The use and meaning of the word myth is beset with ambiguity and involves distinguishing it from saga, folktale, legend and marchen. Whereas a legend has been described as a tale, embodying a so-called psychologically unsound concept of a 'race-memory', of events in the ancient past, a true myth is “…the reduction to narrative shorthand of ritual mime performed on public festivals, and in many cases recorded pictorially on temple walls, vases, seals, bowls and mirrors, chests, shields, tapestries and the like.” It is the narrative quality of myth that distinguishes it from general concepts about cosmogony and theogony because essentially a myth “…is a narrative of events, the narrative has a sacred quality; the sacred communication is made in symbolic...”

The Anthropocene is rooted in the proposition that human activity has disrupted earth systems to the extent that it has caused us to enter a new geological age. We identify three popular discourses of what the Anthropocene means for humanity’s future: the Moral Jeremiad admonishes the transgression of planetary boundaries and advocates reductions to live sustainably within Earth’s limits; the Technofix Earth Engineer approach depicts the Age of Humanity as an engineering opportunity to be met with innovative technological solutions to offset negative impacts; and the New Genesis discourse advocates re-enchantment of humanity’s connections to earth. By contrast, we find that in many indigenous and premodern narratives and myths disseminated across the North Pacific and East Asia, it is the trickster-demiurge Raven that is most closely linked to environmental change and adaptation. Whereas Raven tales among northern Pacific indigenous communities emphasize a moral ecology of interdependence, creative adaptation, and resilience through practical knowledge (mētis), robustly centralizing Zhou Dynasty elites transposed early Chinese Raven trickster myths with tales lauding the human subjugation of nature. Raven and his fate across the northern Pacific reminds us that narratives of environmental crisis, as opposed to narratives of environmental change, legitimate attempts to invest power and authority in the hands of elites, and justify their commandeering of technological xes in the name of salvation.

The mutable, the mythical, and the managerial: Raven narratives and the Anthropocene
in the book that this theory is mistaken and its continued defence is harmful to the feminist agenda.