





Taxonomic Manifestations of the Concept “Man” in Digital Communication



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Abstract The subject of communication and the meaning of words respond quickly to any changes in society. People’s views on problems, phenomena, attitudes to the environment, history, love, morality are subject to verbalization in modern media. The most current events are recorded in modern digital communication and we can say that it reflects everything new that is happening in the world. In digital communication, the varieties of current journalism look quite interesting, which attract with their pathos, metaphor, figurative means, expression of what is said. The article considers the ability of journalism to capture pragmatic values, the smallest deviations from the norm. This allows you to track the scope of concepts, the implementation of meanings, connotations and more. The paper attempts to study within the digital communication the content of the ontological concept of “man” and ways of its variability, impressiveness on the main various thematic web resources. The game of values and senses is covered on the basis of comparison of traditional, or dictionary, interpretation of the maintenance of this concept and the formed new maintenance in digital communication of mass media.

Keywords Man · Digital communication · Journalistic style · Meaning · Sense

1 Introduction

Man is an interesting object for scientific research. The ability of language to fix phenomena, objects, even emotions has created the opportunity to study ways of reflecting man in language, e.g., physical qualities, internal states, social interactions, moral values, and attitudes to material and spiritual.

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Today, the humanities approach in various fields of knowledge is taking root in science. It consists in creating studies which are not just human-oriented, but those that take into account sensory human perception, reflect human functions, highlight human characteristics. Nowadays, a market economy also cannot avoid an anthropocentric orientation, because everything that is produced must be bought, and people buy goods or services, with their preferences, habits, moral and ethical attitudes, nation-centric views, and so on. Marketing research is aimed primarily at buyers, to study the features of the latter. As a result, there is an opportunity to influence the buyer to achieve their goal. In this way, “humanistic marketing” is formed, and the humanities, in turn, contribute to the study of man and his functions, his perception, and so on. Marketing actually integrates with communication attitudes, care for the person, his/her comfort, which tries to ensure efficiency. Activities, services, goods are often aimed at achieving comfort for the buyer. Interesting in this comfort paradigm is the convenience for those around the consumer, such as animals, i.e., the consumer cares about animals and creates a comfortable environment for them. So, you can refine your understanding of marketing and call it “comfort marketing.” The issue of comfort is quite relevant today. Details about the existence of comfort, as well as the formation of personality in the conditions of media existence are considered in the work “Human Personality in the Conditions of Media Being” by Olga Nezhyva and Natalia Teslenko et al. (2020).

Words with their meanings convey the meaning of a certain message in certain coherent constructions—sentences. Different syntactic constructions of sentences have their own peculiarities of perception in the conditions of digital communication. From our point of view, precisely because journalistic, including marketing, communication seeks to express the maximum influence on the recipient, the definitive constructions which are perceived as axiomatic suggestion appear interesting. Consider this on the example of the token “man”, when in different communicative conditions of Internet communication, the word takes on additional meanings, and sometimes does not reflect the traditional vocabulary.

2 Literature Review

The concept of “man” and the contexts of its use have been the subject of research by many linguists. Among Ukrainian researchers, various scholars have paid attention to the formation of the meaning of the word “man”. So, Harbera Iryna investigated the secondary semiotic nomination of the concept of “man” in the phraseology (Harbera 2018). Moreover, Dmytriyev Sergii paid attention to the mechanisms of generation of nominations in the human mind and the influence of ethnopsychological factors on the choice of objects of nomination (Dmytriyev 2015). In addition, Lishchuk Tetiana devoted to the study of the components of the concept of “man”, highlighting the explorations, which depict the appearance of man on the material of Ukrainian literature, phraseology, folklore in her linguistic works of the twenty-first century (Lishchuk 2014). Thus, the methodological approach of the corpus study

of the emotional background of man, which is based on the material of idiomatic constructions of Ukrainian scientists, is important and interesting (Zahnitko and Krasnobayeva-Chorna 2020).

