

# The Green Man's Guide

A Directory for Queer Pagan Brotherhood and Belonging

Summer / Fall 2026



**Cover Model:** Paul Dunlow depicting the Green Man. Photo by Mel Mystery.

North American Edition

## **Welcome**

Welcome to the new “Green Man’s Guide” a directory listing for the Queer Pagan men’s community. This is a continuation of the Mysterious Ways Cyberzine that was published between 2020 and 2026. For various reasons, I felt the need to scale down the Mysterious Ways cyberzine, but I want to continue offering resources for Queer Pagan men in the form of a directory. This semiannual directory will include listings for Queer Pagan men’s (and related) groups and covens, authors, speakers, publications, and podcasts, and will also include a calendar of retreats, gatherings, and other events. While the focus of this new guide will be the resource directory and calendar listings, there’s still room for your “News, Views, and Reviews” and other articles, artwork, poetry, spells, and so forth.

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### **Use of the word “Queer”**

Throughout this directory, we use the word “Queer” as an umbrella term to include gay, bi, transgender, and other people who are not strictly heterosexual or strictly cisgender. While some in the community may take offence at this, “queer” is a reclaimed term that recognizes fluid and non-binary identities and also recognizes a defiance of traditional social norms and the countercultural aspects of being both Queer and Pagan. Using the term “queer” is much more concise and inclusive than using other terminology such as LGBTQ+, “men who love men”, etc. We must also acknowledge that since our directory is for Queer Pagan men, we cannot really include the “L” in LGBTQ+. This is not to disrespect or dishonor women and Lesbians. Just as many women and Lesbians have all-women spaces, we feel it is important for Queer men to have our men’s spaces. Furthermore, we accept Transgender men under our definition of men.

### **Use of the word “Pagan”**

Throughout this directory, we use the term Pagan as an umbrella term to include the various earth-based and magickal paths and traditions which includes, but is not limited to: Wicca; Witchcraft; Druidry; Heathenism; Asatru; Faerie, Faery, and Feri traditions; shamanism; and other non-Abrahamic religious religions and spiritual paths that revere nature, ancient mythologies, magick, and self-discovery.

# Submission Guidelines

## General Guidelines

1. All submissions and directory listings should be of interest to Queer Pagan Men and fit at least two of these criteria—Queer, Pagan, and Men. This directory focuses on North America – U.S. Canada, and Mexico. We also have an affiliated European directory.
2. While it would be nice to list all the major Pagan groups, events, and gatherings and all the major LGBTQ+ groups, events, and conferences, this could easily become unwieldy. We have decided that our focus is on Queer, Pagan men’s groups and events (see Guideline #1). While we may not list these general groups and events, we will make exceptions by listing Pagan groups and events that have a strong LGBTQ+ presence or LGBTQ+ groups and events that have a strong Pagan presence. Example: While Pagan Spirit Gathering is a general Pagan event, it has a special “Rainbow Center” encampment for LGBTQ+ attendees and voices strong support for LGBTQ+ people on its website.
3. All submissions (especially photography and artwork) should be rated PG-13 or less. We are aware that many states, localities, and social media groups are increasing restrictions and penalties for the sharing of materials depicting nudity or depictions of sexuality online. Since this directory might be shared in social media groups and in Pagan shops where minors might have access, we’d rather err on the side of community standards—not that we necessarily agree with them all.
4. Most articles, reviews, and so on should be a typewritten page or less. We may consider longer articles based on relevance and content.
5. You retain ownership and/or copyright of any articles or artwork you submit. We are only providing a venue to share your work with the world.
6. We do accept AI artwork if it is relevant. And we take a strong stand against anti-AI bullying. You can agree or disagree about the use of AI, and everyone is entitled to their opinions, but no one should be bullying anyone else who has different opinions or uses for technology than someone else. Disagreeing with AI technology is fine; dehumanizing people who use it is not. It is okay to believe what you believe. It’s not okay for you to demand that others believe the same way.
7. We reserve the right to refuse any content for any reason; to make minor edits such as spelling, grammar, and formatting; or to send the content back to you for revision.
8. We will not accept content or listings for groups and events that are explicitly racist, sexist, homophobic, transphobic, ageist, body shaming, or that otherwise spread hate, negativity, or misinformation about any population or subculture of people.
9. The Green Man’s Guide reserves the right to deny or remove any listing reported for predatory behavior or exclusion of marginalized identities.

## Guidelines for Social Media Group Listings

1. Due to the large number of social media platforms and the huge number of groups focusing on queer pagan men, queer pagans, and queer men, we are not going to try to compile our own exhaustive list for this directory. However, we will accept submissions of directory listings for social media groups – provided they meet certain criteria.
2. Social media links affiliated with specific organizations, covens, events, authors, etc. will be included under your main directory or calendar listing.
3. Social media listings for social media groups that exist solely as online social media groups without affiliation to a specific organization, coven, event, author, etc. must meet the additional criteria below:
  - Your group must have an open posting policy and be open to community posts about groups and events beyond your online group that might be of interest to those in the Queer Pagan men's community. In other words, you support the greater Queer Pagan men's community, and you don't censor or gate-keep postings for groups and events beyond your own social media group.
  - Your social media group should be an active group. Regardless of the number of members or posting frequency, you should have recent and somewhat regular postings in the group. This includes actively approving relevant and non-offensive posts from group members if your group requires moderator approval.
  - You agree to a reciprocal relationship with this directory and any other publications, groups, or events related to Mel Mystery (publisher of this directory). In other words, in compliance with the open posting policy listed above (that should apply to everyone), you acknowledge that if he chooses, Mel Mystery can post periodic announcements to your online group about this directory or other groups and events he is involved in.
  - Our goal is to support and build positive communities. You agree that no one in your groups should be targeted, harassed, bullied, shamed, or censored for their sexual orientation, gender, gender identity, gender expression, pronoun use, race, kinks and/or fetishes, HIV status, ability, religious/spiritual path, or creative choices (including the use of AI-assisted content).
4. Blogs, vlogs, and podcasts (while technically social media) may be listed under that specific heading in the directory; under the organization, event, or author listing; or in both places.

## **Be a Cover Model**

If you've ever wanted to be a "cover guy", consider submitting a quality photo of yourself to be the next cover model for this directory. If you're a photographer or artist, please consider submitting one of your photos or portraits to be the next cover. If you're part of a Queer Pagan group, gathering, or other event, consider submitting a group photo to be the next cover. All ages, ethnicities, body types, and gender identities will be considered.

A few guidelines:

1. Only tasteful photos and images will be considered. Due to legal concerns and potential access by minors, please no full nudity or suggestive sexuality. We don't necessarily agree with this, but we don't want to get into legal trouble or community drama because of this.
2. The model (or models) should ideally be in Pagan or mystical costume, be engaged in a Pagan act, or be taking part in a Pagan group or event.
3. Everyone in the photo must send in a signed statement that they consent to be in the image, or if you are a photographer, you should have a signed release from granting you use of the photos.

## **Don't see it listed here?**

We tried to do our due diligence to research and list as many groups, events, gatherings, authors, presenters, books, and other listings that fit our categories and audience. And our focus for the first issues have been the North American and Europe (see European edition) – though we may consider adding other locations in the future. That's a really big undertaking and we are sorry if we missed you! If you aren't listed here and would like to be or if you have a listing and feel that the information needs to be updated, please contact Mel Mystery at [knightsofmatrix@gmail.com](mailto:knightsofmatrix@gmail.com) . Please be sure to put "Greenman's Guide" in the subject line of your email.

## **U.S. Events, Groups, and Places**

### **Upcoming Event Calendar 2026-2027**

**June 14-21, 2026 – Pagan Spirit Gathering** featuring the Rainbow Center encampment for LGBTQ+ attendees, White Lake, WI.

<https://circlesanctuary.org/psg>

**September 14-19, 2026 — Between the Worlds:** A spiritual gathering for men who love men held at Four Quarters Interfaith Sanctuary, Artemis, PA. <http://www.betweentheworlds.org>

**November 14-15, 2026 — Brotherhood Beyond Borders.** A virtual Retreat for Pagan men of all paths, backgrounds, and orientations. Theme “Pagan Past, Present, and Future: Where we’ve been, Where we are, and Where we’re going”.

<https://www.olympuscampgroundresort.com/brotherhood-beyond-borders/>

#### **Dates to be announced —**

Spring 2027 — Brotherhood by the Bog retreat for Pagan Men of all paths, backgrounds, and orientations. To take place in-person at First Landing State Park in Virginia Beach, VA. Details TBA.

<https://www.olympuscampgroundresort.com/brotherhood-by-the-bog-main/>

## News, Views, and Reviews

### Who is the Green Man?

Who's that face watching from within the forest leaves and foliage? Perhaps it's the Green Man. The Green Man is in many ways the counterpart to Cernunnos. Whereas Cernunnos symbolizes the wild and untamed animal nature of the forest, the Green Man is the embodiment of the wild and fertile vegetation of nature. The Green man is often depicted as simply a face in the leaves. Branches or vines might sprout from his nose, mouth, or other parts of his face, and they may even bear fruit or flowers. He may have leaves for hair or a leafy beard. The face is almost always male. Green women are rare and green cats, lions, and demons are also found. Green Man carvings and sculptures are often found as part of the architecture of churches from the 11<sup>th</sup> century to the present day. The paganesque symbol of the Green Man in Christian churches would seem to indicate the vitality of the Green Man and his ability to survive as a symbol of pre-Christian traditions despite the influence of Christianity while at the same time co-existing with Christianity. The Green Man is found in many cultures throughout the world and may have developed independently in these cultures rather than having a common root.

There are many characters that are related to the Green Man, and they may even be a different representation of him. The Egyptian Osiris, the Norse Freyr, and the Celtic deity Viridios are all gods that have Green Man aspects. Other possible mythic and folktale representations of the Green Man might include the Green Knight from the tale of Sir Gawain and the Green Knight, John Barleycorn, Jack in the Green, Robin Goodfellow, Puck, and Robin Hood.

Modern representations of the Green Man include Peter Pan, and might include superheroes such as the Green Arrow, the Green Lantern, and Robin from Batman and Robin.

There are also links between the Green Man and homosexuality...

*(continued on page 25)*

### The Green Man

“Remember me, try to remember.  
I am that laughing man with eyes like leaves.  
When you think that winter will never end,  
I will come.  
You will feel my breath,  
a vine caressing your foot.  
I am the blue eye of a crocus,  
opening in the snow,  
a trickle of water, a calling bird,  
a shaft of light among the trees.  
You will hear me singing  
among the green groves of memory,  
and the shining leaves of tomorrow.  
I'll come with daisies in my hands -  
we'll dance among the sycamores  
once more.”

- Lauren Raine

### Think Globally, Support Locally

The slogan “Think Globally, Act Locally” is most known for its implications to the environment, but it has been used in all sorts of contexts from activism, to education, to business. The idea is to think on a larger scale, but to start your efforts at home. This can mean caring for your own local environment as part of the bigger picture. If everyone did this starting in their local communities, think what a better world this would be. The slogan has also been applied to supporting local small businesses instead of larger chains and corporations. It can be applied to participating in your local community, as well.

How many folks do you know who skip out on local Pagan events and festivals, but...

