

ФІЛОСОФІЯ ТА ПОЛІТОЛОГІЯ В КОНТЕКСТІ СУЧАСНОЇ КУЛЬТУРИ

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MORAL-ETHICAL AND PHILOSOPHICAL PRINCIPLES OF MYTHOLOGY

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Abstract

The article examines the moral and ethical and philosophical principles of mythology. Understanding its philosophical and historical meaning will help to better understand the characteristics and values of different cultures. Despite their antiquity, myths resonate in the modern world. They reflect the values and beliefs of different peoples and eras, and their careful study helps us to better understand ourselves and others.

The philosophical aspects of mythology include the analysis of how myths reflect and shape the worldview and values of the societies that created them. Through myths, we can trace the evolution of human thinking from irrational to rational, from magical to scientific worldviews. Myths serve as 'markers' of time and place, reflecting the worldview, ethical standards, and social structures of a particular era and culture. They help to identify what values were important to a society, how that society saw its place in the world, and how it tried to explain natural and social phenomena.

The study of mythology helps reveal how historical events and socio-cultural changes affect the evolution of mythological ideas and are reflected in mythological stories. This is important for understanding the processes of cultural and intellectual development in society. The study of mythology also helps identify common themes and moral principles underlying various mythological systems, which may indicate the universality of some aspects of human experience and values.

Mythology acts as an important source for the study of cultural, philosophical, and historical aspects of society and contributes to the expansion of our understanding of human nature and its history.

Keywords: *mythology, cultura, worldview, values, morality, ethics, principles.*

МОРАЛЬНО-ЕТИЧНІ ТА СВІТОГЛЯДНІ ПРИНЦИПИ МІФОЛОГІЇ

Анотація

У статті досліджено морально-етичні та світоглядні принципи міфології. Розуміння її філософсько-історичного сенсу допоможе краще зрозуміти особливості та цінності різних культур. Міфи мають важливе значення в культурному та ідентичному контексті. Вони відображають цінності та переконання різних народів і епох, а їх ретельне вивчення допомагає нам краще зрозуміти себе та інших.

Філософські аспекти міфології включають аналіз того, як міфи відображають і формують світогляд та цінності суспільств, що їх створили. Міфи є джерелом моральних уроків і етичних

кодексів, пропонуючи моделі поведінки та цінності, які суспільство вважає важливими. Завдяки міфам можна простежити еволюцію людського мислення від ірраціонального до раціонального, від магічного до наукового світогляду. Міфи служать своєрідними «маркерами» часу і місця, відображаючи світогляд, етичні стандарти та соціальні структури конкретної епохи і культури. Вони допомагають ідентифікувати, які цінності були важливими для того чи іншого суспільства і якими способами воно намагалося пояснити природні явища та соціальні феномени.

Дослідження міфології допомагає з'ясувати, як історичні події і соціокультурні зміни впливають на еволюцію міфологічних уявлень та відображаються у міфологічних оповіданнях. Це важливо для розуміння процесів культурного та інтелектуального розвитку суспільства. Вивчення міфології допомагає виявити загальні теми і моральні принципи, що лежать в основі різних міфологічних систем, що може вказувати на універсальність деяких аспектів людського досвіду та цінностей. Міфологія виступає – як важливе джерело для вивчення культурних, філософських, історичних аспектів суспільства і сприяє розширенню нашого розуміння людської природи та її історії.

Ключові слова: міфологія, культура, світогляд, цінності, мораль, етика, принципи.

Actuality.

Mythology is an important part of the culture of every nation. Understanding its philosophical and historical meaning will help to better understand the characteristics and values of different cultures. Despite their antiquity, myths resonate in the modern world. They can serve not only as a source of inspiration for art and literature, but also as a tool for understanding contemporary problems and challenges. Myths are important in cultural and identity contexts. They reflect the values and beliefs of different peoples and eras, and their careful study helps us to better understand ourselves and others. Thus, mythology continues to play an important role in the present day, giving us the opportunity to immerse ourselves in the universality of human experience and find echoes of our modern life.

