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Explorations: A Journal of Language and Literature

Discourse linguistics and the discursive worldview

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Abstract. *In this paper the author presents his conception of the discursive worldview. The discursive worldview makes it possible to describe the dynamic profiling of meanings in specific discourses. The author proposes that the category of discursive worldview should integrate the methods used in discourse analysis and cognitive ethnolinguistics.*

Key words: *discourse analysis, discursive worldview, linguistic worldview, discourse linguistics, cognitive ethnolinguistics*

1. Introduction

The term *discourse* is nowadays widely used in many areas of research, e.g. in philosophy, sociology, linguistics, literary studies, etc., as well as in the media, political debates and everyday language. Due to its widespread usage, its complex etymology and the multiplicity of disciplines that apply it, the notion of *discourse* may be understood and interpreted differently, depending on the context.

Discourse linguistics, being a relatively new branch of language studies, is constantly seeking new methods of discourse analysis and developing its methodological background. Its objective is to describe the conditions of the emergence of shared knowledge which manifests itself in particular uses of language. Therefore, it is interesting to ask what discourse linguistics can potentially gain from applying the analytical category of the *discursive worldview.* The present article presents arguments for introducing this category, drawing inspiration from the Lublin School of Ethnolinguistics, American cognitive linguistics and discourse linguistics.

2. Towards discourse linguistics

Discourse linguistics as a sub-discipline of linguistics has developed along several paths, most notably, textology, linguistic genology, cognitive ethnolinguistics, semiotics,

critical linguistics or sociology (Bendel Larcher 2015; Blommaert 2009; Czachur 2010b; Czachur et al. 2016; Czachur and Miller 2012; Dreesen 2015; Grzmil-Tylutki 20100 Niehr 2014; Spitzmüller and Warnke 2011; Teubert 2010; Witosz 2009; Witosz 2016. Since each of those disciplines derives from a different academic background, their representatives have defined the subject, objectives and methods of discourse linguistics in their own specific ways. Despite the differences, one could claim that what they all share is the interest in the emergence of meaning, knowledge and consciousness in the context of the communication experience and cultural tradition of a given community. Thus, the crucial question is the one about the sense-creating processes in a particular public sphere. Therefore, it was semantics and epistemology that finally unified the varied methods applied in discourse linguistics.

Borrowed from Foucault[1], the notion of *discourse* provided linguists with a category which makes it possible to capture the knowledge of a chosen cultural community that is encoded in its language and the nature of the process of negotiating socially-shared knowledge through language (Busse 1987). Hence, discourse linguistics assumes that discourses, as social systems of knowledge and thinking, are a coherent trans-textual structure, characterized by textuality (a set of texts related through a common theme), situationality (created in relation to a situation of occurrence), knowledge and power (Bendel Larcher 2015; Czachur 2011a; Niehr 2014; Warnke 2007). When knowledge is negotiated in discourse and distributed by the media, the structures of power in a given community stabilize or get transformed. Thus, discourses can be described as sites of "semantic struggles" (Felder 2006), "interpretive struggles" (Jäger 2001) or "clashes of values" (Czachur 2011b, c). Having analysed the definitions of discourse proposed by Polish linguists, Witosz (2012, 65) concludes that "the most important parameters of discourse are its institutional, ideological, thematic and interactive aspects, which are specified by identifying the type of the situation, the roles and social (communicative) positions of the participants, their intentions, knowledge, values, judgements, beliefs, thematic choices, and finally the widely-understood cultural conditioning."

Let us assume, then, that discourses are linguistic and social phenomena occurring in particular communities. The functioning of such communities is largely conditioned by their historical experiences, political culture and economic system. Those factors shape the culture of communication and the culture of the media that emerge in a given community and significantly influence the rules and practice of discourse creation. I assume that *culture* is an open system of norms, values and habits which is a point of reference for the verbal and non-verbal behaviour of the community members (Bartmiński 2012; Czachur 2011b; Głaz et al 2013).

