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Wicca in the 21st Century: The Evolution of a Faith

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Wicca in the 21 Century: The Evolution of a Faith

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“Every Religion has a founder, and much that surrounds the origin of every religion is historically suspect.” -- Jeffrey B. Russell

- The history of Wicca is too complex to cover in this short amount of time
- Highlights of Major Events that have Impacted Wicca and its Development
- Attempt to Connect the Dots
- Bound to Leave Something Out - feel free to fill in the gaps along the way
- Much of what is covered is in dispute one way or another
 - Lack of evidence
 - Circumstantial evidence
 - People like to tell stories

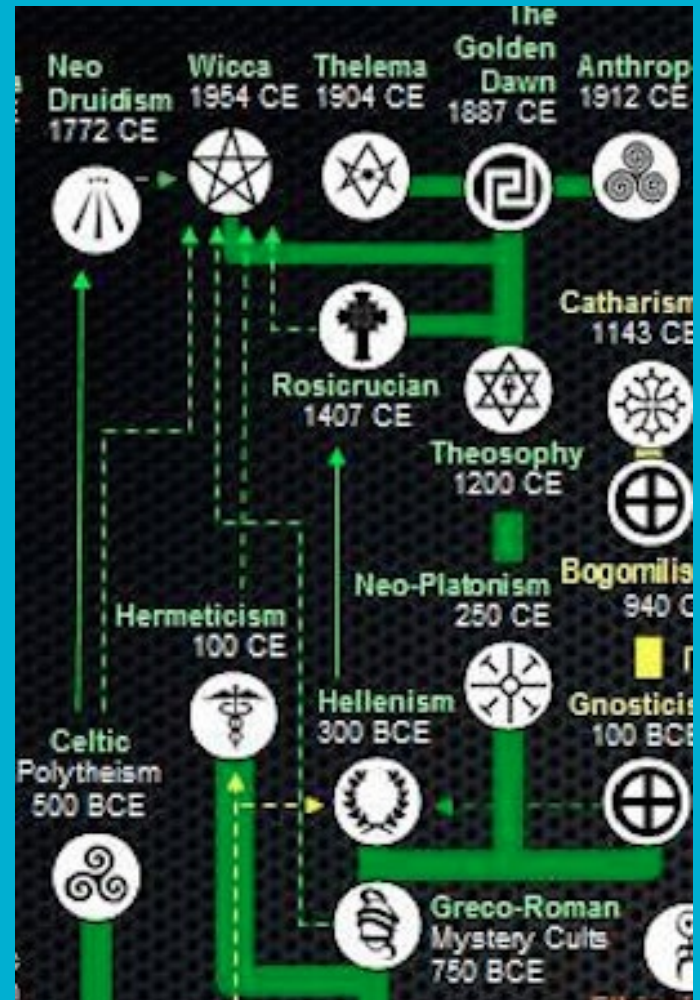


Evolution of Religions

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The Evolutionary Tree of Religion (Faith, Myths & Mysticism)

- 750 BCE Greco-Roman Mystery Cults
- 500 BCE Celtic Polytheism
- 100 CE Hermeticism
- 1200 CE Theosophy
- 1407 CE Rosicrucian
- 1772 CE Neo Druidism
- 1887 CE The Golden Dawn
 - 1904 CE Thelema
 - 1912 CE Anthroposophy



Emerald Tablet (Tabula Smaragdina)

- Early 12th Century Late Middle Ages with European Scholars seeking out new knowledge in philosophy, science, and religion
- Attributed to Hermes Trismegistus (Hermes and Thoth - Gods of Writing and Magic)
 - 2nd-3rd Century Hellenistic Mystical Philosophy
- Earliest known manuscript comes from the 8th Century in an “anthology” of earlier works (contents possibly dating back as early as the 6th Century)
- Translated into Latin by Hugo of Santalla in the 12th Century

Why is it important?

- The emergence of Renaissance Humanism had a huge impact on academia
 - Humanities returned as subject of study - Seven Liberal Arts
 - Alchemy, Astrology, and Theurgy were also studied (Hermeticism)
 - Translated in English by Isaac Newton and many others
- Becomes the Foundation of Hermeticism and the Hermetic Order.
 - “As above, So below”
 - Concept also in Gnostic Gospels of Thomas and Philip discovered in 1945
 - Transmission of knowledge takes place from Teacher to Student

Translated into English by Aleister Crowley

Manuscripts

- *Auraicept na n-Éces* (The Scholar's Primer) (12th Century)
 - Taken from the *Book of Ballymote*
 - Earliest surviving manuscript from the 12th century
 - Alleged to have been written by Longarad in the 7th Century
- *In Lebor Ogaim* (The Book of Ogams)
 - Predates *Auraicept* but our manuscripts come from 1390 and 1511
- *De dúilib feda na forfed*

Why is this important?: It is where the 13 sacred trees come from that Graves popularized in his book *The White Goddess*

Printing Press

- The Printing Press developed by Johannes Gutenberg had an impact as great as the Internet in the 20th Century
 - People had a hunger for knowledge - Printing Press allowed for the mass distribution of knowledge
 - Renaissance Humanism - educate the populace so that they may engage civilly
 - Led to the rise of the Middle Class
 - By 1500, 20 million volumes had been published

Clavicula Salomonis (Key of Solomon)

- Attributed to the King of Solomon
- A Grimoire of Renaissance Magic dating from around the 15th Century
- 1889, MacGreger Mathers of the Golden Dawn publish an English Translation; 1914 L.W. de Laurence publishes the Greater Key of Solomon
 - Provides instructions on:
 - Casting a Circle
 - Crafting implements (e.g., Athame)
 - Purifying implements
 - Binding Spirits to work Magic
 - Before performing magic - do a ritual cleansing

Aleister Crowley

- Ordo Templi Orientalis (O.T.O.) (Hermiticism)
 - Theodor Reuss initiates Crowley in 1910
 - Placed in charge of the British Chapter in 1912 *Mysteria Mystica Maxima*
 - Travels to Berlin to obtain “instructional manuscripts”
 - Officially Made O.H.O in 1925 (Outer Head of the Order)
 - Rituals are Masonic
 - Uses a degree structure, each taking on more responsibilities
- Crowley Grants Gerald Gardner with the English O.T.O. Charter
 - Circa 1947 until 1951 until after the successor O.T.O. removed him allegedly due to ill health
 - Ceremonial magic of Gardner can be traced to Crowley

Gerald Gardner

- Claims to have been initiated in the New Forest Coven 1939
- Publishes novel *High Magic's Aid* in the same year
 - Set in 15th Century
 - Includes detailed procedures for initiations
- 1950 buys Witchcraft Museum on the Isle of Man
- 1954 publishes *Witchcraft Today*
- 1958 publishes *The Meaning of Witchcraft*

Ye Bok of Ye Art Magical

- Compiled during WWII, contains:
 - Prototype Book of Shadows
 - Passages taken directly from *Greater Key of Solomon* (1899) Mather's translation
 - Initiation Rituals published in *High Magic's Aid* (1948)
 - Draft passages to *Witchcraft Today* (1954)

- Other sources represented in Gardnerian
 - Margaret Murray's *The Witch Cult in Western Europe* (1921)
 - Aleister Crowley's *Magick in Theory and Practice* (1912/1913)
 - Charles Godfrey Leland's *Aradia* (1899)

Wheel of the Year

- Edward Williams (bardic name Iolo Morganwg) - stonemason
 - Archaeologist William Stukeley (1687-1765)
 - Monuments (Stonehenge and Avebury) was determined to be built by pre-Roman indigenous peoples (1740 and 1743)
 - sacred in nature
 - Put the Druids, Britain's ancient Religious leaders, in front of those responsible
 - Perhaps Welsh literature had the key to Druidical teachings
 - Nothing Found
 - Decided he would “create” scholarship and made it up between 1792 and 1826
 - Alban Arthan (December 21); Alban Eilir (March 21); Alban Hefin (June 21); Alban Elfed (September 23) - Welsh names for light
 - Scholarship existed that debunked this claim... all in Welsh