The philosophical aspects of mythology include the analysis of how myths reflect and shape the worldview and values of the societies that created them. Mythology often contains symbolic and allegorical narratives that help people understand fundamental questions of existence, ethics, the origin of the world and humanity, and the place of man in the universe. Myths serve as social cement, uniting people around shared stories and values that form cultural identity. Mythology reflects the collective unconscious of society, revealing deep archetypes that, according to Carl Jung's theory, are common to all of humanity. These archetypes, such as the Hero, the Mother, the Shadow, are often embodied in the myths of different cultures, which indicates the universal aspects of the human condition.

The philosophical analysis of mythology allows us to identify these archetypes and understand their influence on individual and collective consciousness. Myths are a source of moral lessons and ethical codes, offering models of behavior and values that society considers important. For example, the ancient Greek myths of Hercules or Odysseus demonstrate the ideals of courage, bravery, endurance, and cunning. At the same time, myths can also warn of the dangers of pride, excessive ambition, or disobedience to the gods, as seen in the stories of Icarus or Tantalus. Philosophers view myths as tools for understanding cultural consciousness and the ways in which societies interpret and transmit knowledge. Myths serve as 'markers' of time and place, reflecting the worldview, ethical standards, and social structures of a particular era and culture. They help to identify what values were important to a society, how that society saw its place in the world, and how it tried to explain natural and social phenomena.

Through myths, we can trace the evolution of human thinking from irrational to rational, from magical to scientific worldviews. For example, myths about the creation of the world, such as the Babylonian Creation Epic or the Bible's Book of Genesis, reflect early cosmogonic ideas and serve as the basis for further philosophical and scientific research. Myths are important in shaping collective memory and national identity. They can unite people around a common history and common heroes, as seen in the myths of the founding of Rome or the legends of King Arthur. Such myths become part of a national epic, which

helps to strengthen the sense of belonging to a particular cultural or ethnic group. Philosophers analyze myths to reveal hidden social and psychological mechanisms. For example, the psychoanalytic approach, pioneered by Freud and continued by Jung, views myths as expressions of the collective unconscious and reveals common human archetypes and motivations in them. This allows us to better understand not only the culture that created these myths, but also the universal aspects of the human psyche. For example, in the myths of the ancient Greeks, such as the Prometheus and Orpheus myths, one can find reflections on human nature, free will, moral dilemmas, and the relationship between mortals and the gods. Analyzing these myths reveals how ancient cultures saw the world, structured their societies, and shaped their moral norms.

Philosophers such as Plato used myths to illustrate their ideas. Plato's myth of the cave demonstrates how the limitations of our perception can hinder the knowledge of the truth. The use of myths in philosophical texts emphasizes their importance not only as cultural artifacts, but also as tools for explaining complex ideas and concepts. The philosophical aspects of mythology also cover issues of ontology and epistemology, in particular, how myths help people to understand reality and cognition. In modern philosophy, myths are often used to analyze phenomenological and existential problems that connect personal experience with universal themes. Myths serve as a kind of matrix through which people can interpret their own experience, giving it meaning in the context of universal stories and archetypes.

As is well known, ontology is a structural element of philosophical knowledge and means the doctrine of existence, its essence, the fundamentals of existence, and its structure. The starting point in the understanding of being is the concept of 'World'. For philosophy, the World exists both in the relations of things and phenomena and in relation to man; i.e., man cognizes himself and his nature only through his attitude to nature and the world of people. This means that the content of the concept of 'world' at each historical and cultural level is determined by the state of development of culture itself, which includes the de-

velopment of science, technology, material production, etc. Thus, the world is an integral system of relations between society and nature [Karas 2007: 41-52]. Man, changing nature, simultaneously forms the world of being.

Epistemology can be considered as the study of knowledge, or the theory of knowledge. A. Karas notes that its broader meaning is outlined by epistemology or the theory of knowledge, while the narrower meaning of the term refers to the theory of scientific knowledge in various fields. This arises from the development of critical philosophical thinking and the formation of anti-metaphysical attitudes influenced by the ever-increasing impact of natural sciences. In general, epistemology is considered a section of philosophy in which questions about the nature of knowledge and its sources are investigated [Karas 2007: 41-52].

