

# The Cultural Lesson Between (Dialectic Enlightenment) And (Mythologies)

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**Abstract:** The research attempts to provide a functional structure based on the principle of cultural diversity, and between the participating osmosis areas that dealt with the cultural lesson, and lit up many institutional (cognitive) and (cultural) rebellions. It also examines the effects of the procedural presentation of cultural criticism by examining two blogs among the most important cultural symbols in the cultural lesson if they are not really the most important. He intends to make an implicit comparison between two cultures (German and French), and review the reception of critical theory and work circles within its borders, and the resulting approaches and methodologies between (the Enlightenment Controversy) and (myths), then reveals the burden of Marxist theory of structural structure as an inevitable consequence of the theory's developments within the curricula closed to its structure and openness On the self. Controversy over Enlightenment (philosophical fragments) and the concept of the term the book is considered one of the most important sources of the cultural lesson, if not the most important. Depending on the nature of the material and the treatment, we can divide the book into two main sections, after two presenters to the authors, one of which is written (1944) and the addition of a text in the year (1947). It represents the first edition of the book and the second (1969) through an introduction to the Arabic translation composed (1).

**Keywords:** Cultural diversity, Osmosis, Cognitive, Marxist theory, Dialectical

## 1 INTRODUCTION

1. The concept of enlightenment is divided into: a. Extract 1: Preliminary o / Legend and Enlightenment. B- Inference 2: Juliet or Enlightenment and Ethics.
2. Culture industry (enlightenment and public deception)
3. Anti-Semitic elements: the limits of the Enlightenment, which are divided into seven components:

The second section: It consists of twenty-three articles that represent the stage of assimilation of the modern data of the Enlightenment, the problems of civilization by its individual and collective giving, and the overlapping of visions.

### 1.1 Instituting controversy as a social feature

We can deal with the authors of the book as an example of German thought or (German culture), where we will read its features and nature with the characteristics and nature of French culture after a while. Dialectical abuse and anxiety exemplifies a prominent feature in the treatment of authors, and the anxiety feature does not appear here in its negative sense, but quite the opposite because it is presented as an expression of awareness of great sensitivity, as awareness appears as a mass of sensors that try to explore the depths of culture and monitor the entirety of its variables. The introduction presents a series of controversial episodes of knowledge about what modern science has provided, and how mankind has stopped and disrupted its systemic path, placing it in direct confrontation with the requirements of its humanity (2) The authors declare their commitment and sufficiency in traditional sciences: sociology, psychology, and knowledge of science to pursue this activity (3) The introduction confirms the theoretical imbalance of the mind and monitors its weakness (4) Stressing that one of the specific issues in the research is to review the prevailing convictions and test them, not by denying them and proving their uselessness, but to the extent that they represent absolute values. The logic of steadfastness and steadfastness characterizes German culture because it represents the ideal philosophy, within the framework of its intellectual movement and maintains the separating intellectual boundaries that define ideas and define visions. Therefore, the authors begin to question general principles, which include the problem of freedom in society, which is inseparable from enlightened thought, and from this principle the concept of

enlightenment (5) defined the dynamics of culture within it. Enlightenment is a pure rational thought with a cognitive presence, as the relationship between freedom and enlightenment is an observatory of regression the moment it occurs (6) There is a controversy (7) in the growth of this relationship, at a time when the mind admits to associating freedom with enlightened thought, (the destructive appearance) appears through the mind taking its shift towards pragmatism, its involvement in the stereotype about its process and its dependence on the presence of tyranny (8) Thus, the idea of reworking the mind is presented in this book. This same matter leads us to rationalize rationality in (German culture), so the superstructure and its consequences are not seen, and therefore researchers emphasize the need to hold the Enlightenment accountable for the decline that led it to take legend. The dialectical character is still prevalent in dealing with the vocabulary of culture, until human culture appears as a dialectical guide, and this gives the book its vitality and effectiveness to this day, and examples from this nature in addition to the above; The growth of economic productivity, which is a condition for a better world, has been reflected in the groups that use it to lift it from the rest of the population, which reduces the presence of the individual outside the economic forces (9) What confirms the nature of the consistency of the approach in the "Enlightenment Controversy" is the depth of the concept of the curriculum and its entrenchment in its authors. As for the mind, there is no survival for it when it is identified as a cultural heritage distributed for consumption purposes. Dissemination of accurate information and entertaining entertainment makes people less valuable and foolish. (10) This text highlights the cultural and knowledge parts of the project, which indicates a systematic investigation and research of the origins. Therefore, we find that a sentence such as the phrase can be represented Quoted in every civilized moment, up to the present moment. The first section of the book deals with the three paragraphs of the growing idea of enlightenment and controversy at the same time, by exploring the concept of enlightenment as an expression of the idea of progress, with the aim of liberating man (11) The book takes from Bacon's inductive saying that human superiority lies only in science (12) The fundamental dilemma in the structure of culture is

