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Transformation of the concept of "power" as a basic cultural value in the media discourse of modern times in metagraphic representation

Трансформация концепта «власть» как базовой культурной ценности в медиадискурсе новейшего времени в метаграфовом представлении

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Abstract

The relevance is due to the fact that new geopolitical realities cause the transformation of basic concepts, which include the concept of "power", which has an internal conflict of content, where there is power as self-possession and power as the management of others. At the same time, the concept of "power" itself is built in various linguistic and philosophical coordinate systems. The research is based on an ethnic-psycholinguistic scientific paradigm, within which the concept of "power" is analyzed from the point of view of structure and semantics as a separate element of linguistic consciousness, actively represented in the speech activity of representatives of various linguistic cultures (Kazakh, Russian, Anglo-American, Chinese). The appeal to this concept is predetermined by the acuteness of the experience of the problem of power itself as a constantly evolving socio-political institution. The aim of the study is to model the concept of "power" in the modern

Абстракт

Актуальность обусловлена тем, что новые геополитические реалии вызывают трансформацию базовых концептов, к которым относится понятие «власть», обладающее внутренним конфликтом содержания, где есть власть как владение собой и власть как управление другими. При этом сам концепт «власть» строится в различных лингвофилософских системах координат. Исследование опирается на этнопсихолингвистическую научную парадигму, в рамках которой концепт «власть» анализируется с точки зрения структуры и семантики как некий отдельный элемент языкового сознания, активно представленный в речевой деятельности представителей различных лингвокультур (казахской, русской, англо-американской, китайской). Обращение к этому концепту предопределено остротой переживания самой проблемы власти как постоянно эволюционирующегося социально-

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linguistic consciousness of modern times with the establishment of its structural and content specificity. The complexity of the claimed topic is predetermined by the initial ambiguity of power as a social phenomenon, which includes a binary of oppositions: "I" individual and "We" collective, the ability to control oneself and the ability to control others, legitimate power and illegitimate power, ethical power due to respect and authority and the power of oppression and pressure due to fear. The metagraph of the complex socio-political basic value "power" perfectly illustrates the representation of this complex concept, demonstrating qualitative transformations in the structure of the meaning of this concept at different levels of lexico-semantic, neurasthenic and symbolic-semiological hierarchy.

Keywords: the concept of power, transformation of basic values, modern times, a new civilizational paradigm, metagraph.

Introduction

Due to a significant increase in the information activity of government representatives in the public space, as well as the blurring of the boundaries of the media, the concept of "power" itself is undergoing significant changes in recent times. The emergence of new actors and new aspects in modern linguo-cognitive information wars increasingly appeals to the basic human need, proclaimed in ancient times as "Bread and circuses!". The study of the perception of the concept of "power" continues to be relevant for a long time (Okolyshch et al., 2022). The initial ambiguity and associative ambiguity of power as an ethno-sociocultural phenomenon includes the duality of the dichotomy of power over oneself and power over others, as well as the dichotomy of legitimate power and self-proclaimed or stolen power, as well as ethical power based on respect, authority, and oppressive, demonic, fear-based power (Fuchs, 2018; Kusseypova et al., 2023; Lin et al., 2021; Okolyshch et al., 2022; Şimşek, 2022).

In other words, the concept of "power" is one of the basic ones in the symbolic language thinking of modern times, since it acquires such a variety of proposals and judgments that it demonstrates a vivid illustration of the communicative-

политического института. Целью исследования является моделирование концепта «власть» в современном языковом сознании новейшего времени с установлением его структурно-содержательной специфики. Сложность заявляемой темы предопределена изначальной многозначностью власти как социального феномена, который включает в себя бинарность противопоставлений: «Я» индивидуальное и «Мы» коллективное, умение владеть собой и умение управлять другими, власть законная и власть нелегитимная, этическая власть вследствие уважения и авторитета и власть угнетения и прессинга вследствие страха. Метаграф сложной социально-политической базовой ценности "власть" прекрасно иллюстрирует репрезентацию этого сложного понятия, демонстрируя качественные трансформации в структуре значения этого понятия на разных уровнях лексико-семантической, нейроэстетической и символично-семиологической иерархии.

Ключевые слова: концепт власть, трансформация базовых ценностей, новейшее время, новая цивилизационная парадигма, метаграф.

associative process of realizing human information needs in ensuring the basic needs of organizing order and comfortable living conditions. The phenomenon of power itself is realized today, first of all, as a person's information need in a particular subject area using data in its knowledge system. At the same time, it should be recognized that the mythology of power still has a large number of lacunae (Rosenberg et al., 2020; Zhang et al., 2023).

The authorities in each ethno-social culture are aimed at establishing the dogma of their own model of the world. However, an ordinary person, as a rule, does not see this, perceiving this fact as a given, an unshakable characteristic of the life of society. Power is realized through a specific model of the world, offers such knowledge about the world that is ordered in a certain way according to the developed speech and behavioral norms according to the cognitive system.

Hence the relevance of this study, which is due to factors such as: 1) insufficient knowledge of the content of the socio-political conceptual system of values to which the concept of "power" belongs; 2) the urgent need to describe the socio-

cultural concepts that make up the background knowledge in the linguistic picture of the world; 3) the weak elaboration of the application of the discursive approach to the analysis of socio-cultural concepts in the media discourse; 4) the presence of a lacuna in the analysis of the concept of "power" as a discursively labeled basic social value in the media discourse.

In recent decades, media publications about power have undergone significant transformations. On the one hand, there is a compressive increase in the provision of information and analytics, which expands the boundaries of the content range. On the other hand, the repertoire of the media language is being transformed in the context of the rupture of the former socio-historical and political-economic ties, the emergence of new associative frontiers in the mass media due to the emergence of new geopolitical paradigms, the inclusion of barbarisms, jargon, slang, etc. in media discourse practice. The vivid restructuring of the modern world stimulates the active interest of the potential recipient in the analysis of socio-political events in the structure of journalism, which focuses on the conceptual space of the basic value of "power" in publications, the main theme of which is politics.

