

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

Chapter 1 : Ep   Psychology of Witchcraft | The Dr. Carlos And Andy Show

New Age witches: neo-paganism and the sixties counter culture Eco-feminist neo-paganism: marginalization and romanticism Eclectic paganism: the old religion in a post-modern age.

To be "part of the land" means to belong to nature. Not only is the line "I belong" crucial because it includes the only verb in the poem and describes the main experience of the speaker, but the phrase is also placed both in the middle of the poem and is centred within the line, which typographically reinforces the notion of balance and centredness especially in contrast to the first two lines. To be part of nature does not imply being the same as nature; rather, diversity characterizes the environment. And this multiplicity is not based on hierarchies but on equality. Hierarchy is revealed to be an illusion, a concept that can only exist in connection with a privileged observer. This attempt informs her use of language and her notation, as she seeks an ecolect that can convey her understanding of the diverse ecosystems and their meeting in the edge. Writing, the poem itself, becomes the space in which writer and nature meet but also the product of that meeting and mutual influence. Ed Dyck has said of Fred Wah that he "is one of the most de-constructive poets writing in Canada today" , and it is on his unconventional use of language and notation that most of the critical studies on his work have focused. Drive northeast to a point on the old road where you join a cortex of scars left by loggers. After the container stop and look north below the ridge the mouths of two small caves. The veins are filled with words, stories really, and the further away they extend, the more striated. The first two couplets consist of straightforward instructions that tell an unspecified "you" how to get to a certain place. The landscape evoked in this poem is one that is embedded with previous information Derksen What the persona is going to see at the designated place are the openings of two caves described as "mouths. The poem shifts from the instructive and then descriptive mode to a more contemplative one that addresses the situation of the speaker. The coincidence of couplet and sentence closure that organized the first six lines of the poem is abandoned: Just our luck to live here on this side of the valley on a hill with a perfect view and a garden. Has the gutter on this page, this old paper bridge, washed out yet? The move from the impersonal instruction to the personal statement coincides with a less restrictive formal structure, while it paradoxically moves from an open, although not uncharted, landscape to a more controllable "perfect view" and "garden. The multiple semantic implications of "gutter" open up a number of different readings of the question, indeed of the whole poem. While this reading seems coherent with the depiction of landscape in the poem, it does not sit easy with the reference to the page. However, the previous blending of semantic fields has prepared the reader for this shift: The apposition that modifies the phrase "this page" further attributes the page the function of a bridge. The poem suggests that in the landscape space and time are inseparable. The flow of history, the positioning not only in space but also in time, the connection between past and present, may be experienced by the speaker as a river or divide that needs to be bridged. And the writing on the same page, language itself, may be able to provide that connection. The perfect tense of the verb reinforces the connection between past and present. The sense of indefiniteness is carried beyond the last line because the final question leaves the poem open-ended, waiting for answers. Moreover, the last word of the question, "yet," intensifies the sense of duration and openness. The question calls for a moment of assessment, a temporary stop in the continuous flow of experience and language. As Dyck has noted, the mind in process indicates a process that, paradoxically, is full of stops and unstable moments of stasis Consequently, this final "yet" cannot really be final; rather, it already looks ahead to the next move. Critics have repeatedly pointed out that geographical places are often used by Wah to generate his poems Bowering ; Dyck ; Ricou , The ultimate place, however, towards which his poems tend to move seems to be language itself. Experience for Wah is only possible "through language, with no separation of language from experience" Derksen He does not describe nature, as George Bowering has rightfully pointed out, because that would render nature passive 12 ; rather, his experience of the land is a dynamic, holistic experience that finds expression in a holistic concept of language that resists our

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

unconscious habit of fragmenting the natural world of which we are a part Chawla For Wah, the interaction and oscillation between writer and environment, the experience in the edge, or what he has called "[p]ulse and flow, from inside to outside to inside" , , the within and the without of a chiasm, two moments of one process or unity Jung and Jung 78 , can find expression in poetry itself. In "Echo Lake, Saskatchewan" Campbell develops a new relationship with the environment, a relationship in which hierarchical binaries disappear with the elimination of the privileged outside observer. She expresses an identification with and inclusion in the landscape that makes her poetry especially interesting in the context of eco-feminism, which emphasizes the concepts of diversity, interrelationship, and heterarchy. As Andrew McLaughlin has explained, "the images we have of nature are not reflections of the reality of nature" but represent fundamental choices of how we choose to look at it Wah points to the further implications of this realization: The theoretical framework of literary eco-criticism could prove an appropriate means to explore the environmentally relevant relationships and issues that these poets address. Certainly, the study of ecolects has provided a focal point in my own readings of contemporary Canadian poetry and has revealed a general move away from the sense of locality found in much earlier Canadian poetry to a new understanding of place. Since literary studies have only recently begun to be concerned with ecological criticism, further explorations are needed. It seems crucial not to insist on containing this exploratory discussion but instead to provide a space where we can encourage the voicing of another kind of human-nature interaction and learn the means to generate a form of literary criticism that can listen to such voicing. To view ecologically aware poetry as created in an edge under the influence of both writers and their environments opens a way for writers and readers to advance the shift from an intellectual anorexia and complacency that prevents holistic views to an increasing awareness of the importance of our environment. It is important to emphasize that my general understanding of literary eco-criticism is not exclusive to poetry. It could actually prove immensely valuable in a study of Canadian fiction or drama. Dawson for sharing her knowledge of ecology and her environmental awareness with me. See also Lincoln and "Ecotone" Bentley who has pointed out that an "ecological perspective that insists on the interdependence of all things and their environments or contexts" includes "not merely plants and animals. See also Cook on the writing of environmental history. The situation is notably different in the American context where eco-critical studies of Gary Snyder and Robinson Jeffers, for example, are numerous. See also Biehl for a negative critique of eco-feminism. They are no longer much concerned with explaining the impact of the environment on man [sic]; it is the impact of man on nature that is at the centre of their work" 7. Native speakers of English seem to be more likely to choose "sun" as the referent. The Encyclopedia of Environmental Studies. Facts on File, A Genealogy, A Translation. The Gay JGrey Moose: Essays on Ecologies and Mythologies of Canadian Poetry, U of Ottawa P, Black Rose Books, No Memory of a Move. Wordsworth and the Worth of Words. Diamond, Irene, and Gloria Orenstein, eds. The Emergence of Ecofeminism. Sierra Club Books, Poetry and the Vision of Nature. U of Illinois P. Essays on the Canadian Imagination. Science and Imagination on the Western Canadian Landscape. Jung, Hwa Yol, and Petee Jung. Feminist Perspectives on Technology. A Dictionary of Ecology, Evolution and Systematics. The Ecological Vision of John Clare. The Death of Nature: Women, Ecology, and the Scientific Revolution. Harper and Row, The Search for a Livable World. Gaia Imagery and the Problem of Subverting Patriarchy. Bauer and Susan Janet McKinstry. State U of New York P, Feminist Literary Theory and Bakhtin. Karen Hohne and Helen Wussow. U of Minnesota P. Fundamentals of Ecology 3rd ed. The Promise of Ecofeminism. Landscapes of the Mind: Worlds of Sense and Metaphor. U of Toronto P, Canadian Writers Since , Second Series. So Big About Green. Island Writing Series, The Lyric Poetry of Sharon Thesen.

