Polycode content of news texts about coronavirus with proper names (PN) in electronic socio-political discourse

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Abstract. The article analyzes the features of the functioning of proper names in the news socio-political discourse in different countries and regions (Russia, Tatarstan, Vietnam, Albania). The authors consider the psycholinguistic aspects of the use of PN's in texts about coronavirus, identify the features of the impact of such texts on the reader, and identify the target orientation of such texts. Hypothesis: PN in news reports about coronavirus in modern socio-political discourse in conditions of quarantine and self-isolation serve as a bond that unites different layers of society, creating a hologram of a single mental space. The very problem of coronavirus is potentially dangerous for society due to the increased attention of all representatives of society to the problem of health. The relevance is due to the increasing influence of AI on personality identification and the problems of attribution of texts in the news socio-political discourse since it has a priority influence on the transformation of public consciousness. The authors consider the traditional role of PN's in the news text, with an emphasis on performing the tasks of a certain ethno-linguistic and cultural marker. The study helps to understand language universals in the transmission of psychoemotional moods in a situation of stress in a pandemic situation.

1 Background

The current situation of the pandemic has not left anyone indifferent, activating the space of myths and archetypal views on the world in which epidemics and pandemics are perceived as living entities, regulators of human life and humanity as a whole in the public and linguistic consciousness.

In this regard, the most attractive problem for analyzing PN in the news socio-political discourse about the pandemic is the problem related to the author's strategies of speech behavior when creating text messages about the coronavirus. In other words, we see here a problem for creativity in the broadest sense of the word, since, on the one hand, there is a stringing and unfolding of mythologies associated with the image of the pandemic as a kind of God's punishment, the Apocalypse. In this regard, we see references to the folklore of different peoples, including different religions. On the other hand, we observe a deviation

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from the standard and a change with the subsequent destruction of the sociostereotype in the public consciousness of recipients. This transformation is achieved through the implementation of the author's individual capabilities when creating a news text about the coronavirus, which creates a special local flavor due to the" mixing " of contacting cultures.

In other words, the problem of PN analysis in the socio-political discourse of electronic news lies in the fact that most researchers do not understand the mechanism of fixing a particular emotion for a particular metaphor, since they perceive the identification of a metaphor in a text as the result of linguistic analysis, which raises great doubts.

The pandemic itself activates the basic fears of a person to save their own lives, so the coronavirus is recognized as a socially dangerous phenomenon, which is comprehensively discussed by experts in various fields of scientific knowledge, while the topic of coronavirus becomes a kind of "Overton window" [2] for manipulating public consciousness, one of the techniques of information warfare on a new turn.

2 Materials and methods

We consider the discourse analysis of news texts about the pandemic with the inclusion of PN considering the principle of representativeness, which allows us to describe the macrostructures of polycode texts and interpret them according to communicative tasks. We propose to use traditional methods of linguistics to achieve this goal.

Thus, descriptive statistics methods will allow us to determine typical parameters of polycode texts of news socio-political discourse with PN's on the topic of the pandemic.

Content analysis will allow you to track hidden image strategies within specific samples of the General population and, together with studying the reactions of recipients, determine the connections and patterns between elements of news texts with PN's and their impact effectiveness.

The semiotic method will provide access to the socio-cultural code of polycode news texts with PN's in the electronic socio-political discourse on the topic of coronavirus. The pragmatic orientation and interdisciplinary nature of this method will allow you to predict the results of impact on the audience.

We consider news texts with PN's in the electronic socio-political discourse about coronavirus as polycodes, since they act as a secondary modeling system with additional superstructures, where the product is an image (second-degree language).

Comparative analysis will reveal the universals and specifics of digital representations of news texts with PN's in the electronic socio-political discourse of different countries.

The survey method will provide a statistical representation of recipients about the image of the countries under study-Russia, Vietnam, and Albania (using The Yandex online service. View).

Using the Pearson parametric correlation coefficient allows you to check the relationship between the tools used and their impact on the target audience.

One-factor analysis of variance searches for potential dangers in the compiled samples of news reports with PN's in the electronic socio-political discourse.

