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The Influence of Charismatic Leaders on new Religious Movements.

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I certify that this dissertation is my own work, and that any use of other people's work is fully acknowledged in the references.

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Abstract.

This document will discuss and assess the influence of Charismatic Leaders in accordance with Roy Wallis' categorisations written within his book *The Elementary Forms of New Religious Life*. It will consider the following movements: The Peoples Temple, Children of God, Transcendental Meditation and Scientology.

Its purpose is to provide more information on the influence of charismatic leaders in accordance to their grouping and consider whether Wallis' categorisations are still of relevance within the 21st century. This is done through analysing the work of other scholars such as Eileen Barker and David Barrett alongside comparisons from dictionary definitions and encyclopaedia entries.

This dissertation will discuss the above movements in accordance to their categorisation and analyse the influence of each form of charismatic leader, whilst also coming to a conclusion on whether each form of movement has its own style of charismatic leader or if they are individual to each form of movement. Finally, it will draw a conclusion on whether charismatic leaders are dangerous to New Religious Movements.

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CHAPTER ONE

Aims and Methodology.

In this dissertation, I will discuss and evaluate four New Religious Movement's (NRM) which fall into the categories provided by sociologist Roy Wallis (Wallis, 1984) - "World affirming", "World-rejecting" and "World accommodating". However, in more recent years, this form of categorisation has fallen out of favour with many scholars the reason for such will be considered in its correlating chapter. I will approach the topic from this angle as the four chosen New Religious Movements can easily be placed into such categories, however, one movement that shall be discussed is Transcendental Meditation. This may arguably be placed in both world-affirming and accommodating may challenge these categorisations. It is felt that more research is necessary in this field as when considering this specific subject area, it can still be seen as relatively new when considering the other religious traditions which have been long-standing through history.

When considering studying New Religious Movements it is vital that the issues with definition and categorisation are examined due to the complexity and theories set forth by scholars such as Eileen Barker and Roy Wallis.

Aim's

I had four aims when conducting my research and presenting my paper. The first of which will be to decide upon a distinctive definition of New Religious Movements and how they are categorised. In order to fulfil this aim, I will primarily conduct text-based research to established authors such as Eileen Barker and Roy Wallis and decided who provided the most concise, inclusive opinion. From that point onwards in this document, that definition and categorisation provided shall be the one must be used in conjunction with the movement or movements mentioned. In addition to this, I will inquire about the way in which NRM's are defined in dictionaries and determine if a correlation can be depicted.

The second aim of the document shall be to outline the beliefs of NRM's in order to fulfill this aim, I have considered the following NRM's - The Peoples Temple, Family International,

The church of Scientology, Heaven's Gate, and Transcendental Meditation, Information will be gathered on the group or people through text-based research via the use of books and journals.

The third aim is to analyse the influence of charismatic leader within NRM's

My fourth and final aim should be achieved by the end of the document where I have provided a detailed conclusion and analysis of the work provided. This shall be done by recording the contribution provided by scholars in the field and work conducted by myself along with it's contribution to the field.

Methodology.

For my dissertation I will adopt library and text-based research resulting in no public engagement, therefore an ethics form will not be needed. The majority of my methodology will be compiled through books from authors such as Eileen Barker, Linda Woodhead and George Chrysidies. Alongside these books, I will use journals articles available on Jstor and videos from credible sources. As a result of this form of research have ensured the definition / categories are concise to avoid confusion and mistake as to do so could jeopardize the integrity of the thesis.

The opinion of primary based research such as the use of questionnaires and interviews were considered at length for the subject matter, however, it was decided that form of research would be impractical due to the unavailability of individuals to contact and secrecy surrounding the few surviving members of groups such as the Peoples Temple.

CHAPTER TWO

Definitions categorisations and terminology.

In this chapter, I shall be addressing the various definitions, categorisations and terms discussed and addressed in the following chapters, therefore, providing a stable base. Firstly, I shall be providing definitions and categorisations provided by American and British dictionaries and also encyclopaedias will provide definitions of sects and “cults” and assessment will be made in order to determine whether a discrepancy can be seen between the two. In order to achieve this, I shall be comparing and contrasting the different opinions of scholars such as Eileen Barker, Roy Wallis and George Chryssides all of whom have contributed greatly to the subject matter of New Religious Movements (NRM). In addition, I shall be choosing one concise definition to be used for the remainder of the document. Finally, this chapter will highlight which version of the Bible will be used in this script as it is estimated there are over nine hundred variants since its original translation to English in Fifteen twenty-six. (Society, 2009)

When considering the various definitions established it is important to note all definitions were presented at different times and under different circumstances. An example of such would be Roy Wallis’ book ‘*The Elementary Forms of the New Religious Life*’ which was published in 1985 talks of how groups such as ‘Family International’ prophesied in 1993 Jesus would return. However, this has according to their doctrine and common knowledge, did not happen as recorded in later published books such as David Barrett’s ‘*The New Believers*.’

Definitions provided by British and American Dictionaries.

In their article *Categorisation of New Religious Movements in American Print Media*, Barend van Driel and James T. Richardson conducted a brief survey of dictionaries and encyclopaedias from both British and American origins in order to determine whether any discrepancies could be seen between the two.

The reach conducted by the two suggested: "a slight discrepancy between the British and American conceptualization of sect" (Richardson, 1988) arises wherein the British context, the word Sect holds more negative connotations than that of the American publications.

Bible Sources.

According to sources, the first attempt to fully translate all 66 books of the Bible to English took place in 1382 by John Wycliffe who translated the books from Latin, therefore making the scripture more accessible to those other than clergy who had held access to the texts for nearly a thousand years. However, English printing of the Bible did not ensue until later after the establishment of the printing press in Guttenberg.