At the same time, the use of digital humanities technologies makes it possible to use multigraph information processing systems regarding the transformation of the basic value of "power". The use of digital tools not only helps to understand the nature of the transformation of the concept of "power" as a basic socio-political value, but also demonstrates the evolution of the values of the analyzed concept from the point of view of the "Overton window" as an instrument of verbal-nonverbal management of public consciousness. At the same time, the simulated prognostics of the associates of the concept of "power" implicitly affects the speed and quality of social effects in society.

The research is based on the hypothesis that the concept of "power" is the basic socio-political value of human civilization, structuring ideas about the world in the form of a hierarchically verified system.

The metagraphic representation model was taken as a basis for analyzing such a complex socio-political basic value as "power" in order to show the transformation of the concept at different levels of the hierarchy.

Literature review

Today, a new matrix of the concept of "power" is being formed, and this new content, superimposed on an individual information field embedded in the general information space, forms a new blend space of "power". Blend spaces developed at the end of the twentieth century by J. Fauconnier and M. Turner, in the modern era of metamodern permeate all spheres of human life, including such a rather closed and mythologized as power (2001).

The unshakable postulate of the inviolability of power is the preservation in fairy tales and legends of traditional beginnings: *"Once upon a time there was a king"*; *"Once upon a time there was a king with a queen"*; *"Once upon a time there was a knight..."* etc. However, if earlier the myth clearly normalized the everyday life of a person in society, today fragmented mythological plots and images in a transformed and sometimes distorted form penetrate through the tools of social communication into the core of a person's personality, recoding his worldview and identity. If the historian reconstructs the past through the analysis of the source base (Mann, 1986), then the myth-maker of modern times is in a much advantageous situation, since he creates the world "here and now" for himself (Zhang et al., 2023; Lin et al., 2021). It is this aspect that underlies the "color revolutions" proposed by J. Sharpe (Sharpe, 2013).

Modern times force us to look for ways to formalize the persistent markers of influence in the discourse of power, and therefore there is a need to revise the basic approaches developed by various linguistic schools to determine the possibility of "mathematization" of the value constants of the ethno-cultural code expressed by language in its various forms both on the verbal and nonverbal, and paraverbal levels. The mathematization of linguistics was anticipated in the works of Baudouin de Courtenay I.A. back in the XIX century, the founder of the Kazan Linguistic School, who directly pointed out that linguistics has many parallels with mathematics, rejecting the Humboldt metaphysical folk spirit of the conceptual picture of the world expressed in language and with the help of language (Baudouin de Courtenay, 1963; Maslova, 2015). According to researchers, power in the modern picture of the social world is realized through the "language of lies" (Kirsanova & Gonashvili, 2021: 28). At the same time, there is a paradox of the spread of this "language" due to the study of the features and parameters of the same social world, its preferences, values, forms and methods

of implementation, etc. (Alnamruti et al., 2022; Karabulatova, 2020; Lin et al., 2021). Political technologists and managers orient researchers and specialists in the field of IT-technologies to the thoroughness and detail of the psychological portrait of society in order to improve the process of manipulation of public consciousness, and also make the power more stable (Valle-Cruz et al., 2019; Zhang et al., 2021).

Materials and methods

The analysis was based on the headlines and texts of Russian, Kazakh, American, and Chinese news sites for the period from 2014 to 2023, which have free access. The analysis of verbal representations of the concept of "power" in the media discourse of modern times was carried out on 2886 representations.

The methodology is based on a polycode representation of the conceptual modeling of the socio-political basic value of "power" as a complex metagraph.

The variety of different approaches to the interpretation of basic values is based on the specifics of a particular subject area, and therefore such methods as production, logical, semantic, frame, etc. are prioritized. The concept of "power" as a basic socio-political value refers to complex structured objects, therefore the use of descriptions based on these approaches seems cumbersome. Based on this, new approaches of digital humanities based on the expansion of the theory of graphs and hypergraphs (metagraphs, ashgraphs, etc.) are seen as effective (Gaur, Shastri & Biswas, 2008; Chernenkiy, Dunin & Gapanyuk, 2022).

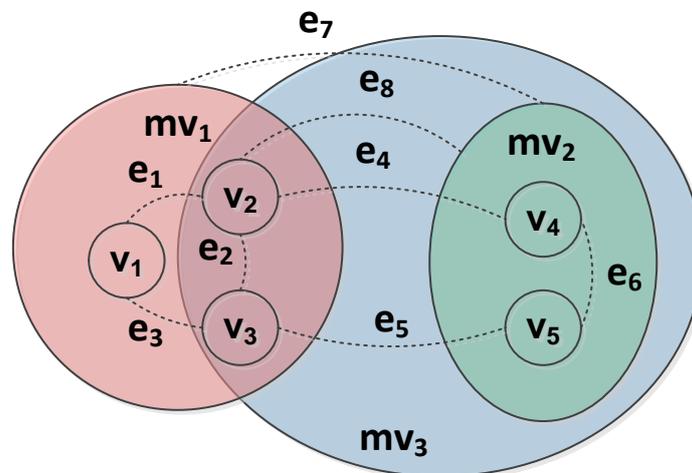


Fig. 1. The example of data metagraph (Chernenkiy, Dunin & Gapanyuk, 2022: 4)

Complex levels are a combination of simple levels that represent the basis of the meta-tops (Fig. 1). At the same time, individual parameters of the concept of "power" as linguistic markers can be interpreted as vertices and meta-tops of the metagraph of the socio-political basic value of "power". Such a metagraph model allows you to create alternative variants of the organization of complex markers by using metaverxes based on the same set of simple markers (Fig.1). The metagraph model is aimed at describing complex data structures.

The presented metagraph model has three metaverxes: mv_1 , mv_2 and mv_3 . Each vertex v_1 not only contains vertices v_1, v_2, v_3 , but also edges e_1, e_2, e_3 connecting them.