Modeling method. The transformability of the resulting model contains the potential for adding additional modules to the primary model of the country's digital image in the Internet space with its own specifics in the socio-economic sphere in a pandemic. Currently, the main sphere of influence is the Internet, despite the use of print media, documentary films, television, etc. During the period of COVID-2019 and self-isolation in 2020, when the possibilities of real communication are limited, electronic media began to take a dominant position in the reflection and delivery of various information and news. Although recommendations can be singled out separately, i.e. "word of mouth", their trace can also be

found on the Internet (for example, Yandex.Zen). Thus, it is the digital image of the country that becomes the center of attraction for news texts with PN's in the socio-political discourse about coronavirus, forming the image of social policy, being an instrument of approval/indignation/ pressure. In General, this is significant for media recipients and is subject to research to positively adjust for potential hazards.

3 Results

We analyze the specifics of the vocabulary of news socio-political discourse, so the very concept of "discourse" is key for our research, but scientists interpret it in different ways. Russian researchers adhere to the point of view of discourse, according to which discourse is a multi-layered phenomenon of the surrounding reality, penetrating into all spheres of human existence, actualizing the position of the observer-creator in a verbal-supraverbal focus. We see in the considered electronic socio-political news discourse with the inclusion of PN the simultaneous implementation of such functions as informativeness, suggestion and propaganda.

Research on PN's has a long history, so for our project are important to us are the classes of names, as geopolitics, anthroponyms, mythonyms, mythopathonyms (disease names), toponyms, geopolitonyms etc. Researcher V. V. Ivanova suggested using the term mythopathonym to refer to the names of diseases as a personified phenomenon that punishes people for their sins [3]. The allocation of the designation of diseases to a separate class of onyms is because PN occupy a Central place in the mythologized picture of the world of modern human [4].

At the same time, we consider the pragmatics of PN's in the digital space of socio-political discourse. Today, the electronic format of news delivery dominates all communication methods, there are works on Internet activity and media-cultural aspects of image formation. In our work, the image of the country is digital. The general focus is on PN, which fill the pandemic news socio-political discourse.

We consider the digital representation of the image to be in the field of Internet linguistics [5] and cyberpragmatics [6]. In this field, we should consider Internet communication as a new speech formation.

However, within the framework of linguistics, there are few studies of manipulative strategies for the influence of PN's on the image, although there are extensive works on the image of the region. The image of the University in the framework of linguistics is also considered. In addition, there are separate studies on the influence of informonyms (media names) on the residents of the region, recipients of such media.

The transition to the consideration of language as a means of communicative interaction in the social environment has led to the emergence of pragmatics and cyberpragmatics [7], which studies the problems of language use in the context, interpretation of speech acts, analysis of speech communication, and communicative competence. One of the postulates of pragmatics is the ability of signs to influence people and create a certain reaction in them: any utterance is a speech effect on the addressee [8; 9]. Pragmatics is responsible for identifying systems that characterize language form, meaning, and activity.

We agree with those researchers who define linguopragmatics as a field of linguistic research, where the object is the relationship between language units and the conditions of their use in a specific communicative and pragmatic space [10]. At the same time, the terms linguopragmatics, linguistic pragmatics, and pragmalinguistics are synonymous and interchangeable for us. Linguopragmatics deals with issues related to the study of the pragmatic potential of language units and the interaction of communicants in a particular situation. Among the factors that influence communication, we can highlight the time, place, goals and expectations of communicants.

Social networks Vkontakte and Instagram are equated to online media, therefore, it is necessary to study the influence of online media on the formation of image strategies and potential dangers. First of all, we see a response to the challenges of the digital present and future from the point of view of the problems of the influence of the Internet, in particular, within the framework of social attitudes, the sociocultural concept of the functioning of the psyche. at work. Media literacy is considered to ensure information security of an individual. In this regard, the analysis of the coronavirus problem in news texts of electronic socio-political discourse has been actively developed from different points of view. First, in economic and political terms.

The very principle of displaying news in social networks has recently been actively studied, since general trends and particular trends in media texts are determined by the dynamics of the development of the media themselves in the urbanizing world, where virtuality began to predetermine the development of the real world. Today, modern multimedia communications are analyzed as an integral part of podcasts in a new information exchange mechanism when a search for information once done predetermines sending news in one direction. Undoubtedly, network media texts reflect dynamic changes in linguistic reality, while we are witnessing an active formation of the idiostyle of an information-media-linguistic personality, or a transcultural linguistic personality. The media landscape and media aesthetics began to transform and anticipate trends in real life. People in many countries did not take the pandemic seriously, but thanks to the media and mass media, not only a reassessment of values took place, but new formats of verbal-paraverbal communication began to emerge. For example, the manner of wearing a protective mask, its quality, colors, prints - all this marks the personality's attitudes towards social reality.

