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From myth to the reason of the Classical Greeks: the problem of the Hellenic religion and Philosophy

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joseprovetti@fpr.edu.br**Abstract**

This article aims to question the traditional way of teaching the origin of Philosophy and the passage from myth to reason that are usually presented in Philosophy courses in High School, indicating the educational damages that such an approach causes in students, as to learning and development of philosophical skills. As much as, to point out the training difficulties that most Philosophy teachers graduates in the field have, due to insufficient training in Ancient Philosophy and even more, teachers from other areas who teach Philosophy. This entails irreparable damage to students in the learning of Philosophy and its citizen experience. In order to do so, the unacceptable and common understanding of myth, usually taught in Colleges and sometimes even in some institutions of Higher Education, will be emphasized. Finally, the relation between myth and reason in pre-Socratic philosophy will be indicated here, seeking to collaborate in the formation of colleagues in the philosophical magisterium and perhaps to modify the general understanding of the myth-reason problem.

Keywords: *Myth; Reason; Teaching Philosophy; Hellenic Theology; Psychological History.*

Resumo

En ĉi tiu artikolo ni celas diskuti la tradicia maniero instrui la fonto filozofio kaj la pasejo de mito al kialo, ke estas kutime prezentita en filozofio kursoj en mezlernejo, indikante la eduka damaĝoj kiujn tia aliro ĉar la studentoj, la lernado kaj evoluo de filozofiaj kapabloj. Tiel, indikante tra la malfacilaĵoj de trejnado ke plej diplomigintoj de filozofio instruistoj en la kampo estas pro nesufiĉa trejnado en Antikva Filozofio kaj pli, instruistoj de aliaj areoj kiuj instruas filozofio. Kio kaŭzas neriparebla damaĝo al la studentoj pri la lernado filozofio kaj ĝia civitano sperto. Tial, ĝi estarus la neakcepteblan kaj komuna kompreno de mito, kutime instruita en Kolegioj kaj foje eĉ en kelkaj altlernejoj. Fine, ĉi tie indiki la rilaton inter mito kaj kialo en

connection between Metaphysics and Science in antiquity for contemporary epistemological practices" (2016); "IΦ-Sophia - Umuarama: Philosophy, Education and Autonomy - 2012" (2015); "The dualism in Plato" (2014); "The Soul in Hellas: the Origin of Western Subjectivity" (2011); "Contemporary Philosophy, Logic and Science" (2013); "Pregnancy and Adolescence" (2009) and "Life, Death and Magic in the Ancient World" (2008).



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antaŭ-Sokrata filozofio, serĉante por kunlabori en eduki kolegoj de filozofia instruado kaj eble modifi la ĝenerala kompreno pri la mitracia problemo.

Ŝlosilvortoj: *Mito; Racio; Instruado de Filozofio; Greka Teologio; Historia Psikologio.*

Resumo

Nesse artigo se objetiva questionar a maneira tradicional de se ensinar a origem a Filosofia e a passagem do mito à razão que são normalmente apresentadas nos cursos de Filosofia no Ensino Médio, indicando os prejuízos educacionais que tal abordagem causa nos estudantes, quanto à aprendizagem e desenvolvimento das habilidades filosóficas. Tanto quanto, apontar as dificuldades de formação que a maioria dos professores de Filosofia graduados no campo tem, devido a uma insuficiente formação em Filosofia Antiga e mais ainda, os professores de outras áreas que lecionam Filosofia. O que acarreta irreparáveis danos nos alunos quanto à aprendizagem de Filosofia e sua vivência cidadã. Para tanto, se ressaltará a inacessível e comum compreensão de mito, normalmente ensinada nos Colégios e por vezes, até mesmo em algumas instituições de Ensino Superior. Por fim, se indicará aqui a relação entre mito e razão na filosofia pré-socrática, procurando colaborar na formação de colegas do magistério filosófico e talvez modificar a compreensão geral quanto ao problema mito-razão.

Palavras-chave: *Mito; Razão; Ensino de Filosofia; Teologia Helênica; História Psicológica.*

Introduction

The question to be dealt with in this article is the problem of understanding the theological relations between myth and reason as the origin of Philosophy.

