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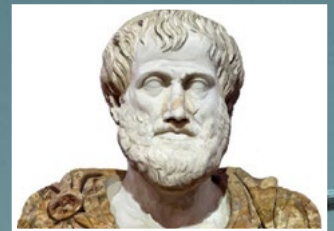
2017

NewAcropolis

Philosophy and Education for the Future

Bi-Monthly Magazine

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EDITORIAL

What a year 2016 has been. Even more unpredictable than 2015 (who would have predicted the mass migration that saw almost a million migrants enter Germany alone?) and perhaps a sign that 2017 will follow in the same vein. It has been variously called “momentous”, “the year of revolution”, “the year in which Westerners lost faith in the liberal story” and “year of the unravelling”, to name but a few. It was a year that saw the continuing rise of populism, the return of “responsible nationalism” (Britain First!, America First!), a growing appeal of the strongman (Trump, Putin), unspeakable horror and suffering in Syria, even more migrants drowning in the Mediterranean Sea than in 2015 (3,800 to date) and the relentless increase of terrorism (22 attacks in Turkey alone which killed more than 360 people, not to speak of all the attacks in the rest of the world).

One of the often cited common denominators underlying most of these events is a general discontent: with capitalism, with governments, with the crumbling state of vital amenities such as public transport, the public health system or affordable housing, with the growing inequality between the haves and have-nots. There is absolutely no doubt that the rising sense of anger, frustration, of feeling powerless and ignored has very valid and objective causes. However, we have to be careful not to be carried away by this wave of justified frustration combined with populist rhetoric, and thereby prematurely bring down the increasingly fragile systems that hold the world as we know it together. One lesson that 2016 clearly taught was that it is dangerous to play with fire. That flames of public anger, fanned by the unprecedented power of social media and ruthless populists, can easily turn into fires that nobody can control any more.

The temptation is high to open the floodgates of our frustration, to vent our legitimate anger and to join the blame-game. But if we succumb, we not only stoke a dangerous fire but also turn ourselves into victims and choose to ignore our power to bring about change. Civilization is built on our ability to channel our instincts and emotional responses into constructive actions. Let's start with developing the necessary moral strength to resist smashing up the place and to assume our individual and collective responsibility. It would already create a big change if in this post-truth society we restored truth to its rightful place above the deliberate lies of populists; if we acknowledged the complexity of issues and refused to get drawn into black-and-white, polarizing rhetoric; if we all made a ‘reality-check’ and questioned our own assumptions of unrealistic entitlement; if in our daily interactions with people we would listen more and show more heart and humanity, and if we all started to experiment with ethical and sustainable alternatives so that eventually we can replace the crashing systems all around us.

My personal wish for 2017 is that we will all be able to rise above the mass mentality and become more truly individuals: able to think for ourselves, to act in alignment with and motivated by our values, to co-operate in whatever is needed and to have a sense of purpose and happiness that is less dependent on outer circumstances. Or, as an ancient Greek saying put it: “May your happiness be not the result of favourable circumstances, but the result of your own inner Self.”

Sabine Leitner

About Us

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.

For further details please visit : WWW.NEWACROPOLISUK.ORG

Editorial Team

Sabine Leitner - Director

Julian Scott - Editor

Agostino Dominici - Project Manager and Designer

Natalia Lema - Public Relations

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Aristotle – the Ethics of Happiness

One of Aristotle's most famous works is his *Nicomachean Ethics*, so called because the work was edited by Aristotle's son Nicomachus. It is a curious fact that none of Aristotle's surviving works were directly written by him. They are all compilations from his lecture notes, edited by his various students. This accounts for their often dry style, in contrast to the writing style of his lost Dialogues, described by Cicero as a 'golden stream of eloquence'.

The book is in fact a political work, because he begins the discussion by stating that, in order to do his work well a politician must know about the soul of the human being and about what is the good. I wonder how many politicians today think about these questions? This is one of the advantages of reading works of classical philosophy: they give us another, often timeless, perspective on things that still affect us today.

