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Myth in Political Discourse as a Form of Linguistic Consciousness

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***Abstract*—**The article is devoted to the problem of political discourse and its reflection on mass cognition. This article is dedicated to describe the myth as one of the main features of political discourse. The dominance of an expressional and emotional component in the myth is shown. Precedent phenomenon plays an important role in distinguishing the myth from the linguistic point of view. Precedent phenomena show the linguistic cognition, which is characterized by their fame and recognition. Four types of myths such as master myths, a foundation myth, sustaining myth, eschatological myths are observed. The myths about the national idea are characterized by national specificity. The main aim of the political discourse with the help of myths is to influence on the mass consciousness in order to motivate the addressee to certain actions so that the target purpose is reached owing to unity of forces.

***Keywords*—**Cognition, myth, linguistic consciousness, types of myths, political discourse, political myth, precedent phenomena.

I. Introduction

MYTHS are an effective means of influence on mass consciousness; mythological communication is very interesting for advertising and public relations, as it operates at a level that can poorly be disproved by mass consciousness. On the other hand, it is like a repetition of message which is already encoded in the depths of the memory therefore it doesn't require additional information processing [1].

Myth is one of the peculiarities of a political discourse. In the traditional sense, myth is narration that appears at early stage, in which the phenomenon of nature or culture appears in the spiritual and impersonated form. In a more recent interpretation it is historically conditioned kind of social consciousness. In modern interpretations myth is meant as an uncritically perceived conception [2].

II. Main part

In political discourse, the myth is understood as uncritically perceived stereotypes of public consciousness. The periods of political crises and political instability are accompanied by intensification of political mythology and, consequently, an increase in their number. "In desperate situations, people always tend to turn to desperate measures, and our current political myths are precisely such measures. In a case when the common sense fails us, there is always supernatural and mystical force in a stock "[3]. In the conditions of loss of social balance the political myth promotes adaptation to the events where people are not ready to estimate and analyze the situation reasonably.

On the basis of the myth there is a phenomenon of the fetishization of symbols. The phenomenon of the fetishization of symbols is revealed by P. Sorokin: "as an object, functioning during an extended time as the carrier of certain meaning, norms and values, is identified with it to such an extent in the minds of subjects of interaction that tends to become self-sufficient value. It is often transformed into a fetish in itself darling or respected, inspiring fear or hatred. Cases of fetishization of symbolic conductors can be observed both among primitive, and among civilized people in all spheres of public life, at every stage of development. The only difference is objects that can be fetishized. The Australian fetishizes wooden bar; the true believer – an icon or a name of sacred; Monarchist - a portrait of the ruler; Communist - a portrait of Lenin or Stalin." [4]

Researchers have identified the main components of the myth which do not require analysis or proof of vision of reality and interpretation of facts, uncritical mythological consciousness. Myth reduces a complex reality to a simplified picture. "Let us select the private property - the person will become the owner of the country. If to liquidate public property – there will be prosperity. We will call the names of the numerous enemies - and see how "people can breathe freely" [5].

Feature of efficiency of influence of the myth is the set validity, veracity: the mythological isn't checked.

There is dominance of an expressional and emotional component in the myth. "The myth is primary and most ancient form of the power – the power organized by emotions, instincts and feelings." [6]

Myth is implemented by politicians, political strategists in the public consciousness with definite purposes and intended for people ignorant in politics. "The mass is looking for dazzling and sensation, not logic. The ability of sincere and bright justification of this or that step is only necessary from the behalf of the leader or the propagandist. The mass has neither time nor desire to study arguments, to weigh all "pros" and "cons" [7]. "Political myth is not only characterized by a certain picture of the world, but also by the concept of social truth, a certain point in time related to the source of the nation's history and culture, image of the future (understood as a return to basics) and sharp opposition" we-they "(the image of an ally and the image of the enemy) "[7].

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Political myth is ideologized; it reflects the dominant system of ideas and views. Myth serves to create an illusory picture of reality that reveals the reality in a favorable light for ideologist- interpreters. For example, in the Soviet Union with the help of the myths the illusion of great achievements such as "the unbreakable friendship of people" was created.

Verbal expression of the myth is mythologem. Political myth incorporates such features of political discourse as the phantom. Mythologem reflects the referent, which is essentially a phantom with an unclear and uncertain semantics. This allows to "exploiting" it in the desired direction by introducing into the public consciousness. For example, privatized and invested coupons (PICs). In the process of conducting a market system the form PICs was used as a system of privatization. People believed in the correctness of the adopted reforms, but over time it became clear that this method of privatization was a myth, it gave nothing to the population and caused a negative evaluation.

Phantom public consciousness is accompanied by magic belief in the word or phrase (stability of the state, democracy).