Cross Quarter Days

- The Enlightenment
 - Magic and witchcraft did not exist
 - Christians were berated for the execution of innocent people
 - Karl Jarcke (1801-1852) and Franze Mone (1796-1871) - two Germans scholars
 - defended the actions by claiming they were still bloodthirsty Pagans and deserved what they got
 - Jules Michelet (1798-1874) - French historian
 - Yes they were Pagans, but ...
 - They loved the natural world, human liberty, and self expression
- Michelet's theory would influence many scholars, including Margaret Murray

Margaret Murray

- Quarters Days were the most important to an agricultural based culture
 - Equinoxes and Solstices of lesser importance because they were a foreign import (Sun worshipers)
 - A shared view at the time with other prominent scholars
 - Druids were Earth-Worshipping; Aryn invaders from the East brought the solstices
 - Murray based the quarter days theory on one witch trial from 1661 - Isobel Smyth tried at Forfar, Scotland
 - Murray publishes her theory in *The Witch-Cult of Western Europe* (1921)
 - In the 1940s and 1950s, Murray's theories still considered correct
 - One of Murray's colleagues in the Folklore Society took it to heart: Gerald Gardner

Gerald Gardner again

- Member of Universal Bond, a Druidic order that held ceremonies at the Henge
- Claims that Wicca is the religion Murray described
- Murray's influence on Gardner is solidified with the discovery, *Ye Bok of Ye Art Magical*
 - Quarter Days have Murray's reconstructed activities
 - Dancing, feasting, chanting, spellcasting
 - Murray associated the witch trial Devil with the Horned God
 - Gardner made the Goddess Equal to the God - a Divine Couple
 - God dominated the Cold Season festivals: death and rebirth
 - Goddess with the warm seasons: life and fertility
 - Doreen Valiente would bring all the rituals to new level

Doreen Valiente

- Initiated by Gardner in 1953
- Gifted in the art of Prose
- Wrote the first Ritual (Midwinter) that did not rely too heavily on other literary sources; completed the cycle

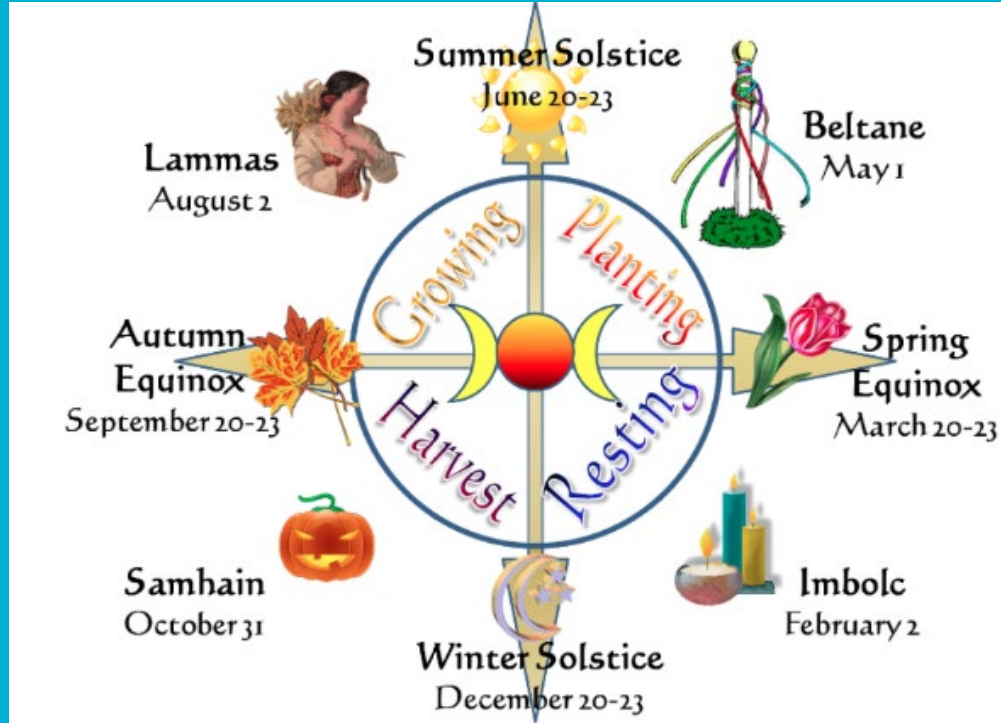
“ Nothing remains in its pure
original state.

All things lose their virginity.”

Moving away from 1954

Wicca began its transformation right at the beginning

- Before *Witchcraft Today*(1954) only the Solstices were included; the Equinoxes would not come until 1958 at the insistence of Gardner's coven members (for balance with the solstices)
- 1989 - Caitlin Matthews refers to it as the wheel of the Celtic year



Wicca Comes to America

- Elements of Wicca had begun to surface prior to the Buckland's
 - Quarter Days of the Wheel of the Year part of the Irish Mystical Society - Fellowship of Shasta
 - Margaret St. Clair home decorated with ritual circles different from 1954 Gardnerian
 - May be modeled after *High Magic's Aid* (1949)
- Raymond and Rosemary Buckland's initiation designated them representatives of Gardnerian Wicca in the United States
 - First American Gardnerian initiates
 - All Americans contacting the British Gardnerians referred to the Bucklands

The Bucklands

- Initiated in the early 1960s by Gardnerian Priestess Monique Wilson
- Ran his coven from 1963-1972 before stepping back to become elders
- 1971 published *Witchcraft from the Inside*
 - Claims of ancient origins
 - Citing Margaret Murray
- 1974 - Raymond Buckland forms an offshoot - **Saex-Wicca**
 - Followed by a new publication *The Tree*
 - The Second of many How-to books
 - Non-secret form of Saxon Witchcraft
 - Established a correspondence course

Victor and Cora Anderson

- Heavily influence by Gardner
- Alexandrian added by Gwydion Pendderwen as well as Celtic Irish influences
- Entrenched in Huna based on Max Freedom Long
 - **Feri Wicca**
 - Starhawk - **Compost** and later **Reclaiming**
 - **Watchmaker** - Gwydion Pendderwen
 - Alison Harlow - **Vanthi**
 - **Silver Wheel>Koriathalia>Bloodrose** a teaching coven formed by Steve Hewell, Eldri Littlewolf, and Gabriel Carillo

Gardnarian Lineage

- Gardner's students
 - Alex Sanders - Heavily influenced by Eliphas Levi and the Clavicula Salomonis components of Gardnerian Wicca
 - **Alexandrian Tradition** (Alexandrian Wicca)
 - Lothlori n ; Tibetan Buddhism - inclusiveness
 - "If it works use it"
 - This concept will have far reaching effect

Mark Roberts and Morgan McFarland

- Primary Sources still need to be investigated
- Lineage
 - McFarland Dianics
 - Hyperborea
 - Faerie Faith by Epona
 - Also includes Huna
 - Emphasis on the 13 sacred trees
 - 5 levels of initiation

Question?

Do you think the amalgamation of different aspects of many religions into what was started as Wicca in 1954 causes it to lose its legitimacy?

— People, Places, Things Outside Gardner's Circle

- Many Events have had a direct impact on the Spread of Evolution of Wicca
 - Many Third Degree Initiates leave their original group to establish their own version
 - Many new groups continually diverge from the one it springs from

Aiden Kelly

Co-Founder of the New Reformed Orthodox Order of the Golden Dawn (NROOGD)

- Hippie counter-culture themed Pagan witch religion based on Murray and Gardner
- Sources for liturgy and ceremonies were all literary
 - Gardner
 - Robert Graves and *The White Goddess*
 - Margaret Murray
 - Doreen Valiente
- Adopted the eight festivals
 - Midsummer becomes Litha after Bede; Spring Equinox becomes Ostara a Germanic form of Easter; Fall Equinox becomes Mabon after Gruffydd
 - 1970s accepted by Americans; 1980s cross the ocean to infiltrate the British

Literary Traditions

- Based on 19th and 20th Century literary works
 - Leland's - Aradia
 - Gardner - High Magic Aid
 - Heinen - Stranger in a Strange Land
- Based on scholarship of literary works
 - Murray - Witch-Cults of Western Europe
 - Roberts - White Goddess
- Other
 - Kelley - Bede

The New Generation of Pagan and Wiccan's are not happy about this

Non-Gardnerian Wicca Influences

- Eclectic Paganism, Eclectic Wicca, and NeoWiccan
- Various New Age Movements within the United States allowed Wicca to continually branch off and diversify
 - Tibetan Buddhism
 - Theosophy
 - Max Freedom Long and Huna
 - Psychology
 - Freud and Jung
 - Native American Traditions
 - Astrology (Indirectly)

Tibetan Buddhism

- 1950 China invaded Tibet
 - Monuments, temples, texts, monks, lamas, people ... all destroyed
 - The Dalai Lama's brother (Thubten Jigme Norbu) has this say

“And in a way , it does not matter that much. It might have mattered if the outside world had been able to help. But it is done. All that matters now is that we preserve the one thing we have left, our faith.”