Also, the meta vertex v_2 includes vertices v_4, v_5 and the edge e_6 connecting them. Edges e_4, e_5

are examples of edges connecting vertices v_2-v_4 and v_3-v_5 , respectively, and are contained in different metaverxes mv_1 and mv_2 . Edge e_7 is an example of an edge connecting metaverxes mv_1 and mv_2 . Edge e_8 is an example of an edge connecting vertex v_2 and meta-vertex v_2 . The meta vertex mv_3 contains meta vertex v_2 , vertices v_2, v_3 and edge e_2 from meta vertex mv_1 , as well as edges e_4, e_5, e_8 , showing the holonic nature of the metagraph structure. Based on this, metaverxes implement the principle of emergence in the data structures of such complex constructs as "power".

Each vertex is associated with a specific meaning in the multi-valued space of the concept of "power". Each edge detects a transition zone from one value to another. These transition zones are related to a specific aspect of the study.

The analysis of the concept of "power" at the linguistic, sociological, neurocognitive, psychological, cultural levels correlates with the understanding of the nested metagraph as a model of a hierarchical object with different levels of generalization.

To date, we can identify several areas in which the concept of "power" is being explored in the context of satisfying the request for the management of public consciousness:

Linguistic, neurocognitive aspect of the study of power. Research in this direction examines the influence of the structure of language, which can have an analog effect on consciousness, as well as vivid mental images.

In this regard, six basic tools that realize the communicative power of language and are at the disposal of the addressee are effective (the choice of words and expressions; the creation of neologisms and new stable expressions; the choice of a particular grammatical form; the choice of the sequence of providing information as blocks of information in the text; the use of paraverbal means in the form of emotively colored intonation and tonality; using a common context (Karabulatova, 2020). The formalization of verbal markers is not quite as simple as it may seem at first glance, since some communicative techniques perform the role of effective manipulators, making the message more expressive among the rest in the information space, while others or even the same manipulators cannot in any way excite public consciousness and keep it in a given focus.

Consequently, the manipulative potential is contained not so much in the reception itself, but rather in the general emotional load of a particular situation. Based on this, the potential recipient makes quite predictable conclusions based on the information provided, or he rejects the proposed information in every possible way, but at the same time refusal is also one of the predicted forms of speech-behavioral profile. Thus, power is formed with the help of the word over society, to which the governments of all countries are so eager. The informational impact is realized with the help of a variety of language techniques, the intensity of which is strictly dependent on the simulated result. For example, these are the techniques of the label nomination of an information target in the text, the construction of non-standard compatibility with evaluative and emotively colored words, as well as words with an emotive connotation, the active use of euphemization, the use of deauthorization

and generalizations, the increase in the "fan" of associative transfer, etc.

The sociological aspect of the study of power. Power is impossible without society, and each level of the social structure of society corresponds to one or another social subject. The study of ways of arranging the living space by social actors, including in terms of interaction with information, allows us to more accurately understand the characterological features of the lifestyle, the specifics of thinking. This, in turn, makes it clear which stages of the discourse window may be in demand for the management of public consciousness. To this end, it is necessary to master more deeply the methodology of managing social and socio-psychological mechanisms (Rosenberg et al., 2020).

The psychological aspect of the study power. One of the leading components of the modern management system is everyday consciousness, understanding of the structure of the average linguistic personality, as well as the carrier of linguistic culture in the chronotope under consideration (Chulkina & Bubnova, 2010). Hence such an abundance of targeting strategies of social networks, banks, information sites and other potential beneficiaries of owning information about a particular user and/or virtual visitor. On the one hand, language is a kind of prototype of social thinking. On the other hand, language acts as an ideal tool for managing individual and public consciousness, an ideal tool of power. This unique feature of the language contributed to the fact that the language began to be designated as an instrument of social power. The power of language suggests that it allows you to encode information using various communication channels. It is enough to recall the "cube of emotions" by H. Lövheim (2012), which clearly demonstrates the relationship between a variety of formally alternative, but functionally equivalent ways. The use of information for the purpose of subordination and restructuring of the worldview and transformation of life goals from the point of view of social psychology is considered as a property of information warfare.

The cultural aspect of the study of power. Values, forming the "framework" of an individual's inner picture of the world, his "map" of background knowledge, are in close connection with his beliefs, which only seem unshakable, but are in constant motion and undergo transformations (Hutton, 1981). The "map" of background knowledge itself, in which

the reference points are concepts of values (Gou, et al., 2021), acts as a kind of filter for interpreting what is happening around, creating a basis for motivating human behavior (Petzold et al., 2020). The cultural model of the world is a civilizational matrix about the world, in which knowledge about the world is structured in a certain way in accordance with the cognitive system of perception in a particular culture (Adler, 2019).

The vitality of culture depends on the strength of the connections between cognitive concepts and the stability of their associations, which makes the cultural matrix of the speech and behavioral profile of the culture carrier strong. The cultural matrix itself also acts as a semantic space. The discovery of reference points in the form of conceptual values serves as a transition to semantic code, which is implicit, but recognizable by everyone as such. Thus, the concepts of basic values are considered as key words (reference points, semantic milestones) that form a specific ethno-cultural landscape of the semantic space of culture formed in the recipient's mind.

Results

The image of power consists of observations of the speech activity of persons who have power and symbolize it in the public consciousness.

The construction of the evaluative perception of the value of "power" and forms of ethno-

sociocultural identity is carried out using the theory of blending. In the socio-political conceptual space, the theory of metaphor, the theory of "color revolutions", the theory of analogy, conceptual combination, grammaticalization and the theory of solving abstract problems, the theory of the multi-spatial structure of metaphor as a complex metagraph have acquired a new sound.

The "fan" of ethno-sociocultural markers of the basic value of "power" can be both constructive and destructive in the media space, demonstrating in a metamodern situation the process of transformation of the concept of "power" as one of the leading principles of diplomacy and public administration. The polycode representation of information about power (video content, photographs, documents, etc.) transforms the conceptual value matrix of the target audience under the influence of multimodal representation of information.

A complex network is a graph (network) with nontrivial topological features - features that are not found in simple networks, such as lattices or random graphs, but are often found in graphical modeling of real systems. The terms "complex network" and "complex graph" are often used synonymously.

The structure of a complex metagraph is implemented by using nine steps that reveal the specifics of less complex graphs (Fig.2).

