

Barthes: “Change the Object Itself: Mythology Today” (1971)

Myth = “collective representation” - “reflection” (165)

- “inverted” : turns culture {social/ideological/Histr.} into “natural” *i.e.* Doxa

- expressed through “discourse fragments” (*phraseology*)

Two semantic systems: - *denoted* : naturalizing function (166)
- *connoted*: signified = ideological

* “Mythological doxa” : new discourse (of semiology) of denunciation / demystification

(*i.e.* semiology of sign/signified has itself become mythical / discourse)

“Sign itself must be shaken” :

-- new task = “fissure the very representation of meaning” (167)

[“mythoclasm” succeeded by “semioclasm”] -- widen the field / scope

* **Task** (new) : *evaluate* (not decipher signs)

“levels of reification” & “degrees of phraseological density” (168)

- “compactness” / “thickness” of language

-- “most mythical” = homogeneity

[Idiolect = Sociolect] -- task = distinguish / describe -- *stereotypes*

* “Antidote” of myth = writing that is “open,” “uncentered” (against idiolect) *i.e.* **Text**

- mythical present everywhere within (Lacanian) “imaginary” (169)

-- { speech, convo; news media, novels, advertising }

* New Task : no longer “upend” myths,

but change “new point of departure” (new object)