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Mythological thinking and the world of media: knowledge in archaization processes

ABSTRAKT

Mityczne myślenie i świat mediów: wiedza w procesach archaizacji

W artykule analizie poddano procesy archaizacji struktur świadomości zbiorowej pod wpływem współczesnych mediów. Szczególną uwagę poświęcono badaniu myślenia mitologicznego i jego rozkwitu w świecie mediów. Wykazano, że myśl mitologiczna ze wszystkimi jej atrybutami (synkretyzm, infantylnizm, specyficzna logika, bricolage itp.) nabiera nowego znaczenia w świecie rozwijających i różnicujących się mediów. Udowodniono, że media nie prowadzą do urzeczywistnienia habermasowskiej utopii („idealna sytuacja mowy w idealnej sytuacji komunikacyjnej”), ale prowadzi do nowych nierówności, w tym nierówności myśli. Nierówności te, w duchu procesów archaizacji, są trudne do pokonania i podobne do nierówności kast i nierówności wynikających ze stanu posiadania poszczególnych jednostek.

SŁOWA KLUCZOWE: socjologia wiedzy, mitologia, neomitologia, media, archaizacja

In the last 50 years the sociology of knowledge has been focused on the study of everyday forms and practice of knowledge - in contrast to the previous period, when the efforts of such notable scientists as T. Kuhn¹, M. Malkey², R. Merton³, I. Lakatos⁴ were concentrated primarily on the study of science. But, as modern researchers point out, „knowledge is not limited to the sphere of science, knowledge in one form or another exists outside science. The emergence of scientific knowledge did not abolish and did not render useless other forms of knowledge”⁵.

¹ T. Kuhn, *The Structure of Scientific Revolutions*, Chicago 1962.

² M. J. Mulkey, *Science and the Sociology of Knowledge*, London - Boston 1979.

³ R.K. Merton, *The sociology of science. Theoretical and empirical investigation*, New York 1973.

⁴ И. Лакатос, *Избранные произведения по философии и методологии науки*, Москва 2008.

⁵ Ю.В. Ермолина, *Наука и внеученные формызнания в современной культуре (на примере магии)*,

Understanding cognition as the reflexive or non-reflective decision-making on the further passing of judgment in an identical or analogous situation (the judgment of the identifying or differentiating), we must acknowledge the correctness of that remark and point out that in this case magic, myth, religion, art, everyday knowledge, ideology, -shortly, any form of public knowledge and any form of social consciousness should be investigated by the tools and methodology of the sociology of knowledge.

The processes of modern society, capitalism and liberal democracy formation, as well as Weber's rationalization („disenchantment” of the world) led to an extremely optimistic conclusion that the magic, mythological and religious knowledge and consciousness gradually die and fall into decay. However, the „condition of postmodern” (J.-F. Lyotard) and the „new magical epoch”⁶ re-placed humanity in front of the problem of „new middle ages”⁷. It was found that archaization⁸ as a process is dialectically connected with the progress of science and technology, and the insidiousness of this process lies in the fact that it manifests itself primarily at the microlevel - the level of everyday, natural for every person practices and actions.

A significant role in this „new enchantment” of the world is played by the media, which, on the one hand, embody the communicative and informational power of the whole humanity, its structures and institutions, and on the other hand, re-raise the question of subject and subjectivity, of human opportunities and right to participate in social processes, of the relationship between the material and the ideal in social life. In many respects, the mass media act magically, as M. Merleau-Ponty put it relatively to the „magic of social”⁹ - if we understand magic as any action or phenomenon that contradicts the laws of science (as opposed to magic and mythology).

That is why the aim of our article is to study knowledge processes under the influence of the mass media in the conditions of archaizing and spreading of (neo)mythological and magical structures and patterns of thinking.

Magic and mythology are historically considered by ethnographers, anthropologists, historians in exposing and desacralizing stylistics: for example, J. Frazer pointed out that „magic is an association of ideas between which there is no real causal connection; Magic allows an intelligent person to dominate the rest”¹⁰. A similar idea of the fundamental irrationality and even anti-rationality of

«Общественные и гуманитарные науки», 2008, № 82-1, с. 157-162, с. 157.

