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FEATURES OF THE FORMATION OF THE MYTHOLOGICAL PICTURE OF THE WORLD

Svitlana Yakymenko,

Doctor of Science in Education, Professor,
Mykolayiv Sukhomlinsky National University

 <https://orcid.org/0000-0003-4230-9586>

The article analyzes the formation of the image of the world and the impact on this process of individual characteristics of perception.

The problem of forming a holistic picture of the world of the individual is acute at the present stage of development of education, especially in connection with the implementation of the ideas of the New Ukrainian School. The article reveals the methodological principles of forming a holistic picture of the world, characterization of the concepts «myth», «mythological picture of the world», defines their essence as a set of generalized ideas about mythology, society, the world and its place and purpose.

Modernization of the education system of Ukraine is aimed at the active formation of a holistic picture of the world of the individual, especially children. From birth, the child perceives the world as a whole, as it is, and when earlier in primary school there was a clear branching into objects, the child destroyed the holistic picture of the world. It was difficult for the child to find connections between subjects in school and in the environment, society and the world in general. The Concept of the New Ukrainian School makes it its primary task to ensure the development of the worldview of the little person, i. e. to continue to form a holistic picture of the world without disturbing the natural worldview. The Concept of the New Ukrainian School emphasizes the need to form a number of competencies in students, based on a holistic picture of the world, where information is constantly organized, supplemented, changed and transformed into a holistic system. That is why the question of forming a holistic picture of the world today is extremely relevant.

The author defines the important role of worldview foundations in the formation of the value picture of the world of the individual of a particular historical time. Mythological worldview values can become a constructive element in overcoming the crisis of globalization, return to spiritual origins and give a worthy response to the challenges of modern civilization. The article reveals the formation of the image of the world and the influence of the mythological worldview on its formation.

Keywords: myth, mythology, mythological picture of the world, neomythology, culture, worldview.

Introduction of the issue. Myth is a characteristic form of archaic thinking at a high stage of its development. Although considering it as belonging to primitive society only appears to be incorrect. «The simplest mental act,» writes A. V. Gulig «is myth-making. The thought on the unconscious level merges directly with the act in myth... It is the most common form of thought that is inherent in a human at all stages of his development» (Gulyga, 1990).

The Greek word «myth» means «word», «story», «news», «conversation». The lack of unanimity in addressing the issue of the nature and functions of the myth, as well as the nature of its relationship with other forms of consciousness, can be explained both by many meanings of the term itself and by the aspects of the study. Indisputable is that the myth goes genetically back to the word constituting some real social relations. Besides this relation, seems to be so important that there is a problem of their transfer (selective) and storage by subsequent generations. This is how the historical memory of the people arises and the myth as a form of communal consciousness appears. «Before the writing began, such storage of ancestral experience was extremely important. The loss of the patrimonial memory and, especially, of the worldviews justifying the unity of the clan was even more disastrous than the earlier loss of fire.

Therefore, the storage of patrimonial myths and legends and related objects of cultic action, suggesting not only the possibility of their reproduction but also the inadmissibility of acquainting them with representatives of other families played such an important role in the life of the pre-class society».

Current state of the issue. The prestige of every word that makes up the myth is so high for the members of the community that it is perceived unequivocally as an obligatory norm of behavior and the most important life setting. Thinking, clothed in the verbal form of myth, forms mythological thinking. According to this thinking, all the events and transformations about which the myth narrates are «still in direct dependence on the magical power of the word.» The word, which was born in the past and reached the present, is perceived as a measure of stability, certainty, and organization. At the same time, as G. G. Gadamer notes «the word has meaning not only in the system or context, its very presence in the context suggests that the word can never be separated from the polysemy that it possesses in itself — even if the context gives it an unambiguous meaning. The meaning inherent in this word in a given speech event, as we see, is not limited to the actual meaning which is here and now» (Gadamer, 1991). Perhaps the primitive man, opens intuitively that unique property of language through myth, which, according to G. G. Gadamer, «is that any word in it gives rise to another, every word in the language, so to speak, awakens to others, calling forth new words for life and opens the way to the speech stream» (Gadamer, 1991). Mythological words co-exist in the life of an archaic person, who endows them with a special anthologized status of imperishable norms and patterns that ensure the stability of the world. One cannot doubt the validity of the conclusion of the well-known English ethnographer and social-

ogist B. Malinovsky: «... the myth existing in the primitive community in its living original form is not a story that is retold but a reality that lives. This is not a mental exercise or artistic fantasy, but a practical guide for primitive beliefs and behavior» (Piazhe, 1970).

