Interpreting Texts in Various Discourses

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Interpreting Texts in Various Discourses

In recent years, the notion of discourse has received various linguistic and sociological definitions. I shall not quote any of those as none of them applies to the communication-related approach adopted in this article. Thus, discourse is not a language, nor an academic discussion, nor a text, nor a collection of texts. As we see it, it is an area of meanings which formed through the interpretation of texts. Those meanings remain in our memory and are active as per communicational needs. A text which one cannot interpret is not a text for us. Interpretation is a process which enables the formation of a text, which in itself is not significant until it can be interpreted. When one sees a text, even before knowing its a text, one assumes hypothetically that it is a text, but only upon its interpretation, which leads to its understanding, i.e. discovering the meaning it conveys, does it become a text. If upon noticing a text, a person is not ready to interpret it, it is no longer a text for them. The meanings achieved through interpreting and understanding a text co-create discourse, within which the interpreted text formed.

The meanings of texts which create individual discourses may be verbal or non-verbal (visual, musical, etc.) In other words, the verbal, visual, audio form of a text is simply the form of the text, and not discourse, as meanings do not possess any form. The meanings recorded and stored in our memory enable us to understand and interpret new texts, which emerge in the space of a discourse. Then, upon interpreting those new texts, their remembered meanings expand the area of the meanings of the discourse in which they formed. The meanings forming a discourse constitute a basis for reference, its own logic, which enable the interpretation of a message.

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1 A. Awdiejew, *Logiki dyskursów* (in print) [Unless indicated otherwise, quotations in English were translated from Polish].
The typologies of discourses have always been related to their established definitions. In the communicational approach we assume that

[...] different kinds of communication possess different bases for the reference of meaning, and different interpretation mechanisms enabling one to achieve a state of understanding [...] In other words, one could assume that there is one initial universal logic enabling the rationalisation of the entire process of human analysis of reality, classifying its elements, and defining the cause and effect relations between them, yet it does not enable one to conduct a successful interpretation and understand messages in every complex communicational situation and in every specialist discourse.²

A clear conclusion ensues, namely that one must learn how to participate in specific discourses. In considering the general purpose of communication and the special base of reference of meaning, we identified such discourses as: academic, official, journalistic, and artistic,³ which one could narrow down to more specific sub-discourses.

The original form of communication formed within colloquial discourse, to enable people to coordinate joint activities and express emotional attitudes.⁴ We believe this discourse constitutes the basis for all other discourses.⁵ Aleksy Awdiejew described it with eminent clarity:

**Colloquial discourse**, being a prototype of all future specialist discourses, is synthetic in nature – the entire area of meaning being produced divides into a few interrelated modules: **ideational**, i.e. creating an ontological description of a jointly observed reality, the communicative purpose of which is to truly (or rather reliably) present that reality, and in a text the model is represented by assertive and modal expressions; **axiological**, i.e. creating an evaluation of a jointly observed reality, having the communicative purpose of evaluating, and it is represented in a text by evaluating expressions (opinions); **directive**, i.e. expressing the intention of the participants in a communication to change the observed reality, which in a text is represented by acts of demanding, requesting, proposing, asking, etc.; and **ludic**, the communicative purpose of which is to have an aesthetic experience, and which in a text is represented by various linguistic games, *non-bona-fide* narrations, and other idea-based instances. All those interrelated modules introduce special shades

² Ibid.
⁵ We offered a detailed description of the academic discourse in the quoted book *Wprowadzenie do gramatyki komunikacyjnej*, and its interactional level was discussed in detail by Aleksy Awdiejew, *Gramatyka interakcji werbalnej*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2004.
of meaning, and they form a synthetic image of understanding [...]. The presented modules of the colloquial discourse, being the original discourse, constitute, we believe, the seeds of all known discourses, which emerged in the historical development of interpersonal communication.6

Examples of expressions of the **ideational** module include assertions, e.g. *Janek przyjechał wczoraj* (Janek arrived yesterday), when the speaker takes responsibility for its truthfulness and verifiability, and modal expressions, e.g. *Janek na pewno wczoraj przyjechał* (Janek arrived yesterday for sure) (certainty), *Janek chyba wczoraj przyjechał* (Janek probably arrived yesterday) (assumption), *Wątpię, żeby Janek wczoraj przyjechał* (I doubt that Janek arrived yesterday) (doubt), etc. The **axiological** module is represented by emotive-evaluative acts, e.g. *Jesteś wspaniałym partnerem* (You’re a wonderful partner), *Cieszę się, że cię poznałem* (I’m glad I met you), *Jest pan chamem* (You, sir, are a boor), etc. The expressions formulated in the **directive** module in their pure form influence the recipient, i.e. they are mostly of a persuasive nature. Those include such speech acts as a request: *Czy mógłbyś sprawdzić mój tekst?* (Could you check my text?), a command: *Wynieś śmieci!* (Take out the trash!), or a prohibition: *Palenie zabronione!* (No smoking!) Finally, the **ludic** module is represented by such expressions as: *Jurek ogórek kiełbasa i sznurek, dzieńdoberek, mam taką obamę!* etc. In all those instances, the speakers abandon the factual level and engage the *non-bona-fide* level.

