Neo-Folkish Movement


Unter den Neo-völkisch Schirm enthalten sind Bewegungen, die von konservativen revolutionäre Denkschulen auf weißer Rassist-Weiß separatistischen Interpretationen von Christentum und Heidentum zum Neonazi-Subkulturen.

http://lebendom.com/article/white-power

During the 1980s, the United States also saw an increase in the number of neo-völkisch movements. According to Nicholas Goodrick-Clarke, these movements cover a variety of interacting groups of a radically ethnocentric character that have emerged, especially in the English-speaking world, World War II. These loose networks revive or mimic the Volkish movement of the 19th and early 20th centuries in Germany in their defensive affirmation of white identity versus modernity, liberalism, immigration, multiracialism, and
multiculturalism. Some are neo-fascist, neo-Nazi or third-party positions; others are politicized in the environment of some form of white ethnic nationalism or identity politics, and a few have right-wing anarchist tendencies. An example is the neo-tribalist paganism promoted by Else Christensen's Odinist Fellowship Particularly noteworthy is the prevalence of devotional forms and esoteric themes, so neo-volubic currents often have the character of new religious movements.

Among the neo-völkisch umbrella are included movements ranging from conservative revolutionary schools of thought on white racist-white separatist interpretations of Christianity and paganism to neo-Nazi subcultures.
Heathenry (new religious movement)

Heathenry, also termed Heathenism or Germanic Neopaganism, is a modern Pagan religion. Scholars of religious studies classify Heathenry as a new religious movement. Its practitioners model their faith on the pre-Christian belief systems adhered to by the Germanic peoples of Iron Age and Early Medieval Europe. To reconstruct these past belief systems, Heathenry uses surviving historical, archaeological, and folkloric evidence as a basis, although approaches to this material vary considerably.

Heathenry does not have a unified theology and is typically polytheistic, centering on a pantheon of deities from pre-Christian Germanic Europe. It adopts cosmological views from these religions, including an animistic view of the cosmos in which the natural world is imbued with spirits. The faith's deities and these spirits are honored in sacrificial rites known as *ablói* in which food and libations are offered to them. These are often accompanied by *symbel*, the act of ceremonially toasting the gods with an alcoholic beverage. Some practitioners also engage in rituals designed to induce an altered state of consciousness and visions, most notably *seiðr* and *galdr*, with the intent of gaining wisdom and advice from the deities. Although many solitary practitioners follow the religion by themselves, members of the Heathen community often assemble in small groups, usually known as *kindreds* or *hearts*, to perform their rites outdoors or in specially constructed buildings.

Heathen ethical systems emphasize honor, personal integrity, and loyalty, while beliefs about an afterlife vary and are rarely emphasized.

A central division within the Heathen movement concerns the issue of race. Some groups adopt a "universalist" perspective which holds that the religion is open to all, irrespective of ethnic or racial identity, while conversely, others adopt a racialist attitude—termed "folkish" within the community—by viewing Heathenry as a religion with inherent links to a Germanic race that should be reserved explicitly for people of Northern European descent. Although the term "Heathenry" is used widely to describe the religion as a whole, many groups prefer different forms of designation, influenced by their regional focus and their attitude to race. While some groups venerating Scandinavian deities use Ásatrú or Forn Sed, those adopting folkish perspectives tend to favor the terms Odinism, Wotanism, or Odalism.

The religion's origins lie in the 19th- and early 20th-century Romanticist movement which glorified the pre-Christian beliefs of Germanic societies. In this period organised groups venerating the Germanic gods developed in Germany and Austria; these were part of the Völkisch movement and typically exhibited a racialist interpretation of the religion, resulting in the movement largely dissolving following the defeat of Nazi Germany in World War II. In the 1970s, new Heathen groups emerged in Europe and North America, developing into formalized organizations in order to promote their faith. In recent decades, the Heathen movement has been the subject of academic study by scholars active in the field of Pagan studies. Scholarly estimates put the number of Heathens at no more than 20,000 worldwide, with communities of practitioners active primarily in Europe, North America, and Australasia.

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### Definition

Scholars of religious studies classify Heathenry as a new religious movement[1] and more specifically as a reconstructionist form of modern Paganism[2] Heathenry is a "movement to revive and/or reinterpret for the present day the practices and worldviews of the pre-Christian cultures of northern Europe (or more particularly the Germanic speaking cultures)[3]

Practitioners seek to revive these past belief systems by using surviving historical source materials[4] Among the historical sources used are Old Norse texts from Scandinavia and Iceland such as the Prose Edda and Poetic Edda, Old English texts such as Beowulf, and Middle High German texts such as the Nibelungenlied Some Heathens also adopt ideas from the archaeological evidence of pre-Christian Northern Europe and from recorded folk tales and folklore from later periods in European history[5] The textual sources nevertheless remain problematic as a means of "reconstructing" pre-Christian belief systems, because they were written by Christians and only discuss pre-Christian religion in a fragmentary and biased manner[6] The anthropologist Jenny Blain characterises Heathenry as "a religion constructed from partial material"[7] while the religious studies scholar Michael Strmiska describes its beliefs as being "riddled with uncertainty and historical confusion", thereby characterising it as a postmodern movement[8]

The ways in which Heathens use this historical and archaeological material differ; some seek to reconstruct past beliefs and practices as accurately as possible, while others openly experiment with this material and embrace new innovations[9] Some, for instance, adapt their practices according to "unverified personal gnosis" (UPG) that they have gained through spiritual experiences[10] Others adopt concepts from the world's surviving ethnic religions as well as modern polytheistic faiths such as Hinduism and Afro-American religions, believing that doing so helps to construct spiritual world-views that are akin to those that existed in Europe prior to Christianization[11] Some practitioners who emphasize an approach that relies exclusively on historical and archaeological sources criticize such attitudes, denigrating those who practice them using the pejorative term Neo-Heathen[12]
Some Heathens seek out common elements that were found throughout Germanic Europe during the Iron Age and Early Medieval periods, using those as the basis for their contemporary beliefs and practices. Conversely, others draw inspiration from the beliefs and practices of a specific geographical area and chronological period within Germanic Europe, such as Anglo-Saxon England or Viking Age Iceland. Some adherents are deeply knowledgeable as to the specifics of Northern European society in the Iron Age and Early Medieval periods, although most practitioners primarily gain their information about the pre-Christian past from fictional literature and popular accounts of Norse mythology. Some sectors of the Heathen movement have perpetuated misconceptions about the past. Many express a romanticized view of Nordic culture, with the sociologist of religion Jennifer Snook noting that many practitioners “hearken back to a more epic, anachronistic, and pure age of ancestors and heroes.”

The anthropologist Murphy Pizza suggests that Heathenry can be understood as an example of what the historian Eric Hobsbawm termed an “invented tradition.” As the religious studies scholar Fredrik Gregorius states, despite the fact that “no real continuity” exists between Heathenry and the pre-Christian belief systems of Germanic Europe, Heathen practitioners often dislike being considered adherents of a “new religion” and “modern invention” and thus prefer to depict theirs as a “traditional faith.” Many practitioners avoid using the scholarly, etic term “reconstructionism” to describe their practices, preferring to characterize it as an “indigenous religion” with parallels to the traditional belief systems of the world’s indigenous peoples. In claiming a sense of indigeneity, many Heathens—particularly in the United States—attempt to frame themselves as the victims of Medieval Christian colonialism and imperialism. Snook, Thad Horrell, and Kirsten Horton argued that in doing so, these Heathens ignore the fact that most of them are white, and thus members of the same ethnic community which has perpetrated and benefitted from colonial and imperial policies against indigenous communities in the Americas and elsewhere.

**Terminology**

No central religious authority exists to impose a particular terminological designation on all practitioners. Hence, different Heathen groups have used different words to describe both their religion and themselves, with these terms often conveying meaning about their socio-political beliefs as well as the particular Germanic region of pre-Christian Europe from which they draw inspiration.

Academics studying the religion have typically favoured the terms *Heathenry* and *Heathenism* to describe it, for the reason that these words are “inclusive of all varieties” of the movement. This term is the most commonly used option by practitioners in the United Kingdom, with growing usage in North America and elsewhere. These terms are based on the word *heathen*, which was used by Early Medieval Christian writers to describe non-Christians in Germanic Europe; by using it, practitioners seek to reappropriate it from the Christians as a form of self-designation. Many practitioners favor the term *Heathen over Pagan* because the former term originated among Germanic languages, whereas *Pagan* has its origins in Latin.

A further term used in some academic contexts is *Germanic Neopaganism*, although this is an “artificial term” developed by scholars with little use within the Heathen community. Alternately, Blain suggested the use of *North European Paganism* as an overarching scholarly term for the movement, although Strmiska noted that this would also encompass those practitioners inspired by the belief systems of Northeastern Europe’s linguistically Finnic and Slavic societies. He favored *Modern Nordic Paganism*, although accepted that this term excluded those Heathens who are particularly inspired by the pre-Christian belief systems of non-Nordic Germanic societies, such as the Anglo-Saxons and the Goths.

Another name for the faith is the Icelandic Ásatrú, which translates as “allegiance to the Æsir” – the Æsir being a sub-set of deities in Norse mythology. This is more commonly rendered as Ásatru in North America, with practitioners being known as Ásatruer. This term is favored by practitioners who focus on the Nordic deities of Scandinavia, although it is problematic as many self-identified Asatruer worship deities and entities other than the Æsir, such as the Vanir, valkyries, elves, and dwarves. Although initially a popular term of designation among practitioners and academics, usage of Ásatrú has declined as the religion has aged.
Other practitioners term their religion Vanatrú, meaning "those who honor the Vanir", or Disitrú, meaning "those who honor the goddesses", depending on their particular theological emphasis. Although restricted especially to Scandinavia, since the mid-2000s a term that has grown in popularity is Forn Síðr or Forn Sed ("the old way"); this is also a term reappropriated from Christian usage, having previously been used in a derogatory sense to describe pre-Christian religion in the Old Norse Heimskringla. Other terms used within the community to describe their religion are the Northern Tradition, Norse Paganism, and Saxon Paganism, while in the first third of the 20th century, commonly used terms were German, Nordic, or Germanic Faith. Within the United States, groups emphasising a German-orientation have used Irminism, while those focusing on an Anglo-Saxon approach have used Fyrnsidu or Theodism.