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## **SolarPunk Paganism: An Ethos**

### **Overview**

Solarpunk is a cultural and socio-political movement that emerged sometime between 2008 and 2012. It emerged mostly out of speculative fiction communities, and it has been quietly growing ever since. Solarpunk envisions a sustainable, egalitarian future where humanity successfully harmonizes with nature and renewable technology.

The "solar" represents renewable energy and a bright, hopeful vision of the future, while the "punk" signifies a countercultural rebellion against extractive capitalism, authoritarianism, and extreme consumerism.

Solarpunk is more than an aesthetic or fictional narrative of the future. The politics underneath it are considerable. It leans toward decentralization, mutual aid, cooperative economics, and community sovereignty. It is deeply skeptical of both unchecked corporate capitalism and heavy top-down state control as paths to a livable future.

What makes solarpunk different from most environmental movements is that it is generative rather than reactive. A lot of climate activism is built around fear, urgency, and loss. Solarpunk is built around imagination and creation. Solarpunk is one of the few frameworks that dares to say the future could be harmonious, equitable, and deeply alive. And it backs that up with real thinking about how to get there.

### **SolarPunk and Paganism**

SolarPunk and Paganism are natural allies. Both find their center in the cycles of the earth and the pursuit of a sustainable future where humanity lives in partnership with nature rather than dominion over it.

SolarPunk Paganism can provide a bridge between the ancient wisdom of the earth and the hopeful potential of human knowledge, creativity, and ingenuity. While traditional Paganism honors the roots of our past, SolarPunk looks towards a positive and sustainable future.

The SolarPunk Pagan Ethos can be overlaid and intertwined with your existing spiritual paths and beliefs – whether you are solitary or belong to a formal initiatory tradition. The SolarPunk Pagan Ethos can also be overlaid and intertwined with progressive political beliefs.

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## **Standing Against Bullying and Censorship**

*by Mel Mystery*

### **What it's like to be descended upon by rabid jackals**

I recently saw someone being bullied on a Queer Pagan men's social media group. The guy was sharing Tarot cards that he created with AI. The comments got hostile with many in the group descending like wild rabid jackals upon the poor guy who just wanted to share something he was proud of. Several comments stated, "AI slop!" and others were like "You're disrespecting MY paganism!", "You can't be a Pagan and post stuff like that!"

Last time I checked my Pagan manual, you know the one I got 25 years ago when I first became a Pagan, the one that tells you what is and isn't proper for Pagans to believe and how we root out anyone in our ranks who doesn't believe exactly as we do... that manual...

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## U.S. Retreats and Gatherings – Queer Pagan Men Inclusive

**Arcadia** – Arcadia is an in-person weekend retreat for Queer Pagan men of all paths that takes place every other year in the spring at various campgrounds in Virginia. The event focuses on small groups and is very introvert friendly.

<https://www.olympuscampgroundresort.com/arcadia-main/>

<https://www.facebook.com/groups/2109413229341564>

**Between the Worlds** – An annual spiritual gathering celebrating all aspects of the queer male spectrum. Usually takes place in September. Currently takes place at Four Quarters Interfaith Sanctuary in Artemas, PA.

<https://betweentheworlds.org/>

<https://www.facebook.com/betweentheworldspaganbrotherhood>

**Brotherhood Beyond Borders** – BBB is a virtual retreat for Pagan men of all backgrounds and orientations that is held annually in November.

<https://www.olympuscampgroundresort.com/brotherhood-beyond-borders/>

<https://www.facebook.com/groups/426140855294668>

**Brotherhood by the Bog** – Brotherhood by the Bog is a retreat for Pagan men of all paths, orientations, and backgrounds. The event takes place every other year in the spring at a campground in Virginia Beach, Virginia. The event focuses on small groups and is very introvert friendly.

<https://www.olympuscampgroundresort.com/brotherhood-by-the-bog-main/>

<https://www.facebook.com/groups/1622633121365749>

**Gay Spirit Visions** – Creating a safe, sacred space for men who love men. Hosts three indoor retreats / conferences a year (Spring, Fall, and Winter) at the Mountain Retreat and Learning Center in Highlands, NC.

<https://gayspiritvisions.org/>

**Stone and Stang** – Spiritual gathering for men who love men. Hosted by the Unnamed Path.

<https://unnamedpath.org/stone-stang/>

## U.S. Retreats and Gatherings – Community Affirming

**Pagan Spirit Gathering** (Barneveld, WI) – PSG includes a Rainbow Center encampment for LGBTQ+ attendees and a powerful statement of LGBTQ+ support on their website.

<https://circlesanctuary.org/psg>

## U.S. Groups and Covens

**Anderson Faery Tradition** – An American form of witchcraft that is often considered “queer” because of its embrace of alternative sexualities and its fundamental orientation toward Otherness and the uncanny.

<https://anderson-faery.org/>

**Ecclesia Antinoi** — Devoted to the worship of Antinous, the lover of the Roman emperor Hadrian. Antinous was deified after his death and is worshiped by modern practitioners as a god of gay spirituality, youth, and beauty.

<http://www.antinopolis.org/>

**Gay Druid Brotherhood** — An international network for homosexual and bisexual men on the Druidic and Keltic inspired Pagan paths.

<https://www.facebook.com/groups/gaydruidbrotherhood/>

**Green Faerie Grove** — A brotherhood of queer men in Columbus, Ohio.

<http://greenfaeriegrove.org/>

**The Minoan Brotherhood** — A men's initiatory tradition of the Craft celebrating Life, Men Loving Men, and Magic in a primarily Cretan context, also including some Aegean and Ancient Near Eastern mythology.

<http://www.minoan-brotherhood.org/>

**Order of the Stone Circle** – A fraternal revivalist Druid order that offers degrees. Single-gender and coed LGBTQ+ groves and study groups are welcome and encouraged to form. Join an existing grove or as a solitary member.

<https://www.orderofthestonecircle.org/>

<https://www.facebook.com/groups/154887584599204>

<https://www.youtube.com/@OrderoftheStoneCircle>

**Radical Faeries** — Generally we are gay men who look for a spiritual dimension to our sexuality. Many of us are healers of one kind or another. Our shared values include feminism, respect for the Earth, and individual responsibility rather than hierarchy. Many of us are Pagan (nature-based religion).

<http://www.radfae.org/>

**Stone Circle Wicca** -- A Wiccan mystery tradition which exists to promote the spiritual development of Dedicants and Initiates; to encourage responsible fulfillment of diverse Wiccan vocations to priest/x/esshood; and to offer service to our communities; to all in Earth's Household, and to the Divine Spirit of the Universe, One and Many, Male, Female,

All, and Beyond.

<https://stonecircletraditionofwicca.wildapricot.org/>

**The Unnamed Path** — The Unnamed Path is a shamanic path for men who love men. The path focuses on four main parts—Magic and Prophecy, Shamanism, Energy Healing, and Deathwalking.

<https://unnamedpath.org/>

## **U.S. Pagan Campgrounds, Retreat Centers, and Sanctuaries**

**Arcadia Sanctuary** (Botetourt County, VA): A small unincorporated Pagan sanctuary and campground. Not directly related to the Arcadia Retreat for Queer Pagan men.

<https://www.hipcamp.com/en-US/land/virginia-arcadia-sanctuary-nelhw9q1>

**Circle Sanctuary** (Barneveld, WI): Founded in 1974 by Selena Fox as a non-profit Nature Spirituality church and 200-acre nature preserve dedicated to networking, community celebrations, and workshops. Home of Pagan Spirit Gathering.

<https://circlesanctuary.org/>

**Four Quarters Interfaith Campground** (Artemas, PA): Located on 150-acres of land and founded in 1995, Four Quarters provides a safe harbor for the practice of both indigenous and modern Earth religions, and helps to preserve their spiritual roots for the future. Current home to the Between the Worlds spiritual gathering celebrating all aspects of the queer male spectrum and the Honcho Camp Out queer festival celebrating big sound and fellowship in the woods.

<https://4qf.org/>

**Gaea Retreat Center** (McLouth, KS): A non-profit dedicated to fostering community, education, and spiritual growth. Hosts a variety of events throughout the year, including seasonal festivals, rituals, and community gatherings. The center proudly welcomes LGBTQIA+ groups and individuals, creating a safe and affirming space for all.

<https://gaearetreat.org/>

**Hay River FireHaven** (Wisconsin): A dedicated Pagan church and spiritual retreat campground founded in December 2021.

<https://www.hayriverfirehaven.org/>

**Oak Spirit Sanctuary** (Boonville, MO): A diverse, nature-centric community located on 160-acres of forest with camping. Focus on nature spirituality and magic. Hosts seasonal

rituals and festivals.

<https://www.oakspiritsanctuary.org/>

**Olympus Campground Resort** (Virginia): This is currently not a physical campground though the owner hopes to purchase land in western Virginia to turn it into a campground upon his retirement. Founded by the same people who brought you the Arcadia Retreat for Queer Pagan men, Brotherhood by the Bog for Pagan men of all backgrounds and orientations, and Virtual Brotherhood Beyond Borders.

<https://www.olympuscampgroundresort.com/>

**Wisteria** (Pike County, OH): A 200-acre nature sanctuary and campground frequently used for Pagan festivals, workshops, and community events.

<https://www.wisteria.org/>

## U.S. Queer Men's Campgrounds and Resorts

These campgrounds, lodges, and resorts aren't necessarily Pagan, but they welcome queer men.

**A&K Alder Farm** (Sedro-Woolley, WA): Hosts specialized events like Queer Campouts.

<https://akalderfarm.com/>

**Boar's Rut Men's Campground** (Camden, AR): A gay men's campground that hosts various events and themed weekends.

<https://www.boarsrut.com/>

**Camp Buckwood** (Morgantown, Indiana): A private, exclusive male, trans-friendly members-only resort.

<https://campbuckwood.com/>

**CampOut Alabama** (Eunola, AL): A Queer men's focused campground.

<https://campoutalabama.weebly.com/>

**Camp David Campground** (Boyers, PA): A private membership, gay-owned and operated, clothing-optional campground. Hosts various events and themed weekends.

<https://www.campdavispa.com/>

**Freedom Valley Gay Campground** (New London, OH): Campground for men over 21. Hosts various themed weekends.

<https://freedomvalleycamping.com/>

**Grizzly Pines** (Navasota, TX): An independently owned, clothing-optional gay campground for men only. Hosts various events and themed weekends. Despite our name, we aren't

just for bears.

<https://grizzlypines.com/>

**Hillside Campground** (New Milford, PA): A 21+, all male, clothing-optional campground. Hosts various themed weekends.

<https://hillside.camp/>

**Oneida Campground and Lodge** (New Milford, PA): Hosts various events and themed weekends.

<https://oneidacampground.com/>

**Roseland Resort and Campground** (Proctor, West Virginia): A gay owned and operated resort and campground that caters to gay men ages 21 and over. Hosts various themed weekends.

<https://www.roselandwv.com/>

**Sireny Farms Campground** (Sullivan, MO): We are an all-male inclusive private retreat.

<https://sirenyfarmscampground.com/>

**Timberfell Lodge** (Greeneville, TN): America's oldest gay campground. Membership-only, clothing-optional, for the 21-and-older-crowd. Hosts various themed weekends.

