

DOI 10.33930/ed.2019.5007.50(7-9)-11  
УДК 130.2

## ANCIENT MYTHOLOGY AND CULTURE: PHILOSOPHICAL ANALYSIS

### АНТИЧНА МІФОЛОГІЯ І КУЛЬТУРА: ФІЛОСОФСЬКИЙ АНАЛІЗ

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**Urgency of the research.** The study addresses the fundamental role of ancient mythology as a cornerstone of cultural heritage and intellectual tradition. Ancient myths shaped the philosophical, ethical, and societal frameworks of civilizations and continue to resonate within contemporary philosophical and cultural discourses. The research highlights the multidisciplinary interest in mythology across ethnology, philosophy, cultural studies, and social psychology, stressing the importance of myth in deciphering collective human consciousness and existential inquiry. Its relevance extends beyond historical narrative, providing essential insights into the human condition that transcend temporal boundaries.

**Target setting.** The article is anchored in a philosophical examination of ancient mythology, focusing on how myths functioned as profound cultural narratives that not only constructed societal identities but also articulated universal human experiences, ethics, and cosmological frameworks. The author seeks to demonstrate that these mythological frameworks still hold considerable relevance in modern thought, serving as a foundational structure for current ethical, philosophical, and cultural debates. This includes an exploration of how myths operate as symbolic and metaphysical systems that continue to inform contemporary intellectual discourse.

**Actual scientific researches and issues analysis.** The research integrates diverse scholarly perspectives, examining the contributions of key figures such as J.-P. Vernant, K. Kerényi, and E. Cassirer, who view myth as a structural, cosmological, and philosophical entity. These studies highlight myth's function as a symbolic medium for articulating societal norms and metaphysical realities. Cassirer's work, for instance, emphasizes myth as a mode of understanding that operates independently of scientific rationalism, providing a cultural and intellectual foundation for metaphysical thought. The analysis of Lévi-Strauss reveals myth as a symbolic system that articulates deep-rooted cultural tensions and contradictions, while M. Eliade and H.-G. Gadamer's hermeneutic approaches uncover the sacred and existential dimensions of myth.

**The research objective.** The objective of this study is to engage in a deep philosophical analysis of ancient mythology, examining its influence on the construction of both historical and contemporary cultural identities, societal structures, and philosophical thought. It seeks to illuminate how myths function as complex expressions of human consciousness, offering insights into ethical, metaphysical, and existential issues. By doing so, the research emphasizes the role of myths as enduring cultural and intellectual mechanisms that address fundamental human concerns across time.

**The statement of basic materials.** The research employs a hermeneutic approach, analyzing primary texts such as *The Iliad*, *The Odyssey*, and *Hesiod's Theogony*. Rather than focusing solely on the narrative

**Актуальність теми дослідження.** У дослідженні розглядається фундаментальна роль античної міфології як наріжного каменю культурної спадщини та інтелектуальної традиції. Стародавні міфи сформували філософські, етичні та суспільні основи цивілізації і продовжують резонувати в сучасних філософських і культурних дискурсах. Дослідження підкреслює міждисциплінарний інтерес до міфології в етнології, філософії, культурології та соціальній психології, наголошуючи на важливості міфу в розшифровці колективної людської свідомості та екзистенціальних запитах. Його актуальність виходить за межі історичної оповіді, надаючи суттєве розуміння людського стану, що виходить за межі часових меж.

**Постановка проблеми.** Стаття ґрунтується на філософському дослідженні стародавньої міфології, зосереджуючись на тому, як міфи функціонували як глибокі культурні наративи, які не лише конструювали суспільні ідентичності, але й артикулювали універсальний людський досвід, етику та космологічні рамки. Автор прагне продемонструвати, що ці міфологічні основи все ще мають значну актуальність у сучасній думці, слугуючи основоположною структурою для сучасних етичних, філософських і культурних дебатів. Це включає дослідження того, як міфи діють як символічні та метафізичні системи, які продовжують інформувати сучасний інтелектуальний дискурс.

