

THE PHENOMENON OF MYTH AND ITS FUNCTIONS IN THE SYSTEM OF SOCIAL RELATIONS

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Abstract: The article presents a theoretical analysis of the phenomenon of myth and the peculiarities of its functioning within the contemporary social sphere. The aim of the research is to discern the primary functions of modern myths and the regularities of their impact on social processes and relations. In order to determine the specific influences of myth on society, the authors explore the mythological characteristics of collective consciousness and systematically analyze the fundamental functions of myth.

Acknowledging myth as a phenomenon inherent to social relations, the authors delineate a series of functions essential at both societal and individual levels. Herein lies the polyfunctional nature of myth. Myth, as a phenomenon, is multifaceted, complex, and constantly undergoing transformation, adapting its functions in accordance with the realities and demands of its epoch. All functions bear both positive and negative aspects, thus delineating the dualistic nature of myth.

Keywords: myth, social myth, mythological consciousness, myth-making, society, social relations.

Introduction

The particular relevance of delving into the study of myths and the mechanisms of spiritual-moral factors is conditioned by the crisis character of societal development, the impossibility of prompt adjustment of the social «worldview,» and the complexity of contemporary natural-scientific theories which have given rise to a demand for «soft» forms of rationality. In these, certain elements of knowledge are substituted with metaphors, social myths. If previously myths were primarily regarded as pre-scientific forms of explaining the surrounding reality, including the social world, by the beginning of the 20th century, the perspectives on myths qualitatively changed based on numerous studies. Myth, in modern understanding, is «not only a pre-scientific form of explaining the world, but also a worldview foundation (or impulse) for social actions of people in a given direction, expressing certain

group, class, state, or national interests» [1, p. 1]. It can be said that significant historical actions were carried out according to various myths, shaping human history.

When considering the mass perceptions characteristic of public life, we witness that alongside elements of scientific and philosophical knowledge, mythological thinking is prevalent, rooted in all spheres of life and mechanisms of regulating social relations. Mythology is an integral component of social relations.

In the face of myth, we encounter one of the universals of consciousness, yet every universality, when actualized, manifests through a concrete-historical form, in a situation ripe for such manifestation. Thus, we find ourselves faced with the fact of the discovery of mythological consciousness in modern humans.

Methodology

The myth, as a distinct social phenomenon, garners considerable interest for examination across a spectrum of disciplines, owing to a plethora of reasons, notably its inherent creativity and the diversity of its manifestations within contemporary sociocultural realms. The expansive spectrum of mythic content, encompassing typologically distinct forms such as the archaic and the contemporary myth, often leads researchers to ponder that «myth» does not exist as some standardized form, but rather comprises localized myths within specific cultures, shaped by their respective cultural contexts. Unlike ancient myths, the nature of modern myths lies at the intersection of various value systems and ideologies, manifesting across all forms of social relations and interactions. This has spurred interest in this issue among scholars from diverse academic disciplines.

The issue under consideration possesses a complex nature and resides at the intersection of various fields within the social sciences and humanities. Therefore, the methodological foundation is based on a comprehensive, interdisciplinary approach to analyzing this subject matter. Its essence lies in the combination of socio-philosophical, socio-cultural, and sociological approaches to the problem at hand.

The theoretical and methodological framework of the research is comprised of scientific concepts that encompass categories such as «social myth», «myth-making», and «mythological consciousness» within socio-philosophical aspects.

Myth and Social Harmony: From Ancient Wisdom to Modern Manipulation

Harmony in social relations does not establish itself on its own; it requires attention, study, and organization. In the fulfillment of these functions, mythology, it seems, can play a significant role.

Myth is deeply social and socio-centric, as the value scale is determined by the collective interests of kin, tribe, city, or state.

In the fantastical images of mythology, real features of the surrounding world are widely reflected. In this reflection of reality by myth, there is a special «completeness» because all essential natural and social realities must be rooted in myth,

find their origins and explanation in it; in a certain sense, they must all have their myth. However, the character of reflecting actual forms of life in myths is largely determined by the projection of human traits and relationships into the natural world and vice versa, by the representation of society and culture in natural terms, by a range of peculiarities, and by the pathos of overcoming, albeit illusory, the fundamental antinomies of human existence, obligatory harmonization of personality, society, and so forth.