Many racialist-oriented Heathens prefer the terms Odinism or Wotanism to describe their religion. The racialist Heathen Front group favored the term Odalism, coined by Varg Vikernes, in reference to the odal rune. There is thus a general view that all those who use Odinism adopt an explicitly political, right-wing and racialist interpretation of the religion, while Asatru is used by more moderate Heathen groups but no such clear division of these terms' usage exists in practice. Gregorius noted that Odinism was "highly problematic" because it implies that the god Odin—who is adopted from Norse mythology—is central to these groups' theology, which is often not the case. Moreover, the term is also used by at least one non-racialist group, the British Odinshof, who utilise it in reference to their particular dedication to Odin.

Beliefs

Gods and spirits

The historian of religion Mattias Gardell noted that there is "no unanimously accepted theology" within the Heathen movement. Several early Heathens like Guido von List found the polytheistic nature of pre-Christian religion embarrassing, and argued that in reality it had been monotheistic. Since the 1970s, such negative attitudes towards polytheism have changed. Today Heathenry is usually characterised as being polytheistic, exhibiting a theological structure which includes a pantheon of gods and goddesses, with adherents offering their allegiance and worship to some or all of them. Most practitioners are polytheistic realists, believing in the literal existence of the deities as individual entities. Others express a psychological interpretation of the divinities, viewing them for instance as symbols, Jungian archetypes or racial archetypes, with some who adopt this position deeming themselves to be atheists.

Heathenry's deities are adopted from the pre-Christian belief systems found in the various societies of Germanic Europe; they include divinities like Tyr, Odin, Thor, Frigg and Freyja from Scandinavian sources, Woden, Thunor and Eostre from Anglo-Saxon sources, and figures such as Nehalennia from continental sources. Some practitioners adopt the belief, taken from Norse mythology, that there are two sets of deities, the Æsir and the Vanir. Certain practitioners blend the different regions and times together for instance using a mix of Old English and Old Norse names for the deities, while others keep them separate and only venerate deities from a particular region. Some groups focus their veneration on a particular deity; for instance, the Brotherhood of Wolves, a Czech Heathen group, center their worship on the deity Fenrir. Similarly, many practitioners in the U.S. adopt a particular patron deity for themselves, and describe themselves as that entity's devotee using terms such as Thorsman or Odinsman.
Heathen deities are not seen as perfect, omnipotent, and omnipresent, and are instead viewed as having their own strengths and weaknesses. Many practitioners believe that these deities will one day die, as did, for instance, the god Baldr in Norse mythology. Heathens view their connection with their deities not as being that of a master and servant but rather as an interdependent relationship akin to that of a family. For them, these deities serve as both examples and role models whose behavior is to be imitated. Many practitioners believe that they can communicate with these deities, as well as negotiate, bargain, and argue with them, and hope that through venerating them, practitioners will gain wisdom, understanding, power, or visionary insights.

Many practitioners combine their polytheistic world-view with a pantheistic conception of the natural world as being sacred and imbued with a divine energy force permeating all life. Heathenry is animistic, with practitioners believing in nonhuman spirit persons commonly known as “wights” that inhabit the world, each of whom is believed to have its own personality. Some of these are known as “land spirits” and inhabit different aspects of the landscape, living alongside humans, whom they can both help and hinder. Others are deemed to be household deities and live within the home, where they can be propitiated with offerings of food. Some Heathens interact with these entities and provide offerings to them more often than they do with the gods and goddesses. Wights are often identified with various creatures from Northwestern European folklore such as elves, dwarves, gnomes, and trolls. Some of these entities—such as the Jötunn of Norse mythology—are deemed to be baleful spirits; within the community it is often deemed taboo to provide offerings to them, although some practitioners still do so. Many Heathens also believe in and respect ancestral spirits.

Cosmology and afterlife

Heathens commonly adopt a cosmology based on that found in Norse mythology. As part of this framework, humanity’s world—known as Midgard—is regarded as just one of nine realms, all of which are part of a cosmological world tree called Yggdrasil. Different types of being are believed to inhabit these different realms; for instance, humans live on Midgard, while dwarves live on another realm, elves on another giants on another, and the divinities on two further realms. Most practitioners believe that this is a poetic or symbolic description of the cosmos, with the different levels representing higher realms beyond the material plane of existence. The world tree is also interpreted by some in the community as an icon for ecological and social engagement. Some Heathens, such as the psychologist Brian Bates, have adopted an approach to this cosmology rooted in analytical psychology thereby interpreting the nine worlds and their inhabitants as maps of the human mind.

According to a common Heathen belief based on references in Old Norse sources, three sisters known as the Norns sit at the end of the world tree’s root. These figures spin wyrd, which refers to the actions and interrelationships of all beings throughout the cosmos. In the community, these three figures are sometimes termed “Past, Present and Future”, “Being, Becoming, and Obligation” or “Initiation, Becoming, Unfolding.” It is believed that an individual can navigate through the wyrd, and thus, the Heathen worldview oscillates between concepts of free will and fatalism. Heathens also believe in a personal form of wyrd known as örlög. This is connected to an emphasis on luck, with Heathens in the U.S. often believing that luck can be earned, passed down through the generations, or lost.

Various Heathen groups adopt the Norse apocalyptic myth of Ragnarök; few view it as a literal prophecy of future events. Instead, it is often treated as a symbolic warning of the danger that humanity faces if it acts unwisely in relation to both itself and the natural world. The death of the gods at Ragnarök is often viewed as a reminder of the inevitability of death and the importance of living honorably and with integrity until one dies. Alternately, ethno-nationalist Heathens have interpreted Ragnarök as a prophecy of a coming apocalypse in which the white race will overthrow who these Heathens perceive as their oppressors and establish a future society based on Heathen religion. The political scientist Jeffrey Kaplan believed that it was the “strongly millenarian and chalices of Ragnarök which helped convert white American racialists to the right wing of the Heathen movement.”

Heathen cemetery in Gufuneskirkjugarður Reykjavík, which was established in 1999
Some practitioners do not emphasize belief in an afterlife, instead stressing the importance of behaviour and reputation in this world. In Icelandic Heathenry, there is no singular dogmatic belief about the afterlife. A common Heathen belief is that a human being has multiple souls, which are separate yet linked together. It is common to find a belief in four or five souls, two of which survive bodily death: one of these, the *hugr*, travels to the realm of the ancestors, while the other, the *fetch*, undergoes a process of reincarnation into a new body. In Heathen belief, there are various realms that the *hugr* can enter, based in part on the worth of the individual's earthly life; these include the hall of Valhalla, ruled over by Odin, or Sessrúmnir, the hall of Freyja. Beliefs regarding reincarnation vary widely among Heathens, although one common belief is that individuals are reborn within their family or clan.

**Morality and ethics**

In Heathenry, moral and ethical views are based on the perceived ethics of Iron Age and Early Medieval Northwestern Europe, in particular the actions of heroic figures who appear in Old Norse sagas. Evoking a life-affirming ethos, Heathen ethics focus on the ideals of honor, courage, integrity, hospitality, and hard work, and strongly emphasize loyalty to family. It is common for practitioners to be expected to keep their word, particularly sworn oaths. There is thus a strong individualist ethos focused around personal responsibility, and a common motto within the Heathen community is that "We are our deeds". Most Heathens reject the concept of sin and believe that guilt is a destructive rather than useful concept.

In North America and elsewhere, some Heathen communities have formalized such values into an ethical code, the Nine Noble Virtues (NNV), which is based largely on the *Hávamál* from the Poetic Edda. There are different forms of the NNV, with the number nine having symbolic associations in Norse mythology. Opinion is divided on the NNV; some practitioners deem them too dogmatic while others eschew them for not having authentic roots in historical Germanic culture, negatively viewing them as an attempt to imitate the Judeo-Christian Ten Commandments. The NNV are not universal among Heathens, and it has for instance been noted that they are rare among Swedish practitioners.

Within the Heathen community of the United States, gender roles are based upon perceived ideals and norms found in Early Medieval Northwestern Europe, in particular as they are presented in Old Norse sources. Among male American Heathens there is a trend toward hypermasculinized behaviour while a gendered division of labor—in which men are viewed as providers and women seen as being responsible for home and children—is also widespread among Heathens in the U.S. Due to its focus on traditional attitudes to sex and gender—values perceived as socially conservative in Western nations—it has been argued that American Heathenry's ethical system is far closer to traditional Christian morals than the ethical systems espoused in many other Western Pagan religions such as Wicca.

