4.2 New Religious Movements, New Age Movements and Religiosity: Test Pack

AQA 7192 · about 15 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions. Write full sentences for questions worth 4 marks or more. Allocate your time so you can attempt the final 12 mark question.

1 Which one of the following best describes Roy Wallis' approach to classifying new religious movements in contemporary society?

- ☐ A) A psychological analysis of individual belief
- ☐ B) A typology dividing movements into world rejecting, world accommodating and world affirming
- ☐ C) A demographic study of membership by age and class
- ☐ D) A theological critique of new teachings

(Total for Question 1 is 1 mark)

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2 Compare two differences between how Wallis categorises new religious movements and how Heelas describes New Age spirituality.

(Total for Question 2 is 4 marks)

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3 Identify two features of a world rejecting new religious movement as described by Wallis, and explain how each feature shows the group is world rejecting.

(Total for Question 3 is 4 marks)

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4 Item A: A short report from a hypothetical community centre in a UK town. 'Over the last five years a growing number of people in their thirties and forties have attended workshops on mindfulness, reiki taster sessions and small group spiritual retreats. Many describe themselves as 'spiritual but not religious' and say they use practices to cope with work stress rather than to join any organisation.' Using Item A and your knowledge, explain two features of New Age movements illustrated by this report.

(Total for Question 4 is 4 marks)

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Mark scheme · 4.2 New Religious Movements, New Age Movements and Religiosity: Test Pack

Question 1

B (typology into world rejecting, world accommodating and world affirming) **B1**

Answer: B

Question 2

identifies one difference, e.g. Wallis provides a typology based on relation to society, while Heelas focuses on subjective experience and content of beliefs **B1**

develops that difference, e.g. Wallis distinguishes world rejecting, accommodating and affirming based on social stance, Heelas analyses individualised spirituality trends **B1**

identifies a second difference, e.g. Wallis treats movements as social organisations, Heelas attends to individual practices and meanings **B1**

develops second difference, e.g. Wallis helps classify organisations sociologically, Heelas helps explain cultural shifts toward personal spirituality **B1**

Answer: Wallis offers a typology based on a movement's relation to wider society, distinguishing world rejecting, accommodating and affirming groups, whereas Heelas focuses on subjective-life spirituality and the content of individual experience. Wallis treats movements as social organisations that can be classified, while Heelas attends to the individual practices and meanings that explain cultural shifts toward personal spirituality.

Question 3

identifies one feature, e.g. strict separation from wider society or demands for members to resign from jobs or relationships **B1**

explains how this shows world rejecting, e.g. separating from society demonstrates rejection of mainstream values and a desire to create an alternative moral world **B1**

identifies a second related feature, e.g. strong ethical rules, strict behavioural codes or authority of a leader **B1**

explains further, e.g. strict rules reinforce the group's distinct identity and discourage members from engaging with mainstream institutions **B1**

Answer: One feature is strict separation from wider society, such as leaving jobs or limiting contact with family; this shows world rejecting tendencies because the group actively refuses mainstream values and aims to create an alternative way of life. A second feature is strict behavioural rules and obedience to a leader, reinforcing a distinct identity and discouraging members from participating in mainstream institutions.

Question 4

identifies a feature from Item A, e.g. 'spiritual but not religious' individual spirituality or subjective-life spirituality **B1**

explains how this matches New Age self spirituality, e.g. focus on personal experience and coping rather than formal belief or church membership **B1**

identifies a second feature from Item A, e.g. emphasis on practices and workshops rather than joining an organisation **B1**

explains how this shows world affirming or consumer style participation, e.g. people pick practices to suit needs and remain within mainstream life **B1**

Answer: Item A shows people describing themselves as 'spiritual but not religious', illustrating New Age subjective-life spirituality focused on personal experience and coping rather than formal beliefs or church membership. It also shows emphasis on short workshops and practices rather than joining organisations, consistent with world affirming or consumer style participation where people pick spiritual techniques while remaining in mainstream work and family life.

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