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**EXPLORING DISCURSIVE PERSONALITIES THROUGH
NON-VERBAL AND SUPRA-VERBAL COMMUNICATION
IN THE CONTEXT OF VALUE EXPRESSION**

**ТИПОЛОГІЯ ДИСКУРСИВНИХ ОСОБИСТОСТЕЙ
У КОНТЕКСТІ ВИКОРИСТАННЯ НЕВЕРБАЛЬНИХ
І НАДВЕРБАЛЬНИХ ЗАСОБІВ ДЛЯ ВИРАЖЕННЯ ЦІННОСТЕЙ**

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Linguists investigate the concept of the discursive personality through a variety of theoretical frameworks, with a shared recognition of the critical role played by non-verbal and supra-verbal components in shaping identity and structuring social interaction. These approaches underscore the significance of such components in the expression of values, social roles, status, and other dimensions of identity within discursive practices. The present study contributes **novel** insights into this area by exploring the previously underexamined interaction between non-verbal and supra-verbal components of communication and value systems, offering a timely and **relevant** perspective on the evolving dynamics of identity construction in contemporary discourse.

The **object** of the research is discursive personalities as they manifest in various communication contexts. The **subject** of the research is the non-verbal and supra-verbal components of communication in the expression and presentation of values by discursive personalities. The **aim** of the research is to classify and analyze different discursive personalities by exploring how non-verbal and supra-verbal communicative components are utilized by them to convey individual and collective values, and to provide insights into the relationship between these components and identity formation within social discourse.

E. Goffman, a renowned sociologist, analyzed social interactions through the metaphor of theater, introducing the concept of “performance” in his seminal works [3]. In this framework, individuals are seen as actors presenting themselves to an audience. E. Goffman highlighted the pivotal role of non-verbal components (such as facial expressions, gestures, posture, clothes, and other outward features) in constructing and presenting identity within social interactions. He distinguished between “front stage” and “back stage” behaviors, where the front stage encompasses the deliberate, public-facing aspects of an individual’s self-presentation, and the back stage refers to the private actions and thoughts that remain concealed from the audience. This duality underscores the complexity of identity formation and the strategic nature of social behavior.

T. van Dijk, a prominent scholar in the field of critical discourse analysis, has extensively examined how language and discourse serve to reproduce and sustain social power structures [2]. His research underscores the interplay between verbal and non-verbal components in discourse, emphasizing how non-verbal components (such as spatial relations, physical appearance, and gestures) can amplify or mitigate the impact of communicative acts. T. van Dijk also explored the role of these non-verbal components in the construction and transmission of social identities, positioning them as integral to broader ideological processes that shape societal power dynamics. His work highlights the multifaceted nature of discourse in its capacity to reflect and reinforce dominant ideologies.

J. Butler, a distinguished philosopher and gender theorist, has critically examined the formation and perpetuation of gender identities through discourse and performative acts. In her work, J. Butler contends that gender is not an inherent property of the individual but is constituted through repeated performative actions [1]. She posits that non-verbal components, including gestures, facial expressions, and posture, are integral to these performative acts, contributing to the continuous shaping and expression of gender identity. Furthermore, J. Butler highlights the significance of supra-verbal components (such as clothes, accessories, and other cultural symbols) in the broader construction of gender and identity. These components, as

part of the performative process, underscore the socially constructed nature of gender, linking individual expression with wider cultural norms and expectations.

L. Soloshchuk classifies speakers based on their use of non-verbal communicative components into active, moderate, and passive users, a categorization referred to as the “non-verbal passport of a discursive personality” [4, p. 76–77]. While there are often stereotypical assumptions regarding the level of activity or passivity in non-verbal communication within certain ethnic cultures, L. Soloshchuk argues that the use of these components is not homogeneous even within a single ethnic group. The non-verbal communicative behavior of moderate users, who are seen as the normative group, serves as the basis for these stereotypes. Their behavior is considered the standard by which the non-verbal actions of active and passive users are judged. Active users, who employ more pronounced non-verbal communication, and passive users, who utilize it less, are viewed as deviations – either positive or negative – relative to the behavior of moderate users.

The classification of discursive personalities based on their use of non-verbal and supra-verbal components of communication in the expression of values can be presented by distinct categories depending on how these components are employed in communication to highlight specific values. We propose the following typology of discursive personalities into expressive, reflexive, charismatic, inclusive, and conservative.