Aim of research. The social and practical function of the myth lies on the surface: as it is the product of a monolithic community of people, the myth is aimed at preserving of the collective as an integral living organism. The matter of this self-preservation is above all: «The collective is the force creating the myth. Moreover, no criticism can shake the power of the myth while it remains a living myth — a living expression of collective representations ...» (Zazdranov,1993). The real life of a myth is connected directly with the life of this collective. Myth has no individual options; it is not a subject to any changes on the part of the narrator. Therefore, the characteristic of a member of a tribal collective is a characteristic of that relatively stable role that the individual performs as a social order to the collective. «The whole essence of the selection and self-affirmation of the primitive individual, in the opinion of A. S. Canarsky, depends on how much he is able to «create» his face ... as the» face «of the collective ...» (Kornarskii, 1982). In addition, one could not agree more with the general assessment of the social and practical function of the myth expressed by I. N. Loseva: «The myth is necessary to justify the actions and their result, to mobilize the forces of the collective, for its cohesion, on which the degree of its survival depends. The only power that is under the control of the community is its unity; therefore, there is an attitude in the collective, which is expressed in the myth — the maximum subordination of the individual's life to the interests of cohesion. The words of the myth are related directly to the forms of behavior, and any changes in «formulations» are perceived as a violation of order, which can lead to chaos» (Zazdranov,1993).

Results and discussion. Analyzing the content of myths, you can see that, firstly, they are not so much about the fate of individuals, as about the fate of the genus, the totem. Secondly, the myth reproduces some significant event, which is a kind of a starting point in the evolution of the genus, the totem group. Third, the characters of the mythical narrative are sacralized, whereby they are included in the worldview as unconditional authorities in assessing current events. Finally, fourthly, a magical connection is established between the «object of myth — the past — and socially significant actuality, in the ratio of the present with its supposed prototype in the past.» All this gives the myth the possibility of translating the entire system of primitive life activity into a fact of consciousness. Therefore, the content of the archaic myth is a quite adequate picture of reality, and it recreates not only the present, but also the past in an emotionally imaginative form accessible to all members of the collective.

At the same time, the content of the myth is not meant to become such a model of action that should be reproduced. The task of myth in the other words is in sanctioning, imposing, and spreading certain types of social and socio-psychological relationships. In addition, from this point of view, the content of the myth represents such transfor-

mation of historical material that leads to its actualization, i. e., to the subordination of the past to today's assessments and needs.

Consciousness in general and primitive consciousness in particular, cannot develop and cannot be transmitted to new generations outside and beyond its objectification in material signs and symbols. The main line of development of the consciousness of primitive people consisted in the development of language and speech, which served all forms of their life activity. Magic rituals, objects of fetishistic beliefs, animistic attitudes and totemic representations objectified the content of myths, which were preserved and developed inextricably with each other, forming for the time being undivided integrity. Only in the subsequent development of the myth as a narrative about the past event is separated from the ceremonial side and, gaining an independent existence, becomes the basis for the formation of the mythological worldview, incorporating elements of magic, fetishism, animism and totemism.

According to the logic of its formation, the mythological worldview is based on correlation, external objects and phenomena involved in practice, with collective generic notions and experiences. There are signs of totemism: the phenomena included by the team in practical processes seem to be identical to the collective. As the community is the actual subject of social (tribal) practice, it acts simultaneously as the only subject of the reflection of this practice. Since the practice of primitive society is satisfied with the subjective (where the community serves as the subject), the completely external world in the consciousness of the individual is ultimately subjective. Mythology represents a sensual-figurative embodiment of the characteristics of the community in the material of natural phenomena.