Moreover, the character of reflection of reality in myths is conditioned by the fact that every mythology represents a certain closed symbolic system, in which the interdependence of signifiers profoundly influences the relation of image to denotation. Finally, mythological imaginative thinking possesses a certain flexibility and freedom, so that the homology between social structure and symbolic configurations can be very approximate, even reversed, inverted.

L.G. Ionin cites the definition of myth attributed to the German scholar F. Asfar: «Myth is a fundamental form of structuring reality» [2, p. 157]. Myth shapes life as unity. This implies that it ensures, on the one hand, the unity of subject and object. This pertains to representational culture (i.e., myth cannot exist «objectively», but rather, to the extent that it is actively upheld or passively acknowledged by members of society), and on the other hand, the unity of representation and action.

Acknowledging the fact that modern myth (social, political) closely resembles archaic myth in its structure, we can also identify differences. Differences emerge when we consider the origins and specific functions of each. If archaic myth included elements of understanding social and cultural reality, being a product of consciousness in need of interpreting reality and events occurring within it, and its primary function was cognition and explanation, forming a worldview, then modern myth is the result of purposeful activity in the production of texts by individual persons or groups. The primary function of modern myth is to justify, as the sole possible image of the world, that which most closely aligns with the social and political interests of the myth's authors.

It is necessary to note one of the main features of modernity, which Guy Debord calls the «society of the spectacle», where everything is transformed into commodities, i.e., objects that can be exchanged for something else. Everything becomes a commodity: a person's appearance, their intellectual abilities, history, scientific research. Guy Debord states: «The spectacle is the stage at which the commodity has succeeded in totally colonizing social life. Commodities are not just visible; they are now all that there is to see: the world we see is their world» [3, p. 24].

Texts also become commodities and tools for influencing reality, in which everyday language plays out archetypes and states reflecting notions of truth, justice, the proper organization of the world, and behavior within it.

One of the most complex issues in the problem of myths and their functioning in social relations is the question of their classification and typologization. In principle, it is clear that it is not enough to identify a phenomenon, examine its nature and main characteristics. When it comes to such a multi-aspect and multifaceted

phenomenon, with diverse manifestations, it is highly desirable to identify certain types and varieties, to compile a kind of matrix including the most significant types. However, this is where the greatest difficulties arise.

Understanding myth as a phenomenon of mass interpretation of reality, mass experiencing of reality, we believe that it is currently one of the important conditions for the reproduction of social relations. In doing so, it serves several significant functions:

- Social-integrative [3, p. 166] or normative-regulative [4, p. 60]; the myth facilitates the process of integrating individuals into society.

In archaic societies, myth shaped the collective, instilling in individuals' social qualities that made them full-fledged members of society. In this case, myth served as a substitute for social and legal institutions that had not yet emerged; through myth, existing orders and customs were established. Myth proclaimed the immutability of social order. It acted as a regulator of societal life.

In modern society, myth continues to function in organizing the integrity and unity of the collective through self-identification of the individual with the social community, with the state, with historical events, for the sake of realizing oneself as part of a unified living organism. «Collectives arise because myths provide specific coordination of perception and behavior for numerous disparate individuals in each specific case (a work brigade, a football team, a people fighting for independence). Each collective is formed by a certain myth (about conveyor production and its efficiency, the football myth, about the freedom and independence of the people). These myths are also historical.

It is precisely through myths that collectives are formed, myths endow collectives with content and energy» [3, p. 166].

This function realizes the cohesion of the human race primarily to ensure its survival and self-assertion in the socially natural environment. Myth serves in this case as the primary means of social connection among individuals, a form of organization and regulation that enables joint actions to achieve the existential goals. The achievement of socio-integrative unity and integrity of the mythological society is achieved through depersonalization of social relations, complete absorption of the individual by the collective, and their alienation from each other. This function had a constructive character in establishing human sociality, in integrating in the social system and in myth the attitudes towards overcoming dependence on nature. In modern society, this function shapes false or transformed group values and consciousness of the collective in order to achieve group social (or anti-social) collective success. Thus, the mythemes of individual cults – forces, techniques, etc. – form in some youth groups subcultural unity of metalheads, punks, rockers, etc. [5, p. 64].

