MEDIA AS A CONSTRUCT OF THE MODERN DISCURSIVE PERSONALITY: METHODOLOGY OF THE VALUES-BASED APPROACH

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ABSTRACT:
This research focuses on the study of the theoretical and methodological grounds of a values-based approach to the typology of discursive personalities. The concept of values and their modern variations are described in the article, as well as the influence of the modern media on their alterations in society. The methodology of a values-based approach is grounded in the article which presupposes setting the typology of modern discursive personalities. Their characteristics are described taking into account the influence of the media. The division of the discursive personalities into three basic groups – participant, attractor, creator – is presented as optimal regarding the basic needs of modern society. From this standpoint the notion of the positioning of a personality in discourse facilitates clarifying the choice of a values-based approach to the typology of modern discursive personalities. A values-based approach within discourse studies extends the neo-anthropocentric paradigm in modern linguistics as well as contributes to the socio-cognitive approach to discourse studies.

KEY WORDS:
discourse, discursive personality, media, positioning, values-based approach

1 Introduction

Values give us an understanding of a paradigm from which to operate. They are the agents for change within the individual which then lead to transformation in a community or country. The concept of "value" can be analysed in two ways: *"The value of an object or activity is what it represents for a person or a community; that's the economic significance of value. From a sociological and psychological point of view, value is an abstract and desirable state that people want to have, such as freedom, loyalty or tradition."*[1] In addition, C. Kluckhohn considered that *"affective (desirable), cognitive (conception) and conative (selection) elements are all essential to the notion of value".*[2] He is the author who offers the first systematic definition of the notion of

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1 MALLE, B., DICKERT, S.: Values. In SMITH, V. (ed.): *Sociology of Work: An Encyclopedia*. Los Angeles : Sage Reference, 2013, p. 1011.
2 KLUCKHOHN, C.: Values and Value-Orientations in the Theory of Action. An Exploration in Definition and Classification. In PASRONS, T., SHILS, E. A. (eds.): *Toward a General Theory of Action*. Cambridge, MA : Harvard University Press, 1951, p. 395.

"value": *"A value is an explicit or implicit, distinctive conception, of an individual or a desirable characteristic of a group that influences the selection available ways and purposes of action."*[3]

The relevance of the study is based on the research of the neo-anthropocentric character of modern communication which in complex with socio-cognitive discourse studies presupposes the foundation of the values-based research to the typology of discursive personalities. The complex study of the theory of discursive personalities involves enhancing it with the typology based on the modern societal values imposed by the media. The object of the study is presented by the values-based research attributed to the typology of discursive personalities. The subject is constituted by providing the theoretical and methodological grounds for the values-based approach within discourse studies; as well as establishing specific features of each type of discursive personality imposed by the modern media. The research is aimed at establishing the theoretical and methodological grounds for the values-based approach within discourse studies; describing the principles of the values-based approach considering the impact of the media on modern society's values; classifying discursive personalities using the values-based approach.

2 Values-Based Approach in Linguistic Studies

The role and importance of values (particularly family, educational, professional or political values) for individuals have undergone changes in recent decades, as R. Boudon mentions in some of his works (*Les sens des valeurs; Le déclin de la morale*). Thus, as the French sociologist asserts, family authority is a value that has lost importance in recent decades, while other values, such as the independence and autonomy of children, have become more and more important. In terms of school, *"a disappearance of the efficiency of the school in the matter of transfer of knowledge on the human and the values"*.[4] In terms of work, it is no longer considered as a means of personal development of the individual, a development that remains mainly in the private sphere. Thus, we are witnessing an affirmation of individualistic values. However, the modern world is characterised by a paradox: a tendency to develop individualism, but at the same time, an increase in associative initiatives based on the feeling of altruism and sensitivity to the pain and suffering.