The sociologist Jennifer Snook noted that as with all religions, Heathenry is "intimately connected" to politics, with practitioners' political and religious beliefs influencing one another. As a result of the religion's emphasis on honoring the land and its wights, many Heathens take an interest in ecological issues with many considering their faith to be a nature religion. Heathen groups have participated in tree planting, raising money to purchase woodland, and campaigning against the construction of a railway between London and the Channel Tunnel in Southeastern England. Many Germanic Neopagans are also concerned with the preservation of heritage sites and some practitioners have expressed concern regarding archaeological excavation of prehistoric and Early Medieval burials, believing that it is disrespectful to the individuals interred, whom Heathens widely see as their ancestors.
Ethical debates within the community also arise when some practitioners believe that the religious practices of certain co-religionists conflict with the religion's "conservative ideas of proper decorum."[112] For instance, while many Heathens eschew worship of the Norse god Loki, deeming him a baleful wight, his gender-bending nature has made him attractive to many LGBT Heathens. Those who adopt the former perspective have thus criticized Lokeans as effeminate and sexually deviant.[113] Views on homosexuality and LGBT rights remain a source of tension within the community.[114] Some right-wing Heathen groups view homosexuality as being incompatible with a family-oriented ethos and thus censure same-sex sexual activity.[115] Other groups legitimize openness toward LGBT practitioners by reference to the gender-bending actions of Thor and Odin in Norse mythology.[116] There are, for instance, homosexual and transgender members of The Troth, a prominent U.S. Heathen organisation.[117] Many Scandinavian Heathen groups perform same-sex marriages[118] and a group of self-described "Homo-Heathens" marched in the 2008 Stockholm Pride carrying a statue of the god Freyr.[119]

Rites and practices

In Anglophone countries, Heathen groups are typically called kindreds or hearths, or alternately sometimes as fellowships, tribes, or garths.[120] These are small groups, often family units,[121] and usually consist of between five and fifteen members.[95] They are often bound together by oaths of loyalty,[122] with strict screening procedures regulating the admittance of new members.[123] Prospective members may undergo a probationary period before they are fully accepted and welcomed into the group,[124] while other groups remain closed to all new members.[124] Heathen groups are largely independent and autonomous, although they typically network with other Heathen groups, particularly in their region.[125] There are other followers of the religion who are not affiliated with such groups, operating as solitary practitioners, with these individuals often remaining in contact with other practitioners through social media.[126]

Priests are often termed godhi, while priestesses are gydhja, adopting Old Norse terms meaning "god-man" and "god-woman" respectively, with the plural term being goðar.[127] These individuals are rarely seen as intermediaries between practitioners and deities, instead having the role of facilitating and leading group ceremonies and being learned in the lore and traditions of the religion.[128] Many kindreds believe that anyone can take on the position of priest, with members sharing organisational duties and taking turns in leading the rites.[95] In other groups, it is considered necessary for the individual to gain formal credentials from an accredited Heathen organisation in order to be recognised as a priest.[129] In a few groups—particularly those of the early 20th century which operated as secret societies—the priesthood is modelled on an initiatory system of ascending degrees akin to freemasonry.[130]

Heathen rites often take place in non-public spaces, particularly in a practitioner's home.[131] In other cases, Heathen places of worship have been established on plots of land specifically purchased for the purpose; these can represent either a hög, which is a sanctified place within nature like a grove of trees, or a hof, which is a wooden temple.[132] The Heathen community has made various attempts to construct hofs in different parts of the world.[133] In 2014 the Ásatrú Folk Assembly opened a temple in Efri Ás, Skagafjörður, Iceland,[134] while in 2015 a British Heathen group called the Odinist Fellowship opened a temple in a converted 16th-century chapel in Newark, Nottinghamshire.[135] Heathens have also adopted archaeological sites as places of worship.[136] For instance, British practitioners have assembled for rituals at the Nine Ladies stone circle in Derbyshire,[137] the Rollright Stones in Warwickshire,[138] and the White Horse Stone in Kent.[139] Swedish Heathens have done the same Gamla Uppsala, and Icelandic practitioners have met at Þingvellir.[136]

Heathen groups assemble for rituals in order to mark rites of passage, seasonal observances, oath takings, rites devoted to a specific deity, and for rites of need.[95] These rites also serve as identity practices which mark the adherents out as Heathens.[140] Strmiska noted that in Iceland, Ásatrú rituals had been deliberately constructed in an attempt to recreate or pay tribute to the ritual practices of pre-Christian Icelanders, although there was also space in which these rituals could reflect innovation, changing in order to suit the tastes and needs of contemporary practitioners.[141] During religious ceremonies, many adherents choose to wear clothing that
imitates the styles of dress worn in Iron Age and Early Medieval Northern Europe. They also often wear symbols indicating their religious allegiance. The most commonly used sign among Heathens is Mjölnir, or Thor's hammer, which is worn as a pendant, featured in Heathen art, and used as a gesture in ritual. It is sometimes used to express a particular affinity with the god Thor, although is also often used as a symbol of Heathenism as a whole, in particular representing the resilience and vitality of the religion. Another commonly used Heathen symbol is the Valknut, used to represent the god Odin or Woden.

**Blót and sumbel**

The most important religious rite for Heathens is called blót, which constitutes a ritual in which offerings are provided to the gods. Blót typically takes place outdoors, and usually consists of an offering of mead, which is contained within a bowl. The gods are invoked and requests expressed for their aid, as the priest uses a sprig or branch of an evergreen tree to sprinkle mead onto both statues of the deities and the assembled participants. This procedure might be scripted or largely improvised. Finally, the bowl of mead is poured onto a fire, or onto the earth, as a final libation to the gods. Sometimes, a communal meal is held afterward; in other instances, the blót is simpler and less ritualized; in this case, it can involve a practitioner setting some food aside, sometimes without words, for either gods or wights. Some Heathens perform such rituals on a daily basis, although for others it is a more occasional performance. Aside from honoring deities, communal blóts also serve as a form of group bonding.

In Iron Age and Early Medieval Northern Europe, the term blót referred to animal sacrifice performed to thank the deities and gain their favor. Such sacrifices have generally proved impractical for most modern practitioners, due to the fact that skills in animal slaughter are not widely taught, while the slaughter of animals is regulated by government in Western countries. In 2007 Strmiska noted that a “small but growing” number of Heathen practitioners in the U.S. had begun performing animal sacrifice as a part of the blót. Those who do so typically follow the procedure outlined in the Heimskringla: the throat of the sacrificial animal is slashed with a sharp knife, and the blood is collected in a bowl before being sprinkled onto both participants of the rite and statues of the gods. Animals used for this purpose have included poultry as well as larger mammals like sheep and pigs, with the meat then being consumed by those attending the rite. Some practitioners have made alterations to this procedure: Strmiska noted two American Heathens who decided to use a rifle shot to the head to kill the animal swiftly, a decision made after they witnessed a blót in which the animal's throat was cut incorrectly and it slowly died in agony; they felt that such practices would have displeased the gods and accordingly brought harm upon those carrying out the sacrifice.

Another common ritual in Heathenry is sumbel, also spelled symbel, a ritual drinking ceremony in which the gods are toasted. Sumbel often takes place following a blót. In the U.S., the sumbel commonly involves a drinking horn being filled with mead and passed among the assembled participants, who either drink from it directly, or pour some into their own drinking vessels to consume. During this process, toasts are made, as are verbal tributes to gods, heroes, and ancestors. Then, oaths and boasts (promises of future actions) might be made, both of which are considered binding on the speakers due to the sacred context of the sumbel ceremony. According to Snook, the sumbel has a strong social role, representing “a game of politicking, of socializing, cementing bonds of peace and friendship and forming new relationships” within the Heathen community. During her ethnographic research, Pizza observed an example of a sumbel that took place in Minnesota in 2006 with the purpose of involving Heathen children; rather than mead, the drinking horn contained apple juice, and the toast accompanied the children taping pictures of apples to a poster of a tree that symbolized the apple tree of Iðunn from Norse mythology.

**Seiðr and galdr**
One religious practice sometimes found in Heathenry is seidr, which has been described as “a particular shamanic trance ritual complex.”[159] Although the appropriateness of using “shamanism” to describe seidr is debatable,[160] contemporary seidr developed during the 1990s out of the wider Neo-Shamanic movement,[161] with some practitioners studying the use of trance-states in other faiths, such as Umbanda, first.[162] A prominent form is high-seat or oracular seidr, which is based on the account of Guðrøðr in Eiríks saga. Although such practices differ between groups, oracular seidr typically involves a seidr-worker sitting on a high seat while songs and chants are performed to invoke gods and wights. Drumming is then performed to induce an altered state of consciousness in the practitioner, who goes on a meditative journey in which they visualise travelling through the world tree to the realm of Hel. The assembled audience then provide questions for the seidr-worker, with the latter offering replies based on information obtained in their trance-state.[163] Some seidr-practitioners make use of entheogenic substances as part of this practice,[164] although others explicitly oppose the use of any such mind-altering drugs.[165]

Galdr is another Germanic Neopagan practice involving chanting or singing.[171] As part of a galdr ceremony, runes or rune poems are also sometimes chanted, in order to create a communal mood and allow participants to enter into altered states of consciousness and request communication with deities.[172] Some contemporary galdr chants and songs are influenced by Anglo-Saxon folk magical charms, such as Ēcerbot and the Nine Herbs Charm. These poems were originally written in a Christian context, although practitioners believe that they reflect themes present in pre-Christian, shamanistic religion, and thus re-appropriate and “Heathenise” them for contemporary usage.[173]

Some Heathens practice forms of divination using runes; as part of this, items with runic markings on them might be pulled out of a bag or bundle, and read accordingly.[174] In some cases, different runes are associated with different deities, one of the nine realms, or aspects of life.[175] It is common for Heathens to utilize the Common Germanic Futhark as a runic alphabet, although some practitioners instead adopt the Anglo-Saxon Futhorc or the Younger Futhark.[176] Some non-Heathens also use runes for divinatory purposes, with books on the subject being common in New Age bookstores.[177] Some Heathens practice magic, although this is not regarded as an intrinsic part of Heathenry because it was not a common feature of pre-Christian rituals in Iron Age and Early Medieval Germanic Europe.[178]

### Festivals

Different Germanic Neopagan groups celebrate different festivals according to their cultural and religious focus.[95] The most widely observed Heathen festivals are Winter Nights, Yule, and Siglóþi, all of which were listed in his Heimskringla and are thus of ancient origin.[179] The first of these marks the start of winter in Northern Europe, while the second marks Midwinter, and the last marks the beginning of summer.[180] Additional festivals are also marked by Heathen practice throughout the year.[180] These often include days which commemorate individuals who fought against the Christianization of Northern Europe, or who led armies and settlers into new lands.[142] Some Heathen groups hold festivals dedicated to a specific deity.[42]

Some Heathens celebrate the eight festivals found in the Wheel of the Year, a tradition that they share with Wiccans and other contemporary Pagan groups.[181] Others celebrate only six of these festivals, as represented by a six-spoked Wheel of the Year.[182] The use of such festivals is criticized by other practitioners, who highlight that this system is of modern, mid-20th century origin and does not link with the original religious celebrations of the pre-Christian Germanic world.[180]
Racial issues

The question of race represents a major source of division among Heathens, particularly in the United States. Within the Heathen community, one viewpoint holds that race is entirely a matter of biological heredity, while the opposing position is that race is a social construct rooted in cultural heritage. In U.S. Heathen discourse, these viewpoints are described as the folkish and the universalist positions, respectively. These two factions—which Kaplan termed the “racialist” and “nonracialist” camps—often clash, with Kaplan claiming that a “virtual civil war” existed between them within the American Heathen community. The universalist and folkish division has also spread to other countries, in contrast to North America and much of Northern Europe, discussions of race rarely arise among the Icelandic Heathen community as a result of the nation-state’s predominantly ethnically homogeneous composition.