As L.N. Voevodina notes, it was precisely in the 20th century that myth acquired a truly creative form, becoming a mechanism of social and ideological integration of society. In the archaic stage, this function was not so clearly manifested. Nonetheless, from the modern research on this issue, it becomes quite clear that

myth can exist and influence the consciousness of people (and sometimes the unconscious state of their psyche) only under conditions of the «massiveness» of culture, with the rigidly suppressed (or relegated to the periphery of the «main line» of cultural flow) individual-personal manifestations of human beings [4, p. 383].

- Energy: Myth binds and channels social energy. Myth concentrates energy and directs it towards constructed objects. The German sociologist F. Asfar compares this function of myth to the function of a laser responsible for energy concentration [3, p. 157].

- Ideological-pragmatic or political-psychological: Most vividly represented in the socio-political sphere, in connection with the need to justify and legitimize existing systems of power and socio-political institutions. Mythology acts here as a method and content of ideological-latent influence on public consciousness. The mechanism of this function involves the preparation and formation of a mass subject of potential political action. Spreading among significant numbers of people with similar aspirations and possibilities for their realization, myths (mythologically formed moods) unite these people, as if infecting them with the experience of common problems. The emotional sense of unity awakens in individuals the feeling of belonging to this community. The emerging sense of power («we») inevitably accompanies the readiness to realize this power, to achieve the realization of one's aspirations, to assert oneself.

In the socio-political sphere, mythology often creates the illusion of unity between the people and the ruling power, as they are united in the myth by a common goal and movement towards it; myth does not allow for reflection, ensuring the solidity and immutability of ideology and political structures; it serves as a spiritually-psychological support for the political regime, upon which manipulation of mass consciousness becomes possible; it creates a reassuring view of the world, reconciling individuals and masses with «temporary difficulties» and disasters, serving as a refuge from irrational fears and unseen social dangers.

- Orienting: a function shaping human self-awareness; by constructing commonality in linguistic, ethnic, and cultural terms, myth is understood here as a kind of organized system of images, impressions of the surrounding environment, occupying, according to psychologists, a dominant place in the right hemisphere of the human brain responsible for the unconscious, imagistic reflection of the world. It emerged during the transition from an emotionally oriented way of mastering reality to a sensory-practical, emotionally-valuative way, closely linked to the emergence of language. It developed human imagination, the associative-unconscious interaction with the world as a carrier of collective tradition, opinions, values. The primary memory of ancient humans was eidetic, instant-image-based, and the transmission of information had a suggestively iconic, predominantly non-verbal character. Memory function weakened with the advent of writing, when myth depersonalized, detached from the myth teller, became subjectively alienated from human beings as part of written text. With the development of social relations and the emergence of theoretical thinking, the strict orientation of mytho-traditionalist

consciousness towards attachment to ritual, ceremony, custom weakened. Currently, this function plays a significant role in the mentality of society as a means of preserving cultural and epistemological stereotypes.

Narrating about gods and heroes, myth provides each person with a refined and vivid model of the meaning of human existence. It is worth noting particularly that the method chosen by myth for recreating the cumulative experience of humanity ensures the most productive assimilation of the quintessence of unconscious contents by the individual. The specificity of such a process deserves attention as well. By providing enormous possibilities for orientation in the world, myth initially shapes humans purely as passive, contemplative beings, which undoubtedly to a certain extent serves as a necessary precondition for cognition. However, the totality of myth deprives each individual who pays attention to it (mindlessly identifying processes of inner development with mythical models, which turn into absolutely unambiguous dogmas in the sphere of social adaptation) of the possibility of human realization as well as the opportunity to complement spontaneous unconscious contemplation with individual awareness of what is happening around, inner vision of the path to oneself, to one's place in this world.

- Meditative: Mythological consciousness is the most suitable basis for creating special (magical, healing, spontaneous) practices of altered states of consciousness. Moreover, the «pure» form of myth-consciousness, which does not differentiate between imagination and reality, only combining them, exists precisely in such altered states of consciousness. Such a form is needed to justify and convey «intuitive knowledge» of life, to encapsulate a certain mystery of life in mystified notions.

