A Historical-Phenomenological Critique of the Concepts of New Religion and New Religious Movement

Yetkin Karaoğlu
0000-0002-5036-2590
Ordu University, Faculty of Divinity, Department of History of Religions, Ordu, Türkiye
ror.org/04r0hn449
yetkinkaraoglu@odu.edu.tr

Abstract

This study includes a historical-phenomenological analysis of the concepts of New Religion and New Religious Movement through the literature on religious movements. The concepts of religion and religious are examined by the history of religions in terms of the institutional and non-institutionalised nature of the religious structure and the variability and continuity of the hierophany-theophany role of the religious leader(s) in the sacred-profane relationship. This methodological approach renders this field invaluable for the study of religion and/or religious structures/persons. When the institutional or newness of a religious movement included in the concept of New Religion and New Religious Movement is evaluated according to the phenomenological perspective, it appears to be inconsistent for the theophanic religious leader to maintain the theological context and for the movement to achieve change-transformation. However, since the sociological perspective adopts different approaches to the subject, it is beyond the scope of this study to determine whether a structure is religious or not. It has become necessary to employ historical-phenomenological methods in the study of the related concepts and their equivalents, namely religious movements. The two concepts reflects the cultural perspective of Western European and USA society, and that Japanese religious movements are included in this perspective with a colonial approach. This phenomenon is related to the fact that Japanese religious movements were engaged in missionary activities in Western Europe, America, Argentina and Brazil long before other Eastern religious movements. Furthermore, Japanese religious movements challenge the theological, morphological, leadership-based schemes developed in the West; that they are pluralistic, decentralised and monolatric; and that they constitute an example that calls into question the universalizability of the Western-centred concept of NRM, has paved the way for them to be evaluated with a colonial approach from a meta-monotheistic perspective. In this context, our study identifies inconsistencies in the historical-phenomenological conceptualisation of religion and religious movements in the concept of New Religion. Despite the designation of New Religious Movement as a meta-concept, our findings indicate that it is an inclusive and generalised concept that perpetuates a colonial cultural superiority approach without revising its sub-conceptual structure. This study aims to highlight these issues and provide a foundation for future research.

Keywords

Highlights

- This study uses primary sources to explore the concepts of new religion and new religious movement.
- The concept of new religion does not take into account the sacramental changes in religious movements.
- The concept of new religious movement is not universal in its definition and scope.
- New Religious Movements are not only Western (Western Europe-USA) religious-social structures.
- New Religious Movements in the East are historically earlier than their Western (Western Europe - USA) counterpart.

Citation

Karaoğlu, Yetkin. "A Historical-Phenomenological Critique of the Concepts of New Religion and New Religious Movement". *Eskiyeni* 57 (June 2025), 725-767.
https://doi.org/10.37697/eskiyeni.1566295

Article Information

Yeni Din ve Yeni Dinî Hareket Kavramlarının Tarihî-Fenomenolojik Açıdan Kritiği

Yetkin Karaoğlu

0000-0002-5036-2590

Ordu Üniversitesi, İlahiyat Fakültesi, Dinler Tarihi Anabilim Dalı, Ordu, Türkiye

ror.org/04r0hn449

yetkinkaraoglu@odu.edu.tr

Öz

Bu çalışma, dini hareketler literatürü üzerinden Yeni Din ve Yeni Dinî Hareket kavramlarının tarihî-fenomenolojik açıdan incelenmesini içermektedir. Din ve Dinî kavramları Dinler Tarihi tarafından dinî yapının kurumsal ve kurumsallaşmamış/ kurumsal olmaması; dinî liderin/liderlerin kutsal-profan ilişkisindeki hiyerofani-teofani rolünün değişkenlikli sürekliliği açısından incelenmektedir. Bu metodolojik yaklaşım din ve/veya dinî olan yapı/kişilerin incelenmesinde bu alanı değerli kılmaktadır. Yeni Din ve Yeni Dini Hareket kavramına dahil bir dinî hareketin kurumsal veya yeni olup olmaması fenomenolojik açıdan değerlendirildiğinde teofanik dini liderin teolojik bağlamını sürdürmesi ve hareketin değişim-dönüşüm sağlaması tutarsız görünmektedir. Ancak sosyolojik bakış açısı, konuya farklı yaklaşımlar benimsediğinden bir yapının din veya dinî olduğunun tespitinde kapsam dışı kalmaktadır. Bu nedenle ilgili kavramların ve karşılıkları olan dinî hareketlerin incelenmesinde tarihî-fenomenolojik metotların kullanımının gerekliliği ortaya çıkmıştır. Bununla birlikte bu iki kavramın, Batı Avrupa ve ABD toplumunun kültürel perspektifini yansıttığı, Japon dini hareketlerinin de bu bakış açısına kolonyal bir yaklaşımla dahil edildiği anlaşılmıştır. Bunda Japon dini hareketlerinin diğer doğu dini hareketlerinden çok daha önce Batı Avrupa, Amerika, Arjantin ve Brezilya'da misyonerlik faaliyetlerinde bulunmalarının etkisi güçlüdür. Ayrıca, Japon dini hareketlerinin batıda geliştirilen teolojik, morfolojik, liderlik temelli şemalara meydan okuması; çoğulcu, merkeziyetsiz ve monolatrik oluşu; batı merkezli YDH kavramının evrenselleştirilebilirliğini tartışmaya açan bir örneklem oluşturmaları, onları üst-tekçi bir monoteistik perspektiften kolonyal bir yaklaşımla değerlendirilmelerine zemin hazırlamıştır. Bu çerçevede çalışmamızda; Yeni Din kavramının din ve dinî kavramlarının tarihî-fenomenolojik açıdan tutarsızlığı; Yeni Dini Hareket kavramının üst bir kavram olarak nitelense de, alt kavramsal yapısının revize edilmeksizin kolonyal bir kültürel üstünlük içeren yaklaşımla kapsayıcılaştırıldığı ve genelleştirildiği tespit edilmiştir. Çalışmamızla konuya dikkat çekilmesi ve yeni çalışmalara zemin oluşturması amaçlanmıştır.

Anahtar Kelimeler

Dinler Tarihi; Yeni Din; Yeni Dini Hareket; Tarihi Fenomenoloji; Karşılaştırmalı Metot

Öne Çıkanlar

- Bu çalışma Yeni Din ve Yeni Dini Hareket kavramlarını birincil kaynakları üzerinden ele almaktadır.
- Yeni Din Kavramı, Dini Hareketlerdeki kutsala dair değişimleri dikkate almamaktadır.
- Yeni Dini Hareket kavramı, tanım ve kapsamı itibariyle genel-geçer bir kavram değildir.
- Yeni Dini Hareketler sadece Batı'ya özgü (Batı Avrupa-Amerika) dini-sosyal yapılar değillerdir.
- Doğudaki Yeni Dini Hareketler, Batı'daki (Batı Avrupa - Amerika) örneklerinden tarihi olarak daha öncedir.

