

Родний О.В. Міфопоетичні витoki сміхової культури.

Розглянуто міфопоетичні джерела сміхової культури. Діонісійські ігри, давньогрецька комедія, середньовічний карнавал досліджено в їх генетичних зв'язках з античною міфологією і визначено як ті форми духовно-практичної діяльності, що стали для культури традиціоналізму ефективними інструментами подолання світоглядних протиріч.

Ключові слова: міф, сміх, сміхова культура, міфопоетична свідомість, символізм сміху, діонісизм, метонімія, давньогрецька комедія.

Rodny O. The myth-poetical sources of the laugh culture

The article deals with the laugh culture myth-poetical sources. Collective laughter, based on the myth-poetical consciousness, was the most important component of the ancient continuum. It found expression in the relevant cults, rituals, literary genres. Greek and Roman laugh cultures are based on the ancient mythological sacred laughter tradition. The mythology laughter characterized by the fact that the order of an object or phenomenon is given in the form of confusion, chaos, which a person must overcome. Laughter and myth both deify man, reduce the distance between the ideal and the real life, inserting it into the communication sphere. The symbolism of the divine laughter is based on the symbolism of freedom: the Olympic gods are free from fear and limitation. Laughing man is like a God, going into the same spiritual space of freedom, raising over social taboos, the space of unlimited communication of the equals in the rights.

The essence connection between myth-poetical and laugh sources of the culture reveals in Dionysianism as a particular kind of «choral» state, in which the individual soul outgrows itself, breaking out of a unit in the Entity. Dionysian comic

УДК 141.33

E. K. Skiba

Dnepropetrovsk national university named after Oles Gonchar

ORIGINS OF THE POLITICAL AND DISCOURSE GENESIS OF THE GENDER

The process of gender identity's construction is analyzed.

Keywords: gender identity, masculinity, femininity, internalization, sexuality.

Actuality. In the process of the person's socialization each stage of development is characterized by a particular semantic meaning, relevant to the needs of this development. The process of gender identity's construction, as one aspect of socialization, is characterized by the difficulty in determining the coherence of personal and social aspects. Researchers of recent years extensively studying the genesis of the problem, affect a wide range of issues. For example, an anthropologist Easter Newton suggests that the structure of impersonation, as the process of the role's performance reveals one of the key mechanisms for fraud, by which the gender is the socially constructed (Newton 1972) [3]. Monique Wittig argues that the very category of «sex», as itself, is made in the interests of heterosexual policy (Wittig Monique 1983) [5]. The political task that emerges in the case requires that we should understand not only the benefit that a given cultural identity has, but the benefit and the power that established as the result of these cultural norms.

The purpose of the article is to explore the complex process of identity and identification formations, and to trace their role in the constitution of gender. Within psychoanalytic theory, identifications exist in a mutually exclusive binary matrix conditioned by the cultural necessity of occupying one position to the exclusion of the other. In this case we struck to the following question: is identification always restricted within the binary disjunction?

Main Body. In fantasy a variety of positions can be

source is based upon metonymy which is a form of the trope, genetically ascending to myth and mostly defining – in the arsenal of the literary devices – the refraction of the principle «everything in the all» basic for mythology in the models of the world created by the antiquity literature. Thus the ancient Greek comedy is the ontological system in which the conception of the relationship between man and the external reality manifests itself. In the antiquity consciousness the comedy laugh possesses the sacred essence due to the attitude of the special «enrapture» state of the mystery participants to God's beneficial energy. In the whole mythological laughter did not act against the official seriousness; moreover – it indirectly – through the weakening of norms and restrictions of the society – supported the official culture, maintaining social stability. In the traditional culture mythology, ancient holidays, related with it, and early medieval carnival become important tools of the spiritual-practical activity directed to the recreation of three-dimensional view of the world, overcoming outlook and connecting the centre and the marginalia of the individual self-identification.

Keywords: myth, laughter, laugh culture, myth-poetical consciousness, symbolism of laughter, Dionysianism, metonymy, ancient Greek comedy.

References

Hubner, K 1996, '*Istina mifa*' ['The truth of the myth'], Respublika, Moskow.

Sichov, A 2004, '*Metamorfozi komicheskovo*' ['Laughter as a social and cultural phenomenon'], Saransk.

Vulis, A 1976, '*Metamorfozi komicheskovo*' ['Metamorphoses comic'], Iskusstvo, Moskow.

Надійшла до редколегії 01.03.2013 р.

conditioned by the cultural necessity of occupying one position to the exclusion of the other. Unconscious psychological process related to the mechanism of psychological defense is connected with inclusion other people's opinions, their motivations, attitudes, and so-called introjects into the internal world of the person. When perceived they organize the process creating the imaginary person in the imaginary space, and as result, the process creates the person with the dabbled imagination. So, they produce the impact in terms of empirical results, presented in the all internal categories of culture. As the metaphor formations these identifications constitute the following: desires which design, mark, explain and determine the bodies, the active principles of incorporation, the model of structuring and signifying the introduction of a real body in the social space.

