

Spiritual Activism

Twelve Wikipedia Articles

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Fierce Light

Fierce Light: When Spirit Meets Action is a 2008 documentary film written and directed by Velcrow Ripper that focuses on Spiritual Activism. Fueled by the belief that “another world” is possible, Ripper explores the stories of people who have turned to spiritual activism as a means to cope with personal and global crises. The film contains interviews from Daryl Hannah, Thich Nhat Hanh, Desmond Tutu and John Lewis. The film is produced by the Fiercelight Films Inc. and the National Film Board of Canada and is distributed by Alive Mind.^{[1] [2]}

Awards

Fierce Light was voted most popular Canadian film and the recipient of a special mention in the nonfiction feature category at the Vancouver International Film Festival.^[1]

References

- [1] "Fierce Light: When Spirit Meets Action" (<http://www.onf-nfb.gc.ca/eng/collection/film/?id=54944>). *Collections page*. National Film Board of Canada. . Retrieved 17 April 2010.
- [2] Alive Mind (<http://www.alivemindmedia.com>)

External links

- Official website (<http://http://www.fiercelight.org>)
- Fierce Light* (<http://www.imdb.com/title/tt1043845/>) at the Internet Movie Database

Transformative Social Change

Transformative Social Change is a philosophical, practical and strategic process to effect revolutionary change within society, i.e., social transformation. It is effectively a systems approach applied to broad-based social change and social justice efforts to catalyze sociocultural, socioeconomic and political revolution. In seeking to integrate and then politicize personal development and social development as an over-arching approach to social change at multiple levels, addressing a wide range of issues, using holistic, nonviolent methods,^[1] it may be best classified as a new social movement. Rather than focus on particular issue(s), it seeks to impact the culture of left of center social movement and organizing work. However, by considering the dismantling of and liberation from oppressive systems, including economic, as core to its goal, it defies even definitions put forth for new social movements. As a comprehensive approach to progressive social change, it seeks distinguishes to itself from the "ordinary" change of conventional social change, social justice and their respective organizing practices by placing emphasis on personal, organizational and social systemic change that cannot be undone, or "deep change."

Definitions and Components

A key premise defining Transformative Social Change is that "the ends of justice can never be served by the means of injustice, even when the injustice is as subtle as the mental framework instilled by the quest for liberation.("Change vs. Transformation" by Angel Kyodo Williams)^[2] Williams further proposes that "because suffering cannot be alleviated by instigating suffering"; the conditions under which social justice activists and seekers operate within organizationally need to exemplify the conditions they wish to ultimately see cultivated within society at large. This ideal coincides with the quote often attributed to Gandhi, "You must be the change you wish to see in the world."^[3]

Seeking to better define and cohere the emerging and evolving work of transformative social change, a People's Movement Assembly process was held at the 2010 US Social Forum in Detroit, MI in which the following framework for defining transformation was agreed to by way of resolution:

~Transformation, as applied to social change, is a process through which who we are – individually or collectively – is changed so deeply that the following are altered:

- identity (way of seeing/thinking/reflecting upon ourselves and environment),
- emotions (range of feelings and reactivity,)
- embodiment (relationship and connectedness to and within our bodies and how we show up,)
- actions (behaviors, patterned responses,)
- creativity (capacity for responsiveness and ability to access resources,) and
- paradigms (overall perspective and mode of operating.)

Further, the work of transformation requires the following components:

- Awareness of the default conditioning, habits and reactions in our individual, organizational and movement experience.
- Appreciation of old identities and states as they pass away and an understanding of the experience of crisis, breakdown, “undone-ness,” or “not-knowing” as a necessary catalyst that moves us toward new identities and states. People and entities can and must be supported in these periods.
- A container at the individual, organizational and movement levels; practices that support the process, and a commitment to mentoring people into the necessary skills and processes.
- A sustainable relationship with the whole web of life.

~ Transformation can and does consist of multi-disciplinary practices, modalities and paths, but overall it points toward the centrality of consistent, rigorous practice capable of undoing conditioning. Such a practice must effect systemic changes, internal and external. We refer to the broad spectrum of varied modalities as transformative practices.

~ Transformation happens in its own time and it can't be undone. We expect processes of transformation, as distinct from change, to be inclined towards being irreversible.

~ In the transformation process, one identity or self passes away and a new, radically altered one emerges. The new way of being is more integrated, resourceful and aligned. This is apparent to others in your presence, your actions and your increased capacity to respond based on vision, rather than reaction. This process repeats itself and deepens through continued engagement in transformative practices and processes. The old, previous “form” sheds again and new emerges again.

~ The methods and philosophy of transformation must be rooted in an explicit analysis of oppression.

~ We recognize that this work is grounded in ancient wisdom, lineages and history, and that it is entering a new phase of coherence that allows us to move forward.

Outcomes Sought

~Applied transformation leads to the following outcomes:

- Radically increased awareness, clarity and comfort with direct experience what is so.
- Breakthroughs in ways of knowing, thinking and accessing creativity
- Impacts our character in a way that is observable, felt and experienced by others.
- Increased ability to respond from a place of vision and compassion rather than ego or self-interest.
- Increased capacity for, skillfulness with and practice of: presence, authenticity and interdependence.^[4]

Grants and Awards

In 2009, the Seasons Fund for Social Transformation, a funding collaborative of representatives from small to large foundations, including W. W. Kellogg Foundation, Ford Foundation, Hidden Leaf Fund, Fetzer Institute, Jewish Funds for Justice, Seeds of Justice, Unitarian Universalist Veatch Program and small family funds held an inaugural Transformative Leadership Awards and awarded six collaborative teams \$30,000 and two finalists \$5,000 for their work in the field.^[5]

Influences

Transformative Social Change is influenced by the work of social movements led by individuals that are viewed as attending to both their personal/spiritual development as well as systemic social issues because of the "realization that action is not enough"^[6]:

- Aung San Suu Kyi
- Mohandas Karamchand Gandhi
- Martin Luther King, Jr.
- Black Elk

Related Work

In 2002, scholars Raymond Allen Morrow and Carlos Alberto Torres used the phrase "transformative social change" as part of the subtitle in their book *Reading Freire and Habermas: Critical Pedagogy and Transformative Social Change*, Teachers College Press, (ISBN 0-8077-4202-3), 2002^[7] as a term to convey the intersection between Paulo Freire's critical pedagogy and Jürgen Habermas' critical social theory, and the implications those convergences have for educational practice. However, the term is never specifically defined in the book, nor is any distinct theory set forth.

More recently the phrase is being applied as a social change field and movement in which developing inner awareness and nurturing one's inner life, i.e., personal development, is seen as essential in effective social justice work. This is taken to mean from an aligned, sustainable, and nonviolent place. It seeks to operationalize, in practical terms, the ideal of embodiment of the future desired state, in other words, to actualize Gandhi's exhortation to "be the change."

While transformative social change has evolved to include secular practices with no specific spiritual ties, it's emphasis on collective liberation shares history, principles and proponents with spiritual activism and liberation spirituality.^[8] Likewise, it shares principles of transformative learning and transformative justice, Examples of "transformative practice" include: yoga, meditation, centering prayer, tai chi, forward stance and types of somatic practices.

References

- [1] "Deep Change Gathering: Transforming the Practice of Social Justice" Gathering, [[Asheville (<http://sites.google.com/a/deepchangeathering.org/home/>)], NC, June 5–7, 2009]
- [2] *williams, angel Kyodo; Gass, Robert; Horwitz, Claudia; Vega-Frey, Jesse; Maina, Ng'ethe; Haines, Staci K.; Movement Strategy Center (2010). *Framing Deep Change: Essays on Transformative Social Change* (<http://issuu.com/xsochange/docs/framingdeepchange>). Third Way Press. pp. 4. ISBN 978-0-9828845-0-8. .
- [3] "Mohandas Karamchand Gandhi" Wikiquote
- [4] (<http://pma2010.org/node/237>) "Defining Transformation for Social Change", 2010 US Social Forum People's Movement Assembly, Detroit, MI - June 22–26, 2010
- [5] ", Transformative Leadership Awards, 2009 (http://seasonsfund.org/?page_id=12)
- [6] ", Seasons Fund website (http://seasonsfund.org/?page_id=16)
- [7] Reading Freire and Habermas: Critical Pedagogy and Transformative Social Change, Teachers College Press, 2002, ISBN 0-8077-4202-3
- [8] (http://www.berkana.org/articles/spiritual_activism.htm) "Spiritual Activism and Liberation Spirituality: Pathways To Collective Liberation" by Claudia Horwitz & Jesse Maceo Vega-Frey, 2006
- Horwitz, Claudia and Maceo Vega-Frey, Jesse, "Spiritual Activism & Liberation Spirituality," <http://www.stonecircles.org>, May 2006
- Zimmerman, K., Pathikonda, N., Salgado, B., James, T. (2010). *Out of the Spiritual Closet: Organizers Transforming the Practice of Social Justice*. Oakland, CA: Movement Strategy Center.