This is one of the few studies in Ukrainian linguistics based on new Ukrainian language corpora. In the study of the behavior of language units that reflect the psycho-emotional state, made with strict adherence to the psychological characteristics of man, the stages of psychological behavior. Volodymyr Hack considers linguistic aspects of linguistic transformations, in particular the correlation of meanings and forms of expression of these meanings in his fundamental work. The author proposes his own typology of linguistic transformations, i.e., the transition from one way of representing meaning to another. According to Hack, it is necessary to study all representations of a certain token in different conditions with different meanings, thus emphasizing the multifunctionality of each unit (Hack 1998).

Researchers of information technology study a word in its various meanings in terms of context-dependent variation, while determining that the key aspect of understanding human language is the contextual conditionality. Lexicographic resources (for example, WordNet) contain only some context-dependent variations (Nair et al. 2020). The study of human ideas and intellectual behavior is considered in the work of Italian scientists such as Simone Viganò, Valerio Rubino, Antonio di Soccio et al. (2021). Thus, the study of textual and syntactic capabilities of a word allows to expand not only the contextual and variable meanings of the word under study, but also to expand the ways of studying language representatives of a certain meaning in the text, in particular, in Internet communication.

The philosophical aspect of the study of digital communication today is extremely popular among scientists because of the predictive ability of such research to see the directions of information movement and ways to manage this information. Robert K. Logan in his book “Review of Human as Media: The Emancipation of Authorship by Andrey Miroshnichenko” examines the prognostic study of futurologist Andrey Miroshnichenko, comparing it with his own concept of the digital society and digital communication. Robert K. Logan actually identifies important for us dominants of the concept of Andrey Miroshnichenko, among which are: (1) all digital communication is defined as journalism with its own style, (2) the way of disseminating information is viral editorial work of each user and in fact “this information through personal interest filters, conducts his own microediting and publishes is message, and he does so without any restrictions”; (3) all communication is designed to respond: “The user’s main goal is to elicit a response”; (4) digital communication with its method of reaction helps to avoid the effect of the crowd, although, in our opinion, not to avoid, but to reduce the effect of “herd inheritance”; (5) the creation of social gravity is seen as one of the ways to form thematic or marketing online communities (Logan 2020). The author of the Review notes that “Miroshnichenko makes the shrewd observation that the Internet is less in accurate that we believe it to be”.

Researchers often study the influence of the media on the political beliefs of participants in digital communication. Robert N. Entman studies how political publications determine social gravity by political beliefs. He considers this process as political self-identification. The author’s conclusion that “media affect what people think

about, not what they think” is extremely important. That is, the media make a focus topic for the reader, first, and secondly—form the subject, i.e., the content of the focus topic (Entman 1989). Nezhyva Olga in her article *Future Ukrainian’s Image: modern vision shows an important place of future human image and presents the future human as a harmonious personality, which is based on a highly developed intellect, spiritual wealth and physical perfection* (Nezhyva 2015).

Such multi-vector attention to digital communication suggests that most areas of our lives are concerned with such communication and require constant study and monitoring in order to use these technologies and how to manage them.

3 Methodology

The language material was obtained by current sampling of definitive formations with the word “man”, using the Google search engine. Realizing that media discourse as a special style or background does not exist, but is only a way of transmitting information, the empiricism of the studied material is based on semantic-syntactic understanding of the features of definitive education and anthropocentrism of language. There is semantic-syntactic analysis of the transfer of meanings within specific constructions. The interpretive technique allowed to divide the whole array of language material into four main groups. In addition to the above methods, the following general scientific methods were used such as analysis, synthesis, comparison, generalization, systematization.

4 Results

4.1 *Linguistic Characteristics of Syntactic Definitive Formations with the Word “Man”*

Observation of the word “man” in our study focuses only on constructions with the word “man” or those semantic elements that are part of the dictionary extensional meanings. According to our observations, quite often in various types of Internet communications there are definite statements. Interesting representatives of the meanings of the word “man” are constructions with a definite use, which consist of a nominal syntagm—SN and a verb syntagm—SV (Hack 1998, p. 530), which has such a structure as “man is...”.