Taking into account the aforementioned phenomena, it can be provisionally assumed that discourse is an epistemological space generated by subjects, conditioning the possibility of expressing particular cultural messages, senses and meanings. This was also noted by Wojtak (2010, 17), who describes discourse as "a manner of organizing human activity, including communication in the given community, which in varied types of interactions negotiates and establishes the senses that are important to it, conserving the acceptable scenarios of communication and the rules of their usage in utterances (and/or

[1] Importantly, not all of the approaches mentioned in the previous paragraph draw from Foucault's, sometimes quite contradictory, reflections on the essence and mechanisms of discourse.

non-verbal means of expression).” Thus, it can be concluded that participants of discourse can express as much as is allowed by the relatively open cultural system of their community, or – to follow Fleck’s ideas – by the “thought collective” and “thought style” (Fleck 1986).

3. THE EPISTEMOLOGICAL ASSUMPTIONS OF CULTURAL LINGUISTICS AND ETHNOLINGUISTICS

Our further discussion will be based upon the assumption that discourses are social and linguistic phenomena occurring in particular communities. The communication options of these communities are largely determined by their history and geopolitical situation as well as economic and political systems. These factors influence the political culture of communication to a significant extent. The notion of culture is crucial here; it is defined as an open system of norms, values and habits which determine the behaviour of the members of a given community.

Values, norms, and knowledge, which are crucial for understanding, emerge and are interpreted in relation to the experiences of the community. This is possible thanks to language, which condenses, accumulates and activates individual and social experiences, transmitting them from generation to generation (Antos 2009). Knowledge, which is based on the norms and values of a given community, is important to its members first of all because it structures the understanding of everyday life (Anusiewicz 1995; Bartmiński 2009; 2012). Therefore, it guarantees the “continuity of senses” (de Beaugrande and Dressler 1981, 88), the social and cultural assimilability of linguistic and textual activities (Antos 2009, 268). Therefore, we have to conclude that culture and language are interrelated.

Consequently, it can be asked how values, and hence also knowledge, are expressed in language and how they can be discovered by analysing language. Assuming that values guide human behaviour by giving it a purpose, it follows that they determine the categorization and conceptualization of reality, since they point to what is important for a given community (Bartmiński 2012; Krzeszowski 1999; Puzynina 1992).

Values and knowledge are encoded in language and, as the research undertaken by the Lublin School of Ethnolinguistics shows, they can be reconstructed on the basis of features ascribed to objects, events and people. Linguistic knowledge, which is analysed by language studies, includes some necessary elements as well as stereotypical and evaluative ones. Moreover, knowledge becomes, in turn, a product of subjective processes of linguistic conceptualization performed by members of a given community. Bartmiński (2003, 75) illustrates this with the Polish word *bławatek* (*cornflower*), which, depending on the viewpoint, can be a plant, a flower or a weed. Its categorization activates various concepts and thus various portions of knowledge. Assigning values as a subjective process enacted by a particular member of a given cultural community on the basis of the chosen viewpoint is one of the central assumptions of cognitivism and of the Lublin School of Ethnolinguistics. It will also serve as the starting point for our further considerations here.

Cognitive ethnolinguistics applies the notion of the *linguistic worldview* (LWV),[2] which can be defined in short as a language-entrenched culture-specific way of perceiving the world. Bartmiński (2012) describes it as follows:

> LWV is a language-entrenched interpretation of reality which can be captured as a set of judgements about the world, people, objects, events. It is an interpretation not a reflection, it is a subjective portrait not a photograph of real things. The interpretation results from the subjective perception and conceptualization of the reality by the speakers of the given language, thus it is definitely subjective and anthropocentric, but it is also intersubjective in the sense that it becomes collective and links people in the given social group, making them a community that shares thoughts, emotions and values; it also becomes a factor that in turn influences (it is debated to what extent) the community members' perception and understanding of social reality (23).

The question arises what consequences for linguistics are brought by the above definition, which refers to the subjective conceptualization of the world and to intersubjective socially-shared interpretations, or senses. What tools and categories should be applied to capture these phenomena?

Bartmiński (1990) seems to be right in proposing the category of *viewpoint* as the instrument for analyzing values hidden in the linguistically-entrenched worldview. He understands *viewpoint* as "a subjective-cultural factor, which determines the way of speaking about the object, inter alia its categorization, the choice of the onomastic basis for its name, and the selection of features which are predicated of the object in particular utterances and entrenched in meaning" (105). The viewpoint is directly connected with the process of profiling, understood as creating a subjective variant of an image from a particular viewpoint. And since a viewpoint is always somebody's viewpoint (Bartmiński and Niebrzegowska-Bartmińska 2004), an analysis of the process of profiling reality and of its effects has to take into consideration the speaking subject as a member of a social group characterized by certain interests and values. One may ask, however, how to capture the dynamic process of profiling and the rivalry between the viewpoints of different subjects speaking and acting in society? Does any analysis of the linguistic worldview, focused on a general language corpus, provide us with a clear method of describing the speaking subjects and their viewpoints, which express what is expressible in a given cultural space and linguistic system?