**Аналіз останніх досліджень і публікацій.** Дослідження об'єднує різноманітні наукові точки зору, вивчаючи внесок ключових діячів, таких як Ж.-П. Вернана, К. Керенї та Е. Кассіра, які розглядають міф як структурну, космологічну та філософську сутність. Ці дослідження підкреслюють функцію міфу як символічного середовища для артикуляції суспільних норм і метафізичних реальностей. Робота Кассіра, наприклад, наголошує на міфі як способі розуміння, що діє незалежно від наукового раціоналізму, забезпечуючи культурну та інтелектуальну основу метафізичної думки. Аналіз Леві-Стросса розкриває міф як символічну систему, яка артикулює глибоко вкорінені культурні напруження та протиріччя, тоді як підходи М. Еліаде та Г.-Г. Гадамера розкривають сакральний та екзистенціальний виміри міфу.

**Постановка завдання.** Метою цього дослідження є залучення до глибокого філософського аналізу стародавньої міфології, вивчення її впливу на побудову як історичної, так і сучасної культурної ідентичності, суспільних структур і філософської думки. Він прагне прояснити, як міфи функціонують як складне вираження людської свідомості, пропонуючи розуміння етичних, метафізичних та екзистенціальних питань. Таким чином, дослідження підкреслює роль міфів як стійких культурних та інтелектуальних механізмів, які вирішують фундаментальні людські проблеми впродовж часу.

**Виклад основного матеріалу.** Дослідження використовує герменевтичний підхід, аналізуючи первинні тексти, такі як "Іліада", "Одіссея" та "Теогонія" Гесіода. Замість того, щоб зосереджува-

content of these texts, the study delves into their symbolic meanings and philosophical implications. By situating these myths within their broader cultural and historical contexts, the research explores how they transmitted ethical values, explained natural phenomena, and provided a cosmological framework for ancient societies. Secondary literature from the fields of philosophy, anthropology, and literary studies complements the primary analysis, offering theoretical frameworks that enhance the understanding of the deeper philosophical dimensions of mythology.

**Conclusions.** The article concludes that myths serve as more than mere historical or cultural stories; they are profound philosophical tools that continue to shape human understanding of existence, morality, and the cosmos. Myths provide a narrative structure through which societies articulate ethical and existential concerns, and their influence extends into modern cultural, intellectual, and philosophical discussions. The enduring relevance of myth lies in its capacity to connect ancient traditions with contemporary existential inquiries, functioning as a symbolic and philosophical bridge between past and present. The analysis further suggests that myth operates as a universal intellectual resource that addresses fundamental questions about human life, societal order, and the metaphysical foundations of existence. This relevance persists in today's ethical and philosophical debates, demonstrating that the symbolic power of ancient mythology continues to shape modern thought and cultural identity.

**Keywords:** myth, ancient mythology, philosophy, world culture, cultural identity.

тися виключно на наративному змісті цих текстів, дослідження заглиблюється в їхні символічні значення та філософські наслідки. Встановлюючи ці міфи в їхній ширшій культурній та історичній контекст, дослідження досліджує, як вони передавали етичні цінності, пояснювали природні явища та забезпечували космологічну структуру для стародавніх суспільств. Вторинна література з галузей філософії, антропології та літературознавства доповнює первинний аналіз, пропонуючи теоретичні основи, які покращують розуміння глибших філософських вимірів міфології.