S. Schwarz analyses 10 primordial values that can be found in every individual, regardless of the type of society, but in different shares and with different degrees of importance: power, security, hedonism, universalism, kindness, tradition, conformism, stimulation, self-direction, and realization.[5] Also, with regard to the functions of values, M. Rokeach added a longer list to the functions described by S. Schwarz, from which we mention the following: *"social values provide a basis for a common and trustworthy communication; values are what guides actions and influences the perceptions of certain states of things; values are useful tools for motivating, justifying or criticizing individual behaviours"*.[6] For M. Rokeach, "value" is *"a lasting belief according to which a particular path or goal of existence is socially or personally preferred to an opposite path or goal"*.[7] In addition, M. Rokeach analyses not only the characteristics and functions of the values, but he also presents their typology: instrumental values and terminal values, the former representing the 'modes of construction' (e.g., "independent", "ambitious") and the last ones referring to these desirable states of existence of the individual ("happiness", "freedom", "independence", etc.).[8]

Nowadays, the media have come to reflect people's values and aspirations – they provide the *"fabric of everyday life, dominating leisure time, shaping political views and social behaviour as well as providing the materials out of which people forge their very identities"*.[9] Via this "fabric" that the media provide people with,

we construct a common culture that *"shapes individuals, drawing out and cultivating their potentialities and capacities for speech, action and creativity"*.[10] Thus, translating values from the media entails translating a culture as the media makes up modern-day culture.

The principle of "neo-anthropocentrism" in modern linguistic research presupposes that a person with their unique worldview is given special status by being placed in the centre of communicative processes. Neo-anthropocentrism is a heuristic principle of considering language and speech in connection with a person's thinking, which reflects their inner state, universal human values, and their social status. The neo-anthropocentricity of the language is manifested at all its levels: phonetic, lexical, grammatical and pragmatic.

Understanding communication as *"an interactive intersubjective activity (both lingual and non-lingual) brings interactivity and two-way communication to the fore. The feature of such communication is the establishment of common landmarks in the life-space on the basis of the development of common meanings"*.[11] The interactive model of communication assumes that contents, values and knowledge arise from the interaction, on the one hand, of historically and culturally determined subjects and, on the other hand, objective reality, which is not exhausted by these contents.

Modern studies of discourse require the consolidation of cognitive and social structures, which are its integral components.[12] Socio-cognitive discourse science,[13] which is actively developing, defines communication as a process that creates and reproduces common contents, rituals, values and social structures. Thus, the intersubjectivity of communication, placed in a sociocultural context, allows communication to be interpreted as a phenomenological space where experience is filled with meaning, content, acquires structure, coherence and integrity.

The interpretation of a values-based approach in linguistic studies determines the importance of involving the principles of ecolinguistics, where the ecological situation is considered as communication that does not have a harmful effect on the psycho-emotional state of a person[14] and preserves the societal behavioural norms and basic human values.

In the communicative studies of the media there has existed the uses and gratifications approach which is an important part of communication studies. *"This approach has been viewing target audiences not as passive recipients of messages disseminated via the communication processes but rather as active individuals who consciously consume media to satisfy their social or psychological needs."*[15] *"The social and psychological origins of needs generate expectations of mass media or other sources which lead to differential patterns of media exposure (...) resulting need gratifications or other consequences, perhaps mostly unintended."*[16] This approach accepts that an individual uses media to gratify their certain needs. The basic idea of the conscious use of the media, selecting and using media contents in line with an individual's needs, coincides with the ecolinguistic approach to the communication.

The symbiosis of the above-mentioned approaches to the complex study of communicative processes in modern reality is appropriate for the analysis of the types of discursive personalities, when considered from the point of view of a values-based approach, depending on modifications of the sociocultural and communicative context. A comprehensive work methodology that combines the methods of communicative linguistics, discourse analysis, and also involves research in socio-cognitive linguistics, pragmalinguistics and the uses and gratifications approach, is determined by the aims of this research.

