center-periphery, shallow-deep*), ontological metaphors (these are seen as a container. They are characterized by the image schema of container, which includes the following structural elements: *inner space (interior), outer space (exterior), the boundary between them (boundary)* (Lakoff 1987:272), structural metaphors (In these, one concept (activity, experience or event) is thought of and perceived through the lens of another).

The main ideas underlying the theory of conceptual metaphor in *Metaphors we live by* are:

1.   The locus of metaphor is concepts (not words).

2.   The human conceptual system is metaphorical; metaphor is its nominal feature (as natural as hearing, seeing, touching). Through it the individual has the opportunity to make sense of the world and enrich his experience. It is organized on the basis of projection (*mapping*) between conceptual domains (spheres) or by reflection of one on the other.

3.   Conceptual structure is embodied (based on the bodily experience of the individual and the social in space). The individual unit is able to learn most metaphors unconsciously through its everyday experience and functioning and they become part of its cognitive map. Metaphorical concepts are Gestalts, multidimensional knowledge structures for the representation and reproduction of human experience, and which can be described using and by means of semantic networks.

CHAPTER 3
THE CRIME OF TRAFFICKING IN HUMAN BEINGS IN THE LEGISLATION OF THE REPUBLIC OF BULGARIA AND THE REPUBLIC OF POLAND

This chapter presents a brief overview of the crime of trafficking in human beings in Bulgarian and Polish legislation. The aim of this part is to present the main legal regulations in both legislative systems that define, explain and clarify the specific features of the crime according to the specificity of their legislature and judiciary.

This chapter is devoted to the bodies of legislation that regulate the crime of trafficking in human beings in the Republic of Bulgaria (Criminal Code of the Republic of

Bulgaria (art. 159 a, b, c, d, art. 280), Law on Combating Trafficking in Human Beings, European Convention of the Council of Europe on Combating Trafficking in Human Beings, etc.) and the legal acts regulating the crime of trafficking in human beings in the Republic of Poland (Constitution of the Republic of Poland (Art. 31, as well as Art. 65), National Programme of Action against Trafficking in Human Beings, Criminal Code of the Republic of Poland (Art. 8, Art. 115, Art. 189, Art. 191, Art. 203, Art. 204, Art. 253).

The inclusion of this chapter in the thesis is motivated by two reasons. First, Chapter 3 briefly discusses and clarifies the crime of human trafficking in Bulgarian and Polish legislation (no legal exhaustiveness is sought). Secondly – it is necessary to note that only things of great importance for human existence are metaphorised, such as the crime of human trafficking, criminalised since 2002-2003. This means that the crime is relatively new, and as such, it is conceptualized in the mind of the society, and therefore metaphorized.

The chapter does not claim to be exhaustive, but provides an overview of the reasons that lead to the formulation of the crime as such.

The object of a linguistic analysis in this dissertation work are two specific varieties of the crime of human trafficking, namely: a human trafficking for a sexual exploitation and a human trafficking for a labour exploitation.

CHAPTER 4
METAPHORICAL PATTERNS OF THE CRIME OF HUMAN TRAFFICKING IN MEDIA LANGUAGE

This chapter of the dissertation presents the way of conceptualizing the crime of human trafficking in the metaphorical patterns of this type of criminal activity in the linguistic pictures of the Bulgarian and Polish languages.

Metaphorical patterns

The term *metaphorical pattern* is observed in the comparative analysis of metaphors from several languages or within one language. Each particular metaphor could be seen as a manifestation of a more general type (in Lakoff and Johnson, as well as in R. Gips called *conceptual (or structural) metaphor*, in A. Baranov, Y. Karaulov, D. Dobrovolsky *metaphorical model*, in Telia (modeled on A. Zholkowski) − *metaphor development (or metaphor amplification)* (Lakoff, Johnson 1980/ 2003; Баранов, Караулов 1994; Добровольский 1996:71; Жолковский 1962:170; Телия 1988:203).

1.   **Human trafficking is a hunting**

The crime of human trafficking has been conceptualized as a hunting. The Dictionary of Bulgarian Language of the Bulgarian Language Institute defines hunting as a 1. "Searching after and pursuing for the purpose of killing or catching, capturing wild animals, birds and fish for their meat or skin, etc.; hunting.", "The pursuit and capture of smaller animals, birds, etc. by predators for food.", 2. "Animals, birds, or fish, as the object of such activity.", 3. "The quantity of animals, birds, or fish taken or killed; capture.", 4. "That activity legalized by the state for the purpose of conserving animal species.", 5. *Fig*. "The organized and unjustified persecution of human beings contrary to human rights.". Human trafficking, conceptualized as a hunt (pursuit) between a predator and its prey, proceeds by scouting and targeting the victim, carefully preparing traps for the prey (the trafficked victim), relentlessly and cruelly pursuing the catch, and culminating in its capture to be subjected to labor or sexual exploitation. In the case of trafficking for sexual and labour exploitation, the process of hunting is particularly carried out through increased communication via internet applications and, subsequently, face-to-face meetings. Their use is most significant in the stages of recruitment for sexual exploitation: identifying the victim (the prey), contacting her, arranging a personal meeting and then arranging the victim's travel. Usually, the period (in terms of time) from the identification of the potential victim to her definite capture is not long - the victim (conceptualised in the metaphorical model as prey) agrees to leave (to fall into the trap set by the trafficker, conceptualised in the metaphorical scheme as a predator and possessing the characteristics of a beast) because of a desire for a better life, a higher social status or for love.

A few examples follow as an illustrative material.

1.1   The victims of the human trafficking are prey – the victims are conceptualised as a prey who fall unsuspectingly into the traps set for them by the traffickers. This is the point at which they find themselves stranded, unable to turn back (to escape), resigned to their fate as a prey and stripped of all human rights.

▪   **fall into the clutches (of human traffickers)**

Chasing their dreams of a better life, thousands of girls fall into the clutches of flesh traffickers.

▪   **padać ofiarą (w zorganizowanej grupy przestępczej) siatki[2]**

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[2] The following formulation *padać ofiarą zorganizowanej (w siatkę) grupy przestępczej (I fall a victim to the network of an organised criminal group)*, exists in the Polish language, is stylistically more correct, but the original text, from which the following example is taken, does not allow a correction.

*27-letnia Polka – jak ustaliło Biuro Detektywistyczne Lampart – **padła ofiarą zorganizowanej przestępczej siatki**, która wynajduje w Polsce młode kobiety i wysyła je za granicę w charakterze dziewczyn do towarzystwa − A 27-year-old Polish woman − as established by the Lampart Detective Bureau - has fallen as a prey to an organised criminal network which finds young women in Poland and sends them abroad as an escort.*

       1.2   **The human trafficker is a predator** − the human trafficker (the subject of the crime) is conceptualised as a predator (here the classic scheme of a hunt between a hunter (a human being) and a prey is transformed, the hunt is transferred entirely to the animal world, in this metaphorical model a predator (an animal) is hunting, wanting to catch its prey (again implicitly it could be conceptualised as an animal). The prey loses its human characteristics. He (the predator) is distinguished by cruelty and unscrupulousness, he makes efforts to lure his victims (stalk them) and catch them into a trap from which they can not escape.

