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NewAcropolis

Philosophy and Education for the Future

Bi-Monthly Magazine

**Mary Wollstonecraft
and the Search for
Women's Equality**

**Britain - This Blessed
Plot?**

**William Blake's
Visionary Art**

**Scientism: does science
have all the answers?**

**PHILOSOPHY
CULTURE
SOCIETY
ESOTERICA
ART
AND MORE**



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NEW ACROPOLIS is an international organization working in the fields of philosophy, culture and volunteering. Our aim is to revive philosophy as a means of renewal and transformation and to offer a holistic education that can develop both our human potential as well as the practical skills needed in order to meet the challenges of today and to create a better society for the next generation.

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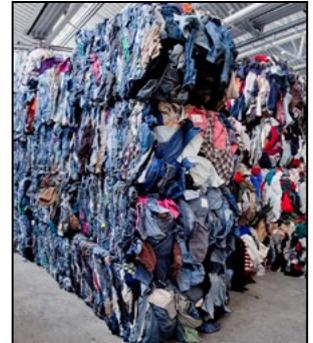
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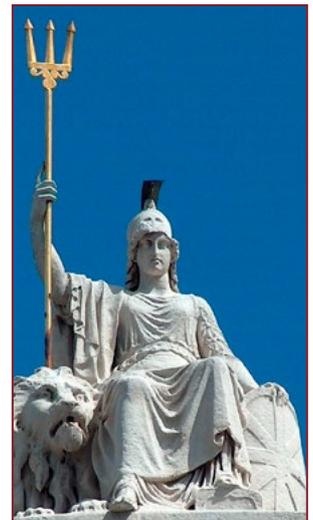
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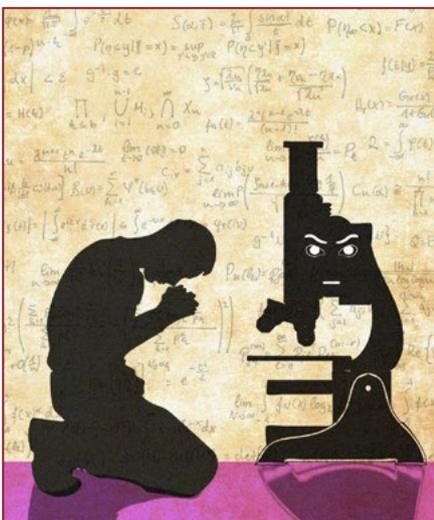
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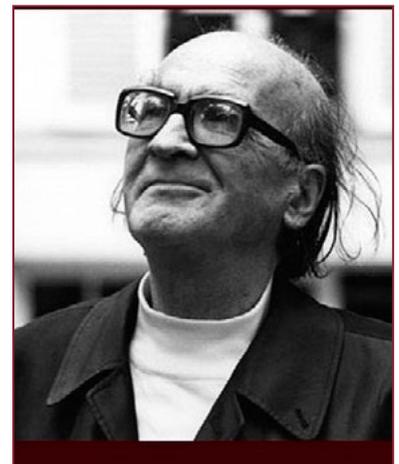
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Editorial

Toxic fashion

In this editorial I would like to shine a light on the fashion industry, and you will also find an article on fast fashion in this issue. Even if you are aware of documentaries like *Fashion's Dirty Secrets*, it is worth reminding ourselves of just some of the facts, because writing and spreading information is already a form of activism.

Alongside the oil industry the fashion industry is one of the top five most polluting industries in the world. Globally we are producing over 100 billion new garments from new fibres every single year. Between 2000 and 2015 the number of global clothes sales has doubled. As a consequence, in the UK alone, we throw more than 300,000 tonnes of used clothing (worth £12.5bn) into the bin. These clothes end up in landfill where they release methane, a greenhouse gas, as they degrade. Most of the clothes would still be perfectly wearable.

In order to produce such a staggering number of clothes, a huge amount of toxins are necessary. The Citarum River in Indonesia, on which the local people rely for their water supply, is considered to be the world's dirtiest river. It contains toxic levels of mercury, cadmium, lead and arsenic. These are caused by the 400 factories that release toxic chemicals into it every day. 68% of these factories are textile producers who dump an estimated 280 tons of toxic waste into the river every day!

One of the worst materials regarding toxic side effects is cotton, which makes up 43% of all clothing, because the production process is extremely polluting and uses huge amounts of water. For example, to grow the cotton used to make just one pair of jeans can take over 15,000 litres of water and just one T-shirt may use up 2,500 litres of clean water – the amount a person in Africa would need to survive for 4 months. Cotton farming has been the main reason for the drying up of the Aral Sea in Kazakhstan, which in 1960 was the world's fourth largest body of inland water covering

68,000 sq. km and is now reduced to a fraction of its size.

Cotton production also accounts for 18% of pesticide use worldwide and 25% of total insecticide use. Although we don't eat our clothes, our skin can still absorb these trace chemicals by wearing them. But the worst effect is that the people who work within the production of cotton are being poisoned by the heavy pesticide use. Even in the US more than 10,000 US farmers die each year from cancers related to such chemicals. And people who have no alternative than to drink from water supplies near cotton farms run the serious risk of ingesting all the pesticides that have seeped into the ground.