Atıf Bilgisi

Makale Bilgileri

Introduction

The characterisation of new and religiously emergent NRMs as phenomena is significantly shaped by regional studies. This influence is evident in the definition of religious movements. The use of the terms "new religion" (NR), "sect," "cult," "new forms of religiosity," "harmful organizations," and "new religious movements" (NRM) to describe these phenomena has resulted in their categorization in accordance with regional examples. Conversely, despite reflecting different perspectives on the understanding of these phenomena, these definitions are informed by a specific religious and cultural backgrounds. (see Kirman, 2003, 28). The fact that NRM is used as an umbrella term on an equal footing with other concepts used in the academic world (new religion, religious movement, new forms of religiosity) demonstrates that this phenomenon has been reduced to a concept of regional origin and linked to a historical process. (see Barker, 1999, 9). This perspective is also espoused by A. John Hannigan, who posits that religious movements can be understood as both religious and social movements. Consequently, any attempt to define them must take their social context into account (Hannigan, 1990, 246).

The concepts of NR and NRM are also subject to regional and social formation and development. The majority of references in the works of scholars in the field of religious movements originate from Western Europe and the USA (see Table 04). This, coupled with the incompatibilities in the general-validity of these concepts, necessitates a re-examination and critical analysis of these two basic concepts. Moreover, the existence of Eastern religious movements, that differ historically and phenomenologically from those addressed within the relevant conceptual framework, and the attempt to apply regional religious movements to those religious movements in other Eastern and Far Eastern regions, gives rise to questions about the pervasive nature of the concept in general (see Masayuki, 1996, 110).

A substantial corpus of literature exists on the subject of NRs and NRMs (Turan, 2013, 561–596). However, a relatively few studies have examined the associated concepts, their interconnection with exemplar religious movements, and the genesis, evolution, and metamorphosis of these concepts. The majority of these studies are situated within the field of the sociology of religion, with fewer examples found in the field of the history of religions. The following studies represent a selection of representative studies in this field of enquiry: (Robbins et al., 1978; Bromley et al., 1987; Wallis, 1988; Hannigan, 1990; Bainbridge, 1993; Dawson, 1998; Barker, 1999; Barker, 2001; Wallis, 2003; Melton, 2004; Melton, 2007; Kent, 2009). A review of the literature reveals that the most research on religious movements is conducted from a sociological perspective. Similarly, Eastern religious movements are also evaluated within this same scope, despite their historical and phenomenological differences.

The present study focuses on early scholars and their works dealing with the concept of NRM and NR. The semantic context of religious movements is thus analysed by establishing a relationship between the sociological perspective that is effective today and its early period. Within this framework, a taxonomy of the focal points of the early scholars' work can be formulated. The majority of these scholars adopt a sociological

perspective (Thomas Robbins, Dick Anthony, Roger Finke, Rodney Stark, John Hannigan, Peter B. Clarke, Lorne L. Dawson, Bryan Wilson, John Hannigan, Roy Wallis, Robert N. Bellah, James A. Beckford, William S. Bainbridge, Jeffery K. Hadden, Ronald M. Enroth); on European and American religious movements (Thomas Robbins, David G. Bromly, Roger Finke, Rodney Stark, J. Gordon Melton, George D. Chryssides, Bryan Wilson, John Hannigan, Roy Wallis, Robert N. Bellah, James A. Beckford, William S. Bainbridge, Jeffery K. Hadden); examined sociological themes of Semitic origin as opposed to religious aspects (Eileen Barker, Thomas Robbins, David G. Bromly, Dick Anthony, Rodney Stark, J. Gordon Melton, John A. Saliba, William S. Bainbridge, Ronald M. Enroth); and conceptualised religious movements with the boundaries formed by these aspects (Eileen Barker, Rodney Stark, Peter B. Clarke, George D. Chryssides, John A. Saliba, Roy Wallis, James A. Beckford, William S. Bainbridge, Ronald M. Enroth).

The following topics have been examined: firstly, how the aforementioned works deal with the concepts of NR and NRM; secondly, with which examples they try to understand them; thirdly, to which religious-social tradition these religious movements belong; and fourthly, with which scientific field methods these data are evaluated.

Additionally, a substantial corpus of literature exists on the subject of NRs and NRMs in Turkish academic literature. However, a relatively limited number of studies have been conducted on the analysis of related concepts, their relationship with exemplary religious movements, and the emergence, development and transformation of these concepts. The majority of these studies have been conducted in the field of sociology of religion, with only a few examples in the field of history of religions.[1] However, there are a few select studies, such as those by Karaoğlu and Kuşçulu (2022) and Karaoğlu (2023), employ historical-phenomenological critiques to challenge the conceptualisation of NR and NRM. Because, the two concepts reflects the cultural perspective of Western European and USA society, and that Japanese religious movements are included in this perspective with a colonial approach. This phenomenon is related to the fact that Japanese religious movements were engaged in missionary activities in Western Europe, America, Argentina and Brazil long before other Eastern religious movements. Furthermore, Japanese religious movements challenge the theological, morphological, leadership-based schemes developed in the West; that they are pluralistic, decentralised and monolatric; and that they constitute an example that calls into question the universalizability of the Western-centred concept of NRM, has paved the way for them to be evaluated with a colonial approach from a meta-monotheistic perspective.

This study critically examines the emergence and diffusion of NR and NRM concepts by analyzing global studies on religious movements. The central argument is that each religious movement is inextricably linked to the social structure and religious perspective from which it emerges. A more comprehensive study of religious movements requires an examination of their regional religious and sociological dynamics and characteristics. This paper have attempted to provide examples of generalizing inconsistencies. The purpose of this research is to show that these inconsistencies need to be addressed primarily in terms of religious

---

[1]   The following studies provide examples of this research: (Kirman, 1999; Kirman, 2003; Özkan, 2008; Kirman, 2010; Akyüz - Çapçıoğlu, 2012; Kanık, 2017; Battal, 2017; Kirman, 2018; Bıyık, 2019; Araz, 2021; Bahadur - Çapçıoğlu, 2021; Karaoğlu - Kuşçulu, 2022; Eşmeli - Topal, 2022; Alici, 2023; Battal, 2023; Karaoğlu, 2023; Turan, 2024).

movement morphologies and religious leader typologies. In these respects, the present study differs from other sociological globalization studies on religious movements.