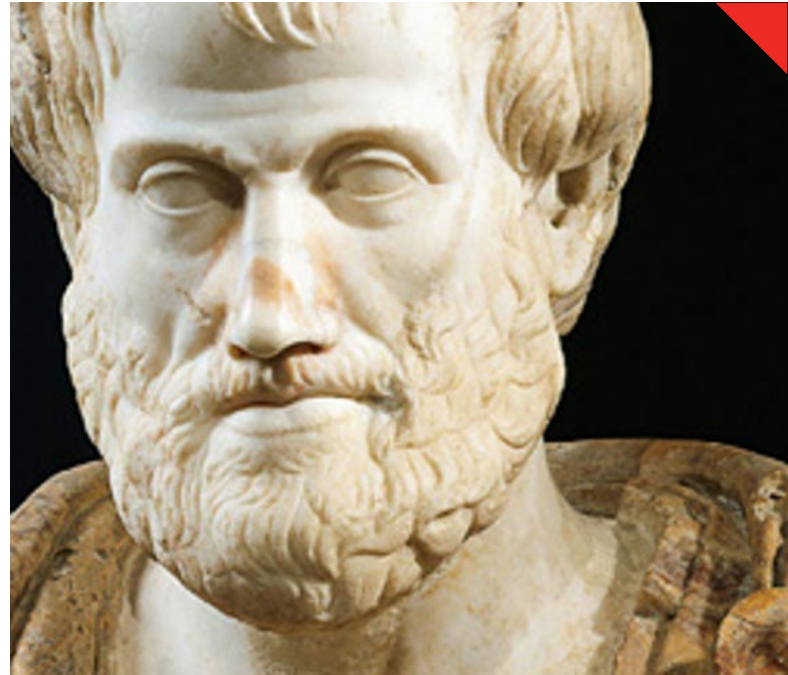
Aristotle proposes that we have three interrelated souls within us: a *vegetative soul*, which is 'irrational' and instinctive and looks after our nutrition and growth; an *animal soul*, which is concerned with perception and sensation; and finally a *rational soul* which is the distinctively human part of the human being and is concerned with understanding and living well.

As regards what is good for the human being, Aristotle admits there are many goods which can vary according to temperament and circumstance. For one who is poor, wealth seems to be the ultimate good, while for someone who is ill, good health is their goal. But there is one good that all human beings aspire to regardless of circumstances, and that is happiness.

Happiness for a human being must be related to the distinctively human function of reason. So happiness must consist in activities that are in accordance with this reasoning faculty: virtuous activities and 'contemplation' or deep thinking. At all times and in all circumstances of our lives we can practise virtue and we can reflect on life.

Perhaps the greatest "discovery" of Aristotle in this field is his almost mathematical definition of virtue (which in Greek means 'excellence'). It is always a middle point, or "mean", between two extremes: one of excess and another of deficiency. So, for example, courage is a mean between foolhardiness and cowardice. Moreover, virtue must always be in the right measure: neither too much nor too little, at the right time, with regard to the right person or thing, with the right motive and in the

right way. Thus, to act virtuously is not just about 'being good', it is to become an expert in the art of living. It is as difficult as hitting a target in archery, while to act without virtue or excellence is as easy as missing the target. Hence his recommendation in most cases to follow the way of the difficult, rather than the way of the pleasurable.



The good news is that virtues can be acquired; we are not stuck with whatever we are born with. They can be developed following the simple principle that 'practice makes perfect'. In Aristotle's own words: "We become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts." We should not expect immediate results, however, but regard the acquisition of virtue as a lifetime's practice.

With regard to the practice of contemplation (the second key to happiness), this means that apart from acting we also need to reflect: on the events of our lives and those of others, on history, politics, the nature of the universe... This activity also enriches human life and leads to a serene and truly human happiness, which will help us to cope better with misfortune.

With this, Aristotle brings his argument full circle and returns to politics. Now that we know, he says, what the human being is and what is the good for a human being, we can look at which type of political system would be best for the wellbeing of all, a subject he will deal with in his sequel to this work, the *Politics*.

