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NewAcropolis

Philosophy and Education for the Future

Bi-Monthly Magazine

PHILOSOPHY

What Does it Mean
to be Free ?

SOCIETY

"In Transition"

SCIENCE

Planned or Built-in
Obsolescence

ESOTERICA

The Occult Philosophy in
the English Renaissance



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.

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Culture
Volunteering**
NEW ACROPOLIS

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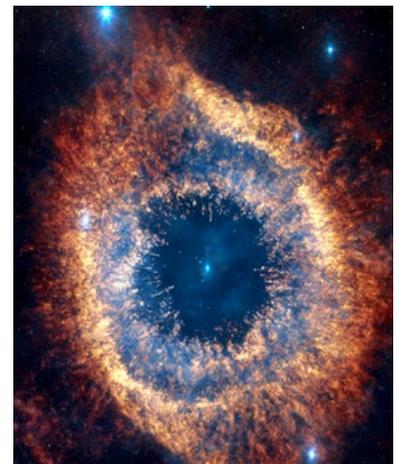


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Editorial

The fear of power and responsibility in education

There are many people who think that the less we interfere in the growing up of children, the better. They don't want to 'impose' their own values onto them, or 'correct their behaviour' and even think that exams and any form of grading are wrong and can inflict permanent damage. This is probably a reaction to the excesses of the Victorian upbringing where children were required to be 'seen but not heard' and had to 'fit the mould'.

There is no doubt that this kind of strict education did cause a lot of harm. But is it really realistic to think that we can bring up children without influencing them in one way or another? It seems to be a remnant of the 'Romanticist' way of thinking (itself a reaction to the Enlightenment), where nature was seen as entirely pure and the first negative consequences of human 'meddling with nature' became apparent.

It seems evident that every living being has an inbuilt blueprint according to which it will unfold if circumstances allow it; whether it is the seed of a plant, the embryo of an animal or even the crystallisation processes of minerals. Human beings are no exception and will also 'unfold' from within outwards. But it is also evident that living beings not only develop according to their 'inner nature' but will also respond to external stimuli, which not only support or impede the development but can also 'draw out' a great variety of different characteristics. The environment will have a huge impact on human beings and will produce different mindsets, emotional reactions, behaviours, likes and dislikes. This environment is not 'natural' anymore, it is 'artificial' in the sense that it is man-made, and we all carry responsibility for it whether we are aware of it or not.

Opponents of exams and objective (i.e. external) standards will usually point out that they often lead to a sense of failure and of 'not being good enough' and that they can cause traumas in children. But we must not

forget that every society requires certain 'standards' in the necessary roles and professions. In order to ensure that our pilots, doctors, scientists, etc. are 'up to the job', it is necessary to 'impose' a certain rigour on their training and to measure outcomes. It is not enough to want to fly a plane. In the interests of everyone it is absolutely necessary to have proven that one can do the job in all conceivable conditions and situations.

This type of training certainly is a kind of 'interference' in the development of human beings since it imposes an ideal and a certain 'measure' from the outside. But this is not necessarily bad: it can also be an opportunity for any potential to reach 'excellence', a much loved concept of the ancient Greeks. Furthermore, failures and mistakes are only bad in a society that sees them as bad. To fall and to get up again and to continue to strive is human and even heroic, and not something to be ashamed of.

Not wanting to 'interfere in the unfolding of a human being' might just be the unconscious fear of the enormous power and responsibility we have as adults and the feeling that it surpasses our abilities and knowledge. We don't even know what is good or bad for ourselves, let alone for another person. Seeing how much damage we have done to nature by erroneously thinking that 'we know what we are doing' makes us understandably wary of our own power. But becoming entirely passive and laissez-faire as parents and educators is not a solution and can also have serious negative effects on the development of young people.

We need to be both receptive to the 'being that is trying to emerge' in each individual and active in creating those conditions that will help bring out the excellence in each and enable it to thrive in the environment into which it was born. We cannot escape this responsibility. It is useful to be aware of the tremendous power of our minds and wills but instead of abdicating our power, we need to learn how to use it wisely.

Sabine Leitner

WHAT DOES IT MEAN TO BE FREE?

The recent history of humanity seems to have been focused on the appreciation of freedom as one of life's most important treasures. Consequently, everyone is fighting their own battle to win that prized trophy. Everyone wants to be free, but not everyone seems to think that the gift of freedom must be used.