The approach to be developed goes through the History of Ideas, Mentalities and Psychology, applied to the case of the origin of Philosophy, through the comparative and philosophical anthropological methodology developed along several theoretical references, but more specifically Jean-Pierre Vernant, Jaeger Werner, Érick Havdoc and Karl Raymund Popper.



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It is a habit among teachers of Philosophy of High School and some of Higher Education to present the myth as something related to what is now called "common sense," as opposed to scientific discourse and myth linked to religious ideas, in the sense of superstition, supernatural and almost as if synonymous with "ignorant", through the academic formation of our knowledge society. Por outro lado, normalmente tal classificação apresenta a Filosofia como algo que surge a partir do nada, entre os séculos VII-VI a. C., na Grécia e daí, sem menores considerações, se afirma que a Filosofia significa "amor" ou "amizade" à sabedoria. Sem, contudo, se explicar o que é efetivamente a "sabedoria" a que se dirige o conceito pitagórico de Filosofia. Criando, portanto, um conjunto de hiatos que pouco instrumentalizam os estudantes de Filosofia, de qualquer nível de escolarização, em especial, os iniciantes, quanto ao que é efetivamente, a Filosofia e para que ela serve.

This is also the purpose of demonstrating in this article, due to none or the poor training of Philosophy teachers regarding the origins of the field, due to this being time-space situation in a historiographic period that is not privileged in undergraduate and postgraduate programs - graduations in Brazil, namely the Ancient and Ancient History of Greece, in particular.

One will therefore try to deconstruct the separation of myth and reason between the Greeks and the false impression of their radical opposition, especially after the creation of reason. After demonstrating this historical inconsistency between myth-reason, it will be shown that reason, though ingenious and innovative in the sixth century, a. C. was not as popular as it is shown in textbooks and in some courses of Philosophy. That its creation and use did not provoke



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a cultural break in Hellas or any other people before the end of the 19th century d. C. and even in Europe and to some extent in the United States of America and that any an extremist position regarding popular contempt for myth and its cultural efficiencies is unrealistic exaggeration, especially in countries such as Brazil, whose state public education has less than two hundred years of operation.

Initial considerations

The problem

When dedicating himself to the teaching of Philosophy the teacher faces several difficulties. The main one of it is that in Brazil the teaching of Philosophy only starts, in a regular way, from High School.

Until then, students, at no point in their formal schooling process have any contact with Philosophy. This in general has a disadvantage of exposing students to ideas, methods and field contents of approximately nine years in relation to other areas of knowledge.

In addition, in general, there are few educational institutions that allow the teacher more than one weekly lesson time, approximately fifty minutes, with each of the classes in which the discipline is offered.

Another difficulty that is added is teacher training. Although there are several courses of Philosophy in the country, such as Mathematics, Physics, Chemistry, Biology and Sociology, Philosophy is little sought after by junior high school students. So what, as in all of the above areas, is a brutal demand for qualified human resources in those areas.



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As far as Philosophy and Sociology are concerned, this situation is even worse, since in 2008 it was spread throughout Brazil, the idea that it is enough to have higher education that any citizen, especially with a degree, can give classes of Philosophy, starting from the assumption that all areas of knowledge use reason as basic language and that therefore, any teacher can teach Philosophy classes, as long as they are willing to work out of the area.

However, in spite of the collapse of this idea, some institutions and educational systems were ashamed of such nonsense and restricted the effects of that argument to professionals in the area of Human Sciences. What was good, as a marketing measure, because I better use human resources in areas such as History, Pedagogy, Psychology, Social Service, Law and Theology that were incorporated by Brazilian education systems, in the absence of Philosophers of formation.

Parallel to this, in the scope of the universities that offer the formation of Philosophy in Brazil, very few public or private public institutions escape the paradigm of Modern and Contemporary Philosophy, as a proper bias of Brazilian formation, considering that Brazil as such, is a nation that has had no historical experience with Antiquity or with the Middle Ages, and therefore only what is Modern and Contemporary concerns these institutions.

Therefore, most of the professionals who teach in higher education institutions, in their undergraduate, graduate and postgraduate programs usually have their training, research and extension projects focused on the areas of Modern and Contemporary Philosophy. So your students usually follow in the footsteps.

