

Power as a Socio-Linguistic Construction

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Abstract. Intercultural communication, as a process of mutual understanding between two participants in a communicative act belonging to different cultures, is of particular interest to an information person, whose goal is to be in demand in conditions of an overabundance and lack of information. New generations make changes not only in the understanding of reality, but also in the language means of this understanding. This article is devoted to the study of power as a key concept of any society and linguistic culture. The purpose of this article is to consider the characteristic features of the concept of power in English, French and Russian, to identify general trends in its use, as well as features caused by different pictures of the world. The understanding of the differences of this concept in different languages plays an important role in successful intercultural communication.

1 Introduction

The totality of material and cultural values transmitted from generation to generation is the property of the nation[1]. Each representative of the social community has its own national concept sphere, conditioned by both scientific and non-scientific vision of the world. Culture, uniting people in time and space, has the task of linking people into society. The cultural picture of the world is reflected through the linguistic picture of the world. The idea of the existence of national language pictures of the world originated in the late 18th and early 19th centuries, which organizes the perception of the world by its bearers.

There is an opinion that the linguistic picture of the world is a part of the cultural one, since other types of mental activity along with linguistic ones are involved in the creation of the cultural picture of the world [2]. However, we should not talk about language as a part of culture, but about the interaction and interpenetration of language and culture. The image of the world in the mind of a person is created as a result of his spiritual activity, his physical experience, as well as the linguistic picture of the world. The concept, reflected in the linguistic picture of the community, is a mental basis that guides the communicative behavior of individuals [3].

The self-identification of migrants, which is influenced by both the origin, the culture and values of the new state, acquire particular relevance[4]. Researchers describe assimilation using Philip Gleason's concept of melting pot. Culinary metaphors turned out to be indicative, including tomato soup, as an example of cultural assimilation. An

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interpretation of the culinary metaphor of tomato soup, indicating that the culture to which the migrant has settled is central, can be represented as follows: tomato soup is the culture of the country where immigrants add their ingredients such as celery, parsley, dill, pepper, but tomato soup is still tomato soup.

Knowledge of culture and realities, which both the speaker and the listener owns, is the main condition for successful communication. The basis of the linguistic structure of phrases is the social structure of society, its moral and ethical code. Under the influence of a changing society, the socio-cultural aspect of the linguistic phenomenon has turned into an acute political problem, called “political correctness” [5].

According to the German sociologist N. Luhmann, power is the basis, the vital center of any political system that is integrated into society in the process of communication. N. Luhmann considers the concept of power as a means of communication based on the principles of selectivity and informativeness. The work of political power is provided by the information process, when in the process of communication and interaction of subjects of political relations, the process of reproduction and coding of information coming from the institutions of political power and vice versa takes place [6].

Language, which ensures the existence of communication and consciousness, materializes and distributes the concept of power. The true function of power and the mechanism for its implementation does not need a moral assessment of either the power itself or its bearers. The role of power in the process of accepting and rejecting messages is similar to the role of language in the process of communication. The bearer of power is guided by the fact that the recipient responds positively to his message, despite his unwillingness.

The main function of power, like any form of communication, is to format society by setting restrictions within which subjects of power relations can move. Power, as a means of communication, aiming to streamline social situations, becomes more powerful with increasing freedoms for subordinates. The more power subordinates have, the greater the amount of power the manager has, which is consistent with the assertion that violence is the cause of a lack of power [7].

According to P.A. Sorokin, social space is multidimensional, stratified and hierarchically differentiated. Each individual in the social space interacts with other individuals and occupies his own social position. The main essence of social stratification P.A. Sorokin sees in the unequal distribution of privileges, rights and duties [8].

The behavioral concept of J. Homans within the framework of his social exchange theory allows us to conclude that human behavior is conditioned and controlled by the social environment through language [9]. G. Simmel considers the relationship of domination and subordination in their interaction, since domination implies the interest of the opposite side [10].

