

# Language-Related Hermeneutic Aspects of the Mythology of Modern Communicative Practice

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**Annotation.** This article reveals specific aspects of mythology in modern communicative practice. In addition, the philosophical features of mythology related to language have been interpreted. The content and essence of mythology have also been revealed by philosophers from a modern point of view. Again, aspects of mythology related to language, logos, nature, and man of modern philosophy are revealed.

**Keywords:** man-nature, mythology, myth, logos, poststructuralist approach, object-language, semiological system, mythologization, futurologist, remythologization, epistemological model

## Introduction

Myth is the basis of the human world, the program and algorithm of its evolution. Myth, which embodies aspects of the human mind that are different from verbal reasoning, is a universal means of shaping the worldview of the outside world. It defines and describes the existing order, perceptions of the universe, norms of human behavior, the relationship between "man - society" and "man - nature".

The social significance of the myth is further enhanced in today's rapidly changing social context. Today, even the most unreliable and astonishing predictions of futurologists of the last century are coming true and are being put into practice. Myths described above as cognitive structures also manifest as knowledge in the broadest sense. In this sense, they are opposed to rational knowledge. First, mythological forms of reflection of reality precede rationality: "Mythology is the expression of the only possibility of cognition, which does not raise the question of the reliability of the phenomenon it still knows, and therefore cannot achieve it", i.e. it is the result of instinctive, non-critical attitude. Second, myth may have the opposite meaning to rational observations: "Myth is an emotional image and impression, imagination and artistic image, intuitive impression and emotional perception. Myth, which is not an understanding of the world, but a specific emotional impression and a special form of worldview, may or may not be included in it as a key component of consciousness."

The problem of the formation of intersubjective daily knowledge was addressed by A. Shyuts in the context of phenomenological sociology, and in the socio-constructive version of this sociology disclosed by P. Berger and T. Lukman. Referring to this tradition allows us to determine the role of mythology in the creation of the dialectic of subjective and objective phenomena that lead to the formation of the intersubjective world of social reality, understood as "society, part of the human world, man-made, man-filled and in turn a continuous historical process."

## Literature Review

At the same time, there is a remythologization of social consciousness in society, which determines the direction of development of modern culture on two sides: constructive and destructive. R. According to Bart, modern society is becoming a "privileged territory of mythical characters." [Bart R. 2008: p. 264] There are two main views on this issue in the scientific community:

1. J. According to Sorel, myth plays a positive role in society, through which society is built on a constructive and systematic basis, and its foundation is mythology, which is historically formed in the social consciousness.

2. R. According to Bart, myth has the ability to radically change the cultural and value orientations of the social worldview.

Today, a peculiar situation prevails in developed countries, according to which mythology and myths have a direct impact on the minds of people to varying degrees. New information and digital technologies

available in the economic, political and social environment ensure that human and social consciousness are interconnected, and it can be said that the Internet, television, mobile phones and similar means serve this purpose. As a result of these influences, harmful myths are created, and they lead to the distortion of a person's behavior and personality. Another researcher, E.V. Galanina, argues that myth is the connection between "myth" and "logos". [Vasilev A. D. 2014: p. 38] It should be noted that modern culture is very closely linked with the cultural paradigm of myths.

The ongoing globalization processes have affected not only politics, economics and social life, but also the foundations of the origin of myths and their penetration into all spheres of society.

### **Research Methodology**

Indeed, the formation of a post-industrial society as a result of the intensive development of science and the introduction of new means of information processing has not led to the complete rationalization of social life. In the twentieth century, a number of mythological networks emerged, the main purpose of which was to maintain the social order and to show the place of the individual in it. The rapid growth of the communication space in mass photography has led to the spread and rotation of popular cultural myths on a planetary scale, and has led to projects of westernization, cultural imperialism and expansion, as well as information wars. The formation of a consumer society, which is a logical continuation of the laws of capitalist development, gave rise to the appearance of a special myth associated with the manipulation of social consciousness in order to increase the purchasing power of goods - advertising and PR technologies. The entertainment industry and the film industry are also introducing their own special elements into existing mythological appearances.