The spectacle that presents itself to us nowadays is similar to that of the gold-diggers of other times, with one marked difference: I fear that those who were

searching for gold knew why they wanted it and had thought of a thousand ways of applying it if they should find that coveted metal. Today, on the other hand, almost no one knows why they want freedom; at most, they will tell us that it is so that they can "do whatever they like". But a freedom which is simply free, in the sense of an anarchy empty of content and purpose, follows the example of the miser who desperately accumulates wealth while living in poverty. No miser is capable of explaining either why or for whom



he is storing up his fortune; he is simply dominated by the desire for possession.

This is the problem we are experiencing at present: everyone wants freedom, everyone demands it for themselves and for others, but no one dares to use it, let alone allows others to use it. No one dares to commit themselves in a free decision that will be lasting and stable; no one wants to risk their vaunted freedom for anything or anyone. Freedom is a rarely applied item of value, which is usually expressed in nothing more than shouts and protests, although it can end in violence against those who have a different concept of what it means to be free and what is implied by the free exercise of will.

Noble ideals, dignified ways of life, elevated sentiments, faith in God and in the destiny of human beings do not seem



to be objectives that apply to freedom. Today it is believed that the freest person is, precisely, one who lacks all those values; now it is maintained that fidelity to a sentiment or an idea limits one's freedom. In this way, freedom is restricted

to a lukewarm search for certain elements that will help one to live a comfortable life, but without any commitment; it is all about being free to change, but without taking any risks, either in the changes themselves or in the doubtful moments of stability.

We live in a world of free human beings, who are free as long as they are not doing anything. But that inactive freedom hides the terrible reality of slavery, mainly under the chains of fear, indecisiveness and the inability to choose and live ideas, feelings and actions that are worth the willing sacrifice of that freedom, once it has been effectively won and exercised.

We live in an age of poor misers who die of hunger within sight of their own treasures, who prefer despairing anguish to spending a single coin of their freedom. And the fact is that, once again, the materialistic point of view has led us into the error of judging all things equally. Freedom is not a heap of gold which decreases as it gets spent, but, on the contrary, it is a human condition, a virtue of the soul that grows with constant application.

Yes, we may make a mistake when we commit ourselves. But who can assure us that we are not making a mistake when we avoid all commitments? And is it not the characteristic of freedom to recognize the mistakes we have made and to correct them once they have been recognized?

Classical philosophy has taught us that freedom is a gift that belongs to those who know and master themselves. Such people do not shy away from action or self-sacrifice, but grow with every experience and become freer the more they grow.

This is the valuable contribution of philosophy in the no less valuable search for and attainment of individual and collective freedom.

*Delia Steinberg Guzmán,
President of New Acropolis International*

“In Transition”

‘Transition Town’ is a network that has been growing since 2005. It brings together communities all over the world to reimagine and reconstruct the direction that human beings are currently imposing on our planet. The movement’s main goal is to build resilient local communities as a strategy to avert the problems of climate change and peak oil (peak oil is the theorized point in time when the maximum rate of extraction of petroleum is reached, after which it is expected to enter terminal decline). The idea came into being in 2004 when permaculture designer Rob Hopkins set his students at Kinsale Further Education College, Ireland, the task of applying permaculture principles to the concept of peak oil. The output

of this student project was the ‘Kinsale Energy Descent Action Plan’ which looked at creative adaptations of energy production, health, education, economy and agriculture systems as a guide to a sustainable future for the town. Two of his students, Louise Rooney and Catherine Dunne, developed the Transition Towns concept. Their ideas were presented to Kinsale Town Council who decided to adopt the plan and work towards energy independence. After moving back to Totnes, England to complete his doctorate, Rob Hopkins decided to take the Peak Oil preparation plan out of the classroom and, in 2006, Transition Town Totnes became the first Transition initiative. There are now over 1,000 Transition initiatives in more than 40 countries.



How does the transition vision take form in daily life?

- Re-localising and decarbonising the economy, in order to become less dependent on the globalised, oil-dependent economy. This involves communities coming together and using mostly local resources to meet local needs. For example, rather than buying industrially produced food, imported from all around the world, Transition Towns encourage local, organic food production, growing schemes, pooling of resources, skills and exchange.
- Becoming less dependent on fossil fuel energy by taking steps to reduce energy consumption while moving to renewable sources.
- Becoming ‘conscious creators’ rather than ‘mindless consumers’ participants in Transition Towns are stepping out of the ‘rat race’, building ‘the good life’ and realising the power of ‘collectivism’ versus ‘individualism’.
- Relearning how to provide for ourselves in ways that were commonplace not so long ago. This might involve reviving skills in the lost arts of mending clothes, preserving food, or entertaining ourselves for free.
- ‘Resilience Training’ – strategies to withstand potential future societal or ecological shocks.