This study primarily focuses on the formation, development, and historical-phenomenological examination of the concepts of NR and NRM. In this context, our study encompasses three key concepts: the overarching concept of NRM; the concept of NR; and the concept of NRM as a sub-concept.

1. New Religious Movements (meta-concept)

In comparison to the historical process and their European-American counterparts, the Eastern NRMs emerged at an earlier point in time. This observation is motivated by a number of factors. It is generally accepted that the NRMs emerged as a result of the Second World War, which is considered to be a turning point for them. For this reason, it has been argued that they emerged in the 1950s (Barker, 1999, 9; Kirman, 1999, 223; Kirman, 2018, 12–19). The initial assumption was that this breaking point was not a regional phenomenon, but rather a global trauma on a scale comparable to that of a world war (Hambrick, 1974, 217–252; Barker, 2001, 15–32; Kent, 2009, 492–510). It was therefore assumed that the attempts to re-institutionalise politically, socially and religiously and to respond to the socio-religious needs of regions that participated in or were affected by the war, would have the same impact on all countries affected by this event. However, despite mentioning Eastern NRMs and their pre-war activities, teachings and missionary activities, they are excluded from this assessment. This is primarily due to two key factors: the generalisation of regional outputs and the narrow focus on Euro-American religious and cultural contexts. An examination of the scholarly literature on NRMs in the West reveals that the evaluation of relevant phenomena and their examples is often conducted from a specific scientific perspective.

Meta-concepts emphasise an explanatory, reductionist approach to the regional developments and samples they examine from a global perspective. This approach is closely related to the explanation of religious movements with the concept of the New Religious Movement, as well as the conceptualization of regional sociological outputs for this purpose. The emergence of the NRM as a conceptual construct is inextricably linked to the formation of the regional social structure of the regenerationist-healing and reconstructivist period in Western Europe immediately after the Second World War. Consequently, the concept is regionally constrained and specific to particular communities. It is evident that while a multitude of religious movements that have emerged in the Far East are referenced, it is important to acknowledge that these movements are examined within the context of the relevant centralized social structure. These movements are presented as illustrative examples for the sake of analysis. In this respect, the concept of the NRM has become reductionist in a post-transitional sense. This reductionist approach is related to the preference for a global sociological analysis.

By the 1970s, the concept of NRM was being used as a meta-concept in the study of religious movements emerging in many parts of Western Europe and the USA. An example of this approach is the application of the Western European regional perspective to explain religious movements in the USA, which were then incorporated into the characteristics of their Western European counterparts. This created a sociological meta-monotheistic perspective.

For instance, it references the shared characteristics of the NRMs that have emerged in Western contexts. These include the training of new converts, establishing a hierarchical structure among members, anticipating a blissfull period preceding the apocalypse and undertaking missionary work (Kanık, 2017, 181–182). However, unlike the regionally dependent religious-cultural outlook of their Western counterparts, the NRMs that emerged in the Far East have an eclectic and syncretic theology. Furthermore, religious leaders in the Far East tend to perceive themselves as the sole saviour of all religions, and their belief-ritual practices show a tendency towards Semitic religions. Secular piety (see. Genze riyaku) is characterised by the ability to adhere to multiple religious movements concurrently, including acceptance of their theological tenets and ritual practices. This flexibility is characterised by a hierarchical structure that empowers all members to assume each other's roles. It is important to note that these movements emerge within the context of folk beliefs, eschewing a purely religious critique. A distinctive attribute of these movements is their faith-based approach to material and spiritual healing. A further salient point is the integration of religious salvation within the broader framework of political salvation, where the religious leader is also regarded as a political figure. It is imperative to establish a clear distinction between these phenomena and the religious movements that have emerged in the West (Karaoğlu, 2023, 101–106). Consequently, the notion of NRM, whose common features are formed on the basis of Western examples, does not meet the examples in the Far East as a meta-concept. Also, the regional characteristics of the attributed religious movements should be considered when employing the concept. Such a meta-cultural approach is formed within the framework of the regional-context of the NRM literature, which is then generalised and reduced. In this regard, the data concerning the fields of science that were the focus of the early scholars working on the NRM (see Tables 01 and 03) and the respective Western countries/societies to which they belonged (see Table 02) are noteworthy.

Division of Science	Academician			
Sociology of Religion	Eileen Barker	John Hannigan	Thomas Robbins	David G. Bromly
	Roger Finke	Rodney Stark	Peter B. Clarke	Lorne L. Dawson
	Bryan R. Wilson	Roy Wallis	Robert N. Bellah	James A. Beckford
	William S. Bainbridge	Jeffrey K. Hadden	Ronald M. Enroth	Lorna St. Aubyn
History of Religions	J. Gordon Melton	George D. Chryssides	-	-
Psychology of Religion	Dick Anthony	-	-	-
Psychology of Religion + History of Religions	John A. Saliba	-	-	-

Table 01: Academics and Disciplines Engaged in the First Phase of the Study of NRMs in the West

In Table 01, there are 16 academics specialising in the Sociology of Religion, two in the History of Religions, one in the Psychology of Religion, and one employs a combined approach integrating the Psychology of Religion and History of Religions. The table demonstrates the effectiveness of the sociology of religion method and perspective in the early stage of Western literature on NRMs. Notably, the works included in the NRM subject area (see Table 04) employ the sociology of religion method, and that the sociology of religion perspective informs subsequent NRM studies. This approach has had a significant impact on the current body of literature.

Also, in Table 01, there is a notable prevalence of academics using the sociological methodology within the subject area of NRM, in comparison to those employing the approaches of other disciplines. The majority of scholars in this field examine NRMs within a sociological context. It is important to note that this situation forms the basis for justifying religious movements as a meta-concept, and that the NRM includes religious movements in other regions (e.g. the Far East) because they are social outputs. In this sense, the exclusion of sociological studies from the structure of the beliefs and rituals of religion or religious communal groups is related to the superficial-generalising assessment – in terms of the methods of the history of religions – that religious movements are phenomena that only emerge in critical situations in society.

From this perspective, an analysis of the NRMs with their regional projections is of significant importance in understanding a religious movement. This is because the socioeconomic, religious, cultural and political developments in the relevant region are essentially regional. In this context, the conceptualisation of the NRM is contingent on its emergence in a particular region and temporal period, and should thus be evaluated from this standpoint.