<https://www.timberfell.com/>

**Whispering Oaks Campground and Retreat** (Columbia, TN): A gay-friendly, male only, 21+, clothing optional campground. Hosts various themed weekends.

<https://www.mywhisperingoaks.org/>

**Woods Campground** (Lehighton, PA): A membership-only, LGBTQIA+, clothing optional camping resort, exclusively for 18+ adults. Hosts various themed weekends.

<https://www.thewoodscampground.com/>

## **Canada Events, Groups, and Places**

**The Minoan Brotherhood** — A men's initiatory tradition of the Craft celebrating Life, Men Loving Men, and Magic in a primarily Cretan context, also including some Aegean and Ancient Near Eastern mythology.

<http://www.minoan-brotherhood.org/>

**Radical Faeries** — Generally we are gay men who look for a spiritual dimension to our sexuality. Many of us are healers of one kind or another. Our shared values include feminism, respect for the Earth, and individual responsibility rather than hierarchy. Many of us are Pagan (nature-based religion).

<http://www.radfae.org/>

<https://bcradfae.ca/>

<https://www.facebook.com/groups/111301668911686/>

**The Unnamed Path** — The Unnamed Path is a shamanic path for men who love men. The path focuses on four main parts—Magic and Prophecy, Shamanism, Energy Healing, and Deathwalking.

<https://unnamedpath.org/>

## Canada Pagan Campgrounds and Sanctuaries

**Raven's Knoll** (Golden Lake, ON): Pagan campground and large event space. Home of the Kaleidoscope Gathering and other Pagan gatherings and events.

<https://ravensknoll.ca/>

## Canada Queer Men's Campground Resorts

These campgrounds, lodges, and resorts aren't necessarily Pagan, but they welcome queer men.

**Cedars Campground** (Millgrove, ON): Serving the Gay, Lesbian, Bi, Trans, and Queer community. Hosts various themed weekends.

<https://www.cedarscampground.com/>

**Eagle Creek** (Wetaskiwin, AB): Gay space 18+ adults only. Hosts various themed weekends.

<https://www.campingeaglecreek.com/>

**The Point Resort** (Victoria, ON) – A private membership park offering a safe, inclusive space for LTBTQ+ individuals.

<https://get-tothepoint.com/>

**Rainbow Ridge Resort and Campground** (Grand Valley, ON): A fully equipped adult 2SLGBTQIA+ retreat. Hosts various themed weekends and other events.

<https://theridgecamp.ca/>

**Riverside Resort and Campground** (Tweed, ON): A private, members only resort, campground, and safe space for adult cis men, trans men, and non-binary people on the trans-masculine spectrum who identify as gay, bisexual, queer or questioning. Hosts

various themed weekends.

<https://www.riversidervcampground.com/>

<https://www.facebook.com/riversidervcampground/>

## **Mexico Events, Groups, and Places**

According to Google:

“Queer Pagan men’s spaces in Mexico generally operate through alternative spirituality, men’s brotherhoods, and nature-based retreat networks rather than established public covens. Exploring queer Pagan and spiritual men’s communities in Mexico involves tapping into specific subcultures, alternative gatherings, and digital spaces. Because much of this culture is decentralized, most groups organize organically through networks rather than fixed physical locations.”

International Pagan groups such as the Radical Faeries and the Gay Men of Witchcraft may have covens, chapters, groves, kindreds, and hearths in Mexico.

There also appear to be many spiritual and healing retreats and resorts for queer men. However, my own research seemed to imply that these were more commercial than community based.

If you know of any community based Queer men’s or Pagan groups, events, campgrounds, or sanctuaries that should be listed here, please consider submitting a listing to be included here.

## **Other Non-Regional Resources**

### **Publications**

**Mysterious Ways Cyberzine** – A 13-issue cyberzine for Queer Pagan men focusing on Queer Pagan men’s groups, retreats, and gatherings.

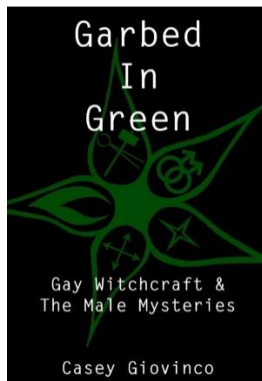
<https://www.melmystery.com/category/mysterious-ways/>

**White Crane Journal** -- promotes the study of the role of Gay men, queer sexualities and gender variation and orientation in the evolution, psychology, sociology, and practice of spirituality, ritual, and religion.

<https://www.whitecraneinstitute.org/journal>

## Queer Pagan Authors

Many of these authors are prolific writers and have a wide variety of books. Our focus is on authors with books of specific interest to a Queer Pagan men's audience.



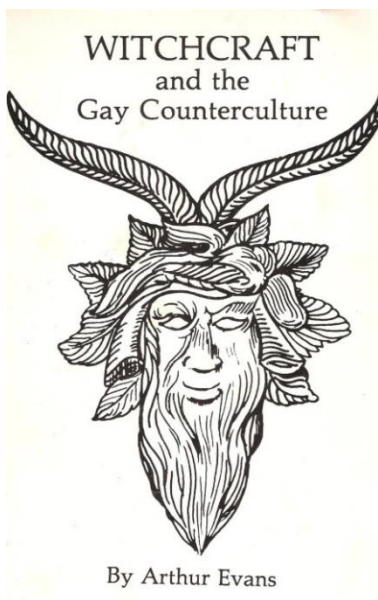
### Casey Giovinco

Casey Giovinco is an American witch, astrologer, psychic, and occult author. He is the Chief Elder of Gala Witchcraft, an initiatory tradition of Wicca for Gay men. He studied philosophy at the University of Massachusetts in Boston and applied ethics at West Chester University in Pennsylvania.

For more information: <https://www.caseygiovinco.com/>

### Bibliography of books specific to our audience:

- Garbed in Green: Gay Witchcraft & The Male Mysteries
- Gay Love Spells
- The Serpent Ascending: A Tantric Approach to Gay Witchcraft
- A Dangerous Wisdom: Gay Love Magic

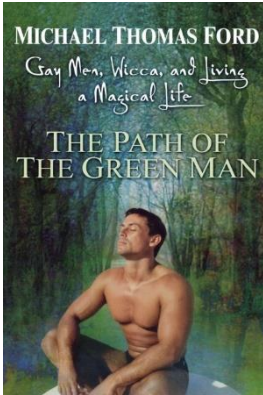


### Arthur Evans

Arthur Scott Evans (Oct 12, 1942-September 11, 2011) was an early gay rights advocate and author, best known for his 1978 book, Witchcraft and the Gay Counterculture.

### Bibliography of books specific to our audience:

- Witchcraft and the Gay Counterculture: A Radical View of Western Civilization and Some of the People it Has Tried to Destroy
- The God of Ecstasy: Sex Roles and the Madness of Dionysos
- The Evans Symposium: Witchcraft and the Gay Counterculture and Moon Lady Rising

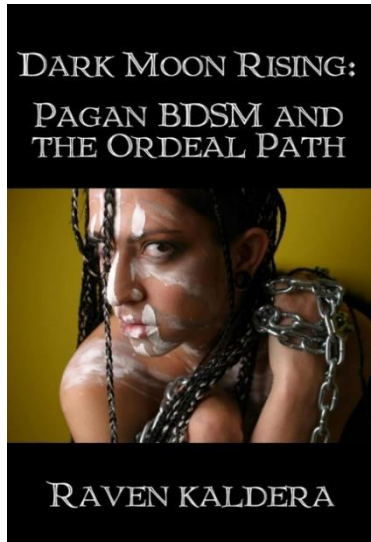


## Michael Thomas Ford

Michael Thomas Ford is the author of more than 75 books in genres ranging from humor to horror, literary fiction to nonfiction. His work has been nominated for 14 Lambda Literary Awards, twice winning for Best Humor Book, twice for Best Romance Novel, and once for Best Mystery. He was also nominated for a Horror Writers Association Bram Stoker Award (for his novel *The Dollhouse That Time Forgot*).

### **Bibliography of books specific to our audience:**

- *The Path of the Green Man: Gay Men, Wicca, and Living a Magical Life*



## Raven Kaldera

*Author, Shaman, Educator, Priest*

**Affiliations:** The First Kingdom Church of Asphodel, Cauldron Farm

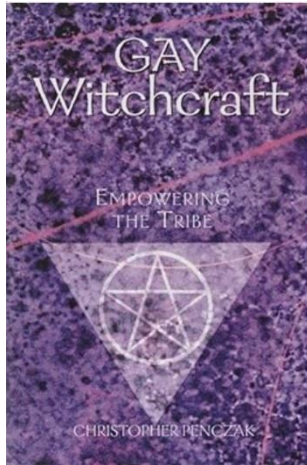
**Areas of expertise:** Northern Tradition Shamanism, Polyamory, Sex Magic, Intersex / Transgender issues and spirituality, Pagan BDSM, homestead and craft skills

**Location:** Central Massachusetts

**For more information:** <https://ravenkaldera.org/>

### **Bibliography of books specific to our audience:**

- *Dark Moon Rising: Pagan BDSM and The Ordeal Path*
- *Hermaphrodeities: The Transgender Spirituality Workbook*
- *Pagan Polyamory: Becoming a Tribe of Hearts*
- *Hell on Wheels: Disabled Dominants*
- *Kneeling in Spirit: Disabled Submissives*



Christopher Penczak

*Author, Teacher and Ritualist*

**Affiliations:** Co-Founder of the Temple of Witchcraft

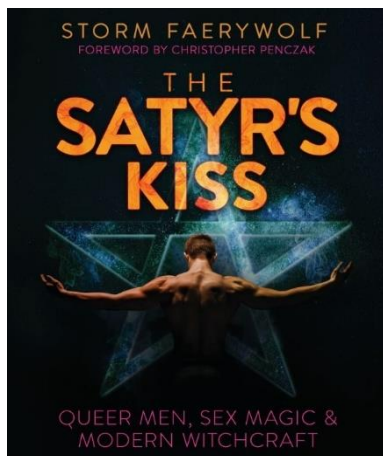
**Areas of expertise:** Modern Witchcraft, Occultism and Healing

**Location:** Salem, New Hampshire

**For more information:** [www.christopherpenczak.com](http://www.christopherpenczak.com) and [www.templeofwitchcraft.org](http://www.templeofwitchcraft.org)

**Bibliography of books specific to our audience:**

- Gay Witchcraft: Empowering the Tribe
- Sons of the Goddess: A Young Man's Guide to Wicca

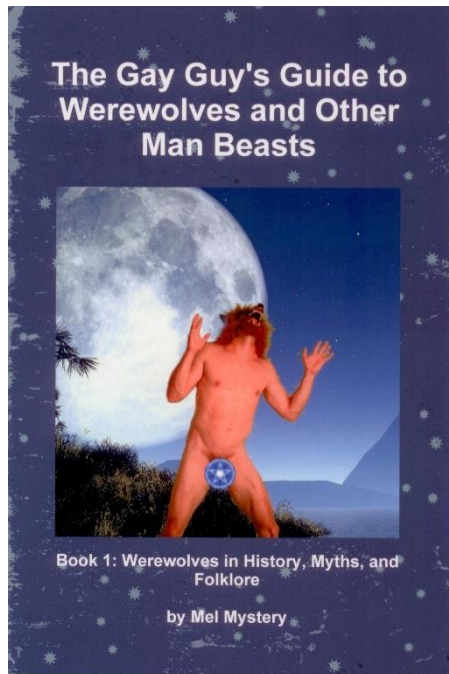


Storm Faerywolf

Storm Faerywolf is a professional author, experienced teacher, visionary poet, and practicing warlock. He is an initiate of the Faery tradition and has been practicing the magical arts since he was a child. He holds the Black Wand of a Faery Master and has been teaching both privately and publicly since 1992. He is the founder of Blue Rose; a school and lineage of the Faery tradition, and is one of the founding teachers of Black Rose; a school and style of practical folkloric Witchcraft.