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

Chapter 2 : The sign of the witch : modernity and the pagan revival | Search Results | IUCAT

Our cheapest price for The Sign of the Witch: Modernity and the Pagan Revival is \$ Free shipping on all orders over \$

Blog posts reflect a practical theology and Christian spirituality that results from the nexus of theology in dialogue with culture. David is a lecturer at the University of Ballarat, and in our recent exchanges he gave me an opportunity to ask him some questions about his new book. David, thank you for the opportunity to review your book manuscript for *The Sign of the Witch*. I know this was an adaptation of your doctoral dissertation. What was it that attracted you to the subject matter and the manner in which you approached it? I was then grappling with the issue of indigenous representations of their own identity and the impact of tourism and western expectations. This also tied in with the romantic reconstruction of indigenous people as intrinsically possessing a spiritual or sublime harmonious quality in tune with nature that we feel we lack today in the industrial world. At the time I was working on this I was having a lot to do socially with people involved in various strands of neo-paganism and I found a lot of parallels with the representations of Pagan Celtic and Gothic Europe and the Witch trials with that of indigenous peoples. Many of the same issues raised regarding questions of empirical detail vs. I also found that the history of the Pagan revival was closely linked to the kinds of issues that were galvanized behind representations of indigenous peoples and the colonial experience. What does your study bring to the consideration of contemporary ritual in religion and spirituality? I think the quintessential issue, with regards to ritual in my work, is the centrality of historicity and authenticity in the legitimation and expression of ritual practice. Not just in terms of empirical accuracy and tradition but also in terms of generating a feeling of pastness through symbolism. The centrality of this sense of spiritual communion in the past as a means of creating a sense of place and identity with all the cultural significations that brings is fundamental to neo-Pagan ritual practice, indeed all religious ritual. This sense of shared tradition, culture, place and identity are fundamentally integral to the means by which people form a sense of community and shared heritage which binds these movements together. This kind of focus also brings to light the complexities and ambivalence of empirical history and the need to re-present this symbolically. I think neo-Paganism, with its very explicit cultural themes of reviving long buried rituals, ideals and values of a perceived primordial past is a particularly pertinent vehicle for exploring these issues which are endemic to all religious forms. In the Introduction you state that the "purpose of this book is to examine the construction of Witchcraft images, histories and identities within the neo-Pagan movement. These structures are also socially constituted in that they have a significance which is enacted symbolically with others within and exterior to your community. Further to this, these constellations of meaning are both creative and socially constituted, that is to say they organically emerge from a network of meanings which have a history and evolution all of their own. A case in point is the image or sign of the witch. The term has a multiplicity of meanings for different sectors of society and within different religious and ideological points of view and has evolved dramatically over time. What the term, and more specifically, the symbol behind the term means today is dramatically different to its meaning during the East Anglican witch trials for example. These developments shape the way the image is utilized and appropriated as a vehicle of signification. Overall I came to the conclusion there are 4 categories of neo-Paganism tied to alternate means of coming to terms with historicity and legitimacy. There are eco-feminist neo-Pagans tied to a romanticist historical ideology of a repressed femininity emerging to challenge patriarchal forms of social and cultural control. There are reconstructionists who base legitimacy in notions of ethnicity, heritage and empirical reconstructions of history and folklore as well as Pagans who tie legitimacy to a specific lineage such as Gardnerian Wiccans. There are neo-Pagans who utilize a psychologised model of symbolism, such as that of C. Jung, to argue for the universal timeless truth of archetypal significance and, finally, there are neo-Pagans who take an eclectic approach who appropriate images from pop culture and reconstruct historicity as a text based on emotive impact. You also state that the "primary purpose of this book is to trace the historical and cultural patterns by which

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

representations of Witchcraft and Paganism have been formed since the end of the witch trials of the early modern period. This relates to a practical application of the more dense theoretical issues I was discussing in the previous question. Today, for both fundamentalist Christians and many neo-Pagans the witch is a symbol of disobedient powerful and disruptive femininity, it is manifested as a symbolic opposition to Christian values and is linked to sexual freedoms and against traditional Christo-centric patriarchal hierarchy. For neo-Pagans the Witch is a persecuted victim drawing on enlightenment and romantic representations of the early modern witch trials of an intolerant, dogmatic vicious religious hierarchy bent on solidifying control of society and the human particularly the feminine body. The Church, in this view is also viciously hypocritical suppressing sexuality overtly and issues like sex abuse by clergy, etc. Subsequently, the Witch becomes an image of depravity, family break down, ritual abuse, etc. In this sense the Witch becomes an icon of contemporary political conflict within, especially, the United States but also in Western society in general between progressives and conservatives. The two meanings are essentially mirror images of each other with a contextual meaning linked to how you come to terms with broader society. There are also alternate interpretations but this particular confrontation based in contemporary social, political and cultural structures gives insight into the multiplicity of meanings given to this term. That being said you will find a wide spectrum of interpretations particularly amongst liberal Christians and reconstructionist neo-Pagans that would range widely from this view. The key point is that the symbol or sign of the witch is a symbol associated with a system of values and representations which have multiple interpretations yet which are grounded historically and have evolved in patterns that we can trace historically. One of your chapters that had most appeal for me is chapter 6, "New Age Witches?: Neo-Paganism and the Sixties Counter Culture. What was the impact of the counter-culture on the neo-Pagan movement? Well the Sixties counter culture was a wellspring and a watershed in evolution of the neo-Pagan movement. A vast array of romantic ideals linked to Paganism both within the United States and in the United Kingdom coalesced together in a multiplicity of new constructions of what Paganism meant. New ideological formulations such as the rise of feminism and leftist politics to the ideological and cultural mainstream, the impact of post-colonial discourse and the influence of idealized representations of indigenous peoples played a major role in shaping the new directions taken by various strands of neo-Paganism. Into this mix, of course was the sexual liberation movement which integrated well with themes of sexual freedom, ritualized sexuality and the liberation of the sacred feminine that were already prominent in the occult and neo-Pagan communities. You also devote a chapter to a consideration of eco-feminist neo-Paganism. How has this segment of the Pagan movement been influential not only in neo-Paganism, but also in broader streams of "the new spirituality"? I think the eco-feminist branch of neo-Paganism came out of Romantic discourse which postulated the ideal of a feminine linked to nature and emotion in contrast to a patriarchal hierarchy associated with reason, order and industry. While it is a problematic or at least a very difficult to substantiate position when taken cross culturally or when faced with the enormous ambiguities of what it means to be male or female in a given society, it makes a great deal of common sense when taken into context with the overt sexism of much Christo-centric and enlightenment discourse of femininity in western culture and the correlate implications of this socio-politically. As an icon of disorderly femininity set against the cultural conservatism of patriarchal Christianity combined with the powerful imagery of the Witch trials configured as a holocaust against women another overwhelmingly powerful image , eco-feminist neo-Paganism has had a great deal of symbolic impact. This is particularly important when combined with the very overt practical needs and injustices faced by women worldwide. The New Religious Movements emerging from the well spring of the Sixties counter culture were all grappling with this issue of patriarchal conservatism and were grasping for models and symbols to evoke the kinds of values and emotions they were dealing with at that time. This has been exacerbated by the changing nature of contemporary society and the experience of women in general. However it has had an enormous contribution to both neo-Paganism and New Religious Movements in general. This has, of course, had a great deal of follow on influence in broader social issues associated with feminism, leftist politics and environmentalism