External links

- Center for Transformative Change <http://www.transformativechange.org>
- stone circles <http://www.stonecircles.org>
- Social Justice Leadership <http://www.sojustlead.org>
- Generative Somatics <http://www.somaticsandtrauma.org>
- Movement Strategy Center <http://www.movementstrategy.org>
- Rockwood Leadership Institute <http://rockwoodleadership.org/>
- Transformative Social Change Network <http://xsochange.ning.com/>
- Seasons Fund for Social Transformation <http://www.seasonsfund.org/>
- Hidden Leaf Foundation <http://www.hiddenleaf.org/>
- LiberationSpirituality.Net (<http://www.liberationspirituality.net/>)

Michael Edwards (academic)

Michael Edwards is a writer and activist who has worked in various positions in foundations, think-tanks and international development institutions and who has written widely on civil society, philanthropy and social transformation. He is a Distinguished Senior Fellow at Demos [1] in New York and has worked in senior management positions for Oxfam (as Regional Director for Southern Africa), Voluntary Service Overseas (as Head of Development Education), Save the Children (as Director of Research, Evaluation and Advocacy), the World Bank (as a Senior Civil Society Specialist) and the Ford Foundation (as director of its Governance and Civil Society Program). He also co-founded the Seasons Fund for Social Transformation [2] which makes grants to organizations that link their work for social justice with spiritual principles and contemplative practices. His writings examine the global role of civil society and its institutions, the purpose and impact of philanthropy and the not-for-profit sector, the role of business in solving social problems, and the links between personal and social transformation.^{[3] [4] [5]}

Edwards first came to prominence in the 1980s when he criticized the “Irrelevance of Development Studies” in an article that sparked many years of debate about the extractive nature of social science research, a theme that he has continued to pursue ever since ^[6]. In the 1990s he and David Hulme from Manchester University turned their attention to Non-Governmental Organizations (NGOs) and hosted a series of influential conferences on scaling-up their impact, strengthening their performance and accountability, assessing the costs and benefits of closer ties between NGOs, governments and international donor agencies, and exploring how NGOs could adapt to globalization and the increasing diversity of the “North” and the “South.”

In the 2000s Edwards began to write about civil society more broadly than NGOs, and published an influential introductory text called “Civil Society” which was updated in 2009 to take account of changing developments in the field [7]. By disaggregating the concept of civil society into theories of associational life, the good society and the public sphere and analyzing the links that existed between them, Edwards’ work has helped to clarify the confusion that has surrounded these ideas.

In 2008 Edwards wrote a controversial pamphlet for Demos and the Young Foundation called “Just Another Emperor: the Myths and Realities of Philanthrocapitalism,” which challenged the trend to introduce business thinking into philanthropy and the not-for-profit sector, later expanded into a book called “Small Change: Why Business Won’t Save the World.” [8]

The final theme in Edwards’ work is the need to connect personal with social transformation, taking up ideas that were developed by Gandhi in India (“we must be the change we want to see in the world”) and by Martin Luther King and the US Civil Rights Movement (“building the beloved community” through “the love that does justice”). Writing with colleagues such as Gita Sen [9] and Stephen Post [10], Edwards is a member of an emerging movement for social and spiritual change called “spiritual activism.”

Key works

Edwards, Michael with David Hulme (1992) Making a Difference: NGOs and Development in a Changing World.

Edwards, Michael with David Hulme (1995) Beyond the Magic Bullet: NGO Performance and Accountability in the post Cold-War World.

Edwards, Michael with David Hulme (1997) NGOs, States and Donors: Too Close for Comfort?

Edwards, Michael (1999, 2004) Future Positive: International Co-operation in the 21st Century.

Edwards, Michael with John Gaventa (2000) Global Citizen Action. ^[11]

Edwards, Michael (2001) NGO Rights and Responsibilities: a New Deal for Global Governance.

Edwards, Michael with Alan Fowler (2002) The Earthscan Reader on NGO Management.

Edwards, Michael (2004, 2nd edition 2009) Civil Society, Cambridge: Polity. ^[12]

Edwards, Michael with Stephen Post (2007) *The Love That Does Justice: Spiritual Activism in Dialogue With Social Science*.

Edwards, Michael (2008) *Just Another Emperor? The Myths and Realities of Philanthrocapitalism*.

Edwards, Michael (2010) *Small Change: Why Business Won't Save the World*.

Edwards, Michael (2011) *The Oxford Handbook of Civil Society*.

Other sources

[Edwards' website at www.futurepositive.org]

Edwards' biography on Demos ^[13]

[Edwards homepage on openDemocracy <http://www.opendemocracy.net/author/michael-edwards>]

Edwards' biography at the Brooks World Poverty Institute ^[14]

References

[1] <http://www.demos.org>

[2] <http://www.seasonsfund.org>

[3] <http://www.futurepositive.org/Edwards.html>

[4] <http://www.bwpi.manchester.ac.uk/aboutus/staff/mikeedwards-profile.html> Edwards' biography at the Brooks World Poverty Institute

[5] <http://www.brettonwoodsproject.org/art-15650> The Bretton Woods Project: Changes at Bank NGO Unit

[6] *Third World Quarterly* 1989; 11: 116-35

[7] <http://www.futurepositive.org/civilsociety.php>

[8] <http://www.futurepositive.org/smallchange.php>

[9] <http://www.futurepositive.org/docs/social.pdf>

[10] http://www.unlimitedloveinstitute.org/publications/The_Love_That_Does_Justice.pdf

[11] Pacheco-Vega, Raul (2003) Book Review: Michael Edwards and John Gaventa (eds.), *Global Citizen Action*, Lynne Rienner Publishers, Boulder, Colorado, 2000, 328 pp., *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, ISSN 0957-8765 (Print) 1573-7888, Volume 14, Number 2 /June, 2003 DOI 10.1023/A:1023912413996 Pages 246-248

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[13] <http://www.demos.org/people.cfm?currentpersonnelid=4AA90DBB-3FF4-6C82-5868C7B7D9846B3A>

[14] <http://www.bwpi.manchester.ac.uk/aboutus/staff/mikeedwards-profile.html>

Herman Branover

Herman Branover (born 1931) is Russian Israeli physicist and Jewish educator. He is best known in the Jewish world as an inspiring author, translator, publisher, and educator. Branover is known in the world scientific community as the leading pioneer of the field of magnetohydrodynamics (MHD).^[1] His research and development company Solmecs developed a non-conventional environmentally safe energy generator which has led to many useful spin-off technologies. In his personal conduct he strictly adheres to the customs and mystical philosophy of Chabad Hasidism.

Biography

Branover was born in Riga, Latvia. He earned his Ph.D. from the Moscow Aviation Institute in magnetohydrodynamics, and completed a D.Sc. degree in physics and mathematics at the Leningrad Polytechnic Institute.

As a young scientist in Riga, Branover wrote philosophical essays questioning atheism, materialism, and determinism and seeking God. He led a fifteen-year struggle to leave the Soviet Union, during which he initiated and directed a great number of activities advancing Jewish education and culture; he was among the initiators of the Jewish revival movement in Soviet Russia. He learned Hebrew secretly at great peril while a student in Leningrad. Frequent arrests, interrogations, and harassment by the KGB did not stop him from teaching Jewish thought and ethics to many individuals and groups. Branover was the first Jew holding a Doctor of Science degree and the title of Full Professor to receive an exit visa to leave the USSR.

Branover's Jewish spiritual activism increased after his immigration to Israel and was directed at Russian-, Hebrew-, and English-speaking Jews throughout the world. He circles the globe answering invitations to teach at seminars, conferences, and lectures, responding to every personal plea for practical help and moral encouragement, and answering all perturbing questions that people from all walks of life ask him. Although a practicing Hasid, he does not impose a sectarian point of view on Jews from other streams of Judaism.

Branover is President of the SHAMIR Association of Religious Professionals from the USSR and Editor-in-Chief of its publishing house. The SHAMIR office in Jerusalem runs a free employment placement service for immigrants, which boasts a 20-percent success rate (considerably higher than that of commercial employment bureaus).

In 1991, the Russian Academy of Natural Sciences invited Branover to supervise its 8-volume Encyclopedia of Russian Jewry. Covering 1000 years, the encyclopedia details the contribution of Jews to Russian and world civilization. The late Sir Isaiah Berlin of Oxford was the first chief consultant of the encyclopedia, and the Israeli Ministry of Education helps support the project. Three volumes have been printed in Russian. An English translation of Volume One was published in 1998 by Jason Aronson Publishers in the U.S., and a children's version is planned.