that it warns science with knowledge, because science that has triumphed over superstitions must control nature; It can be used to control it<sup>(13)</sup>

## 1.2 Myth-Enlightenment (Controversy of Perception and Conception)

The methodology of the book tends to extrapolate completely as the most consistent approach to the nature of culture, where all cultural differences depend mainly on a comprehensive philosophical structure, looking at colleges, and for this we find attraction between the naked eye phenomena and experimental phenomena, and shows dialectic of all and parts, by describing the study by looking To the facts. Based on the foregoing, the book presents a cultural and philosophical process governed by a system that controls the social structure, which is not innocent of metaphysics, but it may contribute to its production, and (its secularism) to a large extent. The dilemma of enlightenment is driven by faith, and this is another controversial proposition (14) According to the foregoing, myths appear as an enlightened product, because their knowledge they hold is necessarily teleological because of their attempt to uncover and explain, which transforms this attempt into firm belief. It is clear that the authority of (knowledge) of both (deliberate scientific intent) and (contemplative - metaphysical) is clearly shown here. Therefore, God manifests itself in myth as the master of nature (15) but it cannot be distinguished from the mind that created him, with all his practices, to become legend enlightenment, and nature is objective (16) The book's commitment to the Marxist orientation of social facts provided a rebuilding of the human being within the structure of the struggle of the social class, and his liberation from the trap of identical nature in the myth, man's relationship with nature governs magic inspiration, because it represents the subject's direction towards the outside rather than the material, where ritual worship is directed towards what is outside. Instead of going to the patient, the object is directed to demons. Although magic was invalid, it turned into pure truth (17) Sacrificing an animal in place of the deity is considered a shift in the matter as acting on his behalf, and therefore in sacrificing a deer instead of a girl, it represents multifaceted, not identification. We find that the logic of science is not distinguished by switching. Instead, the rabbit is sacrificed as a model or sample, not as a substitute for it. On this logic, science appears more petrified than yesterday's ritual ductility (18) Here he explores the plight of the Enlightenment in restoring rational existence separate from historical lines, as it is dominant, according to the concept of "domination", which means "the organization of control accepted by those who control it. Ruling groups are governed not by abstract physical force, but by an accepting structure, Culture is part of the structure, which gives legitimacy to the existing social organization formula. (19) Based on this understanding, it appears that what the authors are trying to monitor the culture traps by revealing myth patterns of history and science, and trying to collapse from the dominance of the Enlightenment lines. Despite the attempt by the American theorist (Douglas Keelner) to find a missing link between the formula of the Frankfurt School of British Cultural Studies, which makes - as a fruitful dialogue thought between the two schools (20) he vowed that he would even argue in this focus that places him, that the nature of the cultural lesson that The school gave him at the hands of its students, based on deviations from the field of specialization, and combining

