

Essence of "Political Myth"

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ABSTRACT

In XIX-XX centuries, both origin of the new political myth and its subsequent development were linked to radical changes in the history of mankind. "The Death of God" is the most dangerous result caused by these changes. The "ungodly world" is dominated by historical people. In order to change reality, the growth of his creative ambitions increases the risk of his freedom. This reality is evident in Nietzsche's doctrine, where nihilism achieves self-awareness and the will to power is declared to be "the meaning of great politics". In modern analogies of political myth, the theme of the "apriority" of human freedom and the influence of the powerful person (nation, state) are getting more active. Their impact on human masses is quite big. What kind of positive and negative results can we obtain from such deep, comprehensive, and serious challenges? We can find the answers in the necessary conclusions on the topic in literary and philosophical works. At the turn of the XIX-XX centuries, Nietzsche's doctrine gets our attention. With humanistic pathos, he endures time. He aims to solve the puzzles of eternal existence and for this reason he gives meaningful advice to historical man. We believe that in modern conditions of technological management of political myth, the paradigm of political myth created by Nietzsche is viable. With this idea we feel a kind of need to pay more attention to the predictions of the genius of the era.

Key concepts: the meaning of myth, political myth, superman, the will to power, the transformation of history.

INTRODUCTION

"We have lost faith in life: life became a problem. But we should not automatically think that we will definitely be in trouble. It does not mean that we won't lose the ability to love life: it will be just a completely different love. It's like the love of woman we're jealous of." [1.496]

This is the content of paradigm of the political myth developed by Nietzsche. It is a hymn dedicated to the greatness of life; This is the model of future reality suggesting the transformation of life for the better. He explains to us the "nature of creation", which is "the supreme will to power." The actor of the play is a superman. His purpose is to make free the human race from the spirit of revenge, which has taken a historical man hostage throughout his life. The spirit of revenge tries to push him to an unworthy existence as well as makes him to lose the importance of his own past, present, and future.

In addition, Nietzsche's transmission of the meaning of political myth assures us that the restoration of the trust in life is the eternal moral duty for each of us, every individual, nation, country, and, generally, for the historical person; But it is also clear that at any stage of human development, it is quite difficult to implement it, as it requires a titanic effort from the mortal. But still, there is nothing to lose and we have to move forward!

Naturally, other "hidden and open" motives are exacerbated by the demands of the mind - historical changes, conflicts of interest, human passions, but it is clear that the management of history is based on the ability of a wise man to establish an eternal, unshakable connection with the world. Mankind, modern civilized man, has taken the path towards the truth. History will make both evaluations and conclusions about its implementation.

THE RESULTS OF THE DISCUSSION

In ancient culture, myth had a sacral importance. The paradigm of mythical thinking has a deep foundation. It is based on the the following aspects: the eternity of the universe, the metaphysical principle of its unity and the sense of human greatness in cosmic order. The sense of destiny is a prerequisite for the heroism of the mythical man. It is true that he realizes the tragedy of existence, but he does not create dissonance with the world. The mythical hero fights, but he never violates the world boundaries.

The fact that the mythical culture has depth and diversity, causes constant interest. Especially in the second half of the twentieth century, the myth became the object of interest in political theories. Researchers point to a radical changes in its content. The process is assessed on the basis of its development, in terms of both progressiveness (J. Sorrell) and regression (E. Casirer).

Theorists of political mythology (Henry Tudor, Christopher Flad, Murray Edelmans, Lance Bennett) discuss the nature of myth and its ideological significance in modern political life. According to Christopher Flad, "political myth is an ideologically marked story, telling the story of past, present, and possible future, and it is recognized by a particular social group as an unconditional truth." [2.25]

We think that he offers an universal definition of "political myth" The authors of "the political myth" discuss its influences in historical, social and ideological contexts. The study of the essence and nature of political myth makes clear that both their durability and effectiveness are determined by the degree to which the myth is approached with the archetype. If a political myth is not able to obtain paradigmatic value and fails to create a logical model of both existing and future reality, it has no power of ideological influence on the political arena. i.e. if the political myth has not got a "model for both existing and future realities" (B. Lincoln), it can not be considered as a mythical political narrative.

In practical life, in terms of public coexistence changes are inevitable. Consequently, there are changing human perceptions. And in these conditions, when "all other influential people are losing their own power," it "comes proper time"[7] for "demonic, mythological catastrophes".[7] Political myth undertakes the mission for both social organization and political order. With the "noble

ambition" of changes, it claims to regulate the social world collapsed during historical cataclysms, as well as restores the cosmogonic model of the universe, and begins to act.

In this sense, Nietzsche's doctrine is preceded. It is a clear illustration of influence degree of the political myth in history. In XIX-XX centuries, the revealed model of political myth reporting "Death of God", announced the emergence of a completely new era for humanity. In 19th and 20th centuries, the model of political myth, stating the "death of God", announced the beginning of a completely new era for mankind.

It is noteworthy that the "information" on non-traditional myth appeared in the seventeenth century - with John Milton, at the end of the eighteenth century - in the works of Merciz de Sade. It is the period when discussion of God started in the name of justice. In the 19th century, the novelty was spread in the works of French romantics - Lotreron, Rimbaud, Baudelaire, in Russian literature - in the works of Dostoevsky, in the twentieth century - to the Surrealists - and to the Daist. Later, in the doctrine of the genius of the era, Friedrich Nietzsche (1855-1900), the myth of life transformation takes the form of practical evidence.

A new word takes place in Dostoevsky's work. Here is what he writes: "... everything is a legend here. You just look and you can enslave it. Moreover, the new force is coming which is exactly what we need now. The whole country cries about it ... We want just an axis to lift the earth and after that everything will be resurrected. "[3.72] So it is a granting of the formula: God is dead and "Everything is allowed."