Julian Scott

Living in a One-Dimensional World

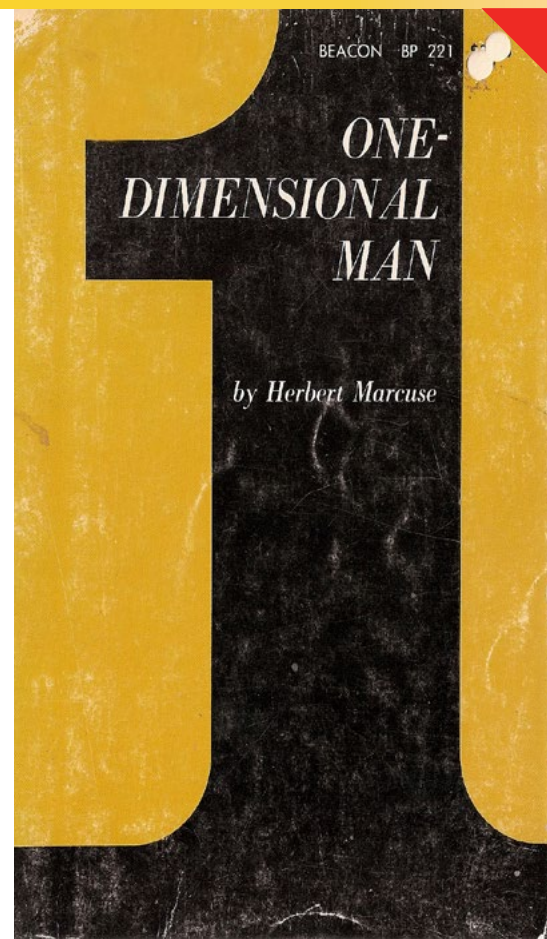
Ken Loach's latest film – *I, Daniel Blake* – has received mixed reviews and has given rise to a lot of debate. One of the key elements of the film is how the benefits system in the UK places people in a humiliating and depressing situation, where they are no longer individuals but just claimants, faceless numbers, a problem that has to be solved.

The all-pervading bureaucracy of industrial and post-industrial societies is not a new phenomenon and has been a focus of contemporary philosophy since the end of World War II, especially by the so-called Frankfurt School, which was very critical of this issue. One of the thinkers associated with that school was the sociologist and philosopher Herbert Marcuse, who wrote his eye-opening book about the ills of advanced industrial societies. *One-Dimensional Man* (1964) inspired many subsequent social movements, including the French strikes in 1968 and the New Left. Many of the statements in his book are still relevant today, when mass production oppresses most values and makes everything conform to an established, but degenerate system.

Marcuse claims that this system, based upon positivism and technology, provides people with a convenient life, but takes a lot from them in return, especially their time. Consumerism extinguishes the value of the unique and creates false needs. For example, we buy new gadgets all the time, because the ads tell us they are bigger (or smaller), faster, nicer and make us happier; however, we rarely stop to ask the question: do we really need this? One of the features of today's societies is growing demand and constant change: new trends,

new vibes, new designs. But if we look closer, we can see a pattern, the repetition of themes that helps the masters of the system to maintain the status quo and keep people engaged. In music, for example, people have danced to the same chords for the last few decades and only the rhythm and singers are different. The “new” hit songs are old and their lyrics are based upon the needs of the mass. Consumerism focuses on the instincts and supports self-satisfaction and selfishness. Meanwhile, we can see the devaluation of ethics and core human values, such as politeness, comradeship or trustworthiness. Marcuse introduces the concept of “repressive desublimation”, the process of flattening out higher culture. In his interpretation, reality has surpassed culture, with the result that the hopes and truths expressed in higher culture seem not to be relevant any more. Culture had always been a kind of sublimation and kept at some distance from reality. In this sense, it could express higher ideas and subtle emotions that could negate the current, lower values of the societies. But as consumer society absorbs the culture, putting an end to its two-dimensional character, there is no sense in keeping the distance any more, and the problems of the old-fashioned heroes and heroines are seen as mere romanticism.

The masterpieces that were once presented to the world, provoking and awakening the small group of people who read them, are now available to all. In this world, Bach is only background music in shops, Shakespeare is a good script for best-selling movies, and the poems of Baudelaire or Shelley are just good gifts for Christmas alongside other



products in a store.

Of course, in the one-dimensional world it is not obligatory to live a one-dimensional life, because it is our choice how we live. As Epictetus, the great Roman philosopher, said, many of the things that we think belong to us are in fact not ours, like possessions or fame; but how we think, feel or act does depend on us. Marcuse says that “the great refusal” can be a good alternative for the suffocating milieu. We can live our life in an anti-consumerist way, which means we may buy what we really need, thus avoiding unnecessary consumption and work. In this way, we will have more time for ourselves, our friends and family or a chosen community, and we can explore the miracle of the multi-dimensional life. As in Ken Loach's film, the hero represents the disappearing human values that bring together people from different backgrounds.

