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DISCOURSE AND ITS TYPOLOGY

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У статті представлено результати розгляду наявних у лінгвістиці уявлень про дискурс як об'єкт мовознавчих досліджень. Розглянуто походження лексеми 'discourse' в англійській мові. На основі логіко-змістового аналізу визначень поняття дискурсу, вміщених у тлумачних і спеціальних мовознавчих словниках, було синтезоване його визначення. Розглянуто наведені в науковій літературі аргументи щодо розмежування поняття дискурсу з наближеними до нього поняттями «мовлення», «текст», «контекст», «комунікація». Обґрунтовано комплексну класифікацію типологічних ознак дискурсу, вибір морфологічних компонентів якої було здійснено з урахуванням специфіки діалектичної тріади логічного мислення «так – або/або – ні». До класифікації уведено такі критерії, як тип комунікації (усна, усно-писемна, писемна), форма повідомлення (монологічна, монологічно-діалогічна, діалогічна), різновид дискурсу за ступенем його формальності (формальний, напівформальний, неформальний), характер дискурсу (гармонійний, полемічний, конфліктний), ступінь його емоційно-прагматичного потенціалу (низький, середній, високий), сфера комунікації (професійно-ділова, публічно-медійна, побутова), жанр дискурсу (промова, лекція, перемовини, проповідь, бесіда тощо). Передбачається, що сформована класифікація може бути корисною у проведенні експериментальних досліджень у мовознавстві при окресленні меж конкретних дискурсів і формуванні виборок їхніх експериментальних зразків.

Ключові слова: дискурс, визначення дискурсу, класифікація ознак дискурсу, характер дискурсу, жанр дискурсу.

The paper presents the views on discourse as an object of linguistic research, existing in modern linguistics. The origin of the lexeme 'discourse' is examined. A definition of a discourse is synthesized on the basis of logical and semantic analysis of the definitions, available in explanatory and special linguistic dictionaries. The arguments, which linguists provide in their attempts to delimit the notion of discourse and the cognate notions of speech, text, context and communication, are considered. A complex classification of the typological features of discourse is substantiated. The choice of morphological components of the

hierarchical levels of the classification is conditioned by the specificity of the logical thinking triad 'yes – either ...or – no'. A set of criteria is introduced in the classification, including the type of communication (oral, oral-written, written), the form of the message (monologic, monologic-dialogic, dialogic), the degree of the discourse formality (formal, semi-formal, informal), the character of the discourse (harmonious, adversarial, conflict), the degree of its emotional and pragmatic potential (low, medium, high), the sphere of communication (professional-business, public-media, everyday) and the genre of discourse (a speech, a lecture, negotiations, a sermon, a conversation, etc.). It is envisioned, that the classification may be useful in the experimental studies of discourses where the delineation of their borders is required and the collections of their experimental samples have to be formed.

Key words: *discourse, definition of discourse, classification of discourse features, character of the discourse, discourse genre.*

Introduction

Within the dominance of the cognitive-communicative paradigm in linguistics researchers have invariably been interested in the cognitive, socio-cultural and psychological foundations of verbal communication. As a result, beginning with the 2nd half of the 20c., discourse has firmly established its status of a research object in linguistics and has been closely connected with various linguistics fields, e.g. discourse analysis, functional and cognitive grammar, socio- and psycholinguistics, linguopragmatics. The availability of numerous aspects of discourse studies resulted in multiple interpretations of discourse, therefore, on the one hand, an elaboration of its content and scope is required in view of the goal of certain research, and, on the other hand, the concept of discourse has to be differentiated from a number of cognate concepts, including “text”, “speech”, “context”, “communication”, “speech genre”, “social situation”, etc. (e.g. see Dijk 2008a, pp. 116–118; Selivanova 2004, pp. 20–43; Selivanova 2006, pp. 119–121). Apart from resolving the issue of concept definition, studies of discourses may require their further distribution into certain types. Therefore, we offer to classify the phenomena, which can be identified as discourses, and tentatively delineate their borders.

Thereby the objective of this theoretical study is the specification of the content of the notion of discourse and identification of its typological features.

Methodology of research

In resolving the outlined problem of discourse definition we turn to classical methods of logical-semantic analysis of concepts. A set of typological features of discourses, bringing forth the variability of its linguistic component, is presented in a verbal and graphic form as a complex classification developed according to the principles set forth in Klimeniuk (2007, pp. 111–118).

Research and discussion

The etymology of the word ‘discourse’, borrowed into English from Latin via French, demonstrates that its initial meaning, known since the 14c., is “the process of understanding, reasoning, thought”, and already in the 16c. it is understood as “a running over a subject in speech, communication of thought in words”, “discussion or treatment of a subject in formal speech or writing” (OED). The notion of discourse is employed in these meanings in the works of Bacon (1561–1626) and Hobbes (1588–1679), e.g. “licentious discourses against the state” (Bacon 1908, p. 60), “a Discourse of our present civill warre” (Hobbes 1965, p. 19), “large discourses” (Bacon 1908, p. 70), discourse of the traveler compared with his apparel and gesture (*ibid.*, p. 81), “discourse with other men” (Hobbes 1965, p. 407). According to Bacon (Bacon 1908, p. 124), within discourse thoughts are turned into words, while Hobbes notes that the fundamental function of speech lies in the transformation of mental discourse, manifested in the transfer from one thought to another, into a verbal one (Hobbes 1965, p. 18, 24, 50, 55), where the speaker utters promises, orders, threats, questions or wishes (*ibid.*, p. 322).