**Висновки.** У статті робиться висновок, що міфи служать не просто історичними чи культурними історіями; вони є глибокими філософськими інструментами, які продовжують формувати людське розуміння існування, моралі та космосу. Міфи забезпечують наративну структуру, за допомогою якої суспільства артикулюють етичні та екзистенційні проблеми, і їхній вплив поширюється на сучасні культурні, інтелектуальні та філософські дискусії. Незмінна актуальність міфу полягає в його здатності з'єднувати давні традиції з сучасними екзистенціальними запитами, функціонуючи як символічний і філософський міст між минулим і сьогоденням. Аналіз далі припускає, що міф діє як універсальний інтелектуальний ресурс, який стосується фундаментальних питань про людське життя, суспільний порядок і метафізичні основи існування. Ця актуальність зберігається в сучасних етичних і філософських дебатах, демонструючи, що символічна сила стародавньої міфології продовжує формувати сучасне мислення та культурну ідентичність.

**Ключові слова:** міф, антична міфологія, філософія, світова культура, культурна ідентичність.

**Urgency of the research.** Ancient mythology is a fundamental source of cultural heritage that shaped the worldview of ancient civilizations and continues to influence modern philosophical concepts. Myth, as a form of collective consciousness, reflects a person's desire to understand the world and its place through the images of gods, heroes, and cosmic events. The concept of myth has become one of the most prominent terms of the late 20th and early 21st centuries, attracting the attention of ethnology, philosophy, cultural studies, and religious studies. However, philosophers of education, cultural anthropologists, sociologists, and social psychologists also explore the cultural and civilizational contexts in which myths emerge and subside. It is, above all, a question of semantic content, of the analysis of meanings possessed by myths and their importance to the development of individuals and human communities, past and present. Many of these studies happen at the juncture of several disciplines; thus, the multidisciplinary approach gives far more profound insight into the complexities of human belief systems and societal structures.

Ancient mythology and its cultural implications represent a deeply profound look into the collective psyche of humanity, showing universal themes that transcend time and geography. The seminal work of S. Gardner [11] underlines striking similarities in themes and symbols across ancient and modern mythologies. Using the theoretical frameworks of psychologists Carl Jung and Joseph Campbell, among others, Gardner argues that myths are manifestations of a collective unconscious and a means of conveying universal human feelings and battles. This reveals that contemporary narratives are not just a creation of the modern imagination but have deep roots in stories from the archetypal past, indicating that the part of human experience remains unchanged across ages.

E. Evans [10] extends this concept and illustrates how myths from various cultures were inextricably linked and, over time, came to form the very basis of moral values and storytelling tradition. She demonstrates how modern literature and media today still borrow extensively from these ancient myths and how these have been perceived in adapting stories that remain relevant to the present world. This continuity encompasses and reinforces the idea that the very core of storytelling is inherently related to the mythic narratives passed down through generations. Its modern recollection of age-old tales helps bring them into appeal in the present day, helping reestablish cultural identities and further illustrating that storytelling is

not done in isolation but is a group activity connecting the ancient with the contemporary [10].

The philosophical explanation of ancient mythology allows us to find deeper meanings in those stories that go beyond banality and turn into symbolic models of the forming of ethics, aesthetics, and the world outlook of ancient society. The article represents a philosophical analysis of ancient mythology in the context of its influence on culture, representing myths as one of the critical elements in forming ancient civilization and influencing modern cultural thought.

**Target setting.** The target setting of the article is to explore ancient mythology through a philosophical lens, focusing on how myths shaped ancient cultural identities, societal structures, and philosophical thought. It seeks to demonstrate that myths are not merely historical stories but fundamental narratives that address universal human experiences. The article aims to show the continued relevance of these myths in contemporary ethical, philosophical, and cultural discourses, connecting the ancient to the modern world.

**Actual scientific researches and issues analysis.** Research into ancient mythology and its influence on culture occupies one of the leading positions within modern humanities, embracing various approaches and interpretations. Thus, J.-P. Vernant considers ancient mythology as a form of a general worldview, joining cosmological and social features [24], K. Kerényi discusses the very structure of myth and its role in shaping Greek religious consciousness [17]. Fascinated with the history of symbolic forms, E. Cassirer claimed that myth represents one of the central features of humanity, standing at the very root of imagination, metaphorical thinking, and philosophical insight [5].

