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Prototypical Model of a Discursive Personality Within the Theory of Values-Based Sociodiscourse

In this theoretical study the concept of the prototypical model of a discursive personality within the framework of the theory of values-based sociodiscourse is explored. The prototypical model, as conceived within this theory, represents a multidimensional structure that enables the analysis of values, roles, identity, and interpersonal interactions, all of which contribute to the formation of a personality in contemporary society. The model underscores the significance of values as guiding principles that shape an individual's construal of the world.

The prototypical model of a discursive personality within the theory of values-based sociodiscourse can be described as a conceptual framework where a discursive personality is shaped by multiple sociocultural factors. These factors include the types of discourse individuals engage in (everyday, institutional), their value orientations (such as belonging to a social group, love, esteem, and self-actualization), and social factors (social status, role, and gender). The social parameters play a crucial role in determining how individuals navigate and express their values through discourse. The framework also categorizes discursive personalities into participants, attractors, and creators, with each type exhibiting distinct verbal, non-verbal, and supra-verbal repertoires associated with each type of discursive personalities.

A key aspect of the multifaceted prototypical model of a discursive personality is its integration within the sociocultural context. This dimension is visually depicted through the stance of a discursive personality and discursive practices as central elements within the sociocultural mechanism. The study offers definitions of discourse and a discursive personality within the theory of values-based sociodiscourse framework, providing a foundation for future research. Further investigations in this area could enhance our understanding of how values shape a discursive personality and his / her behavior across various social contexts.

Key words: *construal of the world, discursive practices, discursive personality, stance, sociocultural context, the theory of values-based sociodiscourse, values.*

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1. INTRODUCTION

The contemporary tendency in linguistics reflects a perspective on language as both a form and a lifestyle of an individual. It serves as a medium for expressing experiences and consciousness, as well as a tool for showcasing individuality and organizing interpersonal interactions. This shift entails moving away from a perspective that objectifies and depersonalizes language towards one that is personal and proactive. The recent scientific exploration of the discursive personality and its integration into the field of linguistics is intertwined with the humanization of linguistics [5; 8; 9; 27; 31]. This shift is also aligned with a turn towards value-oriented scientific approaches and a neoanthropocentric worldview [11; 17].

The relevance of this study lies in the neoanthropocentric essence of communicative processes across diverse communicative scenarios and, consequently, for various types of discursive personalities that are intrinsic to contemporary linguistics. Discourse analysis aids in addressing the scholarly challenge of deciphering the meanings conveyed by verbal, non-verbal, and supra-verbal communicative components present in different types of contemporary personalities' discursive repertoires. It also contributes to the development of a prototypical model of a discursive personality within the framework of the theory of values-based sociodiscourse. The theory of values-based sociodiscourse, emerging at the intersection of discourse analysis and discursive personality studies, examines how language reflects, promotes, contests, and negotiates social values and beliefs through strategic discursive practices.

The object of the research is the prototypical model of a discursive personality within the theory of values-based sociodiscourse. The subject of the research is connected with the factors of the formation and development of the discursive personality. The aim lies in revealing the key components of the construction of a prototypical model of a discursive personality within the theory of values-based sociodiscourse. The aim of the study presupposes solving the following tasks:

- to distinguish the factors influencing the formation of the personalities' discursive repertoires;
- to organize the distinguished factors into a prototypical model of a discursive personality taking into account the interconnection and interrelation of these factors.

The theoretical significance of this research lies in its contribution to the ongoing shift towards neoanthropocentrism and value-based frameworks in linguistics. The study advances the theory of the discursive personality by illustrating how values and moral beliefs shape discourse. By developing a prototypical model, the research provides a structured means to analyze the interconnections between discourse, values, and social identities, expanding

upon established theories in sociolinguistics. This model serves as a framework for examining the moral and ethical dimensions of discourse, contributing to the humanization of linguistic inquiry. The research findings present a novel conceptualization of the discursive personality by integrating social, cultural and value-oriented parameters within the framework of the theory of values-based sociodiscourse. This study develops a prototype that bridges personal value systems and discursive practices, offering a fresh perspective on how individuals' verbal, non-verbal, and supra-verbal repertoires reflect their moral and ethical beliefs.