4. SUBJECT, VIEWPOINT, MEDIA AND WORLDVIEW IN THE CONTEXT OF DISCOURSE

In order to answer the above questions, it is necessary to try to integrate cognitive ethnolinguistics with linguistic discourse analysis. It seems well-motivated to analyse worldviews and the underlying viewpoints of speaking subjects, representing various social groups, from the angle of particular discourses. After all, different speaking subjects, representing convergent or divergent interests and viewpoints, and consequently

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[2] Translator's note: The English label *linguistic worldview* (LWV) is adopted here as the equivalent of Bartmiński's Polish term *językowy obraz świata* (JOS) following Głaz et al. (2013).

systems of values, participate in concrete discourses, that is, forms of social communication. It is in discourses that viewpoints become polarized, directly influencing the process of the subjective profiling of reality. This is expressed in various forms of discourse verbalization or in competing discourse strategies (Grzmil-Tylutki 2000). In this context, Felder (2006: 17) identifies three planes of the so-called *semantic struggles*:

- the plane of describing and naming strategies, when several words refer to the different aspects of a referent
- the plane of meaning, when a word has different aspects of meaning,
- the plane of the different construal of actually or allegedly identical referential objects.

Examples of struggles between different evaluative descriptions of the same referent are calling *Europe* a *stronghold* or a *community* (Żuk 2010a), or calling a *fertilized egg* a *superfluous embryonal body* or an *unborn life* (Spieß 2009). A person who objects to euthanasia can be named a *defender of life* or an *opponent of death*. Each of those descriptions stems from particular concepts, values and viewpoints. We can see various strategies of profiling at work here, and hence extend the above definition of profiling to cover the process of evaluating based upon the speakers' values and viewpoints. Therefore, the process of discourse profiling of concepts activates the values, patterns and convictions typical of or expressible in a given cultural community.

One can ask who is actually the subject in discourse? How do discourses function in contemporary communities? Who is the carrier of discourses and how do subjects manifest themselves in discourses? Assuming that it is the media that provide opportunities for public discourses in contemporary society, we can follow media researchers' claims that the fragments of social discourses that are made prominent by the media strongly influence the individual judgement of the issues being presented if the receiver has no prior experience of those issues. As the complexity of contemporary reality is beyond the grasp of an individual, the media have become a catalyst for it. They construct the idea of reality, largely influencing the collective consciousness, public opinion, cultural and social memory, hence the general outlook of a discourse participant (Kloch 2006; Konerding 2009; Nowak and Tokarski 2007; Wojtak 2010). Following Wojtak (2010, 18), we can assume that the media "function as transmitters, ideologically-marked institutions that organize social life, therefore they co-create human activity, ways of thinking and valuations of the world." This follows from the fact that the same event is presented and interpreted differently in different media, using different argumentation patterns, which results in radically different views, ranging from full acceptance to axiological negation (Nowak and Tokarski 2007, 9). Even if we assume after Bartmiński (2010b, 123) that "the values presented in the media are not a simple reflection of actual social opinion but involve the authors' creativity and serve particular ideological and political options" and we differentiate between social opinion (social/political discourse) as an expression of wide social groups, and public opinion (media discourse) as an expression of the elites that have access to the media and act through or for ideologically-divergent non-neutral opinion-forming centres, we have to remember that linguistic analyses are based on press, TV, radio and internet materials, and that social opinion as researched with sociological methods (e.g. surveys) will reflect public opinion, i.e. the views generated and stabilized by the media.

All this leads to the conclusion that in the analysis of media discourses one can differentiate between first-order and second-order subjects. First-order subjects are the media, which in any cultural and political reality have their ideological profiles and which represent certain viewpoints in public discourse. Consequently, they present opinions of those who share their particular worldviews. Second-order subjects are representatives of political and symbolic elites who have access to the media, i.e. to first-order subjects (Czyżewski, et al. 1997).