⁶ *Постмодерн: новая магическая эпоха*, Харьков 2002; *Постмодерн: новая магическая эпоха 2. Трансформация гендера*, Харьков 2003.

⁷ У. Эко, *Средние Века уже начались*, "Иностранная литература", 1994, № 4, с. 258-267.

⁸ Ч.К. Ламажаа, *Архаизация общества в период социальных трансформаций*, "Знание. Понимание. Умение", 2011, № 3, с. 35-42.

⁹ М. Мерло-Понти, *Феноменология восприятия*, Санкт-Петербург 1999.

¹⁰ Дж. Фрезер, *Золотая ветвь: исследование магии и религии*, Москва 2006.

„primitive thinking” was promoted by Lucien Levy-Bruhl¹¹. Such a Paretian vision, in which the researcher ascends to the status of an all-seeing and absolute authority with a psychiatric qualifying power, in early anthropology receives already a worthy response from great Polish anthropologist Bronislaw Malinowski, according to which „magic is a specific and unique power that belongs only to man and finds itself in magical art only, poured out in a human voice and transmitted by the magic power of the rite. Magic has three functions - to produce, protect and destroy, and has three elements - spells or chants, rituals and the status of witch crafter”¹².

In the modern world this trend reaches its limit, embodied in the quotation of B. Latour „Do not trust those who analyze magic. As a rule, they are sorcerers in search of revenge”¹³, and in the world literature books appear that justify magic as a phenomenon stigmatized by the „garbage concept”, collecting the experience of science, religion and morality - and, of course, the negative aspects of this experience under one «umbrella»¹⁴. A fairly strong example illustrating this point is the amazement of Theodor W. Adorno about the American culture in which astrology successfully legitimates itself through numerology quite in the logic of evolutionary symbiotic adaptation and confrontation with the same enemy¹⁵.

Therefore, we choose to study magic, myth, religion, a view rooted in the anthropological hypothesis, similar to the assumption of F. Tenbruck regarding the representativity of any culture¹⁶. As we have already pointed out, this view is grounded in early anthropology, which desacralizes and demystifies magic, mythology, religion - not critically, but methodologically behaviorally and interactively. Thus, B. Malinowski writes that „both magic and religion are not just doctrines or philosophies, not just systems of mental views, but special types of behavior, pragmatic attitudes built equally in common sense, feeling and will. This is the mode of action, and belief systems, and social phenomena, and personal experiences”¹⁷. He confronts here to L. Levi-Bruhl, as we have already said: Levi-Bruhl likens the „savage” to the intoxicant¹⁸, whereas Malinovsky proceeds from

¹¹ Л. Леви-Брюль *Первобытное мышление*, Москва 2012.

¹² Б. Малиновский, *Магия, наука и религия*, Москва 1998, с. 67.

¹³ Е. Зоря, *От заговора к ритуалу: краткий очерк трансформации понятия «магия» на постсоветском пространстве*, "Государство, религия, церковь в России и за рубежом", 2013, № 4, с. 144-167, с. 145.

¹⁴ R. Styers, *Making, Magic: Religion, Magic & Science in the Modern World*, New York 2004.

¹⁵ T. Adorno, *The Stars Down to Earth*, Taylor & Francis 2002.

¹⁶ F. H. Tenbruck, *Repräsentative Kultur*, "Perspektiven der Kulturosoziologie. Gesammelte Aufsätze", Opladen 1996, s. 99-124.

¹⁷ Б. Малиновский, *Ibid*, с. 26.