Some of the achievements in Britain that I read about in an article in ‘The Guardian’ newspaper include the Transition group in Brixton raising £130,000 to install the UK’s first inner-city, community-owned power station (82kW of solar panels on top of a council estate); a group in Derbyshire creating a food hub that makes it economically viable to grow food in back gardens for sale, as an affordable alternative to supermarkets; and groups in Totnes, Stroud, Lewes, Brixton and Bristol adopting their own local currencies. On their own, these initiatives may not make a vast difference. “But when there are thousands of

communities worldwide all weaving their bit in a larger tapestry,” Rob Hopkins says, “it adds up to something awe-inspiring and strong.” What he is arguing is that sweeping changes in history are made not only by “big” people doing big things but by groups of “ordinary” people doing smaller things together.

I have been describing the external shape of the transition movement. The process of changing conditions or transforming also involves an internal shift within the individual. Looking inwards we become more aware of how conditioning, habits and thinking affect our being, ways of relating, making choices and acting in the world. By recognising and merging with the interconnected nature of life, the right intention and right action present themselves. Every human is in transition (but maybe at different stages of the journey!)

Barley Massey

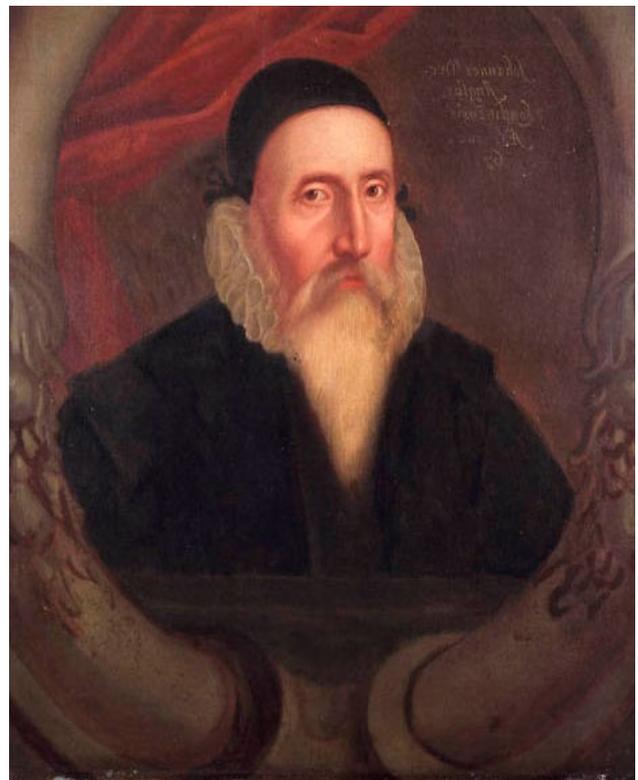


The Occult Philosophy in the ENGLISH RENAISSANCE

“Occult” is a word that sends shivers down many people’s spines, conjuring up images of Satanic rituals and general wickedness. But the word itself simply means “hidden”, so the occult philosophy concerns the hidden side of things, i.e. the possibility of invisible beings such as angels and spirits, and of invisible causes – from the metaphysical origin of the universe to the karmic law of cause and effect.

We can find traces of this occult philosophy in all times and places, from Egyptian magic to Chinese alchemy and Greek hermeticism. But here we are going to look at a phenomenon closer to home: the occult philosophy in the English Renaissance. The Renaissance was a Europe-wide phenomenon which began in Italy and made its way gradually to northern Europe, freeing people from the straightjacket of the medieval worldview and spreading light and new hopes in its wake. In England it spans the reigns of Henry VIII and Elizabeth I, when it reached its culminating glory. Elizabeth herself was a tolerant monarch (by the standards of the day), with a keen interest in all forms of knowledge and philosophy. We know

this, for example, because when John Dee, a major figure in the occult philosophy in England and Europe, published his highly esoteric work, the *Monas Hieroglyphica*, Elizabeth invited him to come and explain it to her personally.



A 16th-century portrait of John Dee

Her court was intellectually dominated by the circle of Sir Philip Sidney, a group of poets and thinkers whose guiding philosophy was Neoplatonism, tinged with a strong interest in Hermeticism. One of the members of this circle was the poet Edmund Spenser, author of the *Faerie Queene*, which is full of philosophical and magical references, and the Neoplatonic poem *An Hymn of Heavenly Beauty*. And what shall we say of Shakespeare, whose works are full of ghosts, faeries and spirits? There is a significant speech in *The Merchant of Venice* about the “Music of the Spheres” and *Hamlet* features the famous lines, “There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy”. The Italian philosopher Giordano Bruno was warmly welcomed by the Sidney Circle between 1583 and 1585 and wrote four of his most important works in London.