Thus, while analysing media discourses, a linguist – like a sociologist – cannot disregard the profiles of the media subjects that create the discursive reality. Particularly important in this respect is having the power over discourse. It is the media that create reality, formulating directives which do not have to be borne out by objective reality. It is only by including this kind of knowledge in the analysis that we are able to discover the viewpoints and values reflected in a particular discourse of a given cultural community. Discourse becomes an epistemological space generated by media subjects, a condition that enables expressing the chosen messages, senses and meanings. As Kloch (2006, 23) notices "popular culture discourse, which is in itself largely diverse, is constituted by (varied) texts, paraphraseable as formulas that co-create a common-sense world via linguistic usage. They are discursive formulas, which contribute to and spread 'cognitive schemas', shaping the 'matrices' of social consciousness, connected with particular ideological, political, social and educational stereotypes." This quote touches upon some issues vital for the further argument. First of all, we have to note the heterogeneity of discourse, i.e. the semantic struggles, and the textuality and intertextuality as a condition and an effect of discourse strategies. They become mechanisms of creating cultural reality and worldviews by the media. As observed by Reisigl (2010, 36), discourses are "multi-perspective semiotic bundles of social practices, consisting of mutually related, simultaneous and sequential language activities and other semiotic activities, which constitute social reality and are constituted by it." According to Wojtak (2010, 17), discourse is "a manner of organizing human activity, therefore also the communication practice of the given community, which establishes and negotiates the messages that are vital for its functioning, conserves appropriate scenarios of communication and the rules of their actualizing via utterances (and/or non-verbal means of expression)."

To sum up, it can be stated that discourses:

- are created by linguistic activities (texts) and non-linguistic activities in a particular cultural community;
- are conveyed mainly by the media, thus their creation and functioning is based on the logic of the media (the attractiveness of the news, commercialization, informality, repetitiveness, etc.);
- co-create social reality (interpersonal relations) and cultural reality, and express what is expressible in the given community, also influencing culture by offering strategies of conceptualizing reality;
- arise from the activity of particular subjects, functioning within social and cultural systems with their values and conventions;
- by co-creating reality, they also co-create the meaning and sense of processes, phenomena, objects, etc.

Discourse activities are undertaken by concrete first- or second-order subjects and their aims are determined by those subjects' viewpoints. The category of *viewpoint* can be characterized as follows:

- it is a cognitive, anthropological, cultural and discursive category. Even if there are some differences between individual and collective viewpoints in a given community, subjects adapt their individual viewpoints to the conditions of discursive media reality (Bartmiński 2012);
- it is based on the experiences and projections of a given cultural community, on the collective memory (Assmann 1992; 2008);
- discourse expresses what is typical of a given cultural community, reflecting the interpretation of reality that is negotiated by and unique to this community;
- the category of viewpoint assumes that discourse reflects different, competing viewpoints that influence the profiling of worldviews (Felder 2006; Tabakowska 2004, 62);
- as an analytic category, it corresponds to culture-specific values, ways of thinking and ways of perceiving reality (Czachur 2011a, b).

Let us now explore what consequences the above observations may have for the linguistic analysis of language use and for the notion of the linguistic worldview.

5. THE DISCURSIVE WORLDVIEW

As has been pointed out several times above, the subjects of discourse can express as much as is allowed or made possible by the relatively open cultural system of a given community. Culture is a space that enables and constraints discourses. Furthermore, we can assume that discourses mediate between the linguistic and the cultural, and that they profile and stabilize the culture (or cultures) of a given community on the one hand and its knowledge entrenched in language on the other. The major characteristics of discourse are contradiction, conflict and struggle; therefore, its basic strategies are evaluation, polarization, emotionalization, scandalization and simplification (Czachur 2010a; Mikołajczyk 2004; Wojtak 2010).

The discursive worldview (DWV), analogically to Bartmiński's linguistic worldview, is an interpretation of the reality profiled by discourse, which can be captured as a set of judgements about the world, people, objects and events. It must be stressed that DWV, being a representation of knowledge, is constructed via language and negotiated on the basis of arguments, rational or emotional, which are distributed by the media (Warnke 2009). The linguistic and media construction of the DWV consists in settling facts under the banner of fighting for the truth, the truth being not an ontological but only a discursively-negotiated phenomenon. Kloch (2006, 36) says that the media "formulate the criteria of judging what the truth is and how it can be verified." In this way meanings and senses are created for all the processes, objects, etc. Facts are negotiated with the application of techniques and strategies which motivate or negate the linguistically-constructed knowledge.