In this way, Cassirer viewed art and history as the vital instruments of human nature, enabling a person to remove the mask of convention and conventionality and express unique and distinctive personality features. In Cassirer's philosophy of culture, natural language, myth, and science are the three core domains of human culture. Cassirer emphasizes the autonomy of language and mythology from science, asserting that language and mythology create universally accepted worldviews and behavioral patterns that are deeply significant to humans and not subordinate to scientific knowledge. Myth represents human spirituality and is a product of an intangible culture. This view of culture stems from the idea given by Cassirer of humans being emotionally complex with the capability of interpreting the world in various ways, moving beyond the limiting scope of scientism's nihilism [6].

The structural approach of Cl. Lévi-Strauss to myth significantly contributes to the issue, conceptualizing myths as symbolic systems that capture human existence's deep-seated conflicts and contradictions. According to Lévi-Strauss, myths are a "language" of culture, a universal mechanism according to which human societies interpret reality [20]. The unconscious activity of the mind is central to his anthropological philosophy. According to the philosopher, for myths to be understood, the researcher has to pay attention not to the content of a single myth but rather to the relations between its most minor meaningful units, which he called "mythemes". The oppositions within these mythemes carry meaning. In his structuralist interpretation of the Oedipus legend in its many variations, Lévi-Strauss identified one opposition after another: the "overvalued" versus the "undervalued" kinship relation. Examining myths of human origin, he uncovered another: "born of man" versus "born of the earth", which in turn linked to a more profound opposition between "nature" and "culture" [20]. For Lévi-Strauss, myth does not resolve these oppositions but instead makes it possible for humans to be aware of them and their mediation.

Myth is a profound message that belongs to human culture; on the one hand, it speaks of past events; on the other, it speaks directly from that structural level of language transcending time. While myths are stories of happenings with historical roots, like language, they bear a timeless meaning - a scheme for arranging a contradictory world. Lévi-Strauss said that, like language, myth is not an invention of the telling but part of a cultural totality independent of time and place. In this way, myth emerges as a universal product of the human intellect, weaving together the complexities of existence and giving shape to the unspoken tensions of cultural life [20].

P. Ricoeur claims that even early humans began to feel alienated from the world and tried to restore their harmony with existence by creating myths and rituals. According to this French hermeneutical philosopher, myth, due to its narrative structure, is a symbolic way of recreating the original sense of unity with being. Myths are stories that define the relation of humanity to historical existence. In understanding myth as a symbol that unwraps into the narrative, Ricoeur builds on the ideas of thinkers such as Sigmund Freud, Ernst Cassirer, and Claude Lévi-Strauss, all of whom regard symbolic thought as a fundamental and universal form of human cognition [22].

M. Eliade's work is essential for understanding the role of myth in building religious consciousness. His concept of the sacred and profane highlights the myth's role in structuring time and space in ancient societies, creating "sacred space" as a foundation for understanding rituals and symbolic actions [8]. In the works of M. Heidegger and H.-G. Gadamer, ancient mythology is analyzed from a hermeneutic perspective within the frameworks of philosophical traditions. The authors interpret myth to understand being by metaphorical interpretation of reality and open new chances for a philosophical interpretation of ancient culture [14; 12].

Further, G. Lakoff and M. Johnson contribute to metaphorical conceptualization in culture and promote new methods of analyzing ancient myths as carriers of cultural codes and mental models [18]. A. Miller brings this discussion into more concrete frames when considering Greek mythology as a reflection of human hopes and moral systems. He provides the concrete form of human nature and all values of society through the Greek pantheon and served as a lens through which ancient Greek culture can be described. Such myths, he explores, have had a lasting impact on most forms of artistic expression and philosophical inquiry.