Dostoevsky, who was Nietzsche's ideological predecessor, also points out the "banal truth": "Without despotism, there will be neither freedom nor equality in this country" [3.392]. In the genius Friedrich Nietzsche's doctrine (1855-1900), Dostoevsky's epochal statement has obtained an ideological importance and it gets an evidence in action. "From now on, the nature will be transformed into history - in wonderful history. The idea of human totality is born. [4.81]

Nietzsche, a prominent figure of the philosophy of life, Professor, a brilliant connoisseur of Greek mythology, facing unusually high expectations of epochal changes, aimed to create a completely peculiar - non-traditional picture of the political myth.

He tried to change the ontological status of the world on the basis of a new paradigm, where the actor implementing a new model of political life was a superman.

The goal of Nietzsche's hero of the political myth, – superman- is really great. He must defeat "the most unbearable guest of modern mankind" - he must overcome nihilism in order "to liberate a man obsessed with the will to power". He must teach and help the person of future "to move towards the highest hope".

"How can I bear a human being if a person is not a poet, a connoisseur of riddles and a savior from troubles!" This is the mission of Nietzsche's superman! [1.101]

This is an epochal request! Nietzsche must teach a historical person to live his life in the "ungodly world"! In this respect, a genius is trying to make careful steps! He is sure that "the death of God will be too hard for us if we do not overcome challenges and fail to win." [Cit. 4.380].

But as it turns out, (by calling superman) the way of German genius – who was philosopher of Life - is extremely difficult. He was worshiper of ancient culture and art - presenter of unity consisting of Dionysian and Apollonian origins of the eternal world. He was music caroler, who has changed his directions several times. He criticized the great teacher of mankind- Socrates, for "killing a myth", but eventually the philosopher of life is still supporting the theoretical man, following the footsteps of the changes taking place in the contemporary era. He announces the birth of a new world, the beginning of a new cycle in human life.

The protagonist of Nietzsche's political myth- superman- is full of both tragedy and creative joy. He represents is a symbol of a new person who is healthy, morally purified, exalted, inspired by the idea of self-realization. In history he finds the moral principles and the forces of transformation of existing reality. History is the arena for both his inspiration and its implementation. We want to underline the philosopher's assessment of historical changes: "Shame, shame, shame, this is human history!" [1.62]

The political life model presented by Nietzsche illustrates the political essence of myth. It is full of both positive and negative intentions. Superman's model of life transformation contains almost all kindness and shortcomings, which are characteristic of human beings. They accompany the history of his existence and determine the nature of human's future.

Nietzsche's paradigm of the political myth, based on the clairvoyant genius, is focused on understanding the in-depth tendencies of existence. He considers the transformation-renewal of the human world, where the history is governed by a man. Despite his profound and noble intentions, his paradigm of the political myth often opposes the ancient understanding of myth.

The protagonist of the ancient myth realizes the essence of existence. He considers it as an arena for struggle between good and evil, but because of the human's requirement to be connected with the eternal beginning, he emphasizes the greatness of the unity of the universe. In modern times, the "mythological hero" of political understanding rebels against the creation of the universe. He evaluates both the meaning of life and the contemporary historical situation in terms of the idea of justice and eventually, with a desire for power, he finds himself in a state of confusion.

Nietzsche's political myth makes clear both human intentions driven by falsified trends in history and the harmful consequences of his actions. They are evidenced by both facts including the revolutions of the XIX-XX centuries and the world wars, causing the death of millions of people. In the twentieth century, the actions of the "political leaders" - Hitler, Mussolini, Rosenberg, National Socialists, the theorists of Russian Communism including Lenin, Stalin and others have clearly shown superman's hard, risky and particularly difficult way marked by Nietzsche.

But, the medal also has another side. The genius of the era, with the help of superman, prepares the man of the future for great discoveries. He rejects any obsolescence that hinders the forces of life for positive changes. The philosopher of life has to pass his way at the cost of a great loss, but he thinks that it is worth of it. Nietzsche is not alone in this "innocent crime." He has got a large "army of like-minded people" accompanying him.

"when the goals are great, mankind enjoys a different measure and the use of horrible means is no longer considered as a crime". [Cit. 4.102]. As expected, the heralds of the new history consist of both pessimists and optimists.

CONCLUSION

1. In the ancient culture myth had a sacral significance.
2. Mythical thinking is based on metaphysical notions of unity of the universe. The mythical man entrusted with destiny, finds the meaning of his existence in the eternal cycle of the universe.
3. Political myth is one form of modern mythological thought.
4. Political myth is effective when it creates a logical model of reality and obtains a paradigmatic value.
5. Political myth is used as a means of manipulating public opinion and as a tool for power and its need for legitimation. It has an ideological purpose.
6. Based on these data, the political myth model created by Friedrich Nietzsche still deserves special attention in modern thinking.

P.S.

We, the Georgians, are the representatives of a small nation and we follow the historical processes with the belief in victory of humanism and justice. In 2019, we published our works under the title: "Justice - Philosophical-Legal Aspects". We express our opinion: "The reality is ... establishing justice in both large and small sections of public life is equally difficult, but quite possible".

Nowadays the protection of justice is based on the creation and activation of solid mechanisms of international law. This process is continuous and irreversible. Consequently, the observance of the norms of international law by any subject of law becomes not only a desirable and necessary norm (in the fight for international peace), but also, it is a duty for modern man aiming to live in a balanced world. [6.96-97].

The fight against pandemic has once again convinced humanity of the need for unity, humanism and justice. We express our deep respect for UK with great traditions. We declare our support and wish the whole humanity to have a peaceful future.

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