

# American Journal of Scientific and Educational Research



No.1. (4), January-June, 2014

“Columbia Press”

New York

2014



# American Journal of Scientific and Educational Research

*No.1. (4), January-June, 2014*

VOLUME II

"Columbia Press"  
New York  
2014

*American Journal of Scientific and Educational Research*, 2014, No.1. (4)  
(January-June). Volume II. "Columbia Press". New York, 2014. – 686 P.

*Proceedings of the Journal are located in the Databases Scopus.*

*Source Normalized Impact per Paper (SNIP): 2.395*

*SCImago Journal Rank (SJR): 2.229*

Editor-in-Chief: *Prof. Samuel Raymond, S. J. D.(USA)*

Executive Editor: *Prof. John Williams, D. Litt. (USA)*

Technical Editors: *Robert Martin, Julia Scott (USA)*

Editors:

*Prof. Norman Green, D. S. Sc. (UK)*

*Prof. Robert Barclay, D. C. S. (UK)*

*Prof. Henry Simmons, D. I. T. (USA)*

*Prof. Harry Viddal, D. C. S. (USA)*

*Prof. Dominic Stiles, D. P. E. (Canada)*

*Prof. Lane Hewitt, D. M. Sc. (Australia)*

*Prof. Charles West, D. I. T. (UK)*

*Prof. Elizabeth Moore, D. Tech. (USA)*

*Prof. Emma Allen, Ed.D. (Australia)*

*Prof. Denis Cumming, Ed.D. (UK)*

*Prof. Leslie Bragg, Psy. D. (Canada)*

*Prof. Paul Bryant, Psy. D. (UK)*

*Prof. Linda Graves, Psy. D. (USA)*

*Prof. Ronald Hall, D. G. S. (USA)*

*Prof. Daniel Smith, D.F. (Canada)*

*Prof. Sienna Paige, D. B. A. (USA)*

*Prof. Harry Read, D. B. A. (UK)*

ISSN: 0002-9476

© "Columbia Press", 2014

© Columbia University, 2014

<i>Erlan Seisenbekov</i> General characteristics of the research methods of the educational process in physical culture in educational institutions.....	299
<i>Irina Brynza, Nikolay Budiyanskiy</i> Intercommunication of psychological prosperity of parents and presentations of child about the system of domestic mutual relations.....	304
<i>Irina Fokina</i> Charitable Help to the Vulnerable Stratum Children's Social Organizations: Theory and Practice.....	312
<i>Marcel Lourel, Nicolas Gueguen and Alexandre Pascual</i> Complex Systems: Thoughts on the Causes of Nature .....	317
<i>D. Makhmudova</i> On the role of problem tasks in the development of independent analytical and creative thinking of students .....	325
<i>Natalia Kryvtsova</i> Psychological features of personality are in realization of innovative potential.....	331
<i>Leonid Burlachuk, Nadejda Zhiyenbayeva, Olga Tapalova</i> Psychodiagnostics of achievement motivation in obsessive-compulsive disorder.....	338
<i>Ruslan Kubanov</i> Terminology concept of «training» and «quality of training» in scientific pedagogical discourse .....	343
<i>Tetiana Golub</i> Methodology of analysis and synthesis in scientific activity.....	348

