

# Myth

in a secular civilisation



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There are times when a small change in the way we define a basic term can have major repercussions on the way we look at the world. What happens when we change the way we look at concepts such as “religion” or “myth”? How might this affect the way we look at forces shaping the postmodern West? Does religion always involve belief in the “supernatural”? What if this is not always true?

Chapter 1 of **Flight From the Absolute volume 2** continues exploring postmodernism’s ethical implications, euthanasia and the fate reserved for those deemed “discardable” by Western elites. Subsequent chapters look at a fundamental question for the West: Can a society function without myth? Modern ideologues claim that by the twentieth century much of the West and its major institutions had finally escaped the prison of religion. Many educated Westerners now view themselves as secular, free of religion and myth. But this view conflicts with an observation supplied by Social Anthropology; that origins myths are inevitable and play a critical role in the development of all civilizations.

This volume therefore looks at a fundamental issue, re-examining the materialistic cosmology shared by modern and postmodern belief systems. It takes a deconstructive and provocative look at a cultural monument that most would consider untouchable, namely the theory of evolution. **Flight volume 2** looks at this issue from two angles. First, that of Social Anthropology, asking questions such as: What roles do origins myths play in a society? Can we “make sense” of the world around us without (conscious or unconscious) recourse to myth? Can parallels be drawn between myth and the theory of evolution? Secondly, parallels are examined between the way myths gain prestige (and shield their beliefs from criticism) and how evolution is marketed. To understand how evolution’s sacred aura has been developed, advances in philosophy of science are reviewed. For example, when evolutionists oppose criticism of evolution in education, claiming that “evolution is science”, what does this really mean? What if one were to view science as limited solely to observable processes? How would this affect the way we view unique events, such as the origin of life?

