Wonder and the Moral Emotions
Robert C. Fuller

in Spirituality in the Flesh: Bodily Sources of Religious Experiences
Published in print: 2008 Published Online: September 2008
Item type: chapter

The emotion of wonder is among our genetically encoded programs for responding to unexpected features of the environment. Wonder is distinct from other emotions in its ability to foster receptivity, openness, metaphysical thinking, and moral sensitivity. Biological and psychological studies of wonder help us understand the moods and motivations that distinguish aesthetic spirituality or nature religion.

The Oxford Handbook of Philosophy of Religion
William J. Wainwright (ed.)

Published in print: 2005 Published Online: April 2005
Item type: book

The philosophy of religion as a distinct discipline is an innovation of the last 200 years, but its central topics—the existence and nature of the divine, humankind’s relation to it, the nature of religion, and the place of religion in human life—have been with us since the inception of philosophy. Philosophers have long critically examined the truth of and rational justification for religious claims, and have explored such philosophically interesting phenomena as faith, religious experience, and the distinctive features of religious discourse. The second half of the twentieth century was an especially fruitful period, with philosophers using new developments in logic and epistemology to mount both sophisticated defenses of, and attacks on, religious claims. The Oxford Handbook of Philosophy of Religion contains newly commissioned chapters by twenty-one prominent experts who cover the field in a comprehensive but accessible manner. Each chapter is expository, critical, and representative of a distinctive viewpoint. The Handbook is
Defending Mother Earth
Joseph D. Witt

in Religion and Resistance in Appalachia: Faith and the Fight Against Mountaintop Removal Coal Mining

Published in print: 2016 Published Online: May 2017
Publisher: University Press of Kentucky
DOI: 10.5810/kentucky/9780813168128.003.0005
Item type: chapter

This chapter examines a third thread of religious resistance to mountaintop removal, a set of perspectives broadly listed under the category of nature-venerating spiritualities. Most basically, these forms of religious responses posit some sort of intrinsic, spiritual value in natural ecosystems. They often share similarities with biocentric arguments, particularly those associated with Deep Ecology and radical environmental movements. Nature-venerating spiritualities take many forms in the Appalachian movement, including the many types of dark green religion as described by Bron Taylor. Nature-venerating spiritualities are also expressed through a vernacular nature religion, or a localized expression of care for place based out of experience and work in Appalachia. The chapter describes several points where nature-venerating spiritualities entered the anti-mountaintop removal movement.

The Theology and Ideology of Creativity
George Michael

in Theology of Hate: A History of the World Church of the Creator

Published in print: 2009 Published Online: September 2011
Publisher: University Press of Florida
DOI: 10.5744/florida/9780813033501.003.0002
Item type: chapter

This chapter deals with the theology that Ben Klassen formulated — Creativity. Creativity did not rise in a vacuum but emerged in a political subculture that had grown increasingly disenchanted with mainstream
Christianity. Ben Klassen designated 1973 as the first year in the history of the Church of the Creator. In that year, he published Nature's Eternal Religion, which outlined his new religion — Creativity — and applied for incorporation papers to establish his church as a legally recognized religious institution. Nature's Eternal Religion advanced a thoroughgoing deconstruction of Christianity. Virtually every story in both the Old and New Testaments came under Klassen's scathing scrutiny. After deconstructing Christianity, Klassen outlined the foundation of his new religion. In a sense, he sought to create a creed that contained the functionalist features that the French sociologist Emile Durkheim saw as the underpinnings of religion — that is, beliefs and rituals that enhance solidarity in the community.

Crafting History
S. Zohreh Kermani

in Pagan Family Values: Childhood and the Religious Imagination in Contemporary American Paganism

This chapter explores the manifold and conflicting histories of contemporary Paganism and how these varied understandings both reflect and influence Pagans' understandings of their religion, along with the differing ways of approaching and understanding Pagan religion, parenting, childhood, and daily life. Three primary groups of Pagan families are central to this narrative: the families of Silverling Circle in New Hampshire, the families of Dragon Moon/Spiral Winds Coven in Texas, and the First Church of Wicca in Massachusetts. The chapter also presents four perspectives on the issue of Pagan identity in the United States: Paganism as a prehistoric indigenous religion, as an earth-based nature religion, as the heir to the esoteric and Mind Cure movements of the nineteenth century, and as an eclectic integration of beliefs and practices from globally non-Christian traditions.

Hegel’s India Writings
Aakash Singh Rathore and Rimina Mohapatra

in Hegel's India: A Reinterpretation, with Texts
Hegel examines instances of Indian Art, Religion, and Philosophy and avers that they are based on pantheistic, pictorial, representative understanding, and not adequately speculative or conceptual. To him, the Indian Absolute or Brahman (end or object of Art, Religion, and Philosophy) is abstract, universal, measureless, undifferentiated, with no concrete content, and expresses an empty, unconscious, unreflected unity. Indian art expresses the “fantastic symbolic”. Indian religion fuses nature with God—Hegel asks for a transition from the oneness of pure subjectivity within itself found in this religion of nature or fantasy to the objective religion of concrete freedom, where God is Spirit. The chapter surveys these key themes and argues that this uncharitable reading is consistent with the constant differentiation that Hegel seeks to achieve for his own system.

Reaching Out to the Right
George Michael

in Theology of Hate: A History of the World Church of the Creator
Published in print: 2009 Published Online: September 2011
Publisher: University Press of Florida
DOI: 10.5744/florida/9780813033501.003.0004
Item type: chapter

After founding his church, Ben Klassen sought to promote his religion among other activists in the extreme right. This chapter details these efforts. Despite his disdain for what he saw as an over-intellectualizing of the predicament of the white race in contemporary society, he nevertheless held some of the movement intellectuals in high esteem, most notably, William Gayley Simpson. To establish a more solid institutional basis for his religion, Klassen ordered the construction of a church in North Carolina. By the early 1980s, Klassen decided to wind down his active management in real estate to devote all of his energy to Creativity. After several years of disseminating Nature's Eternal Religion and corresponding with rightists around the country, Klassen decided that his religious movement needed a headquarters. To that end, in 1982, he established the first Creator church in North Carolina.

Letters
Amiya P. Sen

in Religion And Rabindranath Tagore: Select Discourses, Addresses, and, Letters in Translation
Published in print: 2014 Published Online: September 2014
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780198098966.003.0003
acprof:oso/9780198098966.003.0003
This part comprises translations from letters that Tagore wrote to several friends and acquaintances. These cover a wide variety of subjects ranging from the essence of Vedanta and Vaishnavism, the debate on the propriety of Hindu image worship, ethical activism, and the crisis affecting Hindus to the position adopted by the Congress with respect to orthodox Hindus. Being letters, these are also more direct and engaging in their appeal. Of particular interest are the letters that Tagore wrote to two female correspondents, Hemantabala Devi and Kadambini Dutta.