

New religious phenomena in contemporary world: Satanism

Educational subject description sheet

Basic information

<p>Field of study Religion Studies - Interdisciplinary Studies in Religions and Cultures of the World</p> <p>Speciality -</p> <p>Organizational unit Faculty of Philosophy</p> <p>Study level second cycle</p> <p>Study form full-time degree programme</p> <p>Education profile General academic</p> <p>Mandatory elective</p>		<p>Education cycle 2024/25</p> <p>Realization year 2024/25, 2025/26</p> <p>Subject code UJ.WFzRELS.2A.09583.24</p> <p>Lecture languages english</p> <p>Subject related to scientific research Yes</p> <p>Disciplines Culture and Religion Studies</p> <p>ISCED classification 0221 Religion and theology</p> <p>USOS code WFz.IR-A/98</p>	
Subject coordinator	Piotr Czarnecki		
Lecturer	Piotr Czarnecki		
Periods Semester 2, Semester 4	Examination graded credit	Activities and hours Discussion class: 30	Number of ECTS points 4.0

Goals

C1	<p>The main aim of this course is to acquaint students with the problem of contemporary Satanism, (in the period covering the second half of the 20th and in the 21st century). During the course, students will have the opportunity to discover various aspects of the phenomenon of contemporary religious satanism, basing on the most recent academic literature and source materials. The analysis of contemporary Satanism will start with the presentation of the state of research in this subject, during which participants will be acquainted with various academic definitions and classifications of the phenomenon. The main part of the course will be centered around the analysis of contemporary satanic groups - their history, doctrine and ritual practices. Basing on the source materials the students will discover the answers to the questions of their origins, inspirations, specificity and directions of doctrinal evolution. The analysis will embrace communities representing two main branches of Satanism, described by the scholars - the atheistic or rational Satanism, perceiving Satan as merely a symbol of liberation and self-realization and theistic one, in which Satan is considered a sentient, personal being. Special attention will be paid to the crucial communities, that were (and still are) the most influential in contemporary satanic environment - that is The Church of Satan, founded by A. S. La Vey - a pattern for most of the atheistic groups - and Temple of Set, created by Michael Aquino - the source of inspiration for many theistic Satanists. Other, less influential and less numerous communities will also be taken under consideration, especially the ones that present alternative approaches to Satanism and the eclectic ones, in which Satanist themes are one of many sources of inspiration. Another important subject of research will be the phenomena directly influenced by Satanism, such as the presence of satanic themes in pop-culture, especially in extreme metal music, or the so called Satanic Panic or Great Satanic Scare of the 1980s. and 1990s., caused by reaction of anti-cultic circles to Satanism, described by some scholars as the contemporary form of the witch hunt. During the course, students will analyze source materials, discuss academic texts concerning contemporary satanism, listen to the lectures and watch documentary films and multi-media presentations. They will also have the opportunity to present the effects of their own research on a chosen satanic group (or groups) in short presentations.</p>
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Subject's learning outcomes

Code	Outcomes in terms of	Effects	Examination methods
Knowledge - Student knows and understands:			
W1	posiada pogłębioną wiedzę o współczesnych wspólnotach satanistycznych, ich genezie i doktrynie oraz formach życia religijnego i duchowości	REL_K2_W02	essay, presentation
W2	W zaawansowanym stopniu rozumie zależności między formami satanizmu a kulturą i społeczeństwem.	REL_K2_W01	essay
W3	Student potrafi rozpoznać, zaklasyfikować i zinterpretować zjawiska religijne zaliczające się do nurtu współczesnego satanizmu, bazując na metodach analizy proponowanych w najnowszej literaturze przedmiotu,	REL_K2_W04, REL_K2_W05	essay
Skills - Student can:			
U1	Student potrafi samodzielnie opracować monografię wybranej wspólnoty z nurtu współczesnego satanizmu.	REL_K2_U02, REL_K2_U03, REL_K2_U05	essay
U2	Student potrafi samodzielnie prowadzić badania i zdobywać informacje	REL_K2_U01, REL_K2_U05	essay, presentation
Social competences - Student is ready for:			
K1	jest gotowy do komunikowania się w sposób kompetentny i kulturalny	REL_K2_K01	essay, presentation