The analysis of the dictionary definitions of discourse has shown that its lexical semantic variants (LSV) centre upon three essential features. The first one highlights the discourse as a process:

- LSV 1 – oral or written communication (COD; CCALD, p. 400; Merriam-Webster’s; WED; WNWCD; FES, 2002, pp. 156–157; PONS; DAF; APA, 2015, p. 319; Hayes & Stratton, 2003, p. 82; Turner, 2006, p. 145);
- LSV 2 – a discussion / debate (COD; CCALD, p. 400; LDCE; Duden);
- LSV 3 – a conversation (Merriam-Webster’s; WED; WNWCD; FES, 2002, pp. 156–157);
- LSV 4 – a [lengthy, serious, formal, structured] oral or written discussion / expression of a certain idea or theme (AHDEL; OLOD; Merriam-Webster’s; WED; WNWCD; DAF);
- LSV 5 – language use (OLOD; DTV5; Larousse);
- LSV 6 – a sum of oral or written discussions of a certain topic (VTSUM);
- LSV 7 – a public oral address (DTV5; DTV5);
- LSV 8 – the process of logical thinking (AHDEL; WNWCD; FES, 2002, p. 156).

The second group of LSVs represents discourse as a result of the communicative process:

- LSV 1 – a sum of interrelated oral or written statements on a certain (especially serious) subject (Merriam-Webster’s; AHDEL; Duden; Larousse; DTV5; Brown & Miller, 2013, p. 136; Crystal, 2008, p. 148; Swann et al., 2004, p. 83; COD; Trask, 2000, p. 43; LDCE; Duden; CCALD, p. 400; Matsumoto, 2003, p. 162);

- LSV 2 – a text, which is actualized within a situation of communication and is influenced by its variables (Turner, 2006, p. 145; Selivanova, 2006, pp. 119–120; Merriam-Webster’s; VTSUM; APA, 2015 p. 319; Matsumoto, 2003, p. 162).

Eventually, the third group of LSVs represents discourse as a complex of language means shaping certain communicative styles and genres or social concepts:

- LSV 1 – “language means marking certain communicative styles: a style of language; e.g. legal discourse, political discourse” (Brown & Miller, 2013, p. 136); “a style of verbal communication” (Selivanova 2006, p. 119); “a type of language used in a particular context, e.g. classroom discourse, medical or legal discourse” (Swann et al., 2004, pp. 83–84); “the language used in particular types of speech or writing (political discourse)” (LDCE); “a way of speaking, e.g. Soviet discourse” (VTSUM).

- LSV 2 – language means used to express certain social concepts, e.g. Foucault’s historical survey of the discourse of madness (Abercrombie, Hill & Turner, 2006, p. 111).

Therefore, as is justly noted by Shevchenko & Morozova (Shevchenko & Morozova, 2003, p. 38), numerous dictionary definitions of discourse recognize it, on the one hand, as a process, and on the other hand, as a speech product. The social foundation of discourse is also accentuated in the definitions. Still, better understanding of the phenomenon of discourse in linguistics requires a more detailed analysis of its theoretical basis.

It is worth mentioning that the idea of introducing a specific notion to denote a natural object of linguistic study which encompasses all manifestations of speech of a socialized human – a so called *langage humain* – belongs already to F. de Saussure (Saussure, 1995, p. 6). Saussure also uses the term “discourse” (*le discursif*), and the analysis of this notion, provided in Prosianyk (2022, pp. 63–78), demonstrates that *le discursif* is not a synonym of *parole*, traditionally understood as speech, but coincides with speech chronologically, and its sphere is interrelated with the process- and activity-oriented, interactive aspects of speech use, namely *langage discursif*. Based on the analysis of the terms *parole* and *discours* in Saussure’s works, O. Prosianyk (ibid., p. 75) offers to interpret Saussure’s *parole* as an utterance or a speech act (see also Fairclough’s opinion (1995a, p. 73) that

parole is abstracted from the social aspect of communication), and *discours* as speech, a social communicative interaction (ibid., p. 74, 76) and concludes that even though *langage* is considered to be a combination of *langue* and *parole*, it could equally be *langue* and *discours*. In any case, it is obvious that the search of a notion to designate socially conditioned and goal-oriented speech use can be observed already in de Saussure's works.

In 1952 Z. Harris employed the term "discourse" in "Discourse Analysis" to denote a coherent sequence of sentences generated within a specific communicative situation (Harris, 1952, p. 3). His addressing the notion of discourse reflected a ripe demand on the part of the linguists to go beyond the scope of the sentence in their research, taking into consideration the connection between human behavior (or social situation) and language (ibid., pp. 1–2, 4). Therefore, from the very beginning discourse has been programmed as a sociolinguistic phenomenon.