**The research objective** of the article is to conduct a philosophical analysis of ancient mythology, exploring its impact on both past and present cultures. The study aims to reveal the deeper meanings of myths, their role in shaping cultural identities and societal structures, and their influence on philosophical thought. Specifically, it seeks to understand how ancient myths function as collective expressions of human consciousness, providing insights into existence, morality, and cosmic order, while maintaining their relevance in modern intellectual and cultural contexts.

**The statement of basic materials.** This article analyses ancient mythology from the perspectives of philosophy and cultural and historical traditions. The research is based on the hermeneutic method, which addresses interpreting ancient myths as complex narratives driven by profound cultural and philosophical truths.

The main approach is based on textual analysis of primary sources such as *The Iliad*, *The Odyssey*, and Hesiod's *Theogony*. In addition, the texts are not analyzed per se for their content. However, it is more for the symbolic meanings they convey or provide and their messages regarding the societies that produced them. The research, therefore, discovers how myths transmit cultural mores, explain the natural world, and provide ethical guidance by setting the myth in its historical and cultural context. This comparative perspective allows a broader understanding of how myth works as a universal cultural phenomenon while retaining distinct regional characteristics.

Secondary literature from philosophical, anthropological, and literary sources supports the analysis, providing critical insights and theoretical frameworks for understanding mythological narratives' and more profound philosophical implications.

To complete the objectives of the article, several research questions were posed:

1. What functions and attributive characteristics of ancient myths can philosophical analysis reveal?
2. How does ancient mythology contribute to contemporary understandings of philosophical issues?

Researchers [25] analyzing the functions of mythic imagery and myth-making have identified various purposes for which these narratives serve within human societies. One of the critical functions is *integrative*, as myths are the foundation for social bonding. Communities rely on their unique mythologies to shape their worldview and organize social practices. While doing this, the myth simultaneously lessens social conflict, like any other religious-social custom, by neutralizing interpersonal strife through the engagement of non-utilitarian bonds of solidarity. Myths are further said to have a *religious function*: the maintenance of religious belief and communion with the sacred. They also have a *noetic role* by giving communities meaning and historical-geographical continuity. Therefore, the wish to maintain the continuity of tradition does not make myths inflexible dogmas but rather a driving force that encourages persons and groups to uphold their beliefs. On an *organizational* level, myths keep the social order and organization of societies intact despite the transience of human life and historical movement. Myths oppose the happenstance of life with the impression of stability. Myths help people adapt to the prevailing social conditions and provide a foothold within the particular realities of their existence. They also have an *expressive* function of bringing additional emotional depth to the community members, stimulating creative thinking, and encouraging innovation. Myths enable *intra-group communication* and share common values and ideals. An *axiological* function of myth is no less critical. They act as compact systems of judgment, norms, and values guiding the behavior of the group members. Myths represent «mythical reality» in which social norms and values are inducted, at once securing their perpetuation within the limits of one generation. Finally, myths can boast a *cultural-creative* role as an easily understandable method for providing some cultural content to successive generations. They explain human existence's complexities and answer metaphysical questions that empirical rationality often cannot address. By framing difficult issues through symbolic imagery, myths help resolve complex interpersonal and intrapersonal conflicts, reinforcing their timeless relevance [25].

Analyzing ancient mythology through a philosophical lens has revealed several key findings regarding myths' cultural and intellectual significance in shaping ancient societies and their continued relevance in modern thought. Beyond mere tales of gods and heroes, *myths serve as philosophical narratives* that address fundamental questions about existence, morality, and the cosmos. In textual analyses of works such as *The Iliad* and *The Odyssey*, one can see that such myths contained deep-seated existential concerns—everything from human suffering to the inevitability of fate and the pursuit of heroism. As philosopher E. Cassirer [5, p.27] suggests, “*Myth is not a primitive form of knowledge, but a mode of expression where all knowledge and understanding of life begins*”. Similarly, the more recent work of R. Segal [23] reinforces the