News texts about the coronavirus raise issues of a wide range of topics related to current aspects of the modern pandemic [12], innovative discoveries and developments in the field of digital technologies that are of interest to all members of society.

News texts about the coronavirus are acutely perceived by the audience due to their relevance. The purpose of including PN in this type of news is to:

1) indicate that this is a text about the disease coronavirus (for example: COVID-19 coronavirus is a complex mutated virus from the coronavirus family that causes lung damage);

2) indicate the specific geographical distribution of the virus, localize the space (such as: "For the first time, the coronavirus was recorded in Wuhan"; "the rate of spread of coronavirus in Moscow is growing"; "tightening of coronavirus restrictions in Albania", "The Vietnamese authorities have taken pre-emptive measures, in contrast to the United States, Europe and Russia", etc.);

3) to identify specific individuals connected with coronavirus (such as: "the mayor of Moscow Sergey Sobyanin announced the measures for the prevention of coronavirus"; "the Minister of health of Albania Ogerta of Manastiliu 11 October said that the government decided on the introduction of compulsory wearing of masks", "-The new coronavirus in Danang belongs to a new, more contagious strain of foreign origin, - said Nguyen Than Longa, Vietnam's acting health Minister...", etc.);

4) to update the unconscious fears and archetypal fears to emphasize the importance of the fight against the pandemic coronavirus (e.g.: "Fear of the COVID-19 coronavirus"; "before Halloween, Russians started buying a coronavirus costume".

The increased impact of news texts about coronavirus due to the expressive presentation, regardless of the language, causes recipients to have certain disorders of mental perception, which act as emotional and psychological anomalies under the influence of external factors.

These anomalies reflect a large field of various neuropsychiatric abnormalities that differ in their clinical features, nature, and etiology. However, they are United by a superficial,

borderline level of mental disorders that precariously balance on the edge of norm and pathology in terms of mental health preservation.

We propose to present this sequence of gradual steps of transition from norm to psychopathology in the form of the following diagram.
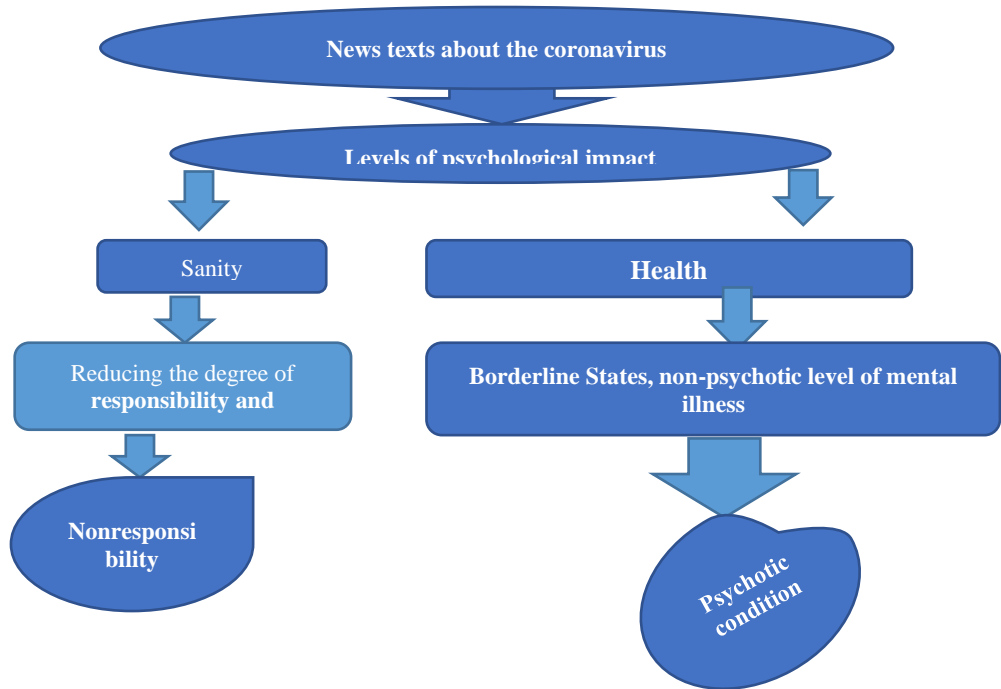
Fig. 1. Steps for the impact of expressive and emotional news texts about coronavirus on the mental health of recipients.