As J. Butler notifies, the gender fantasies of the identities constituted are not just the elements of a set of properties obligated for the subject, but they constitute a genealogy of the psychic identity's embodiment and represent the mechanism of its construction. If someone does not have a particular fantasy, or someone does not live in a fantasy world it is not important to the overall situation. Just the fantasy and the construct of gender specified subject with a set of the most important qualifications are themselves disciplinary mode of production due to cultural sanctions and taboos (Butler 1994) [1].

If gender identity is constituted by a variety of identifications and the identifications are fantasies within the range of fantasy, so called, double imagination, then, as the result, the gender is, of course, the fantasy, enacted by and through the material and embodied activity's mode that constitutes bodily significations. Foucault challenges the understanding of the impact of internalization as it works for the repression. In his work «Discipline and Punishment» Foucault reviews the doctrine of internalization, described by Nietzsche in his «Genealogy of Morals» through language of inscription. In the part about the prisoners, Foucault writes that the strategy is not to provide the repression of their desires, but to make their bodies compel and signify the law forbidding as their own essence, their own way of life, their own inner necessities. In this case Foucault writes that it's wrong to say that the soul is an illusion. It's the surface signification that contests and displaces the inner and outer distinction. The soul is not imprisoned by the body but the body becomes the prisoner of the soul (Foucault 1977) [2].

The law of identity generation is not internalized, but incorporated, with its consequences, so that the body regenerated, but with consequences, symbolizing the law as a necessary core of their renewed identity, as the new value of their souls, their awareness, as the law of their desires (Foucault 1977) [2]. The rewriting of intrapsychic process in terms of the surface of the body politics involves consequential rewriting gender as a disciplinary production of gender fantasy images through interplay of presence and absence of this fantasy on the surface of the body. The process of the construction of gender determined body through the series of inclusions and negatives, while highlighting, underlining and indicating their absence.

But what determines the articulated text of body politic?

What is the prohibitive law that generates corporeal stylization of gender, the fantasy and the fantasy designed body? Freud speaks of the incest taboo and the previously existing taboo on homosexuality as about generative moment of gender identity formation. He points that they are moments when gender is fixed, culturally valued and accepted by the society. The recognition of gender identity is, therefore, from

the point of view of psychoanalysis, simultaneously with the process of completing the formation of a logical and coherent cultural heterosexuality. The taboo against incest, which suggests the existence of previously taboo on homosexuality, works as a sanction and as the tools of the identity production simultaneously. This circumstance, on one hand, suppresses the process of the identity production and, on the other hand, must, simultaneously, produce.

Such disciplinary gender production provides the false stabilization of gender in the interest of the heterosexual construction and regulation of sexuality. This kind of model tries to produce and maintain both the cultural valid and regulated identity and the identity that requires the construction of heterosexual sexuality. This way the identity is to be put into practice of the real life as regular action. Of course, says J. Butler, one can argue that, in principle, no one is able to implement this regulatory ideal into a real life. But the desire to realize this utopia and calculate the body in accordance with the cultural norms valid in the society is hidden and spread everywhere.

This false stabilization, according to J. Butler, acts within discourse and, moreover, it is discursive and institutionally supported in the community because of possessing the great power. J. Butler further argues that the localization of the identity in the inner space of the mental characteristics of the theory suggests an expressive model of gender whereby the identity, as the first step, is fixed internally and only later manifested externally. Although psychoanalysis and feminist theory try to distinguish sex and gender, the gender restriction within the binary relations implies the residual effects of mimeticism between sex, which is considered as binary (male/female), and gender. The gender and desire are understood as attributes that refer back to the substance of sex and make only as its reflection (Butler 1994) [1].

J. Butler declares that she wants to point out that those lines that establish a logical coherence between sex, gender, and desire, if they exist, work to reinforce this concept, and to constitute its legacy (Butler 1994) [1]. The design of the logical coherence masks gender discrete (discontinuity), which is evident in heterosexuality, bisexuality, homosexuality and lesbianism, when gender is not obliged to follow the sex, and when the desire or sexuality do not follow gender.

When the disorganization and disaggregation of bodies disrupts the regulatory fiction of heterosexual context, it seems that the expressive model loses its descriptive power, and that the regulator is ideal as a cultural norm, and as a legal fiction, disguises himself as an evolutionary law regulating the sexual field that this law claims to describe.

While understanding of identification as a fantasy, we can clearly see that the coherence between sex, gender desired, their consistency are desired, sought. This coherence is presented as an ideal, and this idealization is the result of body significations. In other words, actions, any acts, gestures and desires produce the effect of the basics; they are understood as the inner core or essence. The inner core is manifested and produced on the surface of the body, through the play symbolizes absence, which only suggests, but never clearly reveals the organizing principle of identity as a cause. Thus, actions, gestures, actions are performative in the sense that the essence of identity, which they claim to express, is, in a fact, fraud, which is manufactured and supported by physical signs and other expressive means of discourse.