- **a predator who stalks its prey**

Police describe kidnappers as "psychological predators" who stalk the right kind of prey − insecure, with problems at home, no income and unable to find work.

- **Drapieżnik**

Okrucieństwo drapieżników, którzy gardzą ludzkością na tyle, by przeprowadzić ten ludobójczy program zniewolenia, jest dla większości z nas nie do pomyślenia .− The cruelty of predators, who despise humanity so much to conduct this genocide of enslavement, for most of us it is impossible to think it.

       1.3   **The trafficker sets a trap and hunts.**

The trap is the device used to hunt the animals (in conceptualising of this metaphorical model, in capturing the victims of human trafficking).

- **to put s.o. a trap**

Which people are most vulnerable to being trafficked and which situations most often put them in a trap?

- **zastawiać na kogoś pułapkę**

*Prostytutki przeniosły się z centrum miast na przedmieścia, a sutenerzy i handlarze ludźmi nauczyli się omijać **zastawiane na nich pułapki**. − Prostitutes have moved from the city centre to the suburbs, and pimps and traffickers have learned to avoid the traps set for them.*

       1.4   **Victims fall into a trap - the trap is set in advance by the predator (trafficker)**

- **to get caught in a trap/ trapped**

It is not hard to see why so many women get caught in this trap.

- **wpaść w pupaść / wpaść w sidła**

Bez względu na wiek, płeć czy wykształcenie w pułapkę handlarzy może wpaść każdy − No matter the age, gender or education in the trap of traders can fall everyone.

By nie wpaść w sidła handlarzy ludźmi trzeba dokładnie sprawdzić wiarygodność przyszłego pracodawcy i upewnić się, co do legalności zatrudnienia − przypomina Katarzyna Stanulewicz, szefowa wydziału polityki społecznej PUW i член зеспołу. − To avoid falling into the trap of human traffickers, you must necessarily check the credibility of the future employer and convince yourself of the legality of the job − reminds Katarzyna Stanulewicz, head of the public policy department PUW and member of the team.

1.5 **Trafficking is a fishing** − the crime of human trafficking is conceptualised as a fishing, which is a detail of hunting. Here it is observed a more detailed profiling of the scheme by specifying the type of hunting. This is an evidence of assimilation the of metaphor by the language.

- **offer as a bait**

Europol: Traffickers offer girls as a bait for prostitutes on the net.

- **zorganizowana (w siatkę) grupa przestępcza handlująca ludźmi**

Siatka handlująca ludźmi i jeden człowiek w centrum uwagi. − Network of human traffickers and one man in the spotlight.

- **wędkarz i rybak** − Traffickers are conceptualized as fishermen who offer as a bait and patiently wait to catch something in it.

*I mają dwie metody: **na wędkarza i na rybaka**. Wędkarz poszukuje w internecie albo w okolicy konkretnych osób, które da się wykorzystać, i buduje dla nich ofertę. – And they have two methods: of the angler and of the fisherman. The angler searches in the internet or the surrounding area for specific people who would lend themselves to exploitation, and makes them an offer.*

2. **Human trafficking is a liquid** – This metaphorical pattern will be discussed in the context of the crime of trafficking in migrants and refugees according to Article 280 of the Criminal Code and in the context of the metaphorical scheme "Human trafficking is a fishing". Due to the specificity of this type of criminal act (crossing from one national territory to another by crossing a border - water or land), the metaphorical scheme turns out to be rich with examples. Human trafficking moves (flows) in a specific direction (follows a direction in a watercourse), follows a specific route – moves in the contours of a road (in a minority of linguistic examples).

▪ **with density and direction of movement** – the traffic of people is conceptualized with movement in a fluid with a particular direction. In the given examples this fluid moves (flows) in a body of water of varying size (tributary, stream, channel) or moves by occupying a particular water form (wave). The presence of a liquid in which trafficked persons "swim" (move) reinforces the metaphorical pattern already indicated, that human trafficking is conceptualized as a fishery in which the traffickers are fishermen and the victims are fish that are trapped or pecked at as bait.

1.1   Human trafficking takes place in a naturally created body of water

▪ **migration flow**

A migration flow comprising largely international asylum seekers and irregular migrants.

▪ **ruch migracyjny**

*Znów wzmożenie nielegalnego **ruchu migracyjnego** na wodach kanału La Manche oddzielającego od siebie Wielką Brytanię i Francję. 49 osób zostało podjętych z morza przez brytyjskie służby i przewiezionych na ląd. − Illegal migratory traffic in the waters of the English Channel separating Great Britain and France has increased again. Forty-nine people have been picked up from the sea by British services and transported to land.*

1.2   Human smuggling takes place in an artificial body of water, the canal. In the figurative sense of the canal − it is also a type of way of entry or a means of transmitting and distributing something, a designated intermediate space for arranging meetings and the possibility of liaison.

▪ **A human trafficking channel**

THE WHITE SLAVES: How do Bulgarian women get caught up in human trafficking channels?

▪ **kanał handlu ludźmi**

*Musimy koniecznie analizować nowe metody tego procederu, aby zawczasu wykryć i wyeliminować pojawiające się **kanały handlu ludźmi**. − It is important that we examine new methods of human trafficking in order to pre-empt and prevent emerging human trafficking channels.*

1.3   Types of movement in the channel

▪ **I am moving (crossing) on (in) an illegal canal** − the movement pattern is: I am inside the canal and moving along it (in the direction along the canal) the final destination − another state territory

Its strategic location makes it particularly vulnerable according to illegal channels, not only for victims of trafficking, but also for migrants attempting to cross state borders illegally.

1.4 Water Environment Element – wave − This is a rising part of the water environment that forms whenever the calm state of the water surface is disturbed. The wave in this metaphorical model is conceptualized as a rushing, moving, and surging crowd, a multitude of people whose purpose is to cross a state boundary and establish the territory of the new state.

- **migration wave**

Bulgaria should have been preparing for a serial migration wave./ Migration processes continue in waves at different rates, and because of the war in Ukraine we have witnessed a new wave of refugees.

- **fala migracyjna**

Fala migracyjna we Włoszech rośnie. − The migration wave in Italy is growing.

1.5   Human trafficking follows a specific route

Routes for migrant smuggling through Bulgaria are advertised and discussed in special groups on social networks. On Facebook and Telegram, migrants post videos from different points along their route and recommend the services of certain smugglers.

- **szlak migracyjny –** According to the *Słownik języka polskiego PWN* szlak means "a natural path, for example on a river, or a certain path that leads to a certain place", "a special route, a path that is intended for hikers, skiers, cyclists, etc", "a certain way of thinking or acting", "a decorative pattern in the form of a belt that is distinguished from the background by another colour", a hunting term and means "the trail of an animal"[3] . The lexeme *szlak* appears in this metaphorical pattern with its meaning of a path (trail) that starts from a specific place and leads to a specific destination, and fits into another larger metaphorical scheme in the context of conceptualizing the crime as hunting (namely, "Human trafficking is a hunting") with its latter meaning of a "trail", left by an animal. The migration

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[3] *1. „droga naturalna, np. rzeka, lub wytyczony trakt, prowadzące do określonego miejsca"*

2. „specjalnie wytyczona i oznakowana trasa przeznaczona dla turystów, narciarzy, rowerzystów itp."