A phenomenological approach to mythology allows one to view myths as manifestations of human consciousness and experience, reflecting the ways in which a person perceives and experiences the world. Through myths, it is possible to explore how individuals and communities structure their reality and assign meaning to the events and phenomena they observe. Myths can reveal deep structures of consciousness and show how these structures shape human experience.

In the context of existential philosophy, myths become important for understanding fundamental aspects of human existence, such as the meaning of life, freedom, responsibility, death, loneliness, and alienation. Existential philosophers such as Jean-Paul Sartre and Albert Camus use mythological stories to illustrate their ideas. For example, the myth of Sisyphus in Camus's work becomes a metaphor for the absurdity of human existence and the search for meaning in a world where this meaning is not obvious or guaranteed. Myths help to address ontological questions about the nature of being and reality. They often offer cosmogonic stories that answer questions about the origin of the world and man's place in it. An ontological analysis of myths can reveal how different cultures understand the essence of being, time, space, and causality.

Thus, the philosophical aspects of mythology are multilayered and multifaceted, allowing us

to gain a deeper understanding of human nature, cultural traditions, and universal questions that have continued to concern humanity throughout the ages. Myths have been and continue to be important tools for philosophers seeking to understand both specific cultural contexts and general features of human experience. Through the analysis of myths, philosophers can explore questions of morality, identity, social structure, and even the nature of thinking itself, making mythology an integral part of philosophical discourse. Myths are a kind of philosophical tool for exploring the deepest questions of human existence, consciousness, and reality. They become a bridge between the personal and the universal, helping people find meaning in their lives and understand their role in the broader context of existence. Philosophical concepts can be traced back to such mythological characters as Prometheus, Orpheus, Sisyphus, the Minotaur, and others, who embody universal themes and dilemmas of human existence.

Prometheus symbolizes the desire for knowledge and progress but also carries the theme of suffering for the sake of others' well-being. His myth reflects the philosophical ideas of sacrifice and individual responsibility, as well as the dilemma between individual and collective good. Prometheus, who gave fire to humanity and was punished for it, becomes an image of the endless struggle for development and freedom.

Orpheus represents the power of art and music, and the ability to cross the boundaries between life and death. The myth of Orpheus, who descends to the underworld to retrieve his beloved Eurydice, is seen as a metaphor for existential search and loss, as well as reflections on death and rebirth.

Sisyphus symbolizes the absurdity and senselessness of human existence, as interpreted by Albert Camus. The myth of Sisyphus, who is condemned to forever roll a stone up a mountain only for it to roll down again each time, illustrates the existential struggle and the acceptance of the absurd as an integral part of life.

The Minotaur represents human nature with its duality, a combination of human and animal traits. The labyrinth in which the Minotaur lives is a metaphor for the complexity and confusion of human consciousness and subconsciousness.

The myth of Theseus and the Minotaur is also seen as a quest for self-knowledge and victory over inner fears.

Narcissus symbolizes narcissism and the danger of excessive self-obsession. His story of falling in love with his own reflection and ultimately perishing reflects philosophical themes of self-discovery, illusion, and reality.

The phoenix is a symbol of rebirth and immortality. The myth of the bird that burns and is reborn from the ashes represents the cycles of life and death, as well as the possibility of renewal and transformation. The phoenix is also seen as a metaphor for spiritual rebirth and hope.

Icarus and Daedalus symbolize ambition, creativity, and the danger of excessive striving for greatness. The myth of Icarus, who flew too close to the sun and fell to his death, illustrates philosophical considerations about the limits of human capabilities and the need for moderation.

Through these and other mythological images, philosophers can explore complex issues of ethics, ontology, epistemology, existentialism, and many other fields, making mythology an important tool for philosophical analysis and understanding of human experience. Mythological stories not only reflect the collective ideas and beliefs of certain cultures but also serve as a kind of mirror in which universal aspects of human nature are reflected.