2 Materials and Methods

The problem of defining the essence of social communication presents the scientific interest for diverse disciplines [11]. The empirical method [12] allowed to get theoretical knowledge for the present research. The descriptive method [13] was applied to examine contextual phenomena. The comparative [14] and the comparative historical methods gave an opportunity to find out similarities and differences of objects under study. The comparative principle of vocabulary composition made clear that a certain meaning of a word acts as the main in one language and as a peritheral meaning in another language. The general scientific principles of development, systemicity, determinism were used in the investigation of power as a social phenomenon. “The new ruling of elite and life after

capitalisme” (Bard A., Soderquist J.) and “Theory of society” (Luman.N.) turned out the most significant works that influenced the paper.

3 Results and Discussion

Language, like a mirror, reflects the social and cultural structure of society. Power is a key concept in any society [15]. When studying the language material related to the topic of power, monarch, king, we can note the predominance of positive connotations in language units.

In English there is an exaltation of the power of the monarch, faith in him and the indivisibility of the kingdom The faith`s Defender. Kingdoms divided soon fall. The King can do no wrong. The King`s wore than another man`s oath).

The tsar-father in Russian is associated with hope, truth, justice, without which the people will become an orphan. (Где царь, там и правда, Без царя народ сирота, Без царя в голове, С царем в голове, Боже, царя храни / Where the tsar is, there is truth, Without the tsar, the people are an orphan, Without the tsar in the head, With the tsar in the head, God. save the tsar).

In French, the king is synonymous with luxury and grandeur.(Le Grand Roi, Le roi des animaux, Le roi du pétrole / the Great King, The King of Beasts, The King of Petroleum).

Languages endow the monarch with the highest virtues that distinguish him from all and surpass all.

In English: The king of Heaven(Jesus Christ),King of Kings(Jesus Christ), King of birds (the eagle), King of beasts (the lion), King Cobra, Oil king, King size.

In Russian: : Царь небесный(Jesus Christ), Царь царей(Jesus Christ), Царь зверей (лев), человек-царь природы, царь-колокол, царь-пушка, дуб-царь лесов.(King of Heaven (Jesus Christ), King of Kings (Jesus Christ), King of Beasts (lion), the king of nature, the king of the bell, the king of the cannon, the oak is the king of the forests).

In French: Le roi de la fête, Le roi des rois, le jour des Rois (The king of the holiday, The king of kings, Kings day/ baptism).

The adjective royal is associated with luxury, splendor, worthy of a king: a king`s ransom/a lot of money, a royal pardon , royal we, royal visit, kingly feast.

The Russian language also glorifies the monarchy, associating it with prosperity and luxury: царское угощение, царские врата, царская милость, царская роскошь, царская воля, царский подарок, принять по-царски, наградить по-царски, не царское дело, царский ужин, царский пир, на все святая царская воля (royal treat, royal gates, royal favor, royal luxury, royal will, royal gift, accept royally, reward royally, not royal business, royal dinner, royal feast , for all the holy royal will).

The French language also emphasizes the power and majesty of royalty: un mépris royal, pouvoir royal, un cadeau royal, la beauté royale, la majesté royale (a royal contempt, royal power, a royal gift, royal beauty, royal majesty).

The queen, the queen is also endowed with many virtues.

In English: beauty queen, queen of glory, queen of heaven, queen of the night, queen of grace, queen of tiders (moon), queen of all hearts,queen of paradise, queen of all society, queen of pleasure.

In Russian: царица общества, царица бала, царица моды царица ночи, царица цветов, Царица Небесная (queen of society, queen of the ball, queen of fashion, queen of the night, queen of flowers, queen of heaven).

In Frenche: sa Majesté la Reine, la reine de la mode, la reine de la soirée (her Majesty the Queen, the queen of fashion, the queen of the party).

The Russian expression "without a king in the head", referring to a stupid and worthless person, emphasizes the respectful and respectful attitude towards the monarchy and tsarism, which the language has preserved.

Nevertheless, the critical attitude to power and monarchy is also preserved in languages.

In English: King can make a knight, but not a gentleman. Kings have long arms, many ears and many eyes. King loves the treason but hates the traitor.

The context of the Russian language shows that the monarch is far from the people, he inspires mistrust and fear: Царь да нищий без товарищей. До бога высоко, до царя далеко. Близ Короля, близ смерти. Где царь, там ми страх. (A king and a beggar without comrades. God is high, the king is far away. Near the King, near death. Where is the king, there is fear).