Necessary and absolute consequence, although there is the aforementioned prevailing tendency, registered in the Curriculae of the higher and postgraduate courses of those institutions

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of higher education, uncomfortably, and by positivist principles of methodological curricular structuring always has fewer class times to give them, the subjects of Introduction to Philosophy and History of Ancient and Medieval Philosophy, normally separated and in two semester modules or one annual.

In general, such disciplines in universities are given to professors without statutory ties, in the case of state public universities, and therefore, temporary or new entrants by competition. In private institutions, usually those newly hired or those with lower academic qualifications. There is rarely a healthy rotation of teachers to augment teaching and learning possibilities in this regard.

Why does this state of affairs happen? What is at stake in this vicious cycle, which ends up forming teachers of Philosophy in particular, and other areas that will eventually act as teachers of Philosophy, in the Brazilian Higher and Higher Education? And what does this have to do with the title of this article?

Development

The situation of the training of Philosophy teachers, institutions of higher education, the under-exploitation of human resources in other areas and the lack of appreciation of the educational process in Brazil, which is colonial and cultural, indicates a serious problem that

public education system perpetuate, insofar as all these teaching professionals, when they go to their classrooms, reproduce the said paradigm of national interest in matters related to the Modern and Contemporary period of Universal History as a guide for investments in training

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and research; how much it provides to the citizen in passing through the High School, exposition to conceptual errors and classes tapa holes that little contribute effectively to its citizen formation.

Nor do they provide experiences of healthy impressions of teaching and learning Philosophy, which motivate young people and adults to enter a university for undergraduate and graduate education, as well as reinforce the superficial knowledge of teachers on the themes, problems and issues of Philosophy Old and Medieval, perpetuating, therefore, terrible misunderstandings, which sometimes alienate possible interested in Philosophy, to the extent that the discipline is presented to them as something without head and foot, without technique and methodology of teaching and learning that favors the understanding, it ends up presenting students with a true quilt in which myth is the shadow of orthodox and religious ignorance of common sense, and scientific discourse is the light of truth that liberates consciousness and provides happiness.

Criticisms aside, why is this problem of formation and marketing of professionals in philosophy focused on the question of the passage from myth to reason, or, as to the creation of philosophy, theme and problem proposed in this article?

For the simple fact that except for Professor Marilena Chauí in several of her textbooks, such as "Philosophy and Sociology" (CHAUÍ & OLIVEIRA, 2007), "Philosophy"

(CHAUÍ, 2003), "Initiation to Philosophy" (CHAUÍ, 2010) and, in part, the authors of the Paraná public textbook, "Philosophy: Ensino Médio" (MENDES; BORGES; KESTRING ET ali, 2006) of the textbooks, video-lessons on the subject or preparation for vestibular



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competitions and ENEM available on youtube are completely mistaken about the origin of the Philosophy among the Archaic Hellenes!

This "misunderstanding", I want to give the following motivations, in decreasing order of probability, namely: a) academic unpreparedness of formation of philosophical teachers and, above all, non-philosophers, as indicated above; b) in addition to "a", professional need, to fulfill programs and remain in employment; c) access to sources of misleading or superficial studies, for example, programs of vestibular competitions or, worse, copy of the last evidence without a methodical study on the planning of the competition test and the meaning of electing such or that philosopher as the object of the question; d) in addition to all of the above, a minimum of faith and academic laziness.

Why do I say that?

By the simple fact, observable of gratuitous way by any reader of the Portuguese language, that of possession of a computational device with access to the internet, if using some search engine, it develops a research in works of philosophers and of authors that deal with History, Anthropology, Psychology, Sociology or Ethnography of Archaic Hellas. Not to mention that there are several possibilities for safe bibliographic material, that is, produced by researchers linked to universities and free of charge in Portuguese, Spanish, English, French, Italian, German, Latin and Greek, depending on the complementary training of each colleague, is dear.

And the fact, visible in any course of state public or private colleges, universities and, especially, on youtube is seen, on the subject of the article as follows:

1. "Philosophy is a science";



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2. "It arises and is accepted by the Greeks, who immediately begins to think very similarly to ours today.";

3. Philosophy separated itself from the myth radically and elaborated a critical, inquiring, nonconformity with things as they are";

4. "Myth is the discourse of common sense, of mysteries, of religious orthodoxy, while science is rational discourse";

Well, I believe that these four affirmations, ventilated in some textbooks, tutorials from private school networks, entrance exams or ENEM, and especially on YouTube, are enough and necessary to develop the theme proposed for this article. Any one of them is easily findable by anyone interested in finding out.