3. „określony sposób myślenia lub postępowania"

4. „motyw dekoracyjny w formie pasa odcinającego się od tła inną barwą"

5. łow. „ślad zwierzęcia" - https://sjp.pwn.pl/sjp/szlak;2577116.html

route (*szlak migracyjny*) is distinguished by the fact that it is intended only for a specific group of people (migrants) who follow its route.

Doskonalenie monitorowania przepływów migracyjnych; Wspieranie Nigerii we wdrażaniu stosownych rozwiązań w reakcji na nowe szlaki migracyjne. − Improve monitoring of migration flows; Assist Nigeria to respond adequately to the emergence of new migration routes.

1.6   Human trafficking is a smuggling – Human trafficking is an act of movement in a liquid (natural or artificial body of water). The conduct of the activity, i.e. the movement in the channel, has been referred to as channeling in the media.

- **smuggling**

An international criminal group for smuggling with Bulgarian participation has been broken up.

przemyt migrantów – In this metaphorical model, the people, who are subject to the crime of human trafficking (migrants) are conceptualized as (prohibited, illegal) good and object that must be illegally transported from one specific place to another specific place (final destination). Although it can be translated into Bulgarian as smuggling, the lexeme rather refers to the idea of a road, a route, not so much to the idea of a canal in its basic meanings (an artificial ditch through which a liquid flows, an artificial trench between two bodies of water, a system of underground structures along which dirty water flows).

Jego głównym celem jest wymiana informacji i doświadczeń w zakresie kwestii dotyczących migracji legalnej, azylu, wiz, zarządzania granicami, handlu ludźmi oraz przemytu nielegalnych migrantów, jak również readmisji i powrotu. − Its main objective is to exchange information and experience on issues related to legal migration, asylum, visas, border management, trafficking in human beings and smuggling of illegal migrants, as well as readmission and return.

1.7   **The trafficker is a smuggler** − the traffiker who carries out, organises and coordinates the passage of migrants in that liquid (natural or artificial body of water) is a smuggler. This direct nomination of the human trafficker is characteristic only of this metaphorical model ("Human trafficking is a liquid") and of the crime of trafficking in migrants and refugees according to Article 280 of the Criminal Code. Specific naming of the trafficker (the subject of the crime) is not observed in the other metaphorical patterns (metaphorically, he is conceptualized as a predator, but is not named directly, as happens in this metaphorical scheme). The lexeme "channeler" (in Bulgarian – *каналджия*) is composed of the root "channel" (канал) and the suffix –jiya (-джия). The suffix –jiya (-джия) has a

Turkish origin and represents, in the most general sense, the relation of a person to a particular action directed towards an object, to a subject of occupation or occupation, with emphasis on the activity of the subject. In this metaphorical scheme, the suffix –jiya (-джия) acquires the meaning of a specialized stylistic-expressive suffix for expressing a negative attitude. The nouns formed with the help of the suffix -jia lead to the development of multiple stylistic shade − of disdain, of ridicule, of categorization, of expressing a kind of disgust. Their friction in media language is particularly great.

The migrants have been transported to a specialised accommodation facility for foreigners, and pre-trial proceedings have been initiated against the smuggler (channeler) under the supervision of the prosecutor's office in Pazardzhik.

Zatrzymania przemytników nielegalnych imigrantów w Polsce. – Arrests of smugglers of illegal immigrants in Poland.

3.   Human trafficking is a trade

The crime of human trafficking is conceptualized as a trade (commercial transaction) with a purpose of buying and selling a commodity (a living commodity – bodies) for which a certain amount of money is received. The purpose of the trade is to satisfy the needs of both sides – the buyer and the seller.

▪   **a human trade**

In Agadez, meanwhile, human trade accounts for 50% of the city's economy. The northern Nigerian city has become the center of this business.

▪   **handel ludźmi**

Handel ludźmi *jest zjawiskiem podlegającym dynamicznym przemianom, którego nasilenie zaobserwowano w Polsce na początku lat 90-tych.* – *Human trafficking is a phenomenon which is subject to dynamic changes, and whose intensification was observed in Poland in the early 1990s.*

1.1 Trafficking in human beings is a business – (detailization of the trade) – The crime of human trafficking is conceptualized as a commercial transaction, a lucrative business with human bodies (commodity) for financial gain. Human trafficking follows the principles of business operations - investing in the commodity (human bodies) and recouping this type of capital investment many times over (through sexual or labour exploitation).

1.2   Human trafficking is a purchase – human trafficking is conceptualised as a commercial relationship in which a buyer acquires something from a seller in return for a particular amount of money.

▪ **purchase** – a valuable living commodities (victims of human trafficking) are subject to a commercial exchange - buying. The price is determined by the quality (type) of the commodity. After buying it, the new owner acquires all rights over it, including the right to dispose of its life, to restrict its human rights, to subject it to sexual or labour exploitation.

Today, in the 21st century, people all over the world are being sold and bought against their will through violence, fraud and coercion.

▪ **kupić człowieka**

*Albo sobie **kupisz** prawdziwą radosną i spolegliwą **ślicznotkę**. − Or you can buy yourself a real joyful and trustworthy beauty.*

1.3   Human trafficking is a sale – Human trafficking is conceptualised as a commercial relationship in which a trader sells something to a buyer, with the former demanding a certain amount of money for their goods.

▪ **I sell my flesh (I sell my body) (as a commodity)** – Here, there is a detailization of the sale - the victim is selling something significant of herself - her flesh. There is a slight shift in the metaphorical pattern and the victim of the crime of human trafficking becomes a trafficker who is negotiating for himself in order to extract financial gain from his own body. The flesh becomes a means and a way of making money.

To save herself from them, Zornitsa is told that she must work by selling her flesh.

▪ **sprzedać własne ciało**

Sprzedają to, co mają do sprzedania: własne ciało. − They sell what they have the opportunity to sell: their own body.

1)   **Victims of human trafficking are a commodity (an object, a doll)** – the commodity takes on the physical characteristics of an object (detailed in a doll in some examples) and is valued at a certain value.

"The commodity" traded for forced labour or prostitution is predominantly from East and South East Asia. According to the German human rights organisation Solvodi, South-Eastern Europe, especially Bulgaria and Romania, are a priority source of "white slaves".

Jest marionetką w rękach tego, który ją kupił i wzbogaca się na jej krzywdzie. – She is a doll in the hands of the person, who bought her and become rich from hermisery .

2)   **Types of commodity – of flesh, of women, of bodies, of (white) slave women**

▪ **trade with women** – this metaphorical model details the type of commodity – trade relations are carried out through an exchange of a particular type of human body –

namely the female body. It should be noted that men are rarely sexually exploited; they are, above all, trafficked for labour exploitation.

Discrimination against women, but also against minorities. Tania el Cherke, a member of the Hamburg World Economic Archive's research group on the trafficking of women, explains.