¹⁸ Levy-Bruhl argues that a sober state of mind was not at all characteristic of a savage, that he was completely and hopelessly immersed in mystical moods. Unable to dispassionate and consistent observation, not possessing the power of abstraction, constrained by "a determined aversion to rationalization," he could not take advantage of the results of his experience and articulate or understand even the most elementary laws of nature. "For a mind oriented in this way, there is no purely physical fact". A clear idea of the essence and signs, cause and effect, identity and contradiction is unavailable to him also. The world view of savages is a confusion of

the premise that „every primitive society owns a considerable store of knowledge based on experience and systematized by reason”¹⁹. Magic is only an instrument of interaction with those forces, spheres and instances that are not subject to effects, which are: a) individual; b) physical; c) technically possible; d) attributable to physical or biological laws. This specific rationality is described later by M. Eliade and K. Levi-Strauss. So, anthropologists on completely empirical material come to the conclusion that,

- first, any knowledge implies a meta-knowledge as knowledge about knowledge (on the example of primitive cultures - division into knowledge practically and physically accessible and knowledge of „inexplicable and unpredictable adverse influences, as well as great and undefended beneficial circumstances”). This meta-knowledge implies practical „conclusions” („...and if problems of the first order are tried through technical knowledge and work, then with the problems of the second - through magic”²⁰). Similarly, the user and the participant of the interaction in the modern media-rich communicative space have a meta-knowledge about which channels can be promoted which texts, which audience (or what „starting point”) is available for any broadcast channel, what level of interactivity (from hierarchical subject-object relationships to equal subject-subject), etc.;

- second, knowledge means practically formulated and implemented judgment of identity or difference, carried out independently of the specific instrumentation and packaging of knowledge into different forms of socially-existent knowledge: „If a modern sailor armed with science and intelligence, provided with all kinds of security means, floating on steamships with a steel hull - even if he is extremely inclined to superstition, which does not diminish his knowledge and reason and does not make his thinking pre-logic at all - can we really be surprised that its wild counterpart in much more risky conditions clings to the security and support that magic promises him?”²¹. The media just offer convenient and quickly packed judgment of identity or difference in the construction of identity, stereotypes and practices - from politics to economy, from culture to social structures. News content of the media is intertwined here with messages from art genres (movies, TV series, cartoons, etc.), „fabricating normality” by means of talk shows - with the separation of „abnormal” by means of criminal chronicles, etc.;

prejudices and superstitions, a "pre-logical" mix of mystical "complicity" ("participation") and "non-participation". I summarized here the point of view, the most decisive and competent exponent of which, of course, is an outstanding French sociologist, but it is shared by a number of well-known anthropologists and philosophers. (Б. Малиновский Ibid, с. 27).

¹⁹ Ibid, с. 28.

²⁰ Ibid, с. 30-31.

²¹ Ibid, с. 31.

- third, the „connectedness“ of knowledge not only with the everyday practices of a particular actor, but with the socio-cultural context, the past and the present of the whole group, with the institutional and structural conditions of its practice also: „The civilization order requires strict observance of customs and following knowledge obtained from previous generations. Any negligence weakens the group's cohesion and jeopardizes its cultural baggage - even threatening its very existence“²². Mass media in this sense are successful not only in the construction of the „public“, as it was designated in opposition to the crowd G. Tard, but also in the fabrication of unity, social solidarity, institutional rules, techniques of inclusion and exclusion in these groups and institutions. This can be done in a various ways: by demonstrating of the natural and incontrovertible in the products of culture, by condemning the wrong and different in the news, by the political symbolization in the talk shows, by the production of complicity in online media and so on.

- fourth, this knowledge, being a social knowledge (not technical knowledge, in the terminology of Yu. Habermas), is a knowledge about Other, in relation to the Other, and therefore it is not practiced and reproduced pragmatically - that is, „an enormous role is played by the idea of gift, awareness of exchanging gifts importance at every stage of any social contact“²³. Even if the knowledge produced in the mass media has its stakeholders, this does not mean that all participants in this process interact rationally and purposefully. Information, knowledge, symbols, stereotypes, norms or values from media channels are perceived by everyday actors as a gift, helping them to relax, have fun, and they do not view their attention as a currency or commodity (which, in fact, their attention in political economy of the media is) at all;