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

amongst other areas. What do you see as the greatest strengths and challenges to "the Old Religion" in the post-modern or late modern age? I think the greatest strength and weakness of neo-Paganism lies in its flexibility and anthropological basis in wide ranging but fragmented network of small groups and communities. That being said this very diversity and the fundamental question of who speaks for neo-Pagans is also the source of a great deal of conflict and division. Similarly, the basis of neo-Paganism, anthropologically speaking, in widely disseminated small groups leads both to close knit very supportive communities and extra-ordinarily fierce social conflicts under the weight of interpersonal politics or group implosion. Underlying both these structural issues is the impact of commodification where, as neo-Paganism becomes more mainstream and popularly represented in the media and in pop culture, ideological and cultural forms within neo-Pagan communities can become subverted by mass marketing and pop culture. Furthermore, Pagan gatherings can become inundated by people wishing to engage in the sub-culture but with little sense of community, responsibility or engagement with the broader social issues or with a sense of historical authenticity. This is a problem faced with great difficulty and soul searching during the sixties counter culture, articulated with great insight by Jerry Rubin, for example. Relating to this experience is conflict within the movement between feminist neo-Pagans who have concerns about the ideological project becoming subverted by pop culture, traditionalist and reconstructionist neo-Pagans who fear the loss of genuine historicity to commercial nostalgia and fluffies a slang derogatory term used to describe pop culture affiliated neo-Pagans who are believed to be along for the pop culture ride rather than serious religious exploration of social issues or heritage. I would argue that coming to terms with the issues raised by commodification and mass marketing will be the litmus test of the longevity of the Pagan revival as it has shifted from an underground of disconnected small groups to a more mainstream religious network of movements. David, thanks again for making me aware of your book, and for discussing it here. I think it will make a good contribution to the growing body of academic literature on Witchcraft and Neo-Paganism.

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

Chapter 3 : Dalit Feminism: Issues, Factors and Concerns – Literary Theory and Criticism

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

A member of the advisory board of the international journal *Concilium*, Professor Althaus-Reid is also associate editor of the journal *Studies in World Christianity*: She is author of *Feminist Philosophy of Religion* Blackwell, , as well as author and editor of numerous articles on recent aspects of feminist philosophical debates in analytical and continental philosophy of religion. Her current research is for *A Philosophy of Love*: Her publications include *Feminist Philosophy of Religion*: Clack Polity Press, ; a fully revised second edition of this book is to be published in She is currently working on an introduction to Freud for OneWorld and a monograph on Psychoanalysis and the Philosophy of Religion for Ashgate. She has published extensively in feminist theology, spirituality, and on gender, religion and violence, and is the author of *The Serpent and the Goddess: A Gestational Paradigm* Mellen, Her current research is on the materiality of biblical texts. She is the author of *Jung, Irigaray, Individuation: Philosophy Analytical Psychology and the Question of the Feminine* Routledge, and several journal articles and book chapters. She is currently working on a book on the phenomenology of transcendent experience. Her research and teaching interests include feminist theology; queer theology; gender, psychology and religion; body theology; Celtic Christianity and spirituality and she has published widely in these areas. Her interests focus on the interface between religion, philosophy and literature, especially within the contexts of feminism and postmodernism. She has written extensively in the area of women and religion. She is editor with Lynne Hume of *Popular Spiritualities: Reuther* 2nd edition, Fortress Press, She edits the academic journal *Theology and Sexuality*. She has ministered in rural and inner city churches, and is writer of hymns and other worship material. She serves on the editorial boards of *Feminist Theology*, *The International Congregational Journal* and *Worship Live*, and writes and speaks on feminist theology, biblical studies, worship and mission. Satoko Yamaguchi is a feminist theologian. Her publications include *Mary and Martha*: It is a particular opportunity from which to consider the multiple intersections between post-theory and Christian feminist studies in theology, as well as the contribution of particular authors to the immense and urgent questions of emancipation, ethics and community. What is central to these discourses is the destabilization and deconstruction of theology and feminism as unitary, singular accounts of knowledge which prioritize meta-theory and meta-ontology. Feminism is also problematized. As Ellen Armour demonstrates, while feminism has initially offered a politics of resistance to different oppressions, it has often been blind to assumptions about race and its inter-relations with gender. Although post-theory is established in language and institution, analyzing the current historical period continues to be problematic. Feminist theologies and religious studies are in conversation with these social formations, with a critical view to understanding how modernity both constructs and situates belief and tradition, reads sacred texts and constructs meaning. In fact, such a discourse has been seriously derailed by feminist interjections. Questions of power, of the political disruption caused by the periphery claiming rights of speech and enfranchisement; of the body asserting autonomy; of counter claims to rationality as the dominant form of critical engagement; of indigenous and ethnic struggles for independence; the recognition of multiple gender identities; of difference among and between women – all such discourses are premised on the powerful destabilization proposed by post-theoretical interjections. The book thus begins with the condition of the unravelled nature of Christianity; of the destabilization of duality as the principle organizing force of knowledge; of the critique of biblical text as utter truth; of the emergence of multiple translations of text; of the operations of power in and around biblical interpretation; and of the particular and limited location of authorship. Post-theory asserts uncertainty as the only certainty. But this book is not about celebrating critique as the only form of authentic knowledge: This book very much hopes to make a contribution to

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

documenting and exploring emergent knowledges, both in terms of identifying creative emancipatory possibilities and recognizing reformulated attempts at closure and discrimination. Feminist theology is a central object of critique in many of the chapters. Whether we are past a period called late modernity we believe is not the central question; rather, the continuing documentation and analysis of social, economic and religious change is what matters most. New forms of Christianity may in fact be articulations of particular power arrangements that re-inscribe tradition and faith in oppressive ways. Feminisms can be powerful accounts that are relevant to only particular groups of women. Likewise, processes of modernity such as liberalism, democracy and capitalism are more recent in third world and emergent nations, which have existed under unjust political regimes for centuries. Secondly, post-theory has come to be associated with strategic reading practices that engage texts as sources to be deconstructed and from which ideologies that construct texts can be exposed and critiqued. This has been particularly powerful in feminist theologies and, we would argue, possibly more pertinent to the use of posttheory than the temporal logistic. Indeed, it is continually being re-born and re-imagined within the logistics of global economic and religious symbolic systems. One needs only to consider the revitalization and success of fundamentalist churches and their popularity “ particularly with young people ” to understand just how powerful this form of Christianity is becoming. A Reader Hemel Hempstead: Harvester Wheatsheaf, , pp. They offer their congregations entertainment, security and safety and a space in which the hard questions will be suspended. It is almost as if it is gearing up for the New World and all its new formations of social practice whatever they might be. When this particular theology gained strength, Weber argued that it no longer required the direct support of capitalist ideology and let that fall away from its theological praxis. Considering the current nature of western fundamentalist Christianities it is hard to imagine that the immense and powerful relationship that it has with capitalist ideology, politics and wealth production could fall away. Global politics is an arena of intense change and struggle. For example, in Australia over the last ten years, the Government has moved to close its borders to those who seek refuge from inhumane political regimes. This is a monumental forgetting of the fact that only years ago, the ancestors of Anglo Australians landed in Botany Bay and began a new colony for the British Empire. This language is often used by Australian migrants themselves who did queue twenty and thirty years ago, and now want that imposed on a group for which this is impossible. The refugees are treated appallingly, and the process of applications is slow. Harper Collins, []. The current borders between countries, particularly at airports, are places of stress and fear. Mary Daly provided not only a sharp critique of gender and power in the Church, but also a language from which new forms of subjectivity could be imagined. The excavation of hidden histories of women, religion and culture were celebrated: A new discourse “ theology ” emerged to explore the feminine as divine in all its cultural forms and to re-locate key terms such as the sacred, embodiment, ecology and nature within a new discursive framework. While there remains huge diversity there also seems to be emerging a number of areas in which similar understandings are coming to light. In *After Christianity* Hampson argues that there must be an ethical apriori position in Christianity that locates women as fully human. Routledge, , p. Likewise she argued that feminism as a discourse of gender equality could not politically align itself with a tradition that continued to maintain the divinity of humanity through a man. It could not stand up to the arguments and positions put forward by theism and humanism and thus she rejected Christianity as a faith position that could further or even include the liberation of women. Hence, after Christianity refers to a temporal position as much as a discursive position. Hampson has also argued that the claim for autonomy that feminism makes, that is that women should be free and true to themselves within their own skins, does not sit easy with traditional Christianity which exerts ultimate power from outside. Only by understanding these traditions in another way, thinking about them differently, will we be able to think through our own skins differently and situate our own subjectivity more radically on the planet. But it is the case that, in discursive terms, much of the reading practices utilized by feminist theologians are in fact deconstructive. They aim to expose and deconstruct male-centred theological discourse, and to re-formulate the central stories of biblical texts which provide an inclusive account of women as religious and political