The **ideational** module within colloquial discourse gives rise to **academic discourse**, which forms through the application of the module on logical disciplines. In academic discourse, the purpose of communication is to detect truth/reliability. Senders composing texts within that discourse strive to find a means of a reliable description of reality, a methodology for studying it, formulating general rules which predict qualitative and quantitative changes in the study subjects being discussed. From that point of view, the main function of those texts is the logical function of truth, and their structure is assigned to classified argumentation chains respectively. Argumentation within academic discourse has a factual nature (1–2), e.g.:

1. (P<sub>0</sub>): *wszyscy ludzie są śmiertelni* (all humans are mortal)  
   (P<sub>s</sub>): *Sokrates jest człowiekiem* (Socrates is human)  
   (C): *Sokrates jest śmiercielny* (Socrates is mortal)

2. (P<sub>0</sub>): *gotująca się woda intensywnie paruje i bulgocze* (boiling water evaporates profusely and bubbles)

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6 A. Awdiejew, *Logiki dyskursów*.
7 (P<sub>0</sub>) – general premise; (P<sub>s</sub>) – specific premise; (C) – conclusion
(P₁s₁): woda w czajniku intensywnie paruje (water in the kettle is evaporating profusely)
(P₁s₂): woda w czajniku bulgocze (water in the kettle is bubbling)
(C): woda w czajniku się gotuje (water in the kettle is boiling)

To interpret academic texts, their recipient must possess specialist training. The interpretational field is related to the knowledge one possesses in a specific academic domain. Therefore, to properly process an academic text, one must possess extensive factual training and prior experience in receiving similar texts. In other words, in order to understand an academic lecture, the recipient should remain in continued contact with the practice and the theory of the related domain, i.e. use academic discourse every day. The following texts may serve as examples – the first one from the mathematical sub-discourse (3), while the other from the natural sciences sub-discourse (4):

(3) Value y is the function (relative variable) of value x (non-relative variable or argument), when the values are linked with each other by a relationship (“functional relationship”); by assigning different values to value x, one acquires through that relationship the relevant values y. That means the following:
y = f (x), or y = φ (x), or y = F (x) etc.
Symbol f (or φ, F) means a set of actions which must be performed in relation to every value x, in order to acquire the appropriate value y.
E.g. y = 2x² + 3, y = x + sin x.

(4) In the surrounding nature, plants and animals exist as countless various beings. We combine individuals of identical appearances and external build that possess the ability to have offspring into a species.

From this point of view, academic training covers not only the absorption of the necessary scientific details, but also the ability to communicate linguistically with specialists in a field. Academic texts mainly appear graphic form as articles, monographs, textbooks, academic reviews, etc. They also exist in an oral form as presentations at conferences and academic symposia, and discussions and lectures devoted to the domain.¹

Legal discourse constitutes the specialisation of the directive module in its pure form, and a version of this with which we all come into contact at some point is the official sub-discourse. Every legal or official document, being a component

¹ We offered a special description of the academic discourse in the quoted book Wprowadzenie do gramatyki komunikacyjnej.
of the entire corpus of legal texts being created within legal discourse, should meet
the basic condition of compliance with other texts of the type, which have a super-
ior or inferior nature in relation to the text. This means that the rights and obliga-
tions of all legal persons presented in a specific document must comply with the
rights and obligations defined in other documents. In this discourse, the sender
and the recipient operate in the roles of specifically defined legal entities having
pre-assigned competences, modes of conduct and modes for the execution of their
rights, i.e. they fulfil in those instances the legal roles with which they have been
assigned. The objectives fulfilled within that discourse are to induce/force a recipi-
ent to conduct a specific action under pain of specific legal-administrative sanc-
tions. The interpretative field in the discourse is almost inaccessible for a regular
citizen as without knowing legal interpretations they cannot interpret regula-
tions. The interpretative field in this discourse requires the recipient to possess
legal knowledge, and without it they can only trust a competent interpreter who
possesses competences to interpret the law. Sadly, an excellent command of the
language is not enough, as even the interpretations of legal regulations by linguists
are disputed by lawyers. Legal and official texts are fulfilled in graphic form as legal
acts: resolutions, acts, ordinances, etc. The following texts may serve as examples;
the first is a fragment of a legal act, i.e. the Polish Constitution (5), while the other
is an official text, i.e. an application (6):