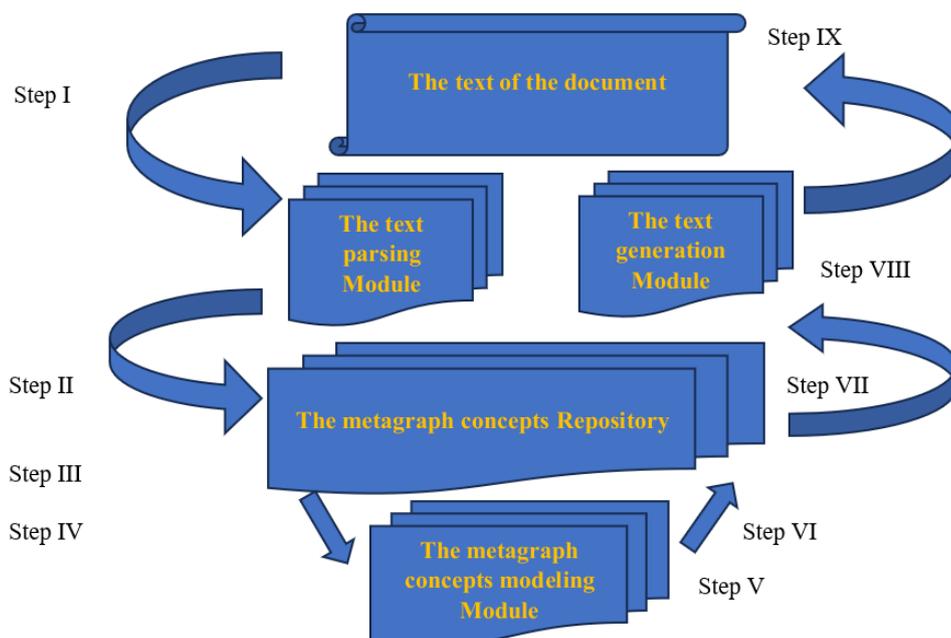


Fig. 2. Architecture of a complex metagraph with implementation steps.

Step I in metagraph: Reading the source text documents using several codes: verbal, nonverbal, paraverbal. This step examines the basic value of "power" in semiotic and symbolic aspects, taking into account historical and cultural experience, social practice, language patterns (Fig.2).

At this level, it is possible to create various ontologies that make it possible to understand the phenomenon of power. For example, it may be the evolution of color solutions in the clothes of a person of power, depending on the canons in a

particular ethno-culture (nonverbal level). Or the volume and pitch of the voice can also serve as markers of power at the paraverbal level. Or the ontology of an event marker for assessing the communicative behavior of a person of power (Fig.3).

At the same time, communication itself in the coordinates of "power – society", "power - person" reflects a decisive role in choosing the directions of development of the public administration system during its transformation.

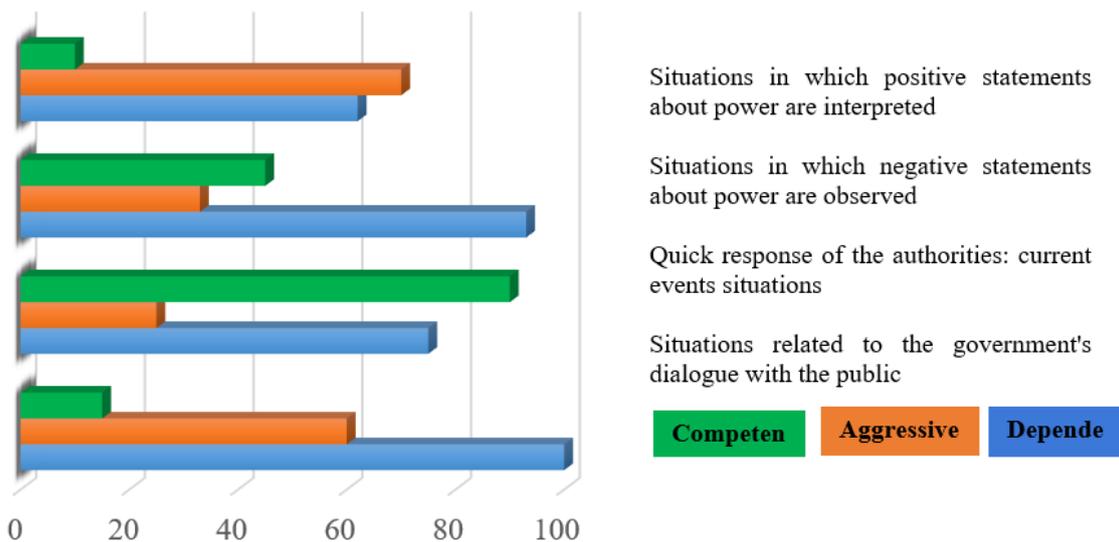


Fig. 3. Event-based marker for assessing the communicative behavior of people in power

The presented analysis of the event marker for assessing the communicative behavior of people in power (Fig. 3) demonstrates the sociological aspect of the realization of the value of "power" in the public consciousness.

Each parameter (aggressiveness, dependence, competence) is disclosed in separate anthologies, in which markers are grouped for each type of parameter.

The authorities are positioned as positively as possible in the news, due to the need for rapid response as a strategy for effective work with the population. At the same time, the authorities find it in the news, demonstrating a dialogue with the population. Aggressiveness is present when interpreting the actions of the authorities in the news, which emphasizes implicit hostility and inconsistency on the axis of "friend - foe" in the aspect of "power - ordinary people".

The sociology of power considers not only situational forms of communication, communication in individual strata of society,

but also non-situational (universal) communication practices (Sinitsyn et al., 2022). This is due to the fact that communication itself is a reproducible mechanism of ethno-sociocultural practice, during which the development of cultural values takes place, ranking them into individual or social value systems (Karabulatova et al., 2021). The analysis and structuring of such systems are one of the popular scientific fields of sociolinguistics.

The effectiveness of power can be based on the use of various representative channels of information transmission: from neurohumoral to verbal. Parallel coding is carried out by transmitting commands that involve all representative systems of the human psyche in order to convey the same idea by various means. If the psycholinguistic effect often acts as an end in itself, being self-sufficient, although manipulative, then in the aspect of social psychology, the effect is usually realized as aggressive.