Since we know all this now: can we really carry on with our usual way of life as if we didn't know? Can we really be happy about a 'bargain' if the true cost of our new purchase is the millions of gallons of fresh water that were polluted with toxic chemicals in order to grow the fibres and dye the clothes?

If we know, we cannot pretend not to know. At least not as moral beings. And we cannot absolve ourselves from our responsibility either by saying that we can't change the system. Change happens if we start doing things differently, if we live it daily in our lives. Every individual either contributes to the problem or to the solution. Based loosely on Kant's categorical imperative: we should ask ourselves before every action whether the consequences would be good if everyone acted in the same way. The native American Indians (the Iroquois, to be precise) give very similar advice: at every decision we should consider how it will affect the seventh generation from now.

Time to practise what we know. By this I don't mean to run around in rags. But we can all buy less, buy organic cotton, buy in charity shops, swap clothes. Collectively, the difference would be huge.

Sabine Leitner

MARY WOLLSTONECRAFT

AND THE SEARCH FOR WOMEN'S EQUALITY

In the mid-18th century, when London had approximately 600,000 inhabitants, a woman with remarkable ideas was born in Spitalfields. Her approach to life and her fight for equality between women and men, in a society that was far from equal, made her stand out from the crowd. Her words “*I do not wish (women) to have power over men; but over themselves*” clearly transmits the idea of working together towards

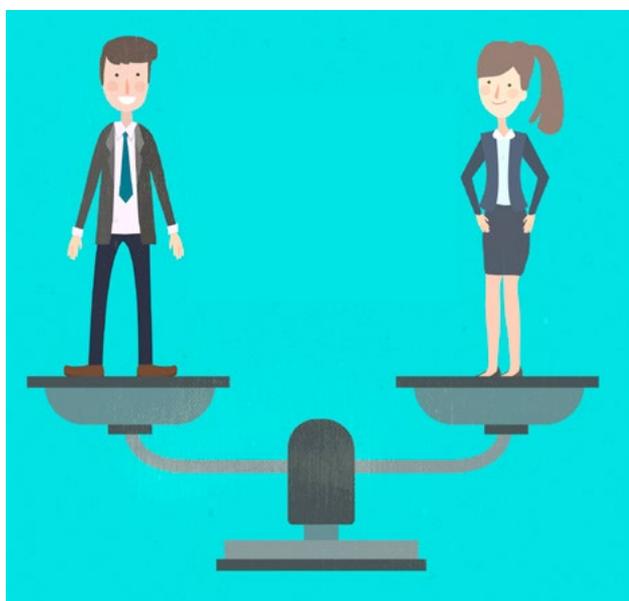
a mutual improvement. Today, unfortunately, not many people have heard about her; her daughter Mary Shelley, the author of *Frankenstein* and wife of the poet Shelley, is probably more famous. However, there now seems to be a revival of her work and there is currently a campaign for a memorial to be created in the Newington Green area of London in order to honour her contribution to thought and society.

Considered as the foundational feminist philosopher and an advocate of women's rights, Mary Wollstonecraft grew up in a family where instability, domestic violence and financial difficulties were ever-present. Perhaps it was these scenarios that influenced the great interest she developed during her life in supporting and looking after women, which began with the care of her mother and her strong relationship with her sisters. Her passion motivated her to open a school for girls, in which she was able to teach and learn about education, and her insights became part of her first work ‘Thoughts on the Education of Daughters’ (1787). Having read the book myself and being a mother, I was able to draw some clear and useful parenting tips, such as teaching our children to think for themselves; encouraging virtues at home; promoting the good use of the mind through reading and the fine arts; helping to form their characters and



leading by example. Sadly, due to financial problems the school had to close, but a year later Mary started her journey to becoming a writer, which was a brave move for a woman in those days, as few women had access to education and most readers were men. She also developed her skills as a translator, reader, reviewer, editorial assistant and even learned other languages such as German and French. All of these were significant steps in broadening her mind and becoming aware of the socio-political events that were taking place at the time, notably the French Revolution.

The work she is best known for is 'A Vindication of the Rights of Women' (1792), one of the main proposals of which is that both girls and boys should be offered access to free education. She also focused attention on the importance of teaching children to reason, seeing reason as 'the most heaven-lighted lamp in man'. She stated that women are not naturally inferior to men and that both should be treated as rational beings who deserve the same fundamental rights. Her particular style of writing, knowing that she was addressing mostly male readers, endeavoured to explain how by educating women, society would have more chances to flourish. Women would no longer focus only on superficial aspects – such



“In a society that is currently experiencing instability and uncertainty, I believe women and men can work together as companions, helping each other to develop a virtuous life and a deep sense of moral goodness.”

as cosmetics and clothes – and their role would be enriched by going beyond being only mothers and wives.