Later in the framework of discourse analysis, particularly critical discourse analysis (N. Fairclough, R. Wodak, T. van Dijk and others) text as a speech product has been examined in the light of the variables of the communicative situation, capable to influence the language features of the text. Fairclough (1995a, p. 73) understands discourse as an oral or written use of language, in conjunction with social processes and relations that systematically give rise to textual variability. According to Fairclough (ibid., p. 74), discourse is comprised of social practice, discursive practice (text creation, dissemination and consumption) and the text itself. So, the idea is enrooted in linguistics that discourse is generated in a social situation and facilitates the effectuation of communicators' social actions (Bazerman, 2012, p. 226). Then the analysis of discourse in its dynamics is feasible only in connection with the situation that gives rise to it and designates its functioning (ibid., p. 234). The complex nature of discourse as a cognitive/mental and communicative phenomenon, integrating lingual content and extra-lingual context, which affects it, is emphasized in Shevchenko & Morozova (2003, p. 38).

In his turn, T. van Dijk, one of the founders of the critical discourse analysis, states that the definition of discourse has to take into account the following aspects: linguistic (use of language), cognitive (translation of certain ideas of the communicators into their speech), and social (communicators' interaction in a certain social situation) (Dijk, 1997, pp. 1–3). Dijk's socio-cognitive approach to discourse is coherently described in his "Discourse and Context" (2008) and "Society and Discourse" (2008). He hypothesizes (2008a, p. 18; 2008b, pp. 4, 6–8) that the aspects

of social situation relate to discourse through mental context models, which are the source of subjective representation of individual's life episodes and are stored in his episodic (autobiographical) memory, a component of his long-term memory. Such models are dynamically updated, when the person partakes in new life episodes or discusses them with someone. Dijk (2008b, p. 10) believes that false starts and corrections in speaking are subject to rapid changes in such mental context models, which may bring about respective changes in discourse. Similar ideas of the cognitive foundation of the ongoing discourse are expressed by Langacker (2008, p. 59), who introduces the term "current discourse space" to designate the mental space containing the knowledge shared by the communicators.

Langacker (2008, p. 59) and Dijk (2008a, p. 17; 2008b, pp. 8–10) also point out that subjective mental models of events, formed by the communicators and controlling the way of discourse, essentially are based on common sociocultural knowledge, acquired in the process of socialization. As a result, communicators' mental models coincide to a certain degree, ensuring their mutual understanding of intentions and the interpretation of behavior as well as mutual modelling of discourse. Dijk (2008b, p. 8) presumes that mental models generate predictions as regards the thoughts and actions of other participants of communication, which corresponds to the present understanding of cognitive processes as an ongoing predictive modelling of reality (see e.g. Barrett, 2017). In a communicative situation, respective discursive context models of the participants reflect the relevance of contextual variables (Dijk, 2008b, pp. 4, 7; see also Halliday 1978, p. 29). In a certain sense, this mechanism functions as Barrett's "affective niche" (Barrett, 2017, p. 6), embracing only those objects and events around the communicators that are able to influence their behavior energetically. Cognitive linguistics employs the term "spotlight" to designate the centre of people's attention in a communicative situation, while the respective objects and events are called attractors (Stockwell, 2005, p. 18).

Valuable in hypothesizing the cognitive basis of discourse is Dijk's idea (Dijk, 2008b, p. 9) that people's continuous daily experiences, concentrated between their awakening and falling asleep, are delimited into a series of separate meaningful episodes. Such episodes are reflected in discreet mental models and represent various discourses through the change of their variables (e.g. the participants, their roles, goals, intentions, actions, time and location of communication, etc.).

The abovementioned prompts a contemporary understanding of a particular discourse as a sign output integrated around a certain sense, which is jointly generated, spread and interpreted by the participants within their social interaction and is affected by the subjectively perceived contextual sociocultural variables.

This perception of discourse facilitates its delimitation from a set of cognate phenomena, including “speech”, “communication”, “text”, “context”, etc. The necessity of such delimitation is conditioned by the complexity of scientific views on discourse varying from its interpretation as a phenomenon, which draws it close to text and context, or as a process, which brings it close to speech and communication, or as a combination of both. Such complexity can be exemplified by the elements of discourse definitions in a succession of linguistic works: “situated speech” (Coulthard, 1977/2014, p. 3); “a transaction between speaker and hearer, an interpersonal activity” (Leech & Short, 1981/2007, p. 168); “language in use” (Brown & Yule, 1988, p. 1); “a form of social interaction among human participants” (Dijk, 1997, pp. 1–3); “the use of language” (Cook 2001, p. 3); “a finite sequence of successive utterances” (Vanderveken 2001, p. 245); spoken or written texts in the context of social processes and structures (Wodak 2001, pp. 2–3); “an ideational and communicative activity which is a unity of the the process and its result” (Shevchenko & Morozova, 2003, p. 38); “a cognitive and communicative phenomenon” (Shevchenko, 2005); “a text in use” (Stockwell 2005, p. 169); “the use of language”, “a coherent linguistic production” (Langacker 2008, p. 457); discourse lasts (*ibid.*, p. 269) and unfolds (*ibid.*, p. 59); “language embedded in social interaction” (Ehrlich & Romaniuk, 2014, p. 460); “the product of the contextually-situated sequence of indexical, propositional and illocutionary acts”, “the ever-evolving, revisable interpretation of a particular communicative event” (Cornish, 2022, pp. 91–93), etc.