Under Branover's direction, SHAMIR established a well-accredited Jewish day school in Saint Petersburg. SHAMIR also has sent Rabbi Natan Barkan to Riga to serve as the Chief Rabbi of Riga and Latvia. Together with Rabbi Barkan and Prof. Ruvin Ferber, Branover has organized four international conferences in Riga entitled "Jews in a Changing World." This is the only forum in the world where former Soviet Jews discuss spiritual and cultural problems on an academic level. Most of the Russian-speaking participants are successful academics who have never before studied Jewish Mysticism or thought of applying it to their lives.

Works

- His early philosophical manuscripts were secretly reproduced and smuggled out of the USSR to Israel and published there in Russian and Hebrew by the Israeli Ministry of Education.
- While in the USSR, Branover undertook to translate some of the fundamental works of Judaism into Russian. He has continued this work in Israel through SHAMIR, where he has organized and trained a team of translators and editors to complete and expand his work, which includes most importantly the Pentateuch with commentaries, the Code of Jewish Law, and writings of Maimonides and Yehuda Halevy. Over 12 million copies of 400 titles of Russian-language Judaica have been published by SHAMIR.
- Branover's autobiography "Return", including *De Profundis*, a collection of his early philosophical essays has been published in Russian, Spanish, Portuguese, Hebrew and English.
- Branover founded the periodical "B'Or Ha'Torah" in 1981. It was founded at the urging of the late Lubavitcher Rebbe, Menachem Mendel Schneerson, who gave the periodical its name. The publication allows distinguished scientists - initially those close to the Rebbe - to bring their discussions of contradictions between Torah and science to a wider audience. Out of its 97 authors, 28 are Chabad Hasidim and 69 are not. Most of the referees are not affiliated with Chabad.


References

- [1] Ruby, Daniel (November 1982). "Rooftop MHD — on-site electricity from low-grade heat" ([http://books.google.com/books?id=75dRYTqixzYC&pg=PA64&dq=herman+branover"&hl=en&ei=7ufRTLjaH8H38Aadwrm3DA&sa=X&oi=book_result&ct=result&resnum=6&ved=0CEIQ6AEwBQ#v=onepage&q=herman+branover"&f=false](http://books.google.com/books?id=75dRYTqixzYC&pg=PA64&dq=herman+branover)). *Popular Science*. pp. 64–66. . Retrieved 3 November 2010.

External links and references

- Profile (http://www.g-rafi-x.com/bor_hatorah/profbranover.htm)
- borhatorah.org (<http://www.borhatorah.org>)
- Prof. Branover's writings (<http://www.chabad.org/search/keyword.asp?kid=2621>)
- Branover's Biography of the Lubavitcher Rebbe (<http://www.judaicaenterprises.com/Product-Print.asp?product=bk-lj-uj>)

Gloria E. Anzaldúa

Gloria Evangelina Anzaldua	
 <p style="text-align: center;">Gloria Evangelina Anzaldúa (1990)</p>	
Born	Gloria Evangelina AnzaldúaSeptember 26, 1942Rio Grande Valley, Texas
Died	May 15, 2004 (aged 61)Santa Cruz, California
Nationality	American
Occupation	Author, Poet, Activist

Gloria Evangelina Anzaldúa (September 26, 1942 – May 15, 2004) was considered a leading scholar of Chicano cultural theory and Queer theory. She loosely based her most well-known book *Borderlands/La Frontera: The New Mestiza* on her life growing up on the Mexican-Texas border and incorporated her lifelong feelings of social and cultural marginalization into her works.

Early life and education

Anzaldúa was born in the Rio Grande Valley of south Texas on September 26, 1942 to Urbano Anzaldúa and Amalia Anzaldúa née García. Gloria Anzaldúa's great-grandfather, Urbano Sr., once a precinct judge in Hidalgo County, was the first owner of the Jesús María Ranch on which Anzaldúa was born. Anzaldúa's mother grew up on an adjoining ranch, Los Vergeles ("the gardens"), which was owned by her family, and met and married Urbano Anzaldúa when both were very young. Anzaldúa is a descendant of many of the prominent Basque and Spanish explorers and settlers to come to the Americas in the 16th and 17th centuries. The surname Anzaldúa is of Basque origin.

Anzaldúa began menstruating when she was only three years old, a symptom of the endocrine condition that caused her to stop growing physically at the age of twelve.^[1] As a child, Anzaldúa would wear special girdles fashioned for her by her mother in order to disguise her precocious sexual development. Her mother would also ensure that a cloth was placed in Anzaldúa's underwear as a child in case of bleeding. Anzaldúa remembers, "I'd take [the bloody cloths] out into this shed, wash them out, and hang them really low on a cactus so nobody would see them...My genitals...[were] always a smelly place that dripped blood and had to be hidden." Anzaldúa eventually underwent a hysterectomy to deal with uterine, cervical, and ovarian abnormalities.^[2] Reflecting upon her illness, she announced "I was born a queer." [1]

When she was eleven, her family relocated to Hargill, Texas.^[3] Despite feeling discriminated against as a sixth-generation Tejana and as a female, and despite the death of her father from a car accident when she was fourteen, Anzaldúa still obtained her college education. In 1968, she received a B.A. in English, Art, and Secondary Education from Pan American University, and an M.A. in English and Education from the University of Texas at Austin. While in Austin, she joined politically active cultural poets and radical dramatists such as Raul Salinas, Ricardo Sanchez, and Hedwig Gorski.

Career and Writings

After college, Anzaldúa worked as a preschool and special education teacher. In 1977, she moved to California where she supported herself through her writing, lectures, and occasional teaching stints about feminism, Chicano studies, and creative writing at San Francisco State University, the University of California, Santa Cruz, and Florida Atlantic University, among other universities.

She is perhaps most famous for coediting *This Bridge Called My Back: Writings by Radical Women of Color* (1981) with Cherríe Moraga, editing *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Women of Color* (1990), and coediting *This Bridge We Call Home: Radical Visions for Transformation* (2002). She also wrote the semi-autobiographical *Borderlands/La Frontera: The New Mestiza* (1987). Her children's books include *Prietita Has a Friend* (1991), *Friends from the Other Side - Amigos del Otro Lado* (1993), and *Prietita y La Llorona* (1996). She has also authored many fictional and poetic works. Her works weave English and Spanish together as one language, an idea stemming from her theory of "borderlands" identity. Her autobiographical essay, "La Prieta," was published in (mostly) English in *This Bridge Called My Back*, and in (mostly) Spanish in *Esta puente, mi espalda: Voces de mujeres tercermundistas en los Estados Unidos* ^[4]. In her writing, Anzaldúa uses a unique blend of eight languages, two variations of English and six of Spanish. In many ways, by writing in "Spanglish," Anzaldúa creates a daunting task for the non-bilingual reader to decipher the full meaning of the text. However, there is irony in the mainstream reader's feeling of frustration and irritation. These are the very emotions Anzaldúa has dealt with throughout her life, as she has struggled to communicate in a country where she felt as a non-English speaker she was shunned and punished. Language, clearly one of the borders Anzaldúa addresses, is an essential feature to her writing. Her book is dedicated to being proud of one's heritage and to recognizing the many dimensions of her culture. ^[3]

She has made contributions to ideas of "feminism" and has contributed to the field of cultural theory/Chicana and queer theory. ^[5] One of her major contributions was her introduction to United States academic audiences of the term *mestizaje*, meaning a state of being beyond binary ("either-or") conception, into academic writing and discussion. In her theoretical works, Anzaldúa calls for a "new mestiza," which she describes as an individual aware of her conflicting and meshing identities and uses these "new angles of vision" to challenge binary thinking in the Western world. The "new mestiza" way of thinking is illustrated in postcolonial feminism. In the same way that Anzaldúa felt she could not be classified as only part of one race or the other, she felt that she possessed a multi-sexuality. When growing up, Anzaldúa expressed that she felt an "intense sexuality" towards her own father, to animals and even to trees. She was attracted to and later had relationships with both men and women. ^[2]

While race normally divides people, Anzaldúa called for people of different races to confront their fears in order to move forward into a world that is less hateful and more useful. In "La Conciencia de la Mestiza: Towards a New Consciousness," a text often used in women's studies courses, Anzaldúa insisted that separatism invoked by Chicanos/Chicanas is not furthering the cause, but instead keeping the same racial division in place. Many of Anzaldúa's works challenge the status quo of the movements in which she was involved. She challenged these movements in an effort to make real change happen to the world, rather than to specific groups.

