
Summary

Intellectual discourse. Over and in-between

The dissertation on the intellectual discourse was designed as an extensive multidisciplinary and multimethodological study. It is a response to the gap in the literature on the subject, in particular as regards linguistic investigations. A lot is written about the various types of addressers (e.g. elites or intelligentsia, in particular from the sociological, anthropological, philosophical or cultural perspective), but they are completely ignored in linguistic terms. Yet, it is linguistics enriched with methodological achievements of other related disciplines that has the tools capable of describing the communication phenomenon, which is the intellectual discourse. The analytical instrumentation, in particular used by the analysis of a discourse makes the research exceed a simple record of communication practices and the accompanying linguistic expressions. Without context references, such findings remain almost dead or static, whereas I perceive the intellectual discourse as a kind of movement or traffic; it is a dynamic phenomenon to me, often difficult to grasp, because it balances at the border of the various types of humanistic space.

The diffusion of the diverse methodologies and frequent use of the findings drawn in non-linguistic disciplines give rise to analytic capabilities and make it possible to see the phenomena in a new light by extracting chiaroscuros that are sometimes subtle. I try to determine the intellectual discourse in the media domain – my research covers utterances published in magazines profiling themselves as intellectual (but not having the character of strict scientific reasoning) in which I search for determinants distinguishing this scope from other messages existing in the media. At this point, I would like to refer to issues contrary to the order of my monograph, as they are included in the third (the last) part of it, yet it is them that started my research. However, this is neither a rhetorical measure nor revealing the secrets of my workshop. I just want to point to the reader the paths of my reasoning and show this route in its entirety. When I concluded that a dialogue system, auto-

thematics and senilism together with the accompanying mechanisms of intellectualisation were important aspects of intellectual discourse messages, I noticed that they resulted from specific sending-receiving relations and followed the model of addressers' exclusivity. Hence, in my considerations the centre of gravity was shifted to the question why the intellectual discourse appears as a communication type which locates itself clearly "above" (as outstanding, unique, difficult, unintelligible), and at the same time so very "between", in particular as one of the many discourses, in addition juggling with numerous different measures related genetically to other discourses and locating measures as an offer among many other options. Very valuable reasons to reconstruct the sending model are provided by important texts by Plato, Aristotle, Cicero, T. Hobbes, F. Nietzsche, M. Weber, J. Ortega y Gasset, E.L. Bernays, C. Miłosz, M. Foucault, R. Cialdini, H. Arendt, P. Bourdieu, R. Rorty, Z. Bauman, H. Domański, P. Kulas, T. Zarycki and many, many other authors. Their reflections help to broaden the overview and clarify specific sending instances. And this is a group including participants on the one hand located very close to each other and on the other hand separated for reasons that are remote and very different. I devote the entire second part of my dissertation to the description of the people of intellect, starting from more general categories, making them gradually narrow and restricted.

The technological acceleration of the pace of life compels the need to "catch up" and condense actions in order to be up to date. The changing rules for participation in everyday life oblige people to seek ways of dealing with overabundance, where "taking a short cut" is conducive to this in particular. However, if such short cuts are too large, there is a risk of the dominance of the "mass human being", which, after J. Ortega y Gasset, I perceive as an omnipresent figure that rambles up and pushes his way among other figures, calculates the social advancement and honours practical knowledge, does not set any challenges to himself, is passive and demanding. Above such figure, there is an elite (a vertical axis), which through the social will expressed in various ways (e.g. by direct support in an election in the case of the power elite, or social recognition of someone's uniqueness and uncommonness in the case of intellectual or artistic elites). Such will depends on various influences, which is revealed by populist trends with a clear anti-elitist attitude, often motivated by democratic ideals.

Another instance of a more general nature includes authorities – always arising from someone's trust, respect and admiration. The causative force of the authority is expressed primarily in role model activities. An authoritarian entity, by transferring the standards of applicable code of ethics, must have the power not only to disseminate such standards, but also the power to create new ones which through the power of his personality are adopted in the community. With such authorities, com-

munities are able to operate within a specified axiological framework, related to a reputable and responsible life, and it is easier for them to accommodate in a rapidly changing world. Authorities inspire, set challenges and create anxiety which forces people to think and search but also integrates and stabilises the communities. However, the civilisational crisis entails the crisis of authorities and the appearance of media stars, dogmatic opinion leaders, idols or celebrities in their place. The force exerted by the authority is important in scientific and intellectual circles assembled around the master, his thoughts and ethos. Knowledge, mind, motivation, personality and value system coupled in one whole give the picture of a master – he becomes a personal role model characterised by excellent skills, strong involvement in achievements, prominence, desire to share his knowledge, faith in the mission, understanding others, maturity, wisdom and reflectiveness.

The shift from the culture of character to the culture of personality entailing the change of the ethos (the 19th century virtues – responsibility, justice and decency – have been replaced by attractiveness, brilliance and charisma) has changed the model of a public man. In such a way I perceive the transformations in the model of an intellectual, whose prudent introversion is displaced by enthusiastic extroversion. At present, the intellectual is attributed a set of features, tasks and roles that help to clarify his identity and determine who is referred to. Dispositions of the intellectual pertain to the creation of ideas and concepts, the consequence of which are views and beliefs of the community, its morality and value system. Their explanation and inclusion in the stream of social life (increasingly it is a global and open stream) are combined with the participation in the public discourse. The intellectual is something more than just an objectivising expert – he is distinguished above all by the involvement in affairs going beyond his education and specialisation and being guided by the principles of moral laws. I think that he must be characterised by knowledge, intelligence and charisma that allow him to function both in the niche media and in the popular mass media. In the part of my dissertation pertaining to the intellectual I included also a brief analysis of uses listed in the National Corpus of the Polish Language, which leads to conservative indications being close to the stereotype of the intellectual (one who thinks, reads, discusses and looks distinctive).