Due to the adaptation and evolution of language more versions of the Bible have been created, from the Shakespearian language depicted in The King James Version to the more modern translations such as The Message and THE Newly Revised Standard Version these numerous translations and adaptations have caused controversy among academics as there until recent years was no communally used translation for academic use. (Truth, 2018)

Translated by a team of 30 American scholars the Newly Revised Standard Edition (NRSV) of the Holy Bible is the one which will be used in this document. Used by scholars and church leaders alike, the NRSV is a translation to the 21st Century which attempts to accurately depict, translate and understand the work of each original author of books such as Chronicles and Deuteronomy. (Eden.com, 2018) Therefore, it is the version which shall be used for the remainder of this document.

Defining a New Religious Movement.

The task of defining an NRM has been undertaken by numerous scholars over the years.

“The term new religious movement (NRM) is used to cover a disparate collection of organisations, most of which have emerged in their present form since the 1950s, and most of which offer some kind of answer to questions of a fundamental religious, spiritual or philosophical nature”. (Barker, 1989)

This concise definition was one of the first of its kind to be created and used in academic writing. Barker elaborates by stating the application of the term is not to imply or deny the

group's self- definition, but for purely practical purposes it should be taken to be referencing "those groups, movements or organisations that have been called 'alternative religions', 'nonconventional religions', 'cults' or 'temporary sects.'" (Barker, 1989). However, issues have arisen from the use of such a term particularly by those to whom it refers. International Society for Krishna Consciousness (ISCON) can be seen as an example of one of those typically depicted as an NRM which rejects the definitions. Transcendental Meditation (TM) can be seen as an example of such movements which do not wish to be classed as a religion as they believe it is a "technique for deep relaxation and revitalisation" (Barker, 1989) this was denied by the New Jersey court and therefore is not taught in State schools. In contrast to this however, NRMs such as Scientology have campaigned to gain religious recognition under the government for this for the financial benefits such as tax exemption or greater public knowledge, Scientology's campaign to be given religious recognition in the United States succeeded in 1993 thus it no longer being taught in the United States under the first amendment to the constitution. (FindLaw, 2018)

Elaborating on Barker's work Peter. B Clarke wrote

"A new religious movement (NRM), also known as a new religion or alternative spirituality, is a religious or spiritual group that has modern origins and is peripheral to its society's dominant religious culture. NRMs can be novel in origin or part of a wider religion, in which case they are distinct from pre-existing denominations." (Clarke, 2006)

therefore, providing a more inclusive and less distinctive definition in order to include a broader scope of movements which had arisen since the end of the Second World War. By including alternative spiritualities in his definition, Clarke opens up the concept to include those typically associated with the New Age.

Scholars continue to debate the definitions of these groups and whether the term 'new' should be implemented in any form of definition as many such as those to be discussed in this document pertain their origins from pre-existing religions such as Christianity and Hinduism. An alternative stance would be to consider pre-existing religions or sects in their newest form since the end of the Second World War in 1945.

In order to provide a concise and clear-cut definition, I have decided I will be using the description set forth by Eileen Barker. I have decided to use this definition as I believe it is

the most referenced example by others in the field, therefore making it simpler to create a distinction between others.

Categorisations.

Now a definition has been decided upon, Roy Wallis' categorisations will be used as published in *The Elementary Forms of The New Religious Life*. His three categorisations *world affirming*, *world-rejecting*, and *world accommodating* provide a sorting of forms making studying the movements simpler than looking at such movements in the singular.

World affirming.

In this category, Wallis describes such movements by stating they lack “most of the features traditionally associated with religion. It may have no ‘church’, no collective ritual of worship, it may lack any developed theology or ethics,” (Wallis, 1989) he continues by stating they believe humanity has the potential to grow and flourish, however, knowledge needs unlocking that only few may possess naturally. Later asserting how movements such as these will aim to promote a more secular personal belief in a deity rather than a commercial belief, examples provided by Wallis to support this argument include Transcendental Meditation and Soka Gakkai (SGI). Both of which promote an individualistic lifestyle where the social order is not irredeemably unjust, nor that the world is fated to reach an apocalyptic conclusion as is seen within world rejecting movements. The social structure of such movements is not unlike common society in the way in which each follower or believer in the movement may live in a community with non-practitioners however, believe they possess knowledge of a higher kind, whilst possessing a potential beyond mundane functioning level; allowing them to unlock their full mental, physical and spiritual potential resulting in no need for an ascetic method of living. Some, however, may make the decision to renounce their prior life in order to continue with the movement.

World rejecting.

The world rejecting classification posed by Wallis can arguably be seen as the most well known of his groupings. This refers to movements such as The Peoples Temple, Family International and the Branch Davidians. These movements, according to his descriptions will be “much more recognisably religious than the world affirming type.” (Wallis) Even drawing

on a monotheistic God as seen in the Family International (Later re-named Children of God) who follow a Judeo-Christian deity. The views of groups will be of prevailing social order being distant from Gods plans, thus rejecting materialistic values and calling for a more rural way of life, examples of such can be seen within the Peoples Temple who in 1974 emigrated to Guyana the only English-speaking town in South Africa. (Chryssides, 1999). The structure of movements found in this categorisation contrasts drastically with that of world affirming. Requiring a life of service to the charismatic leader members of such groups are required to live within the established community and commit as if it were a full-time job. As a result, many members surrender all possessions under the command of their spiritual leader and are in some cases encouraged to take welfare payments and subsidies from the government. Prior to the move to Jonestown over two hundred members were according to Wallis, claiming benefits and donating them to the church, resulting on those living within the community living on an allowance of two dollars a week. (Wallis, 1989). Brainwashing and Institutionalisation can also be seen as characteristics of movements under this classification. With allegations of such practices predating the move to Guyana groups such as the Peoples Temple found solace in moving away from what they believed to be a corrupted world.