It is necessary to consider the meaning of this construction through the understanding that such a “modification is primarily related to the paraphrastic nature of interpretation, because to give a word definition is equivalent to composing a paraphrase that will be semantically quasi-equivalent” (Pavliuk 2018, p. 85). This means recognizing the possibility of at least two formulations that can define this option, so the use of paraphrases in the sentences of the definition causes the emergence of a number of variant types of definitions for the representation of the same type

of lexical meanings of one referent. Volodymyr Hack notes that the “referent of the statement is the situation, i.e., the set of elements that are present in the mind of the speaker in objective reality at the time of “speech” and to some extent determine the set of language elements in the formation of the statement” (Hack 1998, p. 358). The formation of structures occurs according to a certain scheme, and definitions that contain signs of the meaning of the word “man” may be many and not have a final set number.

Thus, the second part of the syntactic formation, semantically, has a paraphrasing character, and accordingly, creates a contextual equivalent to the word “man”. In this case, the meaning in the predicative construction is contextually determined, which corresponds to the phenomenological state of the speaker, who seeks to influence the recipient in a certain way.

4.2 Internet Communication as a Kind of Journalistic Style

The study of communicative resources on the Internet is important for understanding the nature and structure of sentences and texts. Internet journalism has a powerful influence on society, on the one hand, on the other—it can create conditions for changes in the policy of various industries, which makes the study of Internet communication relevant. Formed mental formations of both the individual and social attitudes serve as a basis for understanding and understanding the semantics of different types of structures at the level of communicators.

Communication becomes possible in the conditions of observance of semantic correspondences at the level of the sender and the recipient of the textual information which should be formed in view of the general public and which, on the other hand, forms this wide generality. It is this orientation of Internet messages that can quickly become stereotyped, which negatively affects the overall interest and influence of messages, which reduces their quality.

At the same time, it should be noted that the perception of society is not possible without the presence in the messages of meanings familiar to the recipients of information. Since ancient times, it has been understood that communicative influence must be exercised by operating with concepts known to people. What semantic guidelines underlie the formation of journalistic messages? There are the following “mental platforms” such as gender, racial, national, religious and ecclesiastical, universal (global) (Alexandrov 2012, pp. 12–13). Semantic dominants, as they can be called in view of the linguistic concepts of the formation of communicative meanings, appear as a kind of coordinate system for communicative orientation in the flow of information.

Definition is one of the influential forms of information transfer, because its very form has led to almost axiomatic perception of the text. Let us consider the structure of the definition of journalistic style as a form of information transfer. The explanatory dictionary of the Ukrainian language contains the definition of the term “definition”. It is a concise logical definition, which contains the most significant features of the defined concept. Interpretation shows that definitions determine the most significant

features of a concept. Other features of the concept that may occur in different uses are beyond the scope of the scientific definition.

The structure of the definition sentence consists of a nomination, which for our work will be expressed by the word “man”, and a predicative part with different attributes, the semantic interpretation of which must be explored. The traditional understanding of the concept of “man” can be established by the explanatory dictionary of the Ukrainian language: I. Man—singular to people. 1. People—social beings, representing the highest degree of development of living organisms, have consciousness, have articulate language, produce and use tools. 2. Outsiders, other persons in opposition to the subject; 2. Man—person as the embodiment of high intellectual and moral qualities. In dictionary definitions we can identify keywords that in one way or another in different interpretations can be used in other definitions of “man”. Some of them are predicates “being”, “person”, attributes are “social”, “highest”, “higher”, “consciousness”, “language”, “tools”, “subject”, “intellect”, “morality”. This definition reflects a generalized understanding of the concept of man, which is a constant in relation to various discourses. All other uses and meanings are considered deviations that have phenomenological properties. Deviations from the traditional interpretation in different uses belong to the sphere of pragmatics and are implemented in extensional contexts. It is under such conditions that phenomenology in the understanding of the concept of “man” acquires a pronounced individual application and the traditional interpretation is interpreted taking into account various factors.