Thus, according to Shevchenko & Morozova (2005, pp. 22–24), discourse is sometimes identified with speech as compared with language. The authors believe, though (*ibid.*, p. 25), that the reduction of discourse to speech, especially its oral form, essentially narrows the concept of discourse, so they offer a more focused view of it as speech in the context of social and ideational human activity.

As regards an extensive tradition of contrasting the notions of “text” and “discourse”, it should be noted that even though initially there was a certain tendency to associate discourse with oral speaking and text with written matter (see e.g. the mentions in Bussmann, 2006, p. 320; Trask, 2000, p. 43; Coulthard, 1977/2014, p. 3; Parisi & Castelfranchi 1977, p. 31; Crystal 1987, p. 116)), at

present the idea that discourse embraces any speech production, oral or written, prevails (Trask, 2000, p. 135; Langacker, 2008, p. 457). Moreover, discourse is seen as a communicative event allowing to connect text with essential contextual variables (Selivanova, 2006, pp. 119–120), or as a process, while text – as a phenomenon, product, related to this process (Brown & Yule, 1988, pp. 23–25; Shevchenko & Morozova, 2005, p. 23), its verbal representation (Selivanova, 2006, p. 119), “pragmatic intermediary of communication” (ibid., p. 600), “linguistic forms, temporarily and artificially separated from context for the purposes of analysis” (Cook, 2001, p. 4). For N. Fairclough (1995a, p. 98) text is a part of discursive practice, including the processes of text production and interpretation, which in turn is a part of sociocultural practice. Interesting is P. Werth’s delimitation (Werth, 1999, pp. 84, 86; see also Stockwell, 2005, pp. 93, 137) of the “text world” and “discourse world”, where discourse world represents reader’s interaction with the text in the reconstruction of possible text worlds. Then, it makes sense to view text as a coherent complete verbal message, the linguistic form of which contains a set of means for interpreting textual meanings, including pragmatic, social, psychological, intertextual, stylistic and genre ones. Therefore, the analysis of a written text or a transcript of an oral message concentrates on making the inventory of their language means and the identification of their relevant textual features. Whereas in discourse studies it is expedient to describe the functioning of a certain discourse with the help of a respective model, within which communicative situation parameters, which condition the emergence of a certain discourse are fixed, as well as contextual features influencing its course and the variability of its linguistic form.

A review of the notions of “discourse”, “communicative situation” and “context” has demonstrated a certain variation of the opinions concerning their delimitation. Cook (2001, p. 4) regards discourse as a unity of text and context, where context may include a whole set of components, including text function, parameters of the situation, features of the participants of communication, co-text, intertext, paralinguistic means (timbre, gestures, facial expression, fonts, etc.), text carrier, incidental music, and images, etc. Here the term “co-text”, first introduced by Catford (Catford, 1965, p. 31), denotes language means surrounding the analyzed utterance or message.

In his turn, Dijk (Dijk, 2008a, pp. 116–117) claims that in a communicative situation no clear delimitation of the discourse and its context is possible, while discourse is the use of language in a broad semiotic sense – including the visual presentation of the written text, prosodic means, bodily gestures and facial

expressions in oral speech, a combination of the sound and visual image in audiovisual discourses, etc. (see also description of the extended semiotic dimension of discourse in Gee, 2005, pp. 20–21). According to Dijk (2008a, pp. 24–26), discursive context is rather a subjective mental model than an objective representation of a communicative situation (see a similar idea in Stockwell, 2005, pp. 135–137). Therefore it can be regarded separately from discourse (context-exclusive approach) and relate solely to the relevant variables of the communicative situation, mapped into discourse structures (Dijk, 2008a, p. 130). Or, differently, context is considered to be a subjective perception of the whole communicative episode (context-inclusive), integrating discourse and communicative situation – especially when it is difficult to delimit them, e.g. when dealing with a nonverbal communicative behavior (*ibid.*, pp. 25–26). As linguistics concentrates on the complexes of linguistic signs generated within a subjectively perceived context, it seems suitable to conclude that context is not the component of discourse, but an integral component of the mechanism of its functioning, and the analysis of discourse is impossible without taking its contextual variables into account.

As an essential feature of discourse is its dynamism, it brings discourse close to the notion of “communication”. Communication is generally defined as a process of transferring and getting information between people (or people, animals, computers) using semiotic systems (Bussmann, 2006, p. 206; Crystal, 1987, pp. 89–90). Studies of human verbal communication are focused on the description of its episodes, their modelling, description of their components, the inventory of communicative strategies and tactics, conditions of successful communication and reasons of communicative failures (see e.g. Selivanova, 2006, pp. 234–235). The analysis of the correlation between the terms “communication” and “discourse” in Kuhn & Putnam (2014, pp. 422–423) has led the authors to consider three possibilities: 1) communication and discourse are related as a whole :: a part in both configurations, 2) they are synonyms; 3) their interaction is symbiotic, so the ongoing dynamic communicative interactions are reflected in discourse and influence it somehow. If discourse is understood as a sign output, generated in the process of communication and conditioned by contextual features, it may seem that any discourse is a part of a broader process of communication. Any communicative episode can bear the features of several different discourses, e.g., siblings’ informal conversation may include the elements of a friendly discourse, teenagers’ discourse, manipulative discourse, family discourse, etc. On the other hand, a certain discourse may straddle across several communicative episodes and thus be

broken in time, e.g. when a conflict discourse is represented by a series of conflict dialogues between the opponents, a discussion of the conflict with other persons – a friend, a colleague, a psychoanalyst, etc. (see e.g. the interpretation of discourse as a series of language use events of variable size in Langacker 2008, p. 457).