- The effort to preserve their tradition is found in India and the “seeding” of the faith in Europe in America

Tibetan Buddhism in America

- White elites in the late 19th century and their fascination with Asia and Africa
- Several books were published from the 1920s to the 1960s
- 1960s saw the increased interest in Tibetan Buddhism with numerous books
- 1970s - Americans encountered the fled Tibetans refugees
- Two Tibetan Teachers: Tarthang Tulku and Trungpa Rinpoche
 - Numbers to Tibetan teachers continue to increase
 - Appealed to the White upper Middle class
 - Spread and installment of “Convert Centers”
- The American Converts are a driving force for the spread of the faith

Alexandra David - Neel “Our Lady of Tibet”

- Born in Paris, France October 24, 1868
- Studied Buddhism and occultism in London at age 15
- The Hanoi Opera Company in Vietnam
- First Western female to meet the Dalai Lama (13th)
- Published approximately 30 books in French, many with simultaneous English editions.
 - 1927 - My Journey to Lhasa (1927)
 - 1929 - Magic and Mystery in Tibet (1932)
 - 1930 - Initiations and Initiates in Tibet (1931)

Vehicles of Communication

- Printed Word Dominates
 - Many mainstream publishers reluctant to publish
 - Small presses may remain unknown to outside of small circles
 - Esoteric publishers existed in the early 20th century
 - Bulletina Press (Portland, OR and later Los Angeles, CA)
 - Llewellyn Publications
 - Weiser in New York
 - Periodicals, magazines, newsletters, zines abounded
 - Many publications produced on poor quality paper

Transcontinental Railroad

- Opened up the West for Eastern Travelers May 10, 1869
- William Henry Chaney (1821-1903)
 - Student of Luke Broughton (1828-1899)
- wanted to check it out
 - Spent 17 years checking it out, teaching Astrology in California, Oregon, and Washington
 - Taught an Oregon Pioneer, Ida Hulery Fletcher

Portland School of Astrology (1900 - 1915)

- Founded by Ida Hulery Fletcher in 1900
- Taught L. H. Weston and Llewellyn George
- Llewellyn George made partner in 1901
- School establishes a publishing arm: Bulletina Press
- School and Press have an international reach
- George severs ties October 1911
- Established Llewellyn Publications and Llewellyn College of Astrology January 1912
- Portland School of Astrology ceases about 1915

Llewellyn Publications and College of Astrology

- Relocates to Los Angeles in 1920
- Continues to expand his sales catalog to include anything esoteric
- Dies in 1954
- Business inheritors struggled
- Purchased by Carl Louis Weschcke about 1960
 - Moved the business to St. Paul, Minnesota
 - Change middle name to Llewellyn in the 1970s

Where are We Going with This?

Information Dissemination

- Llewellyn becomes the foremost publisher of Pagan, Wiccan, and other esoteric literature
- Has made a significant contribution to the promotion of Wicca globally
 - Publications
 - Gnosticon
- Introduced the World to “key” publications

Publication of Note

Lady Sheba's *The Books of Shadows* (1971) - Gardner's BoS

- 162 laws
 - "Guidelines" transmitted by the Goddess herself
 - Describes the roles of the High Priestess and High Priest
- Rituals
 - Instructions of the rudiments for Wicca rituals (e.g., creating a circle)
 - Instructions for three levels of initiation
 - *Charge of the Goddess, Invocation of the Horned God, Drawing Down the Moon, etc.*
- Sabbats
 - Rituals for the Sabbats (8) and Esbats (13)

Handbooks, manuals, and Guides

Raymond Buckland

- *The Complete Books of Witchcraft* (1986)
 - Known as the “Blue Book”
 - Self-Initiation Rituals

Scott Cunningham

- *Wicca: A Guide for the Solitary Practitioner* (1988)
 - Becomes the most widely source for practicing as a solitary

Defining Characteristics of a Social Movement

- Networking via the Printed Word
- Activism (Environmentalism, Feminism, Equality)
- Political (Recognition)
- Networking via Events
- Networking via Word of Mouth



Printed Word - Periodicals

- Newsletters, Magazines, Journals, Memos (to organizational members), etc. were a primary mechanism for spreading the word in the 20th Century
 - Provided Announcements of Events
 - Provided opportunities for Penpals
 - Provided information on Rituals, Spells, Charms
 - Included Poetry and art
 - Included advertisements for other newsletter, magazines, and journals
 - Invitations to join groups
 - Peppared with anything and everything else (recipes, etc.)

Printed Word - Monographs

- Provided detailed histories
- How To manuals
- Informational works
- Biographies/Autobiographies
- Sharing of ideas across various paths
- Directories
- Dell mass market paperbacks

Politics - Recognition

- Recognition as a religion
 - Ordained Priests
 - Foundation for other recognitions
- Nonprofit 501(c)3 status - tax exempt
 - Allows for stability
 - Building requirements
 - Key to sustainability

Politics - Protests, Lobbying, and Educators

- “Rallies, Marches, Happenings, and other Gatherings connected to the Social Movements of the time”--Selena Fox
- Formation of Alliances and Networks
 - Pagan Federation
 - ... Pagan Alliances
- Earth Day 1970
 - Defining moment for contemporary Paganism and Wicca
 - According to Chas Clifton, the “emergence of earth religion or nature religion [would] redefine Witchcraft” ... “environmental consciousness in American society” ... merges or “replaces *the Old Religion* as a description of what Pagan Witchcraft might otherwise be called”
 - GAIA Theory or GAIA Hypothesis

Pagan Federation (PF)

- Founded 1971 as a UK-organization aimed at providing information countering any misconceptions about Paganism
- Journal: Pagan Dawn

Sister Organization:

Pagan Federation International (PFI)

Pagans Against Nukes (P.A.N.)- U.K.

- Founded by Phillip and Kate Cozens Samhain 1980
- Activist Group dedicated to banishing all nuclear technology from Earth
- Campaigned against the use of Nukes
 - Rituals performed in an attempt to shut down nuclear power plants

Pagans for Peace (PFP)– Canada

- Founded by Samuel Wager and Bill Lewis 1982?
 - Pacifists with politically left-wing Wiccans and Neopagans to protest the international arms trade and nuclear weapons
 - Wager was initiated in Alexandrian/Feri in 1985
 - Coven's are heavily influenced by Alexandrian Wicca and Starhawk's Reclaiming Tradition

Events



- Festivals and Conferences became another vehicle for the spread of Wicca
 - Networking
 - Workshops
 - Open Circles
 - Vendors

Rev. Paul V. Beyerl and Dirk Dykstra at the Pan Pagan Festival, Lake Holiday, Indiana, July 12-15, 1979

Internet and World Wide Web

- 1989 - World Wide Web begins as a project with CERN
- 1989 - “You got Mail!” AOL begins instant messaging
- August 6, 1991 - first code for www shared with alt.hypertext discussion group to play with
- A major goal behind the World Wide Web was to make it easier for end users to use without knowing techi stuff behind it
- 1993 - the first Webcam of the “Trojan Room Coffee Pot”
- 1993 - World Wide Web Technology becomes Public Domain
- 1994 - 11 million households
- From 1995 onward, the impact on cultural and commercial activities would mushroom; 18 million households

More dates....