The era of global modernisation has clearly been characterised by two significant global conflicts: the First and Second World Wars. Furthermore, numerous political and military developments occurred both before and during these wars, profoundly influencing individual and social religious life. However, despite its global reach, the religious movement that shapes the concept of NRM is based on regional examples. In this regard, while the findings of regional studies offer practical insights into the NRM phenomenon when extrapolated to a global scale, they are currently criticised for failing to align with other regional outputs (e.g. Eastern NRMs). Such reflections can be observed when examining past scholarly methods and the regional societies/groups that have been analysed (see. Table 06). At this juncture, the hypothesis can be advanced that there is a correlation between the societies to which the academics in Table 01 belong and the sociology of religion they have adopted, in the context of the data presented in Table 02 and Table 03.
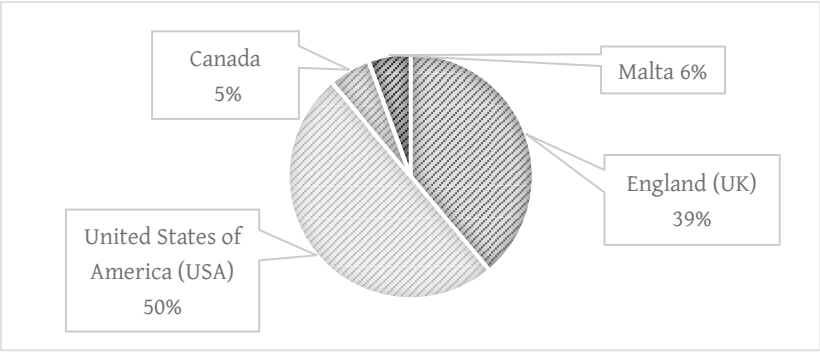
Table 02: Community of Origin of Prominent NRM Academics in the West
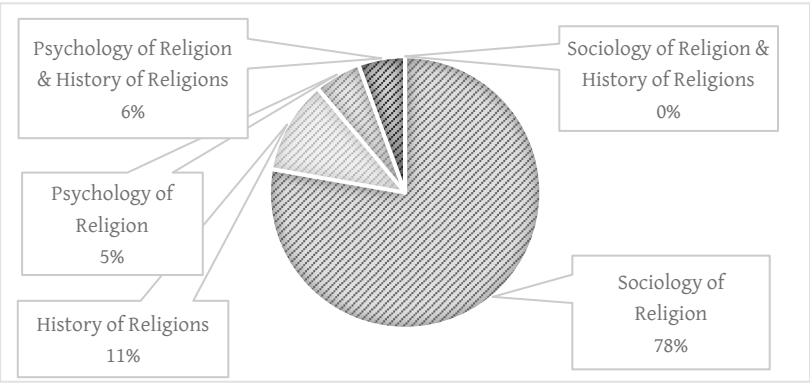
Table 03: Major Disciplines of Academics Working in the West

A closer examination of Tables 02 and 03, when viewed in conjunction with the outputs and perspectives of academics engaged in the study of NRM in the West, reveals a compelling relationship between the societal context in which these scholars operate and the disciplinary perspectives they espouse. Thus, the academics working on the Sociology of Religion (78%) and History of Religions (11%) have reached these outputs through examining sociological data on the American and UK societies, and that these pave the way for their generalisation to other continental and regional societies. Examining Table 06 reveals that the most of the religious movements cited are based in the UK and the USA. This observation serves to meta-exclude the social perspective within NRM, which is employed in a meta-exclusive manner as a consequence of sociological analyses. This situation has resulted in the formation of the current meta-inclusive structure of the concept of NRM and the utilisation of NRMs in Eastern societies by means of a general-valid dissemination without sufficient empirical investigation.

At this juncture, it is pertinent to discuss the effectiveness of historical-phenomenological methodologies employed in the field of NRM. The study of historical processes in this field of study encompasses not only the historical dimension, but also the developmental-transformational historical processes of beliefs and rituals over time. The phenomenological method involves the identification of the common elements of

rituals, which are defined as hierophany. In this respect, rather than the aspects of a religious movement reflected in the society to which it belongs, this method focuses on the characteristics of the movement that constitute these reflections. These intra-movement characteristics are closely related to the religious characteristics of the region in which the movement emerged and in which it is currently located. Given the tendency of such movements to originate from within a religion or religious movement, they can be considered as religions with regional characteristics insofar as they encompass religious beliefs and rituals. It can thus be posited that the utilisation of NRM as a meta-concept reduces religious movements to a meta-monolithic conceptualisation.

In consideration of the aforementioned, the concept of NRM is constrained to the domain of meaning within the corpus of primary and fundamental studies on this subject. These sources comprise the studies conducted by the academicians listed in Table 01, as referenced in Table 04. According to this definition, NRM is a concept that encompasses various names, such as religious movement, NRs, New NRMs, New Spiritual Movements, and so forth, in an inclusive sense. Nevertheless, despite the fact that the concept is currently employed in academic studies with the understanding that it represents a higher level of analysis, the phenomenon of religious movements exhibits a lack of consistency in its approach, particularly when viewed in a global context. This is because the concept originated in the 1950s and has since evolved.

Despite differing emphases, the authors propose that there is a consensus that NRMs are defined as *"a concept used to express different formations that emerged after the 1950s and gained widespread attention from the 1960s and 1970s, promising an enthusiastic language, spiritual and philosophical life in their discourses."* (Wilson, 1976, 259–276; Robbins - Anthony, 1979, 75–89; Stark - Bainbridge, 1979, 117–131; Enroth, 1983; Wallis, 1988, 355–371; Hannigan, 1990, 246; Beckford, 1991, 179–201; Robbins - Bromley, 1993, 91–106; Bromley - Hadden, 1993, 3/1–48; Dawson, 1998, 580–595; Barker, 1999, 9; Melton, 2004, 73–87; Jeung - Bellah, 2004; Scheitle - Finke, 2012; Chryssides, 2012, 185–204; Clarke - Somers, 2013; Saliba, 2016). In this context, the concept of New Age Movement is also used inclusively to refer to religious movements that have existed since the 1970s. These are currently considered to fall under the sub-heading of New Age Movements (Hannigan, 1990, 246). The acceptance of the concept of NRM as a meta-concept has a significant impact on the way other phenomena are perceived. An analysis of the societies, scientific fields, academic disciplines and geographical regions of these researchers reveals that their approaches to the subject are based on a common foundation:

Academician	The society to which they belong	Science Fields	Study Subjects
Eileen Barker	United Kingdom	Sociology of Religion	NRMs, Cults, Sects, Freedom of Religion, Religiosity, NRMs (Hare Krishna 1966, Children of God 1961, The Jesus Fellowship Church 1969 (Barker, 2022). Study Regions: UK, USA.