Internet communication is a subspecies of journalistic style of speech. Scholars recognize the journalistic text as a separate type of creative thinking, which has a definite purpose and range. It is worth highlighting another important function of this style (Yatsymirska 2018). It is the formation of public opinion. Journalistic style performs the function of forming mass consciousness, influencing it through the selection of information. This is the style of the media. It is characterized by linguistic forms of standardization and expressiveness, the presence of elements of conversational and artistic styles to achieve expression (Yatsymirska 2018).

Definitive sentences of journalistic style follow the scientific style, and the structure of definitions is a form of axiomatic transmission of information, which creates the effect of obligatory perception. Given that the journalistic style does not seek scientific accuracy, the content does not necessarily correspond to a scientific interpretation, but may be based on certain elements of ontological meaning known to the average language user from the traditional notion of the object of definition. This idea is recorded in the glossary. After all, journalism is designed for this type of information perception. Definitions in journalistic style can combine knowledge from different sciences on a particular concept. Thus, journalistic definitions differ in content from scientific ones.

Journalistic style does not do without the means of expression, which could not help but affect the definitions. In the texts of journalistic style there are two types of definitions: (1) with a metaphorical meaning and (2) with a direct meaning. Metaphorization means not only the use of metaphors, but also the features of

the compositional construction of the text (Taranenko 2013). Both predicates and attributes can be expressive in metaphorical definitions, according to their structure.

Distinctive statements are used in various spheres of life. Today we see texts of philosophical purpose, various types of journalistic appeals, statements about moral and ethical attitudes and texts of an advertising nature. All these types of formations are designed to create a certain impact on the audience to which they are directed.

Interesting, from our point of view, is the definition of “man”. Analysis of the formation of the boundaries of the semantic load on this token can show the system of creating a definite statement, in particular, for moral and ethical purposes, advertising purposes, will show ways of language manipulation.

4.3 Communicative Characteristics of Syntactic Definitive Formations with the Word “Man”

Definitions with the definition of “man” in Internet discourse can be characterized in accordance with the purpose of use, which directly affect, as noted above, the basic knowledge about man. Indicators of this basic knowledge are, for example, the tokens “being”, “consciousness”, and “mind”. They form ontological definitions.

For the social environment, the definition of “man—being” is stable, which may have different discourse connotations. For example, “*Man is the greatest of all beings*” is a definition. This definition distinguishes man from other living organisms and aims to emphasize the superiority of man over other beings. The selection of man among other beings often has a pathetic context.

Journalistic definitions of traditional human superiority among other beings acquire imagery due to context. It is the attributes for such a definition as “man—being” that play a decisive role in the sensory perception and formation of a new image. For example, the title of article “*Man—a lonely creature: three books about loneliness and ways to resist it*” is sympathetic. Such uses form a metaphorical image designed to express not the concept of “man”, but the context in which this concept is used. A quote from Shakespeare’s famous work “King Lear”: “*An unadorned man is such a miserable, naked, two-legged creature ...*” It is about a man among a number of other interesting texts works. Attributes of “poverty”, “naked”, “biped” are the main characteristics of the definition. Evidence that in definitions that are based on generally accepted human characteristics, such as “man—being”, the basis of the definition is an attribute, is the location of the attribute in the predicative center. It is such definition as “*Man—a complex creature. There is a connection between us and the sky*”. Thus, figurative attribute “complex” acquires this meaning through the disclosure of the attribute, rather than the predicative unit. You can also give definitions with inconsistent attributes, which are also the basis of sensual, pathetic perception in the definition of “*man—creature*” i.e., man is a creature in search of meaning. Using the predicate “creature”, the authors of the messages use attributes that allow to express those qualities or areas of human life that require a certain

discourse, while the predicate itself has no signs of imagery, because it is basically an ontological feature of man.