Well, the great deception passed on as content of Philosophy for high school students, citizens in general and in rare cases, but for university students, is that all of the above statements, that is, of 1-4, are absolutely and outrageously false. Dismantling, as he had said, by anyone who bends to read the academic bibliography about it.

Let's look at item "1". "Philosophy is a science" Considering that there was no Science and scientific method as we know them before the works of the English philosopher Francis Bacon, in the 17th century d. C. and that the application of mathematical language was generalized in scientific studies from the works of the philosopher Galileo Galilei, who encouraged the so-called "mathematization" of nature, inspired by the philosopher Pythagoras of Samos, in a bias of the philosophers Plato of Athens and Aristotle of Estagira, it is extremely difficult to conceptualize philosophy as a "science." Under the historiographic aspect, of course.



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In the epistemological aspect, the thing is still more complex to be defended, inasmuch as each science studies a specific object of nature and Philosophy, in practice, besides not adopting the scientific method, uses reason in the metaphysical aspect, as well as, in this way, applies to the rationalist critical revision of all existential aspects of what we call "reality."

From the point of view of the logic of scientific inquiry, epistemologically speaking, then, to a certain extent, we might attribute the character of "science." But in practice, whether in the scope of Major, Minor, Critical or Mathematical Logic, the fact that the science in question is Logic. As is well defined by Jacques Maritain (1986, p.17):

FIRST NOTICE OF LOGIC - Logic studies reason as an instrument of science or means of acquiring and possessing truth. It can be defined: the art THAT DIRECTS THE OWN ACT OF REASON, that is, that allows us to arrive with order and without error, to the very act of reason

a) Thus, Logic does not proceed only as any science, according to reason, but refers to the very act of this reason; hence its name as the science of reason or *logos* (λογικη επιστημη).

That is, one can not call the Philosophy of "science", in the logical sense, for logic, which is the "science of reason", is a specific field of human knowledge common to all sciences and Metaphysics, that is, to Philosophy. However, Philosophy is not Logic. As much as Logic is not the Sciences, but it is, I repeat: "the science of reason". That is, it is the normalization of the rules that regulate the rational discursive mode, created by Thales of Miletus at the beginning of century VI a. C., but Philosophy is not only logic, as seen in the words of Maritain (1986), Logic helps the sciences and, to that extent, even if it is not a science, logic, because it deals with reason and its operational rules, is an essential requirement of Metaphysics.



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Therefore, in no way can Philosophy be presented as a science.

Let's go to Item 2: "It arises and is accepted by the Greeks, who immediately begin to think in a very similar way to ours today." And Philosophy separated itself from the myth radically and devised a critical attitude, inquiring, what are they ";

From the videos I watched on youtube about the origin of Philosophy I do not know if this way of presenting Philosophy is by an attempt to simplify the approach, imagining that in this way the student will understand better, if it is unprepared teachers or if it is bad faith to speak of what you do not really understand!

The reality is that practically the majority implies that from the moment that Philosophy is created, by a pass of magic or of obvious public acceptance of some unconditional truth, all the Greeks, to the detriment of the barbarians happened to reason and to act rationally, repudiating the myths, their religious, cultural practices and that the subject of the polities of Africa to the Near East (Turkey) and of this Europe only used Philosophy as a self evident thing.

This is one of the cases listed above that would suffice a simple academic approach to notorize the falsity of such a belief. All the specialized bibliography, except some textbooks and handbooks of coursework give more demonstrations than this is false. Even under the technical, technological, mediatic and historical aspects, such an event is impossible!

First due to the Hellenics of the end of the seventh century, beginning of the VI a. C. ignore the art of writing. The Greek alphabet was in the process of being introduced into Hellas, as seen in Havdlock (1996), probably in its process of genesis, that is, appropriation of the letters



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of the Phoenician syllabary, the creation of symbols that would represent the vowels and the special letters of the Hellenic alphabet. They were simply a laboratory, probably brought to Miletus by merchants, or if the doxographies of the Ancients were true of the Greek founders of the Ionian, who migrated to the Near East to have married women native to the places in which they settled, as in the case of the mother of Thales of Miletus, which was Phoenicia, possibly this process of genesis of the Greek alphabet took place in these two ways. Which, on the other hand, would justify Thales' ability to read and write. Perhaps she had learned at home with her mother.