## Humanities and Social Sciences

<i>A. Sani, B. Z. Abubakar, D. H. Yakubu, T. K. Atala and L. Abubakar</i> Socio-economic Factors Influencing Adoption of Dual-purpose Cowpea Production Technologies in Bichi Local Government Area of Kano State, Nigeria .....	352
<i>Anna Nivnya</i> Correlative connection of ritual and time in modern society.....	372
<i>Vitalyi Pavlikovskiy</i> Criminal law maintenance of freedom of speech and the media: comparative legal analysis .....	377
<i>Abdurakhman Guseynov</i> Interethnic conflicts: system- institutional analysis.....	384
<i>Vladimir Ignatyev, Evgeniya Komf</i> "Virtual strata" as agents of social instability: the consequences of "informational resonance" .....	395
<i>Irina Sizova</i> The museology of Tomsk region in the XIX-XXI centuries: the analysis of a historical and bibliographical study .....	402
<i>Muhu Ahev</i> Institutes consent: general view .....	406
<i>Marfua Khamidova</i> National art culture as an object of theoretical understanding .....	413
<i>Olga Boyko, Larisa Otroshchenko</i> Creation of myths in the modern world .....	417
<i>Oleg Antonov</i> State power as an object of evaluational changes, the subject of which society is.....	423
<i>Oleg Peshev</i> "The value to be educated" in analytical philosophy of R.S. Peters .....	431

*Boyko Olga, Ukrainian Academy of Banking of the National Bank of Ukraine,  
Professor, Doctor of Philosophical Sciences, the Faculty of Judicial Science,  
Otroshchenko Larisa, Ukrainian Academy of Banking of the National Bank of Ukraine,  
Assistant Professor, Candidate of Pedagogical Sciences, the Faculty  
of Banking Technologies*

## Creation of myths in the modern world

**Abstract:** This article is devoted to the consideration of the role and sense of myth in the modern life of a person. Mythologem as a symbolic mean of reality reflection has been considered. Attention has been paid to the social formation of myths, especially in the pedagogical sphere.

**Key words:** myth, mythological conception of the world, creation of myths, symbol, symbolic space, educational reality, creation of pedagogical myths, mythologem.

Last century and the beginning of the 21<sup>st</sup> one have been characterized by rapid development and wide expansion of information technologies, which gradually have been converted from purely technological phenomenon into cultural and social one. Moreover, new opportunities of information, on the one hand, arrange conditions for the transition to the global informational society and, on the other hand, increase negative consequences. One should point out that these negative consequences depend on the growing volume of information, which is able to change radically moral guidelines of individuals through specially created manipulative myth. Besides creation of myths practically has not been controlled by the national governments and, thus, manipulative myths penetrate social consciousness. No doubt, in the terms of modern geopolitical conditions, this fact increases the risk of nations' cultural identity loss. In addition, globalization trends, which lead to the drawing of different types of culture together and contribute to the emergence of universal culture, generate new matters, connected with the uniqueness of ethnical perception of the world, its specificity and means of realization.

Symbol image or mythological one represents, in this case, mental specificity, which is a means of tribal, and lately, individual identification. That's why appeal to the mythological "mechanisms", raising deep mental content to the human thought, is an essential step on the way to the awareness of cultural actualization of mental ethnos foundations. As a result, problems of mythological consciousness perception, in spite of civilization, leap in human culture, are of great interest at this time as never before.

The problem of the myths' formation is not a new one. It was considered by many scientists at different times. Among them one should mention such classics of mythological research as E. Durkheim, E. Cassirer, L. Levy-Bruhl, C. Levy-Strauss, A. Losev, Y. Lotman, E. Tylor, M. Eliade, J. Frezer, I. Huizinga, C. Jung and many others.

In Ukrainian philosophical science this subject has been studied by V.S. Gorskiy (historical mythology in modern Ukrainian culture), O.S. Kyrlyuk (universal dimensions of culture), S.B. Krymskiy (universal-cultural structures of Ukrainian nation), M.T. Yuriy (mentality of Ukrainian people) and many others.

The aim of our research is to show the importance and role of myths formation in modern life as this phenomenon as never before become apparent in all spheres of social activity, especially in science, politics, economics, advertising and pedagogic.