In political discourse coexist creators of myths and those who expose these myths, revealing their inadequacy (political opponents). "Politics is associated with participation in the mythological battles that organized by people immersed in mythological space. Their essence is to fight for the preservation of their own myth and the destruction of the myth of competing. "Own" myth must become a dominant, the "stranger's" – is exposed as false and harmful due to existing social ulcers. Consequently, the most effective strategy against the "stranger's" myth is its desacralization, detection of self-interest, hidden under the tinsel of false ideals. There shouldn't be nothing sacred (mystical, mysterious) behind the opponent. As its myth is either a malicious invention, delusion or intrigues [8]. We find confirmation of this situation in a formation of myths of candidates for deputies of Mazhilis of RK during election campaign. So, the candidate from ASAR party, Victor Ivanovich Bukov, in the newspaper "Continent" writes about himself:

"Now I am in the team of Dariga Nazarbayeva, the President's daughter ... In 1998, I carried out financial support to Nursultan Nazarbayev at the presidential elections of the country. If each authorized representative persuades seven people to go on September 19 to vote for Bukov Victor Ivanovich, Dariga Nazarbayeva and his father will have to our region the warmest relation!"[9].

The representative of Civil party Rashid Zhaksylykov, the political opponent of Bukov, discredits his image of the unselfish person who is doing everything possible for the good of fellow countrymen and the hometown.

What election fund of N.A. Nazarbayev did Bukov fill up in 1998*?* And why is he talking about his favor of asking from the President discount *for* once *given help* only now*? As to the simple citizen, it seems to me unethical to be scattered by Nursultan Abishevich's name in election campaign //the Continent, on September 13-28, 2004*

Myth combines the rational and the irrational. The world around becomes more understandable and manageable with the help of the rational. The irrational affects the collective unconsciousness, those "pain" points that are outside the human mind and its rationalism [10].

The effectiveness of the myth is also associated with its precedent: a repetition of what has already happened and has not been forgotten. "Prototype or archetype is a figure of either demon or human events - repeated throughout history wherever where freely acts creative imagination. Accordingly, we have here first of all a mythological figure "[11]. K. Jung considers the concept of the archetype as a manifestation of the collective unconsciousness. "Therefore archetypes are extremely important things making considerable influence, and they should be treated with all the care. They shouldn't be simply suppressed; on the contrary, they deserve to be carefully taken into account, because they carry the risk of mental contamination "[12].

Linguistic existence of the myth has the status of the precedent phenomenon. Precedent phenomena are expressions of linguistic consciousness, i.e. "what is stored in the mind of the speaker and is manifested in the communication" [13].

Precedent phenomena may be precedent texts, precedent statements and precedent names [14].

In linguistics the following key characteristics of precedent phenomena are highlighted: their fame and recognition, they do not require additional explanation, relevant in the cognitive aspect; have axiological significance for a particular society.

E.I. Sheigal identifies the following types of myths: 1) text mythologem or myth-narrative (history of creation and development of a political subject - an organization or leader); 2) statement mythologem or myth-proposition; 3) anthroponym-myth [15].

The use of myth-narrative becomes more active in political advertising during the electoral period. Myths-narrative are shaped in different forms: a portrait of the candidate may be presented as interviews with family, co-workers, teachers, the candidate; monologue addressed to voters, the recommendation story of a famous person on the merits of the candidate, or as a biographical story. Any of these genres contains features of mythologizing: idealization of the hero, praising his virtues. For example, an interview with A. Zhaukinoy, press secretary of Ivan Chirkalin - a candidate of Mazhilis of RK from the party AIST:

"To me this person, highly educated, clever, intelligent is deeply nice. I have never seen such devotion before. He works almost 24 hours per day, without breaks and rest, in absolutely abnormal routine. When he is in Petropavlovsk, people go to him in a continuous stream, and no one remain unattended" [16].

All my life is devoted to serve the people. I think my biography is the best confirmation of these: the years of work in public service, a very special period of my life connected with our Army (candidate Zhannat Ertlesova. It appeals to an archetype of the Hero on the basis of the given example).

The content of statement consists the proposition myth, expressing unconfirmed, unsubstantiated or even false opinion, which may be represented in the form of suggestions or phrases in slogans, aphorisms, proverbs, for example, "We

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will catch up and overtake America," "For every family - apartment by 2000! ".

Statement-mythologems include electoral campaign slogans that can be attributed to mythologems because of excessive hyperbole and apologetics, for example: *"The Party is* the mind, *honor and conscience* of the Soviet era*"; "Youth are* equal starting possibility*!"*

There should be present cognitive knowledge about the precedent text from which they are taken, the precedent situation, which was the basis for the appearance of the text in order to deploy the myths in the minds of the communicants

I know for sure: these are people from the highest echelons of power. So, maybe, it is time to publish these names? The country has to know their "heroes"//Time, on June 17, 2004.

Anthroponym-mythologem is a name of a prominent politician, which is already the precedent text, for example, the mythologem Leonid Brezhnev or Dimash Akhmedovich Kunayev. The cognitive structure of a name of the politician includes characteristics attributed to it (love to awards and honors of Brezhnev, modesty and devotion to interests of the people of Kunayev), features of speech communication of this language personality (the phrase, intonation and so forth).

Associative field of anthroponym-myths fix frame, parts of which may be reflected in stable combinations, nicknames.

There is a question at whom can enjoy such authority "gray-haired foxes" as nicknamed Shevardnadze for his gray hair, and also for cunning and intrigues//Soz, on July 8, 2004.