Spirituality

Anzaldúa described herself as a very spiritual person and stated that she experienced four out-of-body experiences during her lifetime:

1. Her early menstruation at three months old as a result of dying and a different spirit entering her body
2. Drowning "for a little while" at around eight years old while swimming in South Padre Island
3. Dying for around two minutes after falling down a hill and breaking her back
4. Dying for twenty minutes during her hysterectomy

Anzaldúa also had out-of-body spiritual events involving narcotics. One experience in Austin was the result of mixing alcohol and "percada," something Anzaldúa describes as a downer (depressant). On this night, "my soul left my body," states Anzaldúa.^[2] In many of her works she refers to her devotion to la Virgen de Guadalupe (Our Lady of Guadalupe), Nahuatl/Toltec divinities, and to the Yoruba orishás Yemayá and Oshún. In her later writings, she developed the concepts of spiritual activism and nepantleras to describe the ways contemporary social actors can combine spirituality with politics to enact revolutionary change.

Awards

- Before Columbus Foundation American Book Award (1986) - *This Bridge Called My Back: Writings by Radical Women of Color*^[6]
- Lambda Lesbian Small Book Press Award (1991)^[7]
- Lesbian Rights Award (1991)
- Sappho Award of Distinction (1992)^[8]
- National Endowment for the Arts Fiction Award (1991)^[9]
- American Studies Association Lifetime Achievement Award (Bode-Pearson Prize - 2001).^[10]

Additionally, her work *Borderlands/La Frontera: The New Mestiza* was recognized as one of the 38 best books of 1987 by *Library Journal* and 100 Best Books of the Century by both *Hungry Mind Review* and *Utne Reader*.

Death

She died on May 15, 2004 at her home in Santa Cruz, California from complications due to diabetes. At the time of her death, Anzaldúa was working toward the completion of her dissertation to receive her doctorate in Literature from the University of California, Santa Cruz.^[11] It was awarded posthumously in 2005.

Several institutions now offer awards in memory of Anzaldúa.

The Chicana/o Latina/o Research Center (CLRC) at University of California, Santa Cruz offers the annual the *Gloria E. Anzaldúa Distinguished Lecture Award* and *The Gloria E. Anzaldúa Award for Independent Scholars and Contingent Faculty* is offered annually by the American Studies Association. The latter, "... honors Anzaldúa's outstanding career as an independent scholar and her labor as contingent faculty, along with her groundbreaking contributions to scholarship on women of color and to queer theory. The award includes a lifetime membership in the ASA, a lifetime electronic subscription to *American Quarterly*, five years access to the electronic library resources at the University of Texas at Austin, and \$500".^[12]

Archives

Anzaldúa's published and unpublished manuscripts, among other archival resources, form part of the Benson Latin American Collection at the University of Texas at Austin. Anzaldúa also maintained a collection of figurines, masks, rattles, candles, and other ephemera used as altar (altares) objects at her home in Santa Cruz, California. These altares were an integral part of her spiritual life and creative process as a writer.^[13] The collection is presently housed by the Special Collections department of the University Library at the University of California, Santa Cruz.

Works

- *This Bridge Called My Back: Writings by Radical Women of Color* (1981), New edition: Third Women Press, 2001, ISBN 0943219221
- *Borderlands/La Frontera: The New Mestiza*(1987), ISBN 1879960125, Aunt Lute Books
- *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Feminists of Color*, Aunt Lute Books (1990), ISBN 1879960109
- *Interviews/Entrevistas* (2000), ISBN 0415925037
- *This Bridge We Call Home: Radical Visions for Transformation*(2002), ISBN 0415936829
- Gloria Anzaldúa Reader, edited by AnaLouise Keating. *Duke University Press*. (2009). ^[14]

Children's books

- *Prietita Has a Friend* (1991)
- *Friends from the Other Side -Amigos del Otro Lado* (1995)
- *Prietita y La Llorona* (1996)

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- *Voices from the Gaps* biography (http://voices.cla.umn.edu/vg/Bios/entries/anzaldua_gloria.html)
- Online memorial for Gloria (<http://gloria.chicanas.com/keatingobit.html>)
- *San Francisco Chronicle* Obituary for Gloria Anzaldúa (<http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2004/05/20/BAGSC6OMV91.DTL>)
- "Society for the Study of Gloria Anzaldua" (<http://www.ssganzaldua.org>)
- "Gloria Anzaldua Legacy Project - MySpace" (<http://www.myspace.com/rememberinggloria>)
- Finding aid for the Gloria Evangelina Anzaldúa Papers, 1942-2004 (<http://www.lib.utexas.edu/taro/utlac/00189/lac-00189p1.html>)
- Finding aid for the Gloria Anzaldúa Altares Collection (<http://www.oac.cdlib.org/findaid/ark:/13030/kt8q2nd6j8>)

Clapham Sect

The **Clapham Sect** or **Clapham Saints** were a group of influential like-minded Church of England social reformers based in Clapham, London at the beginning of the 19th century (active c. 1790–1830). They are described by the historian Stephen Tomkins as "a network of friends and families in England, with William Wilberforce as its centre of gravity, who were powerfully bound together by their shared moral and spiritual values, by their religious mission and social activism, by their love for each other, and by marriage".^[1]

Campaigns and successes

Its members were chiefly prominent and wealthy evangelical Anglicans who shared common political views concerning the liberation of slaves, the abolition of the slave trade and the reform of the penal system.

The group's name originates from Clapham, then a village south of London (today part of south-west London), where both Wilberforce and Thornton, the sect's two most influential leaders, resided and where many of the group's meetings were held. They were supported by Beilby Porteus, Bishop of London, who sympathised with many of their aims.

They founded Freetown in Sierra Leone, the first major British colony in Africa, whose purpose in Thomas Clarkson's words was "the abolition of the slave trade, the civilisation of Africa, and the introduction of the gospel there".^[2]

After many decades of work both in British society and in Parliament, the group saw their efforts rewarded with the final passage of the Slave Trade Act in 1807, banning the trade throughout the British Empire and, after many further years of campaigning, the total emancipation of British slaves with the passing of the Slavery Abolition Act in 1833. They also campaigned vigorously for Britain to use its influence to eradicate slavery throughout the world.

Lampooned in their day as "the saints", the group published a journal, the *Christian Observer*, edited by Zachary Macaulay and were also credited with the foundation of several missionary and tract societies, including the British and Foreign Bible Society and the Church Missionary Society.

Other societies that they founded or were involved with included: the Anti-Slavery Society, the Abolition Society, the Proclamation Society, the Sunday School Society, the Bettering Society, and the Small Debt Society.

The Clapham sect have been credited with playing a significant part in the development of Victorian morality, through their writings, their societies, their influence in Parliament, and their example in philanthropy and moral campaigns, especially against slavery. In the words of Tomkins, "The ethos of Clapham became the spirit of the age".^[3]

Members

Members of the Clapham Sect included:

- Thomas Fowell Buxton (1786–1845), MP and brewer
- William Dealtry (1775–1847), Rector of Clapham, mathematician
- Edward James Eliot (1758–97), parliamentarian
- Thomas Gisbourne (1758–1846), clergyman and author
- Charles Grant (1746–1823), administrator, chairman of the directors of the British East India Company, father of the first Lord Glenelg
- Katherine Hankey
- Zachary Macaulay (1768–1838), estate manager, colonial governor, father of Thomas Babington Macaulay
- Hannah More (1745–1835), writer and philanthropist
- Granville Sharp (1735–1813), scholar and administrator
- Charles Simeon (1759–1836), Anglican minister, promoter of missions
- James Stephen (1758–1832), Master of Chancery, great-grandfather of Virginia Woolf.
- Lord Teignmouth (1751–1834), Governor-General of India
- Henry Thornton (1760–1815), economist, banker, philanthropist, MP for Southwark, great-grandfather of writer E.M. Forster
- Henry Venn (1725–97), founder of the group, father of John Venn and great-grandfather of John Venn (originator of the Venn diagram)
- John Venn (1750–1813), Rector of Holy Trinity Church, Clapham
- William Wilberforce (1759–1833), MP successively for Kingston upon Hull, Yorkshire and Bramber, leading abolitionist

References

[1] Tomkins, Stephen *The Clapham Sect: How Wilberforce's circle changed Britain* (Oxford: Lion, 2010), p1

[2] Tomkins, *The Clapham Sect*, 11

[3] Tomkins *The Clapham Sect*, p248

Christianity and environmentalism

Some denominations of **Christianity** are increasingly focusing on **environmentalism** at a grassroots level and throughout church hierarchy.

It is a broad field that encompasses Christian theological reflection on nature, Christian liturgical and spiritual practices centered on environmental issues, as well as Christian-based activism in the environmental movement. Within the activism arena, "Green Christianity" refers to a diverse group of Christians who emphasize the biblical basis for protecting and celebrating the environment. The term indicates not a particular denomination, but a shared territory of concern. Many "Green Christians" wear the color green in some form at all times as a sign of their faith.