At the same time, when the topic of the coronavirus pandemic is reflected in social media, such manifestations of psychopathology as broken thinking or reasonableness are more often amplified. These pathological manifestations are also used by journalists to increase interest in the publication and increase the number of views. In General, the media discourse reflects the moral and ethical values of society, so such techniques do not contribute to the preservation of the mental health of content recipients.

News about the new coronavirus acts as a source of information about the pandemic and includes discourse functions that mediate the process of transforming real social events. News texts containing social, communicative, cultural, cognitive, and psychological parameters influence the formation of public opinion.

Take the following text: "South Korean automaker Hyundai has stopped production lines due to disruptions in the supply chain of spare parts that normally move between the two countries. Japanese economy Minister Yasutoshi Nishimura said production and company profits could be affected by the virus. Honda has three factories in Wuhan, the city that was at the center of the epidemic" [11].

In this news report, is such as Hyundai, Honda, Wuhan, Yasutoshi Nishimura, Japan. They indicate the location of the news event, as well as the companies and people involved in the described event. The text itself is neutral, but due to the unambiguous negative meaning of some words (suffer, epidemic, failures, stop), it has a negative meaning.

According to V. V. Ivanova, in modern society "popular beliefs about diseases are perceived by many as outdated concepts and phenomena" [3], but we believe that such powerful epidemics and pandemics as the COVID-29 coronavirus pandemic, on the contrary, actualizes such beliefs that live in the sphere of the unconscious. He myths "coronavirus COVID-19" focuses on archetypal fears such as fear of death, precognition of Apocalypse, loss of life, destruction of mankind, the end of the world obsession with demonic powers, divine retribution. At the same time, this mythologeme coronavirus actualizes the mythologeme about the sacred significance of Russia.

Ideas about the coronavirus fit perfectly into the mythology of the disease in the picture of the human world. The type of pathogen itself, designated as a coronavirus, actualizes the anthropomorphism of COVID-19. The designation in everyday speech, as simply a crown, indicates the opposition of the male and female worlds, since in the mythologized picture of the world, the disease is usually indicated by a female name or has a female gender. For example, in Slavic languages: трясовица/ tryasovitsa/twitch, рожа/ rozha/fever, лихорадка/ likhoradka/ erysipelas, золотуха/ zolotukha/ scrofula, краснуха/ krasnukha/ rubella, водянка/ vodyanka/ dropsy, грудница/ grudnitsa/ inflammation of the chest muscle, etc. [12].

In almost all languages, the disease is indicated as a woman. So, in the Albanian language, which is a separate group among Indo-European languages, there is a concept of a Strigoi, i.e. an evil witch who drinks blood at night, as a result of which a person becomes seriously ill. This character, according to the beliefs of Albanians, eats human flesh. Also manifests itself and Lamaya (Llamaja), which appears as a woman with a snake's tail and eats people. The Vietnamese fire goddess Than Lya had a ferocious expression and a quick temper. She could punish with diseases, problems and poverty.

Traditionally, diseases, especially those caused by viruses and infections, have been imprinted in the national memory of the peoples of the world as a tool of blind, thoughtless, and ruthless force with a huge number of victims. That is why we see in Albanian, Russian, and Tatar mythology the names of numerous spirits who punish people who stumble with diseases, acting as payment for sins.

So, in Tatar mythology, there is a female image of the evil Albasty, which suffocates a person, causes him to cough, asthma, pulmonary edema, leading to death. In order to cure the patient and remove the fear of illness and, consequently, death, it is necessary to identify the disease, so the disease as a manifestation of the forces of Evil in the Tatar folk picture of the world is associated with the influence of such mythical images as Yelle, Shaitan, chin-sekmet, which have their roots in the pre-Islamic beliefs of the Tatars, and the so-called "popular Islam".

Traditionally, any disease is perceived in the national picture of the world as a kind of regulator of the balance of forces of Good and Evil, so it is no coincidence that we see the same attitude to the coronavirus. In this situation, the media and official authorities face a difficult task

In the Albanian mythological picture of the world, a special place is occupied by the personified Eternal Femininity, which appears in the image of e Bukura e Zeut (E Bukura e Dheut) or the so-called Beauty of the Earth, i.e. the most beautiful woman of mankind, which is a symbol of happiness, well-being, health and prosperity. Therefore, in Albanian anthroponymy, the name Bukura has become one of the most popular female names. However, if the balance of Good and Evil is broken, then Bukura can act on the side of the dark forces, then she turns into a black woman, bringing disease, grief, desolation. Therefore, in the situation with the pandemic in Albania, they began to say: "beautiful as Bukura, but the crown hinders". Here we see a combination of the values corona: 1) a symbol of recognized beauty, 2) arrogance and pride, 3) the designation of the coronavirus.

