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## MYTH AS NON-INFLUENCE OF THE SOCIUM

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**Therelevance of the research.** The urgency of the study is determined by the need for rethinking the myth in contemporary social and socio-political realities. At the same time, it should be borne in mind that the myth is not only a phenomenon of culture and its special type, but also an important component of human perception of the world. The researchers unanimously state the imperative value of the myth for culture, since it is its basis, it is in some way capable of structuring the world and asking for a specific «grid of vision», which leads to an understanding of the principles of

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causality, space and time, the types of classification and methods of identification within a concrete historical worldview. Different types of myths not only structurally shape the world differently depending on the type of sociality in which they exist, but also adapt it to the person of a certain society, providing the specifics of world perception of a certain type of social (Oleksenko, Molodichenko et al., 2016).

**Problematic situation:** Myth, representing an integral part of modern spiritual life, not only lays down a certain foundation of culture, but also conceals the danger of moral and intellectual impoverishment of culture, spiritual degradation of man. The experience of the twentieth century, with its brightest myths of communism and fascism, convincingly proves this. That is why the view is productive, which is based on the awareness of the multi-tier structure of the spiritual world of man, within which the rational and irrational, mythological and scientific place their proper place, performing functions whose productivity is determined by the degree of competence of each of them (Gorsky, 1998). The heyday of rationalism, undermining the basis of religion and religious mythology, further exacerbates the need for myths – social, national, political, because in order to include new rational knowledge in the collective memory of society, they must be transformed into visibly recognizable holistic images, because otherwise they can not be uncovered and incorporated into already existing social experience.

**Research methodology.** When studying the mythological phenomenon, it is important to use a certain methodological complex, first of all, general scientific methods and principles for as thorough and objective coverage of this phenomenon. This is, in particular, the ascent from the concrete to the abstract and from the abstract to the concrete, induction and deduction, analysis and synthesis. It is also extremely necessary to apply the principle of objectivity in order to weigh the characteristic of myth, from the standpoint of objective knowledge of reality.

**The results of the study.** The myth, representing an indispensable component of modern spiritual life, not only lays down a certain foundation of culture, but also conceals the danger of moral and intellectual impoverishment of culture, spiritual degradation of man. The experience of the twentieth century, with its brightest myths of communism and fascism, convincingly proves this. That is why a productive view is based on the awareness of the multi-tier structure of the spiritual world of man, within which rational and irrational, mythological and scientific occupy their proper place, performing functions whose productivity is determined by the extent of competence of each of them.

**Conclusions:** The heyday of rationalism, undermining the basis of religion and religious mythology, further exacerbates the need for myths – social, national, political, because in order to include new rational knowledge in the collective memory of society, they must be transformed into clear images, because otherwise they can not be uncovered and incorporated into already existing social experience. At the same time, the necessity of depersonalization and socialization of experience in collective memory determines the myth as a necessary component of cognition and self-awareness of a person and an important component of the existence of society as a whole. Therefore, in all epochs of all peoples, public consciousness in one form or another is good or bad, adequate or illusory, but produces different types of myths, pseudomythologies in all humanitarian spheres of social life: in everyday life, culture, religion, ideology, politics

**Keywords:** myth, socium, culture, religion, ideology.

#### **References**

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