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TRANSFORMATION OF STRUCTURE OF MYTHOLOGICAL REPRESENTATIONS OF MOUNTAINEERS DURING A MODERNIST STYLE ERA

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Abstract. In article approach to studying of structure of mythological representations of mountaineers during an era of modernization and globalization of a way of life is considered. The Psikhologo-historical foreshortening of the analysis allows to track communication of features of environment and difficulties of coordination to structure of primary and latest mythological representations of Huzuls.

Keywords: mythological representations of mountaineers, landscape, inter-generational interaction, traditional way of life of Huzuls.

Difficult and fluid character of modern social reality predetermines a coexistence in it different cultures which co-operate or completely do not cross, make basis of traditional or modern method, closely constrained with a that or other landscape (mountain, flat), though they have number of general descriptions (collectivism and individualism, distance of power and others like that) them⁴. At the same time from the 80th of XX century the world is headily transformed under act of globalization, original engine of progress, that causes not only economic changes but also transformations of all parties of public vital functions, in particular predetermines elimination of borders between cultures, leveling of complexes of traditional myths presentations and constructing of the single system of cultural codes, the basis of which is general for all representatives of humanity⁹.

The term "social changes", as scientists establish, becomes base for the row of sciences - sociology, social psychology, political science and others like that. P. Shtompka has named the problem of social changes as one of main problems of sociology in the XX century^{1,p.5}, as goes about the transformations of cultural and social institutes in time. It is important to point out that "globalization is the social process, in that limitations (constraints) that is laid on by geography on the social and cultural mode, relax and people this relax is all anymore realized"^{9,p.129-130}. According to E. Hiddens globalization causes the "ranging" of everyday social practices, their stretch on the all less shreds of space-time⁷. By inalienable part of processes of globalization, marks Z. Bauman, is an all greater spatial segregation, therefore separation, alienation and "locality" in the globalized world – it is the sign of social deprived of one's share and degradation. So, the scientist continues, inconvenience of "noncommunicative" existence increases that in the conditions when public spaces moved aside of "local life", concept "locality" loses its meaning potential, getting in dependence which on local level can't be controlled"^{2, p.7}.

In this context the problem of territorial, becoming of territorial identity of personality, its influence on the vital competence of personality as both cast aside and causes considerable interest and concern from the side of scientists. Separately we will remember about the ethnic-geographical, sociocultural, ecological-psychological studios of landscapes, that allow to comprehend the phenomenon of landscape not only spatially, but also symbolically, communicatively, signly. So, for cultures-geographers considerable interest is presented by the problems of firmness of local cells of cultural traditions at intruding of urbanism culture in a rural landscape, consequences of industrialization and overcrowded landscape and others like that. For cross-cultural and ethnopsychologists important is the research of psychological aspects of sociocultural adaptation of ethnic minorities and ethnic groups in the conditions of modernisation of traditional way of life.

Within the limits of topological approach the study of conformities identity of personality envisages the analysis of conformities of becoming of vital competence and sociocultural identity of personality in the conditions of different landscapes, in particular mountain, taking into account the natural terms of mountains, is always marked by more expressed regionalness and reserve. These terms certify exactly, that not modern abstract, anonymous time-space, namely a natural for social landscape that does possible different methods of his experiencing by a group and individual allows most full to "sate" the structure of identity of personality that most ancient elements of territorial identity, that serve as principles of integrity of her "I-conception". Of course, personality always perceives a landscape as cultural vital space of certain ethnic group, nation, that is mastered to them utilitarian, semantically and symbolically.

The aim of the article is an analysis of structure of the mythological phenomena of highlanders, that is constructed under act of simultaneously two ways of life - traditional and modern type. By us such tasks were put:

1. To consider the existing in psychology going near interpretation of essence of mythological presentations.
2. To analyse the features of development of mythological presentations of highlanders (Huzuls) in the conditions of modern modernisation and globalization of life.

About rich on maintenance, emotional and, from the point of view of contemporary, sometimes archaic, attitudes of highlanders toward nature testify materials of numerous ethnographic and ethnologic secret services. Scientists assert that for many people of the world peculiar is worship to the mountains and feeling of "holiness" of mountain, that dictates prohibition to visit a mountain or some top. On the whole attitude toward mountains as to the sacred object at different people (Altaians, Kamchadals, Kirghizs, Nenetses etc.) it appears differently, that is predefined, in opinion of ecological psychologists, by character of mountain landscape and features of its perception of a man. For example the ancestors of Incas, natives of Andes, American Indians of tribe of Kechua, expressing respect to the man, use the word of machu (old man). In that time it is known that the name of cult place of Inc's culture, the ruins of city in the difficult of access highland of Machu Picchu translated as the "Old mountain"^{12,p.24}.

