

REINCARNATION OF THE MYTHOLOGICAL PUBLIC MORAL CONSCIOUSNESS

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The author, considering revival of new types of mythology, expresses the concern in a sacralization of social, political life of modern society. He considers dangerous attempts of a combination of the myth and innovations. Without denying positive sides of mythemes, he sees negative tendencies in search of hidden "essence", "visions" in globalization processes. Introduction of a mythological component in the educational and pedagogical environment is especially dangerous.

Keywords: mythologization, modern myths, mythological consciousness, public consciousness.

At the beginning of the XXI century, in connection with the general social and cultural crisis which has captured all Russian population, in Yakutia began to pay special attention to the national culture, spiritual sources of the people. Crushing and uncertainty of world outlook reference points and deepening of globalization processes led to strengthening of the return processes: to more attentive and fixed studying of religious beliefs, mythology and so-called "traditional culture" the people occupying the republic. These directions couldn't concern and spheres of education, school and professional education. Part of the scientific and cultural intellectuals began to consider in myths rational grain, to see in them the concealed sense behind which the truth is.

As scientific and pedagogical shots were under the influence of the Soviet ideologems, they by inertia began to put in lion's doses in consciousness of fellow citizens of idea of an inherent value of myths. Process intellectual "re-mythologization" and "re-sacralization" public consciousness began the strengthened rates. This powerful movement stood up for restoration (under idea allegedly "new

revival") the lost mythical attitude of persons and society (nation), hoping to come to harmony of the person and world around after a destructive era of materialistic philosophy. At this particular time introduction of a mythological perspective in educational programs of the high and higher school began.

The mythologization couldn't but concern the most important sphere of human life – customs of society. The myth starts gaining etos character in all culture of the modern Yakut people, and already shows the "before standard" character, more and more involving in the circle not only school, higher educational institutions, but also sources of sense of justice, policy and business. Thus, it is possible to tell that today in Yakutia we observe a peculiar reincarnation of the myth in the modern world: there is a process of an objektivization of the myth. The myth becomes an ethical dominant of collective consciousness, with all that it implies.

Really, the essence of the myth is universal, besides in a projection to the individual the myth is always shown as the hidden moral imperative, being shown in certain to "a life formula", "vital philosophy", ekzistention. In this regard value of the myth can't be rejected. However, revealing at sociocultural institutes, becoming a certain external forcing world outlook stereotype, the myth degrades in ideology.

It is impossible to challenge dialectic retrospective orientations of any mythological consciousness. Both Ancient Greek, and Old Indian, and Ancient Chinese mythemes constantly and fully are reproduced in modern European and east cultures and sometimes act as a basis of all cultural tradition. Moreover, in the modern societies "natural" the semantic dominant of collective consciousness is often shown in the form of the futurological and projective model of time and space.

At level personal the mythology is always accompanied by latent imperativeness: though the individual doesn't recognize objectively of the consciousness (as the myth is perceived by many as a phenomenon archaic), but any more doesn't allow possibility of other, except mythological, understanding of things and events. He believes that in any fact, speech, the text deeper reality is hidden. Meaning by it need of disclosure personally turned to it, "here and now" truth.

The mythological consciousness in general differs bigger conservatism and dogmatism. In it is possible to see the most important danger of a modern mythologization. The personal perception of the myth – internal conviction in communication with ancestors, God, general reason – at the level of an objektivization and socialization turns into an institutional: becomes educational and educational practice, the stamped political rhetoric prevailing over all by scope of art and culture.

But the myth never exists, doesn't live. The myth always means. Therefore, it can't be subjected to any criticism or reconsideration, experience. Myth degeneration in ideology means death of the myth.