"political economic critique of the media, texts analysis, and public reception studies related to the effects of social and ideological culture of the masses and the mass media" (21) He tries to attribute the personality of the Francophone school through a tendency to the methodologies of the modern cultural lesson, begging for studies of communication and media, ignoring the philosophical trend in seeing the world, and the humanities inhabited by indicative structures, and by relying on the methodology of the book on them to show the extent of the influence of communication and media in the formulation and clarification of discourse The political economist. But we find that the dominant Marxist is present in the Frankfurt School and in the book "The Enlightenment Controversy" in particular. Scholarships for critical theory are systematic imperative. The suggestion of such a risk seems misplaced, but I find that there is no justification for it. If we analyze the conscious existence in the topic of (the concept of enlightenment) of God's actions and the perception stemming from them from seeing human facts, the authors present these facts as a guiding structure that can only be understood and interpreted within the pattern of formation. In a clearer sense, the (Marxist sociology) adopted by the authors in analyzing and probing culture, within its linguistic systems, imposes an imperative (structuralism) imperative. The theoretical work presented by the (Controversy over the Liturgy) is a clear picture of a structuralism methodology, which was not as innovative as it was in Marxism itself (22) Within her linguistic style which the authors dealt with, and in describing the language in more than a simple system of signs (23) Therefore, we find that a number of textual references link the work in all its sections, so that the work as a linguistic system carries its textual comprehensiveness within its cultural context to show the nature of the discourse that we might call (structural). Cultural discourse), despite this unease or perhaps an attempt to undermine the school's frank discourse and death. But the rhythm of philosophical discourse in (the controversy) (\*). What is called (structural cultural discourse) tends to address the data of the controversial linguistic system according to the process of Marxist sociology and Marxist criticism, whereby the Enlightenment confirms falling into legendary horror towards the myth "as it discovers its existence is not in concepts and words, which remain mysterious as the semiotic linguist imagines in Reality, in every human demand, does not fall within the goal of maintaining teleological survival. (24) It is a clear representation of the formative structure presented by Goldman almost nine years after the release of the (controversy), because instinct is a mythical command "that corresponds to the illusion: serving a god that the ego does not represent, has a silly matter equivalent to affiliation to drink (25) and this What is close to Goldman's anthology, "Because he is very ambitious, dissatisfied with the Lord's view while watching it." (26) The narration (the controversy) of the Odyssey story, as a nut for the facts, is its confrontation not with nymphs and my problematic fall in the temptation of the past, take (the controversy) Among the actions I took not the moment when the car approached the nymphs constituted the controversial enlightenment. (27) And when Ulysses replaces himself with work, this moment of substitution is a tool for progress and recoil at the same time (28). This reading explains the consistency of approval. By the authors of the book, its rhythm system with the stability of the title and the semantic presence of the title without prejudice to the

brightness of the language and the knowledge of the discourse, the book also presents in a very brief way the dialectical nature of culture, and thus concludes his approach, and fulfills his theory of presentation. Their extrapolation of phenomena, such as the existence of epic and myth in a For Homery's mind despite their differentiation, Homer's discourse of the cosmic language did not prevent his speech from finding him, dissolving the hierarchical system in society, even if he sought to glorify him (29) The Ulysses model that appears in Odyssey offers a symbolic representation of the sacrifice as a tragic and misleading structure, so that the gods are deceived, and this is reflected in the offerings that are provided to the gods programmatically and presenting the gods to the goals of the goals makes his strength nothing (30). The moral representation that (controversy) presents in Justin's story by author Marquis de Sade, the writer who derived from his sadistic name, but also presents two dialectical features, presents dialectic (the self / the world), then the self turns into a subject for the world and for the one loses its existential meaning to turn into something and controversy (Desecration / Enlightenment) practiced by (Juliet), bypassing the concepts of sublimation and returning to the shift to represent the intellectual pleasure of Saudi Arabia and destruction (31)

## 2. CULTURAL DECEPTION

This deception manifests itself in a more central appearance, because it ensures communication and communication, and it is embodied in the most institutional technical radio and television communication channels which were considered the most advanced artistic arsenal in disseminating influence, power, limiting the masses, and exercising the function of their creator with modern myths (32) There is controversy (centralized control / individual control), and the practice of cultural industry is an authority over the consumer, an authority that is transferred from consumer ownership through entertainment (33) Thus, it is possible to switch from describing the image in the animated imagination to the artistic appearance of Alantsa R. (34) The most prominent manifestation of this victory is the melting of culture and entertainment, and this does not lead to corruption of culture, but rather leads to making entertainment a cultural issue by force (35) The cultural industry has seized, according to its channels, even in the patterns of negotiations, and has defined its forms of consumption in programs and others as a date or phone conversation, made by culture according to its dominance (36) . It is formulas that dealt with linguistic formulas, and may have led to our separation from communication with the structure of language. This highlights the extent to which the book is in harmony with our current trend, which we live with its dialectic and its contradiction, and provides a useful reading of the problem of cultural profiling, despite the evolution of the means with huge leaps.