Today, in our modern world, the topic of gender and equality appears frequently. Women are still striving for equal rights and are challenging stereotypes. Perhaps some of the light of Mary Wollstonecraft’s wisdom could penetrate our minds by inviting us to reflect on the way she understood the rights we all have. That implies acknowledging that both men and women have the ability to reason, and that this is the greatest gift available to us. After all, it is thanks to reason that every human being can exercise the power of questioning and finding rational grounds when debating with a fellow human being. In a society that is currently experiencing instability and uncertainty, I believe women and men can work together as companions, helping each other to develop a virtuous life and a deep sense of moral goodness. And hopefully, inspired by Mary’s ideas and through a real education that encourages independence and a holistic development of body and mind, we can witness a brighter and better future. In the words of Mary Wollstonecraft, ‘the beginning is always today’.

Natalia Lema

The Unsustainable World of Fashion

Clothing is one of the biggest industries in the world and fashion makes it grow faster. In the UK alone, where people buy more clothes per person than anywhere else in Europe, the garment business is increasing by more than 5% each year, which makes it one of the most profitable markets. But underlying this business are thousands of underpaid workers, massive waste due to unsold or underutilized clothes and a lack of recycling. Around 300,000 tonnes of textiles end up in household black bin bags every year, which are then sent to landfill or incinerators, and less than 1% of the materials are reused to produce new clothes. The producers of new clothes are mainly Asian countries and the transport is expensive and not eco-friendly. It is all very unsustainable.

The reason behind this environment-damaging process is the concept of fast fashion. This business model appeared in the 1980s and has been evolving ever since. It is based on an ever-increasing number of fashion designs being created every year, quick turnarounds and low prices. It reacts rapidly to customer demand and the quality of the garments is low. Many of these products are not made from single-fibre materials, but from a mixture of materials which therefore cannot be recycled. They are aimed at young people, especially women, who can express themselves through the huge variety of clothes, but the value of these products is low. Fast fashion has made this business sector disposable and polluting.

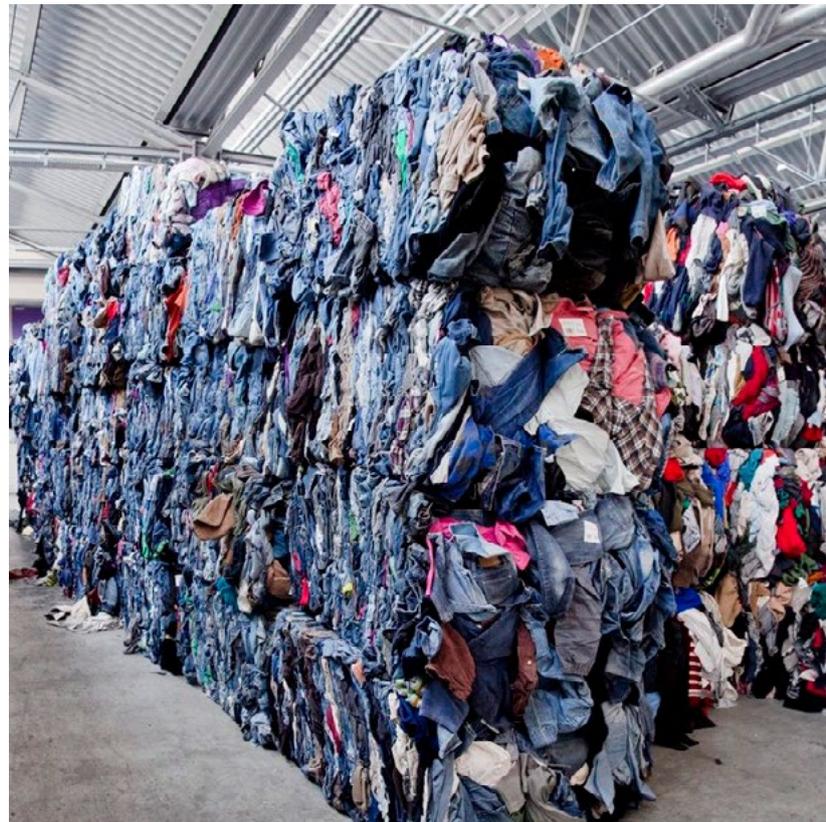


Fashion and clothing need to be rethought and redesigned. As the population of the world rises to over 8 billion in the next decade, fashion is likely to grow and expand. In contrast to the soaring demand is the urgent need for sustainability and the security of the future. Most governments in the world have committed to keep to the Paris Agreement, which has a target of limiting global temperature rise to below 1.5 Celsius. This ambitious goal can only be reached if there is a radical change in our lifestyle and habits, including what we wear and for how long. The throwaway culture should be stopped immediately and the technocentric and consumption-based culture should be replaced by an eco-centric perspective. The business of producing clothes requires high levels of land, water and electricity usage, not to mention manpower. The future of this business will be crucial to the future of the planet. Transparency about how products are made is one of the key elements in this change. Customers should be aware of the real cost of products. For example, if a T-shirt is sold for £2, that price is unrealistic, as the raw materials and labour are worth more than that. If people know that with a such a T-shirt they are funding exploitation of the workforce or polluting the environment, they might think twice before buying it. At the same time, unused or unsold clothes should be sold in charity shops. Extending the life of clothing by repairing it can also contribute to reducing the carbon footprint. It would also be a helpful step towards sustainability if businesses stopped burning their unsold finished products. Instead of destroying these products, which is an expensive and polluting process, they could be sold at a reduced price or reused.