**Bibliography of books specific to our audience:**

- The Satyr's Kiss: Queer men, Sex Magick & Modern Witchcraft



## Mel Mystery

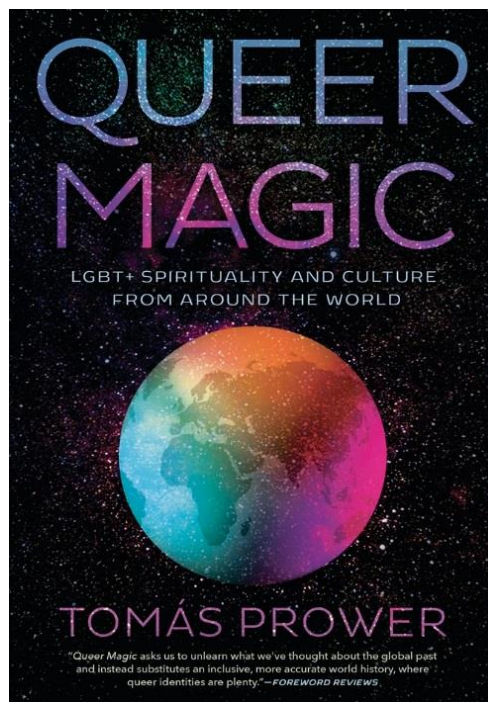
*Host of the Discovering the Male Mysteries Podcast and YouTube channel; Author of “The Gay Guy’s Guide to Werewolves and Other Man Beasts”; publisher of the Mysterious Ways Cyberzine and Greenman’s Guide Directory.*

**Affiliations:** Order of the Stone Circle (Druidry), Knights of the Silver Moon (shapeshifting magick), Exploring the Primordial Male (Pagan men), Arcadia Retreat, Brotherhood By the Bog Retreat, and Brotherhood Beyond Borders Retreat

**Areas of expertise:** Gay and Bi Men’s Paganism, Rites of Passage, Druidry, Queer werewolves and shapeshifting, LGBTQ+ Activism, SolarPunk Paganism

**Location:** Southeastern Virginia

**For more information:** <https://www.melmystery.com/>



## Tomas Prower

*Eclectic researcher and curator of world religions. Globe-trekking author of books specializing in multi-cultural magic & mysticism throughout history. (Fluent in English, Spanish, & French).*

**Affiliations:** Nevada State Funeral Board (Licensed Mortuary Professional), Cemetery and Funeral Bureau of California (Licensed Mortuary Professional), American Red Cross (Certified Public Information Officer), and Raíces de Mi Tierra (Latin American Arts Foundation)

**Areas of Expertise:** La Santa Muerte, Death & Underworld folklore/myths/history, LGBT+ folklore/myths/history, Cross-cultural folklore/myths/history, and Taoism.

**Location:** Los Angeles, California

**For more information:**

- Website: [tomasprower.com](http://tomasprower.com)
- Facebook: <https://www.facebook.com/tomas.prower/>
- Instagram: <https://www.instagram.com/tomasprower/>
- Twitter: <https://twitter.com/TomasPrower>

## Matt Auryn

*Mat Auryn is an influential author and teacher in the fields of occultism and witchcraft, with an audience that extends beyond the United States to an international level. His deep knowledge and experience come from years of dedicated study, practice, and training in a variety of occult traditions and esoteric orders, often under the guidance of prominent knowledgeable mentors. His award-winning books *Psychic Witch* and *Mastering Magick* offer practical insight and practices for those interested in psychic and magickal practices. He is also the author of *The Psychic Art of Tarot* and co-authored *Pisces Witch* with Ivo Dominguez, Jr. The books draw from a range of traditions such as astrology, Hermeticism, Wicca, Traditional Witchcraft, New Thought, Thelema, parapsychology, Jungian analytical psychology, Neoplatonism, and alchemy, making them versatile yet accessible guides for the spiritual seeker. His books have won multiple awards and have been translated into more than thirteen languages, widening their impact.*

## Other Books of interest:

- **Queer Magic: Power Beyond Boundaries** by Lee Harrington and Tai Fenix Kulystin (editors)
- **Queer Witchcraft 101: Inclusive Magic, Identity, and Empowerment for Modern LGBTQ+ Witches** by Synergy Press
- **Bull of Heaven: The Mythic Life of Eddie Buczynski and the Rise of the New York Pagan** by Michael Lloyed
- **Queering Creole Spiritual Traditions: Lesbian, Gay, Bisexual, and Transgender Participation in African-Inspired Traditions in the Americas** by Randy P. Lundschien Connor and David Sparks
- **The Bear Book: Readings in the History and Evolution of a Gay Male Subculture** by Les Wright.
- **Queer Qabala: Nonbinary, Genderfluid, Omnisexual Mysticism & Magick** by Enfys J. Book and Christopher Penczak

- **Queering Black Atlantic Religions: Transcorporeality in Candomblé, Santería, and Vodou (Religious Cultures of African and African Diaspora People)** by Roberto Strongman
- **Gay Spirit Warrior: An Empowerment Workbook for Men Who Love Men** by John R. Stowe
- **Gay Warrior: Transforming Betrayal into Wisdom** by F. Jim Fickey and Gary S. Grimm
- **The Secret Lore of Gardening: Patterns of Male Intimacy** by Graham Jackson (explores Jungian psychology and male archetypes of the Green Men and Yellow Men)
- **Wicca and Spellcraft for Men: A Spellbook for Male Pagans** by A.J. Drew
- **Sacred Paths for Modern Men: A Wake Up Call from Your 12 Archetypes** by Dagonet Dewr
- **The Male Pagan** by John Simone

## Presenters and Speakers

### Ivo Dominguez, Jr.

*Ivo Dominguez, Jr. has been active in Wicca and the Pagan community since 1978. He is an Elder of the Assembly of the Sacred Wheel, a Wiccan syncretic tradition, and is one of its founders. He is a part of the core group that started and manages the New Alexandrian Library. Ivo is the author of Keys To Perception, Practical Astrology for Witches and Pagans, Casting Sacred Space, Spirit Speak, Beneath the Skins, and numerous shorter works.*

**Affiliations:** Assembly of the Sacred Wheel, New Alexandrian Library

**Areas of expertise:** Ritual Design, Astrology, Psychic Arts, Energy Work, Qabala, and more.

**Location:** Georgetown, DE

**For more information:** <http://www.ivodominguezjr.com/booking.html>

### Nicholas Pearson

*Nicholas Pearson is an internationally recognized author and teacher on subjects including crystal healing, Reiki, and witchcraft. Nicholas has been immersed in all aspects of the mineral kingdom for more than twenty years and is the author of six books, including **Crystal Basics** and **Stones of the Goddess**.*

**Affiliations:** Temple of Witchcraft

**Areas of Expertise:** Crystal healing and gemstone lore, Reiki and the healing arts, witchcraft, and flower essences

**Location:** Florida

**For more information:**

- <https://www.theluminouspearl.com/>
- <https://www.innertraditions.com/author/nicholas-pearson>
- <https://www.facebook.com/TheLuminousPearl>

## **Scott K Smith**

*Scott's work combines the esoteric + arts of various studies in mystery traditions, a large body of private and public work ranging from healing, ritual, art, speaking, and teaching. A High Priest in the Temple of Witchcraft, Witch, and a Reiki Master Practitioner Teacher. Scott is a multi-disciplined healer, certified CMT, and energy artists combining an extensive history in treatment, coaching, teaching and holding space.*

**Affiliations:** The Sacred Other, Temple LA, Temple of Witchcraft

**Areas of expertise:** I specialize in healing and guidance through physical, energetic, and magickal-spiritual methods such as channeling, psychism, intuition, spirit allies, and various tools and rituals. I forward practice based (meditation + energy work) magick and create spaces through my practices for all folx, bodies, and beings.

**Location:** Los Angeles, CA

**For more information:**

Personal Practice: [TheSacredOther.com](http://TheSacredOther.com)

Founder at: [Temple-LA.com](http://Temple-LA.com)

## **Winter Tashlin**

*Presenter, Queer Activist, Kinkster, Artist, and Spirit Worker*

**Affiliations:** The Bilerico Project, Dark Odyssey Events

**Areas of Expertise:** Kink / BDSM techniques, alternative spirituality, magic, queer / LGBT issues, and polyamory.

**Location:** Old Orchard Beach, Maine

**For more information:** <https://wintertashlin.com/>

## Podcasts and Vodcasts

**Discovering the Male Mysteries** — Official webpage for Mel Mystery and the Discovering the Male Mysteries podcast for gay and bi Pagan men. Episodes of Mel's classic podcast are available to download from his website. — <http://www.melmystery.com/>

**Discovering the Male Mysteries YouTube Channel** — Mel's new channel created in 2026 takes over where the audio podcast left off.

[www.youtube.com/@DiscoveringtheMaleMysteries](http://www.youtube.com/@DiscoveringtheMaleMysteries)

**Walking the Unnamed Path** — Discusses the teachings and techniques given to us by their Ancestors of MWLM, and laid out by their late founder Hyperion. They also discuss topics and ideas pertaining to queer Pagan men in general.

<https://unnamedpath.org/podcast/>

**Witches Betwixt** — Witches Betwixt is a collective of queer witches representing a wide variety of magical practices and spiritual paths. We release a 45+ minute episode bi-weekly in which we discuss various topics relevant to the experience of a queer witch. —

<http://witchesbetwixt.buzzsprout.com/>

## Blogs

**A Path through the Woods** — Blog by a gay, Pagan, polytheist who lives in Chicago —

<https://www.adrianmoran.com/>

**Enfolding.org** — A blog by Phil Hine to discuss interests including Tantra, Queer Theory, Gender, History, and Occult Practice. — <http://enfolding.org/>

**Faehaven** — Based in Harrisburg, PA the community is forming in order to create a space where queers and their advocates can explore spirituality of all sorts and have a safe space to share among like-minded independent individuals.

— <https://faehaven.wordpress.com/about/>

**The Man Beast Within** — A blog for Queer, Pagan shapeshifters from the writer of "The Gay Guy's Guide to Werewolves and Other Man Beasts."

<http://www.melmystery.com/category/man-beast-within-blog/>

## News, Views, and Reviews (continued)

... *Green Man (continued)*

There are also links between the Green Man and homosexuality. In the tale of Sir Gawain and the Green Knight, there is an undercurrent of possible homosexual relations. In one part of the story, Gawain makes a pact with his host, Bercilak, who is really the Green Knight in disguise. In the pact, Bercilak will share with Gawain whatever food he wins through hunting, and Gawain agrees that whatever he wins in the bedroom with Bercilak's wife he will share with Bercilak. Since knightly virtues idealize chastity and restraint, Gawain resists the overtures of Bercilak's wife and Gawain is only bound to kiss Bercilak on the cheek to honor their agreement.