The fact that the gendered body is performative suggests that it has no ontological status separated from the variety of activities which constitute its reality. If this reality is falsified as the inner essence, this essence is the function of the public

and social discourse, the public control of fantasy through the surface of body policy. Thus, actions and acts articulate the desire to create the illusion of internally organized gender core, supported by the discourse in order to regulate sexuality within a binding framework of reproductive heterosexuality. So, we can say that term sex was culturally designed as the artificial unity that works to maintain and amplify the regulation of sexuality within reproductive domain. The gender identification\identity operates not as the ground but as the effect of the body policy.

If the cause of desire, action and action can be localized within the personality of the actor – the person who acts – then political controls and disciplinary practices that produce this supposedly harmonious and coherent gender, go into «the shadows». The shift of political discourse and the source of origin of gender identity in the direction of psychological reasons block any analysis of the political constitution of the gendered subject and its fraudulent notions about the inner essence of sex or its true identity (Butler 1994) [1].

An anthropologist Esther Newton says that any change of clothes (drug) is a double inversion that says that appearance seen is an illusion. While explaining his ideas he continues that «drag» means that the «outside» appearance is feminine, but the inner essence, the body is masculine. At the same time it symbolizes the opposite inversion: the outside appearance, the body, the gender are masculine, but the essence inside is feminine (Newton 1972) [3]. J. Butler enlarges his idea explaining that all kinds of drag completely destroys and distorts the difference between inner and outer psychic space and impressive negates, parodies both the expressive model of gender and the very meaning of a true gender identity.

The concept of the primary, original gender identity is often parodied by the cultural practices through the use of transgender women's clothes, all kinds of cross-dressing, sexual stylization of masculine/feminine identity. The concept of primary gender identity gives us the understanding of what the relationship between the primary sources of identification is the primary, based tools of gender formation with subsequent possible reformulation of gender experience. The performance with transvestite women's clothes appears as the fulfillment of the performance about the differences between the anatomy of the performer and the gender that is being performed. We, in fact, are in the same reality, where there are three separate components of body signification, namely: anatomical sex, gender identity and gender performance. As drag creates a unified picture of «woman», it also reveals the distinctness of those aspects of gendered experience which are falsely naturalized as the unity through the regulatory policy (fiction, in reality) of heterosexual coherence (Butler 1994) [1].

In place of the true identification, which works as the determinate cause, the gender identity can be re-presented as the personal/cultural history of the subject in order to set simulation practices. We can use to study the other simulation practices, to study how they construct the illusion of the primary and internal signification of gender identity or how they parody the mechanism of this construction. Since construct women suggests specificity and coherence, as agreed dock, which differentiates it from the construct of

man, the gender category is a very convenient starting point for feminist politics.

Conclusion. The fixity of gender identification, its supposed cultural invariance, and its status as an internally hidden cause may be the destination of the feminist project to establish the trans-historical community. The psychological language which describes the internal fixity of our identities as men or women works in order to enhance the coherence and to prevent convergences of gender identity and all the nuances of gender dissonance or even reduce them to the early stage of development and, thus, to the early stage of normative regulatory history. This can lead to the fact that the standards of narrative relations must be radically revised for subsequent recognition of their enormous complexity and ambiguity, or it can lead to the fact that the performance may use the narrative as a stage of gender production. In any case, it may be crucial to the internal opposition to the myth of internal (inner) origin, often understood as a naturalized or fixed cultural identity. So, gender coherence can be understood as a fiction of the regulatory policy, not as a point of freedom. As figurative productions, the identifications constitute impossible desire that figure the body, active principles of incorporation, models of signifying the enactment of the body lived in a society.

References

1. Butler J. *Gender Trouble* / J. Butler. – New York : Routledge, 1994. – 254 p.
2. Foucault M. *Discipline and Punish* / M. Foucault. – New York : Pantheon, 1977. – 333 p.
3. Newton E. *Mother Camp: Female Impersonators in America* / Esther Newton. – Chicago : University of Chicago, 1972. – 158 p.
4. Schafer R. *A New Language for Psychoanalysis* / Roy Schafer. – New Haven : Yale University Press, 1976. – 394 p.
5. Wittig M. *The Category of Sex* / Monique Wittig // *Feminist Issues*. – 1983. – Vol. 2. – P. 2. – P. 63–68

Скиба Е. К. Витоки політичного дискурсу та генезис гендеру
Досліджено процес конституювання гендерної ідентичності.

Ключові слова: гендерна ідентичність, фемінінність, маскуліність, інтерналізація, сексуальність.

Скиба Е. К. Истоки политического дискурса и генезис гендера
Исследован процесс конституирования гендерной идентичности.

Ключевые слова: гендерная идентичность, фемининность, маскулинность, интернализация, сексуальность.

References

- Butler, J 1994, '*Gender Trouble*', Routledge, New York.
Foucault, M 1977, '*Discipline and Punish*', Pantheon, NY.
Newton, E 1972, '*Mother Camp: Female Impersonators in America*', University of Chicago, Chicago.
Schafer, R 1976, '*A New Language for Psychoanalysis*', CT: Yale University Press, New Haven.
Wittig, M 1983, '*The Category of Sex. Feminist Issues*', *Routledge*, Vol. 2, P. 2, New York

Надійшла до редколегії 01.03.2013 р.