Extreme, the difficultness of access to mountain landscapes and unusual sceneries of their landscape assists of development in the habitants of mountains too rich mythological consciousness that in time of postmodern society up to a point of unsacred, and that is why we can see the process of aesthetics and spacious appears in folk work. Mental offenses of landscape (mainly natural) in a folk culture make clear most general cultural collectivistical or archaic types, myths that are related to constructing of deep landscape characters. To them it follows images of rivers, mountains, month, sun, representatives of flora and fauna (for example for the Huzuls: snakes, bear, wolf), that represent the features of perception of natural space in the myth and poetical measuring. However, under act of natural (landscape) and sociocultural factors (language, traditions), this landscape is described by facilities of that, on a background of which all ritual actions about legendary and heroic events from life of people, system of mythological presentations are opened out for a modern habitant of mountains kept, although in something the simplified kind, as on the whole already not able to attain the level of mythological attitude.

In this connection we must admit the interest of native scientists-psychologists in researching of myth problems and ritual, mythological consciousness and mythological presentations (M.-L. Chepa, O. Yaremchuk)⁵, which were founded at the end of XIX century by V. Vundt, Z. Freud, K. Yung. It took place largely due to creative dialogue between them and with the most influential by that time anthropological schools, in particular by the ideas of E. Taylor, G. Frazer¹⁷, they investigated mythological consciousness of primitive people. Obviously, that psychological, culturological or philosophical research of myths or mythological presentations of personality on this time can come true as within the limits of one ethnic culture (V. Najdysh)¹⁵, and horizontally (cross-cultural comparison of the mythological phenomena of different people, ethnoss and ethnographic groups) (M. Eliade)⁷, and also apeak, in the process of psychologist historical changes (V. Regabeck)¹⁶ and others.

Nowadays, researchers are interested, first of all, in mythological presentations, individual myths, monomyths of our contemporaries, first of all habitants of cities, application by them different methods and receptions of individual myth creation and their role in the comprehension of the surrounding world and influence on everyday behavior. Thus a eco cultural factor - weakening of their contact with a natural environment which, to our opinion, comes forward as an original source of these presentations, that gradually grows shallow and dehydrated. In fact, analysing folk christianity ("space christianity") of peasants of Eastern Europe of M. Eliade asserts that in folk christianity and to our days find the displays of some lines of the mythological thinking^{7,p.164}.

In the research "Psychology of everyday consciousness", O. Ulybina marks after S. Moskovichy, R. Bart, A. Tchostowy: "after the structure and rich in content features workaday consciousness of modern man in sufficient degrees near to mythological"^{18,p.103}. Peculiar mythological nature comes everyday consciousness to the conclusion author. Thus a researcher notices justly, that a statement about mythological nature of workaday consciousness needs more detailed verification that is based on the analysis of features of prevailing of form of sign mediated. Taking into account these remarks lets analyse the features of mythological presentations of Huzuls in the past and in our time, leaning against ethnographic secret services of past century, and also on the results of modern psycholo-pedagogical researches and experience of teachers from mountain schools.

Examining natural and socio-economic factors that stipulate the specific of menage and culture of habitants of mountains, Y. Kopchak, L. Kopchak and O. Chrushch mark - the "psyche of highlanders is sent to transformation of the world, that surrounds it, on creation new. The beauty of Carpathian mountains and Appalachian mountains, various changes of mountain landscapes, game of light and shadows, deep precipices and lithoidal and wooded - all causes the anxiety of the soul: imagination, fantasy"^{11, p.339}.