Emotional experience creates an emotive tone of public opinion, structuring in a given direction the ideas, views, and knowledge experienced in it. Through concentration and manifestation, the emotional and volitional sphere of the so-called leaders of public opinion of certain strata forms public opinion at the supranational level, covering all segments of the population, which demonstrates the ability of a pervasive influence on the course of events and processes. From the point of view of psychology, the volitional component reflects the aspiration of the subject to the practical implementation of his own value judgments that dominate public opinion, or are recognized as approved and desirable: in other words, to specific actions and deeds.

Regardless of our individual psychological characteristics, our speech and behavioral profile is structured on the basis of accumulated beliefs, the stability and reproducibility of traditions, and other aspects of ethno-social culture, which creates, as a whole, that specific civilizational model of the world that includes all culturally significant conceptual values indicated by verbal markers. Each nation creates its own matrix of the world as a coordinate system of behavior in a particular ethno-cultural community. However, being brought up initially in this model, a person does not see a restrictive and permissive framework within his own culture, taking them for granted.

Table 1.

The relationship between the communicative type of a person of power and its manifestation in the media discourse

Parameter	An open type of person of power	A closed type of person of power
Position	My residents/ population/ – my questions of interest	Me and my team
Behavior	not to dominate, not to rise	I command - they obey
Strategy	Management, cooperation	Dominance, hierarchy
Plans	To delve into the problems, to solve issues of local importance	Show yourself, PR

The recipient has the opportunity to look into the worlds of "power" shown in this or that information story:

- 1) external, realized in the actions and actions of people of "power";
- 2) internal, presented in the reflections and comments of the author of the publication from the position of his own knowledge about power (Tabl.1)

Depending on the type of person in power, the selection of linguistic and non-linguistic means will take place, emphasizing the status / or vice versa, the non-status of a particular representative of power.

Step II in our metagraph includes the development of a text parsing module (Fig. 2). This step is closely related to the linguistic level, since it contains the analysis of the document, the extraction of the concept and the relationship. Based on this, a metagraph structure is created.

The linguistic level of transformation of the basic value "power" reflects the technology of blending as an implementation of the theory of conceptual integration and/or conceptual mixing. In the modern reality of the metamodern,

elements from various fields are mixed, which eventually results in the mixing of mental spaces in a person's background knowledge, leading to a mutation of the conceptual picture of the world.

The media discourse is a publicly demonstrated conceptual map of meanings that are conveyed through the concepts of basic values, which include the concept of "power". Although the value matrix of each person is purely individual, it is structured in accordance with the fundamental "conceptual pillars" of values developed in the course of collective practice adopted in a particular ethno-cultural society.

Today, when there is a search for new coordinate systems that ensure the vitality of the state, society and culture, the media discourse offers dynamic models of the representation of resilience, passionarity of the individual and society. For example, more and more often we see references to archaic, post-interpretations of the achievements of archeology and history: *Kazakh Tutankhamun is a find in the steppe and an incredible archaeological sensation* (Zorkinadventure, 2022); *Americans, Germans and Czechs examined our genes: what scientists learned after the rarest discovery in Kazakhstan* (Vologodsky, 2018); *Urjar Princess and other*

archaeological sensations of the history of Kazakhstan (Shishanova, 2020); *The mystery of the origin of the Russian people has been revealed* (Alyokhina, 2019) etc.

Markers of this level form meta-vertices in a complex metagraph, since they include simple vertices that correspond to the psycho-emotional level of analysis. These levels, verbal and psychological, correlate with edges between meta-vertices.

The basic feeling of pride in one's country, satisfaction with power is conveyed using emotively colored words with an emotive connotation, such as:

1. Verbal ways of expressing emoticons joy/happiness
 - 1.1. verbs: rejoice, laugh, rejoice, etc.
 - 1.2. phraseological units: smile in full mouth, laugh in beard, etc.
 - 1.3. hospitalities: who would have thought! Oh, my God [what happiness]! and others.
 - 1.4. interjective words, particles: Hooray! Bravo! and others.
2. Nonverbal ways of expressing emoticons joy / happiness (kinesic emoticons of joy/happiness).
 - 2.1. facial expressions: the shine of the eyes, a look in the face, lips in a smile, etc.
 - 2.2. gestures: spontaneously raised hands with clenched or unclenched fists, rubbing palms in front of you, clapping palms in front of you, etc.
 - 2.3. poses: opening your arms (as if you are ready to embrace the whole world).

For example: *"Even as a student, during the summer holidays, I came to stay (...) in Nur-Sultan. It was 2010. Then the city was actively being built. I liked everything to the point of insanity: the city, the people, the hospitality. The city literally inspired me, and sunk into my soul," Albina Moldynova said* (Borisova, 2021, electronic source); *"There is a large expat community here, but my close friends are local residents of Kazakhstan. I find them more loyal and we have a trusting relationship with them. I love Kazakh hospitality when you are enveloped in care and attention. The French have a lot in common with the Kazakhs: for example, we also eat horse meat and we have the same long family feasts (laughs). I always feel in my place, I got used to it here and joined in communication with the locals faster than in 20 years of my life in England, Kazakhstan is a very large and beautiful country that conquered me. France is*

my homeland, but I wouldn't go back there." (Taimagambetov, 2023, electronic source).

Unfortunately, the Russian media discourse positions shock content that negatively illustrates local authorities as success stories. The positive shock content of migrants arriving in Russia is mainly represented by publications of 2018, with an increase in the destructive component from the second half of 2018 to the present, which increases negative moods in society, forcing destruction. For example: *"My employer deceived me, and I couldn't leave for my homeland on time. Because of this, the Russian court found me, a citizen of Tajikistan, guilty of violating the migration regime. Deportation and a social shelter for four children were waiting ahead. I didn't know how to take the children with me, I was afraid to leave them alone in Russia. My relatives selflessly helped me: they turned to the Commissioner for Children's Rights, issued documents at the consulate, bought tickets. The family was reunited at the airport, where I was taken under escort. You should have seen our happy eyes at this moment! All together we flew safely to Dushanbe."* (Chernyshova-Melnik, 2018, electronic source).