Istvan Oban

The Constitution of the Human Being in the Western Tradition

From time immemorial, human beings have asked themselves the question 'who am I?' And philosophers, theologians and metaphysicians have all come up with different answers. The classification of the various human 'constituents', from one system of thought to another might have changed, but the underlying principles in question have remained the same. Thus, even though we hear of a twofold, threefold, sevenfold or tenfold division of the human being, the concepts describing this multi-functional being reflect certain universal teachings.

In the Western tradition, which we are going to consider in this article, a human being has the capacity to function at different levels of consciousness and, in his everyday experiences, his centre of consciousness is not always fixed in one place (i.e. the physical body), but fluctuates from one level to another. Thus, at one level, we function as a biological and vital organism, in which energy and 'life' circulates. At another level, we display behavioural life-functions such as the ability to feel, think and decide our course of action. And at a higher level still, we may also bring our awareness and consciousness to a supra-mental level and experience 'something' beyond the ordinary.

Associated with these basic functions are various 'vehicles' or 'bodies', which constitute the human being. These 'bodies' allow for a multitude of activities and experiences (both subjective and objective) to take place. For instance, the activity of thinking is experienced through a 'mind body' (often called *rational soul*), selfish emotions through a 'desire body' (or *animal soul*), the sense of physical well-being

through an 'energetic vehicle' (or *vital soul*) and so on. In the various esoteric traditions, these vehicles have taken different names.

Let us now look at some of the most well known classifications. The meaning of the terms I am going to briefly describe should not be taken as definitive. The concepts they express are much more nuanced and escape intellectual analysis. Furthermore, we should not forget that most of the esoteric teachings which have come down to us in the last few centuries have been conditioned by the mindset of the age. And in the West, these have been centuries of scientific reductionism, rational analysis and atomistic thinking!

Egypt has been considered the source of all the Hermetic traditions of the West and we should not be surprised to find a very complex system of thought relating to man's inner constitution. The Egyptians always distinguished between a spiritual, divine or animating principle, and a mere organic or 'material' entity but their concept of a human being was very holistic and dynamic. In their system they included a number of souls and auxiliary entities that together constituted the individual.

The *Khat* was the mortal body seen simply as the emanation of a higher principle known as *Ka*. The *Ka* was known as the 'double' or animating principle, which, supplies 'life-force' to the physical vehicle and, like a magnetic field, keeps it together. *Ba* referred to all those qualities that make up a person in a non-physical sense and make an individual unique. It could be equated with the concept of personal soul or personal self. In the funerary text, the *Akh* was man's immortal part, the intellect, will and intentions of the deceased; that which transcended death and ascended to the heavens to live with the gods or the imperishable stars. Two more important concepts were the *Ab* or

From left to right, a representation of the *Ka*, the *Ba* and the *Akh*



spiritual heart, the source of good and evil within a person and *Ren*, the name. The name was considered the foundation of a being as an individual. Only when it has a name, when it can be addressed and related to, can a being begin its proper existence. Therefore, an important part of ensuring the continued existence after death was the perpetuation of one's name.



The weighing of the heart, from the Egyptian Book of the Dead

In the Hebrew esoteric tradition, which still survives in the writings of the Old Testament and the Kabbalistic teachings, we find the *Nephesh*, a sort of animal or living soul, which animates a body and gives it vitality. *Neshamah*, or the higher soul, related to the 'best' part of our mind. It is the intellect or intelligent part of man, the potential source of moral and virtuous action. *Ruach*, a kind of middle principle (which connects *Nephesh* and *Neshamah*) related to our everyday state of consciousness, our emotional states and mundane thought-activities. *Chayah*, a concept related to the experience of one's true centre, described as 'an inner impulse, which seeks self-actualisation and spiritual realisation'. And we also find *Yecidah*, comparable to the unitive state spoken of by mystics, where man's divine essence and God have merged into one whole. There is also *Zelem*, a kind of etheric envelope or aura that serves as a link between the higher principles and the physical body.