Since the Hellenic ethnic groups until the 8th century a. were totally oral societies, that is to say, they did not have systems of writing between the centuries XI -VIII a. C., as verified in Vernant (2002). Moreover, this technology of orality was socially usual through what Marcel Detienne (1988) of the myth-poetic discursive mode, sung and danced in verse, as it is verified in the classic works of that period of the poet Homero, "The Iliada" (2015a) and "The Odyssey" (2015b).

Moreover, since what was sung and danced was popularly understood a message from the gods to humans, which came through the toes or the rhapsodies, then known as "Masters of Truth" (Αλεθεια), is word-efficient, that is, a type of discourse that is sacred and the audience of this speech is religious magic, requiring the listener, maximum attention to understand the said and record it, to reproduce it for those who were not in the moment of communication.

With this kind of cultural and social practice is something complex to analyze and reflect on something, because at the moment in which to analyze some part of the message, you lose the continuity of the speech of the poet and therefore of the gods. So it was not even in ordinary shade



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to question something that was passed by these Masters of Truth. Not because it was a religious truth, orthodox, that does not admit of questioning, but simply if you stopped to analyze, you would lose all the rest!

Another historical, social and cultural aspect that prevents one from admitting that after the discovery of reason everything changed like magic: Thales of Miletus is considered by Ancient doxography as one of the seven sages of Greece, that is, one of the Hellenicians who, due to his wisdom and experience have created the Greek way of life and all that it means, as in Kirk; Raven & Schofield (1994).

For this to happen, he traveled extensively in the great cultural and religious centers of his time, such as Egypt, Asia Minor, and the Middle East. And as the popular saying goes: "A traveler who stays a long time away from home becomes a foreigner in his own homeland!" He is only older, and settled in Miletus effectively, with the daughter married to Anaximander, also of the polis of Miletus, that Thales mounts its "school". That in fact it was nothing more than his own house, in which he received Anaximander, his fellow citizen, Heraclitus of Ephesus, Xenophanes of Colophon and Parmenides of Eleia, and then began his pedagogical activity and began on the basis of his own writing book "On Nature", which began to carry out the critical and rational revisionism of the Hellenic and Barbarian myths that had access, but in particular, dedicated to the poem "Theogony", Hesiod of Asra (1995).

Now, as a domestic event, inside the house of Thales, circumscribed, in thesis, to three citizens of Miletus and three foreigners who went to Miletus to learn wisdom with Thales, one of the seven wise men of Greece, without writing, paper, radio, television, the internet to become



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instantaneously popular, as most textbooks, teachers and video-lessons imply, so that ordinary Greeks, nobles and riches, could change overnight and repudiate the myths, the beliefs of the Hellenic religions and their social, religious practices which were essentially one and only thing, namely: politics?

What happened, however, were methodological changes that were learned and apprehended, criticized, amplified, and modified by the students of Tales and, after his death, by Anaximander, to the destruction of Miletus by the Persians, who will be instrumental in creating the mode rational discursive, that is, reason itself, but without any resource that can refer to what we now call "Logic" of any kind. They totally ignored it. Maybe they did not even know what they were doing.

But through writing, in prose, there was the technical condition necessary for this small international group to begin reading, reflecting, criticizing, and revising the traditional myths and then being stimulated by none other than one of the seven wise men of Greece ("the Face," that is, Tales, proposed other explanations for the cosmos, physics, nature, its foundation, arche, and, above all, were not afraid to criticize Tales himself, for after all, the popular belief of the Archaic Aristotle of Stagira, was that "men do nothing but weave conjectures about the cosmos and physics; only to the gods, access to the Truth about reality is possible," according to Popper (1990).