■ **handel kobietami (trade with women)**

Większość posłów uważa, że najlepszym sposobem na ograniczenie prostytucji oraz **handlu kobietami i dziewczętami** *jest tak zwany model nordycki, który działa w Szwecji, Islandii oraz* Norwegii.− Most ministers believe that the best way to limit prostitution and trafficking in women and girls is the so-called Nordic model, which works in Sweden, Iceland, and Norway.

3) **A trafficker is a merchant** – a merchant is a person who engages in trade, prepares the goods and sells them for money to interested customers.

■ **flesh trafficker**

Chasing their dreams of a better life, thousands of girls fall into the clutches of flesh traffickers.

■ **handlarz żywym towarem**

W sumie podczas całej operacji wymierzonej w handlarzy żywym towarem zatrzymano ponad 100 osób w 13 państwach. Uwolniono też około 50 kobiet. – Generally, during the operation against the traders of live goods more than 100 people from 13 countries were detained.

4. **Human trafficking is slavery** – The crime of human trafficking is conceptualized as a slavery. It is a social economic system in which a particular group of people, called slaves, are seen as a property of other people, called slave owners. Slaves do not have their own personal freedom and are subjected to forced labour. They can be bought, sold or owned from the moment of their capture or purchase. They are deprived of the right to move about, to refuse to work, or to demand payment for their labor. In some legal systems, owners have the right to torture or kill their slaves. The term slavery also has a broader usage that is associated with both lawlessness and complete subordination.

■ **modern (contemporary) slavery**

According to the report, over 12 million people worldwide suffer the effects of human trafficking, and over 700,000 a year are new victims of this form of modern slavery.

■ **współczesne niewolnictwo**

*Ten rodzaj **współczesnego niewolnictwa** jest jednym z najbardziej dochodowych rodzajów międzynarodowej przestępczości zorganizowanej.* − This variety of modern slavery is one of the most profitable activities of international organised crime.

1) **Victims of human trafficking are slaves** – The term *trade with white slaves ('handel białymi niewolnikami')* was first used during an international conference on the problems of human trafficking, which took place between 15th and 25th July 1902 in Paris (Sokołowska-Walewska 2012: 84).

▪ **white slaves** – It can be assumed that the definition of slaves, which has become a stable expression (white slaves, white slave women), comes precisely from the trade with people with white skin colour, their exploitation at various stages of human history, in particular by dark-skinned masters. This is just one possible hypothesis.

The data show that men between the ages of 20 and 50 years old were most often turned into "white slaves". These are men lured by people from their community to go abroad to work in construction and agriculture under conditions and wages that are not realised," explained Kamelia Dimitrova, secretary of the National Commission for Combating Trafficking in Human Beings, at a roundtable on combating trafficking in human beings for labour exploitation. – In this example the figure ot the man as an object of labour exploitation within of crime of human trafficking appears for the first time.

▪ **a white slave (a woman)**

The trade in 'white slaves' from Eastern Europe has threatening proportions.

▪ **biała niewolnica**

*Czy próbujesz sprzedać się jako **biała niewolnica**? −Are you trying to sell yourself as a white slave?*

2) **The trafficker is conceptualized as a slave owner** – the trafficker lures his slaves and disposes of their lives

▪ **to lure into slavery**

Maria (her name has been invented in case to protect her identity), who is now 16, was at that time just one of thousands of Romanian teenagers lured into slavery through obligation.

5. **Human trafficking is a gambling**

The crime of human trafficking is conceptualized as a gambling game. This metaphorical model is not as rich as those already presented. It is limited to the sphere of the Bulgarian linguistic picture. The examples of this metaphorical model are based on language

material from a campaign[4], for a prevention of trafficking in human beings with a focus on sexual exploitation – *Blind Betting*, conducted in 2021 by the Directorate General for Combating Organised Crime (DGCOC) and the National Commission for Combating Trafficking in Human Beings (NCATH), with the support of the *European Multidisciplinary Platform Against Criminal Threats – EMPACT*[5]).

▪ **a dangerous (risky) game** – this is a metaphor that conceptualises the crime of human trafficking as a risky game with an unclear, and often unexpected, end that can lead to severe exhaustion, over-exploitation, death.

Blind Betting: don't play with my fate.

Conclusions:

▪ The analysed fragments of the linguistic pictures of the world in both languages – Polish and Bulgarian, presented in the media discourse, suggest a similar way of conceptualizing the linguistic pictures of the crime of human trafficking in Bulgarian and Polish. There are three main metaphorical patterns supported by linguistic examples: human trafficking is a trade, human trafficking isa slavery, human trafficking is a hunting/ a fishing.

▪ In both Bulgarian and Polish, the crime of human trafficking is conceptualised with the understanding that people are commodities (they are traded, bought, sold, exchanged) – i.e. the victim is objectified. The analysed fragments in metaphorical schemes in Polish and Bulgarian language prove that the crime of human trafficking is conceptualised with the claim of objectification (an object, a commodity, a puppet), deprivation of human identity and value of the people victimised by this crime.

CHAPTER 5
LANGUAGE
PICTURE OF THE CRIME OF HUMAN TRAFFICKING
(SURVEY AND RESULTS)

This chapter is an analysis of the crime of human trafficking in the linguistic consciousness of native speakers of Bulgarian and Polish and a conceptualization of the linguistic picture of the world in everyday discourse through an examination of patterns of metaphorization in everyday colloquial speech.

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[4] The campaign ran in two periods: from 28th June to 31st July 2021 with a focus on the risks of being involved in human trafficking for sexual exploitation, and from 18 October to 30 November 2021 when the focus was on users of sexual services provided by trafficked persons.

[5] The official website of EMPACT https://www.europol.europa.eu/crime-areas-and-statistics/empact

This chapter aims to present the results and findings of an anonymous survey conducted in Bulgarian between 2020 and 2021 on paper and in electronic environments among 266 adult Bulgarian native speakers in age from 18 to 72 years old, and in Polish among 50 adult Polish native speakers in age from 18 to 80 years old in electronic environments. The aim of the survey is to compare and outline the similarities and differences in terms of metaphorical patterns from this anonymous survey with the patterns of conceptualisation in media texts from the previous chapter.

A survey with 266 Bulgarian native speakers – adults aged from 18 to 72 years old.

The questions included in the questionnaire sought respondents' personal opinions, personal attitudes, social, and life experiences. The questionnaire in Bulgarian consists of the following 4 questions:

1.   How would you call a female person who has been forcibly taken abroad for labour or sexual exploitation?

2.   How would you call a male person who is forcibly taken abroad for the purpose of labour or sexual exploitation?

3.   Please explain what does "Human trafficking" mean?

4.   How would you name a person who engages in human trafficking? Please provide synonyms if you are aware of any.

To illustrate, I will present the answers of one question in Bulgarian and Polish. The results of the whole questionnaire can be read in details in the dissertation work.