Another important tradition to consider, which synthesized the Platonic and Pythagorean teachings, is the Neo-Platonic tradition. Apart from the physical body, known as *soma*, we find a threefold division of the human soul:

First, the *Unreasoning Soul*, considered as the principle of animal life, always joined to the body. This was seen as responsible for the sensible and emotional appetites, man's passionate nature, his sense-memory and generative faculties. In Greek this principle is probably linked to the term *Thymo*, as found in

Plato's *Phaedrus*. Then we have the *Reasoning Soul*, which accounted for discursive reasoning and was separable from the body. This principle was believed to possess the faculties of intellectual imagination and intellectual memory. It was a kind of middle principle (lying between the *Intelligent* and the *Unreasoning Soul*) which included the ancient concept of *Phren* (loosely translated as mind), as found in Pythagorean teachings. And finally, we have the *Intelligent Soul*, which was believed to be untouched by matter and responsible for intuition. This concept was linked to the Greek term *Nous*.

In the Platonic tradition we also find an even higher principle, the *Agathon*, connected to the greater Good (i.e. the Divine reality). And within the same ancient Greek tradition, another obscure term is also mentioned, the *Eidolon* (*Simulacrum* in Latin), which like the Egyptian *Ka* indicates the presence of a kind of 'double' or 'energetic' mould which gives form to the *soma* or physical body.



A Greek female figure representing Psyche (the Soul)

As we can see, I have just scratched the surface of a vast body of knowledge which modern man has inherited. Perhaps, next time we happen to ask ourselves the question 'who am I?', we will be inspired by this knowledge and will start digging deeper and deeper in search of an answer. In the March-April issue, I will look at the same topic from the point of view of the Eastern tradition, so please stay tuned.

Agostino Dominici

Utopia at The Bauhaus

Four hundred years ago in 1516, Thomas More wrote his extraordinary piece of work 'Utopia'. More derived the word Utopia from the Greek words 'ou' and 'topos', which together translate as 'nowhere'. Rather than being a blueprint for a fantasy future society, Utopia is aimed much more at our faculty of imagination, it encourages us to dream in the now. As is often the case, it is through comparison that we are able to learn and better perceive our own situations. Through imagining this perfected society we explore the failings of our own and over the four centuries since it was written, Utopia has continued to be a source of debate and inspiration for many artists, thinkers and politicians alike.

We find a far from Utopian situation in Europe at the turn of the 20th century. The continent is clinging tightly to the reins of the Industrial Revolution whilst hurtling headlong into the calamity of the First World War. The consequences of this period in history were vast and far-reaching and the worlds of art and design responded radically to the horror of war and the rise of the machine.

Modernism, the umbrella term for many new schools of thought that arose in the aftermath of WW1 was born. One of the most well known of the Modernist schools is *The Bauhaus*, founded in 1919 by Walter Gropius, a veteran of WW1. Walter was in fact the sole survivor of an attack on his platoon in which all of his fellow soldiers died. He was able to make a circular hole in the rubble above him, underneath which he was buried and by breathing through

this hole he survived for two days until he was rescued. The stark manner in which Walter survived appears as if like a memory in mottos of *The Bauhaus* such as 'form after function' or 'something that works well is a beautiful thing'.

"The Bauhaus strives to bring together all creative effort into one whole, to reunify all the disciplines of practical art, sculpture, painting, handicrafts, and the crafts, as inseparable components of a new architecture. The ultimate, if distant, aim of The Bauhaus is the unified work of art - the great structure - in which there is no distinction between monumental and decorative art." – *The Bauhaus Manifesto*.

What lies at the heart of The Bauhaus is an idea that art and design both could and should transform society. There is a will to strip back the layers of chaos, peel away that which is unnecessary and reveal something essential. Like the imagined Utopia, The Bauhaus aims to work harmoniously and lead towards a new vision better suited to humanity.

"So let us therefore create a new guild of craftsmen, free of the divisive class pretensions that endeavoured to raise a prideful barrier between craftsmen and artists! Let us strive for, conceive and create the new building of the future that will unite every discipline, architecture and sculpture and painting, and which will one day rise heavenwards from the million hands of craftsmen as a clear symbol of a new belief to come." – *The Bauhaus Manifesto*

Siobhan Farrar



Poster for the Bauhaus Exhibition in Weimar, 1923



The Bauhaus Building by Walter Gropius (1925-26)

Treasures of Old Stories

Our hectic city lifestyle seems to be far away from the world of fairy tales. However, their charm and hidden wisdom has been woven into the history of the world for such a long time that it has become part of the present and enhances it. Wherever we travel, local legends, traditions and symbols tell us interesting stories and the landscape appears more alive, customs more understandable and the character of people closer.