(5) Chapter II

THE FREEDOMS, RIGHTS AND OBLIGATIONS OF PERSONS AND CITI-
ZENS GENERAL PRINCIPLES

Article 30
The inherent and inalienable dignity of the person shall constitute a source of
freedoms and rights of persons and citizens. It shall be inviolable. The respect and
protection thereof shall be the obligation of public authorities.

Article 31
Freedom of the person shall receive legal protection.
Everyone shall respect the freedoms and rights of others. No one shall be com-
pelled to do that which is not required by law.
Any limitation upon the exercise of constitutional freedoms and rights may be
imposed only by statute, and only when necessary in a democratic state for the
protection of its security or public order, or to protect the natural environment,
health or public morals, or the freedoms and rights of other persons. Such limita-
tions shall not violate the essence of freedoms and rights. […]

Constitution of the Republic of Poland

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9 We offered a detailed description of legal/official discourse in the cited book Wprowadzenie do gramatyki komunikacyjnej.
Application

I wish to kindly request a remission of the remainder of the donation tax in the amount of 1,251 zł. The donated item, for which I still owe the amount of 1,251 zł, is located in Masuria and it is an old dilapidated small house with a plot of land. I am a humble employee of the City Hall, while my wife works for the railways. I support 4 small children. Currently, I do not possess the means to pay the remainder of the tax for the donation I received from my father.

I wish to thank you in advance for a positive decision regarding my request.

Adam Węch

Orders, bans, official announcements, etc. may also take a graphic form (Photo 1–2), e.g.:

Photo 1. No smoking

Photo 2. No cycling

Journalistic discourse formed as a result of the development of the axiological module within colloquial discourse. There occurred a broadening of the evaluated reality from the area of everyday life to the issues of social life. The basic discriminant of texts created within the journalistic discourse is persuasion, i.e. exerting influence on recipients. That influence is intended to cause change or consolidate their systems of beliefs and guide their behaviour within society. The senders (authors) of the journalistic discourse are usually journalists and radio and television editors, who by presenting the opinions of specific social groups strive to influence recipients and shape their attitudes in a specific direction. The authors of journalistic texts also
often include participants in discussions and debates; politicians and social activists expressing their opinions while not being professional journalists. Recently, when many people have stopped buying newspapers and decided not to own a television, texts within this discourse are increasingly often created by internet users. Society as a whole is the recipient of such texts, or, more precisely, mainly those people who actively participate in social communication, who read the press on a regular basis, who consciously watch the news and political television shows, and who browse and comment upon news on websites, blogs and social media on a regular basis.

The senders of texts within journalistic discourse use various means of persuasion referring both to rational arguments and irrational gimmicks, which capitalise on the convictions and emotional experiences of recipients in relation to the objects of persuasion. This discourse is dominated by axiological argumentation (7–8), which utilises the heuristic rules well known in the relevant culture, which are shared by some social groups and rejected by others. For example:

(7) (GP):\(^{11}\) \textit{prezydenta należy szanować} (the president ought to be respected)
(QJ): \textit{Andrzej Duda jest prezydentem} (Andrzej Duda is the president)
(C): \textit{Andrzeja Dudę należy szanować} (Andrzej Duda ought to be respected)

(8) (GP): \textit{osoby niepełnosprawne wymagają poświęcenia rodziny} (the families of disabled people have to make sacrifices)
(QJ): \textit{Kowalski jest osobą niepełnosprawną} (Kowalski is disabled)
(C): \textit{Kowalski wymaga poświęcenia rodziny} (Kowalski’s family have to make sacrifices)

The goal is proven in the selection of the means of communication, mainly emotionally loaded, based on the social requirement for emotional solidarity, their subjective nature, and occasional proofs indicating the current state of social moods.