Therefore, the DWV is a dynamic, open and flexible unit arising from the rivalry of different strategies of argument, antagonisms, power, interpretive force, etc. The distribution of the DWV is dependent on the fact that regulations of the systemic nature

(access to the media) and of the cultural nature (the capabilities and constraints of the media, constraints on what can be verbalized in a given community) determine the scale of the impact of the given worldviews as well as the possibility of their multiplication.

Thus, in each case the DWV is a discursive actualization of a cultural matrix, which allows variance, as some elements can be eliminated, while others can be added.

One can ask, of course, whether the DWV is an alternative to the LWV. As an epistemological category, it is probably not, but as an analytic category, it certainly is. Furthermore, it has to be noted that the distinction between the LWV and the DWV does not fully overlap with the similar distinction between collective and discursive symbols. The former are defined by Fleischer (1996, 23) as "signs with a well-established interpretant that has a cultural significance and whose very strong positive or negative marking (valuation) is binding for the whole of the national culture". Discursive symbols, on the other hand, are viewed by Fleischer (1996) as elements of discourse related to subcultures, involving a particular subculture-specific semantization. By reconstructing a DWV, it is much easier to follow the above-mentioned postulates in the analysis. An analysis of the DWV makes it possible to:

- capture particular (dominant, or marginalized, etc.) actors of discourse and their viewpoints;
- capture the wide cultural and social context that directly influences the profiling of linguistic knowledge in concepts, "banner words" (*słowa sztandarowe*, see section 6 below), collective symbols, metaphors, argumentation patterns, etc.;
- capture the moment of discourse as a fragment of a cultural whole, of cognitive and axiological schemes characteristic of the given community.

By analysing language from the perspective of the DWV, we approximate the principle of *analytical adequacy,* postulated by corpus linguistics, which includes the quality criteria of the empirical method, such as reliability and validity (Czachur 2011a ; Spitzmüller and Warnke 2011a and 2011b). The criteria concern both the creation of corpora and the analysis and interpretation of research results. In social sciences the criterion of objectivity is also used in this context.

It has to be stressed at this point that the DWV, like the LWV, is an analytic approximation, an idealized model, since "while cumulating different cognitive or ideological perspectives, it is not fully represented in actual textual uses" (Nowak and Tokarski 2007, 29). The DWV seems to offer a more precise reconstruction of the culturally-entrenched ways of thinking and interpretations of reality.

5. How to analyse DWV

The LWV research is also inspiring as regards the possible methods of analysing the DWV. Methods of analysis should reflect the object of investigation. Discourse, which is a complex and multi-layered linguistic, social and cultural phenomenon, requires a multi-layered model of analysis. What aspects of discourse analysis must be included in it?

Taking into consideration the above definition of discourse, we can start with the assumption that the required method needs to enable a description of both the process of negotiating meanings, including an analysis of the viewpoints and the subjects acting in discourse, and the product of this process. Thus, we are dealing with a semantic,

pragmalinguistic, sociolinguistic and cognitive research perspective on reconstructing a process or a state. If we view discourse as linguistic activity surfacing in texts, which creates reality in the form of linguistic knowledge, new meanings and senses, then discourse analysis should be based on analysing the varied communication strategies applied by discourse actors on the one hand, and on describing the negotiated knowledge revealed by actualised meanings on the other. Hence, the following model of discourse can be assumed:

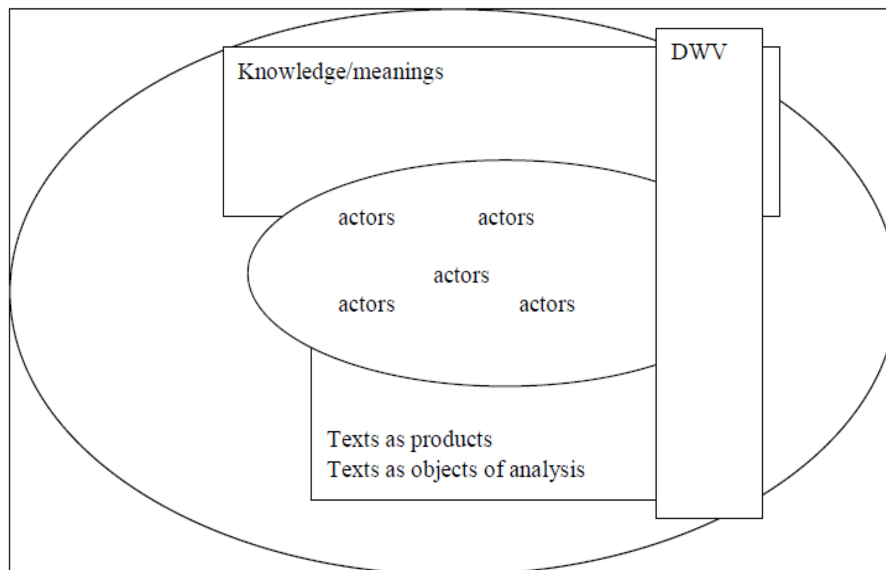

Figure 1: A model of discourse and its analysis

The above model indicates that discourse analysis is based on various forms of texts (press articles, transcripts of TV interviews, statistics, images, etc.). It targets the trans-textual sphere, and thus we will be interested in what is shared by texts belonging to a given thematic discourse and constitutes the so-called "added value". The analysis will concern both the negotiated knowledge/meaning and the discourse actors and their strategies. Both those aspects directly influence the emergence of the DWV, which involves varied viewpoints. It seems necessary to follow the principle of triangulation and to apply more than one method when analysing a complex object in order to ensure the empirical adequacy, credibility and significance of results.

What methods, then, can be used to analyse the DWV via a description of knowledge/meaning, discourse actors and their communication strategies? Inspired by the model presented by Warnke and Spitzmüller (2008; 2009), the following part of the paper discusses some well-established methods drawn from social communication research, semantics, ethnolinguistics, pragmatics and textology.

Let us start with the analytic categories that have been previously used by Polish researchers and that can be applied to reconstruct knowledge and meanings. The so-called *banner words* are defined by Pisarek (2002) as "words and expressions that due to their denotative and connotative qualities, especially the emotive value, can be put on banners

and used in slogans, so they can fill the x or y slot in structures such as 'Long live x!' or 'Down with y!'" (7). Banner words reflect the speakers' attitudes to processes, states, objects and people they refer to; they represent values or anti-values. Their usage can be investigated by surveys (Pisarek 2002) or text analysis (Czachur 2013). For example, *energy solidarity* can be considered a banner word in the discourse on energy management and policy in Poland, while in the same type of discourse in Germany the banner word is *independence of Russian gas* (Czachur 2011a).

A similar analytic instrument is the *collective symbol*, defined as a sign whose very strong negative or positive marking is binding for the whole national culture (cf. Fleischer 1996, 23). Collective symbols can be identified, like banner words, via surveys, which are also helpful in investigating the semantic potential or semantic profiles of words such as *unemployment*, *God*, *nation*, *love*, *democracy*, *the right wing*, *the left wing*, *the Church*, *family*, etc. Discussing Polish collective symbols, Fleischer (2003, 139) concludes that "on the one hand, they turn out to be very stable units of the cultural system but on the other, they show a certain degree of variability […] and dynamics, which make them open to changes in inter-discourse; this means that collective items react to inter-discourse and in turn influence it, enabling its modification."

A complex descriptive tool, developed by the Lublin School of Ethnolinguistics, is the analysis of *profiles*, *viewpoints* and *perspectives* within the model of *cognitive definition*. The profile is understood as "not so much a variant of meaning, but a variant of the image of the object, shaped by the choice of facets, ordering them according to the rules of implication, and filling them with meaning in accordance with the assumed world knowledge; it is also a variant created by a certain dominant factor" (Bartmiński 2009, 102). For example, Bartmiński (2009; 2012) demonstrates changes in the image of a German in Poland by identifying its different profiles: the German as an Alien, as *pludrak* (lit. 'a person who wears breeches', an archaic Polish word, offensive), as an enemy and simultaneously a representative of high culture, as a torturer or as a European.

Another tool is the *interpretive frame*, derived from Fillmore's semantics of understanding. A frame is a coherent scheme of knowledge representing similar experiences of individuals functioning in society. Frames are structures of knowledge that organize the whole of a given community's experience; they are dynamic and culturally-entrenched. A frame models knowledge as an epistemological network. Knowledge becomes accessible when it functions as a scheme, not a random collection. A frame is a regulating element; it activates certain expectations determined by the fact that to understand an element one has to know the whole structure it belongs to (Waszakowa 1998; Zawisławska 1998; Ziem 2008).