Dealing only with sensory authenticity, the mythological worldview attests to the being of things, «shows» real being by direct sensory reflection. In this case, there are no mediating links between the knowledge obtained in the structures of mythology and the objective reality: mythological representations are the immediate social (communal) given of things. However, the achieved identity of thinking and sensuality leads only to the knowledge of the appearance of things accessible to the senses. The essence of the thing, its internal contradiction, elude mythology. Although, a certain generalization is achieved in the process of sensory reflection, while the mechanism of this generalization «works» in addition to the will of the individual. Mythological worldview is capable of capturing sensory knowledge and its translation because the sensuality acts as a necessary moment of any practical operation.

For all of that, the mythological worldview does not distinguish between activity with sensory-objective elements and magical activity. The effectiveness of some actions is related directly to the effectiveness of others, technological methods of activity are not thought separately from the activity itself. They are «dissolved» in human actions and are not amenable to any ordering, and therefore, to conscious regulation and improvement. Besides, it is not required. Primitive society is a society of a routine type,

based on the endless repetition and reproduction of traditional forms of life. Changes are so slow that they only become visible after a change of several generations. In addition, the mythological worldview is primarily directed not at the knowledge of the new, but on the ordering of the already existing, on the sanctioning of the established, traditional. The local isolation of the being and consciousness of the community, the merger of the individual and the family, do not allow sacrificing any significant element of tradition. Criticism of tradition can take place only as a detail, clarification of the original phenomenon.

The idea of novelty is alien to the primitive man, and he is fundamentally opposed to the improvement both of the world of nature and of the world of man, constituting a single Cosmos. M. Eliade considered it as a positive factor: «Thanks to this approach, tens of millions of people could suffer from the mighty pressure of history for centuries, without falling into despair, without suicide and coming to that state of spiritual frenzy that is inextricably linked with the relativistic or nihilistic history vision» (Shcherban,1992).

In the period of its formation mythological worldview tears and elevates the whole set of practical behavioral attitudes of people, previously inseparable from the concrete behavior of a person, to the rank of special social significance, sacrificing them with the authority of a mythical narrative. Therefore, these settings begin to acquire an increasingly autonomous meaning, up to the inverse influence and even the determination of the behavior of the individual in each particular situation.

At the same time, within the framework of the mythological worldview, a wider scope of reality begins to be implemented, as that was required by everyday experience. The combination of ordinary and mythological views, on the one hand, provided scope for imagination and overcame a narrow horizon of utilitarian landmarks, and on the other hand, it delineated the range of real actions to achieve equally real results. But in the mythological worldview myth belonged to a special role: it «acted as a form of embodiment, a very important social and practical content — the sense ... of everything that was happening, which ensured the unity and integrity, organization and solidity of the primitive collective» (Zazdranov,1993).

The internal mechanism of the mythological worldview, providing a holistic coverage of reality, established the unity of the evaluation, cognitive, and predictive moments. In addition, these moments balance each other for a long time, which forms a grateful ground for the emergence, strengthening and development of ideas about the universal connection of things and phenomena of reality, about their orderliness and interdependence. Thanks to this mythological worldview overcame (in the imagination) the dependence of man on spontaneously manifested forces of nature.

The further development of humankind is connected with the development of a predominantly producing economy, which was the result of the division of labor into the mental and physical. It causes the evolution of the mythological worldview right up to its repression. A. N. Leontyev expresses this idea as follows: «The decomposition

of the primitive structure of consciousness in conditions of progressive development is still occurring in the generic system. However, the emerging new internal structure finds its full expression only at the later stages of class society» (Leontev, 1972).