John Hannigan	USA	Sociology of Religion	Environmental Sociology, Sociology of Behavior, New Social Movements, New Religious Movements (Hare Krishna 1966, Children of God 1961) (Hannigan, 1990). Study Regions: UK, USA.
-Thomas Robbins -David G. Bromley	USA	Sociology of Religion	Cults, Cult Violence, Millennium, Messiahs, NRMs (Hare Krishna 1966, Children of God 1961, Moonism 1954, People's Temple 1954, Transcendental Meditation 1958, Scientology 1950s, Aum Shinrikyo 1984, Osho (Rajneesh) Movement 1960s, Moonism 1954, Divine Light Mission 1960). (Robbins - Bromley, 1993; Robbins, 2000; Robbins - Anthony, 1979; Robbins - Anthony, 1982; Robbins, 2003). Study Regions: USA, Japan, South Korea.
Dick Anthony	USA	Psychology of Religion	Brainwashing in Cults, Sociology of Contemporary Religious Movements, American Civil Religion, Spiritual Renewal, NRMs (Moonism 1954, People's Temple 1954, Jesus Movement 1960s, Divine Light Mission 1960, Hare Krishna 1966, Aum Shinrikyō 1984). (Robbins - Anthony, 1982; Robbins - Anthony, 1979; Robbins - Anthony, 1980; Robbins - Anthony, 1979; Robbins - Anthony, 1982). Study Regions: USA, UK, Japan, South Korea.
Roger Finke	USA	Sociology of Religion	The Churching of America, Acts of Faith, America's Religious Process, Measuring Religion, Religious Freedom in America, Religious Markets, Religious Pluralism. (Finke - Stark, 1993; Stark - Finke, 2000; Scheitle - Finke, 2012; Finke - Bader, 2017; Finke - Bader, 2017; Bainbridge et al., 2003). Study Regions: USA.
Rodney Stark	USA	Sociology of Religion	American Religions, Sociological History of Christianity, The Future of Religion, Formation of Cults, Acts of Faith, The Rise of Christianity, Religious Awakening in China, Cults and Cults, New World Faith, Religious Market in Taiwan, NRMs (Scientology 1950s, People's Temple 1954, Moonism 1954, Hare Krishna 1966). (Stark - Y. Liu, 2011; Bainbridge - Stark, 1979; Stark - Bainbridge, 1979; Stark, 1984; Lu et al., 2008; Finke - Stark, 1989). Study Regions: USA, UK, China, Taiwan.
Peter B. Clarke	UK	Sociology of Religion	Bibliography of NRMs, Japanese NRMs in Global Perspective, Japanese NRMs in the West, Asian NRMs. (Clarke, 2006; Clarke, 2006; Clarke - Somers, 2013). Study Regions: Western Europe, America, Asia, Japan.

J. Gordon Melton	UK	History of Religions	American Religions, Encyclopedia of American Religions, Encyclopedia of Religious Phenomena, Cults-Religion-Violence, Native American Faith, Occultism and Parapsychology, Cults in America, Japanese NRMs in the Context of Their Activities in America (Sekai Kyusei Kyo 1935, Honmichi 1925, Konkokyo 1859, Sukyo Mahikari 1959, Taishakyo Shinto 1882, Tenrikyo 1838, Omoto 1892, Soka Gakkai 1930, Aum Shinrikyo 1984, etc.). (Melton, 2000; Melton, 2003; Melton, 2001; Melton, 2007; Melton et al., 2009; Bromley - Melton, 2002; Garrett et al., 2009; Melton, 2004). Study Regions: US-East Asia Relationship (China, Korea, Japan).
George D. Chryssides	UK	History of Religions	Jehovah's Witnesses, NRs, Suicide in the NRMs, Historical Dictionary of NRMs, Charismatic Religious Leaders, NRMs (Heaven's Gate 1974, People's Temple 1955, Moonism 1954, Jehovah's Witnesses 1870s) (Chryssides, 2011; Chryssides, 2008; Chryssides, 1991; Chryssides, 2000; Chryssides, 2011; Chryssides, 2012; Chryssides, 2022; Chryssides, 2022). Study Regions: UK, USA.
Lorne L. Dawson	Canada	Sociology of Religion	Cults, Online Religion, Charisma Psychology and Psychopathologies, NRM-Violence Relationship, NRMs and Globalization, NR and Dangers, NRMs and Cultural Importance, NRM-Charisma-Terror, NRMs (Scientology 1950s, Soka Gakkai 1930, Moonism 1954, Hare Krishna 1966, Children of God 1961). (Dawson, 2006; Dawson, 1998; Dawson, 1998; Dawson, 2001; Dawson et al., 2001; Beckford et al., 2001) Study Regions: USA, Japan, South Korea.
John A. Saliba	Malta	Psychology of Religion & History of Religions	Social Sciences and Cults, Perspectives on NRMs, UFO Religions, Psychiatry and Cults, Perspectives on NRMs, NRMs (Hare Krishna 1966, Sayentology 1950s, People's Temple 1955, Osho (Rajneesh) Movement 1960s, Solar Temple 1984, Divine Light Mission 1960). (Saliba, 1982; Saliba, 2020; Saliba, 2016; Saliba, 2006; Saliba, 1999; Saliba, 2018). Study Regions: America, South Asia.
Bryan R. Wilson	UK	Sociology of Religion	NRs, Religious Cults, Charisma and its Primitive Origins, Sōka Gakkai in England, Analysis of Cult Development, Effects of Secularization in the West, Jehovah's Witnesses in Kenya, Moonism, Jehovah's Witnesses and the Catholic Church, Cults and Schooling, Cults and NRMs in Contemporary Society. (Moonism 1954, Soka