1994 - Yahoo! Created

1995 - Amazon opens; Craigslist begins as an event service in SF; Match.com begins; ebay (under AuctionWeb) launches; GeoCities launches

1996 - Nokio releases first cell phone with internet capabilities; HoTMaiL launches as first Webmail

1997 - Netflix; Google.com; Go Daddy (as Jomax Technologies); Weblog used for first time

1998 - AOL has 16 million subscribers after sending out the installation CD-ROM

1999 - Napster launches; Yahoo! Buys GeoCities

2000 - dot.com bust

2001 - Wikipedia launches

2002 - Xbox Live

2003 - Apple launches iTunes as well as Skype; LinkedIn; MySpace; Wordpress

2003 - del.icio.us launches as a social bookmarking service (numerous owners)

Look... There's Even More Dates

2004 - Facebook begins at Harvard

2004 - Vimeo founded (YouTube for filmmakers); now much much more

2005 - Broadband surpasses dial-up connections; YouTube launched

2006 - Google acquires YouTube; Twitter launches

2007 - Apple releases the first iPhone

2008 - Apple launches the App store

2008 - HathiTrust Digital Library launched

2008 - Amazon purchased Abebooks (launched in 1996)

2009 - Kanye West's Video Music Awards outburst causes an internet meme

Ok! last batch of dates...

2010 - Pinterest and Instagram launch

2011 - Google+ launches; #Egypt hashtag used

2012 - Ecommerce sales top \$1 trillion worldwide

2012 - Mayan Prophecy and the end of the World [as we know it]?

2013 - Edward Snowden exposes government surveillance

2015 - FCC votes for a strong Net Neutrality

2016 - U.S. Court of Appeals upholds Net Neutrality

2017 - Verizon Buys Yahoo! For \$4.48 Billion

2017 - the University System of Georgia migrates to a Cloud-Based online catalog

The Digital Revolution is Here!

- The development of the World Wide Web transformed the Internet
 - Greater exchange of audio, video, and other digital resources
 - Replaced the “need” for print [...]
 - Social media allowed free unimpeded and private connections to Pagans and Wiccans everywhere around the world
 - New ways of examining [...]

Continues to Rapidly Evolve

Social Networking

Where the print medium of newsletter, magazines, and journals were the major disseminator of information in the 1970s-1980s, the emergence of the Internet in the 1990s largely replaced it

- Yahoo! > Groups ; Chat rooms
- Facebook, Myspace
- Craft Specific: Witchvox; Wiccan Together; PaganSpace; RealPagan

Witchvox

- “The largest listing of Witches, Pagans, Heathens and Wiccans on the Planet”
- Launched in 1997, provided a safe “personals” site through its “Witches of the World (W.O.T.W.) component
 - “WOTW has helped to gather Pagan people, Covens, Groups and Organizations, celebrate and promote circles, festivals and events, helped to send customers to Pagan shops (both on and off line).“
- Provided descriptions of traditions and faiths
- Provides listings for events, circles, groups, shops, clergy, military connections, activists, and much, much more
- Caveats: subscribers must be active or the profile will be deleted
 - If you Faith or Tradition description is attached to your name, it too will be deleted

Wiccan Together: The Online Community — for Wiccans and Pagans

<http://www.wiccantogogether.com>

- Social Media
- 70,929 members
- 1393 associated groups
- Chat function
- Blogs
- Events
- Forum for information exchange
- online store of books

PaganSpace

- A world wide group with over 58,000 members
- All beliefs welcomed
- Provides Forums for insightful discussion
- 1,513 Groups
- Blog and Events page
- Allows advertising

RealPagan

- Provides pretty much the same content options as PaganSpace
- Many posts that are weeks old have zero interaction

Yahoo! and Facebook Groups

- Used as discussion groups
 - Wicca Organization and General Paganism Discussion (1998)
- Used as a teaching tool
 - Faerie Faith and Tree Mystics
- Used as ritual “circles”
 - Telepathic Mutual Healing Group (TMHG) - Huna in the ether (1999)

Facebook Group Changes

Revised mission statement with more emphasis on “meaningful” groups to help develop communities together - inspired by Nextdoor and Meetup

eCommerce

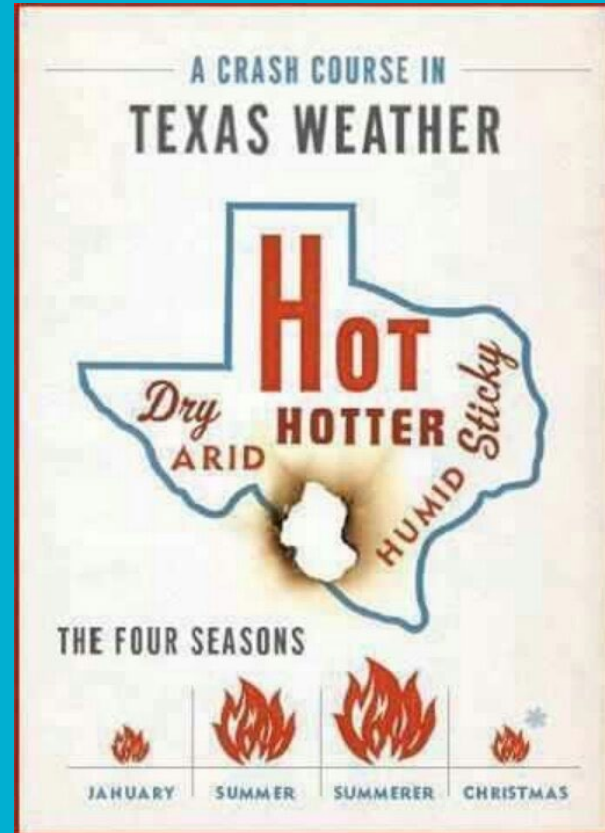
- Crafts supplies a click away
- Small businesses with a wide reach
- Online Stores provides means for buying in private

Caveat: younger generations may not be familiar with the major businesses

- AzureGreen
- Llewellyn Worldwide
- A plethora of smaller craft stores

21st Century - Wheel of the Year

- Recognition that the Wheel of the Year needs to be reversed for the Southern Hemisphere
- Existing quandary that the closer you get to the equator the greater distance to seasonal activities of the festivals and their meaning



U.S. Government - Military



Public Law 112-239, section 533 “Protection of rights of conscience of members of the Armed Forces and chaplains of such members” (2013)

- 100 Faiths Groups recognized
- 113 Faiths Groups added at the request of the Arms Services Chaplain Board (ASCB) (2017)
 - Heathen; Troth (Heathenry); Asatru; Druid; Shaman; Church of the Spiral Tree; Dian Wi (Dianic Wicca); Seax Wi (Seax Wicca); Pagan

US Government - Veterans

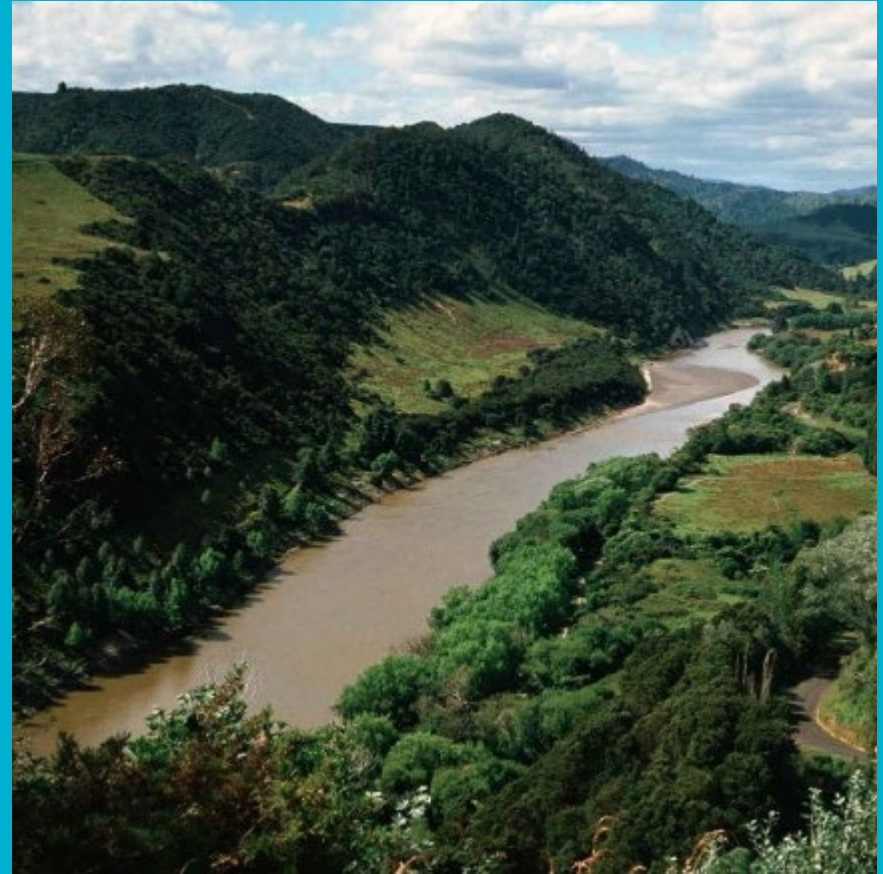
- April 23, 2007 - Wiccan symbols, the Pentacle, approved from gravestones by the U.S. Department of Veterans Affairs
- January 9, 2017 - U.S. Department of Veterans Affairs approves the Druid symbol Awen for headstones