- fifth, the subject has a basic knowledge of the meta-knowledge aspects of the knowledge he uses: „...man of a primitive society has the empirical and rational knowledge that forms the basis of his arts and crafts, his economic occupations and building abilities, and this knowledge form an independent field of traditions“²⁴. The actor distinguishes the procedures and techniques practiced by him as accurately and definitely as the knowledge related to these procedures and techniques - they are „glued“ with similar or identical met a knowledge „labels“, and mixing is impossible in any form of public consciousness and on any stage of the socio-historical process. The emergence of Internet media with their „obsessive transparency“ speeds up this process: in modern Internet it is easy to find who owns a media, website, news agency, and it automatically produces „labels“ for the knowledge that is being created by this media. However, before that, such „labels“ were the genres used by the media. As we shown in our

²² Ibid, c. 41.

²³ Ibid, c. 44.

²⁴ Ibid, c. 59-60.

research of discursive constructing of state borders in 2013-2014, media genre is important factor of edition politics²⁵.

- Sixth, knowledge in addition to purely practical „manifestations” needs a) symbolic-symbolic; b) ritual „manifestations” in reality: „For the natives, knowledge of magic means knowledge of spells, and when analyzing any act of witchcraft, one can always see that the ritual is centered around casting a spell. The core of magic action is always the formula”²⁶. This embodiment of knowledge is functional both for its transfer, and for its sacralization, and for its practical separation from practices. As applied to the knowledge produced by the media, this means that media accompany whole ritual complexes and symbolic systems related to their functioning, consumption, distribution, approval or disapproval - and the everyday actor rarely interacts with the media without using these complexes.

- seventh, knowledge, being once fabricated, eliminates the meta-knowledge about its genesis and requires special efforts to reveal the path to this knowledge: „Magic does not come from observations of nature or knowledge of its laws, but is *considered* the original heritage of man, acquired through tradition only”²⁷. This conclusion is fully confirmed and amplified by the results of research of modern researchers who indicate that „the habit includes an amnesia of its genesis”²⁸, that the power of culture is effective primarily because all of its results remain in the unconscious (Z. Freud), that the process of civilization, incarnating in such non-reflexive and irreconcilable by virtue of this things, as manners, decency, habit, naturalness, this is due to the formation of such a powerful authority as the instance of self-control²⁹. For the media this means that knowledge produced by it „is taken out of the fire of criticism”, becomes self-argumentative and self-sufficient (<<„Times” writes this>> - puts forward the last argument Mrs. Hudson from Conan Doyle’s story).

- eighth, knowledge can be embodied both in the „universal experience of everyday life”, and in the „specific experience of emotional states”, and in the „game of emotions with the human reason”, and in the „illusion of revelations” and in „belief that hope cannot fail to come true”, and on „the teachings of logic”, and on „the association of ideas under the influence of desire”³⁰. All this can be hierarchized epistemologically and methodologically, but not ontologically. The ontology of all these forms of knowledge is fundamentally comparable and implies similar methods and principles of structuring, practice and

²⁵ The knowledge gained from the film was not socially the same in its significance and instrumental ability to use to knowledge derived from news or economic reports.

²⁶ Ibid, c. 74.

²⁷ Ibid, c. 76.

²⁸ П. Бурдые, *Практический смысл*, Санкт-Петербург 2001.

²⁹ Н. Элиас, *Процес сцивилизации*, Москва 2001.

³⁰ Б. Малиновский Ibid c. 85-87.

implementation³¹. Mass media produce different forms of knowledge, which (often) are co-directed: it can be a historical perception of a problem generated by the movie, aggravated by the recent news - its modern actualization, built with the tools of a pseudo-intellectual talk show - a „harmonious“ „theory“ of this problems, backed by the legitimizing power of social networks - the „natural argument“ of this theory and so on

- ninth, myth or magic (and therefore, any other form of knowledge) can be understood only in context, that is, it is determined on the basis of the functional needs of the community relevant to it and the practices that it produces. Any form of knowledge „expresses, strengthens and codifies faith; justifies and enforces moral principles; confirms the effectiveness of the rite and contains practical rules guiding the person“³². Mass-media-generated neomythological structures „test themselves“ for their success in everyday practice, in the techniques of judging, in the ways of interpreting the world around them, in predicting the economic or political situation.

