
P O V Z E T K I

Bojan Žalec

Religija in narava v luči Rosove teorije resonance

Nemški sociolog Hartmut Rosa je razvil celostno teorijo resonance, ki je teorija našega odnosa do sveta. Ta teorija je v zadnjih letih vzbudila veliko zanimanja ne samo med sociologi, ampak tudi med predstavniki drugih humanističnih in družboslovnih disciplin, vključno s predstavniki znanosti o religiji. Zato avtor meni, da je o njej vredno razpravljati. V članku se ukvarja z religijo in naravo v luči Rosove teorije. Rosa religijo in naravo razume kot dve od glavnih osi in področij človekovega iskanja vertikalne resonance v moderni. V delu o religiji avtor predstavi Rosovo stališče, da je bistvo religije človekova potreba po odzivu. V luči teorije resonance osvetli fenomene kot so molitev, čaščenje, verski obredi, nekateri prazniki (božič) in greh. Kot še posebno relevantne mislece in ustvarjalce poudari Schleiermacherja, Bubra, Gerhardta, Luthra in Camusa. Na tej osnovi osvetli eksistencialno nasilje, ki izvira iz potrebe po resonanci in zavračanju odtujitve kot njenega nasprotja. V delu o naravi se posveti predvsem problemom, ki ovirajo modernega človeka pri njegovem prizadevanju, da bi izpolnil svoje hrepenenje po resonanci z naravo. Pojasni Rosovo tezo, da je ekološka kriza v svojem temelju in izvoru eksistencialna in kulturna kriza, ne pa kriza virov. V sklepu izpelje ugotovitve, ki zadevajo pomen religije in strah sodobnega človeka pred izgubo resonance.

Ključne besede: resonanca, odtujitev, Hartmut Rosa, religija, narava, osi vertikalne resonance, antropološka potreba po odzivu, resonanca z naravo.

Nadja Furlan Štante

Ekofeministična teologija soodvisnosti: konstruktivistični teološki pristop k sodobni okoljski (ne)pravičnosti in ranljivosti

Prispevek obravnava vprašanje družbene in okoljske (ne)pravičnosti skozi prizmo krščanskega ekofeminizma ter njegove etike medsebojne povezanosti in ekološkega skrbništva vsega stvarstva. Ker ekofeminizem povezuje izkoriščanje žensk z izkoriščanjem stvarstva (narave), za izoblikovanje osrednjega raziskovalnega vprašanja uporabljam metodologijo ključa krščanske ekofeministične hermenevtike: najprej sledi analiza stališča krščanskega ekofeminizma do vprašanja družbene in

okoljske (ne)pravičnosti, nato analiza pozitivnih prispevkov in implikacij krščanske ekofeministične etike na krščansko teologijo in prizadevanja za družbeno in okoljsko pravičnost.

Čeprav podnebne spremembe nesorazmerno bolj vplivajo na žensko populacijo, še zlasti na reproduktivno zdravje revnejših žensk, so te pogosto izločene iz procesa odločanja o okoljski problematiki. Ženske po vsem svetu so že sicer bolj ogrožene zaradi onesnaženega zraka, omejenega dostopa do čiste vode in vse večje izpostavljenosti strupenim kemikalijam, podnebne spremembe pa te nevarnosti samo še povečujejo. Občutljivost za vplive podnebnih sprememb pa ženskam daje tudi edinstveno izkustveno znanje, s katerim lahko pomembno pripomorejo k prizadevanjem za izboljšanje podnebne odpornosti in trajnosti ter tudi k boljši ozaveščenosti in drugačnemu odnosu do okoljske problematike in narave med svetovnimi religijami. Za ekofeministke je okoljska kriza realnost, grožnja in opozorilo sodobnemu človeštvu. Podnebne spremembe, globalno segrevanje, zmanjšanje biotske raznovrstnosti in drugi procesi, ki naj bi bili posledica onesnaževanja okolja in dolgotrajnega čezmernega izkoriščanja in izrabe naravnih virov, gotovo izražajo globalni potrošniško-imperialistični odnos človeka do narave.