Recruitment methods for organisations and movements such as these may vary vastly. Family International previously known as Children of God practised in "Flirty Fishing" from 1978 through to 1987. The practice which was coined by Karen Zerby wife of David Berg consisted of trading sexual favours with potential converts to the movement. The act was originated by David Bergs wife Karen Zerby and the justification for such an action was taken from Matthew 4.19 "And he said to them, 'Follow me, and I will make you fish for people'." This it taken to mean that in by following Jesus's teachings they are to evangelise and bring as many people in to the fold as possible through any means necessary. This form of recruitment, however, was banned by the movement in 1987 due to the Aids epidemic and the practice of "sharing" within the movement, however it is still a subject of conversation often brought forth when discussing the movement and its recruitment tactics. (Newbelievers) Similar techniques were implemented by Jim Jones leader of The Peoples Temple through the use of false healings and prophesy booth said to be one of the spiritual gifts from God outlined in Acts 2: 38 and Corinthians Chapters 12 and 14.

World accommodating.

The final category set forth by Wallis is that of the world accommodating, he states that “The World accommodating new religion draws on a distinction between the spiritual and the worldly in a way quite un-categorist of the way of the other two types.” therefore allowing the movement, religion or group to fit within the lives of those within the twenty-first century. Movements which fit into this category outlined by Wallis will have a tendency to have connections to pre-existing religions, examples of such include Pentecostalism, which has its roots in Protestantism and Catholicism. Many of these movements will aim to provide their followers with a form of spiritual solace and aid individuals in finding a way to "cope" with everyday life which is believed by members of the community those who are not are losing out on.

However, unlike other categories outlined by Wallis, those who associate with the world accommodating will tend to be actively involved in society and not reject the social status nor order seen within society.

What is a charismatic leader?

Whilst in common society the word charisma may be attributed to a celebrity or public personality when this term is applied in the theological form the word's meaning can be seen to morph into meaning something different; implying a form of grace.

The term charismatic leader is commonly attributed to the leader of an NRM established post World War Two (WWII) as it is argued among scholars that it was among this time where movements such as these began to arise more predominantly within society. Sociologists would apply the term to mean the leaders' followers believe the individual possesses some form of quality differing to that of the followers, therefore they are willing to endow the individual with a form of authority over them.

“Almost by definition, charismatic Leaders are unpredictable, for they are bound by neither tradition nor rules; they are not answerable to other human beings” (Barker, 1989) thus those possessing the qualities are able to govern the lives of those committed to him or her. This may be taken in the form of a collection of assets, controlling of sums of money, form of work, relationships and sexual encounters amongst many more.

Yet, not all NRM pertain to a charismatic leader. Many congregates recognise the qualities associated with the leader after joining or no longer agree to the doctrine the leader possesses, therefore will no longer accept the role he or she holds over the individual's life.

CHAPTER THREE

World Rejecting and suicide Cults.

This chapter will concern itself with the movements commonly associated with Wallis' World rejecting NRM. These movements will, according to Wallis often follow a monotheistic belief system alongside an idealistic social order. Structure of movements associated with this category often disagree with the social order seen within the world and will, therefore, strive for a more monotheistic and rural way of life alongside total dependency on the leader. The Peoples Temple, one of the movements to be discussed in this chapter provides an excellent example of such a movement which required a life-long commitment be it through living within a set community or handing over complete control to the movement.

The recruitment methods utilised by such groups may vary, from the “flirty fishing” (Newbelievers) used by the Children of God or appealing to the marginalised as done by Jim Jones through his work with the elderly, disabled and coloured.

Children of God (now known as The Family International) and The Peoples Temple are the two movements which shall be concentrated on during the duration of this chapter. Both movements have been chosen due to the numerous characteristics linking them with the classification provided by Wallis whilst also being on opposing ends of the spectrum with one movement ending in death and the other continuing in to present day.

Suicide Cults.

The last known cult suicide took place in 1997 on the 26th of March when 39 bodies were found beneath purple shrouds in the San Diego mansion belonging to Heaven's Gate after having taken their own lives in the belief their soul would move on to a new more developed kingdom. The method used was similar to that implemented by The Peoples Temple in 1978, lacing pudding and apple sauce with vodka and phenobarbital which resulted in an overdose. (CNN: Heaven's Gate Suicides remembered, 2011) Religious movements such as Branch Davidians and Peoples Temple have claimed between them over 1,000 lives with over 900 of these being in Jonestown alone, be it either through suicide, government standoff or a combination these movements took more lives than any natural disaster or terrorist attack pre-dating 9/11. (Lee, 2017)

Whilst suicide has been a common occurrence in the world rejecting movements, they are not subject alone to these areas, with historical suicide pacts dating back to the rule of Publius Cornelius Scipio in 206 BCE (Pringle, 2004) their influence not only politically but historically has been noted thrice over.

The Peoples Temple.

The Peoples Temple formally known as “Wings of Deliverance” was an independent religious congregation lead by the charismatic leader Warren Jim Jones who was enthused by an ideal society which integrated the community and overcame issues of poverty, race and inequality. After relocating the movement several times, the movement placed its final stamp on the world in the emigration to Guyana in 1974. Which lead to mass media attention in 1978 with the mass murder-suicide of 909 on November 18th by cyanide poisoning and gunshot wounds. (Melton, 2018) These murder-suicides reportedly took place in a makeshift settlement named Jonestown in North-western Guyana close to the Venezuelan border (Editors, 2018) therefore gaining the movement the notoriety as a “suicide cult” a term never attributed to a New Religious Movement before this time.

Origins and history.

Originating in the 1950s the Peoples Temple began within the Pentecostal denomination of the Christian church promoting the work of The Holy Spirit and gifts of the Bible such as healing, prophetic visions and speaking in tongues. The income of the movement was largely generated through the use of licenced care homes and donations from those within the congregation who were encouraged to give as much disposable income as possible as much of the proceeds gathered by the church at the time was repatriated to the community through the free restaurant, food banks and a weekly television and radio episode which would spread the movements message further. (More, 2018) Gradually, members felt a greater need to turn over more than disposable income, but lifelong savings, property and pensions amongst much more. Therefore, by the move to Guyana, Jonestown was self-funded, and the church asked for little to no money from those outside its congregation. (Shupe, 1981)

However, the politics of Indiana at the time could be seen as against ethnic integration, subsequently in order to find a more tolerable environment and encourage more people to become members of the congregation, the church decided to move to California and became fully established in 1965 and by 1972 a church had also been established in San Francisco.