Besides the tale of the Green Knight, I tried to find some other connections between the Green man and homosexuality. Certainly, the Green Man has sexual symbolism as a fertility deity, but I couldn't easily find anything else that connected him with homosexuality. After much searching, I did stumble upon two books that might – **The Path of the Green Man: Gay Men, Wicca, and Living a Magical Life** by Thomas Michael Ford and **The Secret Lore of Gardening** by Graham Jackson.

In **The Path of the Green Man**, Michael Thomas Ford tells the story about how he and a group of other gay men formed a group exploring Pagan spirituality. In the book, Ford focuses on bridging the gap between traditional Paganism, particularly Wicca, and the lives of gay men. The book serves as both a spiritual primer on Wiccan beliefs and practices and a weaving of stories throughout the Pagan wheel of the year. While Wicca often heavily features the Goddess and feminine energies, Ford provides a masculine balance for gay men by focusing on the God – symbolized by the Green Man, the Horned God, Pan, Cernunnos, and others. He shares their stories of duality and rebirth as they journey through the seasons of nature and the lighter and darker times of the year.

In **The Secret Lore of Gardening**, Graham Jackson talks about gay archetypes – particularly the archetypes of the green man and the yellow man. The green man is “athletic, body-based, sensuous, a gardener/domestic, quiet, dark, and earthy.” On the other hand, the yellow man is not body-identified, he's awkward, cerebral, intuitive, a poet, light, verbal, and solar.

The gay men who embody the green man archetype are allied with the earth and the Primordial Mother. Green men can fall into further sub-archetypes known as the flower-boy, the gardener, and the prophet of the land.

The flower boy is young, playful, and innocent. He is at a stage in life that is full of possibilities. In mythology, Apollo's young lover Hyacinth is a perfect example of the flower boy archetype.

The gardener is sedentary, a homebody, but also a man of common sense and practical wisdom. He's very much a part of the physical realm. Mythologically, he might be Mercury, Dionysus, or Pan.

The prophet of the land is the darkest of these archetypes, dark green that is. He's the wise man, the elder, the sage. He knows the secrets of the earth and has great spiritual power that requires a lifetime of commitment and a strong connection to the earth. He mediates among members of the tribe. The prophet of the land is the shaman, and his role is central to the well-being of the tribe.

Gay men who embody the solar archetype are allied with the sun and the Sky Father. Sub-archetypes of the yellow man include the golden child, the Hellenic, and the lunatic. Yellow men are men of ideals, order, systems, and philosophies. They tend to be somewhat detached.

... *Continued next page*

... *Green man (continued)*

The golden boy is the divine messenger. He is full of idealism and enthusiasm, and he may have trouble dealing with reality and the physical realm.

The Hellenist is a philosopher. He seeks truth and constructs systems that embody that truth. He relies on order.

The last of the yellow man archetypes is the lunatic. He plays a spiritual role. His light is the yellow-white light of the moon, rather than the gold of the sun. He seeks wisdom to blend ideas.

In the book, Jackson talks about initiatory relationships, in particular the mentoring and sexual relationship between an older male and a youth. He uses the story of Apollo and Hyacinth as an example with Apollo representing the mature yellow man, the Hellenist, while Hyacinth takes on the role of the younger flower boy.

Hyacinth's death is taken as symbolic of his passage from childhood to adulthood. It is the death of his adolescence.

In the gay community, there tends to be a high percentage of men who are aligned with the yellow man rather than the green man. The yellow man tends to be urban and intellectual. Even groups that claim to be rural, such as the Radical Faeries, are often composed of a large number of yellow man types who moved out of the city to form their own communities and inadvertently brought urban culture with them. Those gay men who embody the green man archetype are more elusive as they are less likely to be frequenting gay bars and pride parades.

...*Think Globally (continued)*

How many folks do you know who skip out on local Pagan events and festivals, but they'll travel out of state, maybe even across the country, to go to one or more large festivals throughout the year? The grass is always greener, and folks often take what's in their own backyard for granted. How many folks do you know who find their sense of community lurking on social media sites that match their declared identity, but they never show up to real world events for those communities in their own city or town? How many Pagans do you know who raise up the shield of being a "solitary" as a means to isolate themselves from participating in the greater community? Sure, it's much safer that way. You don't have to risk putting yourself out there or that people might not like you or that the people in the real world might hurt you in some way. You also risk missing out on personal growth, making new friends, learning from the experience of others, and sharing your magickal experiences with folks who actually might "get" you in a way your straight and non-Pagan friends don't.

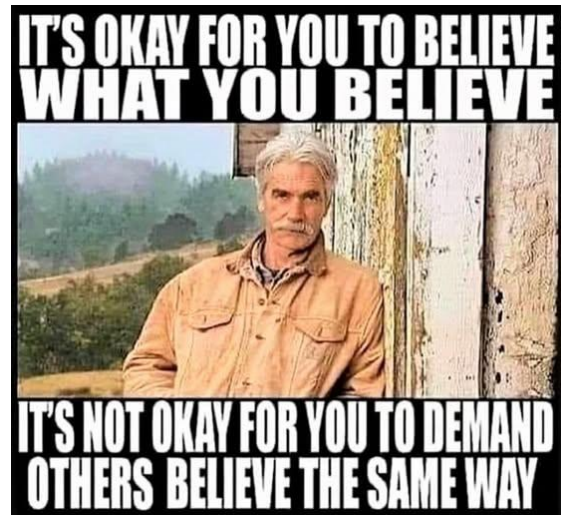
Many of us Pagans believe in the concept of reciprocity (give and take, a gift for a gift, building relationships, etc.). We apply this to our deities, spirit guides, and ancestors, but when it comes to our own communities we passively accept or take what is given – that is, if we participate in them at all. How often do we give those communities that matter to us our time, energy, money, or support?

I've modified the original slogan slightly for this article by changing out "support" in place of "act." The original slogan is "Think Globally, **Act** Locally." The reason I changed this for the article is that I know not everyone is a go-getter, not everyone is a leader, not everyone is an activist, not everyone has a lot of spare time, but everyone can support their local LGBTQ and Pagan communities in some way or other. Often this means just showing up for things that matter. It means showing up to events and getting involved with groups. It means supporting your local Pagan businesses, even if you just need to buy some incense or candles. Sure, you can't go to every event, join every group, or spend all your money, but you can play a part, even if it's a small one. Lots of small acts by many people eventually add up.

... *Continued next page*

... Think Globally (continued)

Without your support and the support of others, community and institutions die out. This might be the festival you've been meaning to get to for years that's struggling for either attendance or for people to help run it. This might be the local Pagan shop that struggles to make ends meet. It could be the gay Pagan group trying to find members. I'd like to suggest that smaller or struggling groups, events, and businesses are the very place to put your energies. Not only are they in most need of your support, but smaller groups, events, and businesses tend to be more personal and have more chances to see that your support there really makes a difference. In 1961, President John F. Kennedy posed a question in his inaugural speech. He suggested, "Ask not what your country can do for you, but what you can do for your country." The same thing applies to your local community. It isn't all about what the community can do for you, but also about how you can show your support to your community.



... Bullying and Censorship (continued)

Last time I checked my Pagan manual, you know the one I got 25 years ago when I first became a Pagan, the one that tells you what is and isn't proper for Pagans to believe and how we root out anyone in our ranks who doesn't believe exactly as we do... that manual. The last time I checked my Pagan manual, being anti-generative AI was not a core tenet of Paganism (though to be fair generative AI wasn't a thing back then), but Sovereignty of Belief was and still is. This is the idea that each individual has ultimate authority over their own spiritual path and the expression thereof because Paganism is a pluralistic religion with many different traditions and that Pagans don't enforce or dictate dogma to other Pagans who believe or practice differently than they do. For many, this is a foundational principle of Paganism that supersedes most others. While some paths and traditions have formalized sets of beliefs and practices that apply to their own members, overall Pagans don't want other people to dictate their beliefs, practices, and expressions. Many of us came from dogmatic and fundamentalist Christian religions and we don't want Paganism to become dogmatic or fundamentalist. Remembering the travesties of the historical witch hunts, we are also usually careful not to repeat those within our own ranks. In case you were wondering, there never was any such one-size-fits all Pagan manual that Pagans must adhere to, and for the very reasons listed above.

So, when the topic of AI came up in the group again, I offered my concerns that whatever people's personal opinions on AI, we need to stop the bullying, the censorship, the us-versus-them enemy mentalities, and the black-and-white moralizing of others' decisions regarding using AI in their practices and creative expression for the very reason that Paganism respects individualism, personal sovereignty, and differences of belief and practice. Paganism doesn't enforce purity tests like some religions that many of us walked away from. And that moralizing, bullying, and censorship can create toxic environments for those who just want to share their sincere beliefs and creations.

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... Bullying and Censorship (continued)

Have I mentioned the rabid jackals already? That was the reaction to my post too – my post about anti-bullying, anti-censorship, and tolerance! There were a few people who just wanted to share why they feel generative AI is bad for the environment (they did not bring up other concerns that people have about AI, so I won't focus on those here), and I tried to point out that the environmental impact of AI is a complex issue, data centers are the main environmental concern related to AI and that not all generative AI requires data centers (generative AI can be run locally on your own computer or smartphone), there are a number of other things that we (even Pagans) use and take for granted that also have huge environmental impacts - the meat industry, the textile industry, and even social media and streaming (which also require data centers), so why single out generative AI over anything and everything else, and shouldn't it be up to individuals (not the group) to make their own decisions about how to best lessen their environmental impact as different people have different situations, needs, and priorities? I mean really, who gets to decide these things for anyone else anyway?

And then these rabid jackals proved every concern I made in my original post. There was the immediate hostility and othering and dehumanizing of me as the "enemy." There were those who claimed I couldn't be Pagan or that I wasn't Pagan enough and that I didn't respect nature enough since I have a different opinion on this one very specific issue. That sounds like a purity test to me as well as black-and-white moralizing. As for bullying, my character was attacked along with my Paganism. I was accused of being selfish, anti-community, and delusional with the attackers knowing nothing about me other than a differing and unpopular opinion about AI and my assertions that Pagans are supposed to respect the sovereignty of others' beliefs and expression, that we shouldn't be bullying people, and that we shouldn't be excluding or censoring other Pagans. One person accused me of being the one doing the bullying (has anyone ever heard of projection) even though I only made a total of about five posts altogether to argue and defend my position, and I never made any personal attacks against anyone – despite several personal attacks being directed at me. I even tried to show respect for others by wishing them "Peace and a happy Beltane" (this all took place the week before Beltane). As for exclusion and censorship, I do give the moderators credit for not censoring my opinion even if my opinion wasn't popular. But several posts encouraged me to leave the group and not to "let the door hit me on the way out."

The thing is I hit all the checkmarks for the group. I'm queer. I'm Pagan. And I'm male. I would also probably agree with most folks in the group on both Pagan and political stances at least 90% of the time (if not more). I'm being a little conservative in my estimate as I'm an independent thinker and I do sometimes have well-reasoned and well-researched opinions that differ from the crowd. And I despise "groupthink."