Ključne besede: ekofeminizem, krščanstvo, okoljska (ne)pravičnost, podnebne spremembe, ranljivost, ženske.

George Handley

Pustinja zacvete kakor narcisa: na poti k zahodni naravovarstveni estetiki

Cerkev Jezusa Kristusa svetih iz poslednjih dni (znana tudi kot mormonska cerkev) ponuja, po mnenju njenih vernikov, obnovo izvirnega krščanstva. Avtor v članku raziskuje podlage za mormonsko obnovo nekdanje izgubljene naravovarstvene modrosti, s katero bi sodobni kraji na ameriškem Zahodu, predvsem taki, kjer so sveti iz poslednjih dni osnovali številne skupnosti, lahko postali bolj trajnostni. Medtem ko so mormoni in drugi naseljenci Zahoda svoje delo jemali kot nekakšno izpolnjevanje Izaijeve prerokbe, da bo z radikalnim preoblikovanjem okolja »pustinja zacvetela kot narcisa«, avtor zagovarja bolj estetski in okoljsko občutljivejši odziv na naravne danosti puščave, ki potrebujejo zaščito ali obnovo.

Ključne besede: mormonska cerkev, mormonstvo, Cerkev Jezusa Kristusa svetih iz poslednjih dni, Utah, ekologija, puščava, Aldo Leopold, Wallace Stegner, naravovarstvena estetika.

Marija Mojca Terčelj

Staroselske kozmologije v okviru novih epistemoloških in političnih teženj globalnega juga

Bistvena razlika med staroselskimi verstvi in svetovnimi religijami je v pojmovanju odnosa »človek – narava«. Staroselska verstva dojemajo človeka kot enakovrednega akterja pri vzpostavljanju kozmične harmonije, torej ga postavljajo ob bok vsem drugim živim in neživim bitjem stvarstva, medtem ko ga svetovne religije umeščajo v središče sveta. Krščansko religiozno izročilo na eni strani ter kartezijanski ontološki dualizem in metodološki empirizem na drugi so močno vplivali na razvoj zahodnjaške znanstvene misli. Družbene in humanistične vede so v zadnjih desetletjih naredile velik korak – prispevale so k novim razlagam globalnih ekonomskih in socialnih zakonitosti ter hibridizacije etničnih identitet in začele tesneje sodelovati z empiričnimi znanostmi. Problem nastane, ko je zaradi lastne zartosti katera koli druga vrsta znanja diskvalificirana kot »neznanstvena«, »lokalna«, »romantična«, nepopolna. V začetku 21. stoletja je staroselska kozmologija vstopila v politični diskurz in ideologijo številnih socialnih gibanj globalnega Juga. Na podlagi primerjalne analize treh konkretnih staroselskih kozmoloških in religioznih modelov (odnos človek – narava) želi članek opozoriti na potrebo po pluralizmu miselnih konceptov in družbenih praks.

Ključne besede: človek – narava, staroselec, pačamamizem, ekologija, razvoj.

Sashinungla

Kontinuum Bog-sebstvo-svet v plemenski religiji

Naslanjajoč se na religije staroselskih ljudstev, želi avtorica v članku pokazati, da religija ni nujno kraj prevlade in izključevanja (človeških ali nečloveških bitij). Pri tem ne podaja sistematičnega opisa podrobnosti plemenskih religij, temveč razpravlja predvsem o kontinuumu Bog-sebstvo-svet znotraj plemenske paradigme in prikaže etične implikacije različnih metafizičnih zavezanosti, ki jih ta narekuje. Pogled na plemensko duhovnost, ki je osredinjena na zemljo, razkrije številne možnosti za razumevanje »narave« in mesta človeka ter prispeva k preseganju problemov binarnega dualizma.

Ključne besede: plemenska religija, Bog-sebstvo-svet, plemenske kozmogonije, ekološka povezanost, elementarno, plemenska filozofija, na zemljo osredinjena duhovnost.