These „strong“³³ conclusions were tempting enough to engender a whole paradigm of myth research (C. Levi-Strauss, Yu. Kristeva, R. Barthes, U. Eco, Tz. Todorov, etc.), who set itself a „strong“ goal to discover universal, unconditional and unchanging structures of behavior and reaction of any actor.

For example, C. Levi-Strauss argues that thought and knowledge have an „establishment experience“: „The conditions for the emergence of myths are, therefore, the same as the conditions for the emergence of any thought, since thought can only be thought of an object, and an object is such... only because he established the subject as a subject, and consciousness itself as a consciousness of some connection“³⁴. This experience establishes not only the structures that determine the subject, but also the subject itself: „If speaking subjects who produce and transmit myths may realize their structure and mode of action, but partially and not directly only“³⁵, that is, „conscious application“, reflexivity, comprehension of myth, like the natural language, leads to its destruction. The subject, comprehending the phonology and grammar of his own speech, instantly loses the content of speech: „Similarly, the use of mythological thinking requires that its properties remain hidden; otherwise a person will be in the position of a researcher who cannot believe in myths, because he is engaged in their analysis“³⁶. In other words, people do not think in myths, but „myths think in

³¹ Let's pay attention to how often in almost a century after B. Malinowski in the writings of P. Bourdieu or P. Feyerabend analogies are being made between scientific practices and practices of magic, sports practices, practices of everyday "learning", etc.

³² Б. Малиновский Ibid с. 99.

³³ Using a metaphor similar to the metaphor of a "strong program" in the sociology of knowledge.

³⁴ К. Леви-Строс, *Мифологики: Человек голый*, Москва 2007, с. 571.

³⁵ К. Леви-Строс, *Мифологики. Том 1. Сырое и приготовленное*, Москва 1999, с. 17.

³⁶ Ibid.

people behind their back”³⁷. Mass media in this production of „blind sighted” play an important role in the modern world. The illusion of knowledge turns out to be a far more solid foundation for scientific ignorance or neomythological thinking structures than the lack of knowledge. Medically reinforced stereotypes cease to be stereotypes (in the logic of Thomas's theorem) and become commonplace platitudes, while disproved or questioned by media serious scientific theses become mocked and challenged stupidities. Mass media, of course, are not the only subject of this process (they interact with the systems of education, ideology, politics, science, etc.) - but their mythologizing and archaizing role cannot be overestimated .

Levi-Strauss points out that the events of the myth are not subject to logic or causality, to the rules of hanging predicates or creating links. Levi-Strauss explains this by saying that „myth is both an intralinguistic and extralinguistic phenomenon”³⁸, it has a temporary place of action and a timeless significance. is characterizes mass media rhetoric that constantly breaks into normality, constantly juggling with momentary and eternity, attributing to each new information topic the status of eternity - and immediately making it „already irrelevant”, „already transient” with the advent of a new one. The multidimensionality of time in the mass media is so complex for the everyday actor that he stops any attempts to build a more or less systematic picture, with hierarchies of significance of events, and relies on the verdicts of the mass media not only in measuring the meaning of the event (good or bad, right or wrong), but also in measuring the form of the event (important or unimportant, historical or short-term). Everyday actor turns into a primitive shaman who interacts with woo (clicking mouse or clicking on the console) with unknown forces with unknown logic.

As we pointed out above, Roland Barthes continues the logic of the structuralist and poststructuralist approach to the myth. He poetically described mythological knowledge as „vague knowledge, formed from vaguely loose associations ... a formless, foggy, unstable clot, united and bound only by virtue of his function”; „...the concept is given to us globally, like a nebula in which knowledge is more or less unsteady”³⁹. The world of the consumer of the mass media is rather vague and confused, entirely in the poetics of Bart. For the example of Ukraine, this means the following. Geographically world of media consumer represents disproportionately convex continents of Europe and North America and practically absent continents of Africa, South America or Asia. Chronologically it is an extremely intermittent, where clarity and great attention prevail in certain points of the historical process, while in others it is complete

³⁷ Ibid, с. 20.