"Groupthink is a psychological phenomenon where the desire for group cohesion and consensus overrides realistic appraisals of alternative viewpoints and courses of action. It leads to irrational, non-optimal, or poor decisions because members suppress dissenting opinions and conform to the majority view to avoid conflict." Some symptoms of groupthink include cohesive in-groups (often among well-intentioned people); pressure to conform and to fall in line; the illusion of unanimity because people are afraid to dissent; moral superiority; stereotyping and othering of outsiders and those with dissenting opinions; and rationalizing the beliefs and opinions of the group while ignoring harmful group actions, toxicity, and other warning signs.

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### **Facts versus Opinions**

That data centers have an impact on the environment is a fact, but it's also a fact that so many other things we (including many Pagans) use and take for granted every day impact the environment. It's also a fact that social media, data streaming, the cloud, shopping sites, and basically the entire internet relies on data centers and have an impact on the environment. As I've mentioned previously, it's also a fact that not all generative AI relies on data centers.

On the other hand, the idea that generative AI should be singled out as something entirely and in itself "anti-Pagan" is an opinion. One could make the argument that Pagans should get off the internet altogether and get back to nature and real-world community groups. That argument is also an opinion. The idea that generative AI is a desecration of Paganism is an opinion. The idea that we should be rooting out dissenters and enforcing our version of Paganism and environmentalism on others is an opinion. The thing about opinions is that everyone has one and within Paganism we are each entitled to our own opinions. In a free society, we are also entitled to our own opinions. No one else gets to decide for us. It's only fascists, authoritarians, fundamentalists, moralists, and groupthinkers who want to shut down freedom of opinion and expression or force others to accept their viewpoints. So why are we allowing this kind of bullying, moralism, and exclusion within Paganism which is supposed to be built on freedom and tolerance of beliefs, opinion, and expression. When it comes to opinions, sometimes it's best just to agree to disagree.

### **The Desecration of our Pagan Beliefs**

When we talk about desecration of our Pagan beliefs, we also have very short memories. In the past the following things that we now take for granted were considered desecration of Pagan and mystical beliefs:

- The Ancient Druids considered writing down their beliefs to be a desecration of those beliefs. They believed in oral traditions and didn't want sacred knowledge to fall into the hands of the uninitiated. As a result, what we know about the Druids and their beliefs come to us from a few sources that did write things down. Of course, today published books and handwritten books of shadows are widely used, written, and read in both Druidry and other Pagan paths.
- 19<sup>th</sup> and early 20<sup>th</sup> century occultists and secret societies like the Hermetic Order of the Golden Dawn resisted the printing press, mass media, and the "democratization" of magic. Many in these groups felt that printing these "secrets" stripped them of their power and sanctity. Then came figures like Gerald Gardner and Aleister Crowley who adopted mass media. The greater accessibility to Pagan and magickal books and literature led to Paganism becoming one of the fastest growing spiritual movements of modern times.
- Photography met with deep suspicion and resistance in spiritualist circles. Some felt that the camera could "steal one's soul" and others felt that the camera was too "cold" and "mechanical" to capture the magickal or the divine. Of course, then spirit photography came along, and mediums and occultists began photographing ghosts, spirits, fairies, and auras. Today, we use photography and video to document altars, to share rituals, and to post images of our spiritual practices on social media.

... Bullying and Censorship (continued)

- In the days of the early internet (the 1990s), there was a massive rift in the Pagan community over meeting in online chat rooms and forums rather than in-person meetings. Traditionalists argued that “Initiation” and “Circle Casting” could only take place in person and that the “astral” connection was broken by the cold “soulless” wiring of computers. Out of this technology, emerged the first “cyber-pagans” who met and practiced online. Today, we take online meetings and rituals for granted. We’ve become accustomed to rituals and meetings on Zoom, in Discord, streamed on Facebook, and recorded for YouTube and TikTok. Online meetings have become standard, and this provides greater accessibility for solitary Pagans in remote areas. We’ve also seen a great boom of social media groups, blogs, podcasts, and other media using the internet to connect and to share our Paganism.

Rather than desecrating our Pagan practices, these new media and technologies provided greater accessibility, new discoveries (like aura photography), new forms of practice, and an expansion of Paganism to new frontiers. The same will someday also be said about Paganism and AI. There will be many who initially resist, but eventually enough people will realize that new technologies can actually enhance and empower our magick and our communities.

### **The AI Hysteria is Real**

We’re currently enmeshed in what is known as a “moral panic” over AI. We’ve seen these before in panics over Transgender people and bathrooms; panics over LGBTQ+ folks and drag queens grooming children; Critical Race Theory; the Satanic panics of the 1980s; Dungeons & Dragons; and many other things. The historic witch hunts were part of a moral panic. While we’re not used to seeing or acknowledging these coming from our side of the spectrum, we’re just as susceptible to exaggerated fears as anyone else because we’re all human.

A moral panic (sometimes called a “social panic”) is “a widespread, often exaggerated fear that a specific group, behavior, or phenomenon poses a severe threat to societal values and safety. It is characterized by disproportionate public reaction, often fueled by sensationalist media and “moral entrepreneurs” attempting to enforce social control. The current moral panic surrounding AI involves exaggerated fears that AI poses an existential threat, will destroy all jobs, or achieve dangerous sentience, often driven by sensationalist media and misunderstood technology.”

### **Bullying is the Point with Some of These People**

Many of the people in the anti-AI crowd think that they can stop generative AI use and adoption by pressuring and bullying others to avoid using it. Many on social media are expressing their intolerance of anyone posting anything AI generated to their pages and feeds; community leaders (including Pagan community leaders) are being pressured to not share or post AI generated art or content; groups and pages are being pressured into accepting anti-AI policies; and people in those groups are bullying, pressuring, and harassing people who use AI or who express different opinions about AI (have I mentioned what it’s like being descended upon by wild rabid jackals lately). The point is to bully people into not using or sharing AI content and making people afraid to share their AI creations or pro-AI opinions. If you don’t believe that bullying is the point and the tactic, I submit to you these two memes that were shared in the Facebook group “Artists Against Generative AI”.

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**Bullying isn't cool,  
unless you're bullying  
AI "artists". Then it's super cool!**



**BULLYING WORKS!  
AMAZON PULLS AI ANIME  
DUBS AFTER INTENSE  
RIDICULE**

While many of these people think that they are on a moral mission to save humanity from AI, these tactics aren't really going to work for a number of reasons: 1) Other than authoritarians and fascists, no one really likes bullies. Your bullying and moralizing actually turn many people off from your message – whether these are people already using AI, those who are on the fence about it, or regular people who don't know much about it but see you putting other people down for using it. These might be people sitting in the sidelines of your social media groups and feeds. And many will avoid saying anything for fear of being bullied themselves; 2) The genie is already out of the bottle. People are already using AI and liking it; 3) Those people you are reaching probably wouldn't use it anyway; 4) Many of the arguments against generative AI are already outdated – the technology is getting better, the environmental impact is getting less as the technology gets better, people can run AI locally on their computers and smartphones for free without needing data centers for all their AI needs (I'm not saying everyone is running local AI, but it is an option), governmental and internal corporate policies are addressing concerns that people have about privacy, data scraping, watermarking AI generated content, and other concerns; and 5) Historically many have tried to stop the progress of new technologies, but ultimately failed – the Luddites resisted industrial mechanization; people resisted nuclear power; and well-meaning people resisted many other things including the printing press, the automobile, the airplane, electricity, the lightbulb, the telegraph, the telephone, radio, television, home computers, the internet, social media, smartphones, vaccines, and many other technologies. Not a single one of these technologies went away because people resisted them. Most of these technologies weren't as bad as many initially believed and have been integrated into everyday life.

### **My Final Word**

You can argue and resist all you want, but AI, including generative AI, isn't going away anytime soon.

And for those of you who worry that AI will cause you to lose your humanity, I just have to say that if you support bullying, censoring, intolerance, and anti-AI extremism, it's possible that you've already lost your humanity.

...SolarPunk Paganism (continued)

### **Difference Between SolarPunk Paganism and Techno Paganism**

While Technopaganism and SolarPunk Paganism are similar in that they exist at the intersection of magick and technology, there is a significant difference in focus. Technopaganism focuses on the magickal potential of technology itself – often on the internet or in a “cyber” context. Solarpunk Paganism is rooted in restorative ecology. It doesn’t just embrace technology but insists that technology must be “greened” and decentralized. SolarPunk Paganism is about nature and technology existing in harmony with each other for the betterment of the world and humanity.

### **The First Rule of SolarPunk Paganism**

We accept people where they are and allow them freedom to apply and tailor SolarPunk Paganism to their lives in a way that fits with their personal Pagan paths, values, beliefs, needs, priorities, abilities, and lifestyles. We do not bully, shame, censor, or pressure others to conform to our own preconceived notions of what SolarPunk Paganism should be or encompass.

### **No Dogma or Fundamentalism**

This Ethos is meant to be a set of guiding principles for those who aspire to a SolarPunk inspired form of Paganism. It is not meant to be dogma or an excuse for fundamentalist, exclusionist, or extremist beliefs or actions. We do not require strict conformity or rigid adherence to the principles and ideologies contained herein.

### **The Path of Peace and Balance**

Our Ethos is rooted in non-violence and anti-extremism because a sustainable future cannot be built on a foundation of force or fundamentalism. We believe that true power lies in restoration and creation, not destruction. We reject the idea that progress requires the dehumanization of others or the use of aggression.

We embrace a philosophy of balance and moderation —the idea that the most effective and lasting changes come from steady, inclusive, and thoughtful action rather than the volatile swings of extremism. Extremism often relies on "us vs. them" narratives that fragment the very social fabric we are trying to repair. By staying centered and choosing peaceful cooperation, we ensure that our movement remains accessible, resilient, and focused on building a world where everyone has a place under the sun.

### **Kindness and Positive Vibes**

We aspire to a kinder and more positive world. This is not false positivity or ignoring the very real problems facing our world. We acknowledge that work and struggle are necessary, but we refuse to let doomerism, cynicism, and constant negativity drain our energy or our spirits. We choose radical kindness as a form of resistance. It’s about balance – seeing the darkness while choosing to be a source of light.

Our goal is to help rebuild a society that actually values people. This means a return to kindness, returning to a culture of good deeds and “paying it forward,” and looking out for our neighbors and our community members. We’re not just hoping for a better world; we’re actively building it through small, everyday acts of radical kindness and compassion.

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...SolarPunk Paganism (continued)

### **Community Building and Engagement**

We see community as central to our work. This includes the local communities and neighborhoods in which we live, as well as those other communities we choose to be part of. Communities can provide mutual aid, collective care, shared resources, shared knowledge and learning, and other support. While local in-person community is considered central, this does not preclude participation in online and virtual communities.

Within SolarPunk Paganism, the concept of community involvement includes an active investment in our Pagan communities – supporting and participating in our Pagan covens, groves, kindreds, hearths, events, retreats, and gatherings; as well as supporting Pagan businesses in our communities.