3   KLUCKHOHN, C.: Values and Value-Orientations in the Theory of Action. An Exploration in Definition and Classification. In PASRONS, T., SHILS, E. A. (eds.): *Toward a General Theory of Action*. Cambridge, MA : Harvard University Press, 1951, p. 395.
4   BOUDON, R., MINGASSON, L.: Entre valeurs de l´espace prive et valeurs communes. Une articulation complexe. In *Informations Sociales*, 2006, Vol. 8, No. 136, p. 27.
5   SCHWARZ, S. H.: Are There Universal Aspects in the Structure and Content of Human Values? In *Journal of Sociology Issues*, 1994, Vol. 50, No. 4, p. 27.
6   ROCKEACH, M.: *The Nature of Human Values*. New York : The Free Press, 1973, p. 12-16.
7   ROCKEACH, M.: *The Nature of Human Values*. New York : The Free Press, 1973, p. 5.
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9   KELLNER, D.: *Media Culture. Cultural Studies, Identity and Politics Between the Modern and the Postmodern*. New York, London: Routledge, 2003, p. 1.
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12   VAN DIJK, T. A.: *Discourse and Context. A Sociocognitive Approach*. Cambridge : Cambridge University Press, 2008, p. 66.
13   УЩИНА, В.: *Позиціювання суб'єкта в сучасному англомовному дискурсі ризику*. [Dissertation Thesis]. Київ : національний лінгвістичний університет, 2016, p. 110.
14   SKRYNNIK, Y., SOLOSHCHUK, L.: Social Roles as a Construct of Ecological Interaction: Diachronic Aspects. In *Theory and Practice in Language Studies*, 2022, Vol. 12, No. 8, p. 1483-1488.
15   BOZTEPE TAŞKIRAN, H.: Uses and Gratifications Approach, Social Media and Personal Branding: A Study on Social Media Users in Turkey. In *Communication Today*, 2019, Vol. 10, No. 1, p. 143.
16   KATZ, E. et al.: Uses and Gratifications Research. In *The Public Opinion Quarterly*, 1974, Vol. 37, No. 4, p. 510.

3 Typology of Discursive Personalities within the Values-Based Approach

When studying the personality, it should be taken into account that a person in themself is a system with a complex structure. But, from the point of view of communication studies, the greatest interest lies in the social discovery of the nature of man as a product of society, as an extremely plastic being capable of significant social adaptations and transformations. When studying the personality, one should differentiate the concepts "person", "individual" and "individuality", which are often identified. "Man" is the most generalised concept characterising the fundamental (biological) difference between a human and an animal. An individual is accepted as a certain person, as a representative of the human race. Individuality is defined as a set of traits, properties (natural, mental, social) distinguishing one individual from another.

The concept of "personality" is diverse in its nature. It characterises a 'supernatural', social property of a person. On the one hand, this defines a specific individual as a subject of activity, on the other hand, the social property of an individual is understood as a set of social features or characteristics that have been integrated in the process of social interaction. The most significant are the internal determinants (factors) of social behaviour. First of all, they include needs, interests, and values. In their daily activities, people strive to provide conditions of livelihood, realization of needs, interests, and values.

Needs are those forms of human interaction with the world (spiritual or material), the necessity of which is determined by the peculiarities of the reproduction and development of its biological, psychological, and social certainty, and which to one degree or another are felt and realised by a person. Needs demonstrate the contradiction between what is needed by an individual and what is available. It is this need for something that ensures human existence and preservation. This is the driving force of human activity, the reason for many of our actions.

Let us refer to the explanation of people's values in their classical understanding from the 19th century. The basis of a personality's values is shaped by their needs combined with their interests; thus, values and needs are highly interconnected. They are the two sides of the one unity. *"The needs are understood as the driving force which roots inside a personality, whilst the value defines those objects which satisfy this need."*[17]

If needs are a driving force that takes root inside a person, then value defines the objects satisfying this need. The American psychologist A. Maslow was the first to understand the structure of needs, and to discover their role and significance. A. Maslow used the terms "physiological", "safety", "belonging and love", "social needs" or "esteem", "self-actualisation" and "transcendence" to describe the pattern through which human needs and motivations generally move. This means that, according to the theory, for motivation to arise at the next stage, each prior stage must be satisfied by an individual. This hierarchy has been used to explain how effort and motivation are correlated in the context of human behaviour. *"Each of these individual levels contains a certain amount of internal sensation that must be met in order for an individual to complete their hierarchy."*[18] The goal in A. Maslow's hierarchy is to attain the level or stage of self-actualisation.

The hierarchy of needs by A. Maslow is shaped as a pyramid. The first two layers of the pyramid (physiological needs and safety needs) are considered to be basic as they ensure human life/they provide a man with the existence. The next three layers (love and belonging; esteem and self-actualisation) characterise a man as an individual, a personality and, consequently, as a discursive personality. *"A man as a discursive personality is an integral part of the socio-discursive space in which it is located, and thus he/she is engaged in continuous discursive activity with other people, jointly building the world around them and themselves in it."*[19]

After physiological and safety needs are fulfilled, an individual is ready to move to the next stage. The third level of human needs is interpersonal and involves feelings of belongingness. According to A. Maslow,

"humans possess an effective need for a sense of belonging and acceptance among social groups, regardless of whether these groups are large or small; being a part of a group is crucial, regardless if it is work, sports, friends or family".[20] This level of the pyramid reflects such human values as family, friendship, intimacy, trust, acceptance, receiving and giving love and affection.