Sociodiscourse refers to the way social practices, norms, and structures are reflected and shaped through discourse. It is a theoretical framework that investigates how discourse is embedded in social contexts and how it can reflect and reinforce social hierarchies [14; 34], power relations [18; 19], and cultural practices [21; 22]. Sociodiscourse emphasizes the role of language and communication in the construction of social reality. Thus, we define the theory of values-based sociodiscourse [31] as a framework for examining communication that highlights the values and moral convictions of discursive personalities. Developed in the course of our research and grounded in the methodology of critical discourse analysis [34], it recognizes the importance of values that guide individuals and society, and aims to identify, discuss and understand the role of value beliefs and attitudes in the discursive practices making them visible through verbal, non-verbal and supra-verbal components of communication.

2. RESEARCH FINDINGS

According to L. V. Soloshchuk, the concept of a discursive personality [8, p. 127] refers to an individual engaged in ongoing communicative interactions. This individual, in addition to utilizing the language code, demonstrates the ability to employ and interpret various semiotic codes based on the specific discursive relations in which he / she participates during communication. When constructing discourse, a discursive personality incorporates non-verbal components of communication. These non-verbal components vary in structural complexity, accuracy, depth of reflection of reality, and purposefulness. They interact with verbal components according to specific principles governing the integration of verbal and non-verbal components of communication. Social status / role, gender [5; 15; 24; 32], gender [26; 27; 33; 35] play a significant role in shaping a discursive personality, influencing his / her behavior and modes of expression.

One of the core factors influencing the construction of the prototypical model of a discursive personality is the type of discourse within which a personality builds communicative relations. In sociolinguistics scientists differentiate everyday and institutional discourses [2; 7]. Dialogic interaction in everyday life

can be characterized as an informal process aimed at addressing participants' daily life issues. Everyday discourse is characterized by a high level of spontaneity in communication organization, situational dependency, relative subjectivity in addressing common everyday problems, and, consequently, a violation of logic, unrestricted use of structural, lexical-grammatical, and stylistic means in framing statements, and a significant presence of non-verbal communicative components in speech [7, p. 210]. In everyday discourse, participants of communication aim to disclose their inner world to the interlocutor and comprehend the interlocutor as an individual with multifaceted personal characteristics.

In institutional discourse, communicators represent specific social groups and assume roles dictated by the communicative context [3, p. 51]. Institutional discourse inherently involves a specific institutional community of participants, wherein individuals hold status-role positions [10, p. 96]. This form of discourse occurs in interactions among individuals from various fields such as politics, education, science, medicine, and others [4, p. 129–130]. Institutional communicative space denotes a structured setting for communicative and informational exchanges between the addresser and the addressee, linked by a shared institutional domain, status-role norms, specific models of social and professional knowledge, and a distinct array of communicative strategies and tactics [6, p. 13; 1, p. 46]. The status-role attributes of communicative participants, the communicative intent, and the typical setting of communication collectively impact an individual's speech behavior in society, which is inherently purposeful [1, p. 47].

Comprehending values is fundamental yet poses difficulties [17]. In the realm of everyday engagements, which are inherently shaped by values [11], values can be construed as elements deemed valuable, worthwhile, or integral to one's identity [30, p. 60]. In the context of the theory of values-based sociodiscourse, the fundamental needs, which underpin the typology of contemporary discursive personalities into participants, attractors, and creators, encompass the essentials of belonging to a social group and love, social needs and respect, and self-actualization accordingly [31]. These needs dictate the pivotal values for an individual and the values they strive to fulfill. The selection of these three types of needs is informed by A. Maslow's hierarchy of needs [25].

The product of the discursive personality's social activity is the discursive repertoire. The model of discursive personality presents not merely an abstract concept of related factors but rather a set of behavioral strategies that emerge based on these factors. The discursive repertoire is the product of the discursive personality's social activity, encompassing specific verbal, non-verbal, and supra-verbal components employed according to the above-mentioned factors of individual's social status, role, discourse type, and value orientations. Thus, the model focuses not only on

potential influencing factors but also on their practical manifestation in the form of discursive strategies used in different communicative situations. The prototypical model of a discursive personality within the theory of values-based sociodiscourse can be presented in the form of a tree diagram (Fig. 1.), where the trunk of the tree is the discursive personality himself / herself rooted deeply into the ground (society) with the help of discourse type (with their subroots of everyday / institutional discourse type), value esteem (with the subroots of belonging to a social group and love / social needs and respect / self-actualization) and social factors (with the subroots of social status / role, gender). The branches of the tree (a participant, an attractor, a creator as types of discursive personalities within the theory of values-based sociodiscourse) and their leaves (verbal, non-verbal, supra-verbal repertoires of each type of discursive personalities) of this tree are the products of an individual's social activity:

A key focus in this research is the investigation of an individual's position within society [9; 16; 28]. The conceptualization of a discursive personality's position in society presents one facet of the multidimensional construct of a discursive personality. In particular, language use both shapes and mirrors personality within the context of socio-cultural interactions [19; 23; 29]. The core of this facet of the prototypical model of a discursive personality resides in the socio-cultural context, encompassing social, cultural, economic, and other elements that shape the nature of communication and interaction within society. The individual's construal of the world mirrors his / her perception of the environment, its organization, causal relationships, values, and norms [13]. The mediator between the individual's construal of the world and the external social and cultural realities is discursive practices which are fundamental to the way individuals construct, reinforce, and negotiate their construal of the world. Discursive practices refer to the ways in which language is used in social contexts [19; 33] and involve the discourse types, communicative norms, communicative styles, forms of communication.

The stance of a discursive personality is shaped in society with the help of the individual's role, status, values, identity and interaction with other participants [12; 20; 21]. The stance of a discursive personality visually represents an element in the complex mechanism of a sociocultural context (Fig. 2). The cogwheels that make this element work are role / status, values, identity, interaction with other participants. These cogwheels bring into action other cogwheels of the second element – discursive practices: discourse types, communicative norms, communicative styles, forms of communication. The model takes into account the dynamics of interaction of a discursive personality with other participants and groups in society, which includes changing its position depending on the context and circumstances. The dynamics of interaction are

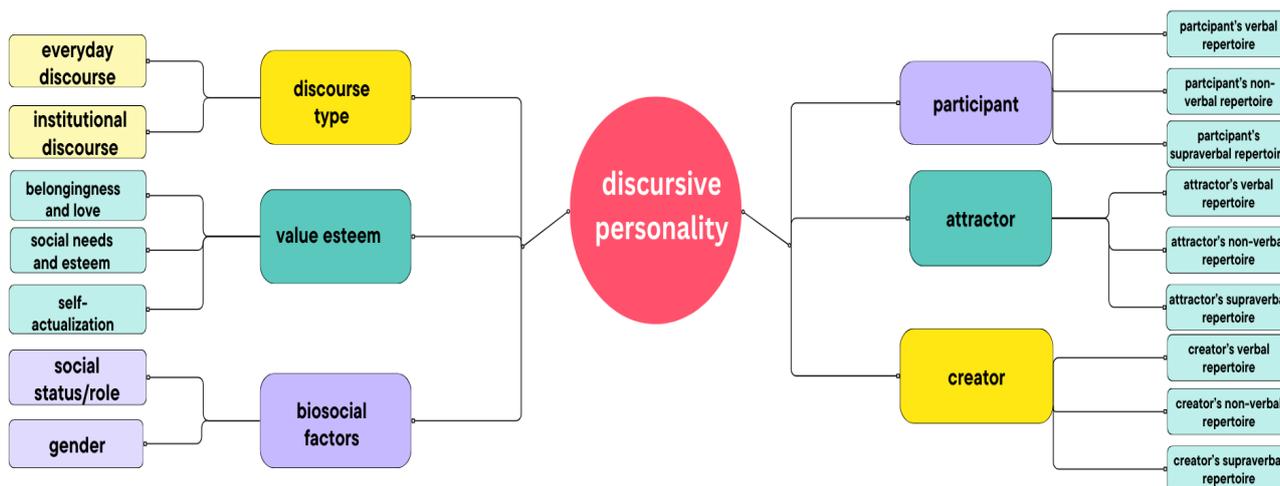


Fig. 1. Prototypical model of a discursive personality within the theory of values-based sociodiscourse