The definition of “man—personality” includes general knowledge about man, as well as all definitions with the previous token “being”. Definitions with an emphasis on personality have an extensional context that narrows the intensional meaning. The attribute can be a separate, imported or contracted structure. For example, a man is a person who has the right to choose. As we can see, the construction “which has the right to choose” gives the definition the basic meaning and contains a sign of a person, which is emphasized in this context.

The idea of the evolution of man from animal led to a different definition, which can also to some extent be considered ontological. Let us consider it on the example of the occasional substitution “creature—animal”. Understanding man as an animal forms a vivid metaphorical image, colored by the author’s connotation, based on the reduction of human significance, but with an emphasis on a certain attribute that glorifies it, i.e., man is an animal with great imagination. This is how a person who responds to modern challenges is characterized. The media also use quotes from famous people: Aristotle said that “*man is ον πολιτικόν, i.e., a political (social) animal*”; “*man is a two-legged animal without feathers*” (Filippova 2012). The nature of journalistic definitions does not allow us to say that they contain the most significant features of the concept of “man”. However, they are clearly grouped on the typical features of man, combined with connotative elements that are grammaticalized in various attributes, in particular, “with great imagination”, “political animal”, “two-legged animal”. As noted above, attributes occupy a significant place in journalistic definitions. In the last definition, we can distinguish another type of attribute, which is based not on human characteristics, but on its differences from other beings— “*without feathers*”. Such metaphors are characterized by a certain structure of meaning formation. On the one hand, the intentional concept of the animal is broader than the concept of man. However, words with a wider intentional have a vague meaning, which requires concretization of the extensional context. Thus, metaphorization with a broader concept requires specification in a certain quality and causes the emergence of metaphorical attributes. These metaphorical definitions, as we see, are based on the already traditional, albeit occasional, idea of the person contained in the predicate, and realize their metaphorical meaning with the help of attributes, forming a vivid image.

Another type of definition of “man” is due to human properties. These are constructions such as: “man—mind”, “man—consciousness”. In this case, bright associative attributes are not involved, but the functional properties of the referent are called through the predicate of the construction. With the help of these predicates, a precedent context can be constructed. It is an example of the definition: *the basis of knowledge about man is that man is not a body, man is consciousness*. This is based on the antithesis. Such obvious characteristics are very rarely used in media definitions and are practically not metaphorized. In this example, the basis of journalistic imagery is the antithesis, not a metaphor. The paraphrase, with which this definition is created, reflects the property of man, not the man himself, but does not contribute to the creation of the image.

The idea of “right” in man can be observed in the moral definitions reflected in the tokens “value”, “love”, “dignity”, “perfection”. The clearly philosophical humanistic doctrine of “man—value” shows the intentionality of meaning, without requiring extensional contexts. Philosophical concepts themselves create a precedent text. For example, this is observed in this context of the text: *“Every person is a value. I understood this thanks to the service of early intervention and therefore continued to practice her advocacy when my daughter has grown up and left the program. The main dogma of humanism is: man is the highest value and measure of all things. For example, we still believe that art should be humane, that is, consider a person as the highest value”*. It is worth noting that such definitions have no metaphorical meanings, but create a pathos associated with the existence of concepts of well-known philosophical thought.

Let us consider in more detail the moral definitions. The ethical question “man—dignity” can acquire extensional contexts and extrapolate into attributes. This makes it possible not only to clarify the predicate, but to form a further sign transfer, which is close to contextual synonymy. For example, in the headline of the Ukrainian newspaper (*Argument*) *“The new Ukrainian man—a sharpened sense of dignity”*, the words “new—sharpened” are contextual synonyms, and the nominative-predicative correlation remains the same as in previous examples. It is with the help of nominative-predicative correlation that contextual attributive synonymy became possible.

The study of human nature in view of its formation and development in the system of modern ethics reveals man as an individual. On this basis, there are nominative-predicative contextual synonyms of the definition, for example, “man—uniqueness”. Moral definitions, which contain a predicate with a lexical expression of these ethical concepts, form precedent contexts without involving metaphorical attributes.