Journalistic texts are fairly diverse, and they mainly appear in the mass media. They play a huge role in shaping public opinion and social integration, they shape the image of governments, political parties and their representatives, and they present the major problems of social and economic life. They exist in the form of printed texts, audio content in radio and television shows, discussions between politicians, journalists, and sometimes experts, including broadcasts of parliament debates, photoports, documentaries, memes, advertisements, etc. Due to this diversity, texts created


\(^{11}\) (GP) – general principle; (QJ) – qualifying judgement; (C) – conclusion
within journalistic discourse require similarly diverse interpretative competences. On the one hand, those are competences related to the topic, i.e. social-political knowledge within the scope of the related text, and, on the other, competences related to the ability to interpret various communication codes: verbal, visual (photography, images), and sound (mainly musical), especially when they are interconnected to form a single text (a film, meme, advertisement). Here are several examples of journalistic texts:

- fragment of a press interview (9)

(9) **Przemysław Szubertowicz:** Don’t you think Poland is becoming blanketed with a thick cloud of stupidity? Despite having liberty, economic transformations, democracy.

**Olga Lipińska:** Well, the thing with democracy is that everyone feels obliged to present what they think. The problem is that not everyone thinks. And that’s why things are as they are. Stupidity has existed forever, but now you could say that it’s particularly attractive for the media. The national and religious pathos mixed with grubbiness and arrogance of the government. Can one feel confident having support in the riffraff? Sure. The end justifies the means and a few more such rules and off with her head! Well, I would like to know how that is only one man has a plan for “perfecting” my homeland. [...] Why the government is squandering my money? Without even asking.

- report/documenting photograph (Photos 3–5)

![Photo 3. Tram 1947–1948](https://www.google.com/search?q=fotografia+dokumentalna+Warszawa+tramwaje&hl=pl&t-bm=isch&source=iu&ictx=1&fr=hsHSLIgcNHDyM%253A%252CPNDUbg-s8qcUtm%252C_%uusg=_27ciQ8XKqSJcxc8sQ85gJKGHzUc%3D&sa=X&ved=0ahUKEwisxp38ie7aAhUMiCwKHzUxApIQ9QEIkTAA#imgrc=HgEDNMtcJYEDM&spf=1525506345433 [accessed on: 5.01.2019].

![Photo 4. 1 May](http://www.dzienniklodzki.pl/historia/a/1-maja-w-prl-pierwszomajowe-pochody-paradowa-ulicami-naszych-miast,9932080/ [accessed on: 5.01.2019].


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12 We offered a special description of the journalistic discourse in the quoted book *Wprowadzenie do gramatyki komunikacyjnej*.

13 https://www.google.com/search?q=fotografia+dokumentalna+Warszawa+tramwaje&hl=pl&t-bm=isch&source=iu&ictx=1&fr=hsHSLIgcNHDyM%253A%252CPNDUbg-s8qcUtm%252C_%uusg=_27ciQ8XKqSJcxc8sQ85gJKGHzUc%3D&sa=X&ved=0ahUKEwisxp38ie7aAhUMiCwKHzUxApIQ9QEIkTAA#imgrc=HgEDNMtcJYEDM&spf=1525506345433 [accessed on: 5.01.2019].


To understand memes, one must possess additional discursive knowledge on the persons or situations presented in them. Without this one would be hard-pressed to decipher the persuasive intentions of the authors. To interpret meme #1 one has to know what a scientific theory is, that on a blackboard someone draws the plan of the plane crash in Smolensk and the role of Antoni Macierewicz in propagating his theory of the coup (Photo 6); one has to know why the demonstrating elderly women are referred to as the youth team (Meme #2 – Photo 7), and who Pawłowicz and Grodzka are, and what views they hold (Meme #3 – Photo 8).

– advertisements

17 https://www.google.com/search?q=memy+PiS+m%C5%82odzie%C5%BC%C3%B3wka&hl=pl&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwil1JSk3NDbAhXDj3SwKHfJoAScQsAQJg&biw=1093&bih=496#imgrc=By2py3REvbQJM: [accessed on: 5.01.2019].
18 https://www.google.com/search?q=Paw%C5%82owicz+i+Grodzka+memy&hl=pl&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwjSlZnV3NDbAhWBG5wKHbgUCUsQsAQJg&biw=1093&bih=496#imgrc=7Mr1BlgAU0ETjM: [accessed on: 5.01.2019].
19 https://www.google.pl/search?hl=pl&biw=1092&bih=635&tbm=isch&sa=1&ei=870wXKTjCsPVwQL484uoDg&q=reklamy+PEPSI+-+wyzwanie+smaku&oq=reklamy+PEPSI+-+wyzwanie+smaku&gs_l=img.3...0.0..54886...0.o.0.o.0..0....0......gws-wiz-img.JRSZidebLA#imgrc=UcSYS4BEElkZqjM: [accessed on: 5.01.2019].
20 https://www.google.pl/search?q=reklamy+piwa+%C5%BBubr&hl=pl&tbm=isch&tbo=usource=univ&sa=X&ved=0ahUKEwjlhu7V3PbQAhUIxiwKHeCKAJAQsAQuJQ&biw=1188&bih=559#imgrc=QXdYsJ5SNMuV--M: [accessed on: 5.01.2019].
To interpret advertisements, it is also necessary to introduce discursive knowledge, usually from colloquial discourse, even though advertisements belong to journalistic discourse, since they aim to persuade and promote. The reference to colloquial discourse requires one to employ in their interpretation predicative patterns and semantic standards. The advertisement of the Żubr beer (Photo 9) utilises the predicative pattern of OPRZEĆ SIĘ (REST) [SOMETHING1 ON SOMETHING2] and OPRZEĆ (BASE) [SOMEONE, SOMETHING ON SOMETHING]. The image refers to the physical meaning: OPRZEĆ SIĘ (REST) [something1: LOG, on something2: ON BISON], while the slogan and the photograph of the product being advertised convey a metaphorical meaning: NA BALU [AT PARTY (the Polish word “bal” is a polyseme: (1) a log, (2) a party)] > DRINK [someone: ?, something: ŻUBR BEER] & GOOD > AT A PARTY > HAVE A TIME [someone: ?]. When the recipient recalls those patterns, they can decipher the persuasive and promotional goal:

GP: with ŻUBR beer everyone has a good time
QJ: you want to have a good time (at the party)
C: buy ŻUBR beer (and take it to the party)

The interpretation of the advertisement of the popular PEPSI beverage (Photo 10) has to begin with the analysis of the advertising slogan: Podejmij wyzwanie i odkryj smak lata (Take the challenge and discover the taste of summer), noting the reference to the predicative pattern: DISCOVER [SOMEONE, SOMETHING], de-trivialised in the form of: DISCOVER [SOMEONE, something: NEW or GOOD > TASTE]. Then, one notices the obvious semantic standards: TO BE HOT [IN SUMMER] → DRINK [SOMEONE, SOMETHING] & TO BE COLD [SOMETHING], which became de-trivialised in the form of: IN SUMMER > DRINK [SOMEONE, something: COLD > BEVERAGES] & HAVE [COLD > BEVERAGES, TASTE OF SUMMER]. That leads to noting the relationship: BE GOOD [TASTE OF SUMMER] and noting the metaphor: DISCOVER [SOMEONE, TASTE OF SUMMER]. When considering the other elements of the text included in the advertisement, the recipient will read: THE TASTE OF SUMMER IS THE TASTE OF PEPSI (written overtly), which leads to the conclusion: DISCOVER [SOMEONE, TASTE OF SUMMER] is to DISCOVER [SOMEONE, TASTE OF PEPSI]. Finally, one must interpret the repeated “challenge”, which indicates the predicative pattern: CHALLENGE [SOMEONE1, SOMEONE2, to something: TO A DUEL] & ACCEPT [SOMEONE2, something: CHALLENGE]. The authors of the advertisement used the device of personifying the taste of PEPSI, which enabled the de-trivialisation of the pattern in the following form: CHALLENGE [someone1: TASTE (PEPSI), SOMEONE2, to something1: DRINK (SOMEONE, something2: PEPSI)] & ACCEPT [SOMEONE2, something3: CHALLENGE]. The image adds new content as
the character of Santa Claus drinking PEPSI in summer constitutes a suggestion to drink the beverage all year long.

The least studied discourse within the theory of communication is **artistic discourse**, which constitutes the extension of the **ludic module** within colloquial discourse. Its inherited communicational purpose is to offer aesthetic experiences. The only thing that changed, and expanded considerably, is the array of means which offer such experiences. The notion of aesthetic experience has an unclear and complex nature. However, one might identify four main components. The first one is the depiction of the world specific for each trend in art. The world depicted in those texts is usually fictional, invented by their author. That is not relevant as their main purpose is not to provide information on reality but for a recipient to actively “participate” in the invented world, i.e. to experience it, which would be impossible without extensive imagery and elevated expressiveness. Such participation is, of course, ludic in nature. A recipient’s ability to thus participate in something depends on their interpretative and ideatory capabilities. This requires practice and receptivity, and it is not available for everyone. Sample verbal (10) and visual texts (Photos 11–13):

(10) Nie wychylaj się, spójrz: plac
– z ręk mi wypadł,
potoczyło się, oddaliło
śródmieście,
a w górę
– gdy nas rozkosz dwoi –
Niesie
podsadzony pięcioma piętrami
pokoik!

Poza rozwarte okno, ścian nabitych – wypał,
z twego ciała wyciął mnie
w śmigłą przestrzeń!
Niebo obrywa się błyskawicznie
w dół,
w wichure,
i drga burzą nagie powietrze.