Historians and ethnographers pay considerable attention to mythology in the study of ancient societies: it is impossible to avoid the problems of human mentality in the reconstructing of the social ties of people. At the same time, conclusions regarding the content and functions of mythology are made either on the basis of an analysis of ancient graves, tools and products of the past, or on the basis of studying the lives of the people of our time, located on the periphery of modern civilization. In the latter case, these conclusions can only have an indirect relationship to the ancient society.

Philosophical studies of mythology are also very intensive. One of the peculiarities of these studies is that mythology, as a rule, is considered to be compared with later forms of social consciousness: religions, philosophy, art, science, etc. As a result, epistemological, moral-aesthetic, axiological, communicative and other characteristics of mythology. In this case, mythology is examined not in the objective conditions of its functioning, but in the context of the functioning of various forms of social consciousness. However, the work of this direction opens the possibility of tracing the transformation of mythological formations in later forms of social consciousness and thereby fixing continuity in the development of social consciousness.

In some works, researchers go beyond the understanding of mythology only as a form of social consciousness of ancient society, interpreting it as the basis of historically the first type of worldview. It seems possible to consider mythology only in the aspect of the worldview, generated at a certain stage of the development of the practice of archaic society and finding in it its nutritional soil, developing the ideas of this direction. It requires a constant correlation of the mythological worldview with the evolving socio-historical practice.

The external evidence of primitive practice was reflected in the mythological worldview of this period in the form of a functional analogy of man (as a member of the primitive collective) and objects of his practical influence. Concrete-situational orientation of people imposes predominantly ideas on the objects-actions (ritual representation of the subject and «playing» past actions with it). But primitive practice, being a public practice, cannot do without preliminary planning of possible situations, which obliges the mind to display the object «not by itself,» but as necessarily acting, functioning in a certain way, possessing some active force, some function, Or in accordance with the already existing in primitive people's ideas about the objects-actions.» Although, the form of primitive practice (the interaction of the tribal collective with nature) deprived the objective things of the opportunity to reveal its contradictory nature. As the cover of generic utilitarianism enveloped things and phenomena so they appeared in the form of one hypertrophied function fixed by the patrimonial practice. The man, in turn, was of value to the genus only if his actions were within the framework of established generic stereotypes. Hence,

it becomes clear that in the conditions of primitive practice, the cognition of things is accomplished exclusively by involving them in the economic life of the community.

Mythological retrospective orientation, the systems of various prohibitions, strict regulation of actions did not contribute to the development of the practice of primitive society — it was extremely conservative. On the other hand, this conservatism was simply necessary; thanks to it, humankind ensured its own progress in mastering the forces of nature without losing the achievements achieved at the previous stages of development. The experience, forming the basis of actual practice, increased it gradually. In this way, using the primitive tools of manual labor, the most rational and effective methods of activity developed. Since the methods of manual labor vary very slowly and insignificantly, the mythological worldview is engaged in their peculiar propaganda. In the propagation of previously proven methods of activity, the character of the mythological outlook is outstripping (in relation to specific situations). Then it turns out that if the mythological worldview acts as a conservative factor with respect to the development of social and historical practice of the primitive society, then, as applied to concrete life situations, it fulfills the function of an active organizing force. This is one of the reasons for such a long «vitality» of the mythological worldview.

In the conditions of the traditional tribal community, magic, fetishism, animism and totemism never acquired the character of objectified thought forms — forms of social consciousness. There still has not been a division and forms of collective production. Tribal property placed people in the same position as to the means of production, and to each other. The product of general labor had the same meaning for the collective and for each of its members. Hence, the mythological worldview, which fixed the objective-social meaning of phenomena and things, fixed the coincidence of the meaning of human activity and its direct purpose.

The whole economic life of the clan community is being transformed along with the progressive development of the instruments of labor. This process was accelerated immeasurably because of the first major social division of labor — the transition from appropriating the economy to a predominantly producing economy. «No matter how one considers this event from the point of view of the division of labor or from the point of view of economic change, a revolutionary transition to a higher, qualitatively different stage of economic and social development took place in human society» (Zazdranov,1993).