One of my favourite folk tales is the Frog Princess, and as told by philosopher Antun Musulin, it inspired me. So let me share it with you.

Once upon a time there were three brothers in search of a bride. To help them, their father advised them to shoot an arrow and look for a bride in the area where it fell. So, the young men shot their arrows and started their journey, each in a different direction. The first son wandered till he arrived at a splendid royal court, where he fell in love with a beautiful and noble princess. The second son wandered till he arrived at the magnificent mansion of a merchant, where he fell in love with the merchant's daughter. The third son wandered for quite a while until he reached an unknown land of marvellous landscapes. The disappointed youth was very sad when he found a frog in a swamp holding his arrow in its mouth, but following his commitment he took the frog home as a bride. The story goes on, rich with details about how the brides had their tests and the frog outperformed everyone, being the most skilled in every possible art. She was the only one who could do magic and transform the ordinary into the special. It turned out that she was a beautiful princess who had been transformed by magic into a frog. When the third brother saw the real appearance of his bride he fell in love with her, but being impatient threw her frog skin into the fire. After that, his journey to find his princess again and bring her back from the magical realm started. After many adventures he succeeded and, becoming a brave hero, won the right to marry her. And of course they lived happily ever after.

The story tells us about three scenarios from which we can choose: fame, wealth... or something else, which seems unattractive from the outside, but brings something special – a quest for the true essence of things and people, and true adventures that lead us out of our comfort zone, transform our life and enable us to discover new qualities. Of course, in the real world everything is mixed and only in fairy tales is everything clear, but still...

Nataliya Petlevych



What is Folklore?

What do you think of when you hear the word “folklore”? Stories, myths, festivals, songs, dance, masks, riddles, crafts, beliefs... All of these and much more are comprised in the term folklore.

The word – literally meaning “the learning of the people” (Folk-Lore) – was coined by William J. Thoms in 1846. It refers to the shared ideas and values of a particular group, expressed through art, literature and practices that are usually passed on from generation to generation by oral communication.

There is a tendency to underestimate the value of oral traditions as there are no written records and therefore they are not based on facts. Myths are considered as not being facts and therefore not adding any value to our understanding. But perhaps this is due to our modern point of view, which takes facts only from written sources and does not consider anything else as real. On the other hand, one could argue that through the modern technology we use today, we are also living most of the time with images, sounds, effects and motion pictures which are not written sources, but we are making decisions based on these factors and are being influenced by these sources of communication. Stories, symbols, games, practices, rituals are also similar ways of visual or audio communication. They contain knowledge about a particular group or society and have psychological impacts on the human beings who form part of them.

Writing is certainly an important discovery of humankind and it is unnecessary here to discuss the benefits of writing throughout human history. However, we cannot ignore the fact that the study of folklore can reveal some significant truths about a particular society, its history and the behaviours of individuals. Folklore as an academic study goes back to 19th century where the interest in understanding society’s roots first started.

Folklore looks into the topics such as the earth, sun, moon, natural phenomena, rites throughout the individual’s life, masculine and feminine roles, associations, hierarchies and many more topics that relate to human life. The folklorist’s task is to explore the original sources and their meanings in an unbiased way.

Although traditions may go back thousands of years and there are many factors to consider when attempting to understand a particular custom, I believe it is possible to reach some understanding through a comparative study

of traditions. An example would be the study of the concept of “axis mundi”, the centre of the world. The idea that the world is in between heaven and earth and there is a symbolic connection between the sky and the earth itself has been recognised and practised in many societies. Whether it is expressed in nature, like Mount



Mount Fuji, Japan

Fuji in Japan, or through architecture in the ziggurats of Babylon, or in the form of a tree which is accompanied by rituals and games as in Maypole customs in England, there are common elements of meaning running through them all.

If you are living in London, you may not come across a fisherman or a yeoman talking about their beliefs and customs about nature; but as we are exposed to cultural diversity, you may come across a Chinese celebration, a Hindu festival or an English custom. I hope this article encourages you to think that there is a possibility of finding more meaning than you first see in these rites. And perhaps you might get closer to knowing about the history of mankind, the creation of the world, the symbolic meanings of the elements, the duality in nature or cosmic and individual cycles, if you are interested in the hidden meaning behind folklore.

