SECTION XXVI.
PHILOSOPHY AND POLITICAL SCIENCE

MEDIA INTERTEXT IN SOCIO-CULTURAL IMPACT'S REALIZATION

ORCID ID: 0000-0003-2779-3736 **Vladimir E. Shedyakov**
Dr. Sc. (Sociology), Ph. D. (Economics)
Freelancer scientist

UKRAINE

High-quality provision of information: both to key figures and at the social level, is the most important factor in both success in the present and management of the future. Accordingly, an essential issue of public security is the state and dynamics of the information sphere [1-7]. So the realization of a holistic information policy does not contradict, but, on the contrary, relies on the competition of approaches, opinions and information resources. But this is not enough. In particular, the information plane of sovereignty, the development of information infrastructure, the availability of modern information and telecommunication-cybernetic means, is raising the level of media culture. Moreover, the emphasis on hybrid wars and special operations tends to turn the information sphere, the public climate and social well-being into key issues of global, regional and national security. For example, propaganda and agitation allows you to influence the perception, and sometimes even form the reference points for the crystallization of the worldview. The high efficiency of information weapons in processing a specific person and the population as a whole highlights the information sphere as an important component of hybrid pressure. And the digitalization of life opens up depths of alienation and exploitation based on manipulation and inequality.

Mutual overlap, intersection and resonation of the characteristics of post-globality and information content enhances the role of the text as representing the approaches and views that are characteristic of a certain environment in a different social landscape. At the same time, the text becomes a means of personal choice of an interesting / comfortable opinion. An important factor in the development of the text is its decoding and interpretation. Often, revealing the implicit meanings of the text turns out to be a direction for obtaining not only aesthetic pleasure, but also new levels of message. Accordingly, on the one hand, the role of the mediator as an interpreter and commentator of the text increases. On the other hand, satisfaction of one's need to strengthen the grounds for explaining events and processes causes a desire to figure out for oneself what the potential of a critically reflective approach has. Thus, the culture of media intertext acts as a factor of personal and social transformations. In turn, the rise in the importance of information technology and strategic communications for society naturally occurs when transformations are carried out at the paradigm level. Especially when they are superimposed on the growing pressure of virtual worlds (sometimes very far from reality) to real one, which, with the help of dissecting the information picture of the world, is able provoke a distortion of social ideology and psychology [8-13].

In the cultural-civilizational world as a whole, the objective grounds for increasing multilevel diversity are radically expanding. The formula "creative

multifacetedness is life, sameness is distortion in the Procrustean bed and death" strengthens the social tone. Lives in contradiction, development is carried out through the resolution of contradictions. Lack of contradiction is a sure sign of stagnation and death, but antagonism can also threaten annihilation. The narrowness of interests and the insufficiency of the population's horizon of thinking, which are characteristic of countries that are degrading, form a poor understanding of goals and values. In these conditions, the depth and originality of transformations lead to the emergence of more complex problems and tasks and require new management mechanisms. Further improvement of organizational and managerial combinations during the preparation and implementation of influence requires careful consideration of the peculiarities of the media intertext. Accordingly, to establish an international and public policy in the field of information and cyber security raise the level of media culture – it is one of the priorities of the real strengthening of sovereignty and world development.

Recognizing the naturalness of radically different cultural codes does not mean an automatic management attitude to disagreement and confrontation. On the contrary, different subjects are interested in mutual complementation (that is, in interaction). Moreover, from each type of model (traditional, modern, postmodern) of development, a specific cultural and civilizational world can get its specifics according to both the deep layers of its value-meaning complexes and the dynamics of transformation. It is the moral pillars that protect society through traditions, foundations, and customs [14-22]. Awareness and determination are consistently guided by the genuine deep interests of the people – an obvious condition for effective modernization, especially reflexive modernization. On the contrary, it is a deep conviction in one's self-worth and self-sufficiency that correlates with the willingness to accept someone else's. Cultivated and tempered by thousands of years of historical experience, the ability to think in broad public spaces, preserving the freedom of religious and sociocultural stylistics, produces a "civilizing tact" and forms a harmony of diversity. Thus, the model of integration without dissolution is realized; nations reunite while preserving the peculiarities and characteristics of each of them, which often complement and reinforce each other. Accordingly, it is necessary to move from the habit of imposing global standards on extremely diverse cultural-civilization worlds to an orientation towards the cultivation of one's own social conditions of productivity and long-term stability of life.

Intertext as a "clash" and comparison of approaches reveals a new sociocultural sounding of facts. Value-sense reformatting often becomes the central link of socio-cultural influence. Moreover, the need to strengthen the formation of regulatory innovations on the basis of their basic value and meaning complexes is connected with the post-global paradigmatic transition from the priority of material reproduction at that level, which is fixed by the presence of the "super-consumerism", the formation of financial and insurance "bubbles", extremely regional the uneven distribution of advantages and disadvantages of the social system, etc., to the accentuation of spiritual and intellectual creation, the mental-virtual sphere, the building up of layers of artistic and scientific culture. Moreover, at the moment of shifts in the paradigmatic level, when approaching a state of institutional uncertainty, it is necessary not so much to be guided by the usual regulatory rules, but to orientate, on the one hand, the value-sense complexes of one's cultural and civilizational world (which, realized in the forms of traditions, customs, and ensure the reproduction and development of the economy and society as a whole), on the other hand – on the general logic of the historical process and specific features: their own, their position and their goals. The way of life and perception reflects the peculiarities of mental matrices and development, fixed in the forms of material and spiritual culture. At the same time,

the functioning of the social ideal during ancient society has a number of very significant features, connected, in particular, with the fact that at that time the place of a person in the world did not reach either a concrete-general or an abstract-conceptual level, it was mainly in it is presented in the form of sensual and figurative, and the social ideal was directly woven into the value-sense complexes, turning out to be an important part of it. Accordingly, the reflection of reality in this type of ideal has unreal, phantasmagorical features and is directed beyond the social structure where the immediate life activity of people was carried out. Being forced to an earthly embodiment, the ideal remains a reflection of perfection, an embodiment of height and truth, an anticipation of what one can become, and approaching it shortens the duration of earthly hardships.

Correspondingly with the growth of the role of information and the power of its flows, the skill of directed application is growing, in particular, as a factor of ideological influence and propaganda [23-31]. The elimination of freedom of the press, no less than that of the opposition, is an indicator of the regime's degradation and a harbinger of the further decline of society. Independence from imposed foreign stereotypes, approaches, monetary systems, and power alliances is a condition for making decisions in the interests of one's own people. Meanwhile, those who ask "with a hard hand" to impose their ideas about the order convenient for them around the world, are by no means guided by "democratic norms" in their own actions, both externally and internally. Totalitarianism sometimes drapes itself in "pseudo-democracy" and often tries to replace the rules of democracy with corporate promotion mechanisms with the active use of information channels and digital space.

The media agenda building's strategy should be based on respect for the audience, realized quickly and flexibly. Often actions are effective, the purpose of which is not directly changing the configuration of military confrontations, but the social level of the mental state, reflected by public opinion. The information background affects both the dynamics of public opinion and the perception of each individual media intertext. The factors of public demand and the information background are mutually dependent on each other in influencing, on the one hand, the course of power, on the other hand, on public consciousness. An excessive overestimation of the clichés and standards of one of the cultural and civilizational worlds can complicate the support for the development and security of the ecumene as an integral phenomenon [32-37].

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