Na niebie, z burzy, którą piorun
błyskawicą spruł,
rozrastające tęczę
śmigło!

Don’t lean out, look: square
– I dropped it,
it rolled down, away the downtown,
and up
– when pleasure doubles us –
Carries
a room elevated on five storeys!

Outside an opened window, nailed walls – it fell,
from your body kiss me over into
swift space!
The sky is falling lightning fast to
the ground,
into gales,
and twitches the bare air with the
storm.

In the sky, from the storm torn by
a lightning,
a rainbow distorted by a
propeller!

Julian Przyboś *Burza*
The second component of an aesthetic experience is to experience it subjectively. That mainly entails experiencing emotions of various origins, e.g. love, tenderness, admiration, etc. Examples in literature include the descriptions of emotions and descriptions of nature (11–13), and within the visual code, the presentations of emotional scenes and, again, images of nature (Photos 14–18). Here are a few examples of this:

(11) Ty przychodzisz jak noc majowa,  
biała noc, noc uśpiona  
w jaśminie,  
i jaśminem pachną twoje słowa,  
i księżycom sen srebrny płynie.  
[…]

You come as a May night,  
white night, night asleep in jasmine,  
and jasmine is the scent of your words,  
and the moon flows in your silver dream. […]

Władysław Broniewski, Poezja

(12) Bóg stworzył świat  
bo chciał pogłaskać kota  
i oprzeć się wieczorem  
o szarzobloty brzozy pień  
Bóg stworzył świat  
bo chciał ciebie przytulić

God created the world  
because we wanted to strike a cat  
and lean in the evening  
on the grey and golden trunk of  
a birch  
God created the world  
because he wanted to hold you close

Joanna Ślósarska, Genesis z czułości

22 https://www.google.pl/search?q=romantyzm+malarstwo&hl=pl&dcr=1&tbm=isch&source=iu&ictx=1&fr=NGq9Azfguo0cEzM%253A%252CChyLMzEwJbAGMe%252C&usg=---kChZOUX7MpCjIYMYU6sWU6KqZok%253D&sa=X&ved=0ahUKEwjyocmW_vzAChWxaYKH%252uBmUQ9QIEUjAG#imgrc=upZpsucL9sPD7M:&spf=152172363&19092 [accessed on: 5.01.2019].
23 https://www.google.pl/search?q=abstrakcjonizm&sa=N&hl=pl&dcr=1&tbm=isch&source=iu&ictx=1&fr=NGq9Azfguo0cEzM%253A%252CChyLMzEwJbAGMe%252C&usg=---kChZOUX7MpCjIYMYU6sWU6KqZok%253D&sa=X&ved=0ahUKEwjyocmW_vzAChWxaYKH%252uBmUQ9QIEUjAG#imgrc=PgdYtJHF62AFs5M:&spf=152173198&468 [accessed on: 5.01.2019].
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(13) A niebo poczęło się zaciągać coraz mroczniej; chmury wypełzały ze wszystkich jam, podnoszyły potworne iby, przeciągały znieniczone kadłuby, rozwirzały sine grzywy, zielonawymi klami błyskały i szły całym stadem – groźną, ponurą i milczącą ciżbą waliły się na niebo;

The sky, too, was now overcast, ever with darker clouds, which came creeping up out of every cavern, raising heads of monstrous size, stretching forth long lean flanks, throwing their grey manes to the winds, baring gigantic discoloured teeth, and coming on in mighty battalions.

Władysław Reymont, Chłopi

Photo 14. Author Joanna Kostecka

Photo 15. Author Joanna Kostecka

Photo 16. Author Bronisław Czerkas

Photo 17. Przed burzą

Photo 18. Zima

24 https://www.google.com/search?hl=pl&q=przed+burz%C4%85+j%C3%B3zef+che%C5%82om%0C5%84ski&tbm=isch&source=iu&ictx=1&tbm=simg:CAESvgIjU3S6li5p1wdsasgLEKjU2AQaBAGVCAIMCEwKjIgMIKYaDEwiFaQVxgv4CogLphXVCQcVwwXFdc-tzq5Org6IdJYPrQ6tjrLK_1otGjCoQfJpiHfFpKV4apr7pvSU4BLguZMmkQXfJPFVAF8Ctct1tYQB4he3f3u3ZwSBGTokgBAwLEI6u_1gggaCgoICAESBME9yY.ykMCXdc7cEJGpoBChoKCHBhaW5oaW5n2qW1gM-KCggvbS8wNXFkaAodCgpydXJhbCBhcmVh2qW19gMMLCgkvbS8wMWYodQKlwoQzdF0ZXJjb2xvciBwYWludNqliPYDCwoJL2ovMDE4a3RwChgKBWdyYXN2qW19gMLCgkv8S8wOHQ5Yi8kiQoOd29ya2luZyBhbnltYWzapYy2AwwsKCS9tlzA3XzdbtAw&gfr=17dd8UXFKH7m%25%2525%25252C404-WDus3a-MxM%25%252C_%usg=Al4_-kRaqxsZmK6l8kIbWmHmNFORZS5AQxgsa=X&ved=2ahUKEwJwjm1_mZxNfAfAhUBKIAKHXyYDIQQ9EwAnEOCAHYQBA#imgrc=17dd8UXFKH7m_M [accessed on: 5.01.2019].