As human communication can give rise to a practically infinite number of discursive practices, shaped by different meanings and pragmatics, naturally a need arises to establish the nomenclature of typological features of existing discourses and make their classification. A starting point of its formation was Wittgenstein's idea (Vanderveken, 2001, pp. 245–246), that communicators' speech is conditioned by social situations in which they act, and the purpose of their language games is essentially extra-linguistic. Existing criteria of discourse typology (see, e.g., Esser, 2014, p. 460; Dijk, 2008a, pp. 137, 143, 145–146, 151, 153–154; Dijk, 2008b, p. 7, 19; Brown & Miller, 2013, p. 422; Busmann, 2006, p. 1135; Crystal, 2008, p. 460; Swann et al., 2004, pp. 299–300) traditionally include its form (oral or written, direct or indirect speech), subject area (sphere of communication, genre), type of the situation (formal or informal), relations between the participants (e.g. phatic communication, colloquial speech, personality-oriented and public/institutional discourse), the character of the communication (aggressive or friendly style), participants' personal characteristics (idiolect, sociolect, profession, etc.), their current communicative roles, affiliation to a certain institution or ideology, functions of discourse (informing, assessing, exhortation, aesthetic) or its genre (conversation, narrative, discussion, etc.).

Considering the socio-cognitive and lingual foundation of discourse, researchers have been trying to identify a concise form of its description which would reflect such complexity. A notion of “register” was suggested to designate linguistic features of the message, chosen by the speaker from the range of options to express his thought in the best possible way in a certain context (Giménez Moreno, 2006, p. 91). Halliday (1978, pp. 32–33, 62–64) states that in defining a register, the following criteria should be taken into account: the type of ongoing activity of the speaker and the purpose of language use in the context of this activity (field), statuses and roles of the participants (tenor), formal genre features of the discourse and its tonality (mode). Unfortunately, these criteria, though often mentioned in scientific works, do not seem to have become the basis for more detailed classifications of discourse types. As to the notion of register, discourse analysis (see e.g. Dijk, 2008a, p. 152; Dijk, 2008b, p. 20), often uses it as a synonym of “style” to denote the specificity of language means shaping a certain

contextually conditioned discourse genre (Biber 2012, p. 191; Brown & Miller, p. 377; Bussmann p. 994; Crystal, 2008, p. 409; Swann et al., 2004, pp. 123–261). Sometimes the notion of register is narrowed even further to denote grammatical means of a discourse (Dijk, 2008a, p. 152; Dijk, 2008b, p. 20), or its semantic specificity (Leeuwen 2008, p. vii).

A set of typological features, bringing forth the variability of the language means in a discourse, was represented in the form of a complex classification of typological features of discourse (see Figure 1 below), which was developed according to the principles, described in Klimeniuk (2007, pp. 111–118).