Contrasting with this binary division, Gardell divides Heathenry in the United States into three groups according to their stances on the issue of race: the “anti-racist” group which denounces any association between the religion and racial identity, the “radical racist” faction which seeks to make sense of the diverging positions within the broader discourse of Heathenry, and the “ethnic” faction which seeks a middle-path by acknowledging the religion’s roots in Northern Europe and its connection with those of Northern European heritage. The religious studies scholar Egil Asprem deemed Gardell’s threefold typology “indispensable in order to make sense of the diverging positions within the broader discourse” of Heathenry. The religious studies scholar Stefanie von Schnurbein also adopted this tripartite division, although she referred to the groups as the “racial-religious”, “a-racist”, and “ethnicist” factions respectively.

Exponents of the universalist, anti-racist approach believe that the deities of Northern Europe can call anyone to their worship, regardless of ethnic background. This group rejects the folkish emphasis on race, believing that even if unintended, it can lead to the adoption of racist attitudes toward those of non-Northern European ancestry. Anti-racist practitioners such as Stephan Grundy have emphasized the fact that ancient Northern Europeans were known to marry and have children with members of other ethnic groups, and that in Norse mythology the Æsir also did the same with Vanir, Jötun, and humans, thus using such points to critique the racist view. Universalists welcome practitioners of Heathenry who are not of Northern European ancestry; for instance, there are Jewish and African American members of the U.S.-based Troth, while many of its white members are married to spouses from different racial groups. While sometimes retaining the idea of Heathenry as an indigenous religion, proponents of this view have sometimes argued that Heathenry is indigenous to the land of Northern Europe, rather than indigenous to any specific race.

The folkish sector of the movement deems Heathenry to be the indigenous religion of a biologically distinct Nordic race. Some practitioners explain this by asserting that the religion is intrinsically connected to the collective unconscious of this race, with prominent American Heathen Stephen McNallen developing this into a concept which he termed “metagenetics”. McNallen and many others in the “ethnic” faction of Heathenry explicitly deny that they are racist, although Gardell noted that their views would be deemed racist under certain definitions of the word. Gardell considered many “ethnic” Heathens to be ethnic nationalists.
and many folkish practitioners express disapproval of multiculturalism and the mixture of different races in modern Europe, advocating a position of racial separatism. In this group's discourse, there is much talk of "ancestors" and "homelands", although these concepts may be very vaguely defined. Those adopting the "ethnic" folkish position have been criticized by both anti-racist and radical racist factions, the former deeming "ethnic" Heathenry a front for racism and the latter deeming its adherents race traitors for their failure to fully embrace the white supremacist cause.

Some folkish Heathens are white supremacists and explicit racists, representing a "radical racist" faction that favours the terms "Odinism" and "Wotanism". Kaplan stated that the "borderline separating racialist Odinism and National Socialism is exceedingly thin", adding that this racist wing inhabited "the most distant reaches" of the modern Pagan movement. Practitioners in this sector of the religion have paid tribute to Adolf Hitler and Nazi Germany, claiming that the white race is facing extinction at the hands of a Jewish world conspiracy, and rejected Christianity as a creation of the Jews. Many in the inner circle of The Order, a white supremacist militant group active in the U.S. during the 1980s, described themselves as Odinists, and various racist Heathens have espoused the Fourteen Words slogan developed by the Heathen and Order member David Lane. Some racist organisations, such as the Order of Nine Angles and the Black Order, combine elements of Heathenism with Satanism, although other racist Heathens, such as Wotansvolk's Ron McVan, have denounced the integration of these differing religious traditions. Racist Heathens are heavily critical of their anti-racist counterparts, often declaring that the latter have been misled by New Age literature and political correctness. Snook stated that both mainstream media and early academic studies of American Heathenry had focused primarily on the racist elements within the movement, thus neglecting the religion's anti-racist wing.

**History**

**Romanticist and Völkisch predecessors**

During the late 18th and 19th centuries, German Romanticism focused increasing attention on the pre-Christian belief systems of Germanic Europe, with various Romanticist intellectuals expressing the opinion that these ancient religions were "more natural, organic and positive" than Christianity. Such an attitude was promoted by the scholarship of Romanticist intellectuals like Johann Gottfried Herder, Jacob Grimm, and Wilhelm Grimm. This development went in tandem with a growth in nationalism and the idea of the volk, contributing to the establishment of the Völkisch movement in German-speaking Europe. Criticising the Jewish roots of Christianity, in 1900 the Germanist Ernst Wachler published a pamphlet calling for the revival of a racialized ancient German religion. Other writers such as Ludwig Fahrenkrog supported his claims, resulting in the formation of both the Bund für Persönlichkeitskultur (League for the Culture of the Personality) and the Deutscher Orden in 1911 and then the Germanische-Deutsche Religionsgemeinschaft (Germanic-German Religious Community) in 1912.

Another development of Heathenry emerged within the occult völkisch movement known as Ariosophy. One of these völkisch Ariosophists was the Austrian occultist Guido von List, who established a religion that he termed "Wotanism", with an inner core that he referred to as "Armanism". List's Wotanism was based heavily on the Eddas, although over time it came to be increasingly influenced by the occult teachings of the Theosophical Society. List's ideas were transmitted in Germany by prominent right-wingers, and...
adherents to his ideas were among the founders of the Reichshammerbund in Leipzig in 1912, and they included individuals who held key positions in the Germanenorden. The Thule Society founded by Rudolf von Sebottendorf developed from the Germanenorden, and it displayed a Theosophically-influenced interpretation of Norse mythology.

In 1933, the eclectic German Faith Movement (Deutsche Glaubensbewegung) was founded by the religious studies scholar Jakob Wilhelm Hauer, who wanted to unite these disparate Heathen groups. Although active throughout the Nazi era, his hopes that his "German Faith" would be declared the official faith of Nazi Germany were thwarted. Few had a direct influence on the Nazi Party leadership, with one prominent exception: Karl Maria Wiligut was both a friend and a key influence on the Schutzstaffel (SS) leader Heinrich Himmler. Wiligut professed ancestral clairvoyant memories of ancient German society, proclaiming that "Wotanism" was in conflict with another ancient religion, Irminenschaft, which was devoted to a messianic Germanic figure known as Krist, who was later wrongly transformed into the figure of Jesus. Many Heathen groups disbanded during the Nazi period, and they were only able to re-establish themselves after World War II, in West Germany, where freedom of religion had been re-established. After the defeat of Nazi Germany, there was a social stigma surrounding völkisch ideas and groups along with a common perception that the mythologies of the pre-Christian Germanic societies had been tainted through their usage by the Nazi administration, an attitude that to some extent persisted into the 21st century.

The völkisch movement also manifested itself in 1930s Norway within the milieu surrounding such groups as the Ragnarok Circle and Hans S. Jacobsen's Tidsskriftet Ragnarok journal. Prominent figures involved in this milieu were the writer Per Imerslund and the composer Geirr Tveitt, although it left no successors in post-war Norway. A variant of "Odinism" was developed by the Australian Alexander Rud Mills, who published The Odinist Religion (1930) and established the Anglecyn Church of Odin. Politically racialist, Mills viewed Odinism as a religion for what he considered to be the "British race", and he deemed it to be in a cosmic battle with the Judeo-Christian religion. Having formulated "his own unique blend" of Ariosophy, Mills was heavily influenced by von List's writings. Some of Heathenry's roots have also been traced back to the "back to nature" movement of the early 20th century among them the Kibbo Kift and the Order of Woodcraft Chivalry.

Modern development

In the early 1970s, Heathen organisations emerged in the United Kingdom, the United States, Canada, Australia, and Iceland, largely independently from each other. This has been partly attributed to the wider growth of the modern Pagan movement during the 1960s and 1970s, as well as the development of the New Age milieu, both of which encouraged the establishment of new religious movements intent on reviving pre-Christian belief systems. Further Heathen groups then emerged in the 1990s and 2000s, many of which distanced themselves from overtly political agendas and placed a stronger emphasis on historical authenticity than their 1960s and 1970s forebears.