³⁸ К. Леви-Строс, *Структурная антропология*, Москва 2001, с. 133.

³⁹ Р. Барт, *Мифологии*, Москва 2000., с. 244, 257.

darkness and the absence of the slightest fragments of knowledge.

And so heterogeneously and unfairly generated neomythology of the mass media is quite described by Barthes's words „myth is a semiological system that pretends to turn into a system of facts”⁴⁰. In other words, the myth strives to „give the historically conditioned things a natural status, to erect historically transitory facts as the eternal... Myth does not deny things, on the contrary, - its function is to talk about them; but he cleanses them, makes them harmless, finds them justification in an eternal and unchanging nature, lends them clarity...”⁴¹ - that is, myth legitimizes the state of things, relates the ideal and the real (in M. Eliade's language⁴²). For this purpose, the myth aggressively inspires, appeals „directly to me, strives to reach me, I feel the force of its intentions, it imposes on me its aggressive ambiguity”⁴³. This is how he „turns history into nature”⁴⁴, creating, as M. Eliade said, „a region of sacred meanings”, freed from all critical thinking as a truly and really existing order of things. In other words, the judgment in mythology is essentially uncritical both in the mode of its existence and in interaction with other forms of social consciousness - which, incidentally, does not mean, how R. Barthes sums up bitterly, that the myth reduces the completeness of „real experience”, that the myth destroys the wealth of reality. Yes, „things lose their memory of their manufacturing in myth”⁴⁵, the world „appears in the form of a harmonic picture of immutable essences”⁴⁶ in myth - but it is about this theorists write, from C. Marx with his category of reification⁴⁷ to P. Bourdieu with his amnesia of habitus. This „forgetting” is natural for the process of naturalization.

Similarly, the media directly address „every listener / spectator”, impose their „aggressive ambiguity”, turn „history into nature”. The whole power of the on-screen art, the whole force of „common usage”, the whole force of the „natural order of things” is being hit on the consumer of the media in the consistency of cultural products, carefully selected news, properly filtered discourse of „analysts” and even advertising images. Uncriticality of the perception of the mass media not only reduces the wealth of „real experience” - it is based on this reduction, and moreover, when it comes into conflict with this „real experience”, it often wins (which was satirically depicted in „Wag The Dog” Or “99 francs”).

⁴⁰ Р. Барт, *Избранные работы: Семиотика. Поэтика*, Москва 1994, с. 101.

⁴¹ Ibid.

⁴² М. Элиаде, *Аспекты мифа*, Москва 1996.

⁴³ Р. Барт Ibid, с. 90.

⁴⁴ Р. Барт Ibid, с. 96.

⁴⁵ Р. Барт Ibid, с. 111.

⁴⁶ Р. Барт Ibid, с. 112.

⁴⁷ К. Маркс, *Капитал. Критика политической экономии*. Том первый, Москва 1960, с. 213–214.