26 Photograph held by the author.
The third component is the ability to reflect, i.e. the ability to experience wisdom. It covers the ability to see the paradoxes of our existence, the ability to perceive the same phenomena from various perspectives, to step outside of stereotypes, and to see things in a unique new light. Examples include literature (14) and art which demands reflection:

(14) Ty! co jesteś Miłość-profilem, 
Któremu na imię Dopełnienie; 
To – co w Sztuce mianują Stylem, 
Iż przenika pięść, kształci kamienie... 
O! Ty – co się w Dziejach zowiesz Erą, 
Gdzie zaś ani historii zenit jest, 
Zwiesz się razem: Duchem i Literą, 
I „Consummatum est”...
O! Ty – Doskonałe-wypełnienie, 
Jakikolwiek jest Twój – i gdzie?… znak… 
Czy w Fidiasu? Dawidzie? czy w Szopenie? Czy w Eschylesowej scenie?… 
Zawsze – zemści się na tobie: BRAK!… 
– Piętnem globu tego – niedostatek: 
Dopełnienie?… go boli!… On – rozpoczynać woli 
I woli wyrzucać wciąż przed się – zadatek! 
– Kłos?… gdy dojrzał jak złoty kometa, 
Ledwo że go wiew ruszy, 
Dészcz pszenicznych ziarn prószy, 
Sama go doskonałość rozmieła... 

Oh You! Love’s profile 
Fulfilment your name: 
These – Art dubs them style, 
Who penetrate song, who shape stones 
… 
Oh! You – who in chronicles sign yourself Era, 
Where you are, aren’t, history’s Zenith, 
Are Spirit and Letter in one, 
“Consumatum Est” … 
Oh! You – Exquisite fulfilment, 
Whichever you are, And where? … 
Are a sign … 
In Phidias? David? Or Chopin? 
Or a scene out of Aeschylus? … 
Evermore – vengeance upon you: PRIVATION! … 
Globe’s Stigma – penury: 
How it hurts him! … Fulfilment? … 
He – who prefers to begin 
Forever to throw out before him – down payed! 
– “Ear of Corn”? … like a gold comet ripened, 
Wind’s breath barely stirs it, 
A rain of wheat sprinkles down grains 
Perfection along sweeps away …

Cyprian Kamil Norwid, Chopin’s Piano
[Translated into English by Jerome Rothenberg]
The non-systemic depiction of the world and paradoxical thinking are directly linked to experiencing comicality, which is a special case of this type of thinking and it possesses an aesthetic value. The experience of wisdom cannot be compared to the systematic cognition of science, as it is essentially of an entertainment nature. Examples of this include jokes, anecdotes and sayings (15–17), and satirical images (Photos 21–22), less often paintings (Photo 23):

(15) Są dwa ważne powody, 
Dla których Polska mi zbrzydla: 
Za dużo świeconej wody 
Za mało zwykłego mydła.

There are two reasons, 
Why Poland is tiring: 
Too much holy water 
And too little cleaning.

Jerzy Paczkowski

(16) – Kaziu, gdzie ty – pracujesz? 
– Nigdzie. 
– A co robisz? 
– Nic.

“Kaz, where do you – work?”
“Nowhere!”
“So what do you do?”
“Nothing.”

- To wspaniałe zajęcie!
- Ale duża konkurencja.

“What a wonderful occupation!”
“But the competition is fierce.”

Alosza Awdiejew,
*Opowieim ci dowcip*

(17) Stoi Nowy Ruski nad rzeką
i łowi ryby. Wędkę ma ze złota
a kołowrotek z platyny. Nagle
złapał złotą rybkę. Ale jako ekolog
wypuścił ją z powrotem.
A rybka wróciła i mówi:
– Jestem złota rybka. Może jakieś
życzenie, proszę pana?
– Dobrze – mówi Nowy Ruski
– Mów życzenie i spływaj, bo nie
mam czasu.