N.Hnasevich refers to mythology as one of the views of the worldview. According to him: "It is the theoretical nature of the way of solving worldview problems that distinguishes philosophy from other forms of worldview – mythology, religion, and artistic worldview. A single content unites all forms of worldview – a circle of eternal problems (life, death, immortality, faith, love, freedom, etc.). But the difference between them lies precisely in the method of solving these problems. For example, in mythological consciousness, the basis of world perception is an artistic, symbolic representation, imagination, and a deep sense of unity and kinship, even identity, of man with nature, and the individual with the human race. A religious worldview is based on faith. An artistic worldview is the awareness of man and the world through artistic images, metaphors, sensual, and symbolic forms. Philosophy

seeks answers to the same questions but does so through theoretical knowledge, relying on logical thinking, proving, and arguing its positions in a conceptual-rational way” [Hnasevich 2020: 3].

The researcher notes that “mythology is the most ancient type of worldview inherent in a man of the ancestral order. Therefore, one of the main features of the mythological worldview is its collective generic character. Mythology is the self-awareness of the family, the family community, where the development of individual self-awareness is still quite insignificant, as the individual has not yet fully separated himself from the family whole and lives by collective ideas. An essential feature of the mythological worldview is also syncretism, that is, the undivided unity of the real and the illusory, the objective and the subjective, the natural and the supernatural. Primitive man believes in the objects of his imagination as the only possible true reality. The syncretism of mythology also lies in the fact that the germs of all future forms of spiritual culture – religion, science, art, morality, etc. – were fused together in it. An emotional and figurative perception of the world is characteristic of the mythological worldview. The way of understanding at that time can be called pre-logical or associative because it is based not on the laws of logical thinking but on the laws of imagination and fantasy” [Hnasevich 2020: 3-5].

The emergence of philosophy was associated with two sources. One of them is a collection of developed mythological ideas. Philosophy begins with the criticism and dismantling of traditional and religious-mythological ideas, but at the same time, it relies on them and builds upon them. From mythology, philosophy inherits and continues to explore worldview issues. The second source of philosophy is the germs or initial forms of scientific knowledge: mathematical, physical, astronomical, medical, etc. The development of logical thinking and the ability to obtain objective knowledge about the world made it possible to form a systematized, theoretical worldview, which is the philosophical worldview [Hnasevich 2020: 105-113].

Historically, mythology precedes both religion and philosophy. It is the womb from which they were formed. Mythology is the worldview

of a tribal and undeveloped class society. The subject-bearer of the myth is a family or other community from which the individual has not yet separated. Mythology is a syncretic, non-fragmented, integral form of consciousness. The germs of religion, philosophy, morality, law, aesthetic canons, and even science are organically combined in it. Mythology did not know a transcendent God, although its gods differ from people only by the degree of power and intelligence, not by their essence or nature [Philosophy 2015: 4].

Ethical questions in myths are often raised through the dilemmas faced by their characters. For example, Hercules, performing his twelve labors, embodies the ideals of courage, strength, and devotion but also faces moral challenges and ambiguous situations that prompt reflection on the nature of good and evil, duty, and justice. Concepts of ethical choice, responsibility, and the consequences of human actions can be analyzed through such myths.

Ontological questions in myths often concern the nature of being, the existence of gods, the origin of the world, and the meaning of life. Cosmogonic myths, such as the myth of the creation of the world from chaos in ancient Greek mythology or stories about creator gods in various cultures, provide philosophers with rich material for contemplating the nature of reality, time, and space. Such myths allow us to explore how different cultures interpret existence and eternity.

Epistemological questions in mythology address the nature of knowledge and cognition. Myths about Prometheus, who brought fire to humanity, and myths about Tantalus, who was punished for seeking divine knowledge, raise questions about the limits of human knowledge, the nature of truth, and wisdom. Philosophers can use these myths to tackle the problem of human cognitive capacities and epistemological limitations.