The fourth layer of esteem needs is formed by the respect and admiration of a person, and also *"(...) self-respect and respect from others".*[21] Most people need stable esteem which is soundly based on an individual's real capacity or achievement. A. Maslow noted two versions of esteem needs. The "lower" version of esteem is the need for respect from others, and may include a need for status, recognition, fame, prestige and attention. *"The 'higher' version of esteem is the need for self-respect, and can include a need for strength, competence, mastery, self-confidence, independence, and freedom."*[22] *"This 'higher' version takes guidelines, the hierarchies are interrelated rather than sharply separated."*[23] This means that the fourth level of esteem and the subsequent levels are not strictly separated; instead, the levels are closely related.

"What a man can be, he must be."[24] This quotation forms the basis of the perceived need for self-actualisation. This level of need refers to the realisation of one's full potential. A. Maslow describes this as the desire to accomplish everything that one can, to become the most that one can be. People may have a strong, particular desire to become an ideal parent, succeed athletically, or create paintings, pictures, or inventions. To understand this level of need, a person must not only succeed in their previous needs but master them. Self-actualisation can be described as a value-based system when discussing its role in motivation. Self-actualisation is understood as the goal or explicit motive, and the previous stages in Maslow's hierarchy fall in line to become the step-by-step process by which self-actualisation is achievable; an explicit motive is the objective of a reward-based system that is used to intrinsically *"drive the completion of certain values or goals".*[25]

Individuals who are motivated to pursue this goal seek and understand how their needs, relationships and sense of self are expressed through their behaviour. The values esteemed by this self-actualisation level include partner acquisition, parenting, utilising and developing talents and abilities, pursuing goals. A personality's values are not so much revealed in the lingual component of the discourse or the structure of the communicative situation, as much as in deep behavioural reactions underlying their positioning in the discourse. *"Discourse is interpreted as situationally determined speech, which is actualized in the context of a specific situation. It is characterized by a scenario structure that dynamically unfolds, thus, it enables stance (...)"*[26] to acquire special significance. Understanding the core human values as the stancetaking object and stance as a contextually dependent and interactively formed discursive construct containing information about the speakers' knowledge of the stancetaking object (epistemic component of stance) and their emotional attitudes towards it (affective component of stance),[27] we suggest the following values-based system of typology of discursive personalities. Discursively built identities (Figure 1) include: a) participant; b) attractor; c) creator. They have rather a collective than a personal character. The stance-formulating means they use, attest not only to their individual views and positions but index collective voices of media and/or institutions they represent. Thus, their choices are not incidental but have a socio-indexical or socio-semiotic value. The characteristics of each group fully coincide with the above-mentioned three upper layers of A. Maslow's pyramid of needs which are "belonging and love", "social needs" or "esteem" and "self-actualisation".

17   See: ЧЕРНИШ, Н.: *Соціологія: Курс лекцій. Вип 3,5.* Львів : Кальварія, 2003.
18   See also: DECKERS, L.: *Motivation: Biological, Psychological, and Environmental.* New York : Routledge Press, 2018.
19   УЩИНА, В.: *Позиціювання суб'єкта в сучасному англомовному дискурсі ризику.* [Dissertation Thesis]. Київ : національний лінгвістичний університет, 2016, p. 56.