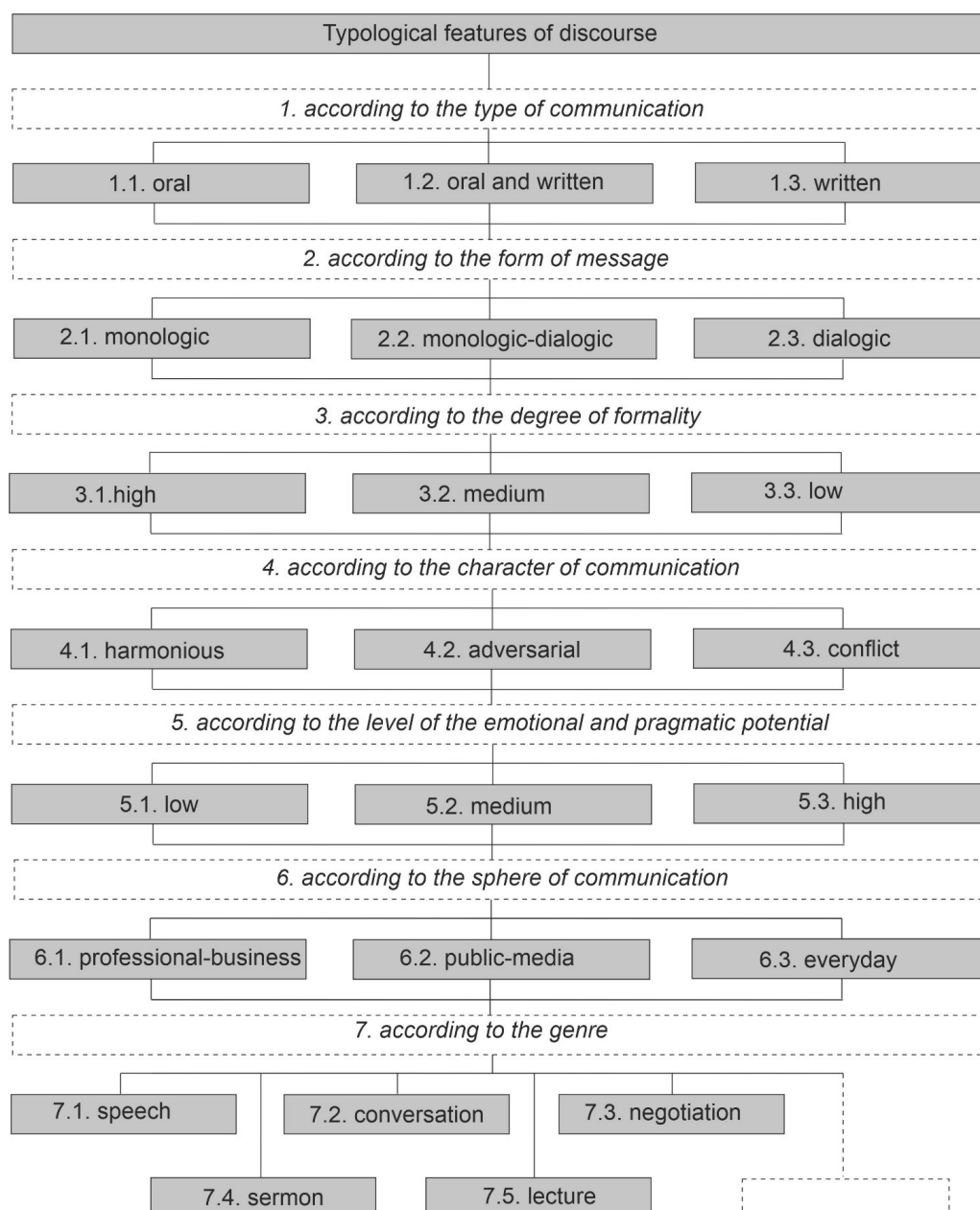


Figure 1. Typological features of discourse

Based on the interconnected features of the type of communication and its form discourses may exist as oral, written (see e.g. Malinowski, 1923/1949, pp. 306–307 in Esser, 2014, p. 444; Doležel & Kraus, 1972, p. 38 in Esser, 2014, p. 450; Petryk, 2013, p. 42), and oral-written ones, presented as monologues, dialogues (see e.g. Shevchenko & Morozova, 2005, p. 25; Frolova, 2018, p. 167) and in a mixed (monologic-dialogic) form. The variability of discourses according to these features on the first and second levels of the classification embraces such kinds of discourses as written monologues (e.g. letters, novels, articles), written dialogues (e.g. Internet chats, communications on social networks), written monologic-dialogic texts (e.g. reactions to the news on social networks presented as comments), oral monologues (e.g. news reports, public speeches), oral dialogues (e.g. conversations, discussions, negotiations, TV-interviews), oral monologic-dialogic messages (e.g. reports at the conference with ensuing discussions, press-conferences), as well as discourses where oral and written communication is combined (e.g. a discussion of a certain theme in the press, on TV, in a conversation and on social networks). Obviously, formal features of discourse also include the type of the language code, e.g. English, Ukrainian discourses, etc.

One more large-scale division of discourse types is singling out an institutional (professionally oriented) discourse compared with ordinary talk constituting the prevailing part of everyday communication. Institutional discourse is seen as more formal and rigid in its structure, and the status and role relations of its participants are dictated by the norms and procedures of a particular institution (e.g., attorneys and their clients, shop-assistants and customers). It is reported (see, e.g., Freed 2015), that contrary to ordinary talk institutional discourse is based on social and discourse asymmetry in the relations between its participants. This distinction may be accepted with a reservation that social asymmetry is a multifaceted phenomenon exceeding the Procrustean bed of work-related institutional discourse. Sometimes institutional discourse is contrasted with the personal (non-institutional) one, within which the speaker represents himself, not the institution (see e.g., Koroliova & Zhmaieva, 2016, pp. 5–6; Frolova, 2018). Though it is true, that in communication people can represent themselves individually (“I”) or as belonging to a certain group of people (“We”), it should be specified that such group presentation can relate not only to a professional group, but any other group as well. e.g., a family, a group of friends, or the upholders of a certain ideology.

A more convenient feature to be placed on the third level of our classification could be the degree of discourse formality (Dijk, 2008b, p. 19; Dijk, 2008a, p. 146; Brown & Miller, p. 422), interrelated with the rigidity of its language forms (Swann et al., 2004, pp. 114–115; Vanderveken 2001, p. 250). Labov's research (Labov 1966/2006, pp. 58–59) proved that the degree of speech formality is determined by the attention people give to their speaking and varies within the range of a more formal and more controlled style to an informal and more careless style. A more detailed scale suggested by Joos (1962) includes a frozen style, a formal style, a consultative style, a casual style, and an intimate style. The line between any of the mentioned types may be drawn based on Vanderveken's (2001, pp. 250, 252, 254) observation that any discourse sample contains certain arbitrary speech acts, but it is identified with the help of a set of key typical speech acts. We may assume here that the degree of rigidity of a discourse can be determined by the share of its mandatory lingual and extra-lingual components. In practice, a three-part division of the degrees of formality seems to be an optimum one, as it is based on the dialectical triad “yes – either ... or – no” and represents the specificity of logical thinking (Kalita & Klimeniuk, 2022, p. 231).