idea that myths function as symbolic thinking, bridging the gap between pre-rational and philosophical worldviews. Ancient myths thus continue to serve as vital tools for interpreting human experience in ancient and modern contexts. C. Csapo [7] highlights the role of myths in establishing religious and ethical frameworks, underscoring their lasting relevance in organizing human societies. M. Eliade [9] observed that myths are more than just stories; they are “sacred histories” that give humans an understanding of the cosmos, society, and the self that transcends ordinary reality. This aspect of myth helps it function like a bridge between temporal and eternal, between the transient human condition and those metaphysical questions that define the human experience. As Eliade defines them, myths stand for an eternal return to a primordial time and give one a ritualistic manner to relink with the origins of existence and its metaphysical bases.

“From a structural perspective, *myths serve as symbolic systems* that embed social and cultural codes. Recurring themes of divine justice, heroism, and cosmic order reinforce societal norms and hierarchies. As seen in Hesiod’s *Theogony* [15], the genealogy of gods mirrors the political and social structures of ancient Greece, providing a cosmological justification for the power of kings and rulers. In this sense, myths function as a means of validating authority. According to Eliade [9, p. 18], “myth narrates a sacred history. It relates an event that took place in primordial time, the fabled time of the beginnings”, thereby providing sacred and social validation to human conventions. D. Leeming [19] further corroborates this view by suggesting that myths represent a cultural memory that preserves and transmits fundamental social values across generations. K. Armstrong [1] indicates that myths offer a narrative structure capable of addressing fundamental questions about existence, morality, and human destiny, even in an era dominated by scientific and empirical rationality. The myth remains vital because it provides meaning in ways that reason alone cannot, offering a transcendent understanding of life’s complexities. R. Segal [23] similarly argues that myth is a form of symbolic expression that helps individuals reconcile the tensions between the known and the unknown, between the finite human condition and the infinite mysteries of existence. In modern contexts, political and cultural myths still function as frameworks for legitimizing authority and social norms in more secularized forms.

A comparison of Greek, Roman, and Near Eastern mythologies testifies to the persistent presence of almost universal themes, such as creation, destruction, heroism, and the relationship between the human and the divine. Two examples include the Mesopotamian Epic of Gilgamesh and Homer’s *The Odyssey*, which deal with heroic themes of heroism and mortality. This persistence of themes, such as the hero’s journey and the quest for immortality, indicates that *myths articulate collective human experiences and anxieties* that transcend specific historical and geographical contexts. The theory of Carl Jung on archetypes supports this, as he says, “Myths are the first and foremost psychic phenomena that reveal the workings of the collective unconscious” [16]. R. Calasso [3] extends Jung’s thought to the observation that archetypal patterns are consistent across mythological traditions in ways that support humanity’s psychological and existential struggles. According to Calasso, myths are the «unnamable present» since they are constantly reinterpreted according to the collective psyche of each generation, making them a continual source of intellectual and creative renewal.

However, another critical dimension of myths involves *their interaction with early philosophy*. Plato criticizes myth in writings such as *The Republic* [21], stating that myths are a less rational means of describing reality. However, myths provide a very sound conceptual framework for developing philosophical ideas. The use of myths by Plato, such as the allegory of the cave, represents the symbolic strength of such narratives. As philosophy sought to rationalize and abstract reality, myths’ symbolic and ethical dimensions continued influencing metaphysics and cosmology. According to Cassirer [5], myth opens up religious, moral, and political thought. R. Buxton [2] further explores this dynamic interaction, noting that philosophy and myth often worked in tandem, especially concerning ethics and cosmology. He indicates that philosophers usually turn to myth when rational discourse fails to adequately express the full depth of human experience. Far from being resolved, this tension between rationality and myth continues to shape contemporary philosophical debates, particularly in ethics and metaphysics.