Question No. 4 (How would you name a person who engages in human trafficking? Please provide synonyms if you aware of any.) aims to represent the subject of the crime of human trafficking. The largest percentage of responses indicated respondents who identified the person who engages in the crime of human trafficking as a "trafficker" (including: "human trafficker", "flesh trafficker", "trafficker of live flesh", "human traffickers – people traffickers" (interesting fact is that some of the respondents answered not in Bulgarian, but in English) 171 pieces – 59%), this answer was followed by "criminal" ("lawbreaker" – 62 pieces – 22%), "pimp" (30 pieces – 10%) and smuggler (13 pieces – 5%). Only 17 (6%) responses stood out with a strong negative emotional load ("scumbag", "wretch", "freak", "villain", "scoundrel", "sadist", "pervert", "soulless", "marauder", "cynic", "mocker", "wretch", "unclean", "freak", "monster"). In the answers of all respondents there is a markedly negative attitude towards the person who commits the crime of human trafficking. Nine responses labelled the person as a 'mafioso' (i.e. a person who is a part form an organised crime). The person engaged in human trafficking is characterized by cruelty and

unscrupulousness, is devoid of humanity and compassion, is capable of vile and degrading acts to the dignity of the victims - named by 3 numbers as "slave-owner", and "fraudster", as well as exploiter" – 6 numbers. Interesting are the answers given by a part of respondents, they recognize and name this person as "rapist" – 10 pieces, 3 pieces as "dealer" (including "drug dealer") (here a combination of different types of crimes is observed). The responses of the respondents who dared to qualify the person as "human rights abuser", "mercenary", "boss", "courier", "mule", "Influential people with power, connections in society and supranational level are grouped in 14 items. If I have to name a person who helps people to get a job abroad, for a percentage I could define him as a mini businessman/dealer, but if it is for a different purpose I can define him as a "crook and charlatan", looking for easy money, who is stained with blood", "who makes a quick buck (if in Bulgaria – businessman, minister, policeman, prosecutor or son of a prosecutor, etc", "thug", "smuggler", "a person who deserves the harshest punishment of the law", "violator of human rights", "influential people with power", "blackmailer", "defendant". Only 2 respondents defined the person-subject of the crime of human trafficking as "trafficker of flesh", "trafficker of lives" and terrorist (again 2 respondents). The smallest number of responses were from those respondents who perceived the perpetrator of the crime of human trafficking as a "kidnapper" – 2 pieces and "I don't know" – 2 pieces.
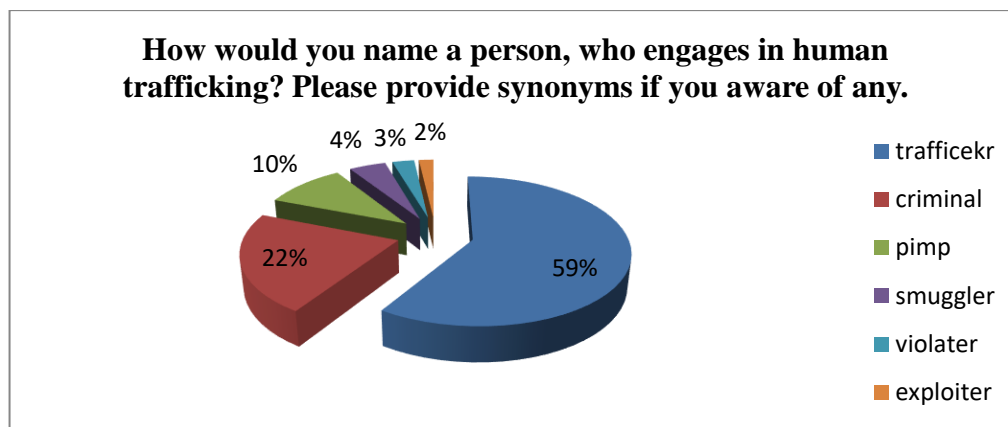
Chart 1

A survey with Polish native speakers – among 50 adult Polish native speakers aged 18 to 80.

The survey in Polish was conducted among 50 people in an electronic environment.

The questionnaire in Polish fully duplicates the questionnaire in Bulgarian and consists of the following 4 questions:

1.   Jak według Państwa się nazywa osoba, płci żeńskiej, która jest uprowadzona przemocą za granicę w celu eksploatacji seksualnej i przymusowej pracy?

2.   Jak według Państwa się nazywa osoba, płci męskiej, która jest uprowadzona przemocą za granicę w celu eksploatacji seksualnej i przymusowej pracy?

3.   Co to znaczy "Handel ludźmi"?

4.   Jak według Państwa się nazywa osoba, zajmująca się handlem ludźmi? Proszę podać synonimy, jeżeli Państwo wiedzą.

1.   How would you call a female person who has been forcibly taken abroad for labour or sexual exploitation?

2.   How would you call a male person who is forcibly taken abroad for the purpose of labour or sexual exploitation?

3.   Please explain what does "Human trafficking" mean?

4.   How would you name a person who engages in human trafficking? Please provide synonyms if you are aware of any.

Question No. 4 of the questionnaire aims to present the subject of the crime of human trafficking. The largest percentage of respondents' answers recognising the person who deals with the crime of human trafficking as Handlarz - "trader" (only named as Handlarz – 4 answers, but he is also defined as: handlarz niewolników, handlarz niewolnikami "slave trader", trafficker with slaves" – 4 answers, hanlarz ludźmi "trafficker with human beings" – 11 answers, handlarz żywym towarem "trafficker with living flesh" - 6 answers, and the archaic lexeme for trafficker – poganiacz – 1 answer, for a total of 26 answers for this item. The second highest number of answers (12) is the definition that respondents give for this person – namely sutener "pimp". Interesting are also the answers of a small amount of the respondents who use the English term used for naming the person who organizes and commits the crime of human trafficking, namely "human trafficker" – 1 number of answers, trafikker – "trafficker" – 1 answer, sex trader "sex trafficker/ trafficker of sex) – 1 answer. Five answers identified the person involved in this crime as a przestępca – criminal. Interesting are the answers given by one part of the respondents, they recognize a person engaged in human trafficking as alfons, stręczyciel "pimp" – 3 answers and 2 answers respectively, and werbownik "recruiter" – 3 answers. Only 1 number of responses stood out for emotional load, which emphasised a negative attitude towards the person committing the crime of human trafficking – bestia "beast"/"pervert". Two responses mark the person as mafia/ mafiozo "mafioso"/ "mafia". The next group of responses was varied in terms of definitions. A total of 7 responses are grouped together, with respondents taking the liberty to qualify the person as:

1 response as dealer "dealer", "placer", szef "boss" – 1 response, przemytnik "smuggler" – 1 response, oprawca "perpetrator" – 1 response, porywczacz "kidnapper" – 1 response, niewolniciel – 1 response, dostawca żywego towar "supplier of live goods" – 1 response. Only 4 people answered with nie wiem/ nie znam „ I don't know".
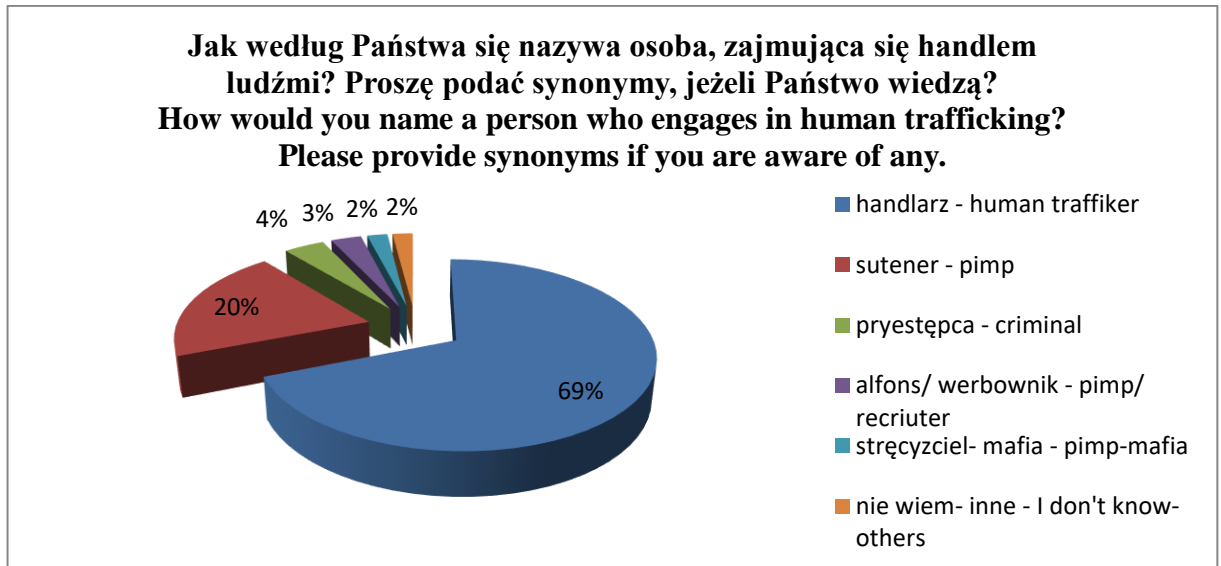
Chart 2

Conclusions:

▪ To the present study has been approached with the hypothesis that the conclusions drawn in studies regarding to the patterns of metaphorization of the linguistic picture of the crime of human trafficking in media texts are limited to the media environment and will not extend beyond it. But the survey and its results refute these assumptions. The results of the survey confirm the patterns of metaphorisation described in the previous chapter. There is a demonstrated alignment between the directions of metaphorisation in media discourse and in conversational discourse. There is a metaphorisation in the same direction between the journalistic discourse and the survey: human trafficking is a trade, a commodity exchange, a slavery, an exploitation. These conclusions show that, despite the fact that this crime is embedded relatively recently in the legal systems of the two studied languages, it clearly reflects important processes in social life and consciousness, and is therefore amenable to metaphorical description.

CHAPTER 6

LEXICAL DIMENSIONS OF THE VICTIM OF HUMAN TRAFFICKING IN FIRST PERSON NARRATIVES (INTERVIEWS)

This part of the thesis analyses and presents different linguistic dimensions of the experience of the crime of human trafficking. The aim of this chapter is to look for a metaphorization, but also a lexical set for describing the personal experience in everyday discourse – in narratives (in Bulgarian and Polish) of persons who are victims of the crime of human trafficking. The metaphorical schemes are derived on the basis of: 1) personal narratives of the victim of the crime of human trafficking, in the form of interviews conducted between an interviewer and the person subjected to the crime, in front of a camera lens, and posted on the pages of media or social platforms 2) personal confessions of the victim of the crime of human trafficking, in the form of text, posted on the pages of media 3) personal stories shared incognito, the face of the victim of the crime is hidden, only her/ his voice is heard. The narrative of the trafficked person is subject to a linguistic analysis, as well as the words that are a kind of retelling in synthesised form of the trafficked person's story, because the trafficked person is unable to express himself or herself in an appropriate way due to his or her specific social, ethnic or educational status. The total number of personal narratives presented in this part of the thesis research is 28 (15 in Bulgarian and 13 in Polish in 2012-2021). This chapter also analyses a thematic lexical groups of words used by the victims of human trafficking.

For illustrative purposes, I present a few of the extracted, based on personal narratives, metaphorical patterns. The rest can be read in details in the dissertation work.

1.   **Human trafficking is a trade** – And in the first-person narratives of victims of human trafficking, like the metaphorical patterns derived from publishing texts, the crime of human trafficking is conceptualized as a commercial transaction. It takes place between a trader and a merchant or between a seller and a buyer (traffickers) who buy, sell or exchange a live commodity. There is a process of exchange of goods. In this metaphorical model, the victim, who is conceptualised as a commodity (goods), has a high price and value, and appears as an object of commercial relations.

▪   **żywy towar – living commodity**

Ofiara handlarzy, handlujących żywym towarem. –The victim of human traffickers who are trading in live goods.

1.1   Human trafficking is a purchase – human trafficking is conceptualized as a very routine purchase of a human being (conceptualized in this metaphorical model as a commodity) by a buyer for the purpose of labor or sexual exploitation. The purchase is a kind of investment; the bought person will repeatedly repay the given money for him or her

through prostitution or begging, the two most common manifestations of sexual and labor exploitation.

- *Calmly, even routinely, she explains that she paid 500 euros for the girl, which she must somehow earn.*

- *Dowiedziałam się też że narzeczony zapłacił za mnie 14 krów i kilka innych przedmiotów. – I also found out that my fiancé has paid for me 14 cows and several other items.*

1.2 Human trafficking is a sale – A human trafficking is conceptualized as a sale of a person (conceptualized in this metaphorical model as a type of commodity) by a seller (a human trafficker) for a financial gain. The sale often takes place without the victim's knowledge.

- *He actually sold me for 4,000 leva to thee young-, the man and the woman.*

- *Zostałam sprzedana Madam. - I was sold to Madame.*

1.3   Victims of human trafficking are commodities – Victims of this crime are conceptualized as valuable commodities with a certain (in most cases high) value. The living commodity is put on a display, is looked at and its merits are valued. Once the buyer (the new owner) gets hold of it (buys it) the commodity itself is able to justify the money given for itself, multiply it and return it to its new owner many times over.

▪   **commodity with price, quality and freshness –** a commodity is a product with a expiration date that must be used before it expires within a certain period. Human traffickers exploit their victims to the utmost when they are in their youth (young the body) or early adulthood. Youth (freshness of body) is the characteristic trait that raises the price of the victim, conceptualised as a commodity in metaphorical schemes.

- *Girls are traded at 3, 5, 8 thousand dollars – as cynical as it may sound, the exact price depends on the "quality" and "freshness" of the "commodity".*

- *Ile jeszcze handlarze zarobiliby na jej młodym ciele?* – How much would the traders earn on her young body?

1.4   Human traffickers are merchants – They carry out commercial relationships with each other, they act as buyers or sellers of the trafficked person (conceptualised as a (living) commodity), they negotiate the price of the trafficked person, they transport the trafficked person from one place to another, they arrange the trafficked person to be displayed and they exploit the trafficked person. Merchants are distinguished by their cruelty and unscrupulousness, qualities that stand out more clearly in the distinct lexical-semantic groups.