- Cognitive: The cognitive function involves attempts to explain the reasons and ways of the emergence of individual parts of the world, as well as of humanity. The cognitive function was often declared the main one in the history of myth study, but in reality, it has an elective character and is a by-product of mythological consciousness. Respected authorities in the study of mythology, such as A.F. Losev and O.M. Freidenberg, noted the non-directed nature and anti-causal nature of mythological thinking, which distinguishes myth from other forms of reality apprehension. The dissertation supports mythologists who reject the leading role of this function. On the contrary, the author considers the main task of myth, particularly in culture, to be instilling hope in the assessment of the state and prospects of human existence, thereby giving meaning to human activities.

«Myth is not so much cognition as it is the mastery of the world, the experience of world perception of creative history through its sense of the world, a subjective-subjective relationship to the world. The predominance of this type of world mastery in archaic times and early childhood led Hegel to consider myth as the 'pedagogy' of the human race. Mastery is much broader than cognition because it includes not only the spiritual-theoretical level (cognition) but also the spiritual-practical (myth, art) and practical (technology) level of production and relation to reality.» The cognitive source of myth-making is to introduce into the mind something initially inaccessible, to see order where it seems impossible, without

departing from the sensory sphere — this is what it means to create myth. The heuristic power of myth lies in its ability to simply and convincingly connect facts into a system, predicting new facts of the same nature. «This problem — the irrational reflection in myth and its heuristic power — turns into an obstacle on the path to the formation of a culture of dialectical thinking.»

- Harmonizing: One of the main functions of myth is the harmonization of human perception, overcoming the gap between humans and the world, between the «parts» of the human and the «parts» of the world. It can be argued that the structure of myth, on the one hand, is a repetition of the structure of the human, and on the other hand, it indicates its place in the cosmos, and finally, it serves as a guarantor of maintaining stability in the inner world of the human and their kinship ties with the surrounding world, but only on the condition that the human is fully committed to the mentorship of myth.

- Worldview: Myth is one of the three basic types of worldviews, along with religion and science.

Emerging in primitive society as a specific social consciousness, mythology did not disappear, although the conditions of the socio-natural environment that caused its emergence have changed. With the accumulation of experience and the complexity of worldviews, there has been a differentiation of social consciousness, the delineation of rational-reflexive forms of consciousness—science, philosophy, and the stratification of value forms. Mythology lost its positions as the sole true worldview, but the «mechanism,» the methodology of mythological world apprehension, manifests itself to some extent in all forms of social consciousness, especially in religion, art, and the socio-political sphere.

Myth, based on collective-unconscious creativity, creates a «reassuring» picture of the world, which closes the human consciousness holistically on the experience of uncritically perceived and spiritually-practically mastered world. If the goal of education is to shape students' scientific worldview, then in informal education, often, consciously or unconsciously, neo-mythological types of worldviews are formed (para-scientific, parapsychological, extrasensory, astrological, etc.).

- Conceptualizing: Myth has played and continues to play a conceptualizing role. This is its philosophical function and analogy with philosophy itself: to provide a concept of the general laws of being and its particular states: nature, human self; a concept of one's place in the world, human life, and the afterlife.

- Teleological: Associated with determining the goals and meanings of history, activity, and individual life in connection with society, since myth is the «collective unconscious,» according to C.G. Jung's definition. The historical dimension of myth contains genetic (origin) and prognostic components. In the latter aspect, myth defines and formulates the goals that the people should strive for in their historical development. These goals must be given a vivid and convincing form to attract the people to them, to turn serving these goals into the meaning of life.

In the cultural system, mythological consciousness, expressed in sign form, performs the functions of ordering, overcoming entropy through endowing hu-

mans with hope, through teleological organization of their behavior and activity in pursuit of ideals, thereby ensuring a higher degree of adaptation, integration into the environment. Myth is like a wave; it passes through culture, bringing diversity and life to the realm of rest, monotony, and boredom, facilitating human activity, thus acquiring significance as the highest value for humanity.

- Axiological (valuational and evaluative): It is one of the important functions of myth, as mythological consciousness acts as a carrier of the subject's valuational attitude towards the world, showing universally significant values and goals of historical development, through which the individual can orient themselves in various life situations and adjust their actions accordingly.