After all not for nothing Rakhat in the people called "the commissioner of Catania". It proved that one person in the field can be the soldier! (D. Nazarbayeva about Rakhat Aliyev).

D. Nimmo and J. Combs [17] consider four types of myths: master myths - myths that unite all social groups, they include the main ethnic myths. For the American collective consciousness it is a myth of creation that is known as a foundation myth of nation and state; sustaining myth is aimed at stability in society, calling positively develop political relations in society; eschatological myth that links the past, present and future of the nation.

The myth of the national idea belongs to master myths. Now many politicians and public figures of Kazakhstan talk about the need for common unifying ideas of our nation. For the Soviet people it was the myth of the construction of communism, for the American people - the myth of the American dream, having two sides - material and moral (belief in their own capabilities, belief in equality, democracy, moral inspiration for success and prosperity).

Myths of "us and them" are the myths that express group interests. This is the myths of political institutions, political parties, myths of social groups (myths about "haves and have nots"). Group myths are activated during the electoral period.

Heroic myths are about the legendary figures of American History such as Washington, Jefferson, and Lincoln.

Pseudo-myths are myths formed at the moment and being at the stage of development. The aim of such myths is advertising campaign of politician during the pre-election period, as it is necessary to organize perception of the politician in public consciousness in accordance with the preferences of the target audience (the ordinary person who hasn't broken under a stroke of bad luck, managed to overcome difficulties and get on their feet, and who did much for the benefit of simple people).

Mass media plays an important role in creation and replication of pseudo-myths. Specialists in PR and advertising create such myths owing to pseudo-associations with celebrities, the appeal to pseudo-events, and discussion of pseudo-events.

E.I. Sheigal develops this classification [15]. By the nature of the referent researcher identifies three types of myths: national (denotes master myths); group (expresses group myths); personal (contains the myth of a separate politics), personal includes heroic myths (their referents – already historical figures) and pseudo-myths (their referents may leave the political scene after a while).

In lingvo-cultural aspect mythologem (precedent texts, precedent statements, and precedent names) is characterized by national specificity, such as the myths about the national idea.

Myth-realia and myth-internationalisms are allocated on extent of emergence of national specificity.

Political terms belong to myth-internationalisms that denote: 1) international lexicon (democracy, electorate, opposition, and pact); 2) the international – according to the reference contents, but expressed by corresponding unit of the national vocabulary (power, government, people, election, and world). Names of well-known politicians transferred to other language (Bush, Nazarbayev) also belong to internationalism.

The national orientation of myths-internationalisms is caused by their inclusion in the cultural patterns determined by the main values of society. These cultural patterns influence on our vision of reality, therefore it is not casual that the same phenomenon will have non-identical importance of values depending on the particular cultural model. For example, ambiguous perception of the concept of freedom of mass media in Kazakhstan and West linguo-cultural tradition due to the opposition of basic social values in the cultural models (on the one hand, the dominance of general property and collectivism, on the other - the dominance of private property and individualism) and unequal experience of democratic freedoms is reflected in stereotypes of consciousness and, eventually, in the national mentality.

Mythologem designating politicians may contain diametric connotations, such as the perception of Kim Jong Il in Northern Korea and abroad, the image of M. Saakashvili in Georgia, Russia and the United States, the image of Vladimir Putin in Russia and abroad.

…and the perception of the identity of Vladimir Putin within the country and abroad differs. So, if in the West the Russian president is often perceived as the suppressor of freedoms, in the Russian press close to the Kremlin, Vladimir Putin is the democrat// Republic, on August 27, 2004.

Myths-realia have no equivalent denotations in other lingvo-cultural tradition, so they can be passed around or be modeled as exoticism. Denotations of myths-realias are absent

in cognitive basis of speakers of another culture, that indicates about the denotative lacunarity of myths-realias. Myths-internationalisms are characterized by connotative lacunarity due to their discrepancies in cultural models of different lingvo-cultures (linguistic traditions). Denotative lacunars are myths that express narrative-myths (elections) and proposition-myths ("evil of empire").

According to the concept of semantic structure of a political mythologem of E.I. Sheigal, mythologem consists of denotative core and connotative zone. Denotative core is determined by the degree of phantom of denotation, connotative zone includes: emotive connotation presented by the opposition ("Idyll" - "a nightmare"), the ideological connotations, expressed by opposition ("ours - not ours"), associative "aura", which is a condensation of background knowledge, bunch of cultural memory "component of fideistic evaluation of " to believe- not to believe."

III. Conclusion

The political mythologem includes an ideological connotation and therefore is, in fact, an ideologem.

Thus, mythologems are a form of expression of language consciousness. Political mythologems are characterized by such features as axiological orientation, an emotive charge, uncertainty of denotation. The myths, which intension is influence on the mass addressee, correspond to backbone signs of a political discourse and a discourse in general: who, to whom, where, how, for what purpose transfers something. The political myth makes impact on consciousness of the addressee for the purpose of motivation to certain actions and, eventually, for implementation of joint activity.

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