It should be noted that these thoughts are very topical today - considering that among the students of Ukraine, according to the poll of 2015⁴⁸, 52.3% of respondents use the Internet for reading news sites (for comparison: looking for ready academic works - 39.1%, looking for information on scientific problems - 49,1%, enter entertainment sites 33,5%, play online - 15,6%). In other words, this purpose of visiting the Internet is one of the most significant (along with communicating with friends, watching videos, listening to audio). In the structure of leisure media also occupy an important place: the average (at max = 5,0) for viewing telecasts is 3,2443, for television series - 3,2953, for visiting Internet sites - 4,5233. For comparison: fewer indicators for such leisure activities, as visits to night clubs / discos (1.99), trips outside the city (2.90), visits to cafes (2.90), visits to sports shows (2.12), computer games (2.49), and more - only for such popular forms of leisure as a meeting with friends, sports and walks around the city (and they are inferior to Internet-surfing), listening to music. The fact that media saturated everyday life is a good breeding ground for myth, which is not only the primary model of „any ideology and syncretic cradle of various types of culture - literature, art, religion and, to a certain extent, philosophy and even science“⁴⁹, but also a comfortable way to respond to „complex“ metaphysical questions, insoluble problems, meaningful questions and problems of eschatology or historicity. Myth models the past of the world and its future finiteness, it build the immediate life of a person into big cosmos, inscribing his practices and thinking into history, sociality, structures, systems, institutions. The myth turns out to be a „sociological“ and „historical imagination“ of the everyday figure⁵⁰ - not because this is his goal, but because these are his ontological properties⁵¹. Not surprisingly, with the external logicity of the mythical thinking, it is purely symbolic, cumbersome and constantly uses a lot of „mediating“ and „bypass“ means (as Levi-Strauss calls them - „bricolage“ and „mediation“). That is why the myth is easily integrated into modern ideological, ideological, political models: not only because, according to Barthes, he possesses the technique of „joining“ to an already existing denoter, but also because his universal scheme („early time“, „cultural rituals“, heroes, early time energy, reincarnation, eschatology, social service structures of myth, orthodoxy and heresy) is easily transformed into the

⁴⁸ The survey was conducted in Kharkov and Lutsk in the framework of a comparative study of borderland students; 797 students were questioned on the territory of Ukraine.

⁴⁹ Е. Мелетинский, *Миф и двадцатый век*, „Фольклор и постфольклор: структура, типология, семиотика“, <http://ruthenia.ru/folklore/meletinsky1.htm>.

⁵⁰ Ibid.

⁵¹ The inability of man from nature, the diffuse nature of thinking, the inseparability of the logical sphere from the emotional and the motor, the humanization of the surrounding naturalness and physicality, the metaphorical juxtaposition / identification of natural and cultural objects, the universal personification, the representation of the universal as a concrete, the in distinguishability of the object and the sign, the symbol and the model, word and thing, excessive convergence of quality and quantity, space and time, the beginning and essence, of the singular and plural.

grammar of any narrative - from literature to everyday life, from art to science.

In other words, as „historically the first worldview system”⁵², the myth in the modern world is actualized in the context of the problems of archaization, often raised and analyzed by modern researchers⁵³. This idea is already sufficiently substantiated arguments in sociology - thus, the researchers point out that „the myth can be considered the life world, the search for which has long been engaged in science (L.G. Ionin), the myth becomes a category of the protosocial (P. Berger, T. Luckmann)⁵⁴. Piaget's „sensorimotor intelligence” manifests itself primarily in those forms of social knowledge and practices, which we attributed above to non-reflexive and practical. This explains the prevalence of the seemingly unique religious way of experiencing that R. Otto compiled in the category of „sacred”⁵⁵. It is the „numinous feeling of the sacred - the initial elementary feeling underlying any religious experience”⁵⁶. Levi-Strauss called this the isomorphism of structures of all levels, the „order of orders”⁵⁷ found in a truly anthropological and structuralist study as a search for constant mechanisms of thinking. The only problem is that, as evidenced by the past two centuries, in addition to the universal mythological structures of thought, mankind also develops other regimes and orders of realization of thinking, which, although perceiving (Hegel would say „taking off”) the techniques and ways of thinking myths, some attributes and artifacts of the myth, struggling with it, confront it, expose it and aggressively attack it.

Myth in the modern world comes back again - because the crisis processes of society shake the confidence of the everyday actor in its strength, competence, possibilities - whereas it is the myth, as R. Barthes said, „through the mechanisms of naturalization, reification, sacralization, sanctification of the idea provides... abduction, the ovation of the historical, „concealment of the evidence created under the timeless mask of obviousness”⁵⁸. Knowledge of the myth combined with low reflexivity and high practicality is „twisted” from many social and cultural forms - „relationships (as a way of existence of sociality), rationality (as a story structure), theoretical (in contemplative forms)⁵⁹ - and all this is syncretized, summarized in a single form, rebuilt and deconstructed in postmodern conditions. Rationality, which would have to „decompose” the myth, reinforces it, as it is built

⁵² И.Б. Ардашкин, *Феномен мифологической проблемы*, "Известия Томского политехнического университета", 2008, т. 312, № 6, с. 125.