About riches of mythological presentations of Huzuls we find mentions in many works of researchers, that studied a culture and way of life of this ethnographic group in the end of XIX and XX century. One of the founder of researches of culture and way of life of Huzuls next to I. Wagilevich, Y. Holowatskyj has become the Ukrainian writer, ethnographer S. Vytvytskyj. From the 1854 he got a parish in Jeabje (near Verkhovyna), not once traveled by mountains, was in the villages Sheshory, Mykulychyn, Byrkyt etc... In 1863 the scientist wrote a book "Historical essay about Huzuls". On the basis of the supervisions S.Vytvytskyj comes to the conclusion that "Huzuls have quite a bit different habits both especially domestic character and public. They considerably differ from the customs of other habitants of Rus"^{20,p.52}. Also he repeatedly notices worthy attitude of Huzuls toward vatra "that flames not only at night on mountain valley but also in Easter Saturday at sunset of a sun the circle of every yard on a knoll can be seen large fire". In a book specified on valid attitude of Huzuls toward snakes and other reptiles ("Do not beat Sofiya (skunk), because you will be scared").

Interesting and rich in content in this plan are also later descriptions of the known Polish writer S. Vincenz, who is often named Huzuls Homer. S. Vincenz was born in 1988 on Kolomyja district, and conducted childhood in the village of Kryvorivnia in the house of grandfather. Being a child he became acquainted with I. Franko. After studies in Kolomyja, Stryi, Lviv and Vienna he returns to Huzul lands. Afterwards S. Vincenz wrote a trilogy about the life of Huzuls "On a high mountain valley", in which he represented the detailed way of life of Huzuls, their character, belief trait and mythological

presentations in detail. He writes: "here all life of whole generations and families depends on large efforts, from their favour or hostility, and it is protected or threatened by events and signs that look good and unknown. Because those various forces, though on every day are fervently quiet, though hide diligently from a human eye, and have everywhere - among beasts, among plants, and also among people - servants, spies, relatives and children"^{19, p.145}.

In ethnographic labours of I. Franko we find comparative research of culture, way of life and ethnic disposition of two ethnographic groups, habitants of mountains - Huzuls and Bojky. If Bojky I. Franko characterizes as more practical, apt to trade and wandering opeople ("Bojko is more practical, he looks at a thing from the point of view of utility and expediency")^{8, p.87} and, that is represented in something to laconic style of clothing, decorative pattern, tools, domestic utensil, then Huzuls appear as they love nature, legends, fairy-tales and stories, transmitter of various mythological presentations, that appears in general aestheticism of their attitude, complication of ornaments and colours of clothing and dwelling and others like that.

In 50-80 of XX century, when soviet ideology up to a point served as the substitute of religious attitude, the researchers of Huzuls way of life continue to look after, to describe and underline expressive myth ideas of Huzuls about the surrounding world, that without regard to atheistic propaganda, was kept and passed between generations. In the collection of ethnographic labours "Huzulshchyna", that was published in 1987, except the changes of method and way of life, improvement of food ration, modernisation of menu, clothing, interior of accommodation maintenance of signs is marked mythological world view. In a division marks world "View presentations and beliefs" R. Kyrchiv thinks: "records of ethnographers of XIX - the first decades of XX century and modern field materials certify an important role in traditional attitude and everyday way of life of Huzuls of beliefs in sorceries, fortunetellings, prophetic dreams, different signs, amulets, force of orders and invocations... magic properties of the potion collected in set time, in kind and bad time, easy and heavy days of month, week, kind and bad pores of day, happy and unhappy place and others like that"^{13, p.246}. Taking into account it no less important in the conditions of modernisation and attempts of untraditional way of life of Huzuls under act of soviet ideology it became development and strengthening of all spectrum of types of ethnic-cultural competence in the structure of vital competence of students of mountain schools at the end of XX - beginning of XIX century. For this purpose by scientists and teachers-practices the row of theoretical approaches, methodical complexes was offered for certain degrees of studies. At the same time and in our time, as justly notices I. Chervisnka to the "habitant of mountain districts from babyhood masterly own various trades and handicrafts, conduct the natural way of life, use the specific for mountain locality receptions of life-support, well medical plants and healthful properties of their application know in an ethnomedicine, id est try to live on the unwritten laws of nature and in an inalienable closeness with her"^{6, p.333}.

Obviously, that mythological presentations of highlanders are marked are not individual presentations of personality, they are constructed by an association, but only at certain terms kept and passed between generations during centuries. For this purpose, to our opinion, necessary co-operating of collective subject (ethnic or ethnographic group) with the environment of residence, landscape that is for him by a resource. In the process of this co-operation and communication of members of association the various sociocultural situations of estimation are constructed meaningfulness of influences and risks of environment³, the most ponderable ideas about these influences, that gain character universal event that constantly recurs in a myth and ritual complex, are distinguished. Therefore for the modern habitants of mountains, as well as one hundred years back, find the developed enough system of mythological presentations that is constructed by an ethnic group in a process between generation co-operation, on the base of the stored myth and ritual tradition.