The French language shows unlimited power: Tu te dis roi mais les mots ne font pas un trône. Dans un royaume, il ne peut y avoir qu'un roi. Je suis ta reine et je dis que tu dois rester. (You call yourself king but words don't make a throne. In a kingdom, there can only be one king. I am your queen and I say you must stay.)

According to a quote by Denis Diderot, a person will be free only when the last king is hung on the guts of the last priest. The Victor Hugo quote is of particular interest, emphasizing that the queen feels the restriction of freedom like no other : Aujourd'hui je suis reine. Autrefois j'étais libre. (Today I am queen. Once upon a time I was free.) The famous phrase "L'État c'est moi" (I am the State), attributed to Louis XIV, the "Sun King", refers to a man who puts his interests above those of the people and the state.

In Russian, the concept of power goes back to the word *volost* (In the Russian language of the 11th–17th centuries, *volost* "power, right", *cslav.* power and autocracy).

We will focus on the main features of the concept of power in Russian, French and English.

The etymological dictionary of the modern Russian language identifies four main meanings of the word "power":

- the right to govern the state, political domination (the seizure of power by Hitler);
- the rights and powers of local and state governments, as well as officials included in these bodies (local authorities);
- the right and ability to dispose of, command, control someone, smth. (power turned the head, the power to show);
- power, strength, impact that cannot be resisted (give yourself into the power of fantasies, lose power over yourself).

In French, the Russian word for power most often corresponds to the words - *autorité*, *pouvoir*, *force*, *puissance*.

In the meaning of political domination, the word *pouvoir* is used, sometimes *autorité* (state power - *pouvoir d'Etat*, executive power - *pouvoir executif*, supreme power - *autorité suprême*, being in power - *détenir le pouvoir*, seizing power - *s'emparer du pouvoir*).

To designate government bodies, including officials, *autorité* is used in the plural (persons vested with power - *autorités*, military authorities - *autorités militaires*, local authorities - *autorités locales*).

The ability to control someone or some situation is conveyed by the words *pouvoir*, *force*, *puissance*.

When we talk about power that cannot be resisted, we use *pouvoir* (*se livrer au pouvoir* de qch - surrender to the power of something), *empire* (*sous l'empire de qch* - in the power of something), *maîtrise* (*perdre la maîtrise de soi* - to lose power over oneself), *domination* (*sous la domination de* - under the rule of someone, something).

In English, political domination, state administration are conveyed by the words *rule*, *regime*, *power*; a person or persons vested with the administrative powers of an authority, government; the right and opportunity to subordinate to one's will authority, power; an

impact that cannot be resisted power, control, presence of mind (it's not within / in his power to do it - it is not in his power to do it; to lose one's presence of mind, to lose one's self-control - lose power over yourself), mastery.

4 Conclusion

Based on the foregoing, it can be concluded that power is a complex and ambiguous phenomenon, and in each linguistic picture of the world it has its own characteristics. The word power of the Russian language has more variations in French, while in English it is used mainly power, sometimes authority, which indicates clearer boundaries between the word and its direct meaning in Russian and English.

In all three languages, power often has a negative connotation. The rather common expression abuse of power (*abus d'autorité*, abuse of power) is indicative. There is a contrast between those in power, those who hold power (*les puissants*, the powerful) and the disenfranchised (*les faibles*, the disempowered). The disenfranchised and the voiceless are on the fringes of society, but they must be able to participate in decision-making processes. In Russian, unlike French and English, the emphasis is on the test of power, emphasizing the fact that few stand it with honor, understanding power as an increase in powers and opportunities, and not responsibility. The negative connotation is most pronounced in Russian, while in English the vocabulary is the most neutral.

Language, forming a nation through the storage and transmission of cultural traditions, public self-consciousness of a given speech community, is a powerful social tool. Thus, language can serve both as a means of communication and as a means of separating people. cculture, language and society influence human behavior, the formation of his personality, his worldview and personal life.

Thus, the language reflects the national consciousness, which, despite the similarity in the perception of social reality by representatives of different cultures, has its own characteristics. However, the era of globalization, characterized by more and more interaction between countries, leads to the fact that representatives of different cultures are increasingly beginning to "look in one direction, and not at each other."

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