Basic beliefs

Christianity has a long historical tradition of reflection on nature and human responsibility.

On the one hand, Christianity has a strong tendency toward anthropocentrism, as emphasized in the early environmentalist critique of Lynn Townsend White, Jr.. While some Christians favor a more biocentric approach, Catholic officials and others seek to retain an emphasis on humanity while incorporating environmental concerns within a framework of Creation Care. Christian environmentalists emphasize the ecological responsibilities of all Christians as stewards of God's earth.

Beginning with Genesis 1:26-28, God instructs humanity to manage the creation in particular ways.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1:28)

Adam's early purpose was to give care to the Garden of Eden:

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. (Genesis 2:15)

Green Christians point out that the biblical emphasis is on stewardship, not ownership--that the earth remains the Lord's (Psalms 24:1) and does not belong to its human inhabitants. Leviticus 25:23 states:

"The land must not be sold permanently, because the land is mine and you are but aliens and my tenants."^[1]

As a result of the doctrine of stewardship, Christian environmentalists oppose policies and practices that threaten the health or survival of the planet. Of particular concern to such Christians are Global warming, renewable energy, and all other practices that contribute to climate change or threaten to deplete natural resources. Many Christian environmentalists have broken with conservative political leaders as a result of these positions.^[2]

Roman Catholic Church and environmentalism

Catholic activists have found support in teachings by Pope Paul VI (Octogesima Adveniens, #21) and Pope John Paul II (e.g., the encyclical *Centesimus Annus*, #37-38).

Eastern Orthodox Church and environmentalism

See John Chryssavgis who serves as advisor to the Ecumenical Patriarch, currently Bartholomew I of Constantinople, on environmental issues, such as global warming.

Southern Baptist

The Southern Baptist Environment and Climate Initiative, an independent coalition of Southern Baptist pastors, leaders, and laypersons who believe in stewardship that is both biblically rooted and intellectually informed. Merritt, Jonathan. *Green Like God: Unlocking the Divine Plan for Our Planet*. Faithwords. ISBN 978-0446557252.

Evangelical churches and environmentalism

As the scientific community has presented evidence of climate change, some members of the evangelical community and other Christian groups have emphasized the need for Christian ecology, often employing the phrase "creation care" to indicate the religious basis of their project. Some of these groups are now interdenominational, having begun from an evangelical background and then gained international and interdenominational prominence with the increase in public awareness of environmental issues. Organizations with an evangelical genesis include A Rocha, the Evangelical Climate Initiative and the Evangelical Environmental Network.

Some prominent members of the so-called Christian right have broken with the Bush administration and other conservative politicians over the issue of climate change. *Christianity Today* endorsed the McCain-Lieberman Bill, which was eventually defeated by the Republican congress and opposed by Bush. According to the magazine, "Christians should make it clear to governments and businesses that we are willing to adapt our lifestyles and support steps towards changes that protect our environment."^[3] The increasing Christian support for strong positions on climate change and related issues has been referred to as "The Greening of Evangelicals."^[4] Many Christians have expressed dissatisfaction with a leadership they feel places the interests of big businesses over Christian doctrine.^[5]

However many conservative evangelical Christians have embraced climate change denialism or maintain a neutral stance due to the lack of internal consensus on such issues. The Cornwall Alliance is an organization which takes an opposing view on the issue to the Evangelical Climate Initiative. The National Association of Evangelicals has stated that "global warming is not a consensus issue", and is internally divided on the Christian response to climate change.

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- [3] "Heat Stroke" (*Christianity Today*, October 2004) (<http://www.christianitytoday.com/ct/2004/october/10.26.html?start=1>)
- [4] Harden, Blaine (6 February 2005). "The Greening of Evangelicals" (<http://www.washingtonpost.com/wp-dyn/articles/A1491-2005Feb5.html>). *The Washington Post*. .
- [5] January 2005 Prayer Guide - Christianity and the Environment - Christian Ecology Link (<http://www.christian-ecology.org.uk/p0501.htm>)

Further reading

- Jonathan Merritt (2010) *Green Like God: Unlocking the Divine Plan for Our Planet* ISBN 978-0446557252
- Elizabeth Breuilly (Author) with editor Martin Palmer (1992) *Christianity and Ecology* ISBN 978-0304323746

External links

- Creation Care Reading Room (<http://www.tyndale.ca/seminary/mtsm modular/reading-rooms/ethics/creation>) - Extensive online resources for Christian environmental ethics (Tyndale Seminary)
- Various resources relating to Christianity and the environment (<http://www.christianecology.org/>)
- A Rocha's Caring for Creation page (<http://en.arocha.org/ukmembers/index2.html>)
- Christian Environmental Association (<http://cesc.montreat.edu/ceo/CEA/>)
- Care of Creation Inc., an evangelical environmental organization (<http://careofcreation.org/>)
- Religion and Foreign Policy Initiative (<http://cfr.org/religion>), Council on Foreign Relations, <http://cfr.org/religion>.
- "Conservative Evangelicals embrace God and green: Why some right-leaning evangelical Christians have become true believers in climate change. God and green go together, these conservatives say" (<http://www.csmonitor.com/Environment/2010/0325/Conservative-Evangelicals-embrace-God-and-green>)

News

- National Public Radio (<http://www.npr.org/templates/story/story.php?storyId=5194527>) - *Evangelical Leaders Urge Action on Climate Change*
- Associated Press (http://www.google.com/hostednews/ap/article/ALeqM5jEMsQYxIluKjm5TkhnlZoPo_AQ2AD97QS7OG2) - *Prince Charles discusses environment with pope*

Analysis

- Creationism.org - Christian Stewardship of the Environment (<http://www.creationism.org/csshs/v10n3p24.htm>)

Jay Michaelson

Jay Michaelson (born 1971) is a writer, teacher, and scholar in the USA. His work involves spirituality, Judaism, sexuality, and law.^[1] He is a columnist for *The Forward*^[2] and a featured blogger for the *Huffington Post*^[3] He has written three books, *Everything is God: The Radical Path of Nondual Judaism* (2009), *God in Your Body: Kabbalah, Mindfulness, and Embodied Spiritual Practice* (2006) and *Another Word for Sky: Poems* (2007). Michaelson has been a leading voice in "New Jewish Culture," alternative Jewish spirituality, and GLBT activism. He has written 200 articles for *The Jerusalem Post*, *Slate*, *Tikkun*, *Zeek*, *Reality Sandwich*,^[4] and other publications.

Michaelson has held teaching positions at Boston University, Yale University, and New York City College with a focus on religion, law, and ethics. His 1996 *Stanford Environmental Law Journal* article^[5] on geoengineering and climate change was described as "seminal" by *Salon Magazine*^[6] and he is regarded as an early advocate of the policy.^[7]

Michaelson has been noted as an innovator and occasional gadfly in the American Jewish community. He founded *Zeek: A Jewish Journal of Thought and Culture* in 2002 and *Nehirim*, an organization for GLBT Jewish culture and spirituality in 2004. In 2009, Michaelson's essay entitled "How I'm Losing My Love for Israel" generated substantial controversy in the Jewish world, eliciting responses from Daniel Gordis,^[8] Jonathan Sarna,^[9] and others.^[10]

Works

God in Your Body: Kabbalah, Mindfulness, and Embodied Spiritual Practice.^[11] Michaelson's first book, *God In Your Body*, discusses an embodied path to spirituality, culling from mystical and traditional Jewish traditions, as well as Buddhism and meditation.^[12]

Another Word for Sky. Michaelson's first book of poetry reflects on many of the issues explored in his previous work, including spirituality, mysticism, materialism, and sexuality.^[13] One reviewer stated that "Michaelson sustains an intimate tonality that frames even obtuse sketches of people and place, but always with economy and concrete imagery."^[14]

Everything is God: The Radical Path of Nondual Judaism. Michaelson's third book is regarded as the first work of theology of the so-called "New Jewish Culture".^[15]

Organizations

Zeek: A Jewish Journal of Thought and Culture. Jay Michaelson is the founding editor of *Zeek*^[16] which he founded in 2002. The monthly online publication supplemented with the semi-annual print edition has been the premier publication for "New Jewish Culture." *Zeek* publishes art, essays, fiction, and poetry. While Jewish culture magazines or webzines have been on the rise in the past 5 years, *Zeek* was among the first.