Producers in the future should take more responsibility for their products and the lifecycle of these products. We need new economic models for fashion which are

based on reducing material consumption associated with growth and are eco-sensitive. As a result of this the products may cost more than they do today, but at the same time their quality and durability will increase.

Customers can also take more responsibility by not deciding to buy new clothes just because they are cheap or because they are bored with their old clothes, or because they are in need of repair. There are several solutions to



slowing down today's unsustainable fast fashion industry, but the question is whether people are ready to make the change now or whether they will wait until the change becomes imperative due to serious environmental issues. Coco Chanel said once: "The best things in life are free. The second best are very expensive." If we waste now what is free, we will pay the price for it in the future.

Istvan Orban

Is there Really an Esoteric Astrology ?

When we speak of esoteric astrology we are referring to an approach to astrology which emphasises the spiritual side of existence. Although in modern times the



esoteric interpretation of astrological symbolism is quite a recent phenomenon - which has found its application only in the studies of horoscopes - we also find more ancient references in which astrological material has been used in various spiritual contexts.

However, can we really speak about 'esoteric astrology'?

As the etymology of the word itself suggests, esoteric refers to something which resides 'within' (from the Greek *eso*), as opposed to 'without'; to the realm of the 'invisible' as opposed to that which is visible and tangible. But because astrology deals with symbols, which themselves have a visible and an invisible aspect (a form and a content), to speak of an 'exoteric versus an esoteric' astrology is not really appropriate. All astrology is based on the Hermetic principle of analogy, where what is 'above' (i.e. invisible) corresponds to that which is 'below' (i.e. visible). In this sense, therefore, the two sides of the coin, the inner and

the outer, will always be together.

My suggestion, therefore, would be to approach the topic by looking at the way astrological material has been 'used', by whom and with what purpose. To give a few examples: we know that zodiacal and planetary symbolism was used in the context of the ancient Mysteries and their initiations. Macrobius's commentary on the 'Dream of Scipio' discusses the descent and ascent of the soul through the 'zodiacal mansions'. The same ideas are found in Heraclides of Ponticus's work Empedotimus. The Mithraic mysteries are also rich in astrological symbolism. In his 'Mithraic journey' the initiate 'moves' through various planetary spheres and celestial gates.

We also know that in some 'occult' circles, astrology is seen as a 'real science' which deals primarily with occult forces and cosmic energies as related to certain stars. In this approach, the astrologer is actually a spiritual adept who can literally operate at the level of pure or astral forces.

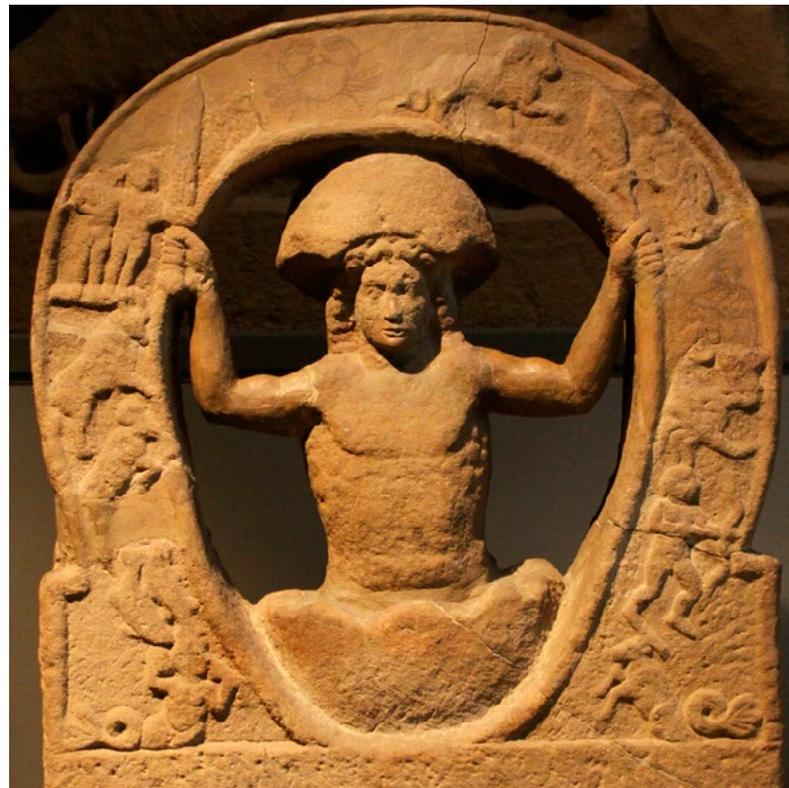
We also find countless references to astrology as applied to the realm of ritual and ceremonial magic (as it was practised first in the Hellenistic world and then, via the Arabs, in the Renaissance). In this context, each planet is related to a host of invisible beings, the timing of each magical operation depends on planetary cycles and the construction of amulets and talismans rests on the correct use of astrological 'data'.