Another influential circle at Elizabeth’s court was that of the Earl of Northumberland (the so-called ‘Wizard Earl’), which had more of a scientific-technical bent than that of Sir Philip Sidney. Chief among its members was Sir Walter Raleigh, but it also included the mathematician Thomas

Hariot and the poet George Chapman, author of *The Shadow of Night*. There is speculation that these men formed a “school” dedicated to occult and scientific studies, posthumously known as the “School of Night”.

According to Frances Yates (*The Occult Philosophy in the Elizabethan Age* and *Giordano Bruno and the Hermetic Tradition*), the figure at the centre of all this occult activity was John Dee, most famous for his spiritual diaries recording his conversations with angels, but also a brilliant mathematician, geographer, alchemist and astrologer.

Her theory, well backed up by meticulous research – she was a lecturer at the Warburg Institute of London University from 1939 to 1960 – is that it is impossible to understand the Renaissance, whether in England or elsewhere, without reference to the occult philosophy. This philosophy attempted, with considerable success, to transform the worldview of the time, as well as bringing about a transformation of the individual and society. It is a fascinating study in the power of ideas to change the world.

Julian Scott



John Dee performing an experiment before Queen Elizabeth I. Oil painting by Henry Gillard Glindoni.

Paradise Lost - Paradise Regained :

THE ART OF THOMAS COLE

Everyone has heard of Turner, Constable, Van Gogh... but who has heard of Thomas Cole? A recent exhibition at London's National Gallery attempted to remedy this by calling to our attention some of the prolific work of this remarkable British-born, American painter. It did so by focussing on a series of five paintings that formed the centrepiece of the exhibition, entitled *The Course of Empire*, which depicts a mythical land at five different stages of human evolution: "The Savage State", "The Arcadian

State", "The Consummation of Empire", "Destruction" and, finally, "Desolation". The series tells the story of a civilisation which gradually develops from a primitive, natural existence, through the stage of cultivation of knowledge and its expressions in art, poetry and science; culminating in the emptiness of moral decay at the height of its material splendour and followed by the inevitable destruction and return to the peace and harmony of nature in its original state.



Thomas Cole was born in 1801 in Bolton, northern England, into a family of wealthy textile entrepreneurs. His first-hand experience of the industrialization of the area and, consequently, the transformation of the landscape around him, followed by social unrest and an outbreak of violence, left a life-long imprint on the artist's sensitive soul, which from then onwards would always try to express itself through his art.

The destruction of the natural environment, in combination with human violence, is still of pressing importance today, just as it was over 200 years ago. However, the message of Cole's work seems to have a deeper dimension. It is more than a protest against the menacing encroachment of materialistic progress. His vision transcends time and space, gaining some of the universal quality of a myth. His work suggests that perhaps humanity has been



through all this before and that history has already witnessed the rise and fall of many civilisations.

At the age of 22, following his father's bankruptcy, the young Thomas emigrated with his family to Philadelphia and later to Catskill, New York. The natural beauty and wilderness of the American landscape soon became the focal point of Cole's admiration and interest – he found a new paradise, untouched by human activity and free from the devastating effects of industrialisation. This virgin land, however, was not to last... Soon, technological progress started to creep in: trees were cut down to lay down railways, cities grew larger and larger, factories releasing black clouds of smoke appeared on the horizon. The story seemed all too familiar to him.

In 1829 and 1841 Thomas sailed for Europe to study the Old Masters in England, France and Italy. His encounter with antiquity, not only through paintings but also through architecture and philosophy, gave him an insight into the cyclicity of human progress on a greater scale. This understanding, in combination with his own experience, both from England and America, inspired him to begin *The Course of Empire* which, being thoughtfully placed in the central room, felt like the beating heart of the whole exhibition.

The exhibition and its message, whether distressing for some or reassuring for others, was a beautiful and thought-provoking event that provided an opportunity to reflect on the current state of the world and the role humanity plays in it. Are we really predestined to repeat the same cycle over and over again? Or have we grown enough to break it?

Ania Hajost

Recommended further reading:

<https://anachronismandantiquity.wordpress.com/2018/04/10/thomas-cole>

What Traditional Civilizations can Teach us about **NATURE**

**“As it enters
the 21st century
mankind faces
more and more
massive natural
disasters as a
result of global
warming.”**



Typhoon Mangkhut, which recently swept along the coast of South-East Asia leaving thousands cut off from electricity and many dead is a sign not only of the power of Nature, but also of the fragility of our modern world. As it enters the 21st century mankind faces more and more massive natural disasters as a result of global warming. But catastrophes have happened before, even in the time of the cavemen or the ancient civilizations, though their intensity and frequency may have been less pronounced. Think about the eruption of Vesuvius that buried a whole city in a very short time, or

“...the root of the problem lies in the de-sacralization of the cosmos, the concept of linear evolution, which comes from modern science, and the selfishness of human beings, who place themselves at the centre of the universe...”

the sudden collapse of the highly developed Mayan civilization due to heavy drought. On the other hand, Nature has always provided food, drink, shelter and space wherever people were living. As a result, the respect for the elements of Nature and the powers beyond the visible world was a core value of all ancient civilizations.

