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ПОЛІТИЧНИЙ МІФ: ВЕРСІЯ РОЛАНА БАРТА

Розглянуто сутність поняття «політичний міф», проаналізовано структурно-семіотичне конотативне наповнення міфу французьким мислителем Р. Бартом. Доведено, що політичний міф актуальний тим, що апелює на певний суспільний колектив: населення національнополітичної проблеми, починаючи від уявлень про ідеальну суспільство та ідеальну державу і закінчуючи міфу доволі глобальної моделі світу, при цьому відмовляючи від існуючої суспільної організації міфологізується (або деідеологізується) історичні події, окремості стають загальними.

Ключові слова: міф, нація, ідентичність, політичний міф, влада.

Сучасна ситуація у політичному, соціальному та економічному світовому просторі характеризується тим, що населення багатьох країн постійно спілкається з несподіваними та небезпечними викликами, для вирішення яких недостатньо наявних можливостей. Подібна ситуація, коли несподівані політичні колізії не мають раціонального пояснення (бо більшість населення не бажає звертатися до Рашо), на думку Е. Кассіра, детермінує виникнення та розповсюдження політичних міфів, раціональне поступається міфологічному, бажання колективу персоніфікуються в особі політичного лідера, частина населення прагне позбавитися від необхідності прийняття рішень, тому відмовляється від особистої відповідальності і прагне долучитися до певного співтовариства, де рішення (і, головне, відповідальність за них) перекладаються на лідера [див.: 1].

Як зауважує К. Флад, міф характеризується тим, що він є розповіддю, яка набула статус священної істини всередині якоїсь соціальної групи (чи декількох) [2, с. 31], а політичний міф – ідеологічно маркірована оповідь, яка претендує на статус істинного уявлення про події минулого, теперішнього та прогнозованого майбутнього і сприймається соціальною групою як істинне в загальних рисах [2, с. 43].

На думку українського дослідника О. Висоцького, міфи встановлюють правила поведінки, застерігають, обґрунтовують, легітимізують переконання, погляди, управління людьми в усіх значних проявах суспільної активності [3, с. 242].

Феномен політичного міфу в різні часи описується в центрі уваги багатьох дослідників, наприклад М. Еліаде, Е. Кассіра, Р. Барта, П. Бурдьє, К. Флада, О. Висоцького, Г. Почепцова, О. Пам'яніна тощо.

Мета статті – проаналізувати структурно-семіотичне потрактування політичного міфу французьким мислителем Р. Бартом.

Ролан Барт (Roland Barthes, 1915–1980) – французький філософ, літературний критик та теоретик, у творчості

якого виділяють два етапи – ранній (структуралістський) та пізній (постструктуралістський).

Структуралістський період творчості Барта визначається захопленням ідеями марксизму та екзистенціалізму (Ж.-П. Сартр), а також значним впливом концепцій К. Леві-Строса, Е. Бенвеніста, Ф. де Соссюра, Р. Якобсона, А.–Ж. Греймаса та ін.

Найважливіші праці Р. Барта «Нульовий ступінь письма» (*Le Degré zéro de l'écriture*, 1953), «Міфології» (*Mythologies*, 1956), «Основи семіології» (*Éléments de sémiologie*, 1965), «Система моди» (*Système de la mode*, 1967), «Задоволення від тексту» (*Le Plaisir du texte*, 1973), «Ролан Барт про Ролана Барта» (*Roland Barthes par Roland Barthes*, 1975), «Фрагменти любовного дискурсу» (*Fragments d'un discours amoureux*, 1977).

Особливе значення у творчості Барта має твір «S/Z» (1970), де він здійснює перехід від структуралізму до постструктуралізму, відмовляється від структурної моделі мови і звертається до практики тексту, доводить, що Твір та Текст потребують яксно різних методик дослідження, наслідком чого стає створення методу текстового аналізу. Сутність методу в заміні поняття «структура» поняттям «*structuration*», у відмові від плузмачення твору як певного цілого зі стійкою незмінною структурою, й акцентуванні на рухливості та мінливості тексту як проєкту «структури».

Р. Барт трансформує класичний метод структурного аналізу на основі принципового розмежування *denotation* та *connotation*. Під денотативним значенням слова розуміється не сам предмет (конкретна одиницьність), а типові уявлення про нього, клас об'єктів, що володіють зазначеними номінативними властивостями. Конотативним значенням слова вважається будь-яка додаткова відносно денотативної смислова інформація. Денотативні значення завжди подаються в явній формі, експліцитно, а конотативні – імпліцитно, закодовано.

За допомогою текстового аналізу дослідник прагне віднайти та класифікувати не всі смисли тексту (це неможливо тому, що текст відкритий у нескінченність), а лише ті форми та коди, через які відбувається виникнення смислів тексту, тобто простежити шляхи смислоутворення.

Р. Барт уводить поняття «код», яке розуміється в сучасному структуралістському сенсі – як *лібрація правил чи обмежень, які забезпечують комунікативне функціонування будь-якої знакової системи* (у даному випадку – мови). Отже, це – культурний, герменевтичний, символічний, семіотичний та прозиретичний (нарративний) код, призначений для пояснення конотативних слів. Згідно з Бартом, реальне явище і термін, який його репрезентує, не можуть бути тотожними, оскільки вони лише «еквівалентні» одне одному, тому політика, політичний дискурс має справу не з самим явищем, а із «знаком», що є наслідком конвенційної кореляції, асоціації об'єкта і слова, яке його позначає, єдності позначуваного та позначуючого. Наслідком такого підходу стає положення про те, що політика насправді має

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