An example of a discourse analysis applying questions is Niewiara's (2010) study of changes in the informal discourse on Polish identity from the 16th to the 20th century. The author analyses her material via questions: Who are you? Where do you live? What time do you represent? What are you like?, demonstrating changes in the understanding of the chosen categories.

Another method of describing knowledge and meaning is an analysis of metaphors in a given discourse. According to Tabakowska (1995, 4), a metaphor "is a human way of understanding and expressing difficult, abstract and unfamiliar things by applying concrete and long-familiar categories." Thus, metaphors are the basic and culture-specific ways of thinking and of understanding the world. While analysing the persuasive function of metaphors in the discourse on the expansion of the EU, Mikołajczyk (2004)

identified three models of metaphors: the model of accession, in which the process is the path, the EU is the goal, viewed as a stronghold, a teacher, a club or a closed system, and Poland is profiled as a pupil. The model of extension shows the process as expansion, the EU as lifeless bureaucracy and Poland as a victim and a slave. The third model is that of junction, in which the process is shown as building together and a marriage – Poland as a poor relative or a bachelor will build a new solid house, a new community with the EU. Another example is Zarzycka's (2006) analysis of the Polish discourse on foreigners, which identifies metaphors of injustice (*black Poles*, *the negro has done his duty*), mask metaphors (*a white Negro*), identifying metaphors (*a white Olisadebe*), civilizational metaphors (*to feel like a Negro in the bush*) and metaphors of presence (*a Negro of the Zulu-Gula tribe*).

Another method of investigating the negotiated knowledge can be the analysis of *threads of discourse*, *argumentation* and *topoi*. These categories regard a condensed analysis of sense. According to Kowalski (2010, 126), threads (Pol. *wątki*) are points of reference in discourse, providing its participants with a shared conceptual background, and highlighting or exposing objects or valuations in order to make them focal. Kowalski's analysis, which concerned colonial discourse in Poland in the inter-war period, identified arguments for the thesis 'Poland has to have colonies', related for instance to the access to raw materials, expanding our cultural circle, gaining new space for demographically dynamic Poland, etc.

A similar method of analysis was proposed by Zarzycka (2006), who applied the category of *valuation/profiling perspective*. Investigating Polish press discourse on foreigners, she identified the following perspectives: origin, social status, usefulness for Poland (foreign currency bringers, ambassadors, lobbyists), carriers of contagious diseases, a source of political turmoil and terrorism, people prone to fights and taunts, people involved in illegal dealings, *Aliens* who arouse interest and *Ours*.

Another vital aspect of the model of DWV is an analysis of actors. The category of *participants, subjects* or *actors of discourse* is crucial to the analysis since it enables linking viewpoints and perspectives with particular activities, senses and meanings in a particular discourse and it also captures the involvement of the community in the discourse. For example, Kowalski's (2010) analysis of colonial discourse in Poland in the inter-war period indicates that "apart from individual person, colonial discourse involved state institutions and social organizations, each individual, institution and organization having their own objectives" (37). Particularly important from our point of view is the analysis of first-order actors, i.e. the media, because of the ideologies they convey, but also of second-order actors, i.e. pressure groups, politicians or symbolic elites. It shows what views are spread and highlighted by the media and what views are hushed up. Moreover, an analysis of discourse actors, especially in the historical perspective, can reveal whether a given theme has played an important role in the history of a given community.

The analysis of actors is directly linked with yet another aspect of the description, the analysis of *communication strategies* or *naming strategies.* A strategy can be defined as a particular way of communicating. In an analysis of the language of propaganda in the Polish press of the inter-war period Kamińska-Szmaj (1994) identified discourse actors and their strategies, describing particular newspapers as well as direct participants of political discourse, i.e. politicians. She states that "the main objective of propaganda texts published by the press was to manifest a negative, or even hostile attitude towards the

political opponents and simultaneously to stress the merits of the supported party, praising its activists and the media that shared its ideological stance" (22-23). Most interestingly for our purposes, the material gathered by this researcher highlights the interrelation between the language of press texts and the political culture of the inter-war Poland. It indicates that "almost any activity of the opponent was treated as a serious threat; it was believed that any solution different from one's own would lead to a national catastrophe. Society was threatened with visions of disasters that would follow if the political opponent won" (Kamińska-Szmaj 1994, 214).