The diversity of the modern mythological space serves as clear evidence that myth is not just a remnant of archaic cultures. Modern social mythology is a completely independent and vibrant phenomenon. However, in order to get into its essence, we need to highlight its origin, the basic mechanisms of its formation and change of forms. At this stage, the myth shows that it has a completely opposite essence with logic, explanation and interpretation.

Modern society is experiencing socio-cultural changes, these changes are mainly based on myths and traditions, which shape the collective worldview, which in turn can lead to the formation of both positive and negative perceptions of the world. According to the representatives of the science of "History of Philosophy", mythology is one of the forms of worldview. Ancient Greek and Roman philosophers explained the existence of the cosmos, nature and man, using the mythology they possessed. The myths about the gods and heroes of the ancient Hellas served to create a landscape of the universe at the level of emotions, types, and imaginations. Anthropologists, semiologists, and philosophers have turned myths into their main areas of theoretical research. Among them are L. Levi-Bruhl's ethnographic approach, B.C. Malinowski and J. Fraser's ritual-mythological approaches, E. Cassirer's symbolic approach, Z. Freud and C. G. Jung's psychoanalytic approaches, C. Levi-Strauss's structuralist and the poststructuralist approaches of R. Barthes and M. Foucault can be distinguished. In his analysis of myth problems in Russia, Scientists like V.Y. Propp, O.M. Freydenberg, M.M. Bakhtin and I.A. Losev played a significant role. The theoretical and artistic "revival" of myths sounded like a peculiar response to the positivist consciousness of the second half of the nineteenth century.

This study aims to analyze only one theoretical copy of the problems of myth and mythology - the concept of the interaction of myth and language by the French philosopher and art critic Roland Barthes. In the philosopher's multifaceted work *Mythology*, the author refers to his earlier theories about myth, such as J. Fraser, E. Cassirer, C.G. Jung, K. Levi-Strauss and others' theories of myth are almost absolutely refuted. However, he does not completely deny the philosophical traditions in this direction. In his work, Barthes relies, on the one hand, on the philosophical principles of structuralism, i.e., he identifies immutable, stable structures regardless of the material basis on the one hand, and, on the other hand, advances his hypotheses of postmodernist and poststructuralist worldviews. In myth, there is a shift and distortion of the essence of natural language signs, in which the primary sign itself serves as a means of expressing a new mythical sign. C. Levi-Strauss's first work on the study of myths was *The Structure of Myths*, written in 1955, in which the scientist briefly examines almost all aspects of myth. The French researcher begins his analysis by emphasizing the fact that ethnology, in his opinion, is in a sad state. According to the scientist, the invasions of many amateurs, who are pouring into him his reputation as a science, are increasing exponentially. According to him,

linguistics was in a similar situation before Saussure, and in those times the meaning was sought in the sound of the language, when in fact the meaning was in the interaction and integration of the sounds with each other. The philosopher also says that even in most views on myths, they are largely interpreted as the product of meaningless and illogical imagination, or as a manifestation of philosophical observation in a primitive form. And according to some, Levi-Strauss says, every society reflects in its myths the feelings of love, hatred, or revenge that all humanity has. Others argue that myths reflect attempts to explain meteorological, astronomical, or cosmological phenomena that are incomprehensible to them. Some ethnologists seek salvation from sociology and psychology in explaining myths. In this case, mythology is turned into a reflection of social structures and relationships, and in Levi-Strauss's view, this is a very vague description. In general, he says, to understand what a myth is, it is necessary to find an intermediate path between pedantry and sophistry.

In these concepts, myths are presented as voluntary, unconnected, and disobedient to the laws of causation, as well as events that bypass the laws of logic, and their composition is absolutely voluntary. According to the French researcher, from the outside, the myths really look like that. However, if this were indeed the case, it would be impossible to explain the surprisingly close and similarity of the myths that exist separately in different parts of the globe. Therefore, although myths are essentially in conflict with each other, they contain hidden general internal logic and laws of necessity. The regular chaos that reigns in them disappears when you look closely. It can be said that the main shortcoming of the existing concepts of myths is that they try to observe and explain the myths from the outside, not from the inside, following the principle of immanence.