(Oliver, 2012) However, according to many members of the church, Jones stated the reason for the move was that in 1962 he received a prophetic vision suggesting a form of a nuclear catastrophe was to hit Indiana. Criticism began during the early 1970s however with the suggestion of irregular financial arrangements, the mistreating of children and false healings. Which may have further influenced Jones' decision to further remove his congregation to a rural environment in order to build a new world and foster pros piety within its people. (More, 2018)

Jonestown- the beginning of the end.

By 1977 the official population of Jonestown reached 1,000 however life at the compound was reportedly not as simple as Jones had made out. With mass agricultural and fundraising work to be done, it was becoming clear to many the promises made by Jones was not to come to fruition, therefore aiding the decision of many to leave the compound and return to the United States. However, with the extensive labour-intensive work hours, confiscated passports and the incentive by leadership to spy and report on fellow delegates the return was made difficult with many receiving harsh punishments for questioning Jones' judgement. On the return of these members arose claims not only from former members of the congregation but also family members of those associated with the movement. (Oliver, 2012, p. 69) Thus sparking the interest of United States Congressman Leo J. Ryan who investigated alongside a small team the way in which The Peoples Temple was run and the effects Jonestown had on its people.

On his arrival at the Airstrip near the compound on November 17th, 1978 Ryan was reportedly greeted warmly with a dinner and evening entertainment provided by the people within the community. However, mere hours after Jones' agreement to speak to the media regarding the compound a small group of constituents approached Ryan with wishes to leave the compound. Consequently, the following day Ryan, his delegates and members of the Jonestown community made way to the airstrip which would provide them safe passage back to the United States. This ideal was short, however, as whilst the assembly waited for their transportation to arrive an armed group had been sent by Jones to kill the defectors alongside the congressman and his crew leaving only a few to escape and find refuge within the arms of the Jungle. (Editors, 2018)

Back at the camp the plan being placed in motion was until September 11th, 2001 the largest loss of civilian American lives and therefore ingrained in many non-academic minds as the beginning of the "suicide cult" epidemic. The congregation were gathered at the pavilion where Jones himself was seated upon his throne seemed agitated as he revealed the fate of those who had escaped to the airfield. Due to the recording of the event created by Jones, it is known near exactly how Jones worded his phrases to his congregation. He stated:

“It is said by the greatest of prophets from the time immemorial: ‘No man may take my life from me; I lay my life down.’ So, to sit here and wait for the catastrophe that's going to happen on that aeroplane—it's going to be a catastrophe. It almost happened here. Almost happened when the congressman was nearly killed here. You can't steal people's children. You can't take off with people's children without expecting a violent reaction.” (Maaga, n.d.)

Jones continues:

“So, in my opinion, it is that you be kind to children and be kind to seniors and take my potion like they used to in ancient Greece and step over quietly because we are not committing suicide; it's a revolutionary act. We can't go back; they won't leave us alone.”
(Maaga, n.d.)

In this, he describes the way in which he believed the movement would be treated on the return to the United States. He argued those who had deserted and survived the airfield attack would return to the US and provide false truths to the people of the nation, therefore further condemning the movement. Thus, leading Jones to the final solution of delegating his congregates to ingest a potion laced with Potassium Cyanide. Whilst most committed this act voluntarily, many according to the recording of the event were forced to do so or be killed by gunshot. (Anon., 1978)

Dr Leslie Mootoo was the first medical professional on the scene discovering a never-ending amount of bodies, sleeping 50 yards away from corpses he discovered not all who had died were willing, with children being administered via syringe and adults showing puncture marks between their shoulder blades. It was many days later the workers discovered early how many had died in the act as bodies were laid on top of one another. With the original plan to bury the congregates in Guyana foiled, all bodies were moved back to the US in lead lined coffins to Delaware where they were split according to family. However, the cost of such

movement proved too expensive for many families therefore 412 unclaimed bodies were placed in a memorial in Oakland California. (Mailman, 2018) (Anon., 1979)

Beliefs and Practices.

Teaching and practice within the movement developed over time similarly to many 21st Century movements. Finding its roots within Pentecostal Christianity, much of Jones' teaching was influenced by Marxist liberation theology which arose from Roman Catholicism in Latin America highlighting the belief that God spoke through the poor and disadvantaged and the Bible was better understood through their eyes. (Editors, n.d.) Mixing these beliefs with faith healing and an enthusiastic form of worship Jones created a lively enigmatic church accepting everyone especially those from disadvantaged black families.

As the movement progressed, Jones began to undermine Orthodox Christian belief in favour of his own doctrine which he believed was derived from God himself through Prophetic visions and dreams which in Pentecostal Christianity is seen a gift from the Holy Spirit. (Oliver, 2012, p. 70). It was in this time, many began to disagree and break away from the movement as they disagreed with what Jones was preaching alongside his practices. Today we are aware that many of the healings provided by Jones within the church had been fabricated in order to gain the trust and devotion of the congregates and eventually lead to the demise of the movement.

Children of God (Family International.)

Originating in Huntington beach California The Family International has changed its name numerous times over the course of its history. Formally known as teens for Christ, Children of God and Family of Love is one of the top four or five new religious movements to face criticism from both the press and anti-cult organisations alike. Currently, the movement is referred to as The Family. (Barrett, 2001)

History and Origins.

David Brandt Berg former leader of the movement was an evangelist Christian who pertained messages of Jesus imminent return to earth and in preparation, as many people as possible needed to be converted to the movement in order to be saved.

In the years in which the movement was referred to as Children of God (1968-77) the movement founded various colonies where they would proselytize bringing what they believed to be the message of the Gospel to the people of California. (Melton, n.d.) Within this time Berg took part in several Christian TV and radio programmes and as his movement grew more members of Children of God Joined alongside. (Barrett, 2001) By 1972 missionaries began to travel to the UK and Europe spreading Bergs message of apocalypticism with leaflets and reprinted copies of The New Testament named The Jesus Book, as time progressed conversion and recruitment tactics began to change with the introduction of music and Christian comics.