Victoria Dos Santos

Animistični način: sodobno poganstvo in posthumano

Avtorica skuša v članku raziskati podobnosti med sodobnim poganstvom in posthumanim projektom v tem, kako pristopata do nečloveškega naravnega sveta. Po eni strani posthumanizem odkriva nove načine pojmovanja ideje človeka in njegove povezanosti z nečloveškim svetom. Po drugi strani pa novopoganstvo s svojo animistično odnosnostno senzibilnostjo to razmišljanje širi v domeno duhovnosti. Obe perspektivi izpodbijata moderno paradigmo, v kateri sta si narava in človek nasprotna in medsebojno nepovezana. Namesto nje predlagata odnosnostno ontologijo, ki sprejema »drugačnega drugega«. Ta celostni odnos med človekom in »vsem, kar ni človek«, je mogoče razumeti skozi semiotično chóro, pojem, ki ga je vpeljala Julia Kristeva in v katerem subjekt ni simbolno ločen od sveta, v katerega je zajet.

Ključne besede: posthumanizem, novopoganstvo, animizem, čaščenje narave.

Petri Berndtson

Zračna in respiratorna atmosfera Avicenovega letečega človeka

Perzijski filozof Avicena (980–1037) je znan po svojem miselnem eksperimentu v zvezi z »letečim« ali »lebdečim človekom« oziroma s »človekom, ki visi v zraku«. Ta postulira, da se človek pojavi kakor lebdeč v zraku v stanju popolne senzorne deprivacije. Znanstveniki so stoletja razpravljali o tem, o čem naj bi šlo pri tem poskusu. Večina v njem vidi dokazovanje obstoja duše (*al-nafs*) v njeni nesnovnosti, substancialnosti in samozavedanju, pa tudi kot dokazovanje neenakosti med dušo in telesom. Avtor v članku razlaga Avicenov miselni eksperiment na povsem drugačen način, znotraj atmosfer zraka in dihanja. V svoji interpretaciji podrobno preučí dejstvo, ki ga znanstveniki zanemarjajo, in sicer, da se ta let dogaja v zraku, torej da zrak opredeljuje obstoj letečega človeka. V takšni zračni perspektivi avtor dokazuje, da pri tem miselnem eksperimentu ne gre prvenstveno za dušo, temveč za zrak in *al-nafs* kot respiratorno sestvo. V svoji zračni in respiratorni interpretaciji Avicenovega letečega človeka uporabi na zrak osredinjeno fenomenološko razmišljanje Gastona Bachelarda in se opre na etimološko analizo izraza *al-nafs*.

Ključne besede: Avicena, leteči človek, lebdeči človek, Bachelard, dihanje, zrak, al-nafs.

José María Salvador-González

*Razmišljanje o Bogu skozi zrcalo duše: prva raven introspektivne estetike sv.
Bonaventure iz virov, ki so jo navdahnile*

Cilj članka je predvsem osvetliti prvo raven introspektivne estetike frančiškanskega filozofa sv. Bonaventure, kakor je razložena v 3. poglavju njegovega dela *Itinerarium mentis in Deum*. Bonaventura je menil, da je človek, če se nasloni na vse tri moči v svoji duši – spomin, razum in voljo – sposoben intelektualno razmišljati kakor v zrcalu enega in troedinega Boga, saj so te tri moči podobe Stvarnika. Nadalje skuša članek zaslediti še katere od doktrinalnih virov, ki bi lahko navdahnili Bonaventuro, ko je zastavljal teze, s katerimi je zgrajena prva introspektivna raven njegove estetike.

Ključne besede: sv. Bonaventura, estetika, Bog, um, duša, primarni viri.