Therefore, on the third level of our classification it is reasonable to distinguish formal discourses, marked by a high degree of formality of the situation, and accordingly high degree of rigidity of language means used by the participants (e.g. public speeches, official business and diplomatic negotiations, court proceedings), semi-formal (e.g. pedagogical discourse, discourses of the service sphere) and informal (e.g. discourses of family and friends). The logic of such division is confirmed by the data obtained in the experiment of Pavlick & Tetreault (2016, p. 64) conducted on the material of news reports, blogs, emails and discussions. The informants were not able to label part of the texts as definitely formal or informal, so they were marked as the ones possessing mixed formality. Besides, the triad “formal – semi-formal / neutral – informal” is widely used in teaching different oral and written genres (see, e.g., Cotton, Falvey & Kent (2016, p. 85)).

It is also known that the formality of linguistic forms comprising discourse can be called forth not only by the external features of a communicative situation but also by the participants' evaluations of their mutual correlation of statuses. As in communication the perception of people's social status may undergo certain transformations under the influence of the applied communicative strategies and

tactics, in the analysis of a discourse, it becomes expedient to focus on a more dynamic communicative and role status of the communicators, which is a combination of their inherent social status and the communicative role they play at a certain moment of the interaction (Derkach, 2018, p. 43).

The character of discourse, conditioned, among other things, by the orientation of the communicators' strategies towards cooperation or confrontation, can thus acquire features of harmony or conflict. A discourse can be considered harmonious when the individuals employ cooperative strategies of communication and are able to achieve their communicative goals to a sufficient extent and without mutual damage. In its extreme, communicative harmony is actualized both explicitly and implicitly. Contrary to that, the domination of confrontation strategies with an unsatisfactory result of communication for at least one party, leads to the development of a conflict discourse.

Between the given extremes certain intermediary zones can be outlined, e.g. R.T. Lakoff (Lakoff, 1989, pp. 103–104) differentiates between the following types of communication: polite (corresponding to the norms of politeness), non-polite (not corresponding to the norm, but acceptable within a certain sphere of communication) and rude, overtly confrontational. Antonov (2016, pp. 43–44) mentions the strategies of neutral communication presupposing an explicitly or explicitly expressed refusal to cooperate without the emergence of a conflict discourse. Therefore, it seems expedient to single out the adversarial discourse (see, e.g., Harris, 2001; Bull & Wells, 2012), within which both confrontational and cooperative strategies may be applied, and the unfolding of such discourse is typically determined by the norms of varying rigidity, which limit the occurrence of conflicts between the participants. The borders of the adversarial discourse seem to be rather vague, enabling the emergence of both harmonious discourses with the elements of polemics, and polemic discourses with the bent for cooperation. The varieties of communicative situations within the scope of the adversarial discourse include debates, discussions, sports competitions, etc. As a result, the fourth level of the classification features the division of discourse types based on their character into harmonious, adversarial and conflict discourses.

Taking into consideration the axiom, formulated by Kalita (2007, pp. 8–9), that any utterance can acquire a certain emotional and pragmatic potential (EPP), which is described within the three levels of its intensity, we believe it is logical to apply this axiom to any discourse under analysis as well, by determining its average EPP.

Accordingly, at the fifth hierarchical level of the classification, discourses are presented as such that can acquire low, medium, or high levels of EPP.

Another discourse feature, capable of influencing the variability of language means in a discourse is the sphere of communication, placed on the sixth hierarchical level of the classification. The logic of outlining the spheres of communication is connected with their functional load as well as the specificity of the realization of certain functions within their framework. A number of scientists, including Ch. Morris, J.R. Firth, K.L. Bühler, R. Jakobson, B. Havránek, M.A.K. Halliday, D. Vanderveken, and others have suggested their sets of language functions, associated with various types of texts or discourses (see e.g. Esser, 2014, pp. 444–445, 447; Halliday, 1978, pp. 19–20, 55; Vanderveken, 2001, p. 246). Thus Havránek (1932/1964, p. 3, cited in Esser, 2014, p. 448) notes that standard language is used in the following spheres of communication performing specific functions: everyday communication (communicative function), workaday technical (workaday technical function) and scientific-technical (scientific technical function) spheres, as well as poetic language (esthetic function). Taking into account this division and applying certain specifications, we outline three larger discourse spheres: professional-business, public-media and everyday.

Thus, professional-business discourse is understood as the way people speak when they perform their duties at the working place (Kong, 2014, pp. 1–2), and financial and economic relations mediate their activity. Obviously, the main function of the given discourse is the establishment of professional relations between its participants and the facilitation of their successful cooperation. In the public and media sphere, we find discourses connected with visual, auditory, and auditory-visual produce, which is offered to multiple viewers/listeners/readers with the help of mass media and modern IT (see, e.g., Fairclough, 1995b, p. 5; Talbot, 2007, pp. 3–4). The functional network of public-media discourse is centered around informing people (often subjectively) and manipulation with the purpose of changing the views, beliefs, ideology, and entertainment of the consumers. Informing and entertainment functions may be combined, giving rise to the phenomenon of *infotainment*, which means “reporting of news and facts in an entertaining and humorous way” (COD). Eventually, ordinary everyday discourse services personal relations of the people and emerges chiefly in the communication between family members, friends, and close acquaintances (see, e.g., Heritage, 2005; p. 108).