Myth emerges as an expression of a reassuring value system, affirming to the subject of mythological consciousness and to the entire world the right to the highest value as bearer of this mythological consciousness. Myth is a means of self-aggrandizement, sometimes overt but more often veiled. Thus, during periods of national self-assertion, each ethnic group requires a myth about its exceptional historical destiny, about the ordained extraordinary path leading to a «bright future» for the chosen people. Ancient myth encompassed spiritual values, representing their entirety. In subsequent cultural epochs, specialization occurred: some myths served religious hopes, others artistic-aesthetic variations, and still others socio-political functions. «Providing a specific coordination of perception and behavior for the collective, myth forms collective identity. It is realized through values and norms, which serve both as a tool for uniting the collective subject with the object and as a means of connecting representation with action.»

- Theological: Closely linked to the axiological, as myth reflects the historical goals and tasks of tribes, nations, peoples, presents a certain picture of the past, and constructs the future. The goals of subjects of mythological consciousness are formulated implicitly, in vivid and memorable images, capable of immediately attracting attention and exerting strong psychological pressure. The main objective in this case becomes attracting the greatest number of supporters, preferably the entire nation.

- Socializing: Depending on the value content of the myth expressing tradition in society, its adoption leads to the socialization of the individual. With a «cultural» orientation of the myth, this function weakens or becomes destructive. This function is also a necessary means in the formation of national self-awareness and social mentality.

- Aesthetic: Literature creates a unique literary-mythological discourse (T. Mann, F. Kafka, M. Proust, etc.), appealing to various forms of false rationality of language, aiming to achieve an awareness of its unreality as purely aesthetic phenomenon. Mythology becomes a special way of aesthetic relationship to reality.

- Communicative: Realized on two levels: synchronic (contemporaneous) and diachronic (historical). Communicativeness can be considered one of the essential characteristics of mythological consciousness, due to its collective nature. For contemporaries - carriers of mythological consciousness - the communicative function

is realized in a socio-integrative aspect; myth unites people in the face of dangers and common enemies, inspiring them to strive for the goals set.

In the diachronic aspect, myth serves as an expression and transmitter of the spiritual values of the ethnic group, instilling in the young generation a system of value orientations and behavioral attitudes and interests of the ethnic group and its «great destiny». It is responsible for the transmission and assimilation of myths, bearing the suggestive character of collective communication. «Communicativeness can be considered one of the essential characteristics of mythological consciousness; the closer the word was to the sensory-perceptive image, the greater was the possibility of conveying significant imaginary reality, in principle and absurdity; the more total, magical-suggestive was the character of collective communication.» Myth, understood as a kind of «living» word, a special language (argot, gestures), determines the style and character of communication. The mythological language as a «latent ideological discourse» creates manipulative schemes governing the everyday consciousness of society. The peculiarity of mythological discourse lies in the dominance of right-hemispheric logic, paralinguistic means of communication, mythorhetorical communication figures (R. Barthes), the associativity of connections, emotional contagion, and the charismatic nature of subjective expression of world perception.

- Praxeological: This function is realized on three levels: prognostic, magical, and creative-transformative. Divination was one of the most important functions of priests, the creators of mythological consciousness. They employed various methods of divination: casting lots, examining the entrails of sacrificial animals. In Eastern traditional cultures, a significant experience has been accumulated in self-concentration through meditation and auto-training to access the «spiritual continuum» and «spontaneously» produce images for the purpose of foreseeing the future, understanding the mysteries of existence, and controlling them. In many cases, various psychedelic substances were also used. Today, predictors, just like millennia ago, utilize astrology, numerology, Kabbalah, and similar practices.

Magic is also a mythological practice, arising from the desire to influence the present or future through indirect methods. The need for magic and divination arises when the outcome of actions cannot be confidently predicted, when there is a significant element of chance.

The praxeological function of myth is also realized in its creative-transformative influence on the life of peoples, inspiring masses to enthusiasm and sacrifice in the name of «great goals.»

- Significant-modeling: This function of myth is one of the important ones, involving the construction of a sign system of reality and models of the surrounding natural and social world. In archaic myths, especially in cosmogonic ones, a model of the Universe is established, reflecting the worldview of ancient man. Thus, in world mythologies, the structure of the world consists of three parts: celestial, terrestrial, and subterranean.