The philosophical analysis of ancient mythology allows us to frame its contemporary relevance. Modern thought, especially discussions concerning narrations, ethics, and identities, is influenced by myths. Hero figures from ancient mythology, gods, and moral dilemmas play a central role in modern storytelling and literature, extending to film. Issues of tension between individual freedom and societal duty, among other ethical questions in ancient myths, remain pertinent to today’s debate. As Campbell [4] famously argued, myths are public dreams, and dreams are private, highlighting their timeless capacity to address human life’s psychological and existential dimensions. K. Armstrong [1] has pointed out that myths offer a narrative structure that helps modern audiences navigate complex moral landscapes, providing cultural continuity and a way of addressing present-day ethical dilemmas.

Philosophically viewed, myths will not be simply museum pieces of a prerational mind but rather forms of high expression of human experience, connecting ancient cultural traditions to modern existential interests. E. Cassirer argued that myth should be understood as a “symbolic form” – a mode of knowing

that shapes not just ancient society but all human understanding [6]. Myths provide a conceptual framework through which communities and individuals navigate the complexities of existence. This symbolic function resonates deeply with modern thinkers, who contend that myth, far from being relegated to antiquity, persists in contemporary culture and thought structures.

The relevance of myth to the modern world is impossible to overestimate. Myths continue to shape our collective consciousness, influencing not only literature and the arts but also political life, social movements, and individual identity. K. Armstrong [1] has stated that modern myths – be it in national narratives, political ideologies, or religious symbols – give a feeling of purpose and coherence in an ever-shattering world. These myths provide frameworks within which individuals and societies can make sense of the ethical, existential, and spiritual challenges they face. In this sense, myth remains as potent a philosophical tool today as it was in ancient times, offering a narrative about the world and a way of interpreting and acting. The philosophical meaning of myths far exceeds that of the ancients since they display meanings in constant conversation with classical and modern thought.

**Conclusions.** In conclusion, a philosophical approach to the research of myths reveals their multilevel function in ancient and modern human society: consolidation of communities, preservation of religious attitudes, embedding of social values, and making available an elaborated symbolic point of view on how to get through existential predicaments. Indeed, Cassirer, Jung, Armstrong, and many others have variously shown that myths speak to modern intellectual and ethical thought and, in doing so, demonstrate their timeless ability to address the most fundamental questions of human life. The same myths, in evolution, thus form the very core of the philosophical quest for meaning that spans the ancient and the contemporary, the mythic and the rational.

This article has attempted to reveal the existing interaction between ancient mythology and philosophical thought in such a way as to make clear that myths were not stories in themselves but rather basic narratives through which ancient civilizations considered the world, developed ethics, and created social systems. Using a multi-disciplinary approach with textual, philosophical, and cultural analysis, the research points out several important insights.

First, the ancient myths represent a part of the early philosophies with which humans have tried to explain their existence, morality, and the universe. In their very essence, myths created a narrative framework through which humans explained fate, justice, or even the human condition concepts that later received critical attention and transformation from early philosophers like Plato and Aristotle. The second is that mythology enforces the norms of social and political life through the reaffirmation of cultural values and structures in symbolic narration. Myths, like those in Hesiod's *Theogony*, were used to legitimize divine order and social class. That lent a cosmological underpinning to political authority and moral law. Third, the recurrence of universal themes across ancient civilizations testifies to the function of mythology as a shared cultural response to common human fears. Cosmogony, destruction, heroism, and relationships between gods and humans show up consistently, which suggests that myth reveals fundamental features of the human experience transcending time and geography.

The article underscores that ancient mythology is very relevant to modern thinking, with its symbolic power still pervading so much of the contemporary ethical, philosophical, and cultural discourses. Stories about the gods and goddesses are still central to discourses on identity, morality, and human agency in a manner that provides frames for understanding some of the most significant existential dilemmas. In other words, ancient mythology is a key and necessary intellectual resource; its insights give continuity to our knowledge of the world and ourselves. Its philosophical analysis gives substance to our understanding of the past and underpins current investigations into the nature of life, ethics, and conditions affecting humanity's development.

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