Many have become concerned about the decline of real-world Pagan groups and events. SolarPunk Paganism calls for a return to participation in our real-world Pagan communities. At the same time, we recognize and encourage Pagans to expand to new frontiers including virtual events and cyber covens, cyber groves, and cyber hearths and kindreds. These cyber groups should be more than just simple social media interest groups. They should provide deeper opportunities for connection, learning, and online group ritual. These online groups and events can especially help those who live in remote areas or places where there isn't an established local Pagan community.

### **Embrace of Technological and Scientific Progress**

SolarPunk Paganism views science and technology as extensions of human creativity and the human spirit – and therefore an extension of the human environment. We do not see these as the anti-thesis of humanity or of nature, but a natural progression of human intelligence when applied ethically. Rather than resisting science or new technologies, we work to advocate for their ethical and fair uses, and, where applicable, policies and structural improvements that reduce or eliminate any misuse or negative impacts these might have on humans, society, marginalized communities, and the environment.

### **Animism Extends to Technology**

Animism is the belief that all things – including animals, plants, rocks, rivers, the wind, and human handiwork – possess a distinct spiritual essence, soul, or agency. This worldview sees the world as alive and interconnected, rather than composed of inanimate objects.

Animism also recognizes the larger groupings of objects and mood that create the Genius loci, or “spirit of the place”. The idea of “spirit” includes the flow of energy through environments and systems – whether this flow is the flow of rivers, the blowing of the wind, or electricity flowing through electronic circuits.

Rather than being “soulless”, modern technology is made from larger groupings and combinations of metal, silicon, and other natural materials as well as synthetic materials and the flow of energy and information is intrinsic to its function. “Magick” happens in the interaction between human intent and the inherent properties of the natural world.

When we build a wind turbine, we invite the Air Elementals to dance with human engineering to provide for our community. A solar panel welcomes the Fire Elementals to join in the production of energy. Electricity within electrical circuits is akin to the spirit of lightning.

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...SolarPunk Paganism (continued)

### **The Alchemy of Tech and Magick**

The perceived rift between technology and magick is a modern illusion. In a SolarPunk context, technology is seen as a refinement of natural law rather than a defiance of it. This requires us to move past the idea that “natural” and “artificial” are opposing forces. Instead, we see them as different points on the spectrum of transmutation. Historically, alchemy was the art of refining “base” materials into the “divine.” Turning sand into silicon microchips or sunlight into electricity is a form of modern alchemy.

### **Technology as a Sacred Tool**

Within SolarPunk Paganism, we see technology as another sacred tool in our spiritual and magickal toolbox. Technology and magick are not opposite or antithetical to each other.

In the past, Pagans have resisted new technology and new media at their own peril – often under the assumption that these new technologies “desecrated” the sacredness of their practices.

The Ancient Druids considered writing down their beliefs to be a desecration of those beliefs. They believed in oral traditions and didn’t want sacred knowledge to fall into the hands of the uninitiated. As a result, what we know about the Druids and their beliefs come to us from a few sources that did write things down. Of course, today published books and handwritten books of shadows are widely used, written, and read in both Druidry and other Pagan paths.

19<sup>th</sup> and early 20<sup>th</sup> century occultists and secret societies like the Hermetic Order of the Golden Dawn resisted the printing press, mass media, and the “democratization” of magic. Many in these groups felt that printing these “secrets” stripped them of their power and sanctity. Then came figures like Gerald Gardner and Aleister Crowley who adopted mass media. The greater accessibility to Pagan and magickal books and literature led to Paganism becoming one of the fastest growing spiritual movements of modern times.

Photography met with deep suspicion and resistance in spiritualist circles. Some felt that the camera could “steal one’s soul” and others felt that the camera was too “cold” and “mechanical” to capture the magickal or the divine. Of course, then spirit photography came along, and mediums and occultists began photographing ghosts, spirits, fairies, and auras. Today, we use photography and video to document altars, to share rituals, and to post images of our spiritual practices on social media.

In the days of the early internet (the 1990s), there was a massive rift in the Pagan community over meeting in online chat rooms and forums rather than in-person meetings. Traditionalists argued that “Initiation” and “Circle Casting” could only take place in person and that the “astral” connection was broken by the cold “soulless” wiring of computers. Out of this technology, emerged the first “cyber-pagans” who met and practiced online. Today, we take online meetings and rituals for granted. We’ve become accustomed to rituals and meetings on Zoom, in Discord, streamed on Facebook, and recorded for YouTube and TikTok. Online meetings have become standard, and this provides greater accessibility for solitary Pagans in remote areas. We’ve also seen a great boom of social media groups, blogs, podcasts, and other media using the internet to connect and to share our Paganism.

Rather than desecrating our Pagan practices, these new media and technologies provided greater accessibility, new discoveries (like aura photography), new forms of practice, and an expansion of Paganism to new frontiers.

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### **High Tech, Low Impact Lifestyle**

The concept of a high tech, low impact lifestyle is the idea that we can use technology to decrease our ecological footprint while increasing our quality of life. It rejects the idea that we must return to Stone Age living to save the planet.

Integrating technology into our lives can make our lives better. It can help us to work smarter and not harder. It can automate mundane and tedious tasks. It can liberate our time and mental energy to invest in creativity, leisure, and community.

Technology can also help us to lessen our impact on the environment. We can use advanced science and technology to help solve the earth's problems. This includes the use of biotechnology, renewable energy, and smart materials to create a more harmonious and efficient relationship with our world.

### **Reclaiming the Tools of Progress**

We reject the idea that science and technology are the sole property of the elite, the "tech bros", or the corporations. These things belong to the global commons – the shared legacy of human knowledge and ingenuity that belongs to the greater human community. We reject the idea that these innovations should be used to advance greed, surveillance, or control.

Reclaiming the tools of progress includes:

- Supporting open-source code and technology that the community can inspect, repair, and improve rather than proprietary "black box" algorithms and technologies.
- Democratization of Data is the digital equivalent of "power to the people." It is a transition from a world where information is a proprietary, gated commodity held by monopolies, the elite, and the privileged to a world where data is part of a shared global commons. This includes building decentralized networks and community owned servers that protect privacy and personal autonomy.
- Shifting our technological and scientific focus from "conquering" nature to "collaborating" with it. This includes integrating personal and collective technology using clean renewable energy sources, using technology for farming and permaculture, and prioritizing medical solutions that prioritize healing over profit.

### **Sovereignty of the Tool**

We stand against the "rentier economy" where corporations own and control the tools we use to live, communicate, and create. We believe that individuals should truly own their own tools – whether these be one's phone, computer, car, appliance, software, or app. We reject the idea that individuals should be held hostage through subscriptions or by renting the use of things we purchase.

True ownership requires:

- **The End of Subscriptions for Survival:** We advocate for technology that is "buy-once, own-forever." This means hardware that functions entirely offline and without mandatory "cloud" dependencies that can be paywalled at any time.
- **Local Control:** Ownership means the user has total authority over the device's "brain." This includes the right to install custom firmware (de-Googled OS, Linux, etc.) and the right to block all data harvesting—ensuring the device serves the individual, not the shareholder.

...SolarPunk Paganism (continued)

- **Hardware Permanence:** Reclaiming ownership means rejecting "Planned Obsolescence." We value hardware built for longevity, modularity, and physical durability, treating a well-made tool as an heirloom rather than a disposable commodity.

### **Lessoning your Dependence on the "Grid"**

Not everyone has the desire or the ability to live "off-grid", though that may be an option for some. As stated before, we accept people where they are and allow them freedom to apply and tailor this Ethos to their lives in a way that fits with their personal Pagan paths, values, beliefs, needs, priorities, abilities, and lifestyles. The "Grid" includes the centralized electrical grid, water and sewage systems, natural gas, the internet, cable and satellite, cellular phone networks, and even streaming services. Lessoning our dependence on the grid is both about taking power away from corporations and centralized monopolies that run these and also building systems that help us maintain our own autonomy and self-reliance.

### **DIY and Self-Repair Culture**

In a SolarPunk Pagan context, DIY (Do-It-Yourself) and Self-Repair are not just hobbies; they are acts of radical resistance against "Planned Obsolescence" and the "Extractive Economy." This culture represents the bridge between ancient craftsmanship and high-tech sovereignty.

DIY culture fosters a deep intimacy with our tools. When you build your own solar-powered water heater or code your own garden-sensor array, you transition from a dependent "user" to a knowledgeable "steward."

While "DIY" implies a solo effort, the SolarPunk community focus allows us to DIT (Do-It-Together). In other words, we can rely on the knowledge and skills of others in our communities to assist us to fill in the gaps of our own knowledge and skills when creating or repairing things.

To a SolarPunk Pagan, repairing a device is a form of Practical Magick—you are restoring the "spirit" of an object and keeping it out of the underworld of a landfill.

### **Environmental Regeneration**

Most current solutions to environmental problems and climate change focus on sustainability and preventing further harm to the environment. SolarPunk takes this a step further by suggesting that we take an active, restorative role in the healing process. Rather than humans being a burden on the environment, we see humans as stewards of nature and co-creators in its vitality. We can use human ingenuity, science, and technology to rewild dead spaces, to recharge aquifers and to clean waterways, to increase biodiversity, and to switch to renewable and sustainable energy sources (and to use that energy more efficiently) – whether this is in our own homes and backyards, our local communities, or the world at large.

### **Reuse, Recycle, and E-cycle**

While this is probably second nature to most people in the SolarPunk and Pagan communities, it bears repeating. Part of the environmental focus of SolarPunk Paganism includes recycling, e-cycling, reusing, thrifting, and upcycling

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*...SolarPunk Paganism (continued)*

### **Think Globally, Act Locally**

This philosophy encourages individuals and small groups and communities to consider the health of the entire planet while taking small, manageable, and impactful actions within their own communities. It advocates for making personal, everyday decisions – such as reducing waste, planting trees and gardens, or switching to renewable energy sources – to collectively create a significant positive effect.

Within Paganism, we believe in the concept of “As above, so below” that what we enact on a micro scale affects the whole. Extending this belief, what we do in our own backyard has an effect on the world as a whole.

### **Think Future, Act Now**

This philosophy shifts the concept of “Think Globally, Act Locally” from a spatial focus to a temporal one. What we do and create now affects the future. Even small acts can create ripple effects. The future isn’t a fixed destination, but a reality that we actively bring into existence. In order to have the future we want, we must actively envision it and work toward that future.

Rather than obsessing about a negative dystopian future that we don’t want, we leverage the “Law of Attraction” to attract and manifest the socially just, environmentally sustainable, and spiritually diverse and tolerant future that we do want. The SolarPunk Pagan practitioner becomes a “Time Weaver” bridging a bright visionary future with the realities of the here and now.

We do not wait for the future; we build it. We put our energy, creativity, and action into the future that we want to become reality.

### **Abundance versus Scarcity Thinking**

In SolarPunk Paganism, the transition from Scarcity to Abundance is considered a fundamental "shifting of the gears" in both the human psyche and our social systems. It is the move from a worldview of fear and competition to one of trust and cultivation.

In this ethos, scarcity isn't just a lack of resources; it's a paradigm staged by capitalist systems to keep people in "survival mode." If resources are scarce, your worth is tied to how much you can out-produce others. This leads to burnout and the spiritual depletion of the individual.

Abundance is the radical realization that when basic needs are met through high-tech efficiency (like universal basic income and local power), we can stop "striving" and start "thriving."