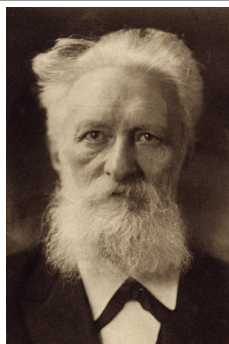
Nehirim. *Nehirim*^[17] is an organization for GLBT Jewish culture and spirituality. *Nehirim* creates retreats and events to celebrate and explore the unique GLBT culture within the Jewish community.^[18]

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- [4] Reality Sandwich, Jay Michaelson (http://www.realitysandwich.com/blog/jay_michaelson)
- [5] Stanford Environmental Law Journal (<http://elj.stanford.edu/elj/public/archives/author.shtml#m>)
- [6] Salon Magazine, April 2, 2008 (<http://www.salon.com/news/feature/2008/04/02/geoengineering/>)
- [7] Atlantic Monthly, July/August 2009 (<http://www.theatlantic.com/doc/200907/climate-engineering>)
- [8] Forward, October 12, 2009 (<http://www.forward.com/articles/116597/>)
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- [10] Forward, October 21, 2009 (<http://www.forward.com/articles/117305/>)
- [11] God in Your Body: Kabbalah, Mindfulness, and Embodied Spiritual Practice (<http://search.barnesandnoble.com/God-in-Your-Body/Jay-Michaelson/e/9781580233040/?itm=2>)
- [12] Publishers Weekly, September 26, 2007 (<http://www.publishersweekly.com/article/CA6375449.html?nid=2287#review2>)
- [13] Another Word for Sky: Poems (<http://search.barnesandnoble.com/Another-Word-for-Sky/Jay-Michaelson/e/9781590210611>)
- [14] Edge Magazine, April 19, 2008 (<http://www.edgenewyork.com/index.php?ch=entertainment&sc=books&sc2=reviews&sc3=fiction&id=72072>)
- [15] Everything is God: The Radical Path of Nondual Judaism (<http://search.barnesandnoble.com/Everything-Is-God/Jay-Michaelson/e/9781590306710/?itm=1>)
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- [17] Nehirim: GLBT Jewish Culture & Spirituality (website) (<http://www.nehirim.org>)
- [18] Time Out New York, October 18, 2007 (<http://newyork.timeout.com/articles/gay/23338/forbidden-fruits>)

Rudolf Christoph Eucken

Rudolf Christoph Eucken



Full name	Rudolf Christoph Eucken
Born	5 January 1846Aurich, Kingdom of Hanover
Died	15 September 1926 (aged 80)Jena, Thuringia, Germany
Era	19th-century philosophy
Region	Western philosophy

Rudolf Christoph Eucken (5 January 1846 – 15 September 1926) was a German philosopher, and the winner of the 1908 Nobel Prize for Literature.

Early life

He was born in Aurich, Kingdom of Hanover (now Lower Saxony). His father died when he was a child, and he was brought up by his mother. He was educated at Aurich, where one of his teachers was the philosopher Wilhelm Reuter.^[1] He studied at Göttingen University and Berlin University. In the latter place, Friedrich Adolf Trendelenburg was a professor whose ethical tendencies and historical treatment of philosophy greatly attracted him.

Career

He received his Ph.D. in in classical philology and ancient history at the Göttingen University in 1866, but the bent of his mind was definitely towards the philosophical side of theology.^[1] In 1871, after five years working as a school teacher, he was appointed Professor of Philosophy at the University of Basel, Switzerland. He stayed there until 1874 when he took up a similar position at the University of Jena, Germany in 1874. He stayed there until he retired in 1920. From 1913-1914 he served as guest lecturer at New York University.

Ethical activism

Eucken's philosophical work is partly historical and partly constructive, the former side being predominant in his earlier, the latter in his later works. Their most striking feature is the close organic relationship between the two parts. The aim of the historical works is to show the necessary connexion between philosophical concepts and the age to which they belong; the same idea is at the root of his constructive speculation. All philosophy is philosophy of life, the development of a new culture, not mere intellectualism, but the application of a vital religious inspiration to the practical problems of society. This practical idealism Eucken described by the term "activism." In accordance with this principle, Eucken gave considerable attention to social and educational problems.^[1]

He maintained that humans have souls, and that they are therefore at the junction between nature and spirit. He believed that people should overcome their non-spiritual nature by continuous efforts to achieve a spiritual life, another aspect of his ethical activism.

“It seems as if man could never escape from himself, and yet, when shut in to the monotony of his own sphere, he is overwhelmed with a sense of emptiness. The only remedy here is radically to alter the conception of man himself, to distinguish within him the narrower and the larger life, the life that is straitened and finite and can never transcend itself, and an infinite life through which he enjoys communion with the immensity and the truth of the universe. Can man rise to this spiritual level? On the possibility of his doing so rests all our hope of supplying any meaning or value to life (R. C. Eucken, *Der Sinn und Wert des Lebens*, p. 81).”

Personal life

He married in 1882 and had a daughter and two sons. His son Walter Eucken became a famous founder of neoliberal thought in economics.

Death

Eucken died in Jena at the age of 80.

Major works

He was a prolific writer; his best-known works are:

- *Die Lebensanschauungen der großen Denker* (1890; 7th ed., 1907; Eng. trans., W. Hough and Boyce Gibson, *The Problem of Human Life*, 1909) (The Problem of Human Life as Viewed by the Great Thinkers)
- *Der Kampf um einen geistigen Lebensinhalt* (1896) (The Struggle for a Spiritual Content of Life),
- *Der Wahrheitsgehalt der Religion* (1901) (The Truth of Religion),
- *Grundlinien einer neuen Lebensanschauung* (1907) (Life's Basis and Life's Ideal: The Fundamentals of a New Philosophy of Life),
- *Der Sinn und Wert des Lebens* (1908) (The Meaning and Value of Life)
- *Geistige Strömungen der Gegenwart* (1908; first appeared in 1878 as *Die Grundbegriffe der Gegenwart*; Eng. trans. by M. Stuart Phelps, New York, 1880) (Main Currents of Modern Thought)
- *Können wir noch Christen sein?* (1911) (Can We Still Be Christians?).
- *Present Day Ethics in their Relation to the Spiritual Life* (1913) (Deem Lectures given at New York University)
- *Der Sozialismus und seine Lebensgestaltung* (1920) (Socialism: an Analysis)

Other notable works are:

- *Die Methode der aristotelischen Forschung* (1872) (The Aristotelian Method of Research)
- *Geschichte der philosophische Terminologie* (1879) (History of Philosophical Terminology)
- *Prolegomena zu Forschungen über die Einheit des Geisteslebens* (1885) (Prolegomena to Research on the Unity of the Spiritual Life)
- *Beiträge zur Geschichte der neueren Philosophie* (1886, 1905) (Contributions to the History of the Newer Philosophies)
- *Die Einheit des Geisteslebens* (1888) (The Unity of the Spiritual Life)
- *Thomas von Aquino und Kant* (1901) (Thomas Aquinas and Kant)
- *Gesammelte Aufsätze zu Philosophische und Lebensanschauung (1903)* (*Collected Essays on Views of Philosophy and Life*)
- *Philosophie der Geschichte* (1907) (Philosophy of History)
- *Einführung in die Philosophie der Geisteslebens* (1908; Eng. trans., The Life of the Spirit, F. L. Pogson, 1909, Crown Theological Library) (Introduction to the Philosophy of the Life of the Spirit)

- *Hauptprobleme der Religionsphilosophie der Gegenwart* (1907) (Main Problems of the Current Philosophy of Religion)

Other English translations of his work include:

- *Liberty in Teaching in the German Universities* (1897)
- *Are the Germans still a Nation of Thinkers?* (1898)
- *Progress of Philosophy in the 19th Century* (1899)
- *The Finnish Question* (1899)
- *The Present Status of Religion in Germany* (1901)

He delivered lectures in England in 1911 and spent six months lecturing at Harvard University and elsewhere in the United States in 1912–1913.

Notes

[1] Chisholm, Hugh, ed (1911). "Eucken, Rudolf Christoph". *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.

External links

- Eucken, Rudolf Christoph (http://www.nobel-winners.com/Literature/rudolf_christoph.html) at www.nobel-winners.com
- *Rudolph Eucken : a philosophy of life* (<http://www.gutenberg.org/etext/14357>) at Project Gutenberg (By Abel J. Jones)

Sayyid Ahmed Amiruddin

Sayyid Ahmed Amiruddin



Sayyid Ahmed Amiruddin founded the concept of a 12-step de-radicalization program

Sayyid Ahmed Amiruddin is a Deputy-Shaykh of the Baha-ud-Din Naqshband Bukhari school authorized by Shaykh Nazim al-Qubrusi; the second most influential Muslim in the world according to a 2009 Reuters online poll of over 1.8 million voters.^[1] Amiruddin is the Chairman of Al Sunnah Foundation ^[2], and Vice President of the Islamic Supreme Council of Canada. He founded the concept of a systematic 12 step de-radicalization program in 2006, in response to the 2006 Toronto terrorism case.