⁵³ Ч.К. Ламажаа, *Ibid.*

⁵⁴ В.И. Залунин, *Диалектика мифологизации и демифологизации социальной реальности в кризисном социуме*, "Вестник Читинского государственного университета", 2008, № 3, с. 6.

⁵⁵ Р. Отто *Священное*, Санкт-Петербург 2008.

⁵⁶ Т.И. Борко, *Мифология как объект исследования. Проблема метода*, "Вестник ТюмГУ", 2005, № 2, с. 13.

⁵⁷ К. Леви-Строс, *Структурная антропология*, Москва 2001, с. 330-335.

⁵⁸ В.И. Залунин, *Ibid.* с. 6.

⁵⁹ Н. Терещенко, *Мифология субъекта и субъектмифологии*, "Вопросы культурологи", 2009, № 7, с. 29.

into its order of correlation of the subject and the Other, reflexivity and practicality. By the way, from this point of view, can be explained the distribution of both fantasy themes (essentially escapist by its very idea) and the genre of the series (which involves and retains its consumers).

Finally, the stability and constructibility of mythology and neomythology, constructed by mass media, are determined by a number of knowledge properties of the myth - first of all, that the myth is not reflexive, does not need any efforts to interface with the Third and interaction with the Other - that is why „...as the mythology of the monarchical Russian Empire, and Soviet mythology are highly stable...”⁶⁰. Similarly, such modern advertising phenomenon as mythological design (as „the re-creation of universal artistic images that become a kind of reflection and assimilation of the surrounding reality”⁶¹) objectifies, reifies and naturalizes meanings, stereotypes, images, ideas, thereby „disconnecting” control of instance of the Other.

That is why the consumer of the media, the average philistine, the bearer of purely and exclusively everyday knowledge, being on the average sufficiently indifferent to the traditional sacred, has specific forms of his own „sacral”. Mass media produce new rituals (it can be Gangnam Style or Harlem Shake), create new pantheons (an eclectic mix of superheroes, media personalities, memes and historical neo-myths), fabricate a new history (sacred for media-built knowledge). However, it is not the objective „fallacy” of this story or the eclectic nature of these pantheons, but the very nature of the fabricated knowledge - archaic in its internal structure, syncretic in terms of perception, irrational in processing techniques - forces us to regard this knowledge as neomythological and neo-magical and to assert that this knowledge is a strong marker of archaization processes. Everyday actors, being included in these processes of archaization, weaken their chances and opportunities in a complex multidimensional world, saturated with technology and social interactions, turn from designers and intelligent engineers of their own life trajectory into mindless and mechanical consumers of fabricated life projects, which leads to the consolidation of not only institutional or sociostructural, but also cognitive inequalities in the modern society of „new castes and estates”.

⁶⁰ Т. Скачкова, *Миф как фактор массового сознания и его трансформация в инструмент пропаганды*, "Вестник Екатеринбургского института", 2008, № 4, с. 31.

⁶¹ С.С. Калининченко, Р.Б. Квеско, *Мифодизайн как социокультурный феномен*, "Известия Томского политехнического университета", 2009, т. 314, № 6, с. 86.

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Mythological thinking and world of media: knowledge in archaization processes

Summary

The author analyzes archaizing processes of public consciousness structures under the influence of modern media. Particular attention is paid to the study of mythological thinking and its heyday in

the world of media. It is shown that mythological thinking with all its attributes (syncretism, infantilism, specific logic, bricolage, etc.) in the world of expanding and diversifying media acquires a new existence. It is proved that media does not lead to realization of Habermas utopia („ideal speech situation in an ideal communication community“), but it leads to new inequalities, including the inequalities of thinking, and these inequalities, in the spirit of archaization processes, are difficult to overcome and similar to inequalities of castes or estates.

Key words: sociology of knowledge, mythology, neomythology, media, archaization