In the Polish social reality, the real role attributed to intellectuals was performed by the intelligentsia understood as a social group created under specific historical conditions (weakened royal authority, partitions, economic backwardness). It is also this part of society that is underpinned by strong work ethos, concern for the preservation of national traditions, freedom aspirations, care for social justice and progress of the lower layers. It is the intelligentsia that has validated the dominant culture for several dozen years. Today, the discussion on a mid-class

is abandoned and the concept of the intelligentsia is re-invoked, yet understood at a much narrower sense – as the cultural audience. It is because the lifestyle of the intelligentsia involves an active participation in culture – the model of the intellectual includes the use of the culture of writing (press, literature, non-literature writing, e.g. scientific and popularising writing) and the space traditionally assigned to art (exhibitions, spectacles). The intellectual ethos of the society improvement, in particular the public-spirited principles of the intelligentsia are referred to by the third sector activists, i.e. people who undertake very diverse activities, all being guided by the *pro publico bono* work principle. With their actions, they affect the social awareness in carrying out in practice the ideas of the civil society. It is necessary to notice that the circles of intellectual media conduct extra editorial activities. Clubs, nurseries and think tanks are established which activate auditoriums, affect their opinions, exert influence on the quality of the debate in the public sphere as well as explain and transmit knowledge.

In the times of overabundance and satiety, a very significant instance that is pictured by me in the second part of my monograph are public advisers (experts, editors, engineers of consent, influencers etc.), who are to come with help in cleaning up the world and exploiting of it everything that is worth attention. Their operation is not limited to the classical *docere*, which they are faced with in the name of the unification of the various specialised discourses. Their status is maintained by knowledge, legally valid institutions (media editorial staff, universities, publishing houses etc.) and groups designed to build credibility (they are not only addressees who need advice but also other advisers and creators of discourse support themselves by commenting the comments of other advisers, discussing with them, quoting and assessing them). The path of the development of contemporary societies show that the demand for such advisory bodies only increases in all the areas of life. The advisory communication system resembles the economic relationship when a dependent customer needs support in his life.

The creative class that is separated by the criteria of creativity and innovation becomes an important participant in the intellectual discourse. Its creativity is a sign of creative freedom and results in the production of content that has attributes of being original and new. In this day and age, such class performs the role of Bohemia (known for instance in the 19th and 20th centuries), but with its activities it penetrates the market mechanisms, operating in the system of a producer – consumer or even: prosumer. It is driven by imagination and creativity.

Navigating through the trails of sending has led me to at least several very important observations which made it possible to fill up the concept of the intellectual discourse. I familiarise the reader with my explorations already in the first part of my dissertation (*Between the Discourses*), when I point to the stylistic and communication changes

resulting from several factors. The first one is the development of writing and the transfer of the discourse to a graphic text dimension governed by other rights than an oral variety – yet, it is not about the organisation of the utterance but also about the different type of rationality, a different way of thinking that accompanies speaking and writing. It leads to the activation of communication competencies of a specific type which give rise to differentiated forms of the above described attitudes of sending that are closed in a polymorphic category of the “people of intellect”.

The second one includes areas related to the intellectual discourse – what I mean here is the philosophical plane and science. Making these scopes united justifies some elements of the characteristics of the linguistic discourse in serious magazines, e.g. the use of a developed code, the tendency of abstraction, generalisation, the use of characteristic genres – in particular an essay, polemics, discussion, study or journalistic articles. A historically, culturally, socially etc. formed genre, perceived in a discursive perspective, reveals the wealth of relationships arising from the communication situations and clarifies the knowledge of both the addresser and the addressee. The very distinctive, though poorly recognised repertoire of intellectual discourse genres required perusing and finding additional tools of description. It seems that my attempt to cast light of the communication conventions with a higher level of abstraction as a genre of thinking, together with an indication of their dialogue origin, paradoxically not only arranges the matter the centre of which are areas of complicating the sense, continuous observations and explorations, but such approach also makes it possible to exceed the known and safe genre recognitions, which in the multimethodological perspective must be considered at least insufficient. In this set of communication conventions that are characteristic of the intellectual discourse a special role is assigned by me to an essay, which is an elementary genre in philosophy, a form that tries to capture thinking and at the same time as no other genre, exposes fragmentariness, unreadiness and processualism. Faced with such research difficulties and imperfections of genre description tools, I propose to use the category of senilism – a property that helps to get an insight into the cultural, social, psychological and communication aspects that are closed in an essay. Coupling the category of senilism and essayism not so much redefines the genre convention itself, but makes it possible to notice the multidimensionality of the issue and multiplies the options of answers the question about the power of the impact an essay has.

The third group of factors affecting the phenomenon of my interest is connected with the functioning of the public sphere and the ongoing debates within such sphere (I discuss one example in detail), which I perceive as an area for uttering various views and claims, where concerted communication between people aimed at the formation of a matter-of-fact communication conducive to socially important matters becomes more and more difficult.

What keeps attracting my attention with regard to the section of media reality covered by my research area are peoples' ways of thinking that help me identify in my linguistic activities not only the method to express oneself or the way the social world is organised, but above all the freedom of the intellect that leads to the respect for the freedom of other discourse participants (including also readers). Such co-thinking makes the poetics of my text closer to a meditative treatment of a message, its contemplation.