20   MASLOW, A.: A Theory of Human Motivation. In *Psychological Review,* 1943, Vol. 50, No. 4, p. 370-396.
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25   MASLOW, A.: A Theory of Human Motivation. In *Psychological Review,* 1943, Vol. 50, No. 4, p. 370-396.
26   УЩИНА, В.: *Позиціювання суб'єкта в сучасному англомовному дискурсі ризику.* [Dissertation Thesis]. Київ : національний лінгвістичний університет, 2016, p. 69.
27   УЩИНА, В.: *Позиціювання суб'єкта в сучасному англомовному дискурсі ризику.* [Dissertation Thesis]. Київ : національний лінгвістичний університет, 2016, p. 69.
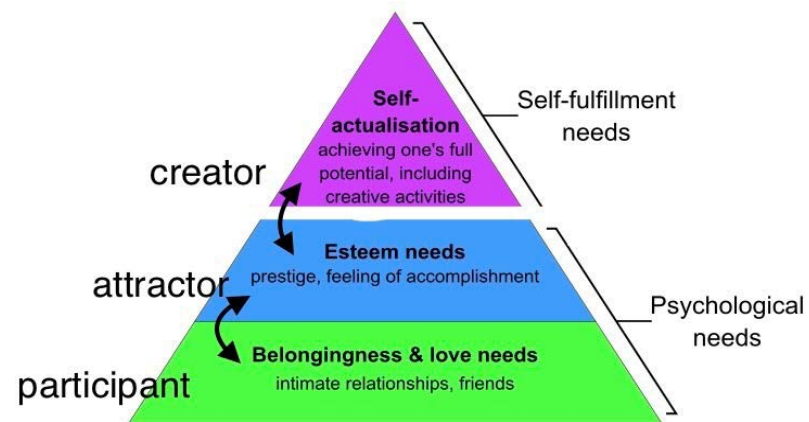
Figure 1: Values-based typology of discursive personalities
Source: Own processing

The typology presupposes that a discursive personality may move from one level to another upwards, the same as downwards. One and the same discursive personality can appear in different communicative situations as a participant, an attractor or a creator, and can trace the features of all three presented types in particular communicative situations depending on the discursive context. The presented typology of discursive personalities activates the three types of discursive repertoires, which being explained, can contribute to the perceiving of discursive personalities and their role in the discourse studies. In the understanding of people, values regulate society and interpersonal relationships, and they guide moral behaviour, the distinction between good and evil. In this sense, values *"are not just reasons, but socially shared concepts that serve a communal function"*.[28] That means that values create a group link at an abstract level that unifies individual actions into a mental set and group organisation.

4 Media as a Construct of Modern Values

In many societies there can be found a growing antagonism between some of the new values, propagated by mass media, and the traditional values inherited from the past. Comparing traditional and new values we can single out such pairs as: self-denial ethics/self-fulfilment ethics; higher standard of living/better quality of life; traditional family life/alternative families; faith in industry, institutions/self-reliance and others. The antagonism between different values is also rooted in different ideals, attitudes and beliefs espoused by different nations depending on their historical and religious backgrounds. These national values are clearly seen from publicly recognised speakers and political orators, newspaper editorials and religious-moral sermons. However, the coexistence of different sets of values is nothing new. Fortunately, the human mind can absorb systems which include traditional, modern or future-oriented elements as well as individual and collective criteria. *"The path to a truer and freer life in the media requires us to identify our addictions and gradually get rid of them. At the same time, however, en route to a real individual and collective control over reality, we must accept the fact that life in the media is constantly changing."*[29] This idea sounds like a defence or excuse to the fact that individuals become believers in something akin to the 'pseudovalues' and 'pseudonorms' offered by media. In general, there is a tendency for the spirit of the era through media calling for consumerism and a hedonistic way of life where real problems are marginalised. The antagonism of a modern individual's values,

28   MALLE, B., DICKERT, S.: Values. In SMITH, V. (ed.): *Sociology of Work: An Encyclopedia*. Los Angeles : Sage Reference, 2013, p. 1011.
29   MORAVČÍKOVÁ, E.: Human Downgrading – The Concept of Human Degradation on Social Media. In *Communication Today*, 2021, Vol. 12, No. 1, p. 40.

propagated by the mass media, presupposed the change of the eligibility criteria for the Academy Awards. These changes are officially outlined in the following standards.

STANDARD A: ON-SCREEN REPRESENTATION, THEMES AND NARRATIVES

To achieve Standard A, the film must meet ONE of the following criteria:

A1. Lead or significant supporting actors
At least one of the lead actors or significant supporting actors is from an underrepresented racial or ethnic group (Figure 2):
·   Asian;
·   Hispanic/Latino;
·   Black/African American;
·   Indigenous/Native American/Alaskan Native;
·   Middle Eastern/North African;
·   Native Hawaiian or other Pacific Islander;
·   Other underrepresented race or ethnicity.