In ancient Egypt, Greece or the Meso-American cultures, Nature was regarded as a living being and people felt part of it. People and Nature were both spiritual and were connected in many ways. Plato speaks about the Cosmos as a perfect living being, a visible god, whose soul is the world soul and which is formed by a mathematical order. According to him, human beings should follow this order and create a similar order on Earth.

Shamans, who were operating in traditional societies in remote, rural areas until the mid-20th century, claimed that they had a connection with the spirits of Nature and these spirits had direct effects on people. Sir Edward Tyler, the father of British anthropology, called this approach ‘animism’ after the Latin word *anima* (soul, spirit, vital principle). It means that around us everything has a spirit, even plants or stones. That is why it is possible to cure different diseases with them. It is not the plant or stone itself that is the remedy, but the spirits within.

Many anthropologists and historians, such as Mircea Eliade, found another common thread that shows how ancient cultures viewed the world and Nature: it is the cycle-based approach. There are macro- and micro-cycles in Nature and they determine our lives: the changing seasons or the alternation of days and nights. We have our

own, personal cycles as well: we work, then we rest, we eat, then we use the energy that comes from the food and these repeating cycles provide a rhythmic mechanism for our everyday life.

But life is much more than that and there are sacred times that make it possible to emerge from everyday time. This idea is based upon a conception that in mythical times the world was established and manifested itself through Nature. For people living in traditional cultures this first appearance of the world has value, sacredness. Myths and rituals are vehicles that take one back to this mythical time and space. This eternal return to the beginnings breaks the flow of time and gives meaning and purpose to the life of human beings.

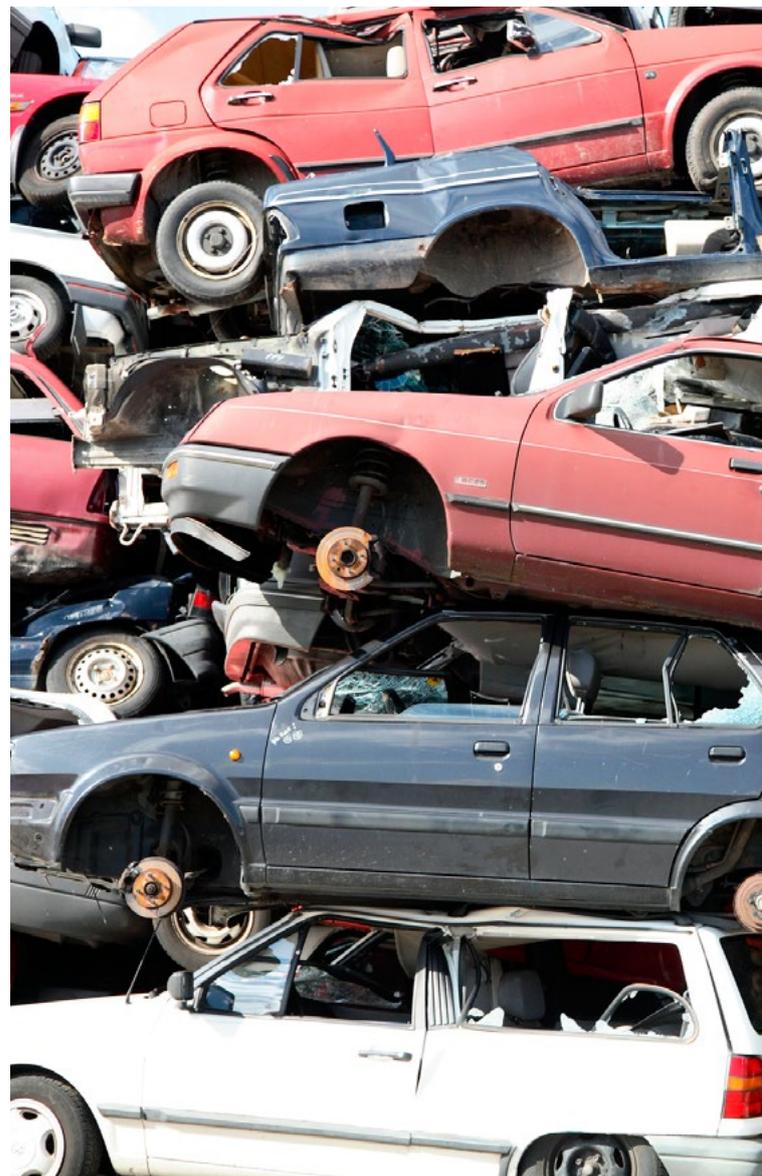
Seyyed Hossein Nasr’s *Man and Nature: the Spiritual Crisis in Modern Man* sees the ecological crisis as the biggest problem in contemporary societies. His view is that the root of the problem lies in the de-sacralization of the cosmos, the concept of linear evolution, which comes from modern science, and the selfishness of human beings, who place themselves at the centre of the universe and believe that they have the right to dominate everything. Nasr believes that this represents a rape of Nature, exploiting it and disrespecting the wisdom it contains. Nature was once regarded as a sacred place, a temple packed with symbols, like stars, trees, birds and plants. It is essential not to disturb it and to leave it undefiled for future generations, so that they can learn from it. Otherwise we will destroy it and, in doing so, we will also undermine our own future.