▪ **trafficker of a female flesh** – due to the specificity of the crime of trafficking in human beings for sexual exploitation (most often solicitation of prostitution), it is not accidental to mark this metaphorical pattern. Most of the victims who tell their story in the first person are women who have been forced into prostitution and therefore call their traffickers "traffickers of women".

- *A trafficker of female flesh goes on trial in Germany.*

▪ **handlarz kobietami (trafficker of women)**

- *Padłam ofiarą handlarzy kobietami. – I fall a prey to the traffickers of women .*

▪ **handlarz mięsem - (trafficker of a meat)** – Human traffickers are conceptualized as traders (sellers) of meat and indirectly as butchers (butchers of human flesh). In this metaphorical pattern there is a reference to a butcher shop and the consumption of flesh. There is a semantic distinction in Bulgarian between meat and flesh. The victim of human trafficking is conceptualized as a body, flesh, meat, which is displayed in a butcher shop, bought and consumed. The consumption of the flesh of the object of the crime highlights the lack of life (spirituality) and particular personal characteristics of the trafficking victim.

Być w rękach handlarza mięsa. – To be in the hands of meat traders.

2. **Human trafficking is a hunt** – And in the first-person narratives of victims of human trafficking, like the metaphorical patterns derived from publishing texts, the crime of human trafficking is conceptualized as a hunt. However, unlike the metaphorical models presented in Chapter 4, here the participants of the hunt have reversed their roles. The trafficked victim, who has previously endured violence and been sexually exploited, changes her/ his behaviour and begins to conceptualise herself as a hunter who seeks out clients, finds them, lures them and captures them (catches them). The client gets into character of a captured prey. Often, the client voluntarily goes after his hunter.

▪ **searching for a client**

- *Later I realized that this is how Siyana searches for her clients, she recalls. She was taking pictures at home with a small camera. Every day she took a new picture, made up a new name for herself. Sometimes she would choose ready-made photos from the internet, then change the girls' faces with her own and lie to the clients that way.*

▪ **catching (capturing) a client**

- *I couldn't catch a client all night, Maria remembers. I didn't know how it worked at all.*

3.   **Human trafficking is a slavery** – the crime of human trafficking is conceptualized as forced enslavement that takes place in harsh conditions. Victims are conceptualized and treated as slaves (slave women) who are forced to unquestioningly do the command of their traffickers.

-     *During this time, he has managed to lure and enslave another girl who has also been subjected to constant blackmail, threats, extortion and beatings - all kinds of violence - in order to be a slave.*

4.   **Human trafficking is a theft** – the crime of human trafficking is conceptualized as the forcible taking of something of value (or vital) from someone and this act is categorized as robbery. Usually the value taken by force is the victim's dignity, their longings, their dreams, their whole life is robbed.

-     *Okradzona z mojej godności. – My dignity has been stolen.*

5.   **Human trafficking is liquid** – Human trafficking, in particular sexual exploitation, is conceptualized as a coast (where the victim is exploited by selling her body). It is to this shore that the flow of clients must move. This flow of people (willing to pay for the trafficked person to consume their body) is conceptualized as a wave – a rushing group of individuals, a crowd, a multitude of people towards a specific goal or directed (attracted) to someone in particular). Implicitly, here too, could be suggest that the victim who is forced into prostitution gets into a character of a fisherman at a fishing, casting a lure and catching his client.

-     *On the parking is making lots of good money because the flow of customers is guaranteed – mainly Russian and Ukrainian heavy truck drivers.*

6.   **Human trafficking is a prison** – Victims of trafficking are imprisoned in conditions that are intolerable to their physical body and psyche, they are taken to spaces that restrict their freedom on a physical and mental level. Prison is conceptualized at the level of body (flesh)-soul.

▪   **A flesh prison** – The example applied to this model could exist with a positive sign, but in this case the given example is conceptualized as an intrusion into the private world of the trafficked person, taking away their ability to resist the subsequent actions of the trafficker in terms of subsequent labor or sexual exploitation.

-     *This got under my skin right from the begging.*

▪   **A mental prison**

- *I lived in a prison of fear and coercion. I was not allowed to have any feelings. I was no longer a person, but an object. I was a machine that was used by two sides, my pimp and my clients. Moreover, I had to always be positive and ready to oblige.*

- **A physical prison**

- *I wanted to escape but I was locked up, there was no way and I was very afraid. I couldn't go out, I couldn't do anything, they wouldn't let me eat, they tied me up all the time.*

- *Została zamknięta najpierw w jednym, potem w następnym domu publicznym. – First she was locked up in one brothel and then in another.*

7. **Human Trafficking is a Hell** – Individuals who share their personal stories conceptualize human trafficking as a hell and in their narratives portray it as both 'a place in the afterworld where after death the souls of sinners are subjected to eternal torture; hell' (RBE) (according to Christian beliefs), as 'a place or setting where the stay is unbearable, tormenting because of various physical influences that severely irritate, torment' (RBE), and as 'severe, excruciating mental suffering; unbearable moral torment. ' (RBE).

- **The crime of human trafficking is a dream experience** – Personal stories highlight the fact that individuals lose the contours of reality, fall into a state of permanent dreamlike state, which is reflected in gloomy colours and presented as a distressing, frightening experience from which it is impossible for the person to wake up, respectively to come out of the nightmarish dream (koszmar/ nightmare).

- **A dream in which the dark (gloomy and sinister) range predominates**

- *Naked bodies, men coming to look... drinking... Dark... Smells of cigarettes, alcohol. Red seatings, glass tables. Smiling bartender. It's very hard not to lose your mind in a place like this.*

There are certain semantic fields in the personal stories of victims of human trafficking that, although they are not metaphors, are needed to be marked. The description of the lexical-topical groupings, with the clear understanding that they are not metaphors, is necessary to add appropriate context due to the low social, educational status of many trafficking victims. They express the personal point of view and perception, are characterized by rich emotional expressiveness and highlight the problematic situation in which victims of human trafficking find themselves. I will present a few of these lexical-semantic fields for an illustrative purposes. The full set of groups and examples can be read in details in the thesis.

Lexical-semantic groups

The first-person accounts of victims of the crime of human trafficking mark different lexico-semantic fields. The first one is that of **lying/deceiving** (Examples: *Don't deceive people on Facebook, ma never. Obiecywano jej, że pojedzie do lepszego świata, gdzie pomogają takim nigeryjskim sierotom jak ona zdobyć wykształcenie. Rzeczywistość była inna. – She was promised that she would travel to a better world where she would help Nigerian orphans like her to get an education.*), followed by that of **cruelty, bullying, fear** (first-person naratives of victims of the crime of human trafficking mark the lexical-semantic field of combat (Examples: *Every day there was a fight. Bili mnie, przywiązywali do łóżka, a potem gwałcili. – They beat me, tied me to the bed, and then they raped me.*), the **lexical-semantic field of torture** (Example: *they torture defenseless girls*), **the lexical-semantic field of harassment (mental and physical)** (Examples: *And it started – harassment, physical, mental, abuse, rape... and just like this: that's how a week passed.*), **the lexical-semantic field of threat** (Example: *Gergana overhears the two men talking about her. Strahil complained that he didn't want to work, and the other man said, "How can you not want to? There's no 'I don't want', you know, right?"*), etc.