«In contemporary society, myth also arises as a sign-modeling system when there is a detachment from practice; the lifelessness of knowledge, methodological

and design schemes generate such intellectually-imaginary models of realities that inadequately reflect reality, its goals, conditions, and methods of implementing sign constructs, but perfectly satisfy the imitation of activity – of the subject or intellectual group, due to the historical level of knowledge and the established social context».

- Sacred: This function is essential, as it distinguishes myth from other forms of culture, as myth carries within it a charge of the supernatural, a conception of a transcendental reality, qualities endowed with miraculous power, leading to the creation of mythological images.

- Regulatory: Myth satisfies the need for comprehensive knowledge about the world, organizing and regulating the life of the human community (in earlier stages of history - completely, in later ones - jointly with other forms of ideology, science, and art). Myth prescribes rules of social behavior, conditions a system of value orientations, facilitates coping with stresses caused by critical conditions of nature, society, and the individual.

- Mobilizational: This function creates vivid images based on the collective sensations of the people, charging individuals with incredible confidence and «energy» in collective activities, demanding confirmation of this absolute belief and complete self-sacrifice from individuals. Arising from an emotional-activity basis, myth is embraced as the sole hope, imbuing collective action with meaning. In such an act of faith, individuals discard all personal and intellectual considerations and fully surrender to the power of myth, hence the collapse of myths is associated with a crisis of human existence and its motivation. Often, myths set forth inadequate mobilization of all human forces, primarily extrasensory and mystical, for overcoming dangers and obstacles. Mobilization in myth carries an energetic character and is directed towards bodily-social experiencing within the historical context. The ease with which youth mobilizes under this type is evident from their involvement in various sects, groups, movements built on the principle of mytho-emotional contagion.

- Socio-compensatory: Through myth, the realization and satisfaction of needs that do not receive real satisfaction are achieved. Here, they receive an imagined, or substituted, realization through the projection of hope into the myth and the identification of oneself with one's hope in the myth. Myth acts as a means of solace, substitution, and fulfillment of the lacking, reassuring individuals and thereby creating, albeit momentarily, a state of psychological comfort. Symbolically liberated from accumulated problems and difficulties, burdens of worries and issues, individuals find emotional relief. The strong emotional impact increases the compensatory capacity of the myth, leading to the identification of the real and the imaginary, the desired and the actual. The limitations of human capabilities and the fragility of one's own existence, constantly under the sway of forces beyond human understanding, fear of the unknown, awareness of the finite nature of earthly existence, and uncertainty about the afterlife - all have led to the necessity of adaptation to the surrounding reality. All ancient rituals were aimed at such

emotional catharsis and reconciliation with the existing world, which carries denial in the form of suffering and death. This function provides comfort and hope, an escape from reality into imagination, easing the «thoughtful» comprehension of the world, humanizing it, and justifying the human position within it. By freeing individuals from responsibility, «myth relieves guilt, silences the voice of conscience, suppressing individual empathy in favor of impersonal involvement with the collective, identified in the myth with the entire cosmos and nature.» Due to the underdevelopment of cultural forms of leisure, the socio-compensatory function replaces them, satisfying the need for illusions and play, in a magical state of rest and the liberation of human beings from everything and everyone, up to the complete dissolution of human consciousness in meditative practices.

The existential quest for the fundamental principles of existence is sanctioned and fatherly protected by myth. Analyzing and emotionally experiencing the process of introspection, individuals feel inner tension reflecting the conflict of opposite sides of their nature. By linking the origins of such oppositions with the contradiction between the unconscious and consciousness, expressed in the deep mythical assumptions of the symbolic representation of reality, the subject, thus, proclaims the foundations not only of their own but also of collective existence as a whole. It can be said that through the mediation of myth, individuals establish and shape themselves.

Conclusion

With the successful realization of the aforementioned functions, a «linking of times» is ensured in the mass consciousness, organizing perceptions of the past and present. A specific myth acquires a complete form, becoming a self-sufficient system, thereby determining processes occurring in society at all levels.

Myth is a multifaceted, complex phenomenon undergoing transformation, altering its functions in the process. Examining the properties and functions of myth allows for a better understanding of the phenomenon of human consciousness and its modes of expression, as well as understanding the characteristic features of the mentality of modern society.

Firstly, myth carries the character of polyfunctionality - the unity and interconnectedness of all its functions.