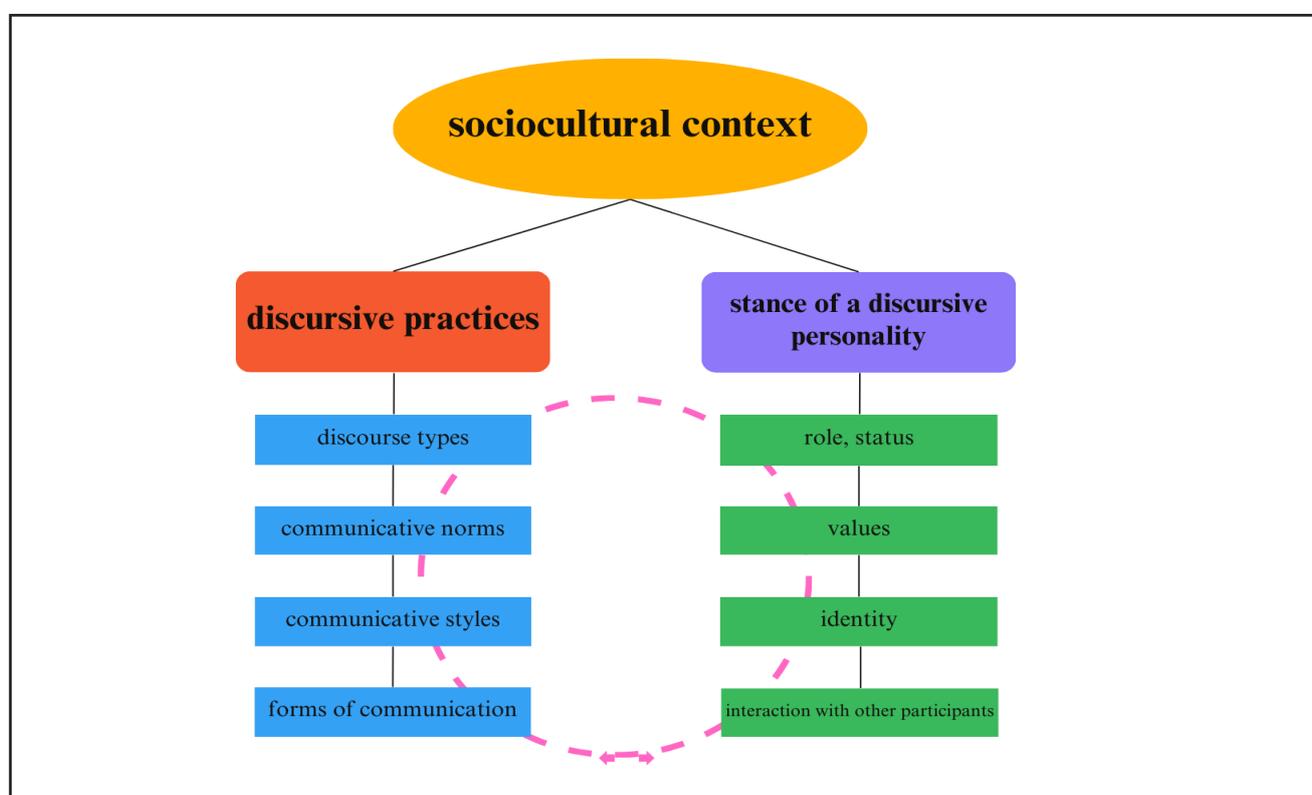


Fig. 2. Model of a discursive personality's stance

determined by the group's common goals and values. An individual can adapt his / her position according to the goals and values of the group with which he / she interacts.

Thus, in the context of the theory of values-based sociodiscourse, **discourse** represents a communicative phenomenon embedded in a broad sociolinguistic context, incorporating universal human values during its formation through lingual and non-lingual communicative tools. A **discursive personality**, accordingly, acts as an agent of communicative activity within a specific discourse type, conveying universal

human values through verbal, non-verbal, and supra-verbal communicative components.

3. CONCLUSIONS

The prototypical model of a discursive personality within the theory of values-based sociodiscourse emphasizes the multidimensional nature of personality and its positioning in society. This model suggests that an individual's values, roles, identity, and interaction with others are central to understanding his / her functioning and manifestations in contemporary society. Values act as guiding principles that influence

how individuals perceive and interact with the world around them.

One key aspect of this model is the role of values in shaping discursive repertoires, encompassing verbal, non-verbal, and supra-verbal components. Discursive repertoires emerge as the product of a discursive personality's social activity. Influenced by factors such as social status / role, discourse type, and value orientations, this repertoire reflects the complexity of a discursive personality within the framework of the theory of values-based sociodiscourse.

The prototypical model of a discursive personality can be visualized as a tree diagram. In this model, the tree's trunk represents the discursive personality, firmly rooted in society through discourse types (everyday and institutional), value orientations (belonging to a social group and love, social needs and respect, self-actualization), and social factors (social status / role, gender). The branches symbolize different types of discursive personalities – participants, attractors, creators – while the leaves represent the verbal, non-verbal, and supra-verbal repertoires associated with each type. This model emphasizes that the discursive repertoire is not merely a product of individual expression but is deeply intertwined with societal influences and values.

The stance of a discursive personality in this model functions like a cogwheel, engaging with the elements of the mechanism – such as role, status, values, and identity – to drive the broader mechanism of discursive practices, which include discourse types, communicative

norms, styles, and forms. The model emphasizes the dynamic nature of the interaction, as a discursive personality adapts his / her stance in response to the shifting goals and values of the groups he / she engages with. This adaptability highlights the fluidity of the discursive personality, constantly recalibrating his / her position to align with the surrounding sociocultural environment.

Perspectives of further research of the prototypical model of a discursive personality within the theory of values-based sociodiscourse could explore several avenues: in cross-cultural studies, longitudinal studies and digital discourse analysis. Investigating how cultural values influence the formation and expression of a discursive personality in different societies promotes understanding the universality or cultural specificity of certain values transmitted in language. Following individuals over time to examine how their values evolve in response to life events and societal changes provides insights into the dynamic nature of a discursive personality and language development. Examining how online communication platforms influence the construction of a discursive personality includes studying social media profiles, online interactions, and digital self-representations. Further research in this field has the potential to practically apply the developed prototypical model of a discursive personality and deepen the understanding of how values shape discursive personality and discursive behavior in diverse social contexts.

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ПРОТОТИПНА МОДЕЛЬ ДИСКУРСИВНОЇ ОСОБИСТОСТІ У МЕЖАХ ТЕОРІЇ ЦІННІСНО-ОРІЄНТОВАНОГО СОЦІОДИСКУРСУ

У цій статті розглядаються теоретичні підвалини дослідження концепції прототипної моделі дискурсивної особистості у межах теорії ціннісно-орієнтованого соціодискурсу. Прототипна модель дискурсивної особистості у межах цієї теорії є багатовимірною структурою, яка надає можливості дослідити такі поняття, як цінності, ролі, ідентичність та взаємодія з іншими людьми, за допомогою яких формується особистість у сучасному суспільстві. Ця модель акцентує увагу на ролі цінностей як керівних принципів, що впливають на формування картини світу особистості.

Прототипну модель дискурсивної особистості в межах теорії ціннісно-орієнтованого соціодискурсу представляємо як концептуальну структуру, де дискурсивна особистість формується під впливом різноманітних соціокультурних факторів. Ці фактори включають типи дискурсу, в якому беруть участь індивіди (побутовий, інституційний), їхні ціннісні орієнтації (приналежність, любов, повага та самоактуалізація) та соціальні фактори (соціальний статус, роль і стать). Соціальні параметри відіграють вирішальну роль у визначенні того, як індивіди орієнтуються та виражають свої цінності через дискурс. Розроблена структура прототипної моделі дискурсивної особистості також класифікує особистостей на учасників, атракторів і творців, причому кожен тип демонструє свій власний вербальний, невербальний і надвербальний репертуар, що є характерним для кожного типу дискурсивних особистостей.

Однією зі сторін багатогранної прототипної моделі дискурсивної особистості є її залученість у соціокультурний контекст. Цю сторону моделі візуально представлено у вигляді позиціонування дискурсивної особистості та дискурсивних практик як основних елементів механізму соціокультурного контексту. Дослідження уможливило формулювання визначень понять дискурсу та дискурсивної особистості у межах теорії ціннісно-орієнтованого соціодискурсу. Подальші дослідження в цій галузі можуть поглибити розуміння того, як цінності формують дискурсивну особистість і її дискурсивну поведінку в різноманітних соціальних контекстах.

Ключові слова: дискурсивна особистість, дискурсивні практики, картина світу, позиціонування, соціокультурний контекст, теорія ціннісно-орієнтованого соціодискурсу, цінності.

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