The producing economy, which in the early stages of development consisted of two foci of organic farming and animal husbandry, each of which was still so weak that it could not exist on its own, determined a new form of human organization. This form was the agricultural community as a social association of people, free from the close bonds of blood relationship.

The agricultural community is the highest product of the development of the primitive system. Communications remain traditional within the community, but the entire

system of a predominantly productive economy contributes to the development of private property in it. Therefore, this type of social organization «carries in its own depths the elements of its doom.» Now parcel business is already developing as a source of accumulation of private property. With the development of this work, A. N. Leontyev notes, «the discrepancy between the objective result of human activity, on the one hand, and its motive on the other, begins to dominate. In other words, the objective content of activity becomes inconsistent with its subjective content, with the fact that it is for the person himself» (Leontev, 1972).

The aggravation of the internal contradictions of the agricultural community causes an increasing complexity of the whole economic and spiritual life. Mythological worldview remains as long as the outlook of all members of the community, but its integrity is achieved on the ways of maintaining the integrity of the tribal collective. Researchers of primitive thinking of this period pay attention to the incompleteness and fragmentation of each myth, when the narrator often does not know the beginning or the end of the narrative: «A rarity is an informer who knows the whole myth. Myths do not form a coherent system; they are indifferent one to the other» (Shcherban,1992). Mythological worldview here not only reflects the state of the community, but also seeks to contribute to its preservation. Such social function of the worldview testifies that the process of violation of the traditional way of life is intensifying. The fact that people are united by a single economic life have different ideas about its meaning and content, speaks in favor of the fait accompli of the departure of their individual interests from collectivist assessments.

The agricultural community for the first time gives activity (the process of making tools) a purely social character. If hunting and reclamation of production required the production of new tools of labor only indirectly and from time to time, then agriculture was impossible without their constant production on a large scale. So «the way of life of the primitive man had to change it radically, to make it social, as he didn't need the product of his labor, but others did... In turn, the existence of the individual who created the objects depended on the activities of other members of the collective. «The production acquired some dynamism due to the expansion of contacts between people. However, individuals continue to be related to relatives for a long time, because, according to K. Marx, «natural relations still prevail in all forms of society where land ownership dominates» (Zazdranov,1993). The connection of people does not follow from the ties of labor activity, and the kinship itself constitutes the prerequisite of labor activity.

Now it becomes clear why the mythological worldview did not contradict the developing of social production in principle, even though the formation of private property begins in this period. Elements of magic, fetishism, animism, totemism are further developed. Fertility cults begin to take shape and agricultural magic arises. Totemism is saturated with features of anthropomorphism, and the preconditions for believing in the demiurge begin to take shape. In ancient states, the mythological worldview con-

tinues to be dominant: both the primitive and the ancient systems have a common feature — their technical basis is extremely conservative.

The primitive system by itself does not contain prospects for a transition to a more developed form of social order. The reasons for the further development of social organization lie in the fact that public ownership in the course of the development of agriculture and livestock production becomes a retarding factor. Through a series of intermediate stages, it becomes private property, objective needs of economic development lead to an increasing integration of producers, since the increase in production productivity is achieved mainly by increasing its scale. The integration of producers goes beyond the bounds of kinship ties and destroys the tribal organization. The foundations of differentiation of people by their participation in the production process are laid down, preparing the liberation of individuals from clan ties, and tools and objects of labor — from collective property. This all changes the social organization essentially.

Developed farming and livestock farming in combination with isolated crafts and intensive trade require the use of mechanical thoughtless physical labor. Due to its universal application, the workforce acquires a character of special value. At the same time, the carrier of it begins to be viewed not as an element of society, but as an element of the existing system of material production. The slave personifies not a social, but a natural aspect of the life of the ancient polis, analogous to the means of production. Private property makes slavery a «natural» state. According to Aristotle, «who, by nature, does not belong to himself, but to another, and yet man, is by nature a slave» (Bogomolov & Oyzerman, 1983).

