

Issues of Mythology and Mythological Thinking in Philology

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Abstract: This article analyzes the content of mythology and mythological thinking within the framework of basic research. Also, mythological thinking is directly analyzed as an ancient form of understanding the world, society and man. At the same time, mythological thinking was approached as the basis of new scientific ideas.

Key words: myth, mythology, world view, mythological thinking, communication, psychological factor, discovery.

Uzbek folk art is a product of collective creativity that has been created for centuries and has been passed down from mouth to mouth, from generation to generation, from teacher to student. Because folklore works are not created by one person, but based on the creative experience of an entire community and are performed by a community. Some folklore works were created by talented people and told about the customs, beliefs, dreams and relationships of their tribes and clans. These works, which were liked by the members of the tribe and clan, passed from mouth to mouth and became the creation of the community. The works thus improve among the community and become the property of the people. Folk singers (epic poets, storytellers, singers, latifaguy, askiyachilars) take a creative approach to the works created by the team without performing them verbatim. That is why his works are always recognized as "people's".

Folk poetic creativity existed before the appearance of writing. Its creation and dissemination among people is connected with a living oral tradition. The orality characteristic distinguishes it from other types of folk art, for example: music, dance, ganch-carvings. Oral creation and oral performance of folklore works for many centuries does not remain without influence on its form and content.

Some sources of oral monuments of the peoples of Central Asia from the most ancient times have survived to us. These sources consist of history books, scientific works, written monuments, etc. Among the ancient historians, Herodotus, Ctesius, Polyenus, Hares Mytilensky, etc., the contents of some works of folklore have been narrated. Also, the works of medieval historians Hamza Isfakhani, Tabari, Masudi, Beruni, and others contain valuable materials and information about oral literature. There are some examples of oral literature in written monuments such as "Avesta", "Bekhustun", "Bundakhishi", "Denkard". Mahmud Kashgari, in his famous linguistic "Devonu Lugotit Turk", gives various examples of ancient hushik, lyrical poems and proverbs.

It is known that some historical facts are not fully remembered, as a result of being forgotten due to the demands of time, they are dropped from his works, changed, mixed up and interpreted. That is why historical events and events are not exactly reflected in folklore. Sometimes the poetic passages in the epics can be forgotten, and these genres can be transformed into a fairy tale or, on the contrary, a fairy tale can be turned into an epic. Such events that occur in folklore do not reduce its ideological, artistic, and aesthetic value.

No matter how talented the individual artist was, he obeyed the traditions of collective creativity and tried to adapt to the people's life, people's taste and demand. Mythologizing is the manifestation of a specific idea, design, and vision in a form that serves to change the present time with new methods and tools. Appropriate expression of forms of social consciousness renews thinking and gives rise to new approaches. It is a service for innovation and development in many fields. For example, mythologizing can be seen in the creation of works of art, staging them, preparing a new car project, creating new models in electronics and robotics. Enrichment of science with news is directly related to mythological thinking and mythologizing.

The field of science shows the need to discover new ways and forms of modern mythologizing, its research. Therefore, in our opinion, it is important to reflect on modern mythology and its significance. If we consider this concept as a product of social processes, it depends on a number of social and psychological factors, including the uniqueness of a person. This process is especially evident in secondary mythologising, i.e. in the screening of works of art. The process of mythologizing is directly connected with the way of thinking. V. M. Pivoev's work entitled "Mythological thinking as a way of understanding the world" also distinguished five different phenomena defined by this term:

- ancient thought in the world, the result of its extension;
- the dogmatic basis of religion, given an artistic decoration and animated;
- ancient legends used in art, rethought from a functional and functional point of view, turned into artistic images;
- relatively stable stereotypes of mass everyday thinking, based on lack of sufficient information and sufficiently high credulity;
- Repetitive phrases about propaganda and ideology that shape public opinion with specific purpose.

In order to fully understand the content of mythological thinking, we will analyze other features of mythological thinking using V.M. Pivoev's classification views as a basis. In particular, the myth allows to manage and regulate the internal and external reality of the individual and in this way embodies the individual and the collective. In the simple way of thinking, the myth is considered as a reality that is devoid of symbolic abstraction, but, unlike modern thinking, it contains faith in a practical form.