### 2.1 The dialectic of anti-Semitism

Describe a human problem or just an excuse, because it is an issue that revolves around one of the races offered by fascism, which is a kind of radical illusion, because fascism considers them a race that must be eliminated during the formation of the opposite opinion as a group based on their opinion and religious beliefs (37) in both cases , Jews are excluded as a cultural product of fascism for their perception, and at the same time it brings to consciousness that it is an image of a love of control and possession of fascism. However, in their

formation, Jews will hold the symbol of the replacement of the scissors, in the exclusion agenda: blacks, Roma, Jews, Protestants and Catholics (38) This dilemma (anti-Semitism) emerges as an economic basis for control and production. The capitalist system that owns money directs its workers to production, but sees itself as it produces, and it makes money on an opportunistic bet, which is similar to what appears in the manager (salary) today (39) The collapse of Jewish capital was presented as a thief for the power of people, and they are nothing but a pattern formed by the overthrow. The authors argue (the controversy) that the magician n replaces the individual in the workplace in the world of production, and fascism has referred to a civil emergency as civil rule, and people are economically prepared to see conceptual paradigms, meaning that they are economic reasons and that oppression policies accept the idea of modeling non-Jewish thinking And, as is the case in accepting the idea of artistic production that appears to the individual plus, this is the secret to spoiling the minds that prefer anti-Semitism, so they have a need to deny ethnic groups (40) It seems that this hostility was only part of an interchangeable program, and may be heading towards its disappearance, as happened with the global transformation of all qualitative energies from the battlefield to the movie field, even if he questioned the forms of this transformation because he lacked personal experience (41)

### 2.2 Section Two: The (23) articles read in the ideas and theater of the world

The title appears loose, but justified. The first section presents the theoretical aspect of Marxist theory and its structural methods in a large part of the amendment, which causes the explorer of this work to question doubts about the possibility of this theory to accommodate the different circumstances, environments and cultural conditions. What these articles offer is the final link in completing the structural image or (approach). It is a set of interactions between all and parts within the relationship between beings and place and the bet that man shows as a paradox, big and small. (42) What the book refers to in its last section is distributed among applications in politics, economics and thought, explaining this baroque structure a place of philosophy to show its diversity, and its capabilities to include and contain general paradoxes and conceptual changes that include (Voltaire, Freud) the philosophy of history in place, progress, the body and its relationship to advertising and fashion. The experience of the Enlightenment controversy is ultimately unique, and deserves to be studied not on its geographical situation but on its cultural presence.

### 2.3 Myths: the subjectivity of the author and the objectivity of the world

In the introduction to his book, Bart introduces us to myths in a holistic view of cultural phenomena, and proposes the idea of myth with all its historical, linguistic, and artistic problems, but it goes beyond that to its mythological problems i.e. as a myth that takes the form of meaning. Bart finds that there is a legend carried by daily life, which is stereotyping civilizational and cultural current together, and he thinks about the myths of French daily life through modern data orbits for communication, pictures, magazines, movies, viewing, exhibitions, and he expresses his dissatisfaction with this culture and mixes with it in a way Natural and historical. The most prominent characteristic of this Barthes work is his

reference to the existence of the (implicit pattern) in the cultural discourse, which controls his biography, and indicates this by saying, "And I wanted to restore in the developmental presentation of this trend the ideological arbitrariness in which I hide my opinion" (43) Bart emphasizes that his use of myth was in its traditional sense as a probe to reveal false axioms, and reveals the cultural attempt to pass the ideology of power in the stereotype of thought, and therefore notes the presence of signs in the leadership mentality in the patterns of culture that attempt to institutionalize the cultural act as a daily spontaneous practice corrupting the necessity of its existence, Consequently, it "means the complex system of mental image that society must support and document its sense of existence" (44) Barth is described to determine the paths of evolution and transformation of the concept of meaning, which lives in dealing with myth such as memory, history, and the transition to the stage of studying data and experimental facts studied, and the existence of self-described indications stemming from the study represents its implications (45) Here it falls between the laboratories and transcendent, which represents the human being as an alien being within this dualism, where we learn what makes all knowledge possible (46) Knowledge becomes a condition of Barth's existence, and the age contradiction can be ridiculed by what is a real condition (47) Thus, Bart wants to besiege the contradiction full of him, aware of his changes, and his observation.