Heathenry emerged in the United States during the 1960s. In 1969 the Danish Heathen Else Christensen established the Odinist Fellowship at her home in the U.S. state of Florida. Heavily influenced by Mills' writings, she began publishing a magazine, The Odinist, which placed greater emphasis on right-wing and racist ideas than theological ones. Stephen McNallen first founded the Viking Brotherhood in the early 1970s, before creating the Asatru Free Assembly in 1976, which broke up in 1986 amid widespread political disagreements after McNallen's repudiation of neo-Nazis within the group. In the 1990s, McNallen founded the Asatru Folk Assembly (AFA), an ethnically-oriented Heathen group headquartered in California. Meanwhile, Valgard Murray and his kindred in Arizona founded the Ásatrú Alliance (AA) in the late 1980s, which shared the AFA's perspectives on race and
which published the Vor Tru newsletter.[248] In 1987, Stephen Flowers and James Chisholm founded The Troth, which was incorporated in Texas. Taking an inclusive, non-racialist view, it soon grew into an international organisation[249]

In Iceland, the influence of pre-Christian belief systems still pervaded the country's cultural heritage into the 20th century.[250] There, farmer Sveinbjörn Beinteinsson founded the Heathen group Ásatrúarfélagið in 1972, which initially had 12 members[251] Beinteinsson served as Allsherjargodi (chief priest) until his death in 1993, when he was succeeded by Jormundur Ingi Hansen.[252] As the group expanded in size, Hansen's leadership caused schisms, and to retain the unity of the movement, he stepped down and was replaced by Hilmar Órn Hilmarsson in 2003, by which time Ásatrúarfélagið had accumulated 777 members and played a visible role in Icelandic society[253] In England, the British Committee for the Restoration of the Odinic Rite was established by John Yeowell in 1972.[254] In 1992, Mark Mirabello published Odin Brotherhood, which claimed the existence of a secret society of Odinists; most British Heathens doubt its existence.[255]

In Sweden, the first Heathen groups developed in the 1970s; early examples included the Breidablikk-Gildet (Guild of Breidablikk) founded in 1975 and the Telge Fylking founded in 1987, the latter of which diverged from the former by emphasising a non-racialist interpretation of the religion.[256] In 1994, the Sveriges Asatrosamfund (Swedish Asatru Assembly) was founded, growing to become the largest Heathen organisation in the country.[257] The first Norwegian Heathen group, Blindern Åsatrulag, was established as a student group at the University of Oslo in the mid-1980s,[258] while the larger Åsatrufellesskapet Bifrost was established in 1996; after a schism in that group, the Foreningen Forn Sed was formed in 1999.[259] In Denmark, a small group was founded near to Copenhagen in 1986, although as a wider movement Heathenry would not be established until the 1990s, when a group calling itself Forn Siðr developed.[260]

In Germany, various groups were established that explicitly rejected their religion's völkisch and right-wing past, most notably Rabenclan (Raven's Clan) in 1994 and Normirs Ætt (Kin of the Norns) in 2005.[261] Several foreign Heathen organisations also established a presence in the German Heathen scene; in 1994 the Odinic Rite Deutschland (Odinic Rite Germany) was founded, although it later declared its independence and became the Verein für germanisches Heidentum VfgH (Society for Germanic Paganism), while the Troth also created a German group, Eldaring, which declared its independence in 2000.[262] The first organised Heathen groups in the Czech Republic emerged in the late 1990s.[263] From 2000 to 2008, a Czech Heathen group that adopted a Pan-Germanic approach to the religion was active under the name of Heathen Hearts from Biohaemum.[264]

Heathen influences were apparent in forms of black metal from the 1990s, where lyrics and themes often expressed a longing for a pre-Christian Northern past; the mass media typically associated this music genre with Satanism.[265] The Pagan metal genre—which emerged from the fragmentation of the extreme metal scene in Northern Europe during the early 1990s[266]—came to play an important role in the North European Pagan scene.[267] Many musicians involved in Viking metal were also practicing Heathens.[268] with many metal bands embracing the heroic masculinity embodied in Norse mythological figures like Odin and Thor.[269] From the mid-1990s, the Internet greatly aided the propagation of Heathenry in various parts of the world.[270] That decade also saw the strong growth of racist Heathenry among those incarcerated within the U.S. prison system as a result of outreach programs established by various Heathen groups,[271] a project begun in the 1980s.[272] During this period, many Heathen groups also began to interact increasingly with other ethnic-oriented Pagan groups in Eastern Europe, such as Lithuanian Romuva, and many joined the World Congress of Ethnic Religions upon its formation in 1998[273]
Demographics

Adherents of Heathenry can be found in Europe, North America, and Australasia. They are mostly found in those areas with a Germanic cultural inheritance, although they are present in several other regions. In 2007, the religious studies scholar Graham Harvey stated that it was impossible to develop a precise figure for the number of Heathens across the world. A self-selected census in 2013 found 16,700 members in 98 countries, the bulk of whom lived in the United States. In 2016, Schnurbein stated that there were probably no more than 20,000 Heathens globally. She noted that, while there were some exceptions, most Heathen groups were 60–70% male in their composition. Many individuals are inspired to join the movement after enjoying German folk tales or Norse myths as children, or after being interested by the depiction of Norse religion in popular culture. Some others claim to have involved themselves in the religion after experiencing direct revelation through dreams, which they interpret as having been provided by the gods. As with other religions, a sensation of "coming home" has also been reported by many Heathens who have converted to the faith. Pizza suggested that, on the basis of her research among the Heathen community in the American Midwest, that many Euro-American practitioners were motivated to join the movement both out of a desire to "find roots" within historical European cultures and to meet "a genuine need for spiritual connections and community.

Although practitioners typically live within Christian majority societies, they often express the view that Christianity has little to offer them. In referring to Heathens in the U.S., Snook, Thad Horrell, and Kristen Horton noted that practitioners "almost always formulate oppositional identities" to Christianity. Through her research, Schnurbein found that during the 1980s many Heathens had been motivated to join the religion in part by their own anti-Christian ethos, but that this attitude had become less prominent among the Heathen community as the significance of the Christian churches had declined in Western nations after that point. Many Heathens are also involved in historical reenactment, focusing on the early medieval societies of Germanic Europe, although others are critical of this practice, believing that it blurs the boundary between life and fantasy. Some Heathens also practice other Pagan religions as well, such as Wicca or Druidry.

North America

Although deeming it impossible to calculate the exact size of the Heathen community in the U.S., in the mid-1990s the sociologist Jeffrey Kaplan estimated that there were around 500 active practitioners in the country, with a further thousand individuals on the periphery of the movement. He noted that the overwhelming majority of individuals in the American Heathen community were white, male, and young. Most had at least an undergraduate degree, and worked in a mix of white collar and blue collar jobs. The Pagan Census project led by Helen A. Berger, Evan A. Leach, and Leigh S. Shaffer gained 60 responses from Heathens in the U.S. Of these respondents, 65% were male and 35% female, which Berger, Leach, and Shaffer noted was the "opposite" of the female majority trend within the rest of the country's Pagan community. The majority had a college education, but were generally less well educated than the wider Pagan community, and also had a lower median income. From her experience within the community, Snook concurred that the majority of American Heathens were male, adding that most were white and middle-aged but believed that there had been a growth in the proportion of female Heathens in the U.S. since the mid-1990s. Subsequent assessments have suggested a larger support base; 10,000 to 20,000 according to McNallen in 2006, and 7,878 according to the 2014 census.

Europe

In the United Kingdom Census 2001, 300 people registered as Heathen in England and Wales. Many Heathens followed the advice of the Pagan Federation (PF) and simply described themselves as "Pagan", while other Heathens did not specify their religious beliefs. In the 2011 census, 1,958 people self-identified as Heathen in England and Wales.
By 2003, the Icelandic Heathen organisation Ásatrúarfélagið had 777 members\(^{297}\) and by 2015, it reported 2,400 members\(^{298}\). In Iceland, Heathenry has an impact larger than the number of its adherents\(^{299}\). Based on his experience researching Danish Heathens, Amster stated that while it was possible to obtain membership figures of Heathen organisations, it was "impossible to estimate" the number of unaffiliated solo practitioners\(^{300}\). Conversely, in 2015, Gregorius estimated that there were at most a thousand Heathens in Sweden—both affiliated and unaffiliated—although noted that practitioners themselves often perceived their numbers as being several times higher than this\(^{301}\). Although noting that there were no clear figures available for the gender balance within the community, he cited practitioners who claim that there are more men active within Swedish Heathen organisations\(^{302}\). Schnurbein observed that most Heathens in Scandinavia were middle-class professionals aged between thirty and sixty\(^{286}\).

There are a small number of Heathens in Poland, where they have established a presence on social media\(^{303}\). The majority of these Polish Heathens belong to the non-racist wing of the movement\(^{304}\). There are also a few Heathens in the Slovenian Pagan scene, where they are outnumbered by practitioners of Slavic Native Faith\(^{305}\). Exponents of Heathenry are also found on websites in Serbia\(^{306}\). In Russia, several far-right groups merge elements from Heathenry with aspects adopted from Slavic Native Faith and Russian Orthodox Christianity\(^{307}\). There are also several Heathens in the Israeli Pagan scene\(^{308}\).

### See also

- Neopaganism in Latin Europe
- Baltic neopaganism
- Celtic neopaganism
- Polytheistic reconstructionism
- Viking revival
- Neopaganism in Romania
- Ásatrú holidays
- Ásatrú Scouting and Guiding
- Common Germanic deities

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307. Shnirelman 2013, p. 68.
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Sources


Further reading

Academic studies


Primary sources


External links

- Official website of Æsatruarfélagið (Iceland)
- Official website of Foreningen Forn Sed (Norway)
- Official website of Eldaring (Germany)
- Official website of the Verein für germanisches Heidentum (Germany)
- Official website of the Kith of Yggdrasil (U.K.)
- Official website of the Odinic Rite (U.K.)
- Official website of The Toth (U.S.)
- Official website of the Asatru Folk Assembly(U.S.)
- Official website of the Odinist Brotherhood Ó Sacred Fire (Brazil)


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One thing that is rather odd, is that Christians seems to think that they have some sort of monopoly on morals and good behaviour, that the Europeans before the Christianisation were just a bunch of amoral lunatics, raping, killing, pillaging, drinking and having no moral attitudes or self discipline whatsoever. They are often Christians because they are good and moral themselves (they are Europeans in blood after all), and wrongly believe that they need to take the consequence of that and therefore become or remain Christians. They know no other good and moral alternative.
Many modern so-called Pagans seems to think the same, and mistake Heathendom with Hedonism, and use their cartoonish mock-Paganism as an excuse to be amoral and live what the Christians would call ‘a life in sin’ – and what a real Pagan would call ‘a life without Honour’.