Therefore, as all Historians of Philosophy accessible to anyone who cares least for the subject teach: the common Greeks, people of the people and aristocrats of any nature: a) the majority were illiterate; b) all, including critical rationalist revisionist thinkers (future



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philosophers) worshiped their ancestors in the so-called "cult of the dead or Hestia," as seen in Coulanges (1998), had the civic worship of their tribes, tribes, and finally, of the polis, prayed, sacrificed to their gods, fulfilled all the demands proclaimed by civic religious piety and some of the mysteries, were Orphic, Eleusis or Dionysus.

And more than that, as Jaeger (1995) states, his *Paidéia* (education) continued to center on Homer, Hesiod, other poets and, some citizens, devoted themselves to the study of Philosophy. To the point of Plato in the *Phaedo* "(1996), the dialogue on the immortality of the soul make Socrates force Cebes, one of his Pythagorean students, to agree that philosophers are so few and because of their way of life being as if they were preparing constantly to the death, that given their activity, many citizens would really be pleased that all would die.

So, given the above, how is it possible to defend the idea that as soon as reason is created the myths fall into disgrace and from then on all began to exercise Philosophy against ignorant myths? Pure falsy!

Another point also needed to be commented upon is the total lack of modesty of authors of books or video lessons and of teachers to treat a transtemporal, multicultural and transdisciplinary thing like Philosophy, especially as to its History, as if the authors and their texts, problems, issues and issues were the same as us as a globalized society, mostly dividing up among Jews, Christians and Muslims, all with their myriads!

Without the slightest concern with anachronism, they approach authors, texts and problems without any prior preparation of contextualization and any comparative effort. They just take the point and flip as if talking about the day's news!



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According to modern Pedagogy, Didactics and Psychology, the role of the teacher or the academic communicator is to mediate the field's technical knowledge and skills to its students.

This mediation presupposes, in addition to adequate and licensed professional training for the intricacies of the teaching-learning profession, that the teacher researches, studies, reflects and in a certain way carries out an empathy exercise with his students, understanding the regional aspects of his/ her inheritance cultural and collective development towards the area and mediatize, that is to say, flow knowledge by stimulating student learning according to their individual and collective needs, based on the educational objectives of the subject, course, educational institution, level of education and system educational in force.

If you do not know, study. If you can not, do not teach without proper preparation, because they are our students and fellow citizens, the future professionals who will work in different areas and carry throughout their lives, part of their collaboration in the whole that they learned in educational institutions!

As for item 4: "Myth is the discourse of common sense, of the mysteries, of religious orthodoxy, while Science is the rational discourse"

Now, to affirm such thing is of extreme superficiality theoretical and historiographical as to the question of the relations between myth and reason!

More like a scientific statement from the late nineteenth century d. C., in which one wants each made the progress of Science as a new religion to be adopted by all, within the scope of Classic Positivism than something to be taken seriously.



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It is still a superficial fruit of the old medieval dispute of whether by Philosophy (Science) as servant of the Faith, in the case historically speaking this is a quasi-exclusive movement of post-Alexandrian Jewish philosophical centers of Christian production, Christian Roman Apostolic Catholics since the Patristic, from the fourth century d. C. and intensified between the IX-XIV centuries d. C. in the fight against Islam; and finally, from the inquisitorial period before Protestantism, already in the Modern period, when Science itself, gradually goes from methodologically disconnecting from Philosophy and Religion, although most of its paradigms are naturally Jewish-Christian-Muslim!

I say this for the following reasons. According to Isidro Pereira (1990, pp. 350 and 380) we read:

Μυθος, ου, s. m. - word, speech - action of reciting, of saying a speech - rumor - announcement, message, order, prescription - resolution, project - legend, fabulous tale, myth - fable, apologue

Λογος, ου, s. m. (λεγω) – word - said - divine revelation, orade answer - maxim, sentence - example - decision, resolution - condition - promises - pretext - argument - order - mention - news that runs - conversation - story - matter study or conversation - reason, intelligence - common sense - reason of a thing - motive - judgment, opinion - esteem - value given to a thing - justification - exemplification - divine reason - NT The Word of God.

I draw the attention of the reader to return to the above definitions and to analyze them more calmly and in a comparative way. What is perceived?

That this link between myth, common sense and religious superstitions, fantasies, etc. can not be attributed only to myth, but also to reason, inasmuch as each and every word, for the ancient Greeks were synonymous!