At the same time, we see the mythologization of protective and preventive measures for the spread of diseases. So, in the folk picture of the world is widespread belief that there are places where born and live spirits of disease, and if a person gets to a place (in other words, the locus of the disease), the disease lives permanently in the soul and body of man, leading to his death. The virus and infection are designated as bad air, impure air, which emphasizes the nature of the spread of such diseases. Animism is characteristic of the Albanian, Vietnamese, and Tatar linguistic cultures, so representatives of these peoples try to appease the spirits of nature and place.

An indication of the original source of this disease – bats-also contributes to the strengthening of the mythologeme of the coronavirus. Some publications indicate caves where bats live. In several publications it was mentioned coal mines. But in any mythology, the bat is a personification of the forces of Evil, which activates a negative message on the human psyche. All punishing gods have a ferocious and / or evil appearance, which seems to notify of the possibility of harm.

Personification of diseases by means of designation through the work of certain evil spirits helps to cope with the uncontrolled fear of death, performing a psychotherapeutic role of preserving mental health in a stressful situation. Diseases, especially epidemics and pandemics, in folk mythology appear as the result of the work of certain demonic entities that are similar in some ways to people but are opposed to the human world.

In this situation, the lack of consideration of the features of the mythologized picture of the world of modern man in news texts about the coronavirus leads to an unconscious strengthening of one of the negative components of the polycode message [13] about the coronavirus, which carries a potential danger to the preservation of the mental health of society. The so-called "Vietnam syndrome" allowed Vietnam to take decisive measures to prevent the development of coronavirus in the country. This is a rare case where increased anxiety has mobilized people to fight a contagious infection without allowing it to spread.

We think that additional explanations would play a positive role in forming a critical attitude to published news about the coronavirus, neutralizing agitation, panic, and other manifestations of social schizophrenia.

The pandemic exacerbates pronounced life scenarios: 1) the behavior of learned helplessness and deep infantilism; 2) the behavior of the hero-rescuer; 3) the behavior of the aggressor.

The news discourse about the coronavirus instills the mythologeme of the pandemic, and when the myth is fully internalized, it will begin to replicate itself, generating and collecting "corroborating" evidence. A typical example of this kind is self-isolation in a pandemic. In the mythological scheme, it is a turning point that turns the negative in a backward motion, this is a civilizational swing. Power structures plant a verbal-paraverbal contour of helplessness among the population to supervise each person. From here we see a vivid manifestation of infantilism even in adults.

A pandemic in the modern mythologized picture of the world acts as a punishment for the violation of the creative current inside a person, in its discord with the surrounding reality. At this moment, a person feels emptiness, because he loses the activity of searching, constantly stumbling over the "ledges" of internal and external obstacles on the way to the success that each person strives for.

The very test of life strategies during a pandemic is compared with persistent myths that are known in the popular perception of the world.

4 Conclusion

Today, news texts about the coronavirus occupy leading positions around the world. The reason for most of our fears is imagination, which fills in the missing gaps of background knowledge of the ethnic group about similar situations.

Awareness of fears in such a situation is the first step in working with unconscious attitudes about the catastrophicity of the situation, tragic assessments of the outcome, etc. In this regard, in the situation of the coronavirus pandemic, we are faced with the polycode meaning of the pandemic in the history of human society, which imposes additional obligations on all participants in public communication, since it is on them that the development and consolidation of behavioral stereotypes in an aggressive environment depends. During the period of COVID-2019 and various quarantine measures in 2019 and 2020, when the possibilities of real communication are sharply limited, the role of digital communication tools has become extremely important.

Mythopathonyme coronavirus fits into the existing system people's attitudes and beliefs about diseases and their causes. Proper names in news texts about the coronavirus serve as a designation of the reality of an event or phenomenon, and as an activator of mythologems in the modern picture of the world.

Based on this, we believe that news texts about the coronavirus contain often unconscious attractive and destructive components that must be considered when creating a digital image of the COVID-19 pandemic in electronic socio-political discourse.

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