Well, I have no problems with what is perceived as traditional ‘Christian’ values and morals: loyalty, family values, kindness, honesty, self discipline (or ‘moderation’) etc.. But let me be perfectly clear: these are not ‘Christian’ values! These are values the Christians adopted from Paganism – or rather kept – when they were Christianized. You can even argue that these are values they kept in spite of the Christianisation: these are the European values the Judeo-Christians failed to eradicate, when they created the Christian cult to destroy Rome (and later the rest of Europe).

As a Pagan European I am not the opposite of Christian Europeans. My problem with them is not their morals, but their embrace
of an international and racist religion bent on mixing all races and destroying all cultures and religions on this planet – and replace them all with just ‘Christians’ (of any race or any mix) and Judeo-Christian culture. They have done their best to destroy our European culture for more than a thousand years, and they still try to complete this task.

When you meet Europeans who identify themselves as ‘Christians’, remember this: they don’t need Christianity to justify being moral. The exact same good values and morals are embraced in our European religion too. Paganism is not a excuse to sleep around, drink, take drugs or in other ways behave like a complete idiot. Paganism is the foundation on which all good traditions and morals stand! And unlike Christianity, Paganism is without dangerous alien influence, or even alien control, from some non-European tribe not at all friendly towards Europe and European culture. And unlike Christianity, Paganism is friendly towards all other non-aggressive and non-expansionist religions and cultures on this planet, and seek not to destroy them and replace them with the worship of one non-European tribe and their self-proclaimed right to destroy and enslave all others.

All Christian Europeans who seriously want to ensure the survival of Europe as a biological entity should open their eyes to this, cast the anti-European and racist Christianity aside like a wet towel, and
become *real* Europeans again. Only a Pagan European is ‘a European mind in a European body’.

Related post [here](#) and [here](#).

**Hail the European Gods! Hail and Joy!**

“In hoc signo vinces”
After some reading of comments and some contemplation I think the best thing to do is to state that the philosophy, religion, ideology, life stance, tradition, world view and spirituality expressed by me on this blog will henceforth be described as Òðalism (Odalism). You will only find most of these interpretations of the European Paganism available for free here on this blog; if you find them elsewhere the person responsible must have used this blog or SRAS as a source (which of course is perfectly fine). Naturally this does not apply to everything in this blog, but it does apply to everything related to Paganism that is not commonly found in books (other than SRAS). Like this and this. If in doubt regarding the truthfulness of what I say here, I will encourage you to search through every single book out there, and every archive, online or physical, and see if you can find evidence of the opposite. You will not.

The reason why I state this, and make such a big point of it, is that I wish to define these interpretations and views clearly as Òðalic and as a part of Òðalism (pronounced «Othalism», with a th as in English that) and/or Òþalism (pronounced «Othalism», with the th as in English thing).

You can agree with my interpretations or you can disagree, or you can wait and see before you make up your mind, but if you do agree your version of Paganism can then be defined as Òðalism (Odalism).

Òðalism is not just nationalism, not just Pagan religion, not just ideology, not just spirituality, not just environmentalism, not just philosophy, not just militarism, not just true democracy, not just a tradition; it is everything of the aforementioned – and this makes it’s meaning distinctly different from the meaning of any single one of the terms above.

My ambition with this is to by means of mere reasoning and by showing the truth enlist other
Europeans to Óðalism as a political-spiritual-religion fueling a real liberation movement in Europe. With this, and I think only with this, can we banish the Judeo-Christian darkness from Europe for good and turn our beloved continent into a true Europe again.

Any spark can turn dry wood into a fire, but we have not only a spark, but the very embers of our forebears, still glowing under the ashes of Europe. All we need is to add some dry twigs and branches, and they will turn into the wild, raging, roaring European fire they came from. With this fire we can warm and light up Europe again, and turn her into what she can and should be – and we can banish the Judeo-Christian darkness for good. This is only the beginning. HailaR WóðanaR!
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Neo-völkische Bewegungen


Unter den Neo-völkisch Schirm enthalten sind Bewegungen, die von konservativen revolutionäre Denkschulen auf weißer Rassist-Weiß separatistischen Interpretationen von Christentum und Heidentum zum Neonazi-Subkulturen.

Nazi Satanismus

Unter den verwendeten Begriffe Nazi Satanismus und dem faschistischen Satanismus. Manchmal sind diese Gruppen selbst zu identifizieren als "Traditional Satanismus" und bestehen aus kleinen Gruppen in Norwegen, Großbritannien,
Neuseeland und Frankreich, unter Namen wie Black Bestell oder Infernal Alliance, die ihre Inspiration aus der Esoterischen Hitlerismus von Miguel Serrano ziehen. UWW, Gründer der Black-Metal-Fanzine Deo occidi verurteilte Anton LaVey als "moderate Jude", und umarmte die "esoterrorism" der skandinavischen Black Metal Milieu. Kleine Satanist Gruppchen Catering auf der Black-Metal-Satanist Fransen gehören die Schwarzen Ordens, den Orden der Nine Angles, den Ordo Sinistra Vivendi und der Orden des Jarls aus Baelder.


Reihenfolge der Jarls der Baelder


Nach Anti-fascistische Actie Nederland, "Der Orden der Jarls oder Baelder gehörte in den neunziger Jahren des letzten Jahrhunderts, um das internationale Netzwerk der satanischen NS-Organisationen, die der Orden des Nine Angles spielte eine entscheidende Rolle."


**Nordic Rassen Heidentum**

Wie von Goodrick-Clarke definiert ist, ist Nordic Rassen Heidentum gleichbedeutend mit dem Odinist Bewegung. Er beschreibt sie als "spirituelle Wiederentdeckung der arischen stammten Götter ... sollen die weißen Rassen in einer heiligen Weltsicht, die ihre Stammesgefühl unterstützt einbetten" und ausgedrückt in "phantasievolle Formen der Ritualmagie und zeremonielle Formen der brüderlichen Gemeinschaft". Die Hauptstrecke Odinist, Asatruar und germanischen Neo-Pagan-Community hält keine rassistischen, Nazi, rechtsextreme oder rassischen Vorherrschaft Überzeugungen, und die meisten Neo-Pagan Gruppen von Rassismus und Nationalsozialismus ablehnen.


Die Ásatrú Bewegung wie von Stephen McNallen praktizierte unterschied sich von Christensen Odinist Fellowship bei der Platzierung eine stärkere Betonung der Rituale und eine geringere Konzentration auf Rassenideologie. Im Jahr 1987 Asatru freie Montage McNallen die aus längeren inneren Spannungen, die sich aus seiner Ablehnung der Nazi-Sympathisanten innerhalb der Organisation zusammen. Eine Gruppe von ihnen, darunter Wyatt Kaldenberg, dann trat der Odinist Fellowship und bildete eine Partnerschaft mit Tom Metzger, was zu einer weiteren Abfuhr führte seit

Kaplan und Weinberg beachten Sie, dass "die religiöse Komponente des euro-amerikanischen radikalen Rechten Subkultur umfasst sowohl heidnischen und christlichen oder pseudochristlichen Elemente" Ortung Satanist oder Odinist Nazi-Skinhead Sekten in den Vereinigten Staaten, Großbritannien, Deutschland, Skandinavien und Südafrika.


Mattias Gardell behauptet, dass während ältere US rassistischen Gruppen christliche und patriotische sind, gibt es eine jüngere Generation der weiße Rassisten, die Christentum und Mainstream-rechtsextremen Bewegungen abgelehnt. Viele Neonazis haben auch links das Christentum für neopaganism wegen der jüdischen Wurzeln des Christentums und den Patriotismus zu Gunsten der Odinism, weil sie sehen Christentum und die Regierung der Vereinigten Staaten als verantwortlich für das, was sie als die Übel einer liberalen Gesellschaft zu sehen und der Niedergang der

**Tempelhofgesellschaft**


Nachdem der THG gelöst worden waren, gründete Ralf Ettl den Freundeskreis Causa Nostra. Es bleibt aktiv und unterhält Beziehungen zu rechtsextremen Verlagen wie der Schweizer Unitall-Verlag.
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Beliebteste Artikel

Nikotinvergiftung

22508 ansichten  0 kommentare
Hippocampus-Sklerose

🌟🌟🌟🌟

👀 11273 ansichten   📣 0 kommentare

Joseph Prince

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👀 7826 ansichten   📣 0 kommentare

Jodhaa Akbar

🌟🌟🌟🌟

👀 5007 ansichten   📣 0 kommentare

Jump-Server

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👀 4055 ansichten   📣 0 kommentare

Letzte Kommentare

Kategorien

Benutzer: 0   Gäste: 77   Gesamt: 77

Neovölkische Geschichtsbilder in
populären
Vergangenheitsaneignungen im
östlichen Europa. Neuenheitund –
Reenactment – Musikszene

Karin Reichenbach

(English Version below)


Beitragseinschränkungen können sich an den folgenden potenziellen Themenblöcken orientieren:

- historische Mythos, Neopaganismus, rechtsextreme / -archaische Gesellschaftsbilder und Geschichtserzählungen in rechtsextremen Subkulturen
- Geschichte der Geschichtsbilder im archäologisch-historischen Reenactment am rechten Rand

while at the same time instigating the exclusion of historic and present societies that are perceived as different. Those ambitions of delimitation and exclusion can pave the way for nationalism, racism, anti-clericalism and anti-Semitism.