In this connection we notice noticeable, at first blush, difficulties of development of sociocultural competence of children that live in mountain region. The speech goes about difficulties of combination of modern lifestyle and elements of traditional way of life that predetermines contradiction of process of their socialization. It is known that the elements of traditional way of life are kept in mountain locality due to the weakness of communications (taking into account a season), remoteness of

settlements, presence of separate farms, villages, manage on the basis of traditional receptions. In these terms personality of child develops in more close co-operating with the representatives of senior generations, with her family members that usually are the transmitters of certain volume of ethnic and pedagogical experience, meets with folk ceremonies and rituals, brought over to the holidays and folk festivals. Next to the ethnic and cultural (ethnic and poetic, ethnic and aesthetic) competence every child that goes to mountain school masters the considerable volume of knowledge, abilities and skills, finds out sufficient readiness to social co-operation in the conditions of modern society, knows the elements of computer skills and something like that, child is ready to adequate social co-operation in modern society type. Besides mass medias give to child information about the urbanistic way of life. However, during his/her life such variant of inculturation presently easily can be transformed in aculturation, migration as "today all people are wanderers that wander in actual fact or after feeling" - marks Z. Bauman^{2p.72}. Thus to the man not necessarily to migrate in other country, but it is simple to destroy from a village to the small town or megalopolis, to change a climatic zone or landscape of residence. Coming from the hypothesis of G. Barry about four basic strategies of cross-cultural co-operation of representative of undominant group (integration, isolation, assimilation, marginal), by a potential participant of which there can be everybody in the situation of cross-cultural contact, it is important to comprehend the changes of cultural presentations of participants of co-operation, in particular taking into account cultural distance of participants⁴.

Taking into account the fruitfulness of this hypothesis, it costs to consider it not only in the horizontal, cross-cultural measuring but also to present a cultural contact so called "apeak", in historical-cultural aspect. It will allow in more depth to analyse the consequences of mastering of personality of values, norms, presentations in parallel of two cultures - traditional and modern. Does she have difficulties at creation of the single system of ideas about the world and about its vital competence? On the face of its elements of traditional and modern cultures already almost centuries coexist in the way of life of most habitants of planet and create pre-conditions for enough successful synthesis in behalf of quicker modern and less traditional (mainly mythological) presentations in one more or less integral system. However popularity and prevalence in facilities of mass communication and virtual space of various receptions of remythologicalization and increase of interest of our contemporaries to the processes of individual myth creation compel to doubt in it.

Obviously, that mythological presentations, what of us will designate as primary, are constructed by a collective subject in the process of his co-operating with an eco-social environment and the newest mythological presentations that is constructed sometimes collectively, and sometimes individually, in the process of social co-operation are not quite identical phenomena. Inherent different properties and functions them in the structure of mythological presentations of modern personality and in the context of certain type of rationality. For the habitants of metropolises and megalopolises that already are not the members of the outlined higher collective subjects, the structure of primary mythological presentations is usually absent or reduce, that allows to the "neomyths" to apply on compartment in this structure, gradually to fill them new maintenance. In that time as for highlanders the well stored structure of primary mythological presentations that is generated predefined by the landscape of calm elements of traditional way of life takes place relatively, on that new mythology that is produced by facilities of mass communication is "laid" on, by the newest genres in an art, for example "fantasy" that activate the process of myth and ritual activity in imagination first of all children and teenagers, at what quicker abstractly and virtually.

Thus, development of mythological presentations of highlanders in time of modern and globalization is characterized by complication and inconsistency. Their structure embraces the so-called primary mythological presentations, so secondary (neomythological) presentations that differentiate the sources of constructing and functions. Analysing their changes in a psychological-historical aspect we can establish the unexpected and ambiguous role of neomyths in this area. As a result remythologicalization presentations of this type execute not only creative and such, that activates creative potential of modern personality, function, but also some is hidden other, from a structural side

contradictory and not always fruitful taking into account the individual features of personality that needs further research.

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