agents. The central discourses of theology have all been the object of feminist analyses and in this respect constitute a post-Christian reading position. The Collection The thoughts gathered in these articles challenge many of the accepted wisdoms of the academy and for this we are delighted. The authors place before us the gift of thinking differently and in so doing offer many avenues ahead. Pamela Sue Anderson and Beverley Clack shake the ground in the philosophy of religion by challenging the very core of how this discipline understands itself. The need to reassess lies in the fact that women continue to be Christian and ethical and so what does this lived experience present us with? Anderson claims that we are faced with a series of new beginnings that demand engagement and continue to challenge. Clack challenges the assumption that philosophy is simply the art of reason. She illustrates how philosophers on all sides of various arguments all seem to agree that Introduction 7 reason lies at the heart of the philosophical enterprise. For her this is only part of the story and she begins her philosophical enterprise from elsewhere. Her point of departure is between Freud and Nietzsche, where the human being can be understood as dwelling between the animal instincts [Freud] and the ability to demonstrate Godlike reason [Nietzsche]. For Clack there is a limit to philosophy which, claiming to be about the love of wisdom, fails to engage our unconscious drives and desires and believes all can be encapsulated in the sterile and cold light of reason. Her project is more passionate and engaged with the depth of who we are as humans and she considers that any philosophy of religion has to deal with the immense range and depth of the religious impulse. For Clack this engagement sheds more light on what it is to be human and so is an urgent task for philosophers as well as theologians. In the articles on ecofeminism two authors take different but interesting approaches. Rosemary Radford Ruether takes us through a careful analysis of the work of Starhawk, Carol Christ and Ivone Gebara in order to place before us their challenges to the traditional views of the world. What emerges is a picture of matter as alive and relational and demanding respect and interconnection from humans. We are shown how the networking of relationships that is central to a feminist view of the human person also includes all aspects of the cosmos. Ruether demonstrates how these women from different traditions actually deconstruct God and in so doing reject the splitting of the divine from the earth; a position that brings them close to each other. In advocating the matrix of life-giving energy these writers are contemplating a very similar picture of the sacred. In her article, Anne Elvey investigates the relocation of transcendence, arguing for an eco-feminist materialist transcendence. Along with Irigaray she reminds us that women and nature have both been excluded from transcendence and situated in materiality, and she argues for a reassessment of materiality. It should no longer be viewed as purely immanence but rather as self transcendent and a place that can mediate the transcendence of the other and of the divine. Radical immanence is an orientation to the other in interrelationality and is the site of the formation of subjectivity. The articles on hermeneutics are challenging and creative. Janet Wootton reminds us that all readings are akin to the way in which we engage with fairytales. Taking the story of Goldilocks and the Three Bears as her starting point she engages in a poststructuralist reading of sacred texts. Wootton clearly demonstrates how women are emasculated by reading male texts where we are powerless and divided, self against self. While celebrating feminist readings, Wootton also cautions that feminist readings cannot open the door wide enough for the world to pass through. She reminds us that the bible is a politically drenched text and that our readings have to be acts of reading in community and context. In her article she demonstrates many creative and challenging ways of reading.

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

Chapter 4 : The Psychology and History of Witchcraft - TherapyCable

Wicca Neopaganism Carolina Academic Press ritual studies monographs. Durham, N.C. ncu Witchcraft Hexenglaube Carolina Academic Press Neuheidentum Carolina Academic Press ritual studies monograph series The historical context of witchcraft beliefs: progenitors and antecedents -- The end of witchcraft: the Enlightenment and the supernatural -- Romanticism and the pagan revival.

Minneapolis, MN The Brothers of the Earth is a male-oriented neopagan fellowship composed of groups and individuals interested in exploring, creating, and celebrating a positive male, earth-centered, life-affirming spirituality that is nurturing, nonhomophobic, and nonsexist. It was founded in by Gary Lingen, aka Earthkin , founding elder and priest of the Church of the Earth, a neopagan aquarian age church of nature in Minneapolis-St. Lingen saw the emergence of men who had developed a new consciousness in response to the emergence of the feminist movement of the previous decade, but who had become isolated in a world of dominant patriarchal male values. Such men sought not only support, but participation in spiritual consciousness-raising for healing and empowerment, and in rituals which celebrated a new vision of manhood. Earlier attempts at male oriented groups had emerged in the neopagan community through the Radical Fairies a gay group and in all-male activities at pagan festivals. Brothers of the Earth differs in that it seeks to involve gay, heterosexual, and bisexual men of all ages and cultures. As pagan men, the Brothers of the Earth affirms their link to the Earth, sun, moon, and all the elemental forces. The feminine principle in nature is worshipped as the Goddess, and the male principle as the Horned God One. The Horned God is worshipped as an aspect of Son, Lover, and Co-Creator and equal to the Goddess who tends to take precedence in most neopagan and witchcraft groups. The Horned God is neither effeminate nor a representation of machismo; he is the expression of positive male qualities of creativity and power within, rather than power over, and of natural regenerating potency inseparable from the Goddess, the prime and nurturing force. In the fellowship reported members in the United States, eight members in Canada, and 12 in other countries. Membership in the fellowship network comes from all parts of the United States and includes several Witchcraft and Neopagan groups. It was one of the earliest of the organizations to develop in America out of the Neo-Pagan revival. In , it received its IRS tax-exempt status, the first Wiccan organization so recognized. It became well-known because of the widely-advertised correspondence course it conducts. During the quarter of a century of its existence, the church has received more than a half-million inquiries and accepted more than 50, students. The church has eclectic teachings which draw on a variety of religious and magical beliefs and practices. There is what is described as a Celtic flavor due to the personal history of the founders in that magical tradition. The current teachings of the church rest upon what are thought of as its five supports: Old masters and new texts: The church members, many of whom possess specialized linguistic and scholarly skills, have examined and offered insights from many ancient and modern religious texts; 2. A continuous process of research on beliefs and practices. As a result, both undergo change and modification; 3. Research into modern remnants of pre-technological cultures: This area, especially as studies by social anthropologists continue, currently forms one of the expanding areas of new insight for the church; 4. The church began with the fragmentary family tradition passed to Gavin Frost. It has largely been discarded because of its patriarchal emphases; and 5. Students and other Wiccans and Pagans: The present philosophy of the church can be summarized in five basic tenets resting on a central affirmation of God, pictured as an impersonal reality. From this affirmation other ideas flow, including: Reincarnation as an orderly system of learning. Reincarnation is not so much an accounting of sins and punishments, as it is a means of guiding learning; 3. The Law of Attraction: What I do to other living creatures, I will draw to myself; 4. It is assumed that each living creature has power or energy within its body and that the skill to direct that power can be taught and learned; and 5. It makes sense to live in harmony with the perceptible rhythms of the sun, moons, and seasons of the year. Over the years, the church has chartered 28 subsidiary churches worldwide. All of these subsidiaries have completed their training period