The separation of the purely mechanical aspect of labor, with the simultaneous reduction of physical labor to the level of the external side of social life, has led to the fact that the foundations of world understanding, which is abstracted from human activity in the sphere of material production, are being formed. «... The general knowledge of the world developed, the foundations of the exact sciences were laid ...» (Zazdranov,1993). All this testified to the level of socio-historical practice, when it is no longer exhausted by material production. The following situation develops in the ancient polis: on the one hand, agricultural production dominates the system of material production, on the other hand, an omnipotent ruling stratum is formed and it monopolizes the most prestigious public functions. Athenian democracy makes politics the dominant form of communication among citizens. Still «the consistently carried out principle of the Athenian democracy is possible only as a denial of the dominant mode of production. The parasitism of such a society will be directly proportional to its democratic character: someone must take upon himself the burden of producing material goods, so that others are engaged in politics» (Zazdranov,1993).

The whole political system of the policy was based on the recognition of the primacy of public interests over personal interests, which implied active participation of citizens in solving state problems: «every citizen hastened to take an active part in public and

political life for fear that events without his participation could take an undesirable turn for him». Consequently, now it is not so much natural as social factors that determine the life of every citizen. Labor activity in material production is retreating according to the degree of social prestige before political and intellectual activity.

Politics as historically the first type of activity aimed at the direct improvement of social institutions, has consolidated the division of labor into mental and physical ones. This became possible when the exchange of products of spiritual activity for the products of material production had already taken shape. The emergence of such a premise characterizes two kinds of features of material life. First, material production has reached the stage of development when it became possible to provide vital activity to persons not directly engaged in the sphere of material production. Secondly, a lively commodity exchange significantly widened the horizons of people. The most active forces of the slave society concentrated in the ancient polis, prone to freedom of action that were not afraid of penetrating into the unknown. Their main occupation was trade, which was associated with distant travel, demanding profound knowledge, deep intellect, courage, courage. The fact that Greek philosophers make long journeys that do not pursue any other goal than gaining knowledge is significant. In addition, the reason for this lies on the surface: the product of material production has not yet become an end in itself for society. Therefore, antiquity is extremely wasteful from an economic point of view: a large part of the surplus product is drawn to non-productive costs-works of art, religious and public buildings, etc. «Here we are dealing with the same contradiction of history, when, in direct contrast to a really undeveloped, stultifying labor, as opposed to idleness and passivity of a nation, its greatest spiritual activity and the creative energy of people associated with it can be born» (Konarskii, 1982).

Therefore, political activity in the policy caused a keen interest in scientific knowledge, art, that is, in politics. To the system of spiritual production. Moreover, this system is formed by no means under the influence of the vital needs of material-transforming practice. Then it turns out that the well-known thesis about the «involving ancient art in production», about the supposedly utilitarian and practical function of this art, is based on a misunderstanding of the basic social contradiction, thanks to which from the outset the art is called upon to serve not the material production but the spiritual needs of people. Another thing is that the ancient man considered useful one not that it is consumed in practice, not just a useful object, but any good that reveals the essential strength of man. Usefulness for the ancient Greek is an ideal principle, accumulating in all manifestations of the mentality. This principle unites the mythological worldview with later worldview education.

The development of science, political and ethical disciplines, and art gradually transforms the mythological worldview into a universal system of poetic views of the world, into a naive encyclopedia of the universe. You can see how mythology evolves from vague images to images that are clear and concrete, which no longer fit into its

framework and make up the arsenal and soil of ancient Greek art. In this way, morality, science, philosophy, religion are formed.

At the same time, mythological images are increasingly refined from material content, becoming more abstract in relation to concrete historical practice. It means a constant and growing removal of mythological images from material needs. Thus, the possibility of absolute opposition of the material and the spiritual, forming the essence of religion is formed. All realistic content of mythology begins to be forced into the natural-philosophical systems, and then «condensed» into natural-scientific knowledge. In the same way, as the division of labor into the mental and physical, alienation is formed both from material production and from the traditional mythological worldview of the form of social consciousness. «From that moment,» Marx and Engels remark, «consciousness can really imagine that it is something different from the realization of existing practice, that it can really imagine something without imagining anything real; from this moment the consciousness is able to emancipate itself from the world and proceed to the formation of a «pure» theory, theology, the philosophy of morality, etc.» (Zazdranov,1993).