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Understanding man as perfection is inherent in Christian ethics. Christian anthropocentrism has a significant influence on the formation of the associative isomorphic referent of the concept of “man”. The understanding of perfection in the system of Christian ethics is connected not so much with the recognition of man as ideal, but with its resemblance to God, in whose image man was created. Man’s perfection, according to Christian ethics, has passed into moral perfection today. The Christian metaphor *Man—an icon of God* shows the perfection of man in the likeness of God. Thus, a system of definitions which reflects a certain concept can be formed on a common mental platform, but verbalized in predicates and attributes which are close to the basic concept and are its conceptual element.

Moral definitions can have different verbal interpretations. Preliminarily, definitions with tokens belonging to the intentional meaning of the concept of “man” and which, in turn, cover mainly the moral aspect. Vocabulary to indicate issues of

morality and morality may not contain direct names of a category from the list of this knowledge. However, journalism has enough influential means to focus on issues related to the rules of human life. For example, the title of article *Why is everyone our teacher?* is a definition. In this definition, we see an appeal to human qualities that we can see, hear, feel through external manifestations, as well as a form of appeal to the reader, which stimulates perception and provides activation of mental activity, i.e., a form of questioning.

Influence in the media is provided not only by considering the moral issue, which, like any moral category, can be debatable through a greater or lesser manifestation of a quality, but also provided by the cognitive characteristics of the speaker. Linguo-personology is a kind of “psychology of antiquity” when it comes to all known things, but by other linguistic and psychological categories, when the mechanism of conceptual repetition is used. The title of article “*A person is a fraction in which the numerator indicates how other people evaluate you, and the denominator shows how you evaluate yourself*” on the web page is a good example for this. After all, the understanding of moral categories on the scale of accounting units contributes to the activation of attention and forms an interest in the material, which has long been known in other lexical interpretations. Representation of various aspects of morality and morality in view of one’s own experience and way of perceiving the surrounding reality creates the effect of “looking with other eyes”, which reveals a long-familiar question in new terms.

Close to moral definitions can be called volitional. Their significance is not based on the system of universal values, but reflects the urgent need for certain qualities, in certain types of human activity. Here are some examples of definitions: “*A full-fledged person is first of all a person strong in spirit*”; “*Man is what first of all resists...*”. From the above definitions, we can identify the tautological formation “man—man”, which is a clear example of the attributive formation of meanings of journalistic definitions with contextual synonymy “full—strong in spirit”. This construction does not illustrate contextual synonymy, but provides disclosure of the meaning of the predicate.

Social definitions show the peculiarities of human interaction with each other, the place of man in society. Most often, these formations are a strong marketing tool to attract attention. We have considered the main ways of forming and transferring values on the example of previous classifications. Social definitions are interesting for us, first of all, by their semantic possibilities. The layering of social parameters in relation to man was interestingly manifested in the metaphorical definition of “man—status”. This definition “*I am a man—this is the main status!*” is created by mixing common and scientific vocabulary with generalization in the form of an axiomatic statement. The proposed design is a striking example of the creation of metaphorical imagery through the integration of styles. Thus, the social definition expresses the basic sense in a word the person, emphasizing through a predicate quality of concept “man”.

Generational learning has always been the focus of philosophers, sociologists, educators. Furthermore, today it is difficult to overestimate the importance of learning for each individual and for society as a whole. Educated people are able to make an

appropriate society and, conversely, in an educated society, an individual can be equal to him. The importance of education in the media is exacerbated by the definition of “man—knowledge”. It is an example of this definition: “*Every man is what he knows.*”

Numerous mentions in the press about a healthy generation have been actualized in the definition of one aspect of human health through the definition of one of the conditions of a healthy life. The tautological definition is evidence of attention to human health. Therefore, it is not surprising that the advertising campaign of the fitness studio is built by addressing one of the traditionally recognized aspects of a healthy lifestyle. The influence of this definition is achieved through axiomatic perception, which is achieved by constructing a sentence in the form of a definition. Here is an example of this definition: “*An active man is a healthy man*”.