Calculation of ECTS points

Activity form	Activity hours*	
Discussion class	30	
essay preparation	40	
preparation of a multimedia presentation	10	
preparation for exercises	40	
Student workload	Hours 120	ECTS 4.0

* hour means 45 minutes

Study content

No.	Course content	Subject's learning outcomes
1.	1. Introductory lecture. History of Satanism since the Middle-Ages to the middle of the 20th century - an overview.	W1, W2
2.	2. Satanism in contemporary academic research - various definitions and approaches to this phenomenon. Controversies over the term "Contemporary Satanism".	W2, W3, K1
3.	3. The origins of contemporary Satanism - The Church of Satan. Anton Szandor La Vey and controversies over his legendary biography. His religious inspirations.	W1, W2, K1
4.	4. Early doctrine of the Church of Satan as presented in the Satanic Bible (1969). Sources of La Vey's inspirations, his attitude to the central figure of Satan.	W1, W2, W3, U2, K1
5.	5. The evolution of the Church of Satan in the end of the 20th and in the 21st century.	W1, W2, U2, K1
6.	6. The origins of the Temple of Set. The Aquino-La Vey controversy in the 1970 - fundamental differences in their perception of Satan and attitudes towards organizational issues.	W1, W2, W3, U1, U2, K1
7.	7. Aquino's alleged satanic revelations, and the doctrine of the Temple of Set, presented in its sacred scriptures - "The Book of Coming Forth By Night" and "Jeweled Tablets of Set".	W1, W3, U2, K1
8.	8. Alternative conception of Satanism in opposition to the mainstream. The Sinister Tradition - example of the Order of the Nine Angles.	W1, W2, W3, U2, K1
9.	9. Satanism and nazism. Nazi influences in the Church of Satan and Temple of Set, other nazi influenced satanic groups: The Society of the Dark Lilly, Order of the Left Hand Path (Ordo Sinistra Vivendi), nazi satanism in Black Metal	W1, W2, W3, U1, U2, K1
10.	10. The Great Satanic Scare (1980-1994) - the contemporary witch hunt. Origins and crucial influence of the book "Michelle Remembers".	W2, W3, K1
11.	11. Satanic in popular culture - black metal - its origins, early traces of the occult and satanic inspirations in rock and metal music. First wave of black metal and its main representatives.	W1, W2, U2, K1

No.	Course content	Subject's learning outcomes
12.	12. Religiously involved black metal – the second wave in the 1990s. Religiously motivated crimes of the scandinavian black-metal band members. Their attitude towards the Church of Satan. Various conceptions of Satanism in black metal lyrics.	W1, W3, U2, K1
13.	13. Ecclectic communities inspired by Satanism. Joy of Satan, Satanic Reds, The Process Church of the Final Judgement, Satanic themes in the “Family” of Charles Manson.	W1, W2, U1, U2, K1
14.	14. Adolescent Satanism, Cyber-Satanism, social profile of the Satanists.	W2, U2, K1
15.	15. Satanic Temple – the 21st century merger of Satanism, social activism and invented religions. Their attitude to the occult and satanic tradition, the conception of Satan. Attempts of classification.	W1, W2, W3, U1, U2, K1

Course advanced

Teaching methods :

text analysis, project method, seminar, lecture, conversation lecture, lecture with multimedia presentation, discussion

Activities	Examination methods	Credit conditions
Discussion class	essay, presentation	Obecność i aktywność na zajęciach, esej poświęcony wybranemu zagadnieniu z zakresu współczesnego satanizmu, prezentacja przygotowana na zajęcia.

Entry requirements

Obowiązkowa obecność studenta na zajęciach.

