

The Religious Naturalism of the Scientific Age

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Religious naturalism believes that the natural world can serve as both a religious and scientific paradigm of rational existentialism and metaphysical Platonism. That the loss of conception of authority in the historical consciousness, as an unnecessary component of Western thought, gives way to a wildly strong predisposition for logical intuition. That is religious naturalism holds truths to be both foundational and empirical. In which the interplay seeks to guide religious naturalism as an umbrella theology of religious world-views and praxis. That is celebratory in its tradition of social openness and its acceptance of racial differences and sexuality.

The experimentation of the modern era is to self-actualize liberal theology and in which liberal theology seeks to make self-empowerment as an embodiment of the declining religious state even as authoritarian practices are to be enacted to mitigate social and psychological pathology and degeneracy. But in which authoritarian practices are to neither inhibit nor suppress human potentiality and self-utilitarianism.

A naturalism which in its norm believes that Anarcho-syndicalism is the logo-centric outcome of the religious experience. For which the religious experience stipulates the unanimity and unification of emotional and psycho-

cognitive attachment to natural law theory. And in which in its contract holds democratic self-ownership to be a necessary component of personal legality and felicity. Though naturalism is in itself antithetical to axiomatic truths, rational existentialism helps to bind axiomatic truths with naturalism by abandoning being as a lost cause in the phenomenological reduction. For which reductionism is only one of many strategies in the interplay of ideas.

That is Anarcho-syndicalism is the superior outcome of the religious naturalist movement where the conception of authority is lost and in which the religious states decline does not lead to suppression of self-actualization and social cohesion. Self-interests is an intricate role of evolutionary biology and in which evolutionary epigenetics plays a primary role in the rising force of Anarcho-thinking.

That is Anarcho-syndicalism is seen as the federation of industrial economies. By which religious naturalism is understood as an umbrella theology. For which religious-syndicalism can be acknowledge as the umbrella theology of the federation of industrial economy. That is the dismantling of the authoritarianism of the super planetary-state, so it does not lead to the

totalitarianism of the super-state, will lead to the self-management of labor and the anticipatory economics of the internationalist model.

Where the semantic connotation of religious-syndicalism embodies the disintegration of normative beliefs of authority toward one of self-empowerment and self-actualization. That is in which self-reliance is a social endeavor but in which all social groups strive to reciprocate to meet their individuality.

Though the religious state is seen as a sacred institution in which human rights are protected and enforced, there is, nevertheless, the decline of the religious experience of the state. In which political disenchantment and collective psychosis has rendered the religious state ineffective as the human population is self-aware of the collapse of social democracy and desires only for the scientific socialism of the state but in which the state is antagonistic to their preconceptions of natural rights. Power-structures are to be dismantled when their use is no longer of any value. And in which values are a necessary component of human well-being and in which human life is a sacred part of existentiality. That is well-being is secured by self-management and human life is motivated by self-actualization.