We also would like to focus critically on modes of tracing certain societal ideas, such as social hierarchies or gender roles back into an archaic past to an imagined origin, including the claim for their reestablishment as an inevitable return to a “natural order”.

On the other hand the workshop shall discuss concrete examples of selective, historicizing references to and conceptions of pre- and early history in rightist and right-wing extremist (sub)cultures and how they may channel neo-völkisch images of the past into the centre of European societies. Exemplarily we want to explore the spheres of Modern Paganism, archaeological-historical re-enactment and the Rock/Metal music culture, since references to pagan-religious and völkisch-ethnic traditions seem particularly prevalent here and these scenes supposedly form arenas of a declared “culture was from the Right” by organised political networks. To set a regional focus, we would like to concentrate on the areas of Central and Eastern Europe.

Contributions may refer to the following potential thematic blocks:
- Historic myths, Neo-Paganism, rightist esotericism
- projections of archaic societal conceptions and gender images in rightist scenes
- history conceptions in archaeological-historical re-enactment and the Far Right
- neo-völkisch-historic references in musical subcultures
  (optionally as Round Table presentations: “pagan” symbols in rightist subcultures of Central and Eastern Europe)

The workshop will be held September 27-28, 2018, at the Leibniz-Institute for the History and Culture of Eastern Europe (GWZO) in Leipzig, Germany. Workshop languages will be German and English. We welcome abstracts up to max. 2,000 characters plus a short biographical note until July 31, 2018 sent to karin.reichenbach@leibniz-gwzo.de.

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Neo-völkisch movements

Neo-völkisch movements, as defined by the historian Nicholas Goodrick-Clarke, cover a wide variety of mutually influencing groups of a radically ethnocentric character which have emerged, especially in the English-speaking world since World War II. These loose networks revive or imitate the völkisch movement of 19th- and early 20th-century Germany in their defensive affirmation of white identity against modernity, liberalism, immigration, multiracialism, and multiculturalism[1] Some identify as neo-fascist, alt-right, neo-Nazi, or Third Positionist; others are politicised around some form of white ethnic nationalism or identity politics[1] and may show right-wing anarchist tendencies.[2] Especially notable is the prevalence of devotional forms and esoteric themes, so that neo-völkisch currents often have the character of new religious movements.

Included under the neo-völkisch umbrella are movements ranging from conservative revolutionary schools of thought (Nouvelle Droite, European New Right, Evolian Traditionalism) to white supremacist and white separatist interpretations of Christianity, pantheism and paganism (Christian Identity, Creativity Movement, Cosmotheism, Nordic racial paganism) to Neo-Nazi subcultures (Esoteric Hitlerism, Nazi Satanism, National Socialist black metal).

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Nazi Satanism

Among the terms used are Nazi Satanism and Fascist Satanism. Sometimes these groups self-identify as "Traditional Satanism" and consist of small groups in Norway, Britain, New Zealand and France, under names such as Black Order or Infernal Alliance, which draw their inspiration from the Esoteric Nazism of Miguel Serrano[3] Uww, founder of black metal fanzine Deo Occidi, denounced Anton LaVey as a "moderate Jew", and embraced the "esoterrorism" of the Scandinavian Black Metal milieu. Small Satanist grouplets catering to the black metal Satanist fringe include the Black Order, the Order of Nine Angles (ONA), the Ordo Sinistra Vivendi (formerly the Order of the Left Hand Path) and the Order of the Jarls of Baelder[4].

The chief initiator of Nazi Satanism in Britain has been alleged to be David Wulstan Myatt (b. 1950), active in neo-Nazi politics from the late 1960s[5] The ONA was allegedly led by Myatt[6] who converted to Islam in 1998, but renounced Islam in 2010[7] in favor of his own Numinous Way philosophy.[8][9] Myatt however has always denied any involvement with the ONA and Satanism, and has repeatedly challenged anyone to provide any evidence of such allegations.[10][11]

The Order of Nine Angles "represent a dangerous and extreme form of Satanism"[12] and first attracted public attention during the 1980s and 1990s after being mentioned in books detailing Satanic and far-right groups.[10][13][14][15] The ONA was formed in the United Kingdom, and rose to public note during the 1980s and 1990s. Presently, the ONA is organized around clandestine cells (which it calls traditional nexions) and around what it calls sinister tribes.[8][16]
Joy of Satan ministries is another notable satanic organization that combines elements of Nazism with Theistic Satanism, believing that the "Aryan race" was genetically-engineered from Nordic extraterrestrials[27]

Order of the Jarls of Baelder

The Order of the Jarls of Baelder (OJB - which was dissolved in early 2005) was a British neopagan non-political and non-aligned educational society founded in 1990 by Stephen Bernard Cox who was briefly associated, in the 1980s, with the Order of Nine Angles[18][19] Cox having published the ONA's book Naos in 1990 under the imprint of his Coxland Press[20] and also, in 1993, Antares by the ONA’s C. Beest[21].

According to Anti-fascistische Actie Nederland, "The Order of the Jarls or Baelder belonged in the nineties of the last century to the international network of satanic Nazi organizations which the Order of the Nine Angles (ONA) played a pivotal role.[22]

The OJB - (Jarl is Scandinavian for earl) - which was renamed the Arktion Federation in 1998 - was also described by Partridge as a fascist Satanist group[23]. However, according to the OJB these allegations are incorrect. Instead, the OJB claimed to have advocated pan-European neo-tribalism, which involved celebration of the rich tapestry of cultural diversity of humanity, study of Aryan traditions and heritage, pursuing the "aeonic destiny of Europe" and the emergence of the elitist super race, as an element of the unfolding of variant global/continental cultural forms. The activities of the OJB, which functioned as a spiritual and heritage group for people of any race or religion, included such activities as rock climbing, hang gliding, hiking, and the study of runes.[24] Gay members were encouraged to join because it was felt they added to the male bonding of the organization. The OJB symbol formerly consisted of the valknut combined with the Gemini sign within a broken curved-armed swastika.[25] Its symbol was later changed to a representation of the world tree embracing the yin-yang and maze with sun and stars.

Nordic racial paganism

As defined by Goodrick-Clarke, Nordic racial paganism is synonymous with the Odinist movement (including some who identify as Wotansvolk). He describes it as a "spiritual rediscovery of the Aryan ancestral gods...intended to embed the white races in a sacred worldview that supports their tribal feeling", and expressed in "imaginative forms of ritual magic and ceremonial forms of fraternal fellowship"[26]. The mainline Odinist, Asatruar and Germanic Neo-Pagan community does not hold any racist, Nazi, extreme right-wing or racial supremacist beliefs, and most Neo-Pagan groups reject racism and Nazism.[27][28][29]

On the basis of research by Mattias Gardell[30], Goodrick-Clarke traces the original conception of the Odinist religion by Alexander Rud Mills in the 1920s, and its modern revival by Else Christensen and her Odinist Fellowship from 1969 onwards. Christensen's politics were left-wing, deriving from anarcho-syndicalism but she believed that leftist ideas had a formative influence on both Italian Fascism and German National-Socialism, whose totalitarian perversions were a betrayal of these movements' socialist roots. Elements of a leftist and libertarian racial-socialism could therefore be reclaimed from the fascism in which they had become encrusted.[31] However, Christensen was also convinced that the diseases of Western culture demanded a spiritual remedy. Mills' almost-forgotten writings inspired her with a programme for re-connecting with the gods and goddesses of the old Norse and Germanic pantheons, which she identified with the archetypes in Carl Jung's concept of the racial collective unconscious. According to Christensen, therefore, Odinism is organically related to race in that "its principles are encoded in our genes[22]."

The Ásatrú movement as practiced by Stephen McNallen differed from Christensen's Odinist Fellowship in placing a greater emphasis on ritual and a lesser focus on racial ideology. In 1987, McNallen's Asatru Free Assembly collapsed from prolonged internal tensions arising from his repudiation of Nazi sympathizers within the organization. A group of these, including Wyatt Kalsdennberg, then joined the Odinist Fellowship (as its Los Angeles chapter) and formed an association with Tom Metzger, which led to a further rebuff since "Else Christensen thought Metzger too racist, and members of the Arizona Kindred also wanted the Fellowship to be pro-white but not hostile to colored races and Jews".[33] A series of defections from both of the main US-based organizations created secessionist groups with more radical agendas, among them Kaldenberg's Pagan Revival network and Jost Turner's National Socialist Kindred[33].
Kaplan and Weinberg note that "the religious component of the Euro-American radical right subculture includes both pagan and Christian or pseudo-Christian elements," locating Satanist or Odinist Nazi Skinhead sects in the United States (Ben Klassen's atheist Creativity Movement), Britain (David Myatt), Germany, Scandinavia and South Africa.\[34\]

In the United States, some white supremacist groups and terrorists—including several with neo-fascist or neo-Nazi leanings—have built their ideologies around pagan religious imagery, including Odinism or Wotanism. One such group is the White Order of Thule.\[35\] Founding members of the order were Wotanists (a racial form of Odinism).\[36\] Anders Breivik, a Norwegian terrorist who committed the 2011 Oslo attacks, identified himself as an Odinist.\[37\] Odinism is another religion that has appeared in the US white supremacist movement, and also utilizes imagery derived from paganism. Odalism is a European ideology advocated by the defunct Heathen Front and the National Socialist Black Metalmusician Varg Vikernes.

The question of the relationship between Germanic neopaganism and the neo-Nazi movement is controversial among German neopagans, with opinions ranging across a wide spectrum. Active conflation of neo-fascist or far right ideology with paganism is present in the Artgemeinschaft and Deutsche Heidnische Front. In Flanders, Werkgroep Traditie combines Germanic neopaganism with the ideology of the Nouvelle Droite.