Wilfred Laurier University's *"The Laurier M.A. Journal of Religion and Culture"* writes, "...the establishment of Amiruddin's Al Sunnah Foundation and the twelve-step program...can be seen as inspiring and reinforcing the flurry of activism that has continued to emerge from within the community since mid-2009...This growing anti-jihadist activism includes Canadian-based sheikh Tahir ul-Qadri independently issuing a 600-page document in London in March 2010, thoroughly refuting any potential theological justifications for Islamic extremism and going so far as to state that terrorists and suicide bombers are destined for damnation"^[3].

Amiruddin's program focuses primarily on the psycho-spiritual development and ideological rehabilitation of at-risk youth, and was specifically tailored to undermine the ideological underpinnings of extremist ideology.^[4]

Amiruddin first presented his 12-step de-radicalization program before Canadian politicians at Canada 2020 with Al Gore in June 2006^[5] in Mont Tremblanc, and follow up meetings specifically regarding the program and its goals were held with community leaders. In December 2008, Amiruddin presented it before the Royal Canadian Mounted Police (RCMP) and community leaders.^[4]

Following Amiruddin's 2008 presentation to the Royal Canadian Mounted Police, in 2009, the Royal Canadian Mounted Police published a report on "Terrorism and Language" stating:

"...many contemporary terrorist movements-including Afghanistan's Taliban and al-Qai'da - have theological roots in Wahhabism, a sect that forms the "state orthodoxy" of contemporary Saudi Arabia. Wahhabism is a particularly strict interpretation of Islam that adheres to the Salafist notion that "pure" Islam must be rooted in the teachings of the "early fathers"... "Wahhabist" and "Salafist" have been used extensively to define particular types of terrorism...elements of Wahabbism could give rise to a mindset that includes extremist action - as 9/11 itself demonstrates..."^[6]

Amiruddin was interviewed by Fox News about the program in Feb of 2009,^[7] and in June 2009, the *Toronto Star*, Canada's largest newspaper, published a story about Amiruddin's program and the effect it has had on the lives of 'would be radicals', stating, 'Islamic 'detox' saved student from terror cell'.^[4]

Special Senate Committee on Anti-terrorism

On Oct 4, 2010 Sayyid Ahmed Amiruddin was asked to appear before the Senate of Canada's Special Senate Committee on Anti-terrorism^[8] to discuss details of his program and share with the committee his insight on the homegrown radicalization process. Amiruddin recommended the proliferation of an integral cultural counter-narrative in the context of being Canadian, and testified before the committee:

"Much different from the Israeli–Palestinian conflict equation, the radicalization process of Western-raised individuals is not triggered by oppression, perceived suffering, revenge or desperation; rather, this radicalization is motivated specifically by ideology. The jihadi, or the Salafi-jihadist ideology is the ideology that drives young men and women born and raised in the West to carry out "autonomous jihad" via acts of terrorism against their home countries. While many followers of this particular stream of Islam may not directly advocate jihad via acts of terrorism, or may even condemn terrorism wholly, the fact remains that this is the only stream within the Islamic tradition that is directly conducive to the radicalization process and the sanctioning of "autonomous jihad" via acts of terrorism. The Salafi ideology has served as the inspiration for numerous homegrown groups, including the Madrid 2004 bombers (2004 Madrid train bombings), Amsterdam's Hofstad Group, London's July 2005 bombers (7 July 2005 London bombings), and specifically the Toronto 18 group arrested in 2006...In order to create and sustain effective de-radicalization strategies, a major component of counter-terrorism involves the prevention of radicalization through fostering committed partnerships with expert groups within a given community who are working for the de-legitimization of violent extremism. The proliferation of an integral Islamic counter-narrative in the context of being Canadian, and the integration of people at the individual, social, and political level".^[9]

Canadian counter-radicalization and de-radicalization strategy

When Radhika Coomaraswamy, the UN secretary general's special representative for children and armed conflict, urged the U.S. military commission to allow Omar Khadr to return to Canada to be rehabilitated, rather than be detained further in a U.S. facility,^[10] Amiruddin, told CBC News in a television interview he believed his 12-step de-radicalization program, with the assistance of his team of psychologists and psychiatrists, social workers, Islamic and Interfaith clergy, academics, and life coaches trained in Neuro-Linguistic Programming could rehabilitate Khadr.^[11]

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Andrew Harvey

Born	1952India
Occupation	Author, religious scholar, mystic
Language	English and French
Citizenship	British
Alma mater	Oxford University
Period	1970–1977
[1]	

Andrew Harvey (born 1952) is an author, religious scholar and teacher of mystic traditions, known primarily for his popular nonfiction books on spiritual or mystical themes, beginning with his 1983 *A Journey in Ladakh*. He is the author of over 30 books, including, *The Hope, A Guide to Sacred Activism, The Direct Path*, the critically acclaimed *Way of Passion: A Celebration of Rumi, The Return of the Mother and Son of Man*.^[2] ^[3] He was the subject of the 1993 BBC documentary "The Making of a Modern Mystic" He is the founder of the Sacred Activism movement and serves as the director of the Institute of Sacred Activism.

He now lives in Oak Park, Illinois, Chicago where he continues to write when he is not lecturing. Harvey conducts workshops on Sacred Activism, the teachings of Rumi, yoga and practices that will lead to deeper spiritual awareness. Harvey travels with students to sacred sites in India, and offers personal spiritual direction.

Early life and education

Harvey was born in Coimbatore, India in 1952 where he lived until he was nine years old. He was educated at English boarding schools and then Oxford University, where he later taught Shakespeare and French literature until 1977. He wrote his dissertation on madness in Shakespeare and Erasmus.

Career

At 21, Harvey become a Fellow of All Souls College (University of Oxford).^[4]

By 1977 Andrew Harvey had become disillusioned with life at Oxford and returned to his native India, where a series of mystical experiences initiated his spiritual journey. Over the next thirty years he plunged into different mystical traditions to learn their secrets and practices. In 1978 he met a succession of Indian saints and sages and began his study and practice of Hinduism. In 1983, in Ladakh, he met a Tibetan adept, Thuksey Rinpoche, and undertook with him the Mahayana Buddhist bodhisattva vows; later, in 1990, he would collaborate with Sogyal Rinpoche and Patrick Gaffney in the writing of *The Tibetan Book of Living and Dying*. In 1984, Harvey began a ten year-long exploration and explication of Rumi and Sufi mysticism in Paris with a group of French Sufis and under the guidance of Eva De Vitray-Meyerovitch, the translator of Rumi into French. In 1992, he met Father Bede Griffiths in his ashram in south India near where Harvey had been born. It was this meeting that helped him synthesize the whole of his mystical explorations and reconcile Eastern with Western mysticism.

While in India, Harvey encountered Mother Meera, who became his guru and the subject of his book *Hidden Journey*. His memoir *The Sun At Midnight* describes their subsequent break and his disillusionment with gurus.

For the last 30 years, Andrew has travelled widely, living in India, London, Paris, New York and San Francisco, studying, teaching at university level, and in seminars and workshops. A prolific writer, Harvey has authored or co-authored over 30 books. His focus since 2005 has been the advocacy of what he terms "Sacred Activism."

Mr Harvey is the founder and director of the Institute of Sacred Activism, which trains leaders and social justice advocates.

Personal life

Andrew Harvey is openly gay.

Teachings

Harvey is a scholar of mystic traditions. He envisions true spirituality to be the divinization of earthly life through spiritual practice. These practices can take many forms and can be taken from religious traditions. Harvey sees six poets and religious figures as having universal appeal:

- Buddha as portrayed in the *Dhammapada*
- Jesus as portrayed in the *Gospel of Thomas*
- Rumi, a 13th century Sufi poet. (Controversially, Harvey sees Rumi and Shams-i-Tabrizi as homosexual lovers.)
- Kabir, a 15th century Indian poet
- Ramakrishna, a 19th century Hindu sadhu
- Aurobindo, a 20th century Hindu philosopher-sage

Harvey also emphasizes the divine feminine, as expressed for example in the Virgin Mary, Kali, and Mother Earth.

Since 2005, Andrew Harvey's work has focused on teaching Sacred Activism around the globe. Harvey describes sacred activism as "the product of the union of a profound spiritual and mystical knowledge, understanding, and compassion, peace and energy, with focused, wise, radical action in the world."

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External links

- Andrew Harvey official site (<http://www.andrewharvey.net/>)
- Networks of Grace (<http://www.networksofgrace.org/>)
- Andrew Harvey Videos (<http://video.google.com/videosearch?hl=en{sourceid}{rlz}&ie=UTF-8&q=Andrew+Harvey#>)

Zia Inayat Khan

Zia Inayat Khan (Urdu: ناخ تى انع ءايض) (often referred to as *Pir Zia*) is the Pir or spiritual leader of the Sufi Order International, a universalist Sufi order, and the founder of the Suluk Academy, Elixir Magazine, and the Seven Pillars Review, an on-line journal that seeks to cultivate awareness of the unity of existence and the qualities of heart that naturally arise from this awareness: nobility of character, genuine civility, and creative optimism.