and have become independent entities. The church sponsors three national gatherings every year. The church continually fights for Wiccan rights and recognition in the public sphere. This has involved them in supporting religious freedom for incarcerated Wiccans and assisting the military in becoming informed about Wicca. The church also sponsors special interest groups for gay Wiccans, military Wiccans, solitary Witches, and other Wiccan groups founded around a particular interest or concern. The church runs a survival community called the Celtic Heritage Investigation Foundation, where land can be purchased by Wiccans and regular church services are held. The school associated with the church teaches a full range of courses on alternative topics. They are directed at serious students and require considerable independent study and reading. Approximately students graduate from the school annually. At present, the church has limited the student body enrolled in correspondence courses to 5, It currently sponsors three subsidiary churches down from a peak of 28 , the drop due in part to its insistence that each church attain its own credentials from the IRS. Frost, Gavin, and Yvonne Frost. *The Magic Power of Witchcraft*. Parker Publishing Company, *Key to Power and Abundance*. Who Speaks for the Witch. Berkley Publishing Company, During the mids, the group was centered on the University of Oklahoma campus at Norman and operated under the name Atlan Foundation. In , following a move to St. Louis, Missouri, the Church of All Worlds was legally incorporated. In March of that year, the *Green Egg* appeared. From its inauspicious beginnings as a one-page ditto sheet, it grew into a page journal over 80 issues, becoming the most significant periodical in the Pagan movement during the s and made Tim Zell, its editor, a major force in Neo-Paganism a term which Zell coined. Among his other adventures upon being brought to earth was the formation of the "Church of All Worlds. A basic concept was "grokking," i. CAW also emphasized the experience of non-possessive love and joyous expression of sexuality as divine union. The nests were places where this grokking and joyful sexual love could find expression. The common greeting was, "Thou art God," a recognition of immanent divinity in each person. The non-fictional Church of All Worlds is organized around a Central Nest where master records are kept. Autonomous nests are composed of at least three members of 2nd Circle or inner located in the same area. There are nine circles of advancement, named after the nine planets; each circle includes study, writings, magical training, sensitivity, and encounter-group experience, as well as active participation in the life of the church. However, the church had some trouble being recognized as a legitimate religious body and was originally refused recognition by the Missouri Department of Revenue for purposes of state sales tax exemption. The rejection was on the basis of its lack of primary concern about the hereafter, God, the destiny of souls, heaven, hell, sin and its punishment, and other supernatural matters. The ruling was overturned as unconstitutional in The basic theology of the CAW is a form of pantheism which focuses on immanent rather than transcendant divinity. The most important theological statement came in the form of a revelatory writings by Zell in , on the theory which later came to be known as the Gaia Thesis. This concept is a biological validation of an ancient intuition: Pantheists hold as divine the living spirit of Nature. Through its focus on Mother Nature as a goddess, its recognition and ordination of women as priestesses, CAW can also rightly be held to be the first Eco-Feminist church. Its only creed states: The basic liturgical form is based on a Circle where members take turns sharing their creativity. A chalice of water is always shared around the Circle either as the opening or closing of the ceremony. Other events are celebrated at the church sanctuary, a acre parcel of sacred land called Annfwn, in northern California. Annfwn has a handbuilt two story temple, a garden, an orchard, and a small pond. It has solar electricity, propane hot water, and a cellular telephone. In addition to the eight Celtic seasonal festivals commonly associated with Witchcraft, the church holds handfastings marriages , vision quests, initiations, workshops, retreats, workparties, and staff meetings on the land. It was publishing two periodicals, *Green Egg* and *The Pagan*. Two years later, Zell, having established the church, moved from St. Louis to northern California with his new wife, Morning Glory, an ordained Priestess, for a rural life more centered upon writing, research in some areas of particular interest and the practice of the religion he had developed. They left the administration and the publication of the *Green Egg* in the hands of other church leaders. After only a few more issues, the magazine ceased to appear and many of the church nests dissolved in the wake of intense

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

internal conflicts. By the mids, CAW survived only in California, focalized around the sanctuary land bequeathed to the church by its bard, the late Gwydion Pendderwen. On and around this rural retreat, a pagan homesteading community grew up which included the Zells Tim Zell had changed his first name to Otter in following a vision quest and other long-time church members who moved to the community, as well as many new people. Two new clergy were ordainedâ€”Orion Stormcrow and Anodea Judithâ€”who have since become significant leaders in the church Anodea becoming the president for seven years. The community on the land broke up as the other people moved back into civilization. The membership program was radically upgraded to include intensive training courses and new responsibilities, along with a new members-only newsletter, The Scarlet Flame. A number of others are in the process of formation. Otter is presently engaged in the formation of the Universal Federation of Pagans, a worldwide association with which he hopes to unify the global Pagan community. A Grand Convocation is being planned for August of to mark the 30th anniversary of the church. Over the years, the Church of All Worlds has chartered a number of subsidiary organizations through which it practices and teaches its religion. These subsidiaries have continued to function even while the main body of the church went dormant. These subsidiary orders and current addresses are as follows: Box , Redwood Valley, CA

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

Chapter 5 : The Sign of the Witch : David Waldron :

What Is Romanticism? 52 The Philosophy of the Transcendent Imagination 53 Chapter 7 Eco-Feminist Neo-Paganism: Marginalization and Romanticism

Choo-o, choo-o, na chee! Noshto hobe je doi, she kotha jaano na ki? She compels her mother to use occult powers to bring him back. The mother brings Ananda back to Parkriti but dies in the process. The grief stricken girl is seen seeking the blessings of Ananda, who consoles and encourages her to take to Buddhism to escape the cycle of degradation. In its diversity feminism is concerned with the marginalization of all women: In the issue of insight on gender and caste, many articles raise the question alliance-building among various movements, especially between the Dalit movement and the feminist movement. Dalit feminists share a definite sense of identification with many emphatic expressions raised by both these movements. We have achieved a lot from them. While it is significant and methodologically wise to form alliances and build cohesion solidarity with other marginalized groups, it should be considered only as a movement. The British used this term for what are now called the Scheduled Caste. Dalitism also embodies different degrees of darkness of destitution and marginalization. It is a well-known fact that marginalization denies basic human rights and social justice. The condition of dalit women is more vulnerable than the non-Dalit women. Dalit women are suffering from multi-disadvantages: To explore these and other crucial issues concerning Dalit women there is a need to discuss some basic facts concerning the vulnerable situation of Dalit women. Not all Dalit institutions are one, not all female bodies are one. They communicate with each other being caught in a criss-cross of intersecting identities. Dalit men, even those identified with the movement, do not want to see Dalit women as intellectuals. This happens at a very physical level. To prevent this, one of the strategies that an educated Dalit woman uses, is to stay with upper-caste women as Dalit men will not dare do express and behave in the same manner with them. In such a situation whom a Dalit woman belong to? The Dalit men, or the upper-caste women? It is easy for the historically dominating caste and gender to violate human rights of dalit women who are at the low rung of the hierarchical ladder. The type of violence inflicted on Dalits is in the form of severest violation of human rights. Dalit and tribal women are raped as part of an effort by upper caste leaders, land lords and police to suppress movements to demand payment of minimum. The main complaints of the poorer Dalit women are that they have no good houses. In urban areas most of them stay in unhygienic slums and in rural areas their houses are away from mainstream society. Under conditions of grinding poverty and severe exploitation at work place, Dalit women also suffer caste specific ban on water access from upper castes and may be beaten up in their own houses as well. First and foremost, Dalit women are victims of social religious and cultural practices like Devdasis and Jogins. In the name of these practices, village girls are married to God by their helpless parents. These girls are then sexually exploited by the upper caste landlords and rich men and directed in to trafficking and prostitution. In his autobiography, R. In this ritual when a girl from the lower caste community reaches the age of puberty, an elderly prestigious man from the higher caste breaks the hymen of the girl child by sexual act. This ritual is performed in a way to make the girl accept this fact as a routine practice. The survey submitted by the district collector to Schedule Corporation revealed prevalence of 15, cases. Practices such as Iorins, Devdasi which are prevalent even today are harmful and threaten the dignity of dalit women and their human rights. The lack of understanding of the caste-gender mechanics is reflected in the work of some important upper-caste feminist thinkers like Volga , Vasantha Kannabiran, Kalpana Kannabiran , and Chhaya Datar , who feel that women of all communities and Dalits are both badly victimized and discriminated by the male chauvinists and therefore all women are Dalits! These intellectuals do not, for a moment think of Dalits who are also women. The social status of upper caste women is totally different from that of Dalit men or women. Patriarchal system, as it functions within and between different castes is decided by the caste identity of individuals. Politics based on difference should be sensitive not only to the difference that matters to them, which they perceive as important but also to other differences. The aim