Istvan Orban

Planned or Built-in Obsolescence

You might have heard of this term before, or you might not even be aware of it as it has become an inseparable part of consumerism. Planned or built-in obsolescence means that products are actually designed to break down, stop working or just go out of fashion around a specific time, which might be within a few months or a few years.

Some of the earliest examples we can find of planned obsolescence are in the automobile industry in 1923, as the US market was beginning to become saturated. It was then that Chevrolet decided to create a yearly new design in order to push people to buy something new, something different. The concept of built-in obsolescence is also known through the example of the lightbulb. Nowadays a typical lightbulb lasts for about 1000 to 1500 hours, maybe a bit longer, depending on the brand. Could lightbulbs last longer? Of course they can. The longest lasting lightbulb was switched





on in 1901 and is still working. It does not produce much light but at least it does not seem impossible to have one that would shine enough light while lasting much longer than a mere 1500 hours. Other products such as our modern printers will have built-in programs that will shut down the machine after a certain number of prints.

There are different ways to include planned obsolescence in a product. It can be designed to last a specific amount of time, such as the light bulb. It can be programmed to perform a limited number of tasks (e.g. a printer) or to stop functioning under a certain update (e.g. a mobile phone). It can be made to be difficult, if not impossible, to repair (e.g. flat screen TVs, modern kitchen appliances). Or it can just be made to be perceived as obsolete by introducing a new and more attractive product (e.g. mobile phones, clothes and fashion).

The main reason behind all this is, of course, profit. Large corporations are trying relentlessly to push the consumption of their product and keep the market growing, always wanting more. It has become the norm in our economic world view to follow a model of constant growth, and in order to do so we must consume more and more products.

Unfortunately for the companies and for us, we live on a planet with limited space and a finite

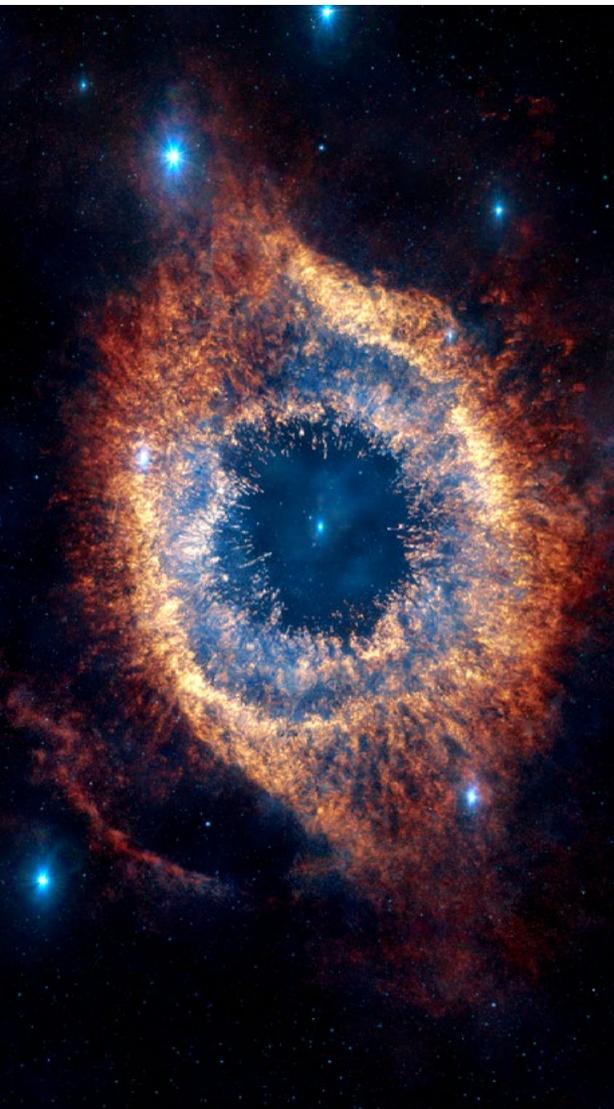
amount of resources. Yet we keep on going with little general concern for the impact this may have on our planet, and to an extent, on our own survival. We are about 7 billion people on this earth but the ones creating the most damage (directly or indirectly) are the one billion living Western lifestyles, which means us. And the rest, attracted by our comfortable way of life, are catching up.