Secondly, myth, as a phenomenon, is multi-aspectual (multifaceted), complex, constantly evolving, changing its functions in accordance with the realities and demands of the times inherent to its epoch.

Thirdly, the mythological mode of human experience, stored in the unconscious layers of the psyche, becomes a source of creative discoveries, unconventional associations, and analogies. These attributive forms of perception and behavior, transforming into various mythologems, acquire new configurations in combination with the images of everyday consciousness, formed not least by technogenic civilization.

Fourthly, all the aforementioned functions have both positive and negative characteristics, indicating the dual nature of myth. In some cases, myth performs a «therapeutic,» compensatory function, «protecting social consciousness from harmful external influences, serving as a kind of ‘insurance policy’ keeping society from social and political cataclysms,» while in others, it has an ideological-pragmatic orientation, serving as a tool of manipulation. One myth may play a beneficial social role, while another may directly harm the public good. It suffices to quote the words of N.A. Berdyaev, who addressed (albeit in passing) the problems of mythology and the role of myth in social processes, relationships:

«Nations cannot exist without myths, without myths, power cannot exist and govern human societies. Myths unite, subjugate, inspire, and through them, societies are protected... Sacralization is a social act of the collective, and it is performed in the name of the collective. Could societies, nations exist with pure truth, without socially useful fictions, without cohesive, inspiring, and protective myths?».

Fifthly, myths possess dual properties. On one hand, they are a psychic reflection of real life. On the other hand, they develop according to the laws of mass psychology, influencing reality, altering life. On one hand, they form the basis of ideology, and on the other hand, they are highly susceptible to subjective influence.

Thus, myth amplifies, accelerates, slows down, or weakens all processes in the life of society. As a holistic system, myth answers all questions at the mundane level of consciousness and satisfies all its needs. Myth, to a certain extent, is a project of social organization.

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Миф феномені және оның әлеуметтік қатынастар жүйесіндегі қызметі

Аңдатпа. Мақалада миф феномені мен оның қазіргі заманғы әлеуметтік кеңістіктегі қызметінің ерекшеліктеріне теориялық талдау жасалды. Зерттеудің мақсаты – қазіргі мифтердің негізгі қызметтерін және олардың әлеуметтік процестер мен қатынастарға әсер ету заңдылықтарын анықтау. Мифтің қоғамға әсер ету ерекшеліктерін анықтау үшін авторлар қоғамдық сананың мифологиялық сипаттамаларын зерттеп, мифтің негізгі қызметтерін талдап, жүйелеген.

Мифті қоғамдық қатынастардың маңызды элементі болып табылатын құбылыс ретінде тани отырып, авторлар қоғам деңгейінде де, жеке адамдар деңгейінде де қажетті бірқатар функцияларды саралап, мифтің көп функционалды сипатын айқындайды. Миф көп өлшемді (көпқырлы), күрделі құбылыс ретінде үнемі трансформацияға ұшырап, өз дәуірінің болмысы мен талаптарына сай қызметін өзгертіп отырады. Барлық мифтің функциялары мазмұнына қарай оң немесе теріс сипатқа ие болып, мифтің дуалистік табиғатын айқындайды.

Түйін сөздер: миф, әлеуметтік миф, мифтік сана, мифтік шығармашылық, қоғам, әлеуметтік қатынастар.

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Феномен мифа и его функции в системе социальных отношений

Аннотация. В статье представлен теоретический анализ феномена мифа и особенностей его функционирования в социальном пространстве современности. Целью исследования является выявление основных функций современных мифов и закономерностей их воздействия на социальные процессы, отношения. Для определения особенностей воздействия мифа на общество авторами рассмотрены мифологические характеристики общественного сознания, проанализированы и систематизированы основные функции мифа.

Признавая миф, как феномен, который является обязательным элементом социальных отношений, авторы определяют ряд функций, которые необходимы как на уровне общества, так и на уровне индивидов. При этом, выявляется полифункциональный характер мифа. Миф как явление многоаспектное (многогранное), сложное, постоянно претерпевающее трансформацию, меняет свои функции в соответствии с реалиями и требованиями времени, свойственной ему эпохи. Все функции несут как положительный, так и отрицательный характер, что определяет дуалистичную природу мифа.

Ключевые слова: миф, социальный миф, мифологическое сознание, мифотворчество, общество, социальные отношения.