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

of identity politics like that of the feminists and Dalits is to ultimately dissolve the maimed effects of cumbersome identities. Asserting an identity is to lay claim on the universal. This universalistic vision can be realized only with the analytical instrument that Dalit feminism provide with. They aim at actively participating in eliminating all forms of violence, intolerance, hierarchy and discrimination in the society. Muktabai, a mang woman, in , wrote about oppression that the poor Mangs and Mahars, especially women, suffered at the hands of the upper castes. She points to how the Mahars have internalized brahminical values and saw themselves as superior to Mangs. Dalit women writers are sensitive to the discriminatory treatment meted out to different subcastes and women within Dalit communities. Ilaiyah compares patriarchy in Dalits and Hindu patriarchy and declares that the former is more liberal and democratic! How can any tyranic and oppressive structure be democratic at all? He elaborates his argument by stating that certain customs like paada pooja touching the feet are not observed in Dalit families. He, of course, notices the fact that there nire n practices like wife-battering prevalent in the Dalit families. However, the beaten up wife has a right to make the attack public by shouting, abusing the husband, and if possible by beating the husband in return. There is a strong need to seize violation of human rights of Dalit women, so that talent and potential of Dalit women can be used for development of nation. A nation does no prosper only on fertile soil, dense forests and ever flowing rivers. It is the healthy mindset of the people which makes a nation. A society is made up of both men and women from all segments. If women from whichever section of society is weak and exploited, it is not a healthy society. And when a society is healthy, then the nation will march ahead. To fulfil these dreams women in general and particularly from Dalit section need to be empowered for development of the nation

References Guerin, Wilfered L. De beauvoir, Simone, *The Second Sex* Penguin, Omvedt, G. New Delhi, , p. Gyan Prakas New Delhi, , p. Societa 6 Rege, S. *A Critique o Violation*, Gyan Publication: Economic and Political Weekly, October 31, , pp.

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

Chapter 6 : www.nxgvision.com | The Sign of the Witch | | David Waldron | Boeken

Along the path it examines the development of the neo-Pagan movement from 19th-century Romantic pagan revivals, to Gardner's Wiccan movement, the sixties counter culture, the rise of eco-feminist neo-Paganism and the contemporary phenomena of "teen witches" and pop commercialization.

Unfortunately, it also suffers from some considerable shortcomings. It is extremely difficult for a non-participant to write about youth subcultures. Unlike more conventional political or religious groupings, these subcultures do not present the researcher with much useful textual evidence. The subculture is expressed primarily through music and fashion, both of which are open to myriad interpretations. On the basis of my own experience of such subcultures, I would contend that the majority of participants in these subcultures are largely attracted by music and fashion, and that any ideological component is strictly secondary—even in the case of explicitly political subcultures e. Nazi skinheads or anarchist punks. When ideological positions are expressed, there may be little concern that these positions are consistent or coherent, and one must always question the extent to which they reflect real convictions. More often than not, they may be motivated by considerations of style. He also makes some factual errors. One would expect that a music-based subculture would consist of music groups with an identifiably similar sound. He describes the groups NON and Changes as precursors of the scene, yet anyone who has heard their music would be hard-pressed to identify any similarities. While Changes played lilting, lyrically poetic folk music akin to, say, Cat Stevens, NON is famous for helping develop power electronics or noise music. Such music would have come as quite a shock to the crowds that once gathered to hear Changes play for packed coffeehouses and art galleries in the early- to mids. If the various tendencies he elucidates were all present in all of the groups mentioned, he might make a convincing case. However, many of the groups in the article display only one or two affinities—and often only in the most superficial sense. As mentioned above, the group Changes existed in the early- to mids in the United States. However, while these themes are sometimes present in some of the music under consideration, they are not exclusively so. Moreover, relying on New Right texts to interpret a musical subculture arguably unconnected with the New Right is risky. Admittedly, some of these texts have been translated in the journal TYR which I co-edit but this has only occurred in the last few years. And despite the fact that the journal may appeal to fans of neofolk and other purportedly Euro-pagan music, it can hardly be said to speak for any particular subculture especially one based primarily on music and fashion. Additionally, if TYR has influenced the development of a Euro-pagan scene, such influence would have to have been retroactive—since almost all of the groups in the article existed before the journal ever appeared. These groups play a variety of music, from folk, to power electronics, to neo-classical, to heavy metal. Some have real political convictions, others are apolitical. The majority use political or historical or religious or occult imagery for purely aesthetic reasons.

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

Chapter 7 : The Sign of the Witch | RedShelf

Along the path it examines the development of the neo-Pagan movement from 19th-century Romantic pagan revivals, to Gardner's Wiccan movement, the sixties counter culture, the rise of eco-feminist neo-Paganism and the contemporary phenomena of teen witches and pop commercialization.