Figure 2: Eternals, 2022
Source: *Eternals (2021) | Transcript. Release on 12th January 2022. [online]. [2022-10-16]. Available at: <https://scrapsfromtheloft.com/movies/eternals-2021-transcript/>.*

A2. General ensemble cast
At least 30% of all actors in secondary and more minor roles are from at least two of the following underrepresented groups:
·   Women;
·   Racial or ethnic group;
·   LGBTQ+;
·   People with cognitive or physical disabilities, or who are deaf or hard of hearing.

A3. Main storyline/subject matter
The main storyline(s), theme or narrative of the film is cantered on an underrepresented group(s) (Figure 3):
·   Women;
·   Racial or ethnic group;
·   LGBTQ+;
·   People with cognitive or physical disabilities, or who are deaf or hard of hearing.[30]

30   *Academy Establishes Representation and Inclusion Standards for Oscar's Eligibility*. Released on 8th September 2020. [online]. [2022-10-16]. Available at: <https://www.oscars.org/news/academy-establishes-representation-and-inclusion-standards-oscarsr-eligibility>.

Figure 3: Professor Xavier, Doctor Strange in the Multiverse of Madness, 2022
Source: Doctor Strange in the Multiverse of Madness (2022) | Transcript. Released on 22nd June 2022. [online]. [2022-10-16]. Available at: <https://scrapsfromtheloft.com/movies/doctor-strange-in-the-multiverse-of-madness-transcript/>.

These eligibility criteria definitely shape the tolerance of late modern society towards the diversity of racial or ethnic groups, gender, alternative families, cognitively or physically disabled people. *"It follows from the foregoing that modern generation only perceives the concept of an 'ambassador' in a positive connotation in relation to self, and individuality is also perceived in a positive way."*[31] As people explore their inner selves, they discover the original qualities of love, peace, happiness, wisdom and purity, which are the core values of humanity. These values are to be fostered and used in people's lives and work. The tendency imposed by the modern media is to respect ourselves, others, the laws of the world and the laws of nature. *"One of the ways to escape the current situation is to rethink the existential and spiritual dimension of our being and shift the emphasis to quality of life, self-expression and spirituality."*[32] Late modern society, on the one hand, is stifled by the antagonism of values but, on the other hand, it is free of prejudice and open to diversity. These features shape the tolerance and acceptance of differences in lifestyles, appearances, world views and, consequently, values.

5 Conclusions

Nowadays people are more willing than ever to explore their common human values – those qualities that elevate and unite people and which are the source of inner dignity. Values are currently high on the agenda in people's lives. This tendency presupposes the choice of the values-based approach to the typology of modern discursive personalities.

The study suggests the division of personalities into participants, attractors and creators. Their main characteristics are reflected in A. Maslow's pyramid of needs. Participants represent the third layer of the pyramid, "love and belonging". This type of discursive personalities praises such human values as family, friendship, intimacy, trust, acceptance, receiving and giving love and affection. Attractors correspond to the fourth level of the pyramid "esteem". The attractor's discursive behaviour is presupposed by the need for respect from others. Their basic features include a need for status, recognition, fame, prestige, and attention.

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[31]　SPÁLOVÁ, L., MIKULÁŠ, P., PÚCHOVSKÁ, O.: Attitudes Towards Different Influencer Categories – Exploration of Generation Z. In *Communication Today*, 2021, Vol. 12, No. 1, p. 57.
[32]　JAKUBOVSKÁ, V., WALDNEROVÁ, J.: Reflections on Happiness and a Happy Life. In *Ars Aeterna: Literary Studies and Humanity*, 2020, Vol. 12, No. 2, p. 34-44.

Creators' characteristics are relevant to the description of the fourth layer "self-actualisation". The creator as a type of discursive personality is esteemed by self-actualisation. These types of values include partner acquisition, parenting, utilizing and developing talents and abilities, pursuing goals.

The study of the impact of the media on modern society displays its general character. Modern value is tolerance to diverse needs and ways of lifestyle and world view. Although, progressively expanding tolerance towards non-standard human values disactivates the standard values. This hypothesis drafts the basis for future research. The perspectives of further research lie in expanding the typology of discursive personalities in modern realia; developing the classification of discursive strategies; and determining the statistics of the used strategies within standard human values and the non-standard ones dictated by the mass media nowadays; thus, distinguishing which modern values prevail, and setting the peculiarities of discursive repertoires. Empowering and sustaining values and their practical implementation in personal, family, community and work life at this precarious time of the domination of media concepts proves to be essential in order to create a world of unity and harmony.

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