Existential questions in myths consider the meaning of life, suffering, freedom, and individuality.

The myths about Sisyphus, Icarus, and Orpheus provide rich material for contemplating the absurdity of existence, the desire for freedom and creativity, as well as the inevitability of

death and loss. Existentialists such as Camus and Sartre often turn to these myths to illustrate their ideas about human freedom and responsibility in a world without higher meaning. Additionally, myths can be a tool for cultural and social analysis because they often reflect societal norms, values, and conflicts. For example, myths about Hercules, Theseus, or Rama can reveal ideals of heroism and courage, as well as social roles and expectations. They may also address issues of power, legitimacy, and social structure. Therefore, philosophers use mythological images not only as cultural artifacts but also as profound philosophical texts that allow for the exploration of a wide range of issues related to human existence. This makes mythology an inexhaustible source of inspiration and understanding for philosophical analysis. As we can see, philosophy and mythology are closely related and mutually enriching, as both spheres explore the fundamental issues of human existence, being, and knowledge. Mythology, with its wealth of symbols, images, and narratives, provides philosophy with tools to illustrate and clarify complex concepts, while philosophy, in turn, offers critical analysis and theoretical frameworks for understanding and interpreting myths. Philosophy often turns to mythology to find answers to questions that are important to human existence:

1. The origin of the world and humanity. Myths about the creation of the world and the beginnings of humanity allow philosophers to consider ontological questions, such as the nature of reality, the meaning of existence, and the place of humans in the world. Through these myths, philosophers can explore how different cultures understand and explain the origin of the universe, the structure of being, and the interaction between humans and the cosmos. For example, in Greek mythology, cosmogonic myths about Chaos, Gaia, and Uranus describe how the gods and the world order arose. Philosophers use these stories to understand ancient ideas about harmony, order, and reason. At the same time, Hindu myths about Brahma, Vishnu, and Shiva, who are responsible for the creation, preservation, and destruction of the universe, provide material for thinking about the cyclic nature of existence and transformation. Myths about the origins of humanity, such as the

biblical stories of Adam and Eve or the Sumerian legends of Enki and Ninmah, allow philosophers to explore concepts such as the Fall, free will, and moral responsibility. These myths raise questions about the nature of good and evil, the causes of human suffering, and the possibility of overcoming it.

Myths also allow philosophers to consider questions of anthropology and human nature. For example, the myth of Prometheus, who created humans from clay and endowed them with fire, provides insights into ideas about creation, the ability to learn, and self-improvement. Similarly, the myth of Pandora, who opened the box of all troubles, offers reflections on femininity, curiosity, and the consequences of human actions. Creation myths also touch on issues of eschatology and the end of time. In the myths of different cultures, such as the Scandinavian myth of Ragnarok or the Christian Revelation, ideas about the end of the world and the final judgment are described. These stories help philosophers explore humanity's fears and hopes for the future, as well as the nature of time and eternity.

2. Ethical and moral dilemmas. Myths contain many plots that reflect complex moral dilemmas and ethical problems. For example, the myth of Antigone, who defies state authority to fulfill her moral duty, is analyzed in the context of the conflict between individual ethics and social norms. This myth raises questions about the nature of justice, duty, and human conscience, exploring what is more important: the law of the state or the moral convictions of an individual.

3. Questions of knowledge and wisdom. Myths often contain stories about the search for knowledge and truth. For example, the myth of Odysseus, who, after undergoing numerous trials, gains wisdom. Such myths allow philosophers to consider epistemological questions related to the nature of knowledge, cognition, and wisdom. The trials that Odysseus endures and his encounters with various creatures and gods emphasize the importance of experience, endurance, and intelligence in achieving true understanding. Similarly, the myth of Prometheus and the fire depicts knowledge as a power with a dual nature. Prometheus gives people fire – a symbol of knowledge and progress – but also faces se-

vere punishment. This myth allows philosophers to explore questions about the responsibility that comes with knowledge and whether knowledge is always beneficial. The myth of Oedipus and his tragic realization of his true identity and deeds raises questions about the nature of truth and its consequences. Oedipus, seeking to learn the truth, ultimately destroys his own life and the lives of his family. This myth raises questions about whether knowledge of the truth always brings good and about the limits to which a person is willing to go in his search for knowledge. Another example is the myth of Icarus, which symbolizes the danger of excessive ambition and desire for knowledge. Icarus, ignoring the warnings of his father Daedalus, flies too close to the sun and falls, resulting in his death. This story raises questions about the limits of human capabilities and the dangers that can arise from excessive desire for knowledge and success.