It is impossible not to agree with P. Bourdieu's opinion that today each of us is witnessing that the state is losing power over the world of morality and human values, essentially withdrawing itself (Bourdieu, 1998). As a result, a person loses his bearings and realizes himself "on the other side of good and evil."

Each ethno-culture tries to promote its ethno-socio-cultural experience and its historical heritage as something super-unique and exclusive. However, all these representations fit into the same figurative models (Kotlyarova, 2019). Globally, the value of "power" in all countries, even if we take ideological opponents, is positioned almost the same: each country is proud of its past, glorifies the achievements and successes of its ancestors.

If we look at the era of antiquity or the modern metamodern world, we will see that the power of the state was constantly realized when drawing the boundaries of the world of its own values and the world of other people's values, to which immorality, destructive ideas, universal anti-values were written. The basic concept of "power" is central to both the world of values and the world of anti-values. At the same time, for the world of anti-values, the cornerstone concept is anti-humanity, as well as its combination with

some neutral qualities or human needs. Based on this, we can say that the world of anti-values represents the same diversity as its antipode - the world of values.

Consideration of associative ties at the level of municipal government, as the closest link to the common people, makes it possible to consider the specifics of the concept of "power" as a value and as an "anti-value" in modern society. At the same time, it should be noted that most of the negative associates to the concept of "power" characterize this concept as an anti-value of a person, since it is turned outward and demonstrates close ties with the field of power and political relations.

Connections at smaller levels are much more subtle and sophisticated. Here, the phenomenon of associative connection of the conceptual meaning of "power" is not only aimed at combining iconic images into a single ethno-cultural whole, but also appeals to the sensory experience of a person. At Step III, the generated metagraph structure is recorded in the so-called Metagraph Concept Repository in Step IV (Fig.2).

This approach allows using the associative map as a means of identifying and stratifying the cultural model of the world using verbal associates.

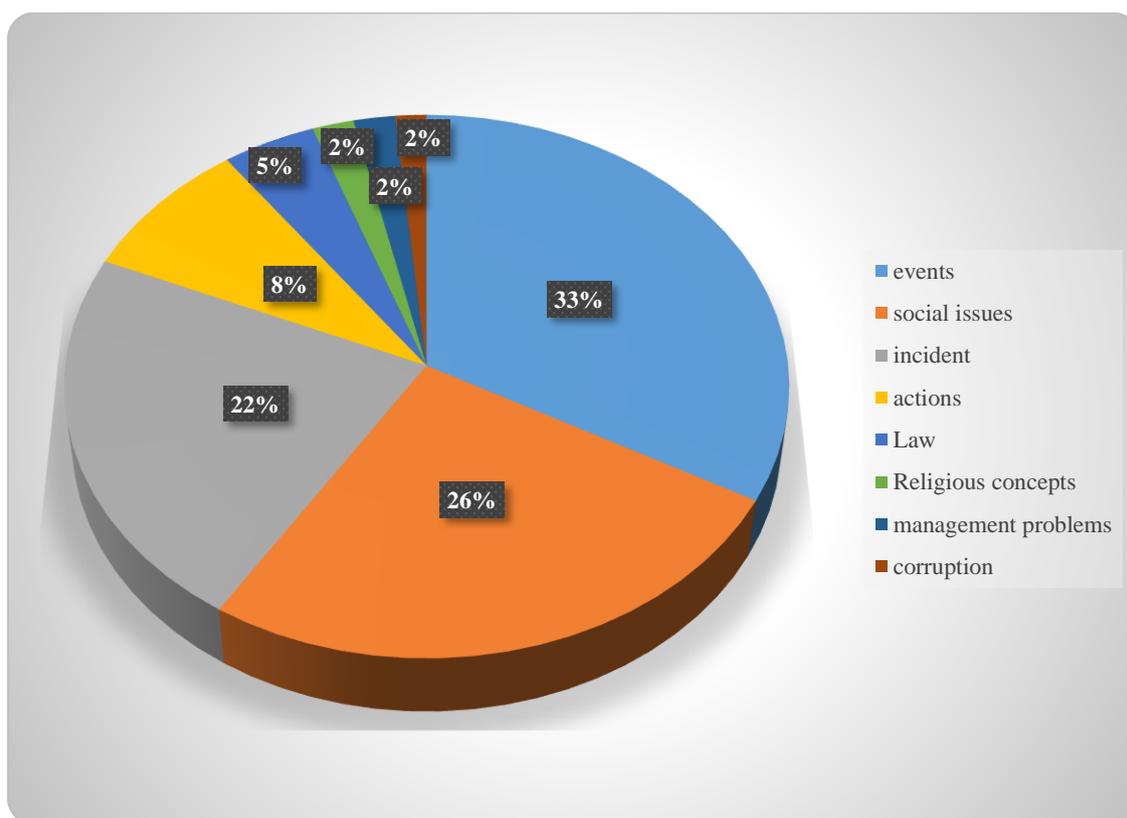


Fig. 4. Correlation of thematic groups of the concept "power" (developed by us, the author's material is I. K. et al.)

The use of the tactics of actualization of associative connections between words (associative transfer) actively works when manipulating public consciousness to form social moods.

The structure and presentation of information about power in the media discourse for the broad masses of the population in different countries, as a rule, uses the topic of anxiety and maintaining anxiety, focusing on the problem of "we - they" as "friend - foe" (Fig.4). In this situation, schemes that use beliefs formed around the topics

of personal and/or social danger, the presence of harmful effects on a person or individual strata of society, the detection of vulnerabilities and the lack of opportunities to cope with a particular problem receive activity. In this case, the appeal to the topic of the authorities and representatives of the authorities becomes associated with the above-mentioned problems.