Since mental and physical labor are beginning to be considered as opposites, it is clear that the material and the spiritual are also treated in this way. Nevertheless, the material and spiritual aspects of human activity were previously «removed» in mythology, acting as indistinguishable sides in the mythological worldview. With the isolation of these moments in the process of decomposition of the mythological worldview, both the first and the second retains the status of objectivity because the realization of the fact of the once accomplished objectification of the spiritual remains beyond the possibilities of the available consciousness. A situation arises that is contradictory: the day is contrasted with the material one, but at the same time, it does not lose the attribute of objectivity.

The result, the «resolution» of this contradiction, was the formation of the concept of two spheres of objectivity: material (natural) and spiritual (supernatural). Besides these spheres are directly opposed to each other. This opposition does not fit into the framework of the mythological worldview and forms the basis of a historically new type of outlook — religious. As V. I. Shinkaruk rightly notes, the main, defining moment of religion is precisely «belief in the supernatural, the opposite of the natural ... Mythology does not know such an opposition. The «supernatural» was quite natural there, so to speak, «in the order of things». Another thing, in religion. Here the nature is quite consciously opposed to the world of the supernatural, natural laws — the conscious will of mighty supernatural forces» (Zazdranov,1993).

The emergence and development of religious ideas could not but cause a certain transformation of the mythological worldview. Part of the content of mythology passes into religion, which, naturally, causes the depletion of the entire mythological worldview. The evolution of the religious concept of God as a subject beyond natural forces is indicative in this respect: its zoomorphic and sociomorphic forms are clearly inherited from mythology. In the representations of the ancient Greeks and Romans, the gods

lead a way of life that is not different from their own. They quarrel, feast, do physical labor, flirt. Moreover, they enter into marital relations with people, and their marital ties are by no means fruitless. Referring to Hesiod, A. F. Losev gives an extensive list of such marriages, and the offspring generated in them. In the heroic period of ancient mythology, a notion of the commensurability of the forces and abilities of a man with the powers and abilities of the gods arises. People enter into various kinds of contests with the gods and often come out victorious (Losev, 1989).

If in primitive society religion is not yet isolated from the totality of mythological representations, then as society develops with social antagonisms, it begins to influence the public consciousness more and more. Thus, we can see two processes at once: the loss of the mythological functions of their worldview functions, and the ascent of religion to the level of the basis of the worldview.

The loss of the mythology of worldview functions revealed its elements. Some of them have discovered such an obvious affinity with religion that up to the present time some philosophers tend to identify religion and mythology. Other elements formed the basis of natural science knowledge. In particular, the ideas of the unity of the world and the difference between the essence and the phenomenon were used then in natural philosophical concepts.

Separation of mental labor from the physical, engendering the bearers of «pure» mental activity, created the conditions for reflection on the «pure» mental activity and on the mentality. From these initial positions, the first theoretical form of general ideas about the world begins — natural philosophy.

The analysis of natural philosophy from the point of view of both structure and functions carried out by P. V. Kopnin makes it possible to adopt the most general definition: «Natural philosophy is, in a broad sense, a method of constructing a system of nature based on certain speculatively established general principles and giving a general picture of the world which covers the whole of nature. In fact, natural philosophy was the first form of philosophy and science» (Zazdranov,1993).

It would seem this form had to form the basis of a historically new type of worldview, which came to replace the mythological one. However, this did not happen: elements of positive knowledge were drowned, as a rule, in the inventive constructions of the universe. Every natural-philosophical system claims to exhaustively elucidation of the general picture of the world and does not descend to the painstaking study of individual phenomena, before the experiment. As a result, it turned out that the natural-philosophical constructions mainly included knowledge aimed at elucidating the origins and the main causes of all that exists. The practical importance of this knowledge was (with reference to the system of existing practice) very doubtful. Contemplation, the lack of the necessary number of empirical knowledge, syncretism — these are the most characteristic features of the ancient (and medieval) natural philosophy, which determined its complete isolation from socio-historical practice.