### 3. DIVIDE BY TWO

Bart appears to be divided. It is mentioned, as we have indicated, that his practice of cultural activity in extrapolating cultural facts as legendary was based on the historical meaning of calligraphy, which quickly began to grow within it the modifications of the sign, and the collapse of signs constitute new and different signs, and thus divide the myth in (myths) into two parts: (meaning The historical system and the communication system), the relationship between this duality grows in the critical moments within the book, as it appears once with inclusivity history that displays the spirit of the myth separated from its communicative language to form a symbolic symbol and a symbolic representation, and this is what we find clear in dealing with (the world that wrestles in it (48) Once again, a division is created between the historical appeal of meaning and continuity to create a flaw in the stakeholder structure, which is what we find in his article (Games) (49) The third, through his murderous presence in his historical party, is presented as a communication structure based on the language, but this language is not required to be purely linguistic, and this is evident in his article (The Grammar of the African Language) (50) Like pure Sanya, the article (decorative cooking) (51) An example of a non-linguistic language. The sum of the articles in the first section attaches great importance to cultural representation in the sense of cultural methodology, not its arrangement. Therefore, we find in the preamble of the book an indication of the organic deficiency in the relationship between the articles because they represent observations in what is going on and a cultural methodology only and what has to do with the author who questions the possibility of research on the legendary presents the legendary himself (52) In this way, the essay system is arranged not only between the two edges of the book, but also a culturally non-linear march. The first section of the book can be divided into a group of articles that form contiguous systems and the like within their cultural classification,

provided that the curriculum procedures and tools do not deceive us. Topics overlapped with once formulated and dismantled procedures, forcing the physical structure to be removed from the curriculum procedures. This overlap is due to the nature of French culture in general on what we will try to present later, but the most important thing here is the subject of the progress of culture on this topic; More clearly, how culture takes its theme in the subject process (individual / institutional). There are many examples of this perception in the book, and the cultural aspects of cultural repetition can also be studied, as long as Barth's preaching urges the aesthetic that he inhabits, he can also become a center for the search for ideological arbitrariness that is hiding, and is a symbol of Barth's presentation in the case of cultural analysis. The culture of culture that a skilled critic tries Criticism and revelation must be subject to even any degree of its contexts, because a person is necessarily a cultural being, and it is wrong for a critic to find himself above culture and its tricks, as culture becomes an authority that establishes itself towards everything that is individual and independent. In the essay (Pishon between Negros) (53) Bart proves the problem of cultural display, and his institution as a way to enter into the contents of the myth of the modern era, representing the travel of the couple to a cannibal country armed with drawing and brush, offering their virtues for free and with them (Pishon) their infant child, Bart finds nothing more exciting without a championship. Bart notes a pattern of transformation in the export of heroism in its virtuous and moral sense, and how a culture of marginalization is arbitrary in the creation of exclusion and cancellation, where he finds that such an act stops in presentation, it is an organized linguistic gap in the minds of the masses for those who fit to be a deity, it represents the appearance of vanity As a unique virtue and a virtue at the same time, he reproduces the excluded and marginal cultural presence and cultural dependence with the blessing of the white with blonde qualities, by taming it and then domesticating it in the reality of the hierarchical difference between the white (friendly) master, the black domesticated slave, and enslavement here does not possess the body but rather possesses the soul from During his transfer from brutal cultural diversity to his evidence.

#### 3.1 The legend is in its second phase

In her second style, Bart also promised to show her second semantic structure as a communication structure, as it is speech, communication system, and message (55) There is no fundamental distinction according to its subjects, and it is not determined by the position of the message, but by the way it is said (56) This is the mark and the mark is a link between significance and significance (57) Barth creates an aesthetic example in determining the importance of the emergence of the science of signs, through the example (the bearer of roses), meaning and significance somehow carries the sign of love, but what matters is that roses alone become admired in some way (58) The inevitable fact is that the Parthian cultural lesson gave us preaching the science of signs, because this is what stopped him in the growth and development of the concept of myth, whose meaning is mysteriously presented as (meaning and form) (59) and in some way the meaning becomes form and void the same, but the form does not erase the meaning, it may move away from it (60). Bart presents (Legend Today) a cultural system to show the trademark process within the boundaries of myth as a model of linguistic

consumption for the purpose of reproducing speech, and this crystallizes by stealing the myth of the language (61).