The selection of thematic groups was carried out on the basis of an expert analysis of over 10,000 news reports about the government and the compilation of a thematic rubricator. As a result,

2.5 thousand frequency comparisons were allocated using the continuous sampling method. The frequency of a particular topic is as follows: 1) the topic of "events" (33% of comparison); 2) the topic of "social issues" (26%); 3) the topic of "events" (22.5%); 4) the topic of "actions, actions of the authorities" (8.5%); 5) topic "law" (4.5%); 6) topic "national and religious concepts" (2%); 7) topic "management problems" (2%); 8) topic "corruption" (1.5%). (Fig. 4).

At the same time, criticism of the authorities is unacceptable in the Russian and Chinese communities, which forces a more careful approach to the selection of language tools. The situation is somewhat different in the American and Kazakh communities. However, it cannot be said that in these countries there are no concepts of permissible-unacceptable in the presentation of the media sphere, since political scandals with violations of power structures on the ground are due to the struggle between different parties, clans and groupings (Chaw et al., 2014).

The "friend - stranger" dichotomy in publications about power actively uses evaluative associations to create a sense of the presence of "another world", which differs from the one in which the

recipient of such a text is located, but which meets all his wishes. For example, such a role is played by foreign-language borrowings, which are designed to create in the minds of recipients an attractive image of a "shining world", a "dream world", which, as a rule, is attributed to Western European civilization. At the same time, the achievements of their own countries, as a rule, are humiliated and devalued.

The compilation of ontologies and thematic rubricator is necessary to compile the structure of modeling metagraph concepts about power in Step IV based on data from the Metagraph Concepts Repository, allowing Step V to be implemented in order to implement conceptual modeling and compare keywords in different social groups. The detail in Step V allows you to annotate concepts with additional values, which is seen as important for understanding the problems and the nature of the transformation of values in a particular concept (Fig.2).

When considering the associates associated with the word "power", we find a clear emotive gradation, which allows us to make the following distribution according to the evaluation of associates (tabl.2).

Table 2.
Distribution of evaluation associations to the word "power"

Negative associates	Neutral associates with a hidden emoticon, with the possibility of text manipulation	Positive associates
Potantate/ vlastelin (original: властелин)	Main/ glavny (original: главный)	Throne/ tron (original: трон)
War/ vojna (original: война)	Director/ direktor (original: директор)	Abundance/ izobiliye (original: изобилие)
Fear/ strakh, original: страх	World/ mir (original: мир)	Love / Lyubov (original: любовь)
Corruption/ korruptsiya (original: коррупция)	People/ lyudi (original: люди)	Might/ mogushtestvo (original: могущество)
Dictator/ (original: диктатор)	elections (vubory/выборы)	impressiveness (vnushitel'nos't'/внушительность)
Evil (zlo/зло)	civil servant (chinovnik/чиновник)	protection (zaschita/защита)
junta (khunta/хунта)	Administration administratstiya/администрация	freedom (Svoboda/ свобода)

(Developed by us, the author's material is I. K. et al.)

As can be seen from this table, the process of establishing associative links using secondary and weak peripheral features underlies most manipulative techniques in modern media discourse, regardless of preferences and politics.

Step VI is implemented in the structure of a complex metagraph by recording the results of conceptual modeling in the Repository of concepts of the metagraph "power" for subsequent training of artificial intelligence and neural networks using the binary code of the

value "power" and the associated anti-value "anarchy" (Fig.2).

As you can see, the semantic space of the basic meaning of "power" clearly represents dichotomous pairs that are actively exploited in media discourse:

- 1) "power is a symbol of holiness and faith" vs. "power is a source of distrust";
- 2) "power is power and strength" vs. "power is impotence";
- 3) "power is order and discipline" vs. "power is the personification of chaos.";
- 4) "power is mercy" versus "power is indifference and emotional coldness."

The use of a synonymous scale in the dichotomy "power" - "anarchy, chaos" activates the work of Step VII, which performs the task of the text generation module, extracting target concepts from the metagraph's Repository of concepts of the basic socio-political value "power". At the same time, the text generation module itself, presented in Step VIII, converts the assignment concepts into a text form (Fig.2).

The media discourse directionally uses the method of directed association by analogy with the directed associative experiment in psycholinguistics and psychometry in order to model a purposeful (usually negative) image of the information target referred to in the text.

In this regard, the generation of a text document at the output is at Step IX, while both the text parsing module and the text generation module use both deep learning methods and basic models, as well as subject expertise (Fig.2). This tactic reflects the main feature of language units located close or side by side in the text, which allows them to establish stable associative links with the subsequent formation of associative fields in the text or a complex textual whole (hypertext).

New attempts to create classifications for manipulating public consciousness on the perception of the concept of "power" are difficult in modern conditions of digital mass media due to the variety of structural types of digital information of a verbal-nonverbal type, as well as due to the growth of associations.

The complexity and ambiguity of the associative response of a person as an object of scientific research, the difference in the principles of approach to it, the multitude of sciences connected with it in one way or another — all this

gave rise to a special synthesis of scientific, near-scientific and mystical reasoning around the basic values.

The depressive effect of the binary construction "power – anarchy" occurs in the system of contrasting value and anti-value through the accentuation of the negativization of the value of "power" with the transfer of the anti-value "anarchy" into the space. At the same time, the topic of insensitivity, the artificiality of "power" as a soulless system, in contrast to emotional empathy in society, is actualized. At the same time, it is impossible not to draw a parallel between the emergence of a new meaning in the concept of "power - machine - artificial intelligence" and the actualization of fears. The very understanding of humanity is taken out, and everything human becomes an object of stigmatization, since only an emotionless individual can make mixed decisions. Metamodernism forms new meanings in the basic concepts by expanding metaphorical perception during the blending of properties and characteristics of nuclear and peripheral concepts in the modern linguistic picture of the world.

Discussion

Basic values are closely related to the so-called theory of consciousness (ToM), which originated in the humanities in 1978 when analyzing the cognitive abilities of a person to attribute certain psychological states and reactions to himself and others (Premack & Woodruff, 1978). At the same time, Western researchers note that the predictive emotive assessment of associations as some kind of conscious verbal constructs does not imply taking into account cognitive abilities and anxiety-suspicious accentuations (Adler, 2019; Chaw et al., 2014), which are actualized when basic cultural values change.