Pir Zia is the son and successor to Pir Vilayat Inayat Khan as leader of the Sufi Order International, and grandson of Hazrat Pir-o-Murshid Inayat Khan, the founder of the order. Like his predecessors, Pir Zia carries forward the message of universal Sufism, with a particular sensitivity to both contemporary ecological concerns as well as the esoteric heritage of classical Indian Sufism.

In addition to the interfaith mystical training he has received from his father, Pir Zia has studied Buddhism under the auspices of His Holiness the Dalai Lama, and Sufism in the classical Indian tradition of the Chisti Order. Pir Zia is editor of *A Pearl in Wine: Essays on the Life, Music, and Sufism of Hazrat Inayat Khan* (Omega Publications, 2001). He holds a doctorate in Religion from Duke University.



Pir Zia Inayat Khan, courtesy of the Sufi Order International

Teachings

Part of a series of articles on
Universal Sufism



Figures

Inayat Khan · Pirani Ameena Begum · Maheboob Khan · Mohammed Ali Khan · Musharaff Khan · Samuel L. Lewis · Fazal Inayat-Khan · Vilayat Inayat Khan · Hidayat Inayat Khan · Zia Inayat Khan

Beliefs

Panentheism · Universal Intelligence · Esotericism · Spirit of Guidance · Universalism · Karma · Wahdatu l-Wujūd · Zāhir · Bāṭin · Prophetic continuity

Practices

Universal Worship Service · Dhikr · Wazifa · Muraqaba · Dances of Universal Peace · Ryazat · Prayer · Ziraat

Structure

Pir · Murshid · Khalif · Murid

Places of worship

Universel Murad Hassil · Universel · Dargah of Hazrat Inayat · Sirkar Sufi Centre

Groups

Sufi Order International · International Sufi Movement · Sufi Ruhaniat International

Continuing in the tradition of his father and grandfather, Pir Zia offers seminars and trainings across North America, Europe, and India, as well as in a newly established school of esoteric studies, the Suluk Academy. Pir Zia's teaching is characterized by the sober and masterful transmission of transformative theosophy; it is profoundly attuned to the post-denominational "new dispensation" of universal Sufism in our time as articulated by Hazrat Inayat Khan.

Planetary Prophetology and Interreligious Reconciliation

Following in the tradition of Sufi masters such as Ibn al-Arabi, Shihabuddin Suhrawardi, Dara Shikoh, the Indian Emperor Akbar, and Hazrat Inayat Khan, Pir Zia upholds the idea of prophetic continuity, i.e. the idea that a single and universal force of divine guidance manifests throughout particular prophetic instantiations in time, space, and culture.^[1] While according full respect to the particularities and distinctions of different religions and revelations, this view also holds that all religions and revelations epiphanize the universal, perennial, and ongoing disclosure of the Divine.^[2] Pir Zia affirms, however, that prophetic continuity and unity does not equal uniformity. The myriad manifestations of revelation in its distinctions and differences are an inherent and thus sacred expression of the whole. In his 2007 webcast, Pir Zia explains this using the metaphor of DNA:

No religion serves the function of another, and yet, religions are not essentially different, although they are differentiated in function... [O]rgans are made of tissues, tissues of cells, and cells contain DNA, and every cell contains the DNA of the whole body -- so every organ contains in itself the total truth without anything absent. It is all fully present in each part, and yet that total truth is modulated, is customized by the cell so that each cell can contribute to the working of the whole, a whole that is not inorganic and homogeneous but is organic and differentiated, and so each cell needs to customize its divine dispensation to work cooperatively within the field of the whole, to contribute its part to the

divine wisdom... This is a brilliant model for understanding the relationships of the divinely revealed religions, and the real possibility of imagining, conceiving, and making real the total religion that is the summation of all dispensations.^[3]

In this view prophetic revelation is a birthright shared by all humanity, and as such offers a source for genuine interreligious reconciliation. While remaining firmly within one's own cultural and religious location, one can behold with full respect the Divine guidance as revealed in other traditions. Extending beyond interfaith dialogue, planetary prophethood supports the late Wayne Teasdale's concept of interspirituality, that is, the active, shared practice amongst followers of different religions. In this regard, Pir Zia has hosted and participated in a number of "interspiritual" and Abrahamic gatherings, in addition to conferences of different Sufi masters.^[4]

According to Pir Zia, the mystical and esoteric currents of the worlds' religions in particular support this interpretation of universal Divine guidance, and play a critical role in the emergence of a new planetary consciousness. Mystical traditions, in their acknowledgement of a universal and ongoing force of divine guidance and revelation, provide the transformative foundations for a positive global civilization characterized by interreligious reconciliation.^[3]

Spiritual Response to Ecological Crisis & Green Hermeticism

Pir Zia has stated that a unique and compelling factor in contemporary mysticism is the current ecological crisis, which is a spiritual crisis as well as environmental, social, etc. Therefore, a spiritual response is warranted, and much of Pir Zia's teaching focuses on acknowledging the intelligence and sacredness of the natural environment, as well as achieving states of prayerful communion therewith. For example, in his *The Holy Mysteries of the Five Elements* Pir Zia draws from the purification practices of the Chishti tradition to emphasize how embodied spiritual practice brings one into direct contact with the five elements (earth, water, fire, air, ether), and in seminars offers practices in the contemplation of the natural world.

Relatedly, an aspect of Pir Zia's teaching is the revitalization of Hermetic and ecological themes latent within the Chishti tradition. With Peter Lamborn Wilson, Pir Zia coined the term Green Hermeticism to refer to the ecologically-oriented revivification of Hermetic and alchemical wisdom in post-modernity. The Suluk Academy now offers a course on Green Hermeticism that includes the practical alchemical formulation of plant medicines (spagyry) in addition to the contemplative presentation of Hermetic and alchemical principles.^[5]

Mazhab-e Ishq & the Chishti heritage

While wholeheartedly affirming the universalist message of Hazrat Inayat Khan, Pir Zia has also made efforts in reconnecting to an Islamic heritage, especially the classical tradition of Mazhab-e Ishq, the "Path of Love" in Sufism attributed to figures like Bayazid Bistami, Jelaluddin Rumi, Ayn al-Quzat Hamadani, as well as such theosophical masters as Ibn al-Arabi and Shihabuddin Suhrawardi.^[6] Pir Zia lifts up this Sufi tradition as a post-denominational, mystical alternative to the extremes of religious fundamentalism and secular materialism, and a viable contemporary path of personal transformation.^[7]

Focussing also on the specific Chishti contributions to the Mazhab-e Ishq, Pir Zia has also cultivated a profound intimacy with classical Chishti manuals of Sufism,^[8] and reinvigorated interest in the Chishti *silsila* (or chain of transmission) amongst his *mureeds* (Persian for 'students'). Pir Zia has delivered a series of lectures on the subject, as well as published a small handbook about the figures of the silsila based on research in Arabic and Indo-Persian sources.^[9]

Training and Initiatic Transmission

Pir Zia was trained in the universal mysticism of his father, Vilayat Khan, as well as the classical Sufi teachings of the Chishtiyya order. In his youth, Pir Zia also studied Buddhism under the auspices of His Holiness the Dalai Lama while living in Dharamsala, India.^[10]

Pir Zia Inayat Khan was invested with spiritual authority by his father and Pir, Vilayat Khan, in the year 2000, making him a Pir in the lineage of Hazrat Inayat Khan. This lineage includes transmission from four major Sufi orders of India, but the primary transmission is through the Chishti-Nizami silsila. (Chishti-Nizami refers to a branch of the Chishti order, founded in the 13th century C.E. by Moinuddin Chishti. Silsila, or chain, refers to the chain of transmission of baraka, the spiritual power and blessing of a Sufi order.) Pir Zia Inayat Khan is the thirty-ninth human link in this chain of transmission.^[11]

Education and Publications

Pir Zia received a master's degree in religious studies, and recently completed a Ph.D in religion at Duke University.

Pir Zia has published a number of instructional materials through Omega Publications and the Sufi Order International,^[12] as well as editing *A Pearl in Wine*, a book of essays about Hazrat Inayat Khan. Pir Zia has written prefaces for the 1994 reprint of Henry Corbin's *The Man of Light in Iranian Sufism* and the 1996 reprint of Gelpke's translation of *The Story of Layla and Majnun*; an article entitled "Illuminative Presence" in Hart, Nelson, & Puhakka (Eds.) 2001 volume *Transpersonal Knowing*; and edits the biannual magazine *Elixir*. Pir Zia has also translated several unpublished Indo-Persian Chishti poems and texts used in seminars and classes.

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Notes

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