### 3.2 The cultural lesson between two speeches: (From the introduction to the text)

In my introduction to each of the authors of the study, which is an informative structure and revealing about the nature of each of the curricula, visions and concepts, I find that the sponsors of each book establish a systematic and procedural practice at the same time. The introduction to the first edition of the "Enlightenment Controversy" proposes a philosophical structure in the discourse of cultural discourse, and is not satisfied with the diagnosis of patterns, as much as its interest in exposing and exposing it, but it is presented in the structure of proven evidence, and this is evident among the introduction. Just a reference to adding a topic (anti-Semitic elements) (As for the introduction (1969), it was confirmed that there was no change in the publication after more than twenty years, because the mentioned ideas are still valid until the time of the second issue. The introduction (1947) indicates the responsibility of both the authors of the book and the stylistic formulation that shows the value of meaning rather than its glory, the concept of perception, and the inclusion of thought in its most prominent organic details derived from cultural presence and facts, that the book deals primarily with the humanitarian crisis. This is one of the characteristics of German culture, which is characterized by careful research, proven knowledge, methodology and science. Therefore, the subjects of the book came organically linked to the advanced cause, it is a chapter of communication, so culture was presented according to its dialectical concept, a study strictly governed by the Marxist method of its treatises. Realism for both authors. We explore the book in the fields of culture as we alluded to in its dialectical axis and its presence in the structure of lines and modern science to make it a contradictory event, between what Enlightenment tries to present as an alternative and what enlightenment itself falls by attracting escape from the lines, then the Enlightenment with its myths and legends branched into its lights into a standard symbolic representation Moral value, in order to necessarily reach the patterns of cultural culture within the dialectic of deception, so that German fascism marks the end of cultural profiling in anti-Semitism We also pointed out that the methodology of the study contains the features of formative structuralism, so there was an urgent need to study the facts of humanity, and for this (23) articles appeared. Idealist philosophy was present in the (Enlightenment Controversy) as a way of thinking and achieving. While we find that the Parthian cultural lesson is varied and a group of philosophies intertwined, and this does not mean the diversity of procedures, procedural and methodological diversity is available in the two books, it is the philosophical overlap between several philosophies, and this is because of the Baroque nature of French culture that allows intellectual intervention, finds Leonard Jackson "was the German idealism, Marxism, phenomenology, existential phenomena, psychoanalysis, structuralism based on linguistics, and five completely separate movements of thought, but they met together in France in the 1950s and 1960s, and were associated with an insoluble node often called misleading with French structuralism., Lacan's psychology, literary portal , Marxist Altoser, and this is what made the nature of the cultural lesson in (mythology) tend towards inorganicism,

because it believes in the closure of the structure and its openness to itself within the multiplicity of procedural approaches, and therefore Barthes does not require reading a series of myths and transformations. The structure of myths refers to the nature of the Sunni's interaction with knowledge in the process of developing the concept of legendary discourse in its cultural location, and this is what helped the emergence of preaching to brands.

## 4. RESULTS AND DISCUSSION

1. (The Enlightenment Controversy) presented a cultural approach that established a cultural and philosophical lesson.
2. The structural model inevitably chose to adopt Marxist sociology, which leads to the inevitability of the emergence of formative structuralism, preceded by Goldman and what Goldman did was the theory of the foregoing.
3. The rigor of critical practice as epistemological theory rooted in idealistic philosophy.
4. (Myths) introduced limits to the fluctuation between subjectivity and objectivity, a feature of French thought.
5. Culture emerges within the formation of a different awareness with the present time.

There is a package or group of articles that revolve around marginalization, and its variables can be studied in the system of juxtaposition and similarity, including an essay (novels and children) (54) and stereotyping of women in the field of fertility. Exposition (magazine ELLE) A crowd of women in a photo, known as the owners of the picture by Jacqueline Lunoir Bintan and one novel, and Marina Gray has one son and one novel, etc., it appears that he found the image to be attractive as an attractive topic, and the results of his examination that women are inseparable from The roles drawn by culture, the book is not known in this way, no matter what happens for a clear reason, which is that the female rebellion against the norms of masculinity and out of its marginalization must remain as it was before, out of the marginal point of view or its representation of this marginalization and reach its self-center, which is creativity And, having children and caring for them, in an inseparable way on the other hand, will remain within the limits of and care for the man. Repetition does not come with a straight smile, but rather with its ideals appearing subject to the problems and differences, as in the model of wrestling and its frequency. Nevertheless, Barth intends to relate issues in their cultural configurations regarding the marginalized by means of communication, and their literary interactions within his vision of cultural lines.