A B S T R A C T S

Bojan Žalec

Religion and Nature in the Light of Rosa's Resonance Theory

German sociologist Hartmut Rosa has developed an integral resonance theory, which is a theory of our relationship to the world. This theory has aroused much interest in recent years not only among sociologists but also among representatives of other humanities and social sciences, including representatives of the science of religion. Therefore, the author considers it worth discussing. The article deals with religion and nature in light of Rosa's theory. Rosa understands religion and nature as two of the main axes and areas of man's search for vertical resonance in modernity. In the section devoted to religion, the author presents Rosa's view that the essence of religion is man's need for a response. In light of resonance theory, the author examines phenomena such as prayer, worship, religious rites, certain holidays (Christmas), and sin. Schleiermacher, Buber, Gerhardt, Luther and Camus are singled out as particularly relevant thinkers and creators. On this basis, he discusses existential violence, which stems from the need for resonance and the rejection of alienation as its opposite. The section devoted to nature is mainly focused on the problems that hinder modern man in their quest to fulfil their longing for resonance with nature. The author explains Rosa's thesis that the ecological crisis is, at its core and origin, an existential and cultural crisis and not a crisis of resources. The author draws conclusions concerning the importance of religion and modern man's fear of the loss of resonance.

Key words: resonance, alienation, Hartmut Rosa, religion, nature, axes of vertical resonance, anthropological need for response, resonance with nature.

Nadja Furlan Štante

Ecofeminist Theology of Interdependence: A Constructive Theological Approach to Contemporary Environmental (in)Justice and Vulnerability

This article addresses the issue of social and environmental (in)justice through the lens of Christian ecofeminism and its ethic of interconnectedness and ecological responsibility for all of creation. Because ecofeminism connects the exploitation of women with the exploitation of creation (nature), I use the cen-

tral research methodology of Christian ecofeminist hermeneutics to formulate a central research question: first, an analysis of Christian ecofeminism's position on social and ecological (in)justice, then an analysis of the positive implications for Christian theology and for the pursuit of social and ecological justice. Although climate change disproportionately impacts female populations, in particular the reproductive health of poorer women, women are often excluded from environmental decision-making processes. Women around the world are already more affected by polluted air, limited access to clean water, and increased exposure to toxic chemicals, and climate change exacerbates these threats. Sensitivity to the impacts of climate change also provides women with a unique experiential knowledge that they can use to make an important contribution to efforts to increase climate resilience and sustainability, as well as to improve awareness and attitudes toward environmental issues and nature in the world's religions. For ecofeminists, the environmental crisis is a reality, a threat, and a warning to modern humanity. Climate change, global warming, loss of biodiversity and other processes that are supposedly the result of pollution and long-term overuse and exploitation of natural resources are certainly a reflection and consequence of man's global consumer-imperialist attitude towards nature.

Key words: ecofeminism, Christianity, environmental (in)justice, climate change, vulnerability, women.

George Handley

The Desert Blossoms as a Rose: Toward a Western Conservation Aesthetic

The Church of Jesus Christ of Latter-day Saints (aka The "Mormon" Church) offers what believers consider to be the restoration of an original Christianity. This essay explores the grounds for a Latter-day Saint restoration of a once-lost ecological wisdom that could make contemporary settlements in the American West more sustainable, especially where Latter-day Saints have established many communities. While Latter-day Saints and many other settlers of the West considered their work to be a kind of fulfillment of Isaiah's prophecy to make the desert "blossom as a rose" through radical environmental transformation, this essay argues for a more aesthetic and ecologically sensitive response to the native qualities of the desert that need protection or even restoration.

Key words: Mormon Church, Mormonism, the Church of Jesus Christ of Latter-day Saints, Utah, ecology, desert, Aldo Leopold, Wallace Stegner, conservation aesthetic.

Marija Mojca Terčelj

*Indigenous Cosmologies in Light of New Epistemological and Political Trends
of the Global South*

The essential difference between indigenous religions and world religions is in the understanding of the “man-Nature” relationship. While the former perceive man as an equal actor in the establishment of cosmic harmony, placing him alongside all other living and non-living beings of creation, the latter place him in the centre of the world. The Christian religious tradition on the one side, and the Cartesian ontological dualism and methodological empiricism on the other, have strongly influenced the development of Western scientific thought. Over the past decades, the social sciences and humanities have made a great step forward: contributing to new interpretations of global economic and social laws, as well as of the hybridisation of ethnic identities, and starting to cooperate more closely with empirical sciences. The problem arises when self-indulgent introspection disqualifies any other type of knowledge as “non-scientific,” “local,” “romantic,” imperfect. At the beginning of the 21st century, the indigenous cosmology entered the political discourse and ideology of numerous social movements of the Global South. Based on a comparative analysis of three concrete indigenous cosmological and religious models (man vs. Nature relationship), this article seeks to draw attention to the need for a pluralism of mental concepts and social practices.