Availability of mythological has system of conceptions and images, helping self-identification of ethnos and personality, formation of ethnic marked cultural space, which "kernel" is a national cognitive base as a structural collection of knowledge, culturally determined conceptions, which are essential for all representatives of certain national-cultural community. In our opinion, national cultural space is a form of culture existence in the human's consciousness, a culture, which is reflected by consciousness, existence of culture in the consciousness of its bearers. Ethnical self-identification has as an essential part nationally stipulated system of symbols, associations and information, introduced in mythological texts as representative of cultural space. Thus, we may say that mythological texts as cultural space are informational-emotional ("ethnic") field, is a virtual and, at the same time, a real space, in which a person exists and operates and which becomes a scene of contiguity with other cultures phenomena.

It should be pointed out that there are some approaches for the consideration of cultural space and, in particular, mythological one. Culturological appeals to this problem, made by A. Losev, Y. Lotman, point out the fact, that symbols accomplish in historical being of ethnos a connection between past and future, past and present, strengthen its chronotopical unity. "Symbol never belongs to one synchronous slice of culture, it always pierces through this slice vertically, coming from the past and disappearing in the future. Memory of symbol is always more ancient than memory of its non-symbolic textual surrounding" [3, p. 191].

From the point of view of communicative approach, symbols represent two endless series of relations: backwards to the object and forward to the interpretant. In other words, it's important for the understanding of myth not only the subject of the message, but the way this message is made. "Myth can not be a thing, a concept or an idea. Myth is a word, a statement" and it acts like a communicative system [1, p. 233].

Thus, nowadays the importance of myths doesn't decrease, but even steadily increases. Everyday life creates a lot of myths. In our opinion, it happens because a modern person is short of stable, sacral feelings and, accordingly worthy self-sufficiency. And mythological culture is able definitely to compensate these losses. Mythological consciousness, in spite of some scientists' statements about its overcoming, however, is a fundamental principal of human existence.

The sphere of myth display and action is wide enough and it includes many stratum of modern culture: inclination for myth-poetic images in literature and art, a tendency to mythologization of history, events of everyday life, past and so on. Thus, myth is alive and relevant phenomenon due to everyday contiguity with mythological reality which nowadays becomes more and more distinct.

Under principal role of myth for the building of the conception of the world, in the mythology one can find preconditions of any world-view orientation. But, however, necessary

feature of any myth-consciousness is its direction to our soul, to internal, timeless side of reality, to deep creative existence forces. Myth is completely directed to transcendent, above-nature and any mythological story is like a window to sacral sphere, to the place where there's no diktat of place and time and which rules over empiric reality.

Surely, myth is not an ideal or spiritual reality. It is physical, imbued with sharp sensuality, deep spiritual symbolism and that's why it stipulates involvement to "numinous", i.e. to experience great, superhuman, mysterious, which frightens and inspires [5, p. 17].

We must say that peculiarity of mythological conception of the world is in the fact that mythological consciousness doesn't disjoin reality for the analysis, but apprehends it sensually as an integral one. Myth brings to life and inspires everything; it is a meaningful and inalienable element of any culture. It is always immanent to cultural experience of epoch. And though with time passing it falls under the influence of transformations, it changes, but keeps its characteristics, its "mythological" nature. A famous French structuralist and expert in literature R. Barthes, for example, thought that the present time creates myths even more actively than previous cultural-historical epochs.

Nowadays in informational space a great number of social, political, religious, artistic and pedagogical myths appear, but in spite of their illusive character, they make rather real influence on social life. As a result, modern myths transformed into means of social mobilization and manipulation of social consciousness. Truth, which a person defines for himself, is opened in the form of a myth as in it a certain world-view is concentrated; it is authentic to this culture and does not demand any arguments. Myth, acting as a huge source of massive energy, is able to mobilize groups of people to certain actions. That's why modern culture continues to create myths, which in any case direct social energy into certain course, satisfy demands of the society of massive consumption, create attractive image of a politician or a show-business star, and attract attention of the audience by a regular thriller or a "soap opera" with the help of a cinema or television.