In more recent times, the field of natal astrology (that department of Astrology which deals with the influence of planets and signs upon the life and character of an individual) has also been given an 'esoteric' outlook. Starting with Alan Leo (1860-1917) and following with Alice Bailey (1880 - 1949), the study of an individual's horoscope shifted from a personal to

a transpersonal one. In this approach, which is becoming quite popular, the horoscope is seen as the blueprint for the soul's journey throughout life. Within this perspective, the 'eastern' teachings of spiritual evolution, karma, past lives and reincarnation have all become part and parcel of the astrological interpretation. The traditional planetary rulerships have also taken completely new meanings and the focus has shifted from the realm of the personality in its everyday life to that of the soul and its inner workings.

With this brief article I just wanted to show that astrological knowledge can be applied to the 'invisible' or esoteric domain in various ways and that all in all, astrology covers a very broad and universal ground which will always be difficult to define and label.

Agostino Dominici



An image of Mithras surrounded by zodiacal signs

William Blake's Visionary Art

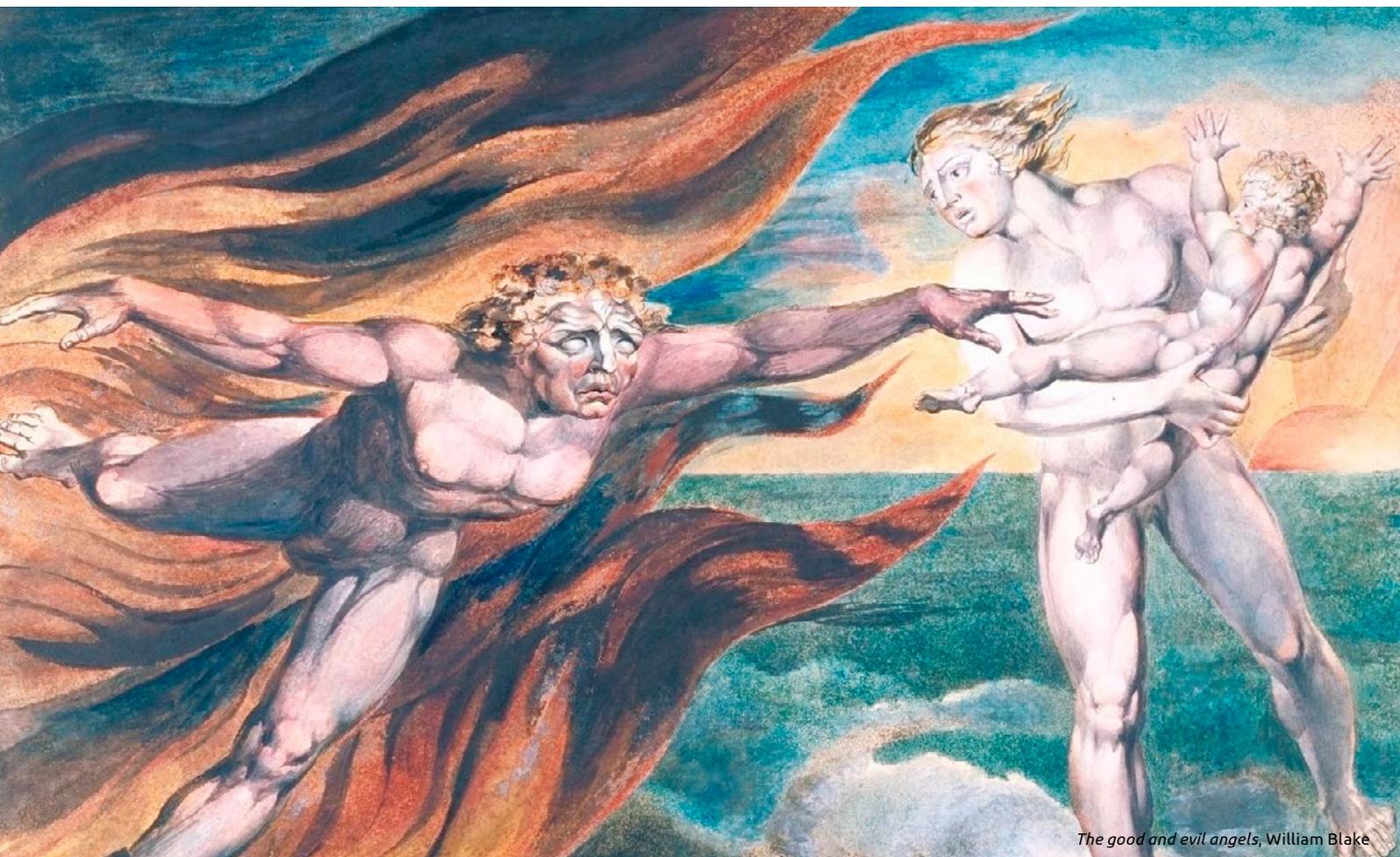
William Blake is an enigma, and perhaps this is why the curators of this exhibition currently showing at the Tate Britain chose not to enter into any interpretations of his work. The individual is left to draw his or her own conclusions, do more research... or be content to remain mystified.