In the United States, Michael J. Murray of Ásatrú Alliance (in the late 1960s an American Nazi Party member)\[38\] and musician/journalist Michael Moynihan (who turned to "metagenetic"\[39\] Ásatrú in the mid-1990s)\[40\] though Moynihan states that he has no political affiliations\[41\]. Kevin Coogan claims that a form of "eccentric and avant-garde form of cultural fascism" or "counter-cultural fascism" can be traced to the industrial music genre of the late 1970s, particularly to the seminal British Industrial band Throbbing Gristle, with whom Boyd Rice performed at a London concert in 1978.\[42\] Schoberth alleges a neo-Nazi "cultural offensive" targeting the Dark Wave subculture.\[43\]

Mattias Gardell claims that while older US racist groups are Christian and patriotic (Christian Identity), there is a younger generation of white supremacists who have rejected both Christianity and mainstream right-wing movements.\[44\] Many neo-Nazis have also left Christianity for neopaganism because of Christianity's Jewish roots, and patriotism in favour of Odinism because they view both Christianity and the United States government as responsible for what they see as the evils of a liberal society and the decline of the white race.\[45\] Kaplan claims that there is a growing interest in one form of Odinism among members of the radical racist right-wing movements.\[44\] Berger judges that there has been an aggregation of both racist and non-racist groups under the heading of "Odinism", which has confused the discussion about neo-Nazi Neopagans, and which has led most non-racist Germanic neopagans to favour terms like "Ásatrú" or "Heathenry" over "Odinism".\[46\] Thus, the 1999 Project Megiddo report issued by the FBI used "Odinism" as referring to white supremacist groups exclusively, sparking protests by the International Asatru-Odinic Alliance, Stephen McNallen expressing concern about a "pattern of anti-European-American activities".\[47\]

**Tempelhofgesellschaft**

The older Tempelhofgesellschaft (THG) was built in the 1980s by a few members of the Nazi "Erbengemeinschaft der Tempelritter". The leader of this group was the former police officer Hans-Günter Fröhlich who resided in Germany/Homburg. The group had close links to the German-speaking far-right network. Its first publication was Einblick in die magische Weltsicht und die magischen Prozesse (1987).\[48\]

The younger Tempelhofgesellschaft was founded in Vienna in the early 1990s by Norbert Jugen-Raththofer and Ralf Etzl to teach a dualist form of Christian religion called Marcionism and a form of gnosticism.\[49\] This one was a part of the main THG/Homburg. The group identifies an "evil creator of this world," the Demiurge with Jehovah, the God of Judaism, and holds that Jesus Christ was an Aryan, not Jewish. They distribute pamphlets claiming that the Aryan race originally came to Atlantis from the star Aldebaran (this information is supposedly based on "ancient Sumerian manuscripts"). They maintain that the Aryans from Aldebaran derive their power from the vril energy of the Black Sun. They teach that since the Aryan race is of extraterrestrial origin it has a divine mission to dominate all the other races. It is believed by adherents of this religion that an enormous space fleet is on its way to Earth from Aldebaran which, when it arrives, will join forces with the Nazi Flying Saucers from Antarctica to establish the Western Imperium.\[24\]\[48\] Its major publication is called Das Vril-Projekt (1992).
After the THG had been dissolved, Ralf Ettl founded the *Freundeskreis* (circle of friends) Causa Nostra. It remains active and maintains relations to far-right publishers like the Swiss Unitall-Verlag.[48]

### See also

- Völkisch movement
- Crypto-fascism
- Ecofascism
- Esoteric Nazism
- Germanic mysticism
- Integral traditionalism
- National-anarchism
- Nazi occultism
- National Socialist black metal
- National Socialist Movement (United Kingdom)
- Project Megiddo
- Kerry Bolton
- Michael Jenkins Moynihan
- Koenraad Logghe

### Notes

2. One example is the *neo-tribalist* paganism promoted by Else Christensen's *Odinist Fellowship* (Goodrick-Clarke 2002: 261).


30. Subsequently published in Gardell's Gods of the Blood


40. "Wulfing One" 1995 (interview with Michael Mylnihan in EsoTerra magazine).


42. Coogan 1999.


44. Kaplan 1997.


47. CESNUR (http://www.cesnur.org/testi/FBI_007.htm) (Center for Studies on New Religions) news release, 10 November 1999.

48. Strube, 2012

Cox, Stephen B. (2003) "The Path of the Sun in the Freemasons Lodge" (article; lecture).
Wulfing One (1995). 'The Storm Before the Calm: An Interview with Blood Axis EsoTerra 5.'
Wotansvolk

Wotansvolk is a form of white nationalist, neo-völkisch paganism which was founded in the early 1990s by Ron McVan, Katja Lane and David Lane (1938–2007) while Lane was serving a 190-year prison sentence for his actions in connection with the white separatist revolutionary domestic terrorist organization The Order, of which he was a member. After the founding of 14 Word Press by David Lane and his wife Katja to disseminate her husband's writings, Ron McVan joined the press in 1995 and founded Temple of Wotan (co-writing a book by that name). 14 Word Press - Wotansvolk proceeded to publish several books for the practice of Wotanism before becoming defunct in the early 2000's.

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History

Wotansvolk was launched after Lane published an article in 1995 titled "Wotan's Folk", which gave the group its name. Wotan is the Germanic name for Odin, a central figure in Norse mythology and other Germanic mythologies. Lane had been publishing white supremacist and neopagan work under the name "14 Word Press" with his wife Katja Lane, and Ron McVan, an artist who had become involved with white separatism in the 1970s after reading the works of Ben Klassen. During this time, Wotansvolk published monthly pamphlets, maintained a website, and made and sold Odinist religious objects. The publishers also operated a prison outreach program.[2]

By 2001, prison groups in the US were linked with Wotansvolk. Research by Mattias Gardell indicated "a pagan revival among the white prison population, including the conversion of whole prison gangs to the ancestral religion...Partly due to the reputation of Lane and its association with the legendary Brüders Schweigen, Wotansvolk's name-recognition is high among the Aryan prison population".[2] Several members of The Order were practicing Wotanists, including its founder Robert Mathews, David Lane and Richard Scutari along with Richard Kemp.[3] Wotansvolk is one of many groups active in prisoner outreach, but, according to Gardell, "Wotansvolk seem[ed] more successful in its outreach efforts than other Asatrú/Odinist programs".[2] Non-racist versions of Asatrú and Odinism are protected as free speech, but violent and racist religious materials, such as Wotanism, may be banned or restricted from prisons.[4][5]

Beliefs

Wotansvolk practitioners see their religion as being rooted in ancestral European paganism which was driven underground, calling it the true spiritual heritage of the "Euro-Tribes". Followers of the movement often selectively cite Carl Jung's theories of an "Aryan collective subconscious", specifically his 1936 essay "Wotan".[6] The term Wotanism in modern times emphasizes white nationalism white separatism and an ethnocentric, pan-European interpretation of modern Paganism
Unlike many Germanic neopagans within Heathenry, most Wotanists do not exclusively revere the Norse pantheon of Asatru but rather all the deities of European mythology. Wotanists may reject dualism, include Hermetic ideas, and see David Lane as a prophet. Lane's followers see the 14 words and the 88 Precepts as scripture and they primarily see the gods as Jungian archetypes, although Lane said one could be a deist, a pantheist, or an atheist and still be Wotansvolk. McVann and Lane have described many rituals and practices, none of which are required of practitioners. Some Wotanists consider the Hávamál to be their holiest text while rites of practice are taken from Lane's writings.

Lane often used 'Odinist' and 'Wotanist' as synonymous in his writings, and the Southern Poverty Law Center regards Lane's Wotanism as a form of Odinism. Lane stated that he had chosen the name "Wotanism" in conscious contrast to anti-racist heathens and those motivated by "universalist" ideology who Lane deemed were advancing white genocide.

Although Lane was contemptuous of Christianity, viewing it as part of a Jewish conspiracy to rule the world, he viewed the Bible as containing secret codes hidden by pre-Christian, non-Jewish Aryan masters. Lane stated that this Bible code was carried over into the King James Version, which he believed Sir Francis Bacon had translated. Lane also taught something which he called "Pyramid Prophecy" which according to him, said that his own name and birth-date were prophesied in the Bible as being connected to the coming of the Antichrist, and embodying the spirits of Mars, Thor, and King David.

Universalist Asatruars (notably The Troth) and some non-folkish Odinists have rejected what they perceive as an attempt to appropriate the revival of the ancient native faith of northern Europe for political and racial ends. Folkish Odinists, such as Stephen McNallen of the Asatru Folk Assembly generally support Lane's version of Wotanism and the Fourteen Words.

See also

- Christian Identity
- Creativity (religion)
- Domestic Terrorism
- National Socialist Kindred
- Neopaganism
- Robert Jay Mathews
- White Supremacy
- Ynglism

References

Footnotes

2. Gardell 2003, p. 217
8. Gardell 2003 p. 270

Sources


Further reading


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Wotansvolk

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Universalist Asatruars (notably The Troth) and some non-folkish Odinists have rejected what they perceive as an attempt to appropriate the revival of the ancient native faith of northern Europe for political and racial ends. Folkish Odinists, such as Stephen McNallen of the Asatru Folk Assembly, generally support Lane's version of Wotanism and the Fourteen Words. Lane issued a declaration called "Moral Authority", as well, which calls the United States a "Red, White and Blue traveling mass murder machine" intent on committing genocide against white people. According to the declaration, "true moral authority belongs to those who resist" this purported genocide.

See also

- Christian Identity
- Creativity (religion)
- Domestic Terrorism
- National Socialist Kindred
- Neopaganism
- Robert Jay Mathews
- White Supremacy
- Ynglism

References

Footnotes

2. Gardell 2003, p. 217


7. see: Gambanreidi Statement; Wotanism by Professor Carl Gustav Jung Compiled by the late, Jost Úrner [1]

8. Gardell 2003, p. 270


Sources


Further reading


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