### Analysis And Results

One of the important tasks before modern philosophy is to teach a person working in any profession to think philosophically, to broaden his worldview. Direct mythological knowledge serves as a necessary factor in the system of formation of worldview and connection with practice. The study of modern mythology brings to the field of observation many existing myths and various mythologies, and most of them are of a short-term nature. In addition, many myths have internal contradictions that lead to their disappearance or transformation into another myth. In the German socio-cultural environment, Plenkov O.Y. writes of the phenomenon of the displacement of one myth by another in the 1930s. According to him, "in different cultures and at different times, myth has always served as a therapeutic tool for people to prevent convulsions and depression, to regulate systemic disorders and as a basis for man." [Plenkov O. Yu. 2011: p. 17]

In myth, there is a shift and distortion of the essence of natural language signs, in which the primary sign itself serves as a means of expressing a new mythical sign. According to Barthes, "... myth has two semiological systems, one of which is placed relative to the other: first, it is a linguistic system, a natural language system, or a means of expression similar to it, which I will refer to hereafter as object-language. uses exactly this language; secondly, the myth itself, which I now call metalanguage, because it expresses the second character in itself, and it is in these characters that the first character is spoken of." [Barthes R. 2000: p. 240]

Levi-Strauss tries to bring the humanities to the level of a true scientific theory. His most important contribution in this regard, in his view, was to "provide the humanities with an epistemological model that is more powerful and important than ever before." [Levi-Strauss 1971: p. 614] In this connection, the French ethnologist describes the myths from the point of view of other scientists from another planet to Earth, reading them from right to left, from top to bottom, while reading them, like orchestral scores, so that the reader will witness the repetition of several elements also emphasizes the occurrence of events such as chord, harmony, melody, synchrony and diachrony." [Silichev D. A. 2015: p. 214] Concluding his analysis, the scientist notes several other features of the myth. He writes about the layered structure that preceded the myth in the form of repetition, and in this myth it appears in the same sequence in the forms of hesitation, triad, and quadruple. According to Levi-Strauss, each myth can have an infinite number of layers, and each of these layers can be different from the previous one. It continues to develop in a spiral until the effect of the intellectual impulse that created it disappears. In this case, the growth of the myth continues unabated, and the structure of the myth may remain unchanged. Comparing myth with language, the French scholar says, "Myth is a linguistic phenomenon, just as crystal has a place in the world of physical phenomena, it has a place in speech." The

myth here represents the same transition phenomenon between the statistical quantity of molecules and the ideal molecular structure of the crystal.

### Conclusion / Recommendations

The inclusion of mythology in the communication space reflects the social nature of the mythological processes, as well as the myths themselves. But myths aren't just a message that circulates on social media channels like other news. They have a socio-ontological status and this is a feature that defines their essence. Myths serve to describe the actions of supernatural beings and their sacred powers, which is why they have served as role models and templates for all important human activities. Myths are not only about the origin of the world, animals, plants, and humans, but also about all the events that have given rise to and contributed to our perceptions of human beings today — fanatic, sexual, socially integrated, forced to work to survive, and operating within certain rules. tells the story of the beginning. In the early stages of human development, the state of consciousness was largely dominated by mythological and religious imaginations. The origin of these perceptions can be explained by man's weakness in the face of the forces of nature, his limited ability to know the world around him. The myth of the quality of knowledge itself reflects the interpretation of the universe. What is important to us is that these myths are special, irrational knowledge that can be assimilated by the receiver until his or her ability to reasonably critique knowledge is formed, and that it is incorporated into the daily world of the subject. Mythological knowledge moves from one individual everyday world to another due to mythologizational communicative processes, i.e. it acquires an intersubjective character. Myth is also a system of characters. In myth, however, the original language system is a form that represents a sign, i.e., empty on the one hand, and free of meaning, loaded by the primary language system on the other.

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