Pinar Akhan

Science, Technology and Philosophy

"Technology took us to the moon. It is philosophy that will bring us back to ourselves." Jorge Angel Livraga

We live in a technological era. We are surrounded by technology and our daily life depends on it. We go as far as identifying ourselves with it and curse to high heavens when the internet is down. But has technology made us better human beings? What would we do without all our gadgets? Have they become just useful tools or distractions from the important questions of life?

The advancement of science in the last few centuries has had a direct impact on the technology that was created as a result. And even if the use of philosophical reasoning was a determining factor in helping us to understand the physics of Nature, it had little impact on the technology that was subsequently created. Our advancement in mechanical physics, thermodynamics, chemistry, biology and more recently nuclear or quantum physics has had a dramatic impact on the technology generated, which has been of disproportionately destructive power.

We have created these gadgets and tools to serve our comfort or assert our domination over Nature and others, yet they can be used for good as well. It will depend on our moral and ethical values whether we use them for positive purposes.

The potential negative impact of our technology has been a cause for concern as far back as antiquity. But more recently, with the exponential acceleration of scientific discoveries and the terrible catastrophes that resulted, we have consciously put more effort into assessing the potential consequences of our technology. Hence the appearance of the interdisciplinary research area called Technoethics.

Less Epimetheus and more Prometheus...

The myth of the two Titan brothers in Greek mythology, Epimetheus and Prometheus, relates to the early story of mankind. Prometheus was clever and resourceful while his brother Epimetheus lacked intelligence and foresight. The latter was given the task of giving attributes to the animals of the

Earth, but when the time came to give some to mankind there was nothing left, forcing his brother to steal the fire from the Gods to give humanity a chance.

Even if Epimetheus's actions started from good intentions they nearly ended in disaster, if it hadn't been for the sacrifice of Prometheus, who was then punished by the Gods for stealing their fire. In this case fire is not just physical, it is also symbolic of the mind, intelligence and foresight.

True or not, the myth simply tells us that we have the capability for reflection and foreseeing the consequences of our actions. The same should be done regarding the technology we create.

The task of philosophy is to seek the truth and understand that we are part of a whole, which includes the technology we create and use. We should consider adopting only what is necessary and apply our intelligence and resourcefulness to build and live with durability and recyclability in mind.

Florimond Krins



Upcoming Events



PHILOSOPHIES OF EAST AND WEST



Philosophies of east and west 16-week course

Philosophy means love (*philo*) of wisdom (*sophia*) and is an active attitude of awareness towards life. In this sense, we are all born philosophers, with an innate need to ask questions and with the intuition that there are answers to be found.

And yet, most of us have little knowledge of philosophy. We have never had the chance to learn about the vast heritage of ideas that have sustained, inspired and guided humanity throughout history.

This 16-week course will introduce you to the major systems of thought of East and West. They are arranged under three subject headings: Ethics, Sociopolitics and Philosophy of History.

COURSE CONTENT

- Understanding yourself

Introduction to Ethics;
Major concepts of the philosophies of India, Tibet, Ancient Egypt and Neoplatonism;
Living together in harmony with others.

- Introduction to Sociopolitics

Major concepts of the philosophies of Confucius, Plato and the Stoics;
Being part of something greater.

- Introduction to Philosophy of History

Microcosm and Macrocosm;
The cosmovision of traditional societies.

COURSE STARTING DATES

Wed 22 February

Tues 7 March

(both at 7:00 pm)

Course Fee: £140 (£105 concessions)
Please visit our website for more details

Wed 25 January, 7 pm

TALK: The Age of Aquarius and the future of humanity

Speaker: Israel Ajose - **ADMISSION £5 (£3 concs.)**

Wed 1 Feb, 8 Feb, 15 Feb, 7 pm

SHORT COURSE - Mind: Best Friend or Worst Enemy?

Cost: £45 (£35 concs)

Thurs 9 March: 7 pm

TALK: A Lost Civilisation - Myth or Reality?

Speaker: Florimond Krins - **ADMISSION £5 (£3 concs.)**

Thurs 30 March: 7 pm

Talk: Soil, Soul, Society - a new trinity

Speaker: Satish Kumar - **ADMISSION £5 (£3 concs.)**

Sat 22 April: 9:45 am - 5.30 pm

Workshop: Dante's Divine Comedy - an Allegory of the Soul's Journey

Speaker: Sabine Leitner - **COST: £45 (£30 concs.)**

For more details see our website
www.newacropolisuk.org