Conclusions and research perspectives. The disruption of natural philosophy with a mythological worldview was not radical and definitive, and mythological symbols appeared in difficult philosophical constructions. However, the formation of natural philosophy led to yet another consequence: promising physical and mathematical ideas fell out of the sphere of world outlook interest and formed the basis of natural science. Problems of natural science do not always affect worldview issues. This explains the relative «tolerance» of both mythology and natural philosophy to natural-science knowledge. The outflow of purely scientific knowledge from the field of ideological problems promoted the «purification» of the world outlook from scientific knowledge in general, which was reflected in the new historical type of outlook — in the religious worldview.

However, it would be a simplification to assume that there is a simple change in the types of worldview. If the mythological worldview does not have any noticeable opposition, it represents, as V. I. Losev correctly points out, «the universal form of social consciousness that is unique at a certain stage,» then «religion appears along with art, political consciousness, and the separation of mental labor in specialized activity, with the formation of an institution that performs a certain function» (Zazdranov,1993). This circumstance speaks in favor of the fact that the world outlook shifts from a comprehension of the problems of concrete historical practice to the problems of the spiritual and practical mastery of the world in the aspect of socio-moral and aesthetic relations. And here it is the religion that reveals the ability, in the form of speculative illusory-fantastic «knowledge», to replace and partly fill the deficiency of factual knowledge. The regulative function passes from mythology to the religious worldview: the integration of people around a certain set of ideas that determine the basic principles of human life activity.

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Світлана Якименко, доктор наук в галузі освіти, професор, Миколаївський національний університет ім. В. О. Сухомлинського.

ОСОБЛИВОСТІ ФОРМУВАННЯ МІФОЛОГІЧНОЇ КАРТИНИ СВІТУ

У статті аналізуються питання становлення образу світу і вплив на цей процес індивідуальних особливостей сприйняття.

Проблема формування цілісної картини світу особистості є гострою на сучасному етапі розвитку освіти, особливо це пов'язано із реалізацією ідей Нової української школи. У статті розкрито методологічні засади формування цілісної картини світу, характеристика понять «міф», «міфологічна картина світу», визначено їх суть як сукупність узагальнених уявлень особистості про міфологію, суспільство, світ загалом та своє місце і призначення у ньому.

Модернізація системи освіти України спрямована на активне формування цілісної картини світу особистості, особливо дитячої. З народження дитина сприймає світ цілісно, таким як він є, і коли раніше у початковій школі відбувалося чітке розгалуження на предмети, у дитини руйнувалася цілісна картина світу. Дитині було важко знайти взаємозв'язки між навчальними предметами у школі, так і у довіллі, суспільстві та світі загалом. Концепція нової української школи ставить своїм першочерговим завданням забезпечити розвиток світогляду маленької особистості, тобто продовжити формувати цілісну картину світу, не порушуючи природне світосприйняття. У Концепції нової української школи наголошено на необхідності формування ряду компетентностей у школярів, основою яких є цілісна картина світу, де інформація постійно впорядковуються, доповнюються, змінюється та трансформується у цілісну систему. Саме тому питання формування цілісної картини світу сьогодні є надзвичайно актуальним.

Автор визначає вагому роль світоглядних підвалин у формуванні ціннісної картини світу особистості того чи іншого історичного часу. Міфологічні світоглядні цінності можуть стати конструктивним елементом подолання кризових явищ глобалізації, повернути до духовних витоків та дати гідну відповідь викликам сучасної цивілізації. У статті розкрито питання становлення образу світу і вплив міфологічного світогляду на його формування.

Ключові слова: міф, міфологія, міфологічна картина світу, неоміфологія, культура, світогляд.