Some researchers believe that the Russian tradition is characterized by a rather acute sensitivity of the academic community's perception of "ideological signals" produced by representatives of the political establishment (Kirsanova & Gonashvili, 2021). At the same time, it is noted that Russian political scientists and sociologists show a vivid interest in the interpretation of the conceptual values of "strength" and "soft power" in the linguistic consciousness in the post-Soviet space under the influence of the active use of the concept of "soft power" in the speeches of political leaders of their countries (Rusakova & Kovba, 2019).

As researchers point out, in the post-Soviet space, there is an idea of power as the equivalent of strength, power, control, wealth, luxury, gold, weapons, land, food supplies, camps, livestock, etc. (Azizova, 2018). The binary nature of power is due to the fact that people perceive power as a blend concept, since achieving heights in power, as a rule, involves some kind of overcoming, anger, punishment, dictate, prison, etc. Reasoning about the binary nature of power is based on the philosophy of the development of thinking, since human thoughts, thanks to language, acquire a real existence that can be broadcast to other people.

At the same time, we observe an increase in the expression of media discourse in the context of achieving a fundamental goal — the struggle for power, which is a key moment in modern linguistic information wars, finding vivid confirmation in the selection of verbal and non-verbal means of persistence, the intensity of the impact of which is dominant (Barabash et al., 2019; Horska et al., 2023; Plekhanova et al., 2023).

The newest era of the digital society has practically begun to implement the close interaction of information and a person from the targeting positions of the neurocognitive mechanism of consciousness management (Dietrich, 2004), which actualized the problem of modeling human thinking by neural networks and artificial intelligence (Shanmuganathan, 2016) with predictive anticipation of the result of invasive information (Fournier et al., 2019), correlations of internal mental strategies of natural intelligence and its hidden driving forces (Strikwerda-Brown et al., 2019; Rosenberg et al., 2020; Zhao et al., 2023).

The presented studies not only consider the process of understanding the work of the human brain in encoding and decoding information, but also help to advance in aspects of artificial intelligence training. Both directions are important in detecting the parameters of the basic socio-political value of "power" in the modern human consciousness in modern times.

If earlier the USA, Great Britain and the EU countries actively used media resources for psychometry of the basic value of "power", today there is an increase in "soft" and "hard" technologies in the modern media space and other actors to improve the methods of transformation of conceptual values that make up background knowledge, which has a dominant

influence on changing the configuration of the world order.

In this regard, the change in the basic matrix of the speech and behavioral profile of any native speaker causes naturally conditioned feelings of anxiety, fear and concern for their future. However, some researchers believe that manipulative influence in the media discourse is characterized by massive aggression and purposefulness, actively exploiting the psycho-emotional sphere of the recipient, while having an unproductive character (Dvoynina, 2017; Overchuk et al., 2023). In this regard, scientists express concern about the need for additional rehabilitation measures for the population of their countries, one way or another affected by wars, information wars and the breakdown of the ideological paradigm.

Conclusion

The concept of "power" refers to both philosophical and moral, legal and legal, socio-cultural, political and economic spheres.

Currently, various classifications for information processing are used in experimental studies of digital humanities. The transformation of conceptual values is closely connected with various systems of verbal-nonverbal manipulation. At the same time, the predicted associative reactions of recipients have a direct impact on social effects in society.

The metagraphic representation of the basic socio-political value of "power" is due to the complexity of parameterization of the phenomenon itself, its high significance for society. In this regard, step-by-step modeling of the concept of "power" allowed us to consider the details of the processes of transformation of values within the conceptual space of "power" in the media discourse of modern times, taking into account different levels. Linguistic markers based on the definition of the emotional state of the subject of speech are defined as a function of the lexical tonalities of its constituent units, rules, combinations. At the same time, it was found out that the negativization of the value of "power" is due to a shift in emphasis towards the parameters of the anti-value "anarchy, chaos".

Emotive perception of the concept of "power" is due to the hierarchical structure of the human community and awareness of the influence of this hierarchy on the way of life of any representative of society. The binary structure of the value "power" predetermined the variety of thematic

rubricator, which includes the binary representation of power as a force of spirit (such as: learn to rule yourself) and power over other people. All this together stigmatizes the concept of "power", contributing to the mythologization of power in the context of the manifestation of the struggle of the forces of Good and Evil. In this regard, the considered event rubricator of the assessment of power reflects this eternal dichotomy of Light and Darkness. The presence of "edges" of cross-meanings in the concept of "power" creates a variety of associative connections of both positive and negative spectrum. In turn, this causes discrepancies in the interpretation of the concept of "power" as a basic value that regulates the vitality of society.

The metagraphic representation of the basic socio-political value "power" not only describes this socio-cultural phenomenon of the regulative of public life, but also embeds in the Repository of metagraph concepts signs of related socio-cultural concepts in background knowledge. The application of a discursive approach to the analysis of the concept of "power" in media discourse allowed us to identify gaps in the conceptual space and launch a full-scale scaling in the analysis of this discursively labeled basic value in demand in recent times.

Of course, the very concept of "power" is included in the "core" of basic socio-political and cultural values in the modern mythologized linguistic consciousness, illustrating the blending of the conceptual space of the value of "power" in the era of metamodern as a communicative-associative process of realizing human information needs in ensuring a normalized socio-political, economic order in society, establishing the regulation of rules the lives of both an individual and all citizens.

The expert markup of the modern media discourse on power demonstrates the information needs of each member of the community about the rules and norms of human community.

In the course of evolution, human civilization creates and multiplies a system of ideas about the world, gaining new knowledge, forming new meanings in the basic concepts of the conceptual picture of the world. Emotivity is expressed at the level of a lexeme or a communicative fragment.

The government regulates the specifics of the management of public consciousness in each ethno-social culture with the establishment of the priority of its own model of the world. The detailed parameterization of the basic value of

"power" made it possible to classify models of the world depending on the background knowledge about the world accepted by a particular society. The socio-communicative contour of power is conditioned by speech-behavioral norms in a particular ethno-linguistic culture.

The media discourse of modern times demonstrates the rapid transformation of the concept of "power" in the public consciousness.

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