Key words: man-Nature, indigene, Pachamamism, ecology, development.

Sashinungla

God-Self-World Continuum in Tribal Religion

This article draws on the religions of the indigenous tribes in order to show that religion does not have to be a site of domination and exclusion (human or non-humans). It is not a systematic account of the minutiae of tribal religions. It primarily discusses the god-self-world continuum within a tribal paradigm and looks at the ethical implications of various metaphysical commitments that it instructs. Looking at tribal earth-centred spirituality uncovers many ways to consider “nature” and the place of humans, and contributes to overcoming problems of binary dualisms.

Key words: tribal religion, god-self-world, tribal cosmogonies, ecological connectivity, elemental, tribal philosophy, earth-centred spirituality.

Victoria Dos Santos

The Animistic Way: Contemporary Paganism and the Posthuman

This article aims to explore the affinities between contemporary Paganism and the posthuman project in how they approach the non-human natural world. On the one hand, posthumanism explores new ways of considering the notion of humans and how they are linked with the non-human world. On the other hand, Neopaganism expands this reflection to the spiritual domain through its animistic relational sensibility. Both perspectives challenge the modern paradigm where nature and humans are opposed and mutually disconnected. They instead propose a relational ontology that welcomes the “different other.” This integrated relationship between humans and the “other than human” can be understood through the semiotic Chora, a notion belonging to Julia Kristeva that addresses how the subject is not symbolically separated from the world in which it is contained.

Key words: posthumanism, Neopaganism, animism, earth-based religion.

Petri Berndtson

Aerial and Respiratory Atmospheres of Avicenna's Flying Person

Persian philosopher Avicenna (980–1037) is famous for his thought experiment concerning the flying person, “floating person” or “person suspended in air.” In this thought experiment, a person is created flying in the air in a state of total sensory deprivation. Scholars have debated for centuries what this thought experiment is all about. Most scholars have interpreted this thought experiment as essentially being about the existence of the soul (*al-nafs*) in its immateriality, substantiality, and self-awareness, as well as about the difference between the soul and the body. In my article, I will interpret Avicenna's thought experiment in a totally different manner within the atmospheres of air and breathing. In my reading, I will carefully examine the fact neglected by scholars that this flight happens in the air and that it is the air that defines the existence of the flying person. With this aerial attitude I will argue that this thought experiment is not above all about the soul, but about air and *al-nafs* as a respiratory self. In my aerial and respiratory interpretation of Avicenna's flying person, I will use Gaston Bachelard's phenomenologically oriented aerial thinking as well as etymological analysis of *al-nafs*.

Key words: Avicenna, flying person, floating person, Bachelard, breathing, air, al-nafs

José María Salvador-González

*Contemplating God from the Mirror of the Soul: The First Level of St. Bonaventure's
Introspective Aesthetics from Its Inspiring Sources*

This article seeks primarily to highlight the first level of the introspective stage of Saint Bonaventure's Aesthetics, as highlighted in Chapter 3 of his *Itinerarium mentis in Deum*. According to this Franciscan philosopher, if man considers his three spiritual powers, memory, intelligence, and will inside his soul, he will be able to contemplate intellectually as though in a mirror God one and triune, because those three powers are images of the Creator. Secondly, our article attempts to detect some of the doctrinal sources which could have inspired Bonaventure when proposing the different theses that structure this first introspective level of his Aesthetics.

Keywords: Saint Bonaventure, Aesthetics, God, mind, soul, primary sources.