Myths can also explore the role of knowledge in society and its impact on social structures. For example, the myth of Orpheus, who with his music and wisdom is able to move even the underworld, illustrates how knowledge and art can influence society, change human hearts, and overcome barriers between the world of the living and the dead. Myths provide rich material for the study of epistemological questions. They help philosophers think about the nature of knowledge, its sources, limits, and ethical consequences, and demonstrate that knowledge is often acquired through hard trials and personal experiences, and that it can be both a boon and a burden. Through mythological stories, it is possible to explore how different cultures perceive knowledge and wisdom and what are the universal aspects of the human quest for truth.

4. Existential questions. Myths, such as the story of Sisyphus, provide philosophers with material for thinking about the meaning of life, suffering, freedom, and the absurdity of existence. Camus, for example, uses the myth of Sisyphus to illustrate his concept of the absurd ideal. In his work *The Myth of Sisyphus*, Camus claims that the fate of Sisyphus, who is doomed to forever roll a stone to the top of a mountain, which then rolls down every time, is a symbol of the absurdity of human existence.

5. Social and political structures. Myths also reflect the social and political structures of the societies that created them. They allow philosophers to explore questions of power, legitimacy, social justice, and individual rights. Through the analysis of myths, philosophers can understand how societies legitimized power structures and what ideals and values were at the core of their social systems. For example, the myth of Zeus and his struggle with the Titans and Giants reflects the idea of the divine right to power and the legitimacy of rule through strength and wisdom. This story emphasizes the concept of the supremacy of divine authority and supports the idea that power belongs to those who have the strength and intelligence to maintain it. The myth of Perseus and Andromeda is seen as a reflection of social hierarchies and patriarchal structures, where the hero rescues a helpless woman, cementing the role of the man as protector and savior. This enables philosophers to explore gender roles and expectations enshrined in myths and transferred into social norms. The myth of Theseus and the Minotaur, where Theseus enters the labyrinth to kill the Minotaur and free Athens from the annual tribute of human lives, is seen as a symbol of the struggle against tyranny and oppression. Philosophers can analyze this myth as a reflection of the desire for freedom and justice, as well as an allegory of social struggle and revolution.

Thus, myths are not only cultural and religious texts but also important sources for the philosophical analysis of social and political structures. They help to understand how societies see and legitimize power, how they define social justice and individual rights, and how mythological narratives influence the formation and maintenance of social norms and values. Through these stories, philosophers can gain deeper insights into the essence of social and political processes that shape human civilization.

The reflection of philosophical concepts in mythological images allows for a deeper understanding of the fundamental aspects of human existence, social and political structures, moral dilemmas, and the search for knowledge. Myths serve as a source for philosophical reflections on the nature of reality, the meaning of life, ethics, power, and justice, as well as on the relation-

ship between individual rights and social norms. They reveal complex questions through allegorical narratives, helping philosophers explore the deep truths and paradoxes of human existence by analyzing concepts such as absurdity, freedom, knowledge, moral duty, and social justice. Myths provide material for thinking about how a person can find meaning and purpose in the face of life's challenges and suffering, how societies form and legitimize their power structures, and how they define ethical principles and the rights of individuals. These ancient narratives remain relevant today, providing philosophers with the tools to explore timeless themes that confront humanity throughout history.