|			
			Gakkai 1930, Jehovah's Witnesses 1870s, Divine Light Mission 1960, Seventh-day Adventists 1863, Scientology 1950s, Children of God 1961, Risshō Kōseikai 1938, Tenrikyo 1838, PL Kyodan 1924) (Wilson, 2004; Wilson, 1979; Wilson, 1979; Wilson, 1959; Wilson, 1976; Wilson, 1973; Wilson, 1970; Wilson, 1990; Wilson, 1975; Wilson - Dobbelaere, 1987; Wilson - Dobbelaere, 1994; Dobbelaere - Wilson, 1980; Cresswell - Wilson, 2012). Study Regions: UK, USA, Japan.
Roy Wallis	UK	Sociology of Religion	Religious Cults, Evangelism and Ethnicity, Scientology, Cults, British Contribution to Religion, Ideology, Authority and Development of Cult Movements, NRMs in Britain and America, Millennium and Charisma, NRMs. (Scientology 1950s, Salvation Army 1865, Jehovah's Witnesses 1870s, Moonism 1954, Christian Science 1879, Divine Light Mission 1960, People's Temple 1955, Osho (Rajneesh) Movement 1960s, Hare Krishna 1966, Moonism 1954, Jesus Movement 1960s, Children of God 1961, Soka Gakkai 1930, Synanon 1958, 3HO 1969, Scientology 1950s). (Wallis, 1974; Wallis, 1975; Wallis, 1976; Wallis, 1982; Wallis, 1984; Wallis et al., 1987; Wallis, 1988; Wallis - Bruce, 1989; Wallis, 2003). Study Regions: UK, USA.
Robert N. Bellah	USA	Sociology of Religion	New Asian American Churches, New Religious Consciousness, Pre-Industrial Japan: Tokugawa Religion, Individualism and Commitment in American Life, Civil Religion in America, Religious Evolution, Cultural Identity of Japan, NRMs (Hare Krishna 1966, Divine Light Mission 1960, 3HO 1969, Transcendental Meditation 1958). (Bellah, 2008; Bellah, 1957; Bellah, 1996; Bellah, 1964; Bellah, 1965; Bellah, 1967; Glock - Bellah (Editors), 1976; Jeung - Bellah, 2004). Study Regions: USA, Japan.
James A. Beckford	UK	Sociology of Religion	Public Religions and Post-secularity, Post-secularity and the Social Sciences, NRs and Sociology of Religion, Politics and Religion in England and Wales, NRMs. (Mormonism 1830, Jehovah's Witnesses 1870s, Soka Gakkai, Rissho Koseikai, Spiritualism 1950s, People's Temple 1955, Moonism 1954). (Beckford et al., 2001; Beckford, 1987; Beckford, 2003; Beckford, 1975; Beckford, 2012; Beckford, 1991; Beckford - Demerath, 2007). Study Regions: UK, USA.

William S. Bainbridge	USA	Sociology of Religion	Cult Formation, Sociology of NRMs, Religion, Perversion and Social Control, The Future of Religion, Satanism as a Psychotherapy Cult, Cult Formation, Cults of America, Cultology, Client and Audience Cults in America, Cult Tension, Cult Membership, Secularization and Cult Formation, Friendship-Religion and Occultism, NRMs. (Christian Science 1879, Theosophy 1875, Mormonism 1830, Bahá'íism 1844, Scientology 1950s, 3HO 1969, Transcendental Meditation 1958, Moonism 1954, Family of Love 1968, Children of God 1961, Seventh-day Adventists 1863). (Bainbridge - Stark, 1979; Stark - Bainbridge, 1979; Bainbridge et al., 2003; Bainbridge - Stark, 1983; Bainbridge, 2021; Bainbridge, 1978; Bainbridge, 1993; Bainbridge - Stark, 1981; Bainbridge - Stark, 1980; Bainbridge - Stark, 1980; Bainbridge - Stark, 1980; Stark et al., 1981; Stark et al., 1979; Stark - Bainbridge, 2013; Stark - Bainbridge, 2023; Stark - Bainbridge, 1981). Study Regions: USA.
Jeffrey K. Hadden	USA	Sociology of Religion	Religion and the Internet, NRMs and the Internet, The Importance of Cults and Cults in America, NRMs and Violence, Handbook of Cults and Cults in America, Sociology of NRMs, Religion and Religiosity, Religion on the Internet, Academy of NRMs. (Hadden, 2004; Hadden - Theodore, 1983; Bromley et al., 1987; Bromley - Hadden, 1993; Bromley - Hadden, 1993; Clark et al., 2002; Cowan - Hadden, 2008; Douglas - Hadden, 2000). Study Regions: USA.
Ronald M. Enroth	USA	Sociology of Religion	Cults and NRs, NRMs (Bahá'íism 1844, Osho (Rajneesh) Movement 1960s, Ekankar 1965, Hare Krishna 1966, Jehovah's Witnesses 1870s, Mormonism 1830, Transcendental Meditation 1958, Moonism 1954). (Enroth, 1983; Enroth, 1977; Ronald, 1998; Ronald, 2005). Study Regions: USA, Near East, Far East.

Table 04: Academics, Their Society, Field of Science, Field of Study, Subjects of Study and Regions in the Axis of the Concept of NRM

In Table 04, most of the academic perspectives presented are from scholars specializing in the sociology of religion. Their research is focuses on sociodynamic developments in Western European countries and American societies. This correlation is further highlighted by the relationship between the societies to which the researchers belong and the subjects of their studies, as demonstrated in Table 04. These works are valuable in expressing regional outputs and from the basis of many sociodynamic studies.

They assess the accumulation of knowledge in their respective eras, projecting the global effects of those eras on a regional scale. Conversely, Thomas Robbins, David G. Bromley, Dick Anthony, Peter B. Clarke, J. Gordon Melton, Bryan R. Wilson and James A. Beckford have incorporated the NRMs into their analyses of Eastern societies. However, they have been selective, considering only NRMs that originated in the 1950s and/or existed prior to that date, but began operating in European countries and the USA on the same date (Robbins - Anthony, 1979; Bromley et al., 1987; Beckford, 1991; Robbins - Bromley, 1993; Melton, 2004; Clarke, 2006; Melton, 2007, 31; Cresswell - Wilson, 2012).