Interrogative definitions are often found in media sources and give the impression of excessive interest in a question or problem. The title “*Is an outstanding person the result of talent or perseverance and diligence?*” on the web page of library is a good example for this. Moreover, this variable construction carries the experience of understanding the name and allows us to focus not on aspects of the concept of man, but on attributive characteristics that are not included in the intentional meaning.

Work for modern man has become not only the main way to achieve wealth, but has become a hyperbolization of the need for certain things, products, services and more. In a capitalist society, a person is not only dependent on work, but also feels the pressure of the system of instilled material values, which dictate the need for even greater wealth. all this has led to the fact that people can have several types of employment, work several jobs and have almost no free time, i.e., all the active time of the day to devote to work. So, it is not surprising that in different titles or narrative contexts one can find a metaphorical model of “man—work” in its extensional contexts. Such a definition as “*Man—not just a job*” is quite popular in the media. In the use of the definition of “man—work” there is a negation of the outlined definition, which indicates social tension. Another example of the definition “*A busy man—a happy man*”, where when a man is considered in the parameters of work, can be traced in this statement. As we can see, this is a tautological definition, the structure of which was discussed above.

Negativity of definitions can be achieved not only by negative particle “not”, but also by denying the meaning of the whole concept of “man”. It is an example of the definition: “*Man is something superfluous in nature, aggressive*”. The word “nature” in this construction shows that the attributive and predicative meaning of the definition is in a meaningful connection to nature, where man seems not only superfluous but also hostile component. Grammatically, this construction does not contain objections, but lexical means create an antonymous context, e.g., “*man—something superfluous*”, “*man—something aggressive*”.

One of the forms of political influence on society is the forms of definition, which can have a clearly negative imagery. There is such definition as “*In the customs union, man—rubbish*”. This definition was formed as a challenge to the political and economic development strategies of the country.

Thus, negation in definitive formations occurs in three main manifestations: direct negation, contextual negation, figurative negation. These types of formations do not form attitudes, but are designed to create an emotional effect.

Modernity forms new landmarks that can be seen in the referents of metaphorical transference. The identification of a person with a phenomenon, object, event, quality, etc. shows which areas of human life are inherent in a certain period of historical or social time. This is most often found in advertising slogans. These definitions must be persuasive in nature. Persuasive definitions show the intensification of attention to processes, phenomena, research, and so on.

Over the last 20 years, the interest of both scientists and the average person in nutrition and its importance for health has increased. Numerous publications have drawn attention to malnutrition, overweight and obesity. Understanding a person as a consumer lead to discussions about where exactly a person is in the consumer chain (herbivorous, omnivorous or carnivorous organism). The media did not miss it. For example, Feuerbach's definition "*Man is what he eats*" falls into the Internet resources.

The media can influence the reader by such means as language, thoughts, feelings, interpretation of one definite statement in different ways to convey an opinion, referring to the point of view that best illustrates the topic and purpose of the statement. The definition "*Man—a consumer*" does not deny, but only constructively brings us to the moral and ethical point of the question "*Man is what he/she eats?*". This issue has gained widespread popularity in the media and now includes many similar implicit definitions.

This is an example of the other kind of definition: "*Man—an aqueous solution*". Adding the phrase "aqueous solution", we interpret the definition of "man" as a chemical solution, where the main element is a combination of two hydrogen atoms and one oxygen atom. Consumption of 1.5–2 L of water per day maintains the body's water balance and helps people to continue their existence as a biological entity. There is also a paraphrase of this definition in the media, such as "*Man—thinking water*". Here we refer to the peculiarities of water as an element, a chemical solution, and in general most objects in the universe. Solid reserves of ice blocks have been found on the Moon and Mars. On Earth—70% of the surface of our planet is covered with water. Our brain is also 70% composed of H₂O (not to mention the whole body). So, we can say that man is thinking water. The media used this comparative construction of "man—thinking water" to partially express congruence, that is, to make the reader think about what is generally well-known facts, but presented from a different perspective. These definitive formations show definitions in the literal sense and metaphorical definitions that follow from well-known facts.