Mythological thinking is still present in the core of the human psyche, and people are influenced by it without even realizing it. The set of myths formed in each specific culture is almost the same. The thinking that has entered into new forms has actually remained the same as it has been for many centuries. This kind of thinking is manifested especially in conflicting situations, when a person has not been able to find rational ways to get out of existing situations or these methods have not convinced him. In the development of mythological thinking, there are elements of magic and magic. "In all cases where relatively simple technical means can be used, recourse to witchcraft is denied." Therefore, the struggle between scientific and non-scientific knowledge is manifested in thinking.

In a simple culture, myth performs an irreplaceable function: it expresses, reinforces, and codifies belief: it justifies and enacts moral principles; it covers the practical, psychological rules that guide a person. In our opinion, the sociological approach is also important in the study of new mythology. It is known that society develops according to its laws and represents a reality superior to individuality. A person who lives according to the laws of society embodies two principles: individuality and collectivity, which define archetypes. In this context, E. Durkheim's research is considered the main research.

The researcher wrote about his "Elementary forms of religious life. In the book "Totemic system in Australia" he wrote that mythological imaginations are a reflection of social reality. Thus, he included mythology in the group of collective, sacred concepts, and the individual - in the group of

personal characteristics. According to him, kura and mythology are a unique reflection and structure of society.

Also, it is necessary to pay attention to the possible symbolic approach in the study of the myth. We distinguish this approach based on a certain level of conditionality, its representatives are E. Kaunt, E. Kassirer. "Incorporated" the legend into the series of complex symbolic forms that existed along with science and language. In his opinion, a symbol is a unique synthesis of emotional acceptance, and a myth is understood as a kind of universe that has the ability to structure reality independently. From this point of view, it can be said that the function of the myth is to establish the interaction of man with nature and society.

S. Langer believed that mythological symbols have a universal function in the spiritual culture of mankind, and myths were once again given an additional meaning by the author, that is, they were expressed from the point of view of "making symbols" that become a means of preserving culture. U. Urban and E. Kaunt recognized the uniqueness of the myth among other symbolic forms, emphasized its creative side, which was important in structuring the individual view of the world, and wrote that the function of the myth is not only to reflect natural and social phenomena.

While studying the practical importance of modern mythology, it is necessary to pay special attention to what modern theories of mythologizing exist today. Under this, we mean not only the centuries that have become the main point of our proposals and the researches that propose their theoretical concepts, but also the analysis of the processes taking place in the modern society in which we live.

In his research, we should separately recognize the theory of the Canadian scientist M. McLuhan, who studied mythology in the context of "world interpretations of communication". According to him, mass communication plays a huge role in the formation of public opinion while mythologizing public thinking. Thus, in the modern post-industrial society, the myth as a product of mass production becomes a unique principle of organizing and managing public thinking.

Also, the social, political, and artistic myths produced by society, which can have a great impact on social life, became the subject of M. McLuhan's scientific analysis. He was mainly interested in new myths and their social features, mechanisms that help them become a means of controlling public opinion. M. McLuhan has repeatedly emphasized the current tendency of modern culture to create myths in order to "rein" the power of mass consumption.

While mass communication has changed the face of modern culture, it actively penetrates into people's thinking and subconsciousness. This effect occurs in the following manner. First, the boundaries of the virtual world expand rapidly, which in turn leads to the acceleration of social changes. With the help of Sungra management (manipulation), models of behavior and relationships begin to appear, which lead to the consolidation of moral standards of acceptance. As a result, the volume of information and the level of its psychological impact on people will increase.

Mythology has the opportunity to form a positive mindset of a person if it directly penetrates into the system of various cadres in social processes. Mythology has the ability to create culture, which in turn becomes the main source of positive modernization of the society. Similarity of myths in the world shows that there is some commonality in the system of cadres that existed in all eras and in many peoples, but the archetypal repetition of a set of archetypal problems is becoming a secret way of solving them for modern man.

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