The assumption that NRMs originated in East Asia and Japan, subsequently spreading to the West (Europe and America) has been supported by the fact that these are only instances that have been considered. This has resulted in the erroneous conclusion that there were no NRMs in other regions prior to this period, and that they were NRs rather than NRMs. This evidence supports the theory that the term NRM has emerged in academia since the 1950s. A case in point is the analysis of the religious movements that the academics in Table 04 concentrate on, which provides an illustrative example of the approach taken in this study:
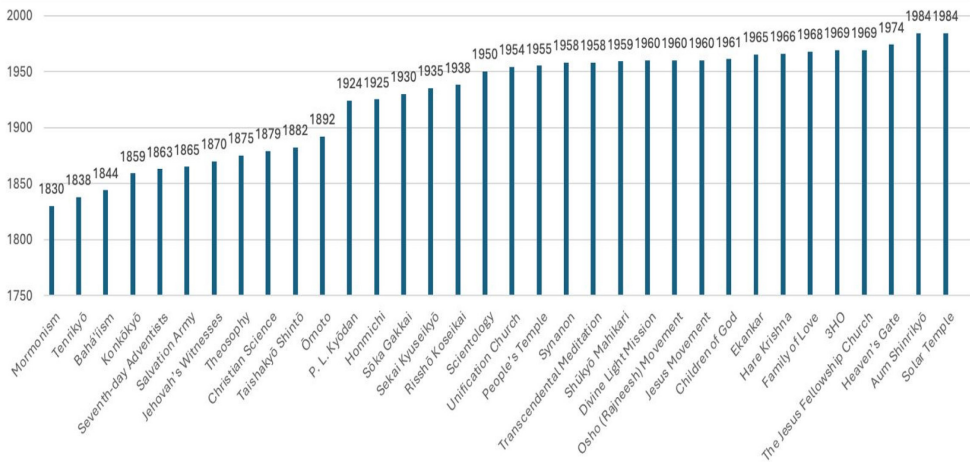
Table 05: NRMs in the Study Subjects of Early Western (Euro-American) Academics (Years of Emergence)

Table 05 presents the NRMs investigated by the researchers engaged in the initial period of NRM research. It is evident from these studies that the relevant scholars have concentrated their attention on the NRMs between 1830 and 1984. The Japanese NRMs (Tenrikyō, Konkōkyō, Taishakyō Shintō, Ōmoto, P. L. Kyōdan, Honmichi, Sōka Gakkai, Sekai Kyuseikyō) are among the groups considered in this context, particularly in relation to their activities in Western Europe and the USA since the 1950s. In addition, the Risshō Koseikai, Shūkyō Mahikari and Aum Shinrikyō are included in the analysis due to their activities in Western Europe and the USA since the 1950s. The studies in question are based on the premise that NRMs have emerged since the 1950s. Consequently, religious movements that emerged earlier and continued their activities in other regions were not included in the NRM conceptual structure. When the Eastern NRMs are excluded from this table, the perspective on NRMs and the concept of NRM can be seen more clearly.
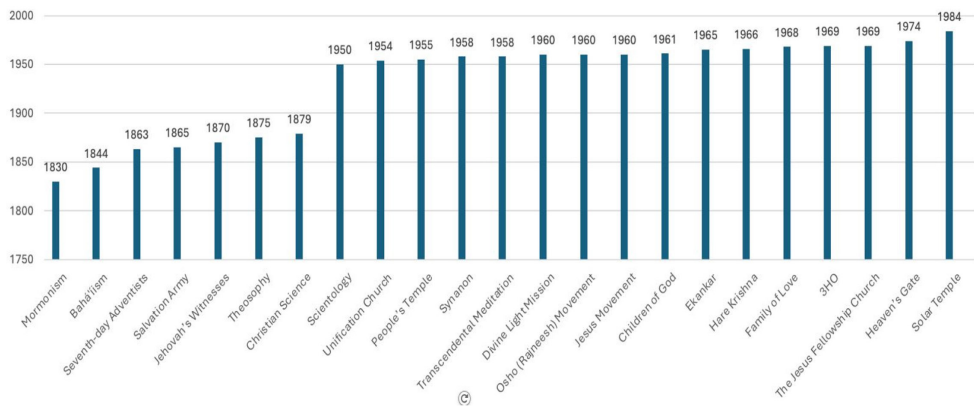
Table 06: Euro-American-oriented NRMs in the Study Subjects of Western (Euro-American) Academics in the First Period (Years of Emergence)

In Table 06, the advent of NRMs in Europe and the USA has been a topic of investigation in relevant academic literature. The seven religious movements emerged over a period of 49 years between 1830 and 1879, while 17 religious movements emerged over a period of 34 years between 1950 and 1984. In contrast, no reference is made to any religious movement that emerged during the 71-year period between 1879 and 1950. The aforementioned interval of more than half a century allows for a reassessment of the hypothesis that no religious movement emerged during this period and that religious movements emerged only after 1950. This can be attributed to the influence of regional developments and conflicts, the occurrence of two world wars, and global and regional influences that must be considered in terms of their impact on individuals and society. A significant number of religious movements have emerged in Eastern Europe between the relevant dates (1879-1950). In this context, it should be noted that other religious movements that emerged regionally and globally between 1879 and 1950 are examined in relevant works, but they are not evaluated and are not included in the definition of the NRMs. Moreover, the period in question, which did not encompass NIMs, influenced the categorisation of religious movements on the historical and morphological axes, contingent on their specific circumstances. This resulted in the emergence of the concepts of NR and NRM.

A review of the studies of the academics in Table 04 reveals that the 1950s were a pivotal point not only in regional history but also on a global scale. These dates, which have significant global implications, may be pertinent for the sociodynamic outcomes in the geographies where regional studies have provided support. However, religious movements in these studies are approached with the assumption that they are in alignment with the historical and sociodynamic outcomes of the West Euro-American axis.

New Religious Movement (NRM)	
1830–1879	**1950–1970s**
New Religion (NR)	New Religious Movement (NRM)

Table 07: Definitions of NRM (Western European-American Axis)

Table 07 shows that religious movements that emerged between 1830 and 1879 were classified as "NR", while those that emerged between 1950 and 1970 were defined as "NRM" within a more advanced conceptual framework This distinction reveals that the NRM concept was used to define movements that emerged within a specific historical period before it became a general theoretical category.

2. New Religions

The term "NR" is defined as a religion with an institutionalized structure or a new non-institutionalized religious formation. The term NR includes two distinct dimensions: 'New' and 'Religion'. The term "NR" is employed to delineate a set of movements that are discrete from traditional religions but also represent a novel departure from established religious forms. In addition to Mormonism, Bahá'íism, the Salvation Army, Jehovah's Witnesses, Theosophy and Christian Science, the following religious movements are specifically linked to the next historical typological classification (NRM): the Unification Church, Scientology, Moonism and the International Society for Krishna Consciousness. It is therefore proposed that these should also be accepted in this context, given their current morphological characteristics (see Melton, 2007, 30).