Conclusions:

▪ The analyzed volume of personal stories (first-person narratives-interviews) of people, direct participants and victims of the crime of human trafficking in the Bulgarian and Polish languages set common, and already known from previous studies in the dissertation work, trends in terms of the linguistic representation of this crime, namely – human trafficking is a trade, human trafficking is a slavery, human trafficking is a hunting.

▪ In the Bulgarian and Polish languages, the crime of human trafficking is metaphorised as a lucrative trade with goods (human bodies) between a trader and a merchant or between a trader and a buyer (handlarz ludźmi and a pimp). The objects of human trafficking are items of value and worth (they are put on display (displayed in shop windows), they are exchanged, they are a means of purchase and sale. The first-person personal narratives in the two studied languages conceptualize human trafficking with the assertion of objectification, deprivation of human value, and erasure of the identity of those, who are directly affected by the crime. The analysed fragments confirm the metaphorical schemes in the Bulgarian and Polish languages – human trafficking is a trade, a slavery, a hunting – as completely stable, because they also appear in already studied discourses – publishing texts, survey.

▪ A first-person linguistic analysis of personal stories reveals the emergence of new metaphorical schemes in comparison with the already known ones from the mentioned

studies in the previous chapters of the thesis – namely – human trafficking is a theft, human trafficking is a hell, human trafficking is a prison, human trafficking is a dream, human trafficking is a scheme.

▪ In the analysis of the personal stories examined in Bulgarian and Polish, lexical-semantic fields stand out for the first time and are richly illustrated. This is due to the fact that the main means of coercion into sexual and labour exploitation is violence on the side of the exploiter towards the person-victim. The lexical examples used by victims of human trafficking are characterized by expressiveness, emphasizing pain and suffering.Although they are not metaphors, they are valuable for the study because they are part of the narrative of the victims of human trafficking and confirm that metaphorization in a high degree is only observed in texts from the media discourse and in the results of the survey on the topic presented in the dissertation work.

Conclusion:

The linguistic manifestations of the crime of human trafficking are examined in the context of Bulgarian and Polish publishing texts (as well as how the crime is conceptualised in Bulgarian and Polish media). The analysed fragments of the linguistic pictures of the world in the two languages, Polish and Bulgarian, suggest a similar way of conceptualising the linguistic pictures of the crime of human trafficking in Bulgarian and Polish. Metaphorical patterns in the crime of human trafficking within individual perception are highlighted - through the responses of Bulgarian and Polish respondents to an anonymous survey conducted in an electronic environment and in written form. The metaphorical patterns and linguistic manifestations in the crime of human trafficking are highlighted in the context of first-person narratives (interviews) of victims of human trafficking. There are three main metaphorical patterns that are characterized by persistence because they appear in media discourse (Polish and Bulgarian press) and colloquial discourse (survey and personal stories): human trafficking is a trade, human trafficking is a slavery, human trafficking is a hunting/ a fishing. There is also a metaphorical scheme that appears as a kind of elaboration of one of the basic metaphorical schemes (human trafficking is a hunting), namely: human trafficking is a fishing. There is a metaphorical pattern (human trafficking is liquid) that is characteristic only for the crime of trafficking with migrants and refugees according to Article 280 of the Bulgarian Criminal Code. In the Bulgarian and Polish language, the crime of human trafficking (in both discourses – public and colloquial) is conceptualized with the

understanding that victims of trafficking are an object (a puppet) and a commodity that is traded, bought, sold, exchanged. There is a devaluing and objectification of the trafficked person. In the Bulgarian and Polish language (media and colloquial discourse), victims of trafficking are conceptualised as a prey, and the trafficker is conceptualised as a predator who stalks and hunts his prey. Trafficked victims are conceptualised as slaves, and the trafficker is implicitly their slave-owner who disposes of their fates. These examples prove that metaphorization in the speech of the person-victim is multilayered. It passes through the emergence of new metaphorical patterns as well as through lexical-semantic groups that are new for the study and are richly illustrated – the lexical-semantic fields of cruelty, fear, violence, etc. The crime of human trafficking is a serious violation of the rights and freedoms of the victims, and examining the concepts in point of view of metaphor enables the construction of a more complete linguistic picture of this type of crime in the Bulgarian and Polish languages.

CONTRIBUTORY MOMENTS:

1. **Scientific contribution, practical contribution and theoretical significance of the dissertation work**

The choice of the topic of the study is contributory because the phenomenon of human trafficking is relatively new for the Bulgarian reality, which implies a short or very limited history of research interest for it from a linguistic point of view. The crime of trafficking in human beings is reflected in the legal base of EU member states, as well as in European legislation itself. This is proof of the importance of the problem, which in turn gives a claim for research on its linguistic side and the possibility of making sense of this criminal act in the mind of the social, and therefore metaphorised.

A contributory point is the striving for a broad and diverse discursive palette of conceptualizations and its representation (the differentiation of linguistic representations of the concepts of human trafficking, object and subject of the crime of human trafficking in media discourse, in colloquial discourse – cognitive explication in a form of questionnaire and first-person narratives of victims of the crime).

The present dissertation work is distinguished by the richness and diversity of the empirical material, clearly and precisely defined metaphorical schemes, derived on the basis of examples from media discourse and conversational discourse, which guarantees depth of analysis, reliability and representativeness of the conclusions.

As the research interest is focused on one specific type of crime (human trafficking for sexual and labour exploitation), the achievements of the thesis can be built upon by other studies focusing on linguistic pictures in Bulgarian and Polish language in other topical crimes (drug distribution, money laundering). The present study is groundbreaking and opens the way to new research in the field of language pictures of crime and comparative linguistics.

Publications on the thesis:

1.   Koleva, R. Fragments of the Language Depiction of a Certain Type of Crime in Bulgarian and Polish. – In *Verba Iuvenium*. Plovdiv, Plovdiv niversity "Paisii Hilendarski", 2021, issue 3, 118 -130.

2.   Koleva, R. A Contemporary slavery (conceptualisation of the crime of human trafficking in Polish and Bulgarian). In: *Bulgarian speech.* Sofia, Sofia University "St. Kliment Ohridski", 2021, book 1, 69-80.

3.   Koleva, R. A White Slave or a Victim of Human Trafficking – A Language Depiction of a Certain Crime. In: *Verba Iuvenium*. Plovdiv: Plovdiv University "Paisii Hilendarski", 2022, issue 4, 143 - 154.

4.   Koleva, R. A Metaphorization of the Object and the Subject of the Crime of Human Trafficking in Bulgarian and Polish. – In: *XV National Philological Readings for Undergraduate and Postgraduate Students in Honour of the Holy Brothers Cyril and Methodius. Neofit Rilski University,* 2021, 37-44.

5. Koleva, R. *Lexical dimensions of the victim of human trafficking in first-person narratives (interviews).* The text is accepted for a publication.

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