A New Russian stands on a river and
angles. His rod is made of gold and his
fishing reel is made of platinum. Sudden-
dly he catches a goldfish. Yet being an
environmentalist, he sets it free.
But the goldfish returns and says:
“I am a goldfish. What about a wish,
sir?”
“All right,” says the New Russian, “Say
the wish and get lost ‘cause I don’t have
time for this.”

Alosza Awdiejew,
*Opowieim ci dowcip*
The fourth and the best visible factor resulting in aesthetic experiences is the formal organisation of an artistic text. The description of the organisation may be found in various studies and analyses of different works of art: literature, painting, sculpture, architecture, film, music, etc. Clearly, the texts created within artistic discourse feature the greatest diversity and richness of forms among all the discourses. The interpretative fields are, in that case, different and they depend on the type of text.\(^3\) Below, I included the examples of the formal organisation of verbal texts: a poem (18), and visual texts: painting (Photo 24), sculpture (Photo 25) and architecture (Photo 26), the forms of which evoke aesthetic experiences.

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\(^{18}\) Wtedy gdy biegło za aniołami
a ziemia jak zatrwożona matka
plątała moje korzenie
i zasypywała żwirem
Wtedy
gdy błękitniałom
kwitnąc i szumiąc
w rozpalone usta słońca
i nie pamiętałom o podziemnych strumieniach
nie pamiętałom pić
i gdy umierało biegnąc
w tiulach powietrza
coraz wyżej
śniłem buciki na korzeniach
z purpurowymi wstążkami
i dzwoneczkami
śniłem swoje delikatne stopy
na miękkich chmurach
i poustawiane obok buciki
wszyscy aniołowie mówili mi żem oszałało
ale ja śmiałem się z ich lęku
i wyszedł do mnie Bóg
który był szwecem
i mnie ubrał

\(^{33}\) We provided a detailed description of artistic discourse in the cited book *Wprowadzenie do gramatyki komunikacyjnej*.

\(^{34}\) The author dedicated the poem to Prof. Anna Krupska-Perek.

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When I ran following angels
and the earth as anxious mother
tangled my roots
and buried under grit
Then
when I blued
blooming and hummed
in the burning lips of the sun
and I did not remember about
underground streams
I did not remember to drink
and when I was dying running
in the tule of air
ever so high
I dreamt tiny shoes on roots
with purple ribbons and bells
I dreamt my tender feet
on soft clouds
and the tiny shoes standing by
all the angels told me
that I was mad
but I laughed at their fear
and out to me came God
who was a cobbler
and clad me

Joanna Ślósarska,
*Monolog leśnego drzewa*\(^{34}\)
Clearly, each discourse introduces different rules of interpretation, which a participant must learn. Discourses develop and exist within their own interpretative fields. Participation in a discourse both expands and improves its interpretative field. When a person does not participate in a discourse, they drop out of the discourse altogether. It is worth remembering that people possess various levels of readiness to participate in specific discourses.

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35 https://www.google.pl/search?q=Kubizm&sa=N&hl=pl&dcr=1&tbnid=isch&source=iu&ictx=1&fr=56vp-sGWU_OdNM%253A%252CI_Xn5np5Ap4V3M%252C.&usg=__miHKloRB-RQxBGCjIM6rT4dHlv5o%3D&ved=0ahUKEwiWEwiS8d-imYDaAhXkpHdjMC5k4ChD1AQgoMAA&biw=1093&bih=496#imgrc=EM9BofEKeW_YCM:&imgurl=fzjiW_tmEp6FM:&spf=1521730880963 [accessed on: 5.01.2019].

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Interpreting Texts in Various Discourses

Summary

Within the communication-based approach, discourse is an area of meanings, which are formed through the interpretation of texts. Those meanings remain in our memory and are active as per communicational needs. The meanings forming a discourse constitute a particular basis for reference, i.e. its own logic. Therefore, one must learn how to participate in specific discourses. In considering the general purpose of communication and the special base of reference of meaning, we identified such discourses as: academic, official, journalistic, and artistic, which one could narrow down to more specific sub-discourses. The texts created within a discourse or sub-discourse may take both verbal and visual forms. Each discourse introduces different rules of interpretation, which a participant must learn. Discourses develop and exist within their own interpretative fields. Participation in a discourse both expands and improves its interpretative field. When a person does not participate in
a discourse, they drop out of the discourse altogether. It is worth remembering that people possess various levels of the readiness to participate in specific discourses.

**Keywords:** discourse, interpretative field, text interpretation.

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