Nature as Person

- Politicians and Leaders recognizing the fragility of Nature and its need for protecting
- India and New Zealand March 2017
 - New Zealand's Whanganui River - the first to be give "Human Status"
 - Indian Court designating Yamuna and Ganga Rivers (Ganges) as "Living Entities"
- India April 2017
 - Himalayan Glaciers, Lakes and Forests designated and "Legal Persons"

"An effort to curb environmental destruction"



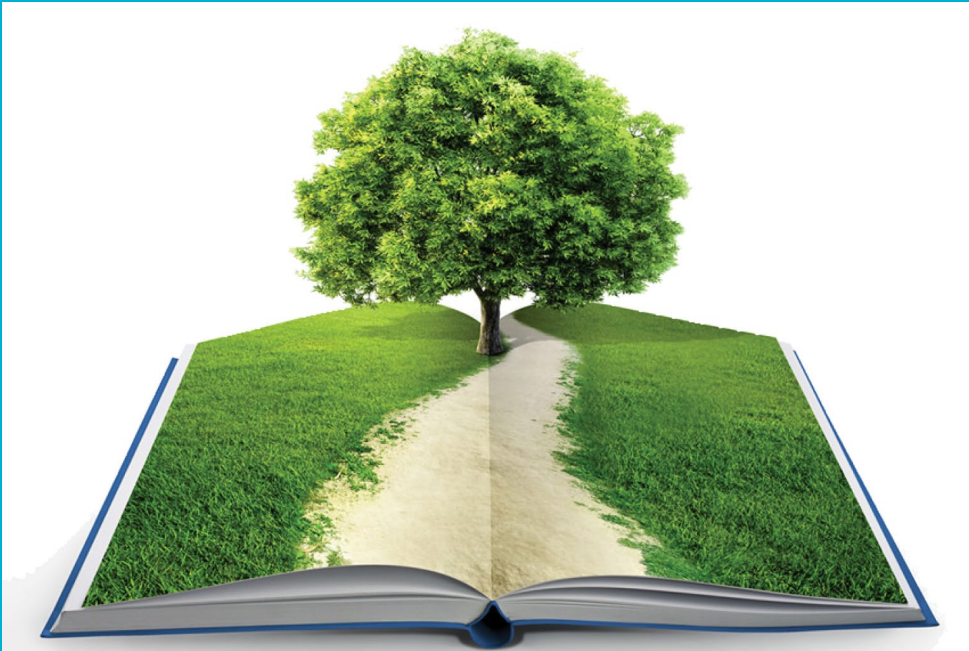
Mayan Prophecies

- Prophecies and Magic Share Many Characteristics
 - A prophecy is about the future
 - Magic attempts to change the future
 - Neither is necessarily immediate and all can be misinterpreted
- 2012 and the end of the World... Well, we're still here
- 2012 and the end of the World ... As we know it
 - Growing mental evolution of the Gender Spectrum as well as Equality
 - Possibly, and awakening in non-Homo Sapien life forms (Fauna)
 - Human activity?

Formative Causation

- Rupert Sheldrake, et al.
- Thoughts and actions feed into the collective conscious
 - Do it once for the first time ... take 15 minutes
 - Do it twice ... takes 7 1/2 minutes
 - Each addition repetition takes less and less time
 - Do it half way across the world ... less time than previous
- Morphogenetic Fields (= thought form)
 - Actions are independent across space and time
 - Channels of Information
 - Telepathy and Clairvoyance

Academia Reemerges



1993 - First International Conference on Pagan Studies - University of Newcastle upon Tyne, England

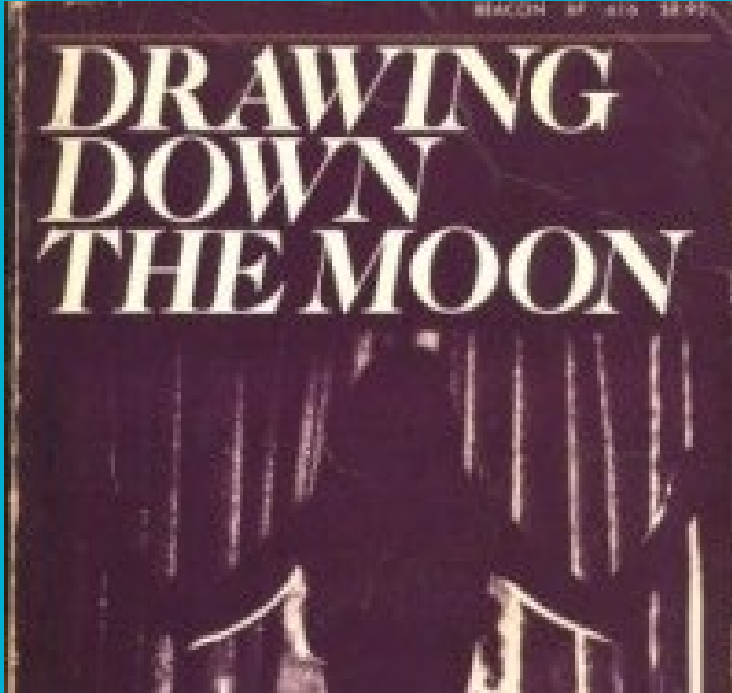
1996 Larger conference on contemporary Paganism, sponsored by University of Lancaster

- Results in two publications

Nature Religion Today

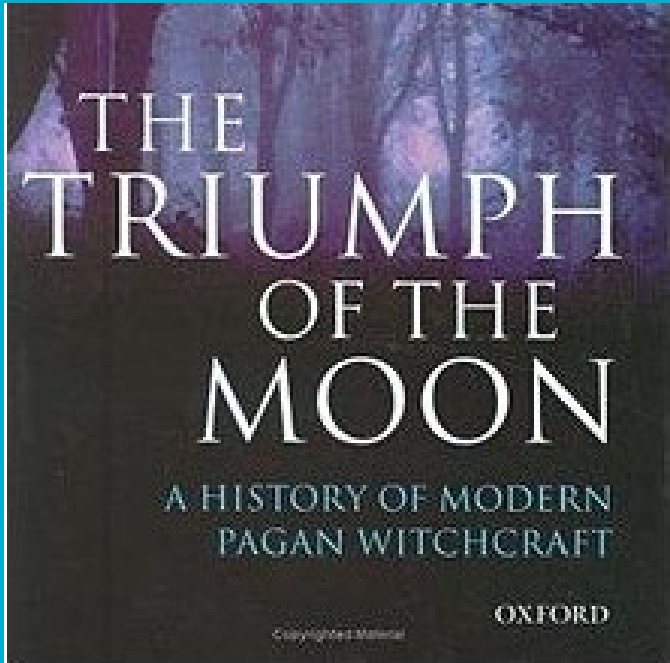
Research Paganism

Approaches to Research - Sociological



- Margot Adler - Drawing Down the Moon (1979)
 - Two Editions;
 - Three revisions of Appendix III. Resources
- Helen A. Berger - A Community of Witches (1999)