## 5. CONCLUSION

The study is not limited to the analysis that stands at the boundaries of the structure, but extends to showing the underlying ideology. Bart feels that there is something material and objective, and this feature seems to prove the culture of French in general, as it appears that a clear moment of separation between the author and the author, so in his introduction emphasizes the time of writing as if declaring that something is not valid for this time, and that there is something related Because of the reading time and some novels, it may not be accepted in contemporary reality, due to the characteristic of French culture, as we have shown. (The Enlightenment Controversy) They also provided the illusion of

overlap between myth and epic to provide (myths) that the distinction between mythological subjects according to their content is an illusion.

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- (20) See: Frankfurt School of British Cultural Studies, The Missing Form: Douglas Keelner, see Karam Abu Shali, Chapters of Literary Criticism (Cultural Criticism), The Egyptian General Book Authority, Volume (25/3), (p. 99) Spring 2017: 249.
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- (22) The Masked God, A Study on the Tragic View of Pascal's Ideas and Racine Theater: Lucien Goldman, T: Aziza Ahmed Saeed, Mora: Anwar Magith, National Center for Translation, Creativity of the Story Series, p. (2216), i 1, Cairo, 2015. Structuralism appears in Marxist thought as an imperative necessity that has emerged with Frankfurt or with Goldman or others, and I suspect that intellectual currents in Paris are what precipitated their emergence at the hands of Goldman.
- [23] See): Controversial Enlightenment: 46.
- (\*) From now on, I will refer to the book of Enlightenment Controversy, Philosophical Fragments (Controversy) in parentheses so as not to mix with the use of Controversy in its philosophical concept.
- (24) Controversial Enlightenment: 51.
- (25) See: M.N.: 51.
- (26) The veil god: 15.
- [27] See: The Enlightenment Controversy: 57
- (28) Looking at: M.N: 57
- [29] M.N: 67.
- [30] M.N: 73.
- [31] See: The Enlightenment Controversy: 115.
- (32) See: M.N.: 142.
- (33) See: M.N: 158.
- (34) See: M.N.: 161.
- (35) See: M.N.: 167

## Margins

- [1] The following P here does not mean an organization or Alantza m in one place, and the topics came in a dialectical structure.
- Seen: Enlightenment Controversy, Philosophical Nuggets: Max Horkheimer-Theodore F. Adorno, Ter: Dr. George Katturah, The New United House House, I / 2006.
- [2] Seen: The Controversial Enlightenment: 13
- (3) See) M.N: 13
- (4) See M.N: 16
- (5) The controversy began over the meaning of the Enlightenment in the eighteenth century, and his words exceeded in German, French and Italian, and the most famous definitions were the ones mentioned in the article (Kant), as he said, "It is the salvation of a person from Samjath who brought him to himself using his mind without distorting it. Intolerance and without directing others ... (that a person has the courage to know this is the essence of the Enlightenment.) The Enlightenment: Dorinda Outram, see: Dr. Majed Morris Ibrahim, Dar Al-

- (36) See) M.n: 194 - 195.  
[37] See): Controversial Enlightenment: 197.  
[38] M.N: 201  
[39] M.N: 204  
[40] Controversial Enlightenment: 236.  
[41] See M.N .: 242  
(42) Seen: The veiled God: 425 and 547  
[43] Astoria: Roland Barthes, see: Tawfiq Jarira, Murr: Naji Al-Anla, Jamal Publications, Beirut - Baghdad, 70101018.  
(44) A theatrical play in Roland Barth (a preliminary approach to the mechanisms of seeing the Al-Barata theater): Yassin Soleimani, the chapters of the magazine (cultural criticism), volume (3/25), p. (99), Spring 2017: 606.  
(45) Legend: 8.  
(46) See: Words and Things: Michel Foucault: See: Mutaa Al-Safadi and others, Dar Al-Farabi, National Development Center, Beirut - Lebanon, second edition, 2013: 355.  
(47) Myth: 9  
[48] M.N .: 13.  
[49] Legend: 69.  
[50] See: M.N .: 166  
[51] M.N .: 155  
[52] See: M.N .: 7-9.  
[53] Legend: 76-80  
(54) See: M.N .: 66-69  
(55) Myth: 233  
[56] See M.N .: 234.  
[57] M.N: 239  
[58] See M.N .: 239  
[59] See) Astoria: 244  
[60] See: M.n: 246  
[61] See: M.N .: 264.  
[62] The misery of theoretical, structural, and theoretical literature: Leonard Jackson, see: Thaer Deeb, Dar Al-Farqad Syria - Damascus, 2nd edition, 2008: 19.