The highly imaginative scenes and the human figures, sometimes subtle and flowing, at other times heavy and intense, are extremely evocative.

His art, which in many cases illustrates his poetry, is visionary and mythological. Apart

from his own mythological creations – figures such as Har and Heva (his own version of Adam and Eve), or Urizen (the vengeful and repressive God of the Old Testament) – he also illustrated Dante's *Divine Comedy*, Milton's *Paradise Lost*, John Bunyan's *Pilgrim's Progress* and several of Shakespeare's plays, such as *A Midsummer Night's Dream* and *King Lear*. His fertile imagination seems endlessly prolific.

One of his characters – Thel – is a shepherdess who seeks spiritual illumination through



conversations with various entities: a lily, a cloud, a worm...

*Then Thel astonish'd view'd the Worm upon
its dewy bed.*

*Art thou a Worm? Image of weakness, art
thou but a Worm?*

*I see thee like an infant wrapped in the
Lily's leaf;*

*Ah, weep not, little voice, thou can'st not
speak, but thou can'st weep.*

*Is this a Worm? I see thee lay helpless &
naked, weeping,*

*And none to answer, none to cherish thee
with mother's smiles.*

Through this and many other poems and scenes in Blake's works, the poet and artist comes across as a very sweet-natured and affectionate person, full of the milk of human kindness, looking upon Nature and all its creatures with the eye of love. His portrait aged 50, painted by Thomas Phillips, seems to reflect this. Even the 'Tyger' in the



famous poem of that name, looks surprisingly endearing despite its 'fearful symmetry'. This contrast between image and words seems to recur in his work, contributing to the sense of enigma. His poetry is full of philosophy, like the opening lines of *Auguries of Innocence*:

*To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.*

In *The Gates of Heaven* we find a charming picture of a human figure in a cocoon, with another above it in the form of a caterpillar, leading us to wonder, 'where is the butterfly?' And beneath we find the suggestive caption 'What is man?'

Inspired by the large-scale art of ancient civilizations, such as India and Egypt, Blake had grandiose visions of the power of art for improving society. His dream of painting canvasses 30 metres high unsurprisingly did not materialise, and the exhibition he organised to promote his work was a disappointing failure. Nevertheless, this rebellious and unconventional artist, thinker and poet has had a tremendous impact on British society. His poem *Jerusalem*, to cite but one example, has inspired many generations and still resonates today, with its sadness at the desecration of Nature and its vision of paradise regained. Through his varied works of the imagination he planted seeds of human kindness and a vision of a better, more humane world where the human being would rediscover his true nature, inspired by spirit, while at the same time living joyfully in matter, a child of heaven and a child of earth.

Julian Scott



Britain

This Blessed Plot?



The name Britain appears today an increasingly faded and distorted spectre, somewhat receded underneath the waters of lost empire, the memories of former glories and a confusing set of meanings.

In the media we are increasingly referring more to Wales, Scotland, Northern Ireland and England than we do to Britain, let alone Great Britain. Britain seems a little confused, nobody and no particular one of us seems too keen on claiming its identity. Somehow tainted, in popular parlance, Britain or 'British' often stands for an irksome patriotism, an ineffective parochial, suburban myth and not fashionably of much use in the post-, post-modern, post-digital, post-industrial, post-truth early second millennium...

“Could it be that we simply enjoy celebrating our local quirks and differences, and it just constitutes the eccentricity we hold dear? It is, after all, a trait which cuts through, dare I say, Britishness, beyond even breakfast.”

The journalist and commentator Will Self sharply observed in his 2018 podcast ‘The Great British Bus Tour’, where he sought out the ‘unseen lives’ of Britons outside of metropolitan centres, that there was no such thing as a ‘full British breakfast’: a ‘full English’, yes, a ‘full Scottish’, naturally and also a ‘full Welsh’! Not even in our breakfasts do we pay homage to a shared identity. The key components are, of course, the same: sausage, beans, bacon, eggs, a type of bread/potato item all washed down with that quintessentially British and Oriental breakfast table favourite - tea! Strictly speaking ‘the full British’ does exist, we just don’t appear keen to admit it.

Could it be that we simply enjoy celebrating our local quirks and differences, and it just constitutes the eccentricity we hold dear? It is, after all, a trait which cuts through, dare I say, Britishness, beyond even breakfast. You will find this tendency of calling the same (or similar) things by different names throughout the Isles, in counties and regions, within cities and again between districts and towns, until you discover that the variation of currant bun from one side of the valley to the next means something and speaks of a particular identity.

At what point then does it all start to feel a little uneasy? When does the attitude that celebrates differences like those of the cylindrical bread form, being either a stottie, a barm, a batch or a bap, become something more pernicious, something to worry about? What transposes an eccentric celebration of variation into a belief in fundamental difference between communities?