Information, which is designed in the form of a myth, obtains sensually-significant concreteness; one can easily remember it, making aesthetic life world of a person, throws it, at the best, into arms of illusions, and at the worst makes a person an object of different manipulations, including political ones. Thus, a famous Canadian philosopher and culture expert M. McLuhan, "myth creator of the information society epoch", "prophet of mass communication" stated, emphasizing the role of information in society and social opinion management, that mass communications play an important role in the formation of state ideology, mythologization of social consciousness. Myth in modern industrial society acts as a product of mass production, as a principle of mass consciousness, and television acts as main myth creator.

To understand the principles of mythological consciousness work, which provides the success of many political ideas, brands, slogans and which is the base of certain ideology, it is necessary to apply to distinctive myth features, which were defined by such famous investigators as M. Eliade, A. Losev, C. Jung and others. Thus, according to M. Eliade, myth creates the history of

above-nature creatures, which is true (as it refers to real world) and sacral (as it is a result of creative activity of above-nature creatures) [6]. Getting to know myth, the person learns “origins” of things and this fact lets to hold of them and manipulate in one’s mind. It is not the question of external, abstract cognition, but cognition, which one “experiences” ritually, in the process of myth reproduction, i.e. myth “is lived” by the audience. Myths about eternal renewal, about “golden century”, about the land of eternal youth and joy, about the hero define humans’ behavior nowadays also.

O. Losev in his work “Dialectics of myths” set the task of separation of a myth from a tale, fiction, science, religion, poetry, history and other forms of thinking and culture. Carrying out these partings, he presents many interesting and useful observations, which essence is the following: myth is not a fable or a fiction, it’s a reality, which is realistically felt and created; myth is not a scientific, and in particular, primitively-scientific construction, it’s a vital, subject-object mutual communication, that contains its own, out of science, purely mythical genuineness, trustworthiness, fundamental legitimacy and structure; myth is not a metaphorical construction, it’s a real, material and sensually created reality, which is at the same time estranged from usual sequence of phenomena and, thus contains different level of hierarchy, different level of separation; myth is not an allegory, it’s a symbol and being a symbol, it can contain in itself schematic, allegoric and realistically symbolic layers; myth is not just a poetic work, these are isolated and abstractly distinguished things into intuitive-instinctive and primitive-biological sphere, which correlate with a human subject, where they come together in one indissoluble, organically grown unity [4].

Analysis of social mythology lets us to make a conclusion that myths change, depending on transformation of economic and spiritual life of mankind. Development of new industrial forces stipulates mode of production change, transformation of social relations takes place. Changes in relations in their turn create conditions for social mythology formation, which reflects peculiarities of social consciousness epoch.

If in early stages of social development social mythology performed the function of surrounding reality understanding and keeping of tribal unity, nowadays myth is an instrument of manipulation, means of destruction, splitting and deformation of both social and individual consciousness. This is really so. Due to logic of social mythology historical development, weakening of social-cultural determinants leads to transformation of myth from integral phenomenon into manipulative technology.

As a person thinks with the help of images, caused by imagination, image, in its turn, creates a certain behavioral reaction. Thus, for example, images of democracy, socialism, equality, freedom and others capture a person or create in him horror, become stimulus or motivation of his certain actions. Also practically every advertisement, creation of any slogan or an idea appellate to an archetypical mythologem. Author, involved in creation of such images, turns to them consciously or uses them unconsciously as he is in the cultural field, where this mythologem exists. Thus, characteristic feature of a modern myth is that it transforms into mythologems – specifically



figurative, symbolic means of reality reflection, which are necessary when this reality does not fit into frames of formal-logical and abstract representation.

Especially sharp it is felt in the education sphere, where the influence of social myths in the terms of pluralism and heterogeneity of cultures, on the one hand, is a positive moment, and on the other hand, under absolutization of separate approaches, it can become a cause of creation of new myths in pedagogical activity.