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Moreover, in none of the definitions mapped on theirs do we observe the Greek term *epistémē*, which would designate something similar to what is understood today by "science."

But let's be rigorous and try to identify the origin of this bonded so much in didactic books, in the works of professors of Philosophy and of other areas and in the youtube video lessons. Let us see in Latin the meaning of the word "reason."

According to Faria (1967, p.842):

Ratio, onis, subs. F. I – Sent. Own: 1) Calculation, account, object of calculation, book of accounts, record (César B. Gal.7, 71, 4); (Cy. Verr., 5, 71); (Cyr. Verr 5, 147). II - Sent. Figure 2) Calculation, consideration, interest, commitment, cause, party (Cíc. Verr 5, 38). Hence 3) Faculty of calculus, reason, intelligence, judgment, common sense (Cyc Fin. 1:32). 4) Method, plan, disposition, system, rule, order, doctrine, opinion, thought, point of view (Cíc. 2, 22) (...)

Now, if it is observed that only in a third level of meaning can the Latin word *ratio* be understood, among other meanings, something resembling the definitions of myth and reason in Greek. This is obviously due to Philosophy and the rational discursive mode has been absorbed by the Roman culture and there is not something like Greek philosophy among Latinos, nor their preoccupations with the cosmos and nature.

Without the teacher of philosophy clearly understanding the origin of Philosophy and its deep relation with the myth, it will tend to perpetuate with its students, of any level of schooling, a historiographic error that hinders the capacity of understanding and development of the philosophical abilities in the citizens.

Essentially what is at stake in the relationship between myth and reason is the change in communication technology, that is, the creation of writing and its introduction, which has



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enabled some men (School of Miletus) to write, analyze, criticize and try to review, perfecting in writing and under the rules of rational discursive prose, the old myths, their acquaintances.

The process of critical rationalist revision is that it gave the early philosophical thinkers the indication of inconsistencies in the theogonic and cosmogonic poems, challenging them to metaphysically investigate possible explanations that would improve, by explaining, the phenomena to which the myths were directed.

These philosophical actions, however, were not the end of the myth. On the contrary, he continued to be taught and represented by the Masters of Truth to the people, in the public festivals of the cities, by the fathers of the family in their domestic religious worship and in the cults of the mysteries as a whole.

Every time Plato could not explain something rationally and dialogically, he resorted to myth to meet the explanatory need. Relapse of Plato? Not! It gives recognition to certain limits that reason, as a discursive mode, presented at that time, as a tool of communication of knowledge, and which had to be overcome with new theoretical instruments.

Final considerations

To bring this text to its conclusion, it is stated that there was never between the Greeks and without being too reckless, until the middle of the sixteenth century d. C., no philosopher who was reportedly atheist. In the strong and broad sense of the terms, unequivocally to the beliefs in question.



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Even Xenophanes of Colofon, student of Tales and Anaximander of Miletus, who almost all the Histories of the Philosophy point like an atheist philosopher, for criticizing the anthropomorphism of the Hellenic religion and the own system of determination of the human reality. Even he, was not outside the contextual forces of his time, that is, he fulfilled his religious duties regularly and publicly.

And it could not be different, since he himself was a rhapsode, that is, an inspired poet, who traveled from city to city, singing and dancing the myths of Homer, Hesiod, other poets and poems of his own, literally surviving the social relations inherent in the exercise of the functions of the Master of Truth.

If he was an atheist at that time, impious, for not praising and honoring the gods, besides being sentenced to death in his city and expelled from those he visited, he would gain nothing in his professional practice, for no one would hear him, a direct spokesman for the Muses ...

Therefore, it is historiographically known, but mistakenly taught by many philosophers who ignore the origins of Greek thought that myth and reason are things

radically different and it is in this distinction that the origin of Science is based as we know it today. Nothing more false than that! I invite the readers to read the book "Theogony" from Hesiod of Asra and reflect on the words of this article

There, the "first book of Physics" of Western society will be clearly observed. Understanding the relations between myth and reason and those with Contemporary Science is fundamental for the development of a new philosophical perception about our reality and values that are attributed to

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it as necessary and universal. As well as to combat preconceptions and historiographical errors, especially regarding the reading and interpretation of antiquity texts, regardless of the cultural origin of this text, without due methodological care.

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