Kamińska-Szmaj's (2001; 2007) analysis of political discourses shows the functioning of the strategies of simplification, generalization, categorizing, valuating, emotionalisation based on the us-them opposition, auto-presentation and depreciating the political opponent. Vital in this respect are stereotypes, as was proved by, for example, Kamińska-Szmaj (1994; an analysis of the stereotypes of the Jew and the Bolshevik as instruments of propaganda), Mikołajczyk (2004; an analysis of the stereotype of the Pole in German discourse) and Zarzycka (2006; an analysis of the stereotypes of black people). Zarzycka (2006) presented the naming strategies applied by Polish newspapers and weeklies (such as *Gazeta Wyborcza, Polityka, Nasz Dziennik, Gazeta Polska*) when writing about black people, noting their high expressiveness, strong negative marking and metaphorical quality (e.g. *white courts award higher wages to Negroes*, *the blacks conquer London*, *an army of black cleaners*, etc.).

An important tool of describing communication strategies is an analysis of the actors' *speech acts* and their *functions.* A speech act is defined as "the smallest communication unit which expresses a single superordinate intention" (Laskowska 2004, 26), while the functions of speech acts can be classified into informative (including constatives, questions and modal utterances), valuating and performative (including persuasion and obligation); each act can have a persuasive character. Speech act analysis provides an insight into the communicative intentions of the actors, their choice of linguistic means and the effectiveness of their speech acts. Research of the type represented by Laskowska's study of parliamentary discourse proves that "the process of informing, valuating and performing through words is [highly] […] complex. Informing is not clearly distinct from valuating, valuating regards not only the bills presented to parliament, while performative acts are aimed not only at organizing the members' work. Debates include not only discussions on particular issues but also 'axiological struggles' or even attempts at depreciating the recipient" (Laskowska 2004, 207).

Another excellent source of data on the DWV is the analysis of the *genres* represented in a give discourse. By analysing the genre of text, understood as "an abstract pattern (model) realized in concrete utterances, and a set of conventions which guide the members of the given community in choosing the linguistic shape of concrete interactions" (Wojtak 2004, 16), we gain access to the consciousness and knowledge of message senders, intentions, linguistic means, etc. Their analysis, as shown by Fras (2005) with regard to political discourse (political communication), indicates "the growing importance of the entertaining function of political texts" (138) and reveals the process of constructing texts that combine different genres. It is interesting to investigate, then, what intentions and communication strategies contribute to those changes and what actors participate in the process.

The above outline of methods certainly does not cover the whole range of options but it demonstrates that many methods can be applied to discourse analysis. Importantly,

their choice depends on the purpose of the analysis and on the assumed model of discourse. It should be stressed that a multi-layered analysis, reflecting the polyphonic nature of discourse, is a vital methodological context which directly influences the program of discourse analysis methods.

5. Conclusions

The analysis of the DWV helps to discover a given community's ways of thinking and of perceiving and interpreting reality, as well as its unique way of profiling applied in a particular discourse. The analysis of discourse actors and their strategies, which reflect their viewpoints, reveals the cultural conditions of constructing discursive worldviews.

It is important to stress that the DWV is a category that integrates previous approaches to the linguistic worldview. Its integrative character surfaces in the polyphony of analytical perspectives. Thus, the DWV is both a linguistic worldview, since it is constructed via language, and a media worldview, since its linguistic construction and multiplication is achieved through the media; it is also a textual worldview, since its cultural actualization via language takes place on the textual plane, and it is a mental worldview, since by focusing on the analysis of the subjects active in the discourse it enables a reconstruction of viewpoints, ways of thinking and axiological schemes; and finally it is also a cultural worldview, since discourse usually expresses only what is allowed by a given community's system of values and the collective consciousness activates only what is typical and familiar. Focusing on one of those aspects depends on the researcher.

Furthermore, the DWV analysis integrates different linguistic and sociological traditions: the DWV is both an epistemological entity which can be activated in the collective and individual consciousness and an analytical tool which can be constructed with methods known in both linguistics and sociology.

Translated from Polish by Izabela Szymańska

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