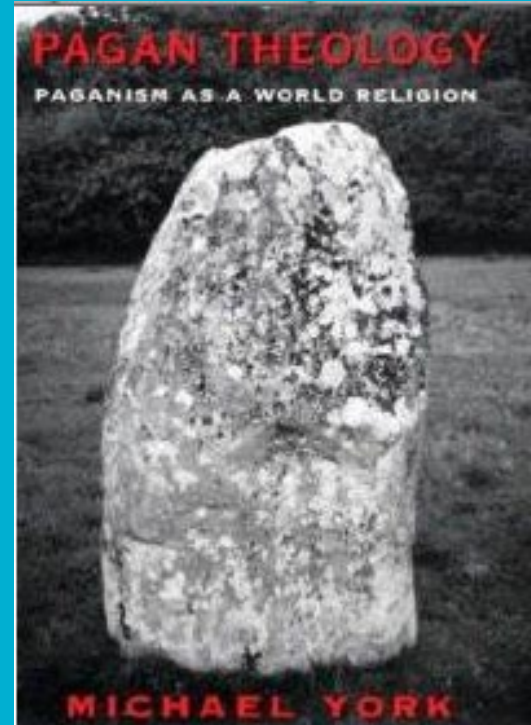
Approaches to Research - Historical



- Aiden Kelly (1991) - *Crafting the Art of Magic* (rewritten 2007 as *Inventing Witchcraft*)
 - Gardnerian Witchcraft
- Ronald Hutton (1991) - *Pagan Religions of the Ancient British Isles*
 - Only a portion of this book is devoted to Contemporary Paganism history
- Ronald Hutton (1999) - *Triumph of the Moon*
 - First Academic Study of Wiccan history

Approaches of Research - Religious Studies

- Michael York (2003) - *Pagan Theology*
 - Contemporary Paganism is Global
- Michael F. Strmiska (2005) - *Modern Paganism in World Cultures*
 - Broadened the scope to include Contemporary Pagan groups other than Wicca (e.g, Asatru)



Approaches to Research - 2 Qs

Qualitative

- Patrick Curry (1980) - dissertation justifying Astrology as an academic area of study (emic)

Quantitative

- *Voices from the Pagan Census* (2003) - Helen A. Berger, Evan A. Leach, Leigh Shaffer
- *Census* in the United Kingdom - 2001 and 2011

Insiders and Outsiders

- Two Types of Scholars: the Insider (Emic) and Outsider (Etic)
 - Emic - “natives” describing their own practices
 - Adler; Kelly; Huson; Hutton; Stephen Skinner
 - Etic - Generalizations of those practices - common links
 - James Frazer (*The Golden Bough*); Marga
- Biographies and Autobiographies
 - Aiden Kelly - *Hippi Commie Beatnik Witches*; NROOGD
- Those that “Need to Know” connecting the dots
 - Guy Frost - *NAMOSRL*

Guide to the History of Esoteric Thought through the lives of its Practitioners

“As years pass, Memory fades, so this wiki also is an experiment in memory retention, the creation of many hooks to snare the correct bit of information through association. At worst, it is a download of research which might easily disappear once Life follows memory and fades.”

- Wiki developed by Church Furnace (Chuck Landau) - Emic
- Provides lineage of important figures
 - Full names; pseudonyms; teachers; students; friends; authorship
 - Names and subjects hyperlinked
 - Significant historical information when known
 - Resources of information.

Digitization

- Scanning and publishing content has accelerated the transmission of information
- Original texts from antiquity to the present are being made freely available
- Some Pagan and Wiccan publication have moved to online editions only
 - *Accord* by Council of Magickal Arts
 - Or both *Green Egg* and *Unicorn*
- New mediums: Podcasts by Selena Fox or Pagan Musings (on BlogTalkRadio)

Comparison - 9th Century B.C.E. Horoscope

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في الجوزاني ودرجة نظرت في هذه المسئلة
الى الطالع وصاحبه والقمر وهما دليل السائل

حمل ثور مريخ ح	حوت مشتري ك	دلو جوزي
جوزا ك عطارد ك زحل و		قوس
سرطان شمس ب اسد زهرة ح	سنبله قمر ر	عقرب مليكان

tionib; intentione har' intiroga
gatio q' tionu' r' rebus;
ur an no.
r. g' d' u' s. 7
sol in canē.
Et caput
y. r. v. n. g'
us in leone
y. r. g' d' u' s.
in sarurni in geminis. v. r. g' d' u' s.

aries aur o. r. a. r. viii	pisces Jupit xx cudā xx	cap
gemini v. r. v. n. xxvii		scorpi
leo v. r. v. n. lii	luna v. r. v. n. xvii	libra

Cultural Changes

- Sexual Identity
 - Challenge to male-female polarity
 - Radical Inclusion
- Multi-faith practitioners
 - Blurring of separateness
 - Priests and Priestesses ordained in two or more religions
 - Christopagans
 - Wiccan Christians
 - Islamic Wiccans
 - Judeo-Christian

Tradition of Lothloriën

- Roots in Alexandrian Wicca
- Formed as a more inclusive Faith
- Like many other offshoots of Wiccan traditions, markedly distinct from Alexandrian
 - Neither God nor Goddess predominates - belief in Deity is a personal decision
 - Andrius - Archetype and Mascot (and my favorite unicorn)
 - Tibetan Buddhism
 - Astrology
 - Herbalism
 - Second Generation - has stood the testament of time

Sexual Orientation and Gender Identity

- As early as the 1970s we begin to see a challenge to the God-Goddess polarity
 - Outright rejection (Feminist Dianics)
 - Acceptance with limitations (McFarland Dianics)
 - Full Acceptance

- 21st century and Gay Rights - Gender identity and inclusion
 - 2011 PantheaCon and the Rite of Lilith
 - Emergence of Radical Inclusion

Open Source Alexandrian Witchcraft

- Founded by Gina Pond and Sarah Thompson
 - Thompson is Transgender
- Publishes everything on the Internet
- Degree Structure (3) - Alex Sanders
- Rituals are not gender specific
- Do not charge for teaching or initiation
- Influences: Gardner, Sanders, Farrars, Gavin Bone, Anderson's, Nimishoomis Onagocag (Gina's teacher in Alexandrian); Valerie Walker (Sarah's Feri teacher), and others

Rise of the Solitaries

- Proliferation of the printed word provides the means for those interested
- Online access to others helps share knowledge and ideas

By the numbers

Followup Survey by James R. Lewis [et al.]

- 8,000 respondents
- 36.8 % introduced to Paganism by books
- 17.3 % uses the internet to gain information

Virtual Pagans

- Paganism has become an “Internet Religion”
- 51.5% interact with Blogs, Message Boards, etc. on a daily basis
- 46.1% interact with Pagans through Private email on a daily basis
- 78.8% primarily work as a Solitary
- 25.0% work in Groups

Census 2011- United Kingdom

Description	England	Wales	Scotland
Pagan	53,172	3,448	3,467
Wicca	11,026	740	949
Druid	3,946	243	245
Pantheism	2,105	111	135
Heathen	1,867	91	150
Witchcraft	1,193	83	81
Shamanism	612	38	92
Animism	487	54	44
Occult	474	28	67
Reconstructionist	223	28	31
Thelemite	176	8	21
Total	75,281	4,872	5,282

Cyber Covens

- Each member continues to do a ritual cleansing before logging on
- Focus on “basic buildings blocks of magick: meditation, visualization, and physical preparation” - Lisa McSherry *The Virtual Pagan*

ShadowMoon

- Foundation in British Traditional Wicca; formed in 1997; Eclectic
- **JaguarMoon** formed in May 6, 2000 after Lisa McSherry was initiated as a 3rd degree;
 - American Eclectic Wicca (AEW)

Pagan Archives

- Pagans and Wiccans alike are being proactive in preserving the cultural history of this social movement
 - Private Archives
 - Broad in scope
 - Not in an Archival Environment (e.g., humidity controlled, etc.)
 - Specific to a Faith
 - Academic Archives
 - Scattered collections
 - Digital Archives on specific subjects
 - Digital Directories
- Archival Collections with Source material adds validity to claims

LGBT-RAN

- Digital Directory with some digital content
- The LGBT Religious Archives Network (LGBT-RAN)
- preserving history and encouraging scholarly study of lesbian, gay, bisexual and transgender (LGBT) religious movements around the world.
- Strictly a Digital Archive
 - Collecting Oral Histories of LGBT ministers from PAGAN to Protestant
 - Includes brief descriptions of archival collections with are LGBT Pagan/Wiccan in nature or contain Pagan/Wiccan related materials with links to the finding aids

Robin White Papers at the Gay, Lesbian, Bisexual, and Transgender Historical Society of Northern California (San Francisco, CA) has .3 linear feet (4 inches) dealing with the Radical Faeries from 1989-1992

New Alexandrian Library (NAL)

- Private
- NAL is a research and lending library located near Georgetown, Delaware dedicated to the preservation of books, periodicals, newsletters, music, media, art works, artifacts, photographs, and digital media focused on the metaphysical aspects of all religions and traditions with a focus on Pagan, Polytheist, and Western Mystery Traditions.
 - NAL is located on 100 acres of Sacred Land at Seelie Court
- Victor and Cora Anderson Archives strives to collect, curate and preserve materials and artifacts relating to the lives of Victor and Cora Anderson, and to their work in establishing and teaching the Feri Tradition of American Witchcraft.