So what can be done to reverse or, at least, decrease this system which is surely leading to our own destruction? Our society is already responding to the threat and its main answer so far is recycling our waste, which is great but not always possible. Other options could be to repair the goods that can be repaired, even if it means spending sometimes as much as their original value. But of course the best way to decrease our consumption is to buy less, to get rid of what is unnecessary, to downsize, to de-grow. We need to learn to live better and with less. This way of life is already called minimalism.

It is our responsibility as citizens of this world for our actions to follow the love and care we have for it, to manage our lives better, even if our efforts may seem insignificant on the grand scale of things, because we want to be the example the world is hoping for.

Florimond Krins

CREATION MYTHS



The Helix Nebula in infrared, 3D reconstruction.

What comes at the beginning supports and affects everything that follows after it. For example, we start constructing the building at its foundations although they are often not seen, but the whole structure relies on them. Another example is from astrology: the time of our birth gives us a birth chart, which is like a template for the cycles which we go through in our life. This means that the origins or the first series of order creates a layout for everything else to unfold.

According to the Big Bang theory, before the universe came into existence, as we know it today, there was a singularity point, a point in which all the natural laws were not applicable, in which the conditions were indescribable. How can we imagine time without time? And let's try to imagine either nothing or everything, we can't. Our minds cannot grasp such extremes. It seems also that our mind cannot grasp something which is not sequential, but simultaneous. This is also what it is meant by 'chaos'. It is not a disorder; it is another level of order. Only with the dimension of time can we follow the steps of cause and effect, which we can understand with our limited reason.

Quantum cosmology, which is a combination of relativity theory and quantum physics, is the most contemporary 'myth of creation'. For example, there is an ocean called quantum vacuum whose surface is continuously moved by ripples of energy. Those ripples generate pairs of particles and antiparticles, which disappear as soon as they appear. And what they leave behind is a bubbling brew of energy called 'space-time' foam. When created particle and antiparticle are not generated very close to each other they don't disappear, but rather create matter. And this is how matter emerges from quantum vacuum and how the universe was born from an ever-expanding ocean of energy ripples. So, matter arises from energy, but of course we don't know where the energy comes from at first and many other things. In every new decade

we witness a new attempt to penetrate the great mystery.

Recent 20th century scholars, particularly Mircea Eliade, have been studying different cultures and have observed that there are almost as many cosmogonic myths as there are human cultures. But despite the cultural differences there is a repeating pattern and similarity in the making of the cosmos, mainly that the deity is all-wise and all-powerful and that the world comes into being because of the deity's wisdom. The deity exists alone prior to the creation of the world. There is nothing prior to the deity's existence. The creation is conscious, deliberate and orderly.

The origin of the word 'cosmos' goes back to the ancient Greeks, apparently to Pythagoras, and it means order. Our mind can't cope with chaos, we can't live in chaos, so on one level we have to categorise and systematize everything that surrounds us. This is how our mind functions,