Mother Earth is an abundant place where there is enough food, water, energy, and resources for all who live on it. The problem isn't that the Earth isn't abundant. The problem is that those in power benefit from hoarding resources and keeping the common people in a scarcity mindset.

### **Solar Cycles**

SolarPunk Paganism naturally aligns with the Pagan Wheel of the year – particularly the solstices and equinoxes. The light half of the year is focused on abundance of energy and new projects. The dark half of the year is focused on energy storage, internal reflection, and the “rebirth” of light. The equinoxes represent balancing nature and technology with the cycles of light and darkness.

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*...SolarPunk Paganism (continued)*

Those who integrate “LunarPunk” (explained in a later section) into their path can also celebrate the cycles of the moon and mix shadow work and dreamwork into their practices.

### **SolarPunk Deities**

SolarPunk Pagans might want to honor deities associated with the Sun, nature, knowledge, science, technology, metallurgy, and social justice in their practices.

Within SolarPunk and LunarPunk, the Solar deities represent activity, technology, and energy. The Lunar deities represent receptive energies, nature, and wisdom.

### **SolarPunk Elementals**

Fire elementals align with solar energy, batteries, and thermal energy along with the concepts of will, transformation, and radiance.

Air elementals align with wind energy, communication networks, data and Wi-Fi as well as the concepts of communication, intellect, and breath.

Water elementals align with water power, irrigation, and liquid cooling and the concepts of emotion, flow, and cleansing.

Earth elementals align with earth minerals, hardware, and infrastructure as well as the concepts of stability, manifestation, and physical spaces.

### **Progressive Politics**

SolarPunk Paganism is explicitly politically progressive.

We advocate for bodily autonomy including women’s reproductive freedom and Transgender rights, as well as individual rights to manage their own health, consent to personal and medical data, and the right to control and to modify one’s body as desired.

We advocate for sexual and relational sovereignty by providing sacred sanctuary for LGBTQ+ individuals, celebrating sex-positivity and relationship pluralism (including polyamory), and offering unwavering support and dignity to sex workers.

We believe in social justice, diversity, and inclusion. We stand in solidarity with all marginalized communities; and we firmly oppose the systems of hate, prejudice, and structural disenfranchisement that target racial, ethnic, neurodivergent, LGBTQ+, and other individuals. Our commitment extends beyond social spheres into the digital frontier, where we actively challenge algorithmic bias and technological gatekeeping to ensure that the tools of the future never become instruments of exclusion or surveillance.

### **Universal Basic Income**

Within SolarPunk Paganism, we advocate for universal basic income (UBI). UBI can be used as a tool for spiritual and creative liberation.

In our current “dystopian” model, most people must sell their labor to corporations and business owners to afford our basic requirements for life – food, water, and shelter. Many live each day in survival mode just trying to make ends meet.

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...SolarPunk Paganism (continued)

Rather than supporting the capitalist culture that requires endless toil from the workers while corporations and business owners make all the profit, SolarPunk Pagans advocate for creating a Universal Basic Income for everyone. This might be paid for through making corporations and billionaires pay their fair share of taxes, or through taxing businesses that make use of AI and automation to reduce the need for human labor.

While we support the common worker over the corporation, we see increased automation as liberating humans from menial labor and drudgery. The extra time freed by machines can be used toward our creative and spiritual pursuits, as well as making time for community and leisure. While UBI will provide for the basic needs of food, water, and shelter, many will still choose to work based on personal interests or a desire to benefit society.

### **Activism and Protest**

Within the SolarPunk Pagan Ethos, activism and political protest undergo a profound alchemical shift. While traditional activism is often reactive (reacting against specific policies and negative actions), SolarPunk activism is fundamentally generative and preconfigurative. “Preconfigurative” means building the structure of a future society within the shell of the existing one. The idea is not just to fight the old system, but to build the new system so well that the old one becomes obsolete.

The main points of SolarPunk activism include:

- **Defiant Infrastructure (Tactical Urbanism):** Protest isn’t just marching; it’s action that leaves behind a solution. Examples include “gorilla gardening” on abandoned lots or direct actions within one’s community such as installing solar powered charging stations in parks without waiting for permission.
- **Dual Power & Parallel Systems:** This means instead of bargaining with corporate monopolies, SolarPunks build local counter-institutions that meet the needs of the people so deeply that extractive corporate systems lose their leverage over us. They fight food deserts with community food forests and seed markets, and challenge energy monopolies by crowdfunding and installing neighborhood micro-solar grids.
- **Economic Secession through Self-Reliance:** The ultimate boycott is to withdraw your reliance on corporate services and products through non-participation. You cannot easily boycott an extractive system if you rely on it completely for your daily needs, energy, and connectivity. Through self-reliance you withdraw your personal and financial energy from the extractive cycle. This includes repairing devices, thrifting, and upcycling rather than buying new; Supporting open-source and copylefted technologies, apps, and software rather than the “black box” options presented by Big Tech; and providing your own personal and community micro-grids rather than relying on the technology infrastructure provided by corporate monopolies.
- **Intersectional Environmental Justice:** SolarPunk activism recognizes that marginalized communities are often the first or most deeply impacted by environmental degradation. Activism directly targets “Toxic Trespass” (pollution affecting marginalized communities). It manifests through mutual aid, such as setting up community water filters; providing solar powered cooling stations during extreme heatwaves; and distributing free food from local permaculture gardens to those in need.

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...SolarPunk Paganism (continued)

- **Joy as Resistance:** SolarPunk rejects the grim, bleak despair often found in modern political movements. It embraces joy, art, and beauty as radical tools of disruption. By turning a protest or community occupation into a celebration of what the future could be, SolarPunk uses the “Law of Attraction” to draw people in through inspiration rather than exhausting them with doom.

### **Deep-rooted Resistance: The Tactical Edge of SolarPunk**

The argument that SolarPunk is too "warm and fuzzy" or too “idealistic” to have real political teeth is a common one, usually coming from traditional political activists who believe change *only* happens through mass marches or systemic disruption. SolarPunk isn't just an idealistic dream of a perfect future; it is the practice of building pockets of freedom in the here and now. Rather than focusing all its energy into fighting the old system on the old terms, SolarPunk starts building a world now where the old system becomes irrelevant.

1. **Traditional Protest is “Asking”, SolarPunk is “Taking”:** Traditional activism is often about begging the people in power to change the rules. You march, you hold a sign, and you hope that a politician or CEO listens. SolarPunk activism skips the asking stage entirely. SolarPunk activism takes proactive actions within one's community to make the community stronger and more resilient and the world better. While traditional protests can be ignored, cleared by the police, or out-waited by those in power, SolarPunk creates a physical reality that helps communities – whether this be creating local off-grid power systems, providing food for those in need, or planting guerilla gardens on vacant lots.
2. **SolarPunk Activism Addresses the “Root” of Authoritarian Leverage:** Authoritarianism and corporate monopolies only have control over you because they control the things you need to survive – your electricity, your food supplies, your communication networks, and your job. When a neighborhood can feed itself through permaculture gardens, power itself with solar panels, and communicate through decentralized networks, the state loses its hostage. You cannot easily starve, freeze, or silence a community that has built its own resilient infrastructure. This isn't fanciful; it is deep, structural subversion.
3. **Community Infrastructure has been Historically Proven as a Radical Political Weapon:** In the 1960s and the 1970s, the Black Panther Party in the U.S. provides a real-world blueprint of how community infrastructure aids in political protest. While they are most often known for their armed patrols and protesting police brutality, the Black Panthers recognized that a community dependent on an oppressive system for its basic survival cannot truly revolt against it. By building an independent, parallel social infrastructure, they essentially weaponized community care. This included a free breakfast program for schoolchildren, People's Free Medical Clinics, intercommunal youth networks, and safe programs for seniors. When the Panthers proved that a radical, independent organization could feed, educate, and heal the people more efficiently than the U.S. government, they made the state look useless.
4. **Hope is a Tactical Necessity, Not Fluff:** Critics often confuse SolarPunk's bright, optimistic vibe with weakness. In reality, joy is a defense mechanism against burnout. Fascism and corporate doom thrive on apathy, exhaustion, and the feeling that “nothing will ever change.” Traditional “doom-and-gloom” activism often leads to intense burnout, leaving people too tired to keep fighting. SolarPunk's emphasis on art, beauty, and small, tangible victories acts to maintain psychological resilience. It keeps activists energized and draws new people into the movement because it offers something to run toward; not just something to run away from.

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...SolarPunk Paganism (continued)

### **SolarPunk Style**

We do not enforce or require any particular style that SolarPunk Pagans should adopt. However, we do encourage creativity and individuality, a move away from “dark” gothic aesthetics toward bright cheery colors and earthy tones (though this can be balanced with dark and neutral colors). This can also include retro “hippie” styles like tie dies, t-shirts with positive and uplifting slogans. Styles can include historical, modern, and futuristic themes. Futuristic themes might include a “tech edge” like smart watches and other wearable technology; solar cells woven into hats or backpacks to charge devices; LED light strips woven into jackets; and so on.

For a more “Pagan” SolarPunk look, consider blending the above aesthetics with those of your Pagan path. This could include a “high tech druid” look or “witchy” clothing in bright colors. It might include draped cloaks made from breathable, natural fabrics. This aesthetic can also include jewelry and talismans augmented with technology (glowing LED lights), that mimic circuits and roots, or that is 3D printed.

The clothing itself might include natural weaves like hemp, bamboo, organic linens, or sustainable modern fabrics. It might also include thrifted and upcycled clothing.

### **A Brief Word about LunarPunk**

LunarPunk is a complimentary ethos to SolarPunk that envisions an optimistic future powered by biotechnology and deep ecological harmony, while prioritizing introspection, spirituality, and nocturnal, nature-based, magickal elements over high-tech functionality. The social, political, and environmental values of LunarPunk generally align with those of SolarPunk but focus on private and personal action. While SolarPunk focuses on community infrastructure and high-tech integration, LunarPunk is about individual spirituality, intimacy, and the subconscious.

LunarPunk can be merged with SolarPunk to create a balance between the active and generative aspects of solar energy and the reflective, intuitive mysteries of the night. Merging LunarPunk with SolarPunk ensures that a sustainable future isn't just “efficient” but is also “enchanted.” Within Paganism, we honor and celebrate both the solar and the lunar cycles.

Key aspects and application of LunarPunk include:

- **Dark Sky Advocacy** – Protecting the night from light pollution to restore natural circadian rhythms and allowing for stargazing.
- **Bioluminescence and Organic Tech** – Exploring natural bioluminescent lighting and other organic technologies and sciences as solutions to environmental and other problems.
- **Introspective Community** – Prioritizing mental health, quiet time, shadow work, and emotional intelligence within society.
- **Nocturnal Ecology** – Planting “moon gardens” with night-blooming flowers to support nighttime pollinators like moths and bats.
- **Subversive Self-Reliance** – Do-it-Yourself ethos and relying on personal networks and mutual aid for support and to solve problems.
- **Cycles of Rest** – Recognizing that humans need periods of quiet, rest, and introspection to provide a balanced life. Rejecting the fast pace of modern living and the “hustle” culture.

If you find this SolarPunk Pagan Ethos matches your own values and sensibilities, consider joining our **SolarPunk Paganism Facebook group** at <https://www.facebook.com/groups/2729117530803839> .