
АСПЕКТЫ МИФОЛОГИЗАЦИИ, СВЯЗАННЫЕ С СОЦИАЛЬНОЙ ПРАКТИКОЙ

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Аннотация.

В статье раскрывается, что в древности мифы использовались как первая форма мировоззрения, происхождение мифов в Древнем Египте, Индии, Китае, Греции и Риме, суть жизни и событий.

Ключевые слова.

бытие, миф, мифология, мифологизация, цивилизация, культура.

ASPECTS OF MYTHOLOGIZATION RELATED TO SOCIAL PRACTICE

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Abstract.

The article reveals that in ancient times myths were used as the first form of worldview, the origin of myths in Ancient Egypt, India, China, Greece and Rome, the essence of life and events.

Key words.

being, myth, mythology, mythologization, civilization, culture.

Introduction.

Today, the myth is becoming not only creative, but also destructive for the development of society. It is for this reason that the philosophical analysis of these processes is gaining importance. Historically, it is known that in ancient times, as

the first manifestation of the style of thinking, myths were practiced as an early form of worldview. In Ancient Egypt, India, China, Greece and Rome, myths explained the essence of life and phenomena of the origin of the universe. Myths about dark Chaos, Gods and heroes have allowed humans to imagine the universe through the medium of emotions, images and fantasies.

Today's era is developing in a new mythological wave. As a result of the very rapid development of the globalized today's era, it gave rise to the process of spreading mass culture myths on a planetary scale. At the same time, Westernization, cultural imperialism and expansionism made it possible to carry out a number of huge projects, such as information wars. In particular, the formation of consumer society in the 20th century brought to the surface specific forms of mythologization, which are aimed at manipulating public consciousness using PR technologies as well as advertising, thereby covering consumers for their products.

The mythologization of modern society does not contain a concrete appearance in itself, it is constantly changing in different areas, ultimately, as a result, they differ, which is precisely why it prevents systematic research on mythologization. Myth and mythology manifest its ontological being as an important system with Order of the physical and spiritual formation of the human worldview. The myth, which manifests its differences from the verbalized rationality of the entire human mind, is a universal tool for the formation of a worldview about the outside world.

Literature review. The social significance of myth is further increased in the social conditions that are changing at today's rapid pace. Today, the predictions of the futurologist-predictors of the last century, which are the most unreliable and leave a person lol, are also being realized, put into practice. V.Ustyantsev's opinion that "As we step into a new century, a person feels the need for a new relationship with the environment, a new Harmony, new self-confidence and new values that allow you to choose reliable Life Strategies" □1□, is fundamental. Therefore, it is necessary to insist that the movement towards the creation of a new universe in the present era, the restoration of its social landscape, cannot be carried out without mythological horizon lines that require belief, which cannot be questioned.

Indeed, as a result of the intensive development of Science and the introduction of new means of information processing, the formation of a post-industrial society did not lead to the rationalization of social life. Even in the 20th

century, a network of mythologies emerged, in which the main goal was to continue the social order and show the place of individuality in it.

The colorfulness of modern mythological space serves as clear evidence that myth is not a remnant of archaic cultures alone. Modern social mythology is a full-fledged independent and vibrant phenomenon. However, in order to penetrate into its essence, it is necessary to highlight its origin, the main mechanisms of its formation and transformation of forms. At this stage, the myth shows that it has the opposite essence with logic, explanation and interpretation. Indeed, the changes highlighted above are based on myths and traditions, which form a collective worldview, in turn, affect the development of both positive and negative perceptions of the world. According to representatives of the discipline "history of philosophy", mythology is considered one of the forms of worldview. Philosophers of ancient Greece and Rome explained the existence of the universe, nature and man using existing mythology. Myths about the gods and Heroes of ancient Ellada served to create a landscape of the universe at the level of emotions, types and imagination.

Research Methodology. According to the approach put forward by R. Bart, modern society "Goes round a privileged area of mythical characters" [2]. In the scientific community, two main points of view have been formed on this issue:

1. J. Sorel believes that "myth plays a positive role in society, through which society is built on a creative and systematic basis, a mythology that has historically formed in social consciousness comes as its foundation."

2. R. According to Bart's point of view, "the myth has the ability to radically change the cultural and valued directions of the social worldview" [3].

Analyzing both approaches from this point of view, we can conclude that today in developed countries a special situation prevails, therefore, mythology and myths directly affect the human mind to various degrees. At the same time, it can be said that new information and digital technologies available in different levels of environments ensure that the consciousness of Man and society is interconnected, for this purpose the Internet, television, mobile phone and similar tools serve. As a result of these influences, harmful myths are created, which lead to a violation of the behavior and personality of the individual.

Analysis and Results. At today's stage of scientific technical progress, science and myth dictate each other. This is reflected in the following opinion: "As a source of myths about science and science, the unity and interrelationship of all phenomena, mysticism, interdependence between science and various visions

formed in the Ancient East, as well as ideas about the transition of Science from a classical stage to a non-classical one serve science." [4] According to another researcher, E.V. Galanina, "Myth is the connection between mythos and logos". [5] This idea is closely linked to the cultural paradigm of modern culture myths.

Originally, by deconstructing culture, its mythological integrity was understood, which A.F.Losev defined as the primary ontological integrity of the "existential – consciousness – sense" [6] of the soul, in which all stages of human life are axiologically burdened. The new libertarian Axiology of Western European culture declared the beginning of Christian suicide and a new post-Christian world order. However, the modern human worldview, brought up by the cultural values of the Christian religion, denied such a prospect of the development of society.

R.Bart's thoughts were developed in Djabbar Eshonkul's "myth and artistic thought" [7]. In his opinion, "The myth connects with different states of the human psyche". Accordingly, it can be said that mythological knowledge helps to interpret different levels of the human psyche.

Conclusion/Recommendations. Thus, the content of the myth is determined as a result of entering into interaction with science in each historical period. In today's era, the entire universe is saturated with real social reality and culture myths, while myths are one of the ways to know the universe through forms of knowledge that are beyond science. The identity of the myth is reflected not only in the configuration of the true mind, but also in the fact that it is an object of belief. Today's society constantly changes the image of existing myths, creating new myths at the discretion of a person. This is due to the fact that today's science is trying to get rid of dependence on classical rationality and move to the field of nonclassic rationality.

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