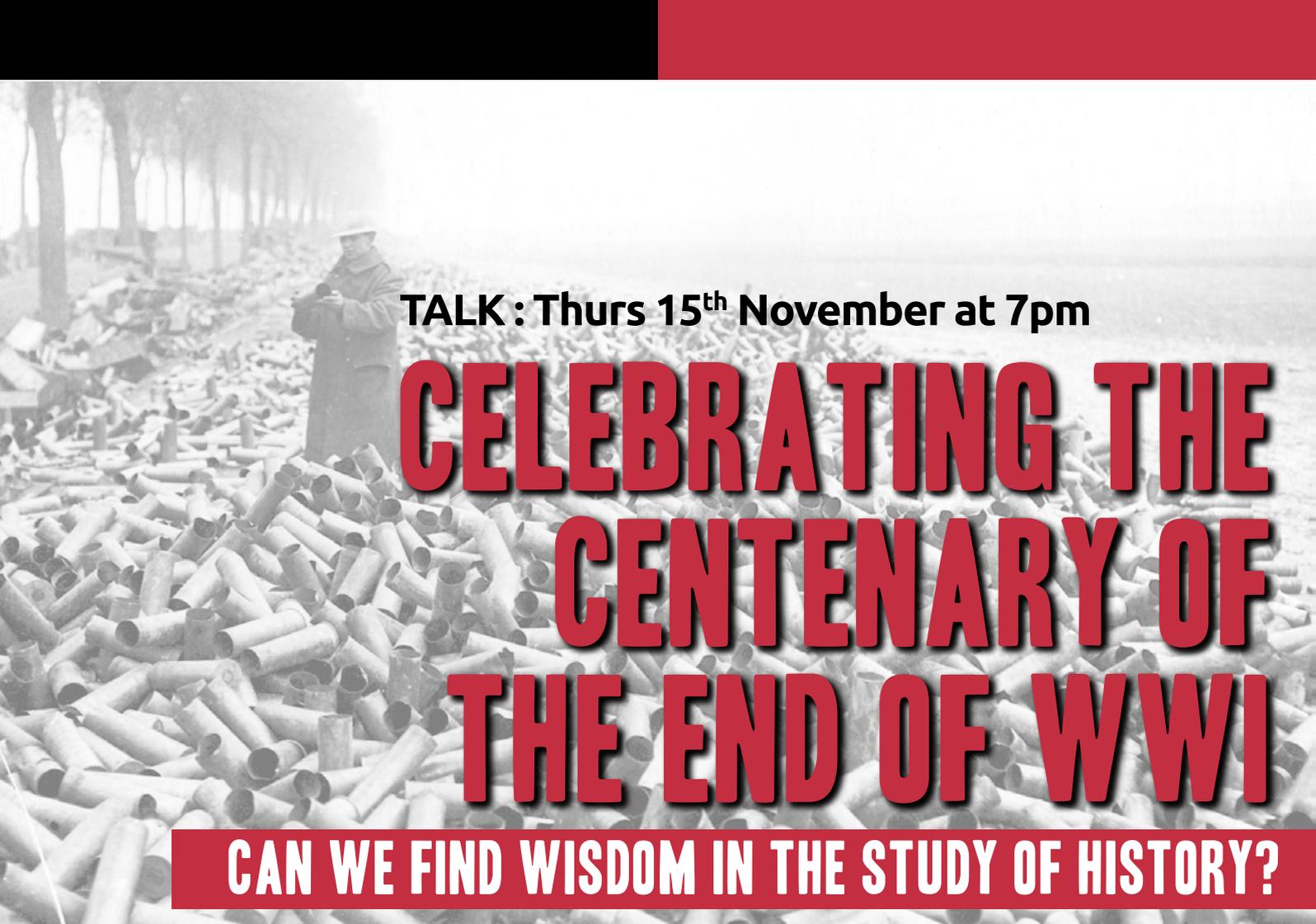
but there could be another truth about the nature of our mind, which is the deep intuitive understanding of the underlying reality with an intelligent structure. It could be that this is the reason why despite so many differences in cultures around the world we find fundamental similarities.

There is an order and structure to the myth, but this order and structure is not the same as rational and philosophical order. The myth possesses its own distinctive kind of order, which spreads itself into the realm of symbols and archetypes.

The beginning of the world is also symbolically the beginning of the human condition. It is an expression of how we perceive the world we live in and ourselves. As in the Hermetic maxim 'as above so below', the creation myth serves as a building block for developing identity and as a reference for building an ordered society.

Miha Kosir





TALK : Thurs 15th November at 7pm

CELEBRATING THE CENTENARY OF THE END OF WWI

CAN WE FIND WISDOM IN THE STUDY OF HISTORY?

The 11th of November 2018 marks the 100th anniversary of the end of World War I - one of the most terrible wars in the history of Europe and supposedly the “war to end all wars”. We will mark this important event in combination with World Philosophy Day by exploring in context the end of the ‘Great War’ and the link between history and philosophy. Cicero’s dictum “History as life’s teacher” conveys the idea that the study of the past should serve as a lesson for the future. However, history also shows that humanity often seems to fail to learn lessons from the past.

What is the most useful way to reflect on historical events? If we define philosophy as the search for wisdom and apply philosophical enquiry to the field of history, can we discern some wisdom from its study?

This evening will consist of various short presentations by different speakers on the subjects of WWI and the philosophy of history. There will be buffet-style refreshments provided both during the break and after the event with time for philosophical conversation.

ADMISSION £8 (£5 conc.)

Please see our website closer to the date for more details.