It seems that, in the confusion of a changing global world, there

may be a tendency to cling more readily onto the details of our lives, which feel closer to us and most familiar. Perhaps slowly the attitude of celebrating variation has turned sour because we have lost sight of the reasonable notion that the essential characteristics between us are the same. The worldview which values what is shared above what is different is the attitude of a philosopher and, with this approach to life, variation between peoples and opinion only adds colour and richness to the drama of life.

We all want a chair in our house, but perhaps we want different types of chairs - swivel ones, rocking ones, boudoir ones or dining ones. We can probably all see, however, that the principle is the same and even if we have radically different ideas about what constitutes a good vs. a preposterous chair - we are all pursuing the merit of the chair. The same could be said of ideas of Justice or Identity, of Prosperity and Honour: we may have wildly different views about how we reach them, but importantly what we share is a desire to reach them.

Britannia or Britain surrounds us all; the land, the air, the forests and the seas care neither for barm, batch or bap, the grain contained in all grows from the land in the same way. At a time when the State of Nature report for 2019 contains the horrifying statistic that 1 in 7 species in Britain are in danger of extinction, we need now more than ever to rediscover the essentials of what we share, to rediscover our identity through the proper care and custodianship of the land and also of each other.

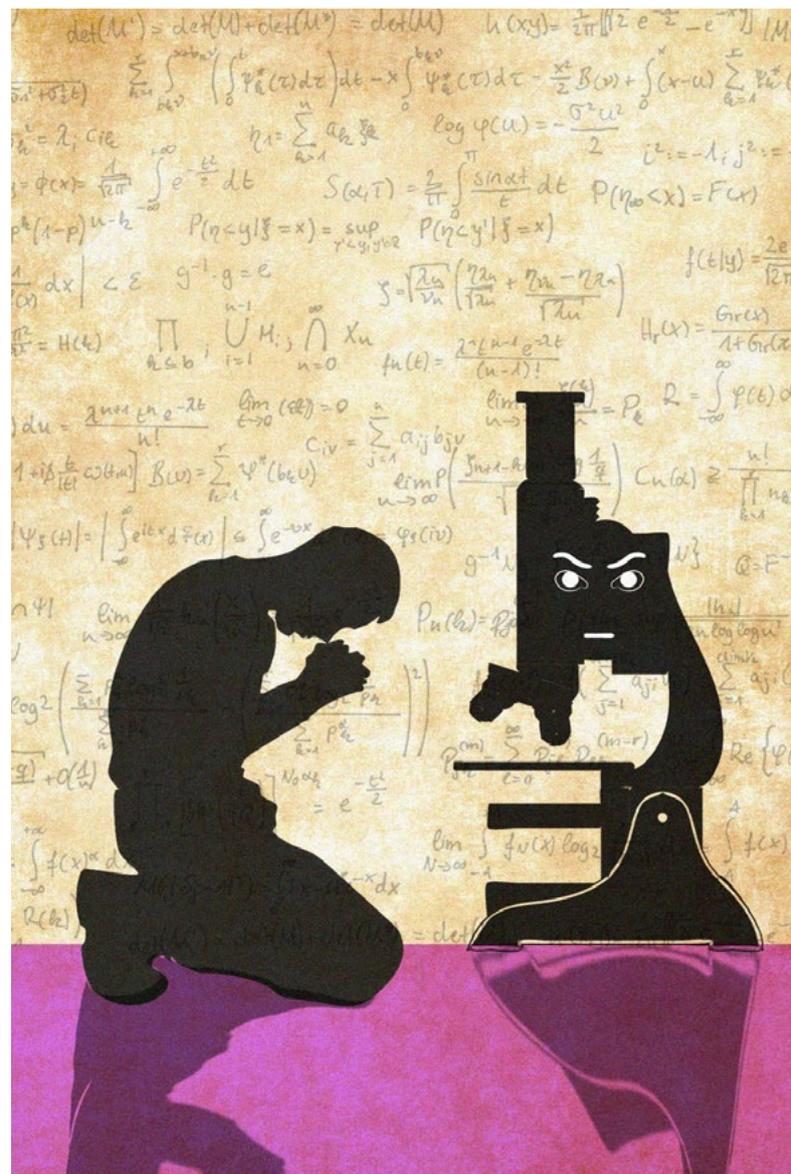
Siobhan Farrar

Scientism

Does science have all the answers ?

Science has been taking a more and more prominent place in our modern civilization. Since Europe emerged from the Middle Ages in the 15th century, the scientific community has had an increasingly important and powerful role in guiding the leaders of the Western world. In the course of this development, a number of different scientific movements arose, such as Empiricism and Positivism.

The first of these, Empiricism, is based on the observation of the natural world and the attempt to explain how it works, at first through words and then, as mathematics developed, through equations. As science developed, the second movement, Positivism, emerged. As the word suggests, it describes a positive and enthusiastic approach to science (although the term itself refers to the fact that only 'positive' proof should be accepted, therefore metaphysics and theism are irrelevant). Its guiding



idea is that science is the only way for mankind to understand, and therefore control, the natural world.