Mythological stories raise ethical and moral principles. They contain many plots that reflect complex moral dilemmas and ethical problems. For example, the myth of Antigone, who defies state authority in order to fulfill her moral duty, is analyzed in the context of the conflict between individual ethics and social norms. This myth raises questions about the nature of justice, duty, and human conscience, examining what is more important – the law of the state or the moral convictions of an individual. In turn, the myth of Orpheus and Eurydice raises questions of love, loss, and sacrifice, illustrating ethical issues of trust, hope, and responsibility for one's actions. The myth of Icarus and Daedalus explores the limits of ambition and the dangers of an excessive desire for freedom and greatness. Medea reveals complex issues of jealousy, revenge, and moral boundaries, raises ethical issues in conditions of extreme emotional stress, and explores how personal feelings can conflict with the moral norms of society. Tantalus is an example of moral retribution and punishment for excessive pride and contempt for divine laws. This myth explores ethical questions about justice and punishment, as well as the consequences of immoral behavior [Movchan 2007: 123-132].

So, myths provide rich material for the philosophical analysis of moral and ethical issues. They allow for the exploration of fundamental human values, conflicts, and dilemmas, offering insight into the nature of ethics and moral choice. These stories remain relevant even today, giving us the opportunity to reflect on our own moral

principles and decisions.

Myths also reflect the social and political structures of the societies that created them. They allow philosophers to explore questions of power, legitimacy, social justice, and individual rights. Through the analysis of myths, philosophers can understand how societies legitimized power structures and what ideals and values were at the core of their social systems.

For example, the myth of Zeus and his struggle with the Titans and giants reflects the idea of the divine right to power and the legitimacy of rule through strength and wisdom. This story emphasizes the concept of the supremacy of divine authority and supports the idea that power belongs to those who have the strength and intelligence to maintain it. The myth of Perseus and Andromeda is seen as a reflection of social hierarchies and patriarchal structures, where the hero rescues a helpless woman, cementing the role of the man as protector and savior. This enables philosophers to explore gender roles and expectations enshrined in myths and transferred into social norms. The myth of Theseus and the Minotaur, where Theseus enters the labyrinth to kill the Minotaur and free Athens from the annual tribute of human lives, is seen as a symbol of the struggle against tyranny and oppression. Philosophers can analyze this myth as a reflection of the desire for freedom and justice, as well as an allegory of social struggle and revolution. The myth of King Midas, who received the gift of turning everything he touched into gold but eventually realized that this gift was a curse, raises questions about greed and the ethical implications of wealth and power. This story allows philosophers to reflect on how wealth and power can affect moral values and lead to personal tragedy. The myth of Atlantis, a lost continent that sank underwater due to the moral degradation of its inhabitants, offers reflections on social justice, ethical governance, and the consequences of corruption and immorality. This myth is used by philosophers to analyze political systems and possible ways of their decline. The myth of Romulus and Remus, the founders of Rome, who were raised by a she-wolf and then competed for power over the new city, reflects themes of fraternal strife, the founding of the state, and the legitimacy of power through violence. This myth

allows philosophers to explore the origins of political power, conflicts within ruling families, and the significance of mythic origins for national identity.

Thus, myths are not only cultural and religious texts but also important sources for the philosophical analysis of social and political structures. They help us understand how societies see and legitimize power, define social justice, and establish individual rights, as well as how mythological narratives influence the formation and maintenance of social norms and values. Through these stories, philosophers can delve deeper into the essence of social and political processes that shape human civilization.

Therefore, mythology plays an important role in shaping the cultural heritage of society and influences the development of people's philosophical ideas and worldviews. The analysis of the relationship between mythology, philosophy,

and history allows us to better understand how mythological images reflect fundamental aspects of human existence and are perceived in different cultural contexts. The study of mythology helps reveal how historical events and socio-cultural changes affect the evolution of mythological ideas and are reflected in mythological stories. This is important for understanding the processes of cultural and intellectual development in society. The study of mythology also helps identify common themes and moral principles underlying various mythological systems, which may indicate the universality of some aspects of human experience and values.

Mythology acts as an important source for the study of cultural, philosophical, and historical aspects of society and contributes to the expansion of our understanding of human nature and its history.

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