David is a lecturer at the University of Ballarat, and in our recent exchanges he gave me an opportunity to ask him some questions about his new book. David, thank you for the opportunity to review your book manuscript for *The Sign of the Witch*. I know this was an adaptation of your doctoral dissertation. What was it that attracted you to the subject matter and the manner in which you approached it? I was then grappling with the issue of indigenous representations of their own identity and the impact of tourism and western expectations. This also tied in with the romantic reconstruction of indigenous people as intrinsically possessing a spiritual or sublime harmonious quality in tune with nature that we feel we lack today in the industrial world. At the time I was working on this I was having a lot to do socially with people involved in various strands of neo-paganism and I found a lot of parallels with the representations of Pagan Celtic and Gothic Europe and the Witch trials with that of indigenous peoples. Many of the same issues raised regarding questions of empirical detail vs. I also found that the history of the Pagan revival was closely linked to the kinds of issues that were galvanized behind representations of indigenous peoples and the colonial experience. What does your study bring to the consideration of contemporary ritual in religion and spirituality? I think the quintessential issue, with regards to ritual in my work, is the centrality of historicity and authenticity in the legitimation and expression of ritual practice. Not just in terms of empirical accuracy and tradition but also in terms of generating a feeling of pastness through symbolism. The centrality of this sense of spiritual communion in the past as a means of creating a sense of place and identity with all the cultural significations that brings is fundamental to neo-Pagan ritual practice, indeed all religious ritual. This sense of shared tradition, culture, place and identity are fundamentally integral to the means by which people form a sense of community and shared heritage which binds these movements together. This kind of focus also brings to light the complexities and ambivalence of empirical history and the need to re-present this symbolically. I think neo-Paganism, with its very explicit cultural themes of reviving long buried rituals, ideals and values of a perceived primordial past is a particularly pertinent vehicle for exploring these issues which are endemic to all religious forms. In the Introduction you state that the "purpose of this book is to examine the construction of Witchcraft images, histories and identities within the neo-Pagan movement. These structures are also socially constituted in that they have a significance which is enacted symbolically with others within and exterior to your community. Further to this, these constellations of meaning are both creative and socially constituted, that is to say they organically emerge from a network of meanings which have a history and evolution all of their own. A case in point is the image or sign of the witch. The term has a multiplicity of meanings for different sectors of society and within different religious and ideological points of view and has evolved dramatically over time. What the term, and more specifically, the symbol behind the term means today is dramatically different to its meaning during the East Anglican witch trials for example. These developments shape the way the image is utilized and appropriated as a vehicle of signification. Overall I came to the conclusion there are 4 categories of neo-Paganism tied to alternate means of coming to terms with historicity and legitimacy. There are eco-feminist neo-Pagans tied to a romanticist historical ideology of a repressed femininity emerging to challenge patriarchal forms of social and cultural control. There are reconstructionists who base legitimacy in notions of ethnicity, heritage and empirical reconstructions of history and folklore as well as Pagans who tie legitimacy to a specific lineage such as Gardnerian Wiccans. There are neo-Pagans who utilize a psychologised model of symbolism, such as that of C. Jung, to argue for the universal timeless truth of archetypal significance and, finally, there are neo-Pagans who take an eclectic approach who appropriate images from pop culture and reconstruct historicity as a text based on emotive impact. You also state that the

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

"primary purpose of this book is to trace the historical and cultural patterns by which representations of Witchcraft and Paganism have been formed since the end of the witch trials of the early modern period. This relates to a practical application of the more dense theoretical issues I was discussing in the previous question. Today, for both fundamentalist Christians and many neo-Pagans the witch is a symbol of disobedient powerful and disruptive femininity, it is manifested as a symbolic opposition to Christian values and is linked to sexual freedoms and against traditional Christo-centric patriarchal hierarchy. For neo-Pagans the Witch is a persecuted victim drawing on enlightenment and romantic representations of the early modern witch trials of an intolerant, dogmatic vicious religious hierarchy bent on solidifying control of society and the human particularly the feminine body. The Church, in this view is also viciously hypocritical suppressing sexuality overtly and issues like sex abuse by clergy, etc. Subsequently, the Witch becomes an image of depravity, family break down, ritual abuse, etc. In this sense the Witch becomes an icon of contemporary political conflict within, especially, the United States but also in Western society in general between progressives and conservatives. The two meanings are essentially mirror images of each other with a contextual meaning linked to how you come to terms with broader society. There are also alternate interpretations but this particular confrontation based in contemporary social, political and cultural structures gives insight into the multiplicity of meanings given to this term. That being said you will find a wide spectrum of interpretations particularly amongst liberal Christians and reconstructionist neo-Pagans that would range widely from this view. The key point is that the symbol or sign of the witch is a symbol associated with a system of values and representations which have multiple interpretations yet which are grounded historically and have evolved in patterns that we can trace historically. One of your chapters that had most appeal for me is chapter 6, "New Age Witches?: Neo-Paganism and the Sixties Counter Culture. What was the impact of the counter-culture on the neo-Pagan movement? Well the Sixties counter culture was a wellspring and a watershed in evolution of the neo-Pagan movement. A vast array of romantic ideals linked to Paganism both within the United States and in the United Kingdom coalesced together in a multiplicity of new constructions of what Paganism meant. New ideological formulations such as the rise of feminism and leftist politics to the ideological and cultural mainstream, the impact of post-colonial discourse and the influence of idealized representations of indigenous peoples played a major role in shaping the new directions taken by various strands of neo-Paganism. Into this mix, of course was the sexual liberation movement which integrated well with themes of sexual freedom, ritualized sexuality and the liberation of the sacred feminine that were already prominent in the occult and neo-Pagan communities. You also devote a chapter to a consideration of eco-feminist neo-Paganism. How has this segment of the Pagan movement been influential not only in neo-Paganism, but also in broader streams of "the new spirituality"? I think the eco-feminist branch of neo-Paganism came out of Romantic discourse which postulated the ideal of a feminine linked to nature and emotion in contrast to a patriarchal hierarchy associated with reason, order and industry. While it is a problematic or at least a very difficult to substantiate position when taken cross culturally or when faced with the enormous ambiguities of what it means to be male or female in a given society, it makes a great deal of common sense when taken into context with the overt sexism of much Christo-centric and enlightenment discourse of femininity in western culture and the correlate implications of this socio-politically. As an icon of disorderly femininity set against the cultural conservatism of patriarchal Christianity combined with the powerful imagery of the Witch trials configured as a holocaust against women another overwhelmingly powerful image, eco-feminist neo-Paganism has had a great deal of symbolic impact. This is particularly important when combined with the very overt practical needs and injustices faced by women worldwide. The New Religious Movements emerging from the well spring of the Sixties counter culture were all grappling with this issue of patriarchal conservatism and were grasping for models and symbols to evoke the kinds of values and emotions they were dealing with at that time. This has been exacerbated by the changing nature of contemporary society and the experience of women in general. However it has had an enormous contribution to both neo-Paganism and New Religious Movements in general. This has, of course, had a great deal of follow on influence in broader social issues associated with

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

feminism, leftist politics and environmentalism amongst other areas. What do you see as the greatest strengths and challenges to "the Old Religion" in the post-modern or late modern age? I think the greatest strength and weakness of neo-Paganism lies in its flexibility and anthropological basis in wide ranging but fragmented network of small groups and communities. That being said this very diversity and the fundamental question of who speaks for neo-Pagans is also the source of a great deal of conflict and division. Similarly, the basis of neo-Paganism, anthropologically speaking, in widely disseminated small groups leads both to close knit very supportive communities and extra-ordinarily fierce social conflicts under the weight of interpersonal politics or group implosion. Underlying both these structural issues is the impact of commodification where, as neo-Paganism becomes more mainstream and popularly represented in the media and in pop culture, ideological and cultural forms within neo-Pagan communities can become subverted by mass marketing and pop culture. Furthermore, Pagan gatherings can become inundated by people wishing to engage in the sub-culture but with little sense of community, responsibility or engagement with the broader social issues or with a sense of historical authenticity. This is a problem faced with great difficulty and soul searching during the sixties counter culture, articulated with great insight by Jerry Rubin, for example. Relating to this experience is conflict within the movement between feminist neo-Pagans who have concerns about the ideological project becoming subverted by pop culture, traditionalist and reconstructionist neo-Pagans who fear the loss of genuine historicity to commercial nostalgia and fluffies a slang derogatory term used to describe pop culture affiliated neo-Pagans who are believed to be along for the pop culture ride rather than serious religious exploration of social issues or heritage. I would argue that coming to terms with the issues raised by commodification and mass marketing will be the litmus test of the longevity of the Pagan revival as it has shifted from an underground of disconnected small groups to a more mainstream religious network of movements. David, thanks again for making me aware of your book, and for discussing it here. I think it will make a good contribution to the growing body of academic literature on Witchcraft and Neo-Paganism.