Those movements became particularly strong in the late 18th century, with the beginning of the industrial revolution. With the slow decline of religions in the West and the birth of modern evolutionary theories such as Darwinism, science has been put forward as the answer to humanity's questions and problems. This is what we can call 'scientism'.

But does Science hold all the answers? Even if it is undeniable that science in its many forms (physics, biology, chemistry, geology...) has been able to provide a portion of humanity with unprecedented levels of comfort, health, wealth, understanding and control over the environment, can we say that we are better as human beings? As we enter what scientists are calling the Anthropocene, the Age of Man, we may wonder



whether we have really evolved in the past 500 years.

Science often fails to take into consideration the "human factor". We do have some sciences, or as some scientists would say, pseudo-sciences, such as psychology, which are trying to understand the complexity of the human mind and emotions. What I call here the "human factor", which in this case is the propensity of human beings to use the world around them for their own profit, has become a growing problem. We have seen in the past hundred years that with more technological power comes more potential destruction. And with the increase in power come increased consequences, so that more responsibility is required from humanity not to use its newly acquired power in a destructive way.

Which is why it is important for the scientific community to have some kind of guidance, a sense of morality, or some ethical guidelines, which religion used to provide up to a certain point with the notion of the sacred.

It is also important to see science for what it is, a tool or a key to understanding the world around us. But more important than the tool is the hand using it - the human being. Mankind has had many tools to help it understand the natural world and itself, such as the arts, astronomy/astrology, mathematics, or religions, to name but a few. To argue which one is the best is to miss the point. But philosophy, as an attitude of seeking wisdom, is an essential aid for helping the hand that holds the tool, in order to save us from ourselves.

Philosophy is not just an academic discipline, but should really become a guide that helps humanity use its "tools" in the most ethical way possible and hopefully, with time and experience, in a unifying, constructive, harmonious and even - why not? - in a wise way.

Florimond Krins

A DEEPER UNDERSTANDING OF MYTH: THE CONTRIBUTION OF MIRCEA ELIADE

Nowadays myth is sometimes perceived as something opposed to reality – a fictional tale without connection to real life. Such an understanding has existed for quite a while, having its roots in the ancient world. It was especially prominent in the 19th century, when myth was considered as a primitive outdated counterpart to science or philosophy.

However, in the 20th century anthropologists and other researchers started studying myth not only as a stage in human history before the birth of thought, but as something meaningful and valid that could contribute to an understanding of the world. The literal interpretation of myths was replaced by allegorical and symbolical research. Myth began to regain its importance as human beings regained their symbolical thinking.

A special place in uncovering the deeper meaning of myth belongs to Mircea Eliade, a Romanian historian of religions and philosopher, professor at the University of Chicago. He recognised that the myth is a complex cultural reality which could be considered and interpreted from different viewpoints. However, he defined myth as a narration of a sacred history of how reality came into being. That reality might be the whole (the Cosmos), or just a part – an island, a species or an institution.

Eliade describes two dualities of time and space: sacred and profane. The profane consists of everyday, ordinary life, while the sacred is the existential, it contains the essence or in other words the reasons and purposes of things. Myth enables us to discover the sacred, and recreate it.

Another important characteristic of the sacred that Eliade discovered is that it is an element in the structure of consciousness, not a stage in the history of consciousness. In other words, when it is denied, we deprive our consciousness



Aion, god of the ages, in a celestial sphere decorated with zodiacal signs. Roman mosaic ca. 200–250 C.E.

of an essential part of itself, with the result that it will irrupt in some other, often negative or ineffectual ways.

In his more detailed definition of myth, Eliade asserts that in the myth a “sudden breakthrough of the sacred” takes place, which “establishes the world and makes it what it is today.” Myth is contrasted with stories that do not pertain to the structure of reality, but are connected with only some elements of it, for example, how certain anatomical or physiological peculiarities of animals appeared. It is myth that tells the story of the creation of the world in which human beings find themselves, whereas stories usually do not affect the conditions of human life. In addition, stories can be told anywhere and anytime, while the myth requires a special time as well as the transmission from the teacher to a neophyte, which emphasizes its importance and its function of revealing a mystery.

What is that mystery? Myth takes us to the *illo tempore* - time at the very beginning of everything, when that everything was conceived of and created. Therefore, to know and understand the myth means to

know the secret of the origin of things, which means where and how to find them if they disappear. By describing the beginnings, the myth contains the reason for the existence of that which began, and therefore provides the possibility of returning to that reason, a better understanding of the purpose. This in turn results in renewal, as well as allowing for correction and development. It contains archetypical patterns of the unfoldment of life.

The myth also expresses and codifies beliefs and guiding rules for society. It describes the deeds of supernatural beings and becomes the model for human behaviour. It reveals “the exemplary models for all human rites and all significant human activities diet or marriage, work or education, art or wisdom”. In the words of Bronislaw Malinowski, myth “safeguards and enforces morality; it vouches for the efficiency of ritual and contains practical rules for the guidance of man. Myth is thus a vital ingredient of human civilisation.”

Studying and understanding myth provides a deeper knowledge of the human being and, according to Eliade, would lead to “a new humanism” on a worldwide scale.

Nataliya Petlevych