It is noteworthy that in any discourse its participants, consciously or unconsciously, present themselves through their idiolect and affiliations to various social groups by their age, gender, education, religion, ethnic origin, nationality, social background, etc. The idiolect variation cannot be taken into account in generalized classifications of discourse. Speech variation under the influence of speakers' belonging to a certain social group can be conditioned by certain situation variables (see, e.g., Labov, 2006, pp. 4–5), in particular, a degree of discourse formality and the sphere of discourse. As a result, the scope of analyzed discourses can be outlined based on this classification. For example, specific teenage discourses are formed in the communication with their peers, so the sphere of their application will generally embrace episodes of informal communication within the public media and everyday discourses, such as written dialogues (communication on social media), written monologues (posts on social networks, blogposts), oral monologues (vlogs, YouTube-channels, etc.) and oral dialogues (oral communication between teenagers), though teenagers' possible involvement in the professional-business discourse can also be taken into account. In their turn, discourses of religious groups often exist in the form of written monologues (religious texts, newsletters, newspapers and magazines, etc.), oral monologues (sermons, programmes and channels on TV, YouTube, etc.) and various allusions in fiction in public-media discourse, as well as oral dialogues in everyday discourse which have a propensity for a certain formality when mediated by religious doctrines.

Eventually, the feature of discourse genre, presented on the seventh hierarchical level of the classification, allows to predict the content of a certain type of discourse in its general form. It should be noted, that genres, especially in literature studies, have traditionally been regarded as types of written texts with certain structural, stylistic and thematic features (Speicher, 2017; Swann et al., 2004, pp. 123–124; Brown & Miller, p. 190). With the intensification of discourse studies, the researchers have focused their attention on all typified texts, including ordinary talk, which mediate certain social actions of individuals or help to realize them (Miller, 1984; Bawarshi, 2000, p. 336; Artemeva, 2004, p. 6; Collin, 2012, p. 78; Sunesen, 2015, p. 103). As a result, there exists an opinion that social interactions within various human entities are operated by means of a system of interrelated discursive genres, which implement and shape the values, strategies and ideologies of particular communities and become socially expected patterns of behavior within their boundaries (Collin, 2012, pp. 80–81; Speicher, 2017;

Bazerman, 1994, pp. 96–98; Artemeva, 2004, pp. 14–15). As genres are seen as historically stable conventions and standards, according to which certain discourses are formed (Hanks, 1987, p. 670 in Artemeva, 2004, pp. 5–6), they are adopted in the process of socialization, including a professional one (Schryer & Spoel, 2005; Berkenkotter, 2001, p. 327; Artemeva, 2004, pp. 13, 24). People's social needs are catered for with the help of special typified lingual and extra-lingual genre forms that are most suitable for the realization of these needs and facilitate the communicators' mutual interpretation of their intentions (Miller, 1984, pp. 159; Speicher, 2017; Bazerman, 2012, p. 229; Sunesen 2015, pp. 106–107).

Discursive genres, e.g. speeches, conversations, negotiations, sermons, lectures, and novels mentioned in Figure 1 above, are seen as cognitive models, coined by a repetitive use of similar forms and rhetorical actions (Miller, 1984, p. 151) to accommodate situations of communication (Artemeva, 2004, pp. 6–7; Collin, 2012, pp. 80–81; Sunesen, 2015, p. 104). Communicators believe that such situations have a lot in common (Miller, 1984, pp. 156–157), even though real-life realizations of a certain discursive genre are never quite identical with the initial model due to the variability of communicative context (Collin, 2012, p. 80–81; Campbell & Jamieson, 1979, p. 15). As a result, genres possess variability and dynamism (Sunesen, 2015, p. 110), so since their emergence, they often undergo further updates and transformations or go out of use (Schryer, 1999, p. 81; Devitt, 2000, p. 713; Artemeva, 2004, p. 12). In a communicative situation, people choose suitable sets of genres with varying success (Schryer, 2002, p. 95 in Artemeva, 2004, p. 13–14) and refine their communicative experience in that way. Obviously, this lowest level of classification cannot be exhaustive and represents the totality of existing genre forms and their respective hybrids.

Conclusion

We hope that the results obtained in this paper will facilitate the specification of the scope of the notion of discourse in linguistic studies, which in practice will enable a more precise delimitation of various discourses as research objects and, as a result, will make it easier to generate the collections of experimental samples. A complex of typological features of discourses, substantiated in the paper, makes it easier to classify all available types of discourses based on the criteria of the type of communication, form of the message, character of the discourse, its emotional and pragmatic potential, degree

of the formality of discourse and sphere of its functioning as well as genre specificity. The variability of communicators' speech, which is a result of their idiolect, affiliation to a certain social group, or configurations of status and role relations in a particular discourse can, if needed, be taken into account in the formation of the classification of separate discourses, e.g. a conflict discourse, varieties of everyday talk and professional-business discourses.

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