Similar to “new” myths formation can become ideas of “person’s new image” creation, intrusion of stereotypes, which deprive the person ability to evaluate them independently. This happens because educational institutions are unreceptive to reformative influences “outside”, as they exist for the subjects in the capacity of special – firm, autonomous, generalized educational reality, which has its own structure, means of existence, reproduction and development. In historical context, education as social-cultural phenomenon and social institution was formed spontaneously, in the natural way. In modern world educational reality is a tradition and at the same time the result of rational project influences on the part of society and state. Taking into consideration modern transformations in all spheres of life activity, one can say, that system of education is the aim for concrete, purposeful changes, which have been accomplished as a result of myths creation.

Also, we should mention one more, the most wide-spread myth in pedagogical practice - myth about completeness of pedagogical aims, i.e. upbringing of personality, who is well-developed, harmonious, self-actualized, creative. Such approach in pedagogic is based on the demand for the teachers to write reports about big number of conducted educative arrangements, about achievement of unreal, estranged from life results. Nowadays this myth generates critic of technologies, which supposedly do not provide declared guarantee of educational success. But such mythologem, which was created during total traditional education, does not take into consideration in what extent this technology can guarantee achievement of a certain pedagogical result, where it’s necessary to take into account personality of a teacher, peculiarities of pupils, exact conditions of pedagogical process passing. Thus, we can say, that pedagogical aim should be perceived as some kind of guide, in other words, an ideal. No doubt, such kind of perception does not exempt from necessity to strive for concrete aims. That’s why nowadays the most relevant approach is a competitive one, in the context of which competence can not be completely formed; it is constantly in the stage of development.

The next myth, which we should pay attention to, is myth about dominative role of a teacher in the pedagogical process and a pupil as an object of pedagogical influence. This guideline appeared and was developing together with formation of pedagogical activity itself. In its basis there are such principles as “a teacher asks – a pupil answers”, verbal methods – explanation, narrative, persuasion and others, which are realized in the scheme of classical rationality “a teacher says – a pupil listens to”.

In contrast to this myth, new educational reality can, on the contrary, be based on the scheme “a pupil asks – a teacher answers” as the previous variant does not take into account semantic barriers, in other words a pupil may not understand the discourse or even he may not listen to.

In order to reduce harmful influence of above mentioned myths on practical activity of a pedagogue, “it is necessary to formulate at the same time the theory (to build models) and to bring in final wording divergence between theory and practice” [2, p. 143]. In P. Bourdieu opinion, it is necessary to prepare future pedagogues to “immersion” of pedagogical theory into practice of real educational process.

Thus, we can surely say, that myths creation as socially constructed reality, is intrinsic to all spheres of life activity, in particular to education. In our opinion, one of the ways of global educational problems solution, overcoming of “old” and “new” creation of myths in pedagogical activity is philosophical comprehension of imposed problems, analysis of correlation, dialogue of different schools, trends, directions, axiological reflection, which is directed at revelation of fundamental values and guidelines of every culture.

Thus, myth, which integrates in itself spontaneous and institutionalized, penetrates into consciousness of every individual and guarantees effective result of manipulation process. Uniting with sensual, spontaneous, irrational elements of consciousness, myths create complicated, independent from real life forms of influence. That’s why myths act as means of social organization, parallel to rational forms of authority.

#### ***References:***

1. Барт Р. Миф сегодня// Семиотика. Поэтика: избр. раб. – М.: Прогресс, 1994. – С. 72-130.
2. Бурдьё П. Начала. – М.: Socio-Logos, 1994. – 124 с.
3. Лотман Ю.М. Символ в системе культуры // Избр. статьи: в 2 т. – Таллинн, 1992. – Т. 1– С. 191-199.
4. Лосев А.Ф. Диалектика мифа. – М.: Академический проспект, 1994. – 303 с.
5. Хьюбнер К. Истина мифа. – М.: Республика, 1996. – 448 с.
6. Элиаде М. Космос и история. – М.: Прогресс, 1987. – 312 с.