For many years, humanity has followed the path of humanization, always emphasizing it in numerous philosophical theories, ethical categories and so on. The importance of man is always emphasized in public life. In particular, political activity is based on a localized understanding of activity for the benefit of man, recently and nature, but still, connecting the latter with man. The tendency to this has been widespread since antiquity and persisted in various manifestations to this day. The

humanistic understanding of man in the definitions is based on the properties of man, his/her preferences, sphere of activity.

Recently, you can find slightly different definitions such as “*man—an insect*”, “*man—nothing*”, “*man—garbage*”. Such definitions negate the significance of man and cause a negative attitude towards man and his/her activities. They not only change the attitude, but also bring up the attitude to the person who is not a value, and therefore there is no value of life, the value of preferences and so on.

The dehumanization of definitions in this case is metaphorical, and the use of these formations forms a hidden negativity about man. Frequent use of such definitions in the same context can lead to devaluation and aggression against a person.

5 Conclusions

Definitive statements in the author’s explicit contexts create imagery based on the sensory perception of the named object, concept, and phenomenon. Images are known to be formed by various means, such as name, portrait, deeds, language, thoughts, feelings, extra-plot elements, and author’s assessment. The formation of images in journalism is not as systematic as in literature, because the discourse of the media operates by mechanisms of influence, rather than aesthetic perception, as in literature. The definitive form of utterances serves as one of the means of creating an image in journalism, the formation of which is carried out according to the following parameters: the sensuality of the short form—one or two predicative centers; reliance on well-known meanings, or “mental platforms”; linguistic representation, which contains attributive applications of different nature.

The active use of journalistic discourses and the interpenetration of styles create the preconditions for the formation of new definitions. Each journalistic discourse is devoted to a particular problem and reveals various issues, focusing on the phenomenological content. The author of the journalistic text does not claim general recognition and creation of a scientific universal that would satisfy all users of the language and would contain the most essential features of a certain concept.

Semantic interpretation of definitive sentences with the nominal part “man” occurs in two ways such as paraphrases and metaphors, where most often through the process of metaphorization. The study of definitions of journalistic style to denote the concept of “man” showed that definitions are formed on the basis of paraphrases and metaphors. Paraphrases demonstrate the existence of a descriptive construction that not only explains the concept of “man”, but that reflects the meanings embedded in a particular concept in a particular discourse.

Metaphorical definitions are present in the formation of the image, accompanied by the author’s connotations.

In this paper, we proposed a classification of lexical components of definite expressions in modern media such as ontological, moral, volitional, and social. Actually, linguistic observations allow us to outline some features of the interaction of these lexical components for different applications:

- the use of ontological and moral components of content in the formation of the meaning of the definition create pathetic statements, and they do not reach a vivid imagery;
- volitional and social definitive formations can have a vivid imagery;
- attributive relations between the nominative and the predicative part are important in various definitions;
- attributes can denote both similar for the nomination and predication of properties, and different in direct or contextual opposite;
- contextual opposition can be formed and predicates, if they are not an ontological concept;
- mental platforms in the system of linguistic transferences reflect meanings and precedents, but do not affect the general mechanisms of value formation;
- in constructions with the pronoun *this* is leveled contextual synonymy as a linguistic process, but the formation of figurative expression remains;
- to create figurative or precedent texts in definitive formations are used as long-familiar linguistic mechanisms—conceptual repetition, interrogative sentences, integration of styles;
- social, often marketing, techniques relate to the interpretation of concepts in definitions based on some scientific meanings and traditional vocabulary definitions. Vocabulary in this case refers to modern social values—status, education, health, physical activity, work, creativity,
- direct, figurative or contextual negativity is created in relation to social processes that cause tension or have a dehumanized meaning.

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