Literature

Obligatory

1. M. Introvigne, Satanism. A Social History, Leiden-Boston 2016
2. Contemporary religious Satanism: a critical anthology, J. A. Petersen (ed.), London 2009
3. J. A. Petersen, Bracketing Beelzebub: Introducing the academic study of Satanism. "International Journal for the Study of New Religions" 4.2 (2014)
4. R. van Luijk, Children of Lucifer. The Origins of Modern Religious Satanism, New York 2016
5. A. Dyrendal, J. R. Lewis, J. A. Petersen, The invention of Satanism, New York 2016
6. J. R. Lewis, Diabolical Authority: Anton LaVey, The Satanic Bible and the Satanist "Tradition", "Marburg Journal of Religion", 7 (2002)
7. K. Kahn-Harris, Extreme Metal. Music and Culture on the Edge, Oxford - New York 2007
8. K. Granholm, The Left-Hand Path and Post-Satanism. The Temple of Set and the Evolution of Satanism, [w:] P. Faxneld, J. A. Petersen, The Devil's Party. Satanism in Modernity, New York 2013
9. B. H. Olson, I am the Black Wizards, Multiplicity, Mysticism and Identity in Black Metal Music and Culture, Detroit 2008
10. A. S. La Vey, The Satanic Bible, New York 1969
11. A. S. La Vey, Satan Speaks, Venice 1998
12. P. H. Gilmore, The Satanic Scriptures, Baltimore 2007
13. M. Aquino, The Temple of Set, San Francisco 2002, <https://rjwomack.files.wordpress.com/2014/06/tosd11.pdf>
14. D. Frankfurter, Religious Studies and Claims of Satanic Ritual Abuse, "Religion" 24, (1994)
15. J. R. Lewis, Who Serves Satan? A Demographic and Ideological Profile, "Marburg Journal of Religion", 6 (2001)

Optional

1. C. Matthews, Modern Satanism: anatomy of a radical subculture, Westport 2009
2. J. S. Victor, Satanic Panic, Chicago 1996
3. B. Barton, The Secret Life of a Satanist, London 1992
4. J. R. Lewis, Satanism Today. An Encyclopedia of Religion, Folklore and Popular Culture, Santa Barbara 2001
5. D. Patterson, Black Metal. Evolution of the Cult, Port Townsend 2013
6. J. A. Petersen, The Seeds of Satan: Conceptions of Magic in Contemporary Satanism, "Aries", 12.1 (2012)

Effects

Code	Content
REL_K2_K01	Absolwent jest gotów do • jest gotowy do komunikowania się w sposób kompetentny i kulturalny
REL_K2_U01	Absolwent potrafi • samodzielnie zdobywa wiedzę i poszerza umiejętności krytycznego myślenia oraz planuje i realizuje projekty badawcze
REL_K2_U02	Absolwent potrafi • precyzyjnie formułuje w mowie i na piśmie złożone problemy badawcze, stawia tezy i krytycznie je komentuje w języku polskim i obcym, wykorzystując specjalistyczną terminologię religioznawczą
REL_K2_U03	Absolwent potrafi • pisze opracowania monograficzne na podstawie samodzielnie dobranej literatury, uwzględniając współczesny stan wiedzy w zakresie religioznawstwa
REL_K2_U05	Absolwent potrafi • umie w sposób pogłębiony analizować teksty religijne i inne media z wykorzystaniem różnych metod interpretacji
REL_K2_W01	Absolwent zna i rozumie • w zaawansowanym stopniu rozumie zależności między religią a kulturą i społeczeństwem
REL_K2_W02	Absolwent zna i rozumie • posiada pogłębioną wiedzę o wybranych tradycjach religijnych oraz zbiorowych formach życia religijnego i duchowości
REL_K2_W04	Absolwent zna i rozumie • zna i rozumie specyfikę różnych religijnych form wyrazu oraz metod ich analizy
REL_K2_W05	Absolwent zna i rozumie • rozpoznaje, interpretuje i klasyfikuje zjawiska religijne