Adocentyn Research Library

- Private
- Personal libraries of seven Elders of the Bay Area's Pagan community.
- plan to grow into the premier Pagan research center in the Western US, we are starting small, with a collection of about 13,000 books
- Participants are donating their books to the Library, they retain the right (during their lifetimes) to take "their" books in or out of the Library as they please, while others may use the books only on-site & with supervision.

The Ritman Library

Bibliotheca Philosophica Hermetica

-
- Opened in 1984 with manuscripts and printed works in the field of the Christian-Hermetic Tradition
 - 23,000 volumes: ca. 4,500 manuscripts and printed books before 1800, ca. 17,000 books (primary and secondary sources) printed after 1900, unique archival collections and a collection of prints and engravings
 - collecting areas Hermetica, Alchemy, Mysticism, Gnosis, (Western) Esotericism and Comparative Religion Studies
 - 1999 - a full research and teaching program in the field of Western esotericism.
 - The Hermetically Open project is an initiative of Esther Ritman, director of The Ritman Library, which has been set up to share the contents of the library and its field of thought online and make it more accessible to all.
 - co-financed by the Center for the History of Hermetic Philosophy and Related Currents at the University of Amsterdam

The American religions collection

- built by J. Gordon Melton
- part 1. "Features nearly 600 rare serials on Wicca, Neo-Paganism, Magick, New Age, and Occult groups in the United States and Canada. The collection of Wicca, Neo-Paganism and Magick serials is the most comprehensive in the United States and includes many complete or almost complete runs of rare serials not available in any other library. Publication dates range from the 1920s through 2000, with the bulk of the titles published in the last 30 years."
- pt. 2. Mahayana Buddhism, Theravada Buddhism, Tibetan Buddhism, Zen Buddhism, Shintoism and Japanese new religions
- 133 microfilm reels - filmed from the holdings of the American Religions Collection, Donald C. Davidson Library, University of California, Santa Barbara

New Age Movements, Occultism, and Spiritualism, Research Library (NAMOSRL)

- Established in 2016 by your presenter
- Currently contains 7 archival collections
 - 6 physical and one digital
 - MS/150/1 - Published content (Books, Periodicals, Art, objects)
 - MS/150/2 - Linda Kerr Faerie Faith Papers (McFarland Dianics)
 - MS/150/3 - Guy Frost Faerie Faith Papers - contains NAMOSRL Records
 - MS/150/4 - Max Freedom Long Library and Museum
 - MS/150/5 - Rowan Tree Church Periodicals Collection
 - MS/150/6 - [Open Source Alexandrain Collection]
 - MS/150/7 - [Victor and Cora Anderson Library]
- Actively Seeking additional collections and all areas that fall under the name

Today

- From a Closed FB Group
 - 21,468 Members

“2. This is NOT a fellowship group; we are NOT a teaching group; we are NOT a support group; and, we are NOT a "love and light" group where all thoughts, opinions, and beliefs are equally valid (they're not).”

More rules

3. This is a group whose focus is critical discussion and debate. If you do not like to have your thoughts, opinions, or beliefs challenged, critically discussed, and dissected, then THIS IS NOT THE GROUP FOR YOU.

4. If your feelings are easily hurt or you do not like heated discussion often filled with cuss-words and abrasive behavior, then THIS IS NOT THE GROUP FOR YOU.

There used to be this thing: Pan-Pagans. We loved all of our diverse paths and respected one another. We threw parties and festivals and everyone came. It was fun. We laughed together, dressed (or, didn't) in feathers, bells, beads and fringe. We created beautiful Circles and experimented with different states of consciousness, learned to sing and danced together folk dances from the Chinook Nation to India to Scandinavia to wide-spot--in-the-road UK. If someone had no money, we found a way to include them, anyway.

We found ways to do stuff...often strictly potluck. Sometimes people found new friends... if someone pontificated, we let them, but, didn't really listen. What happened? Now, it seems the Pagans - especially younger Pagans, I am sorry to say, *find* reasons to fight, call names, and generally do their level best to bring back the bad old days of the "witch wars" in the mimeographed 'zines.

(Except, now, the name callers have bigger audiences.)
Yeah, there's a kind of Pagan for everyone's taste, but why go around saying that that Other Person's Paganism is wrong, or bad, or "non-inclusive"? (Who ever said an initiatory path is totally inclusive?) If you don't _actually_ know what goes on in a Dianic or Faery trad Circle, why write in social media as if you do?

And then the comments started rolling in

- The smart Pagans in the Generic Pagan Community have been jaded by the likes of Kenny Klein ... the Frosts ... the abysmal response of so-called "Elders" towards such.
- No one is required to swallow the Cult History of a Religion. No one is Required to "Speak Nice" about anyone, or anything no matter how "Pagan!" it is. We are not all brothers and sisters. We should strive to be more than "Potluck Buddies" because potluck buddies are shallow.

That way of looking at things, that worldview that "ALL THE THINGS ARE REALLY ONE THING!" is dying out, and it's a *GOOD* thing. There are Pagans (and even some Wiccans) who have come to realize that those vital differences need to be studied and explored and celebrated far more than some nebulous idea that we are on the Pagan version of the Barney the Dino-show.

Also... I have plenty enough friends. I doubt I'm going to be accepting applications for more.

- IMHO: you are looking for a reason to fight with me. Which is my point.
- Well, if you want to "Understand" what the Pagan Community is NOW, you will just have to shift your viewpoint, won't you?
- Oh, don't take it personally... It's not. But unless we meet this "Old Times WERE ALWAYS BETTER!" Nonsense head on, it keeps propagating the same damn apathetic bullshit that has made the community a free haven for predators.

What do you think so
far?

- Nor do I. I would say in the last five years, most all of my "Pagan People Contact" has been online.
- See, here is my thing: Every few years an "Old-Timey, Good-Old Pagan" will bust in somewhere and throw around names, and basically demand respect and awe and privilege while throwing... Well, *whoever* under a bus, basically making a pompous mess of themselves in the process, and a lot of us younger pagan? We are just basically over it.
- If the "Ye Old Wiccans!" want our respect, they can earn it like everyone else had to.

Ok see the bigger issue is that younger pagans, we had to grow up with books pushed at us that were just bullshit.

Most of us found paganism through the internet.

So we have had to become critical thinkers as we get older, realizing most of what we learned was utter nonsense.

An “old school” Pagan speaks up

Well, from the standpoint of older wiccans who really had a hard time getting access to information now readily, easily, and cheaply on the internet, younger pagans are kind of a pain. The knowledge that I accumulated, slowly, painfully, and sometimes expensively has been equated to some twenty year olds redaction of Wikipedia. And the initiatory traditions are all non proselytizing by design, and getting really fucking picky about who they are willing to train, or sometimes even talk to.

There are really good reasons for that, first along them that there are not really a lot of candidates who are willing to: read a list of books, and discuss what they found useful, and what they did not. Show up when scheduled, on time, with their stuff, ready to work. Actually do the daily exercises and devotions. Deemed the self disciple, self knowledge, and self control to safely and effectively work magic more complicated than blowing out a birthday candle.

What do you think? Are these new Pagans and Wiccans out of Touch? Jaded? Resentful because they couldn't get into a coven?

I would also like to add here that having access to *more* info, does not make us slackers of ANY stripe. Most of us have had to wade through entire swamps of bullshit info and teach ourselves proper research skills along the way.

Just because we had easy access to more and different info did not make that info *good*. And yet, we still managed

- Honestly, I'm happy that plug-and-play Paganism is on the hot seat. Personally I see most of these types having absolutely ZERO respect or concern for the traditions and cultures they are **appropriating from**, as well as a serious issue with rewriting history to suit personal bigotries against a certain book religion.
- If there is no honest introspection within the [Generic Pagan] community at large, we're only going to stagnate and/or become toxic. People are challenging each other, and I see it as a good thing.
- The people who claim to follow "eclectic" Wicca but actually are practicing some kind of New Age belief system.