The designation of this phenomenon as "new" is once more predicated on its perceived relativity to established institutional religions, including Judaism, Christianity, and Islam.[2] In this framework, the emphasis on the institutional morphology of both structures raises the question of whether the perspective is shaped by its form at the time of emergence or its current form. Based on their social and religious status at the time of their emergence, it is clear that these movements can reasonably be described as "new" in a historical sense, and as "religion" In terms of their institutional and doctrinal structure. However, when the label "religion" is applied based on their current institutional Characteristics rather than those at the time of emergence, it becomes unclear why the term "new" is still used. This ambiguity highlights the need to distinguish between the "newness" of a movement and its classification as a "religion", since the two are not necessarily aligned.

However, from a Hierophanic-Phenomenological perspective, the situation is distinct. From a historical-sociological perspective, the age of a religion is determined by the antiquity of its historical process. For this reason, religious movements is referred to as a new religion. However, the vertical phenomenological structure of religious experiences of the sacred and the belief in the timeless, instantaneous intervention/influence of the sacred in the profane emphasise the immutability-institutionality in the relationship with the sacred rather than the historical new-old dichotomy of religious movement institutionalisation. It can thus be posited that the conceptualisation of new-old is a reflection of a new-old (covenant) dichotomy centred on the Semitic West. In these

---

2   The concept of institutional religion represents a fundamental category within the broader field of religious experience. Furthermore, institutional religion is also referred to as organised religion, given that it encompasses the hierophanic order, including its religious hierarchy, teachings, sacred persons and shrines. This definition also elucidates the distinction between religion and the religious (William, 1902, 30–31; Elmas, 2023, 173; Kirman, 1999, 226–232).

aspects, the concept of new religion can be explained by the institutionalism in its relationship with the sacred rather than a linear historical context.

Furthermore, when the term "new" is used to refer to the developments and changes in the sociodynamic structure, it also demands consideration why these movements are defined as "religion" rather than "religious" (Kirman, 1999, 226–232; Kirman, 2003, 29; Özkan, 2008, 309–310). The concept of the NR is not elucidated by the religious leader, who is the central figure of the religious group, but rather by the historical proximity of the relevant group to the institutional religion on which it developed (Melton, 2007, 30–32). Nevertheless, the continuity and theological activity of the religious leader,[3] who can be considered a kind of hierophany and/or theophany in the sacred-profane relationship, indicates that NRs are religious. This is despite the fact that NRs are defined as religions. To illustrate, in order to gain a deeper insight into the critique of the NRs historical category, the religious movements of Western and Near Eastern origin have been categorised together (Table 08), while the religious movements of Eastern origin have been categorised separately (Table 09). The following table presents a tabulation of the religious movements of Western and Near Eastern origin and their respective religious leaders:

NRs	Date of Establis hment	Religion (Institutional)	Religious (Semi-Institutional)[4]	Sustainability	
				Religious Movement	Religious Leader
Mormonism	1830	-	+	+	+
Religious Leaders	Joseph Smith (1805-1844), Brigham Young (1801-1877), Lorin C. Woolley (1856-1934), Elden Kingston (1909-1948), Leroy S. Johnson (1888-1986), Rulon C. Allred (1906-1977), Alma Timpson (1905-1997), Winston Blackmore (1956-), Robert C. Crossfield (1968-2018), James D. Harmston (1940-2013), Terrill R. Dalton (1986-)				
Bahá'íism	1844	-	+	+	+
Religious Leaders	Bâb (1819–1850), Bahá'u'lláh (1817–1892), Abdu'l-Bahá (1844–1921), Shoghi Effendi (1897–1957), The Universal House of Justice (1963-)				
Seventh-day Adventists	1863	-	+	+	+

---

[3] In this study, the term "religious leader" is defined in a manner that is more closely aligned with the concept of a "sacred person" within the context of the sacred-profane relationship, as opposed to that of a charismatic leader. This is because in other fields of science where religious movements are the subject of research, this situation is approached from a sociopsychological perspective based on process, whereas in the history of religions, it is viewed as a religious reference source based on the experience of the sacred. Consequently, the continuity of religious leaders indicates that the relevant structure's morphology is religious rather than secular (see Melton, 2007, 29–30).

[4] In this study, the term "quasi-institutional" is employed to describe traditional religious movements that are undergoing a process of institutionalisation. These movements are shaped by the acceptance that the experience of the sacred by charismatic religious leaders within religious structures, who are regarded as holy persons, is the will and intervention of the divine (see William, 1902, 30–31; Elmas, 2023, 173).

Religious Leaders	John Byington (1798 – 1887), James Springer White (1821-1881), John Nevins Andrews (1829-1883), James Springer White (1821-1881), George Ide Butler (1834-1918), James Springer White (1821-1881), George Ide Butler (1834-1918), Ole Andres Olsen (1845-1915), George A. Irwin (1844-1913), Arthur Grosvenor Daniells (1858-1935), William Ambrose Spicer (1865-1952), Charles H. Watson (1877-1962), James Lamar McElhany (1880-1959), William Henry Branson (1887-1961), Reuben Richard Figuhr (1896-1983), Robert H. Pierson (1911 – 1989), Neal C. Wilson (1920-2010), Robert S. Folkenberg (1941-2015), Jan Paulsen (1935-), Ted N. C. Wilson (1950-)			
Salvation Army	1865	-	+	+	-
Religious Leaders	William Booth (1829-1912), Catherine Booth (1829-1890), Evangeline Booth (1865-1950), Joe the Turk, Eliza Shirley (1863-1932), George Scott Railton (1849-1913), Samuel Logan Brengle (1860-1936)			
Jehovah's Witnesses	1870	-	+	+	+
Religious Leaders	Kenneth Eugene Cook, Gage Fleegle, Samuel Frederick Herd, Geoffrey William Jackson, Mark Stephen Lett, Gerrit Lösch, Douglas Mark Sanderson, David Howard Splane, Jeffrey Winder, Robert Louis Ciranko (1947-)			
Theosophy	1875	-	+	+	-
Religious Leaders	Helena Petrovna Blavatsky, Alice Bailey, Annie Besant, C.W. Leadbeater, S. Olcott, William Q. Judge, Rudolf Steiner, William Crookes, Thomas Alva Edison, William Butler Yeats			
Christian Science	1879	-	+	+	-
Religious Leaders	Mary Baker Eddy (1821-1910) Councils of Christian Science (1910-2024)			

Table 08: Religion-Religious Classification of Western Religious Movements in the NRs Category

In Table 08, all seven religious movements classified within the NRs category as originating in the West and Near East were established by a holy individual (religious leader) who maintained a sacred-profane relationship. Six of the seven religious movements (Mormonism, Bahá'íism, Seventh-day Adventists, Salvation Army, Jehovah's Witnesses and Theosophy) prioritise the continuity of the sacred