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

Chapter 8 : Modern Paganism - Wikipedia

Modern Paganism, also known as Contemporary Paganism and Neopaganism, is a collective term for new religious movements influenced by or claiming to be derived from the various historical pagan beliefs of pre-modern Europe, North Africa and the Near East.

Individuals standing "outside society", by choice or designated as with exiled persons ; Monkhood; In some tribal societies, individuals remain "dangerous" or excluded because of a failed ritual passage; Twins are permanently liminal in some societies. Prolonged wars, enduring political instability, prolonged intellectual confusion; Incorporation and reproduction of liminality into "structures"; Modernity as "permanent liminality". Another significant variable is "scale," or the "degree" to which an individual or group experiences liminality. Seeing as liminal periods are both destructive and constructive, the ideas and practices that emerge from these liminal historical periods are of extreme importance, as they will "tend to take on the quality of structure". One primary characteristic of liminality as defined van Gennep and Turner is that there is a way in as well as a way out. They allow for the emergence of "self-proclaimed ceremony masters", that assume leadership positions and attempt to "[perpetuate] liminality and by emptying the liminal moment of real creativity, [turn] it into a scene of mimetic rivalry". What takes place in the dark phase of liminality is a process of breaking down Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. September In rites[edit] In the context of rites, liminality is being artificially produced, as opposed to those situations such as natural disasters in which it can occur spontaneously. The stress of accomplishing tasks for college has been lifted, yet the individual has not moved on to a new stage in life psychologically or physically. The result is a unique perspective on what has come before, and what may come next. It can include the period between when a couple get engaged and their marriage or between death and burial, for which cultures may have set ritual observances. Even sexually liberal cultures may strongly disapprove of an engaged spouse having sex with another person during this time. When a marriage proposal is initiated there is a liminal stage between the question and the answer during which the social arrangements of both parties involved are subject to transformation and inversion; a sort of "life stage limbo" so to speak in that the affirmation or denial can result in multiple and diverse outcomes. He refers to a liminal zone at an event as the creation of "time out of time: He notes that this liminal zone is both spatial and temporal and integral when planning a successful event e. The name is from an actual zone observable from space in the place where daylight or shadow advances or retreats about the Earth. Noon and, more often, midnight can be considered liminal, the first transitioning between morning and afternoon, the latter between days. Within the years, liminal times include equinoxes when day and night have equal length, and solstices , when the increase of day or night shifts over to its decrease. Where the quarter days are held to mark the change in seasons, they also are liminal times. Customs such as fortune-telling take advantage of this liminal state. In a number of cultures, actions and events on the first day of the year can determine the year, leading to such beliefs as first-foot. Many cultures regard it as a time especially prone to hauntings by ghosts " liminal beings , neither alive nor dead. Christian worship[edit] Liminal existence can be located in a separated sacred space, which occupies a sacred time. Examples in the Bible include the dream of Jacob Genesis Worship can be understood in this context as the church community or communitas or koinonia enter into liminal space corporately. The congregation is transformed in the liminal space and as they exit, are sent out back into the world to serve. Of beings[edit] Various minority groups can be considered liminal. In reality illegal immigrants present but not "official" , and stateless people, for example, are regarded as liminal because they are "betwixt and between home and host, part of society, but sometimes never fully integrated". Teenagers, being neither children nor adults, are liminal people: The category could also hypothetically and in fiction include cyborgs , hybrids between two species, shapeshifters. In places[edit] The spatial dimension of liminality can include specific places, larger zones or areas, or entire countries and larger regions. For a hotel

DOWNLOAD PDF ECO-FEMINIST NEO-PAGANISM : MARGINALIZATION AND ROMANTICISM

worker an insider or a person passing by with disinterest a total outsider , the hotel would have a very different connotation. Major transformations occur at crossroads and other liminal places, at least partly because liminalityâ€”being so unstableâ€”can pave the way for access to esoteric knowledge or understanding of both sides. Llewellyn could not be killed during the day or night, nor indoors or outdoors, nor riding or walking, nor clothed or naked and is attacked at dusk, while wrapped in a net with one foot on a cauldron and one on a goat. Likewise, in Hindu text Bhagavat Purana , Vishnu appears in a half-man half- lion form named Narasimha to destroy the demon Hiranyakashipu who has obtained the power never to be killed in day nor night, in the ground nor in the air, with weapon nor by bare hands, in a building nor outside it, by man nor beast. Narasimha kills Hiranyakashipu at dusk, across his lap, with his sharp claws, on the threshold of the palace, and as Narasimha is a god himself, the demon is killed by neither man nor beast. In the Mahabharata , Indra promises not to slay Namuci and Vritra with anything wet or dry, nor in the day or in the night, but instead kills them at dusk with foam. The researcher must consider the self in relation to others and his or her positioning in the culture being studied. In many cases, greater participation in the group being studied can lead to increased access of cultural information and greater in-group understanding of experiences within the culture. However increased participation also blurs the role of the researcher in data collection and analysis. This liminal state of being betwixt and between is emotional and uncomfortable as the researcher uses self-reflexivity to interpret field observations and interviews. Some scholars argue that ethnographers are present in their research, occupying a liminal state, regardless of their participant status. A researcher, often unconsciously, selects what to observe, how to record observations and how to interpret observations based on personal reference points and experiences. For example, even in selecting what observations are interesting to record, the researcher must interpret and value the data available. To explore the liminal state of the researcher in relation to the culture, self-reflexivity and awareness are important tools to reveal researcher bias and interpretation. In popular culture[edit] Novels and short stories[edit] Rant: Possession is a romance by A. When he finishes his quest, he returns, but changed, seeing the world differently. The giver of the tollbooth is never seen and name never known, and hence, also remains liminal. In Offshore , a British novel by Penelope Fitzgerald , the characters live between sea and land on docked boats, becoming liminal people; as such, liminality is a major theme in the novel. They alternate between hope and hopelessness. At times one forgets what they are even waiting for, and the other reminds him: The men are trying to keep up their spirits as they wander the empty stage, waiting. Films and TV shows[edit] The Twilight Zone â€” is a US television anthology series that explores unusual situations between reality and the paranormal. The Terminal , is a US film in which the main character Viktor Navorski is trapped in a liminal space; since he can neither legally return to his home country Krakozhia nor enter the United States, he must remain in the airport terminal indefinitely until he finds a way out at the end of the film. In the film Waking Life , about dreams, Aklilu Gebrewold talks about liminality. Music and other media[edit] "Liminal Space" is an album by American breakcore artist Xanopticon. Coil mention liminality throughout their works, most explicitly with the title of their song "Batwings A Liminal Hymn " sic from their album Musick to Play in the Dark Vol. Liminaloid experiences[edit] In , Victor Turner coined the term liminoid to refer to experiences that have characteristics of liminal experiences but are optional and do not involve a resolution of a personal crisis. The liminal is part of society, an aspect of social or religious rite, while the liminoid is a break from society, part of "play" or "playing".

Chapter 9 : Post-Christian Feminisms - PDF Free Download

In the issue of insight on gender and caste, many articles raise the question alliance-building among various movements, especially between the Dalit movement and the feminist movement. Dalit feminists share a definite sense of identification with many emphatic expressions raised by both these movements.