So, what is wrong with this statement?

"I found that most who call themselves "Pagan" were merely wearing the costumes of what they thought paganism and witchcraft were. Half of the time the Gods were reduced to mere thought-forms in their banter, the other times some kind of twisted fairly godparents who's power and will were ALWAYS doubted and overshadowed by an urge to keep them non-concrete."

i relate a lot to this. it's not socially acceptable to doubt a person's commitment to paganism to their face, but with many people I've always had a nagging feeling that they're not REALLY in it. just a fad or a phase or an excuse to pretend to be a devil worshipper for edgy points or some shit. it's really frustrating.

Yea... That was VERY much my local experience of a lot of the people local to me And the "Groups" were slimy and skeevy... And any ideas that were not "Kiss the High Priestesses Ass" were not at all welcome.

I damn well EARNED my jaded.

I don't do groups anymore. Most of the are a joke and dress up like this is some LARP.

Or simply exist so the HP's can get laid guilt-free... The ratio of "Skeevy Fuckers" to "Good HP's" is skewed as FUCK towards skeevy fuckers from my experience.

I'm jaded and critical. I'm not really keen on the idea of cherry picking cultural aspects that don't belong to me. Not my roots, not my history, not mine to take; I'm happy just to appreciate from a distance. I don't attempt to stop anyone or discourage the small amount of people who aren't Latinx that want to practice curanderia/santeria/etc, but I don't encourage them either.

I'm also very much a stern feminist and **trans advocate**, and a lot of Wiccan circles are really vaguely antagonistic or exclusionary of trans women. I'm **not a bioessentialist**; that doesn't fall into my beliefs. So all my potential circles narrow and narrow because I hate settling for less than my personal best. If I'm going to associate with a group, I don't want any moral qualms to get in the way.

TLDR political differences are important and relevant and causing a few rifts that aren't necessarily bad

- Well from my perspective.....probably an older perspective than the op....I'd say today's pagans are left dealing with all the issues that the OPs generation of pagans stuck their heads in the sand and ignored....
- The essence of the older practices almost appear to be dying out, being replaced by some pretty far fetched ideas and beliefs that can in many cases only be described as comical at best, out and out dangerous in others. People who do not have any idea what they are doing are giving out advises that are questionable, advising use of products they have no real facts about and living in rainbow worlds, ignoring reality and to be honest, some can only be described as fringe disturbed or in desperate need of professional help.

while I can agree with the general idea that stupid and lazy are ruining "All the Things", the idea that the younger generation is somehow responsible for all that is relatively.... well, unfair.

The **Generic Pagan Community** was pretty fucked up when we found it. I would say "Toxic" in a lot of areas. The quick access to information simply made it easy for us to be able to point this out... And we are instantly cast as villains when we do so.

An elder again

Those of us who have worked the original path find what has happened pretty appalling. But it is a direct result of what was put out by other at the beginning and has become watered down since then.

Honestly? It just kinda smacks of "These darn kids today with their NEW IDEAS need to get off my lawn!"

Like all "New Ideas", some are going to be bad, some are going to be good, but the idea that they should be dismissed simply because they are "New" does get...
Tiresome?

And again, a lot of this ties into Wicca of the Llewellyn variety being seen as the pagan "Default".

- [Name] how about you actually read the post before you get all excited that someone older is writing it, and then settle back and digest the post. Or was there too much there for you to follow and you need to read it in smaller chunks.
- And as you bring up Llewelly, they are to blame for much of the misinformation out there, and I do not consider them pagan anything these days.

- there are still lots of people out there, young and old, who seem to be living in a fantasy world all their own, holding onto that misinformation like a security blanket. And really, I have had enough of people who can't let go and deal with facts.

One final clarification of my whole post is this: this is not a pagan issue. It is a condition that is in many religious communities and out in society in general. Look at politics these days. It is all over the place. People are wrapping themselves up in whatever they make up for themselves, cherry picking what they want to believe and the rest is ignored. Dangerous living, I believe. Look at how politics is doing the same thing. Ignoring all that they don't want to deal with. This is where it goes in the end. Think about that.

- But we also need to stop being lazy. Research what you read, correct what is fake or inaccurate, and be willing to consider what others say before you make a decision one way or another. You do not have to agree. But when it is false, or inaccurate, it needs to be corrected.
- Attitudes count I will say. But in this medium, we are no experts. We have no body language to go on, no tone of voice, no facial expression. Do not jump to conclusions based on what you think you read. Read it all and then consider it. Then comment.

- I'm fairly combative as a pagan, I'll openly admit it..... why, because "generic paganism" seems to have something of a moral deficit a mile wide at times that frankly sickens me and an educational deficit that just boggles me.

"The truth of a proposition has very little to do with its believability" "Belief is not fact" "Feelings are not facts, nobody can tell you what you feel, or what to feel, but facts are demonstrable." "Everything we think we know about the past is one excavation away from being totally wrong" All things said by people trying desperately to think things through. It really is an uphill slug.

Moderator... I apologise for this post. It brought up too many negative things and it is my opinion that you should delete it. It has been a couple years since I even thought about speaking on a Pagan site...And... I will probably fade away and ... Eventually ... Leave this one, too.

I was actually reading an article about generational divides and how one is different than another. Generation X rebelled. Generation Y ... grew up as the internet became a readily accessible thing and added questioning the status quo to the rebellious nature of X.

Now we also have the melenials who never knew life without the internet being common. They according to the article are rebelling so much as questioning the status quo and struggling to find ways to act on what they learn.

These are gross oversimplifications but a applicable over view. Now when you apply that to the pagan community, you get the above discussion/debate

So what next?

—

How do you address this?

Can you address this?

Nope... let it go

- Unless these “Protagonists” initiate a dialogue to the greater Pagan and Wiccan communities, their words remain hidden (closed group) and empty
 - A Panel Discussion at a Festival
 - They don’t attend any of the Conferences
 - Making their voice heard in a more public forum
 - Move out of the protection of a Closed Forum Environment

Value in Face to Face Learning

Analogous to the fate of James Frazer and the *Golden Bough*

- Frazer was an outsider
- Fieldwork was not a “thing” yet

Student-Teacher Interaction

- Students can experience was the Raising of Power “feels” like
- Students become the Emic scholar though real experiences

Questions for Rev. Pond

- Increase in transgender/non-binary people and other LGBTQIA individuals
- Pantheon staff have developed policies
 - Anti-harassment policy
 - Policies governing single-gender rituals
 - Overall sense of being welcomed at the event
 - Attendance is close to 3000
- Multi-faith component
 - Still a lot of distrust with Christianity ; “church burn”
 - Still a lot of resistance in accepting Wiccan Christians - lack of understanding of the practices’ origins “Paganism’s maturing process seems to be forgetting it’s own history”
 - “Accept the humanity of people” “Accepting a person’s complete humanity’ warts and all”
 - “People are allowed to Change and Grow”

Scholarship becomes Freely Available

- Open Access vs Proprietary Access
 - This Emic and Etic scholars (the Insiders and Outsiders)
 - discuss research in the Open Access venues, and
 - add credentials to this discussion by adding it to the Peer-Reviewed Scholarship
 - Publish, publish, publish
 - The Printed Word is just as important now as it was then
 - It has a sister in eBooks
 - Both cost money
 - Academic Institutions are beginning to develop Pagan Studies collections

Young Professional Network (YPN)

- Launched on January 19, 2017 by Circle Sanctuary
- Mission “to engage young professionals and to empower them to become future leaders within their community”
 - Develop career and professional soft-skills
 - Provide webinars, online workshops, one-on-one calls, networking
 - Mentors are also encouraged to join and introduce themselves

Example: Webinar - Colorful Personalities and Communicating Effectively

Global Spread

- South Africa; Australia; New Zealand; Europe
- Military Presence
- Ipsita Roy Chakraverti - India
 - Indo-Paganism ; Shakti-Wicca
 - Chandra Alexandre - Sharanya Temple ; Sha'can Tradition (located in San Francisco)
- Norichika Horie (scholar) - Japan
- Temple da Deusa (Temple of the Goddess or Goddess's Temple Wiccan Village) - Brazil (in person training school for Wicca)
- Celestial Moon Coven - Hong Kong - Harry Potter inspired