1. Expressive personalities exhibit a high degree of emotiveness in their non-verbal communication (e.g., articulate gestures, eloquent facial expressions, vivid poses). These individuals deliberately use non-verbal signals to accentuate their values and beliefs, often complementing them with supra-verbal components (emotive posture, eloquent attire and accessories) that are consciously selected to convey specific ideologies. For instance, a political leader may engage in energetic gestures and wear symbolic clothing to visibly demonstrate his or her ideological commitments.

2. Reflective personalities use non-verbal components of communication in a more restrained or moderate manner, emphasizing simplicity and thoughtfulness. This type reflects values of intellectual reflection, self-control, and balance. Their selection of supra-verbal components (e.g., minimalist clothing, distinctive accessories) serves to underscore their internal world and reflective nature. An example would be a scholar or educator who uses minimal gestures during lectures and opts for neutral attire to focus attention on intellectual discourse.

3. Charismatic personalities are characterized by strong and confident non-verbal cues (intense eye contact, assertive facial expressions) that

highlight leadership and influence as core values. Supra-verbal components in this case construct an image of success and authority (e.g., formal attire, achievement-symbolizing accessories). A typical example would be a business leader who maintains a confident posture and wears an elegant suit to underscore values of ambition and achievement.

4. Inclusive personalities utilize non-verbal signals that emphasize openness and accessibility (friendly expressions, welcoming gestures, casual attire). These behaviors reflect values of equality and tolerance. Their supra-verbal components (e.g., clothing with cultural symbols) highlight their connection to diverse social groups. An inclusive personality could be represented by a social activist who uses amicable gestures and a mixed attire style to demonstrate a commitment to diversity and inclusivity.

5. Conservative personalities rely on non-verbal communication that emphasizes restraint and traditionalism (formal gestures, neutral facial expressions), reflecting conservative values. Supra-verbal components (e.g., classic attire, historically significant accessories) further underscore their alignment with tradition and stability. An example is a statesperson who conveys a sense of tradition through formal communication and conservative choices in clothing and accessories.

The presented typology of discursive personalities into expressive, reflective, charismatic, inclusive, and conservative ones offers a comprehensive framework for understanding how identity and values are constructed and projected through non-verbal and supra-verbal components of communication. Depending on the sociocultural context, discursive personalities can adapt their communicative strategies to emphasize specific values and influence those around them.

Conclusions. This study presents a prototypical model that underscores the interplay between discourse, values, and identity, emphasizing the crucial role non-verbal and supra-verbal components play in value representation and social positioning. It also suggests that discursive personalities are dynamic, adapting their communicative behavior to their roles, statuses, and social environments, which makes their classification highly relevant in modern sociocultural analysis. **Perspectives** of further research can delve deeper into how discursive personalities evolve over time, especially in response to changes in social norms, technological advancements, and shifting cultural contexts. Exploring the impact of digital communication platforms on the expression of values through non-verbal and supra-verbal components may also provide new insights into the transformation of discursive behaviors in the digital age. Additionally, comparative studies across different cultures can further refine this classification, offering a more global understanding of how values are expressed through communication in diverse cultural contexts.

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**RECEPTION OF UKRAINIAN LITERATURE
IN FRENCH TRANSLATIONS IN EARLY 2000-S:
PROBLEMS AND PERSPECTIVES**

**РЕЦЕПЦІЯ УКРАЇНСЬКОЇ ЛІТЕРАТУРИ У ФРАНКОМОВНИХ
ПЕРЕКЛАДАХ НА ПОЧАТКУ ХХІ СТОЛІТТЯ:
ПРОБЛЕМАТИКА І ПЕРСПЕКТИВИ**

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Художній переклад в Україні завжди відігравав важливу роль у функціонуванні українського культурного життя, водночас сприяючи зв'язкам між франкомовними культурами та літературним життям країни, яка рухається в бік європейської перспективи, що визначає **актуальність** таких досліджень. **Метою** цього дослідження відтак постає характеристика сучасного стану, виділення проблем і окреслення перспектив поширення української літературної традиції у франкомовних країнах.

Загалом після проведеної аналітики доводиться констатувати, що інвентаризація перекладеного українського красного письменства доводить: брак системної роботи в цьому напрямі як із боку держави