By 1974 Berg was no longer seen as a mere founder of the movement, but also became known as Father David, Moses among other names and was regarded as a prophet. His communication with followers became almost exclusively through letters commonly known as Mo Letters which often included comic strip illusions and promoted discussion amongst readers in reference to the numerous topics discussed. According to Barrett one of the largest changes made by Berg was the overturning of his former teaching on celibacy to polygamy in addition to sharing wives with other members of the movements alongside alluding to homosexual relationships and intercourse with children were to be accepted. However, the idea of homosexuality being accepted was quickly dropped due to the method in which it is discussed within the Christian Bible alongside the acceptance of intimate practices with children.

Children of God dissolved in 1978 due to numerous issues within the organisation. Berg argued that many members were abusing their authority and were subsequently let go from the organisation, these included members of Bergs own family who disagreed with his teaching and still campaigns against the movement. From this, Berg invited those who remained to become part of a new organisation named Family of Love, which several years later was renamed The Family. (Barrett, 2001, pp. 220-221)

After Bergs death in 1994 leadership of the movement passed to his wife Maria who introduces a charter of rights and responsibilities. Today, the movement no longer practices much of its taboo practices as many have been made ExComunable offences, the main form of recruitment seen is through published material such as literature and music. Additionally, many live within communal areas where children are educated at home when possible. (Barrett, 2001, p. 222)

Beliefs and Practises.

Since its establishment in 1968 the beliefs, practises and teachings of this movement have evolved multiple times whilst also keeping in touch with some of the more fundamental beliefs seen within Christian doctrine. Examples of those observed include but are not limited to; God being the divine creator of the earth, God as the divine author of the Bible, salvation, disobedience of Adam and Eve in the garden of Eden, rejection of the theory of evolution and belief in the Holy Trinity. However, the latter of these beliefs holds some change within the movement than what is typically seen within Christian belief systems as The Holy Spirit. Within common Christian belief, The Holy Spirit is an entity which resides within Jesus' followers which appeared after his ascension to heaven.

Within the movement, Berg stated that The Holy Spirit was the personification of the feminine and material element of the Trinity, whereas within orthodox Christian doctrine The Holy Spirit is regarded as a gift from God which fills the church and encourages faith within the congregation. (Robison, 2005)

The Law of Love within this organisation is one of the most highly debated teachings within the doctrine. Derived originally from the Old Testament, Berg argued The Law of Love was the foundation of Christianity finding its roots in Matthew 22:34-40 which states:

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the law and the prophets."

Berg connected this with scripture from Romans 13:10 stating that due to Jesus Salvation and his law of love a large portion of Mosaic laws were no longer required therefore providing a basis for his teaching on pre-marital sex and homosexual relationships which he supported with the teachings of Paul in Romans 7:4. (Berg, N/A)

From this teaching arose a practice which is no longer conducted by the movement due to moral and health implications. Between the years of 1977 and 1987 Flirty Fishing was introduced to the movement by Karen Zerby as a form of member recurrent to the movement.

Adapting the words of James in 2:15-17 Berg allowed the act of sexual intercourse to be used as a form of evangelism arguing that it was a form of providing love and affection to those who were in need and therefore bringing them closer to the love of God whilst also aligning the movement with the free love movement of the 1970's. However, the practice was axed years later due to the aids outbreak and the possibility of the disease spreading through the movement due to their beliefs on polygamy and communal sharing. (Berg, N/A)

The Law of Love is also applied to teachings and practices associated with Loving Jesus. Loving Jesus is a term used within the movement describing their intimate sexual relationship with Jesus. Believing the church is Christ's bride, Berg revealed to his followers a revelation stating they were called to love and serve God and Jesus, encouraging members to imagine Jesus participating in sexual intercourse and masturbation. (International, 2009). In order to avoid homosexual relationships with Jesus, males are instructed to envision themselves as women whilst women are encouraged to partake in homosexual relationships as according to Berg Jesus finds it erotic. (International, 2009) (Robisnon, 2005) It is believed that much of Jesus' revelation to the members of the community are achieved post intimacy. Whilst some of the literature concerning this teaching is available through the world, much of the material concerning this form of relationship is redacted from conservative countries due to the possibility of being viewed as pornographic material. Karen Zerby the second wife of David Berg published expressions to use when following this belief ranging from the tamer to explicit. (xFamily, 2008)

The imminent return of Jesus is also one of the more debated sections of doctrine seen within the movement. Originally Berg prophesied a timeline to be observed dictating the end of time. Beginning in 1968 and The War of Armageddon occurring in the mid 1980's with the defeat of the United States and Israel's coalition by the Union of Soviet Socialist Republics (1922-1992) causing the rise of a dictator from Egypt who would rule over the world by 1986 and by 1989 would reveal him or herself as the antichrist demanding that those on earth worship him. Berg's prediction continues stating Jesus would return in 1993 and he saved will partake in a rapture. Correlating with the teaching seen in the book of Revelation (16:16), Jesus would defeat evil and the devil will be cast to hell for a thousand years. (Robisnon, 2005)(Revelation 19:11-16, 19-21). However, within the movements current doctrine there is no mention of specific dates, only that Jesus will return 1,260 days after the rise of the antichrist whilst also stating that Jesus warned his people not to expect the return sooner than predicted as it will be false. (Berg, N/A)

Allegations of abuse.

Within movements such as The Family International and the People's Temple allegations of abuse and maltreatment often appear after members either leave the movement or are elaborated upon by those with family members within the movement. It is often through anti-cut movements such as The Cult Awareness Network or ex-family. Within the Peoples Temple, allegations arose of corporal punishment and humiliation of members due to lack of obedience of the rules set forth by Jones according to his doctrine, however, the majority of abuse allegations between the two movements steam from The Family International. In her 2008 memoir, *Brave Rose McGowan* speaks of her life growing up within the Children of God and her memories of being beaten alongside the teachings of sexual relations between adults and children. (McGowan, 2018) In a 2018 interview, McGowan stated growing with a father as the head of the Italian chapter was different, whilst it was colourful and musical escaping was one of the best things her family decided to do once the children were beginning to get involved in the more serious practices. (Skavlan, 2018)

Christina Babin spoke in 2018 of her introductions to the teaching of Flirty Fishing and instruction on sexual intercourse in order to evangelise to those in need of Jesus. She stated that she was forced into sexual relations at the age of eleven having already been taught that women were sexual objects, continuing to state that those in the movement were being controlled through sexuality. (Kelly, 2018)

In the United Kingdom, Verity Carter grew up in the movement and states she was sexually based from the age of four by members of the movement including her father. Alexander Watt was convicted of child sexual abuse in February 2018 after admitting to four charges committed in Renfrewshire and the Scottish east coast in the 1980's after following the teachings of the movement.

Whilst these two movements base their belief and doctrine on the Holy Bible, both movements have adapted much of the teaching to suit the leader's individual need. Though Jim Jones wished for an integrated community and peace within his people and the people of the world, David Berg wished his people would devote their life, money and time to sharing the Gospel with the rest of the world alongside converting as many people as possible. When conducting a comparison of these movements to the categorisations provided by Roy Wallis in his 1985 book *'The Elementary Forms of the New Religious Life'* it is clear that they sit

within the categorisations of the world rejecting due to their doctrine, actions, beliefs and motivations.

CHAPTER THREE

World Affirming.

Within this chapter, movements commonly associated with Wallis' World affirming category will be discussed through the examples of Scientology and Transcendental Meditation. These movements will, according to Wallis often have no form of church, a form of ritual nor form of worship, however, will assert that humanity pertains sacred knowledge needing only unlocking. In addition, many will promote an individual and secular belief in a deity rather than that of commercial communally seen within many of the world's religions. Whilst these movements each endorse their own doctrine and discipline, they will also support the living of an individualistic lifestyle alongside their doctrine. The social order of such movements reflects that of its teaching in the form of falling in line with mundane society, practitioners will often reside in communities alongside non-practitioners whilst some will make the decision to renounce all possessions and prior connections in order to promote and live a more monastic lifestyle and further progress in to movements such as Scientology.

As mentioned above, Scientology and Transcendental Meditation will be discussed within this chapter. Both movements were chosen due to their pertaining numerous characteristics associated with the classification provided by Wallis in addition, Transcendental Meditation was the chosen movement by Wallis when providing examples for his categorisations.

Scientology.

Established by Lafayette Ronald Hubbard (L. Ron. Hubbard) in 1953 according to Barrett, "Scientology is probably one of the most well-known, widespread and wealthy of all the personal development organisations-and most attacked." (Barrett, 2001) With large amounts of literature written on the movement some objectively from the view of former members, some by the church themselves and others from the view of scholars an abundance of material is available on the movement, more so than any other movement to have been established at the same time. Often those who speak against the movement are former members with personal in-depth dealings with the movement and are therefore able to provide a detailed explanation with an analysis of the nature of the movement. However, those within Scientology state those who publish derogatory literature of the movement have

an ulterior motive or agenda and therefore their word is not to be trusted leading to the conclusion that the truth of the movement lies somewhere in-between and may not be officially made public, during the discussion on the movement the best attempt will be made to use factual un-bias literature and resources in order to accurately portray the movement. Having adopted an aggressive stance on issues such as selected drugs the movement has often been accused of causing emotional distress, psychological harm, brainwashing and soliciting money from its devotees. Notable members of the movement include John Travolta, Peaches Geldof, and Tom Cruise. (Cush, 2015)

Origins and History.

Hubbard a former science fiction writer established Scientology in 1954 after the publishing of his first book *Dianetics: The Modern Science of Mental Health* in 1950 which today alongside his published and unpublished material is seen as scripture within the church.

After serving on numerous war ships and within naval intelligence during World War Two Hubbard ended the war allegedly in Oak Knoll Naval Hospital in Oakland California and that during this time, (Hubbard, 1977) Hubbard began thinking more on his renditions of issues within the human brain. From this, according to the church *The Original Thesis* or *Excalibur* was produced and provided much of the basis for further development on church doctrine and practice. (Melton, 2018)

Within his early writings on the subject of Scientology, Hubbard believed the basic principle of human existence is survival and therefore actions supporting the survival are positive, whilst those perceived as destructive are negative. Furthermore, he believed each individual possessed a mind that is able to make survival-oriented decisions when operating correctly and to full capacity, however, within the majority of people the recessive mind takes over bringing forth negative images, experiences and feelings. These he named Engrams. (Scientology, N/A) Furthering his teaching, Hubbard stated that the essence of the human is the thetan, similar to that of the human soul, the theta is the spiritual entity within an individual representing the creative driving force which controls the universe and therefore before a person becomes a thetan, all engrams must be removed. (Oliver, 2012)

By January of 1951, the New Jersey Board of Medical examiners began legal proceedings against Hubbard for the teaching and conducting of medicine without a licence leaving

Hubbard to file for bankruptcy in 1952 (Xenu, 2004). However, having moved to Phoenix Arizona within the same year Hubbard published his writings in to a form of religious theology and philosophy and established the Hubbard Association of Scientologists International and by 1953 established the Church of Scientology after publishing more material. (Melton, 1992) By the early 1960s, the church quickly spread through Europe and other English speaking countries and by 1967 The Sea Org , an advanced organisation within the movement was created.

Following Hubbard's death at his California ranch, David Miscavige was appointed the head of the Church after being deputy to Hubbard since his early years within the organisation. Since his appointment, numerous allegations have been made against the leader including; separation of family, harassment, humiliation, assault and coercive fundraising methods. (Cooper, 2010)

Beliefs and Practices.

Prior to the establishment of Scientology, Dianetics Hubbard's theory of mental abilities was published. Stating that our unconscious mind stored traumas named Engrams, Hubbard argued that the mind stores the most powerful engrams when the individual is still in the womb. In his book, Hubbard provides the example of a male shouting at a pregnant female whilst striking her womb. The growing baby hears the words and whilst it is unable to comprehend what is said, stores them in its reactive mind; the same words could be spoken years later and the child now adult would remember the feeling and cause deep feelings of attack. He continues by arguing that it is these suppressed Engrams which cloud a persons natural, though providing survival instinct and therefore such experiences must be eradicated from the reactive mind in order to be deemed Clear by the church, this person is therefor is fully man and has reached his or her full awareness and power. (Barrett, 2001, pp. 448,449)

These Engrams may only be removed through the *electropsychometer* (E-meter), a device of Hubbard's creating which measures the mental state and change of an individual during auditing. The auditee holds two electrodes connected to the machine whilst an electrical current passes through the body and is influenced by the memory brought forth by the questioning of the auditor prompting the reactive mind and therefore causing the needle on the E-Meter to move. (Scientology.org, 2019) According to Barrett, when Scientology was

first established the ultimate aim of the movement was to become clear and that the practitioner would see various health benefits. (Barrett, 2001, p. 450)

Within Scientology, the aim of the Thetan or soul is survival through sexual activity, identification with select groups of humans and the physical universe. However, for Scientologists the idea of God is approached after the seventh layer of development within the church is reached and therefore whilst on the eighth level- one of the most expensive to attain- after reaching the end of the Thetan process. However, the movement has withheld comment on the existence of a God or Goddess. (Melton, 1992, p. 192)

In September of 1965 Hubbard stated the ultimate aim of Scientology was:

"A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where man is free to rise to greater heights, are the aims of Scientology." (Scientology, 2019)

Further elaborating to state that this may only be achieved is that all be deemed clear and all reactive memories are eradicated however this may not be obtained until all are following the church's teachings. (Melton, 1992)

Current Status.

Since its establishment in 1953 the church has encountered numerous legal and publicity issues regarding some of its practices, however, this has not stopped it drawing people into the movement in which many debate its religious status. After publishing numerous periodicals and creating multiple outreach groups the movement in 1988 boasted of over 7,000,000 members and churches or missions in over 50 countries. With high profile attendees furthering the movements reach it is clear this movement will continue to grow within the 21st Century. (Melton, 1992)

Transcendental Meditation (TM)

Transcendental Meditation is a specific form of silent mantra meditation rooted in Indian Hindu practice and created by Maharishi Maharshi Yogi during the 1950s. Becoming popular between the years of 1960-1980 as the Maharishi endorsed a more technical presentation

more high-profile practitioners became known. Currently, the meditation technique is being taught world wide through educational programmes, services and masterclasses.

History and Origins.

Having studied under Brahamananda Saraswati also known as Guru Dev, Maharishi learned a form of deep transcendental meditation which he later re-named and in 1956 became encouraged to share the technique with as many as possible whilst also emphasising the division and independence from its root within Hinduism. (Williamson, 2010)

Following a tour and a speech in London regarding the discipline in 1967, the movement began to gain traction in the West with the influence of British Rock group The Beatles who spent several weeks studying with Maharishi in India after learning the TM technique in after a meeting in Bangor. (Frost, 1967)

After receiving a large donation from The Beatles lead by George Harrison, in 1971 The Maharishi International University was established in Iowa and the Maheshi revealed plans for a TM education centre per million people with one teacher per thousand. Between the years of 1976 and 1979 when Evangelical Christians state the schools were encouraging Hindu practices within schools, which according to The First Amendment of the Constitution is not permitted unless within a faith school. (Law, 2019) However, TM dispute these claims stating it is not a religion nor religious practice but a scientific technique. (Barrett, 2001)

Since its establishment, TM has attempted to grow in multiple forms from its British political party The Natural Law Party to charitable organisations the movements had flourished and become part of millions of people's lives sometimes fitting alongside another's religion.

Beliefs and Practices.

Transcendental Meditation has an Advaita-Vedanta based belief system meaning they believe the soul is not different from the Brahman alongside this, ideas derived from Sankhya philosophy are used in accordance with the beliefs on Creative intelligence. (Rothstein, 2004)

Originally the form of meditation was described as a daily task through the use of a repeated silent repeated mantra which would often be individual to each practitioner and provided through the group's leader. According to former members of the movement, these mantras are often chosen in accordance with the practitioners, age, sex, marital status and chosen time of

Puja- a Hindu devotional practice. However, each individual must pay £490 in order to gain access to their individual mantra and those who wish to further develop their understanding and teaching within the movement must pay additional fees for each step taken. This includes the technique of Yogic Flying. The Mantras seen within this movement differ from those seen within the practices of Buddhism and Hinduism as these are silent, require no thought and are not devotional, whereas within other eastern movements the mantras are often chanted aloud with meaning and must be debated and learned upon thought the practice. (Battett, 2001)

Whilst numerous movements have claimed health benefits are associated with their practices, none have done so and had as much of an impact on the scientific research community as Transcendental Meditation. Whilst much research has been done on the effects of the practice by the scientific community, much of the research contains a risk of bias due to the scientist's involvement with the religion therefore as a result attempting to find sound, non-bias research on the topic can prove troublesome. For example, when researching the effects of the practice of Yogic Flying a more advanced practice within the movement a party political broadcast can be found which in 1994 stated the practice had single-handedly reduced crime rated in Merseyside by 60% in seven years. (Party, 1994)

Controversy.

Having been the face of many issues and controversies since its establishment in the 1950's the most notable being its arguments against being labelled a cult or religion. This debate has been disguised between academic's and theologians for decades however, similarly to the debate on the definition of religion, no stable answer has been provided. Whilst much of the movement's practices are derived from eastern tradition but have been adopted by a leader, the movement itself will not describe itself as a religion nor cult and therefore will deem itself a scientific wellness technique. (Johnson, 2006) (Barrett, 2001)

CHAPTER FOUR

Influence of Charismatic Leaders.

As previously stated in Chapter Two, Eileen Barker describes a Charismatic Leader as unpredictable, for they are bound by neither tradition nor rules; they are not answerable to other human beings” (Barker, 1989). Therefore, making the individual feel a sense of positivity when allowing an individual of Charismatic authority to govern over their lives and lives of those within their family. Therefore, suggesting the individual possesses some form of quality differing them from the followers. An example within a New Religious Movement would be Warren Jim Jones the leader of The Peoples Temple.

Yet, not all charismatic leaders pertain to a religious movement. Many would associate those such as celebrities or activists to the term stating they also hold a form of quality enticing people to follow them. An example although religious, would be Reverend Dr Martin Luther King Junior who between the years of 1929 and 1968 fought for the rights and equality of the Black race within the United States as although slavery was abolished in 1865 inequality and segregation was still seen within the United States.

NRM pertain to a charismatic leader. Many congregates recognise the qualities associated with the leader after joining or no longer agree to the doctrine the leader possesses, therefore will no longer accept the role he or she holds over the individual’s life.

Influence of Charismatic leaders.

Whilst many charismatic leaders such as Martin Luther King, L. Ron Hubbard and Maharishi Mahesh Yogi were able to mobilize and energise their devotees without the need for violence, it is those such as Jim Jones, Charles Manson and David Berg who are drawn in to the negative connotations concerning New Religious Movements and Charismatic leaders. Whilst the role entails decisive decisions on the success and management of the movement, it is clear that when mismanagement is seen such as it is likely to lead to instability and volatility and therefore the decisions made at such times often lead to the dissolution of the movement on one form or another. Often, the leader and congregation will experience a

fusion of sorts where an attack on the leader or leadership style is constituted as an attack on the movement itself causing the group to often experience abrupt changes in doctrines, demands and social standards further destabilising the core of the movement and therefore influence the charismatic leader to make rash decisions when considering his or her doctrine. An example would be when David Koresh announced the creation of The House of David which would allow him to father children with married women within the movement. Many complied with his demands as they believed them to be divinely inspired. However, many resisted his teaching and appeared dissatisfied when made aware that noncompliance would result in expulsion from the movement. (Bromley, 2004)

In regard to movements seen as world rejecting two main areas of concern can be described, the first of which being that the leader becomes addicted to the power he or she possesses over their delegation or congregation. The power play is a powerful dynamic within World Rejecting Movement's, examples of such can be seen within movements such as The Peoples Temple, Branch Davidians and The Manson Family where when told by their respective leader to conduct illegal deeds leading to the death of both members of the general public and those within the movements. However, it is not to say that the issue of power stays within World Rejecting movements as former members of Scientology would state that to question the decisions of those such as Miscavige is to invite punishment.

The second area of concern when considering the issues with the influence of charismatic leaders is the possibility of addiction to power. Whilst often the congregation become dependent on the leader and his or her teaching, they may also become dependent on the leaders' decision regarding sustenance, money and work. Communally it is within the World Rejecting movements in which we most often see these issues presented. Movements such as The Family International often produce new doctrine associated with the movement, David Berg their charismatic leader often produced doctrinal letters called "Mo Letters" which often included teaching and conversation with members of the movement alongside demonstrative cartoons. These letters are still used within the movement today and are regarded as some of the most important doctrinal writings associated with Berg. (International, 2019)

Whilst these areas are not the only areas which concern the public and scholarly observer, they are some of the most influential when considering the impact on perception. When considering the categorisations put forth by Roy Wallis, it is clear that the World Rejecting movements receive much more criticism than what is typically seen. The "cult" stigma

associated with many New Religious Movements has developed from the unfortunate endings of movements such as The Peoples Temple, Branch Davidians and Heavens Gate, whilst other movements such as Transcendental Meditation fall folly of such stigma therefore further damaging the integrity of any new form of religious movement.

Final Conclusions.

According to the research conducted within this paper, the typologies of World Rejecting, World Accommodating and World Accepting resented by Roy Wallis in 1984 are still relevant within the twenty first century. Whilst many of the New Religious Movements mentioned within *The Elementary forms Of The New Religious Life* do not hold the full accounts of the movemets, the predictions made regarding behavioural patterns and influence of such movements have been successful and continue to be of influence today. The work provided by Wallis alongside that which is provided by Eileen Barker have been some of the most influential texts assessing the movements arisen since the Second World War and continue to be held in high esteem today.

As outlined within chapters two and three, the world accommodating category includes movements which state that humanity has access to knowledge to create a better life that needs only unlocking through a set of processes. Additionally, these movements will also have no form of organised church, worship or ritual therefore making it simple for the practitioner to integrate the teachings of the movement with twenty first century life.

The world rejecting movement's however will often follow a monotheistic form of belief in accordance with a form of idealistic social order. These movements will often adapt upon pre-existing doctrine seen within established religions but will also modify and adapt the teaching to suit the need of the movement alongside the publishing of its own doctrine in accordance with the beliefs of the Charismatic leader. These movement's will often disagree with much of the morals presented within society and will strive through multiple techniques to impact society with their teaching whist also keeping a strong hold on its pre-exiting members.

The influence and impact of charismatic leaders over their movement or religion can vary in accordance to the form of movement, whilst the influence a leader within world accommodating movements can be seen to hold less of a dictatorial role over its devotees, the reverse can be said for that of the world rejecting movements. For example, TM does not expect not demand its practitioners to donate all life savings and belongings to the church aside from a fee in order to unlock the mantras provided by the Guru thus enabling them to further expand their knowledge. Whereas may movements which fall in to the same category

as The Peoples Temple would encourage donation of all assets to the movement in order to further the reach and resources available.

Finally, when writing and studying such movements the definitions provided by the movements themselves must be taken in to consideration, whilst TM does not wish to be deemed a religion but a scientific movement, Scientology does thus leading in difficulty when studying such movements. Whilst the categorisations set forth by Wallis provide an excellent example and form of distribution it does not take the wishes of individual movements in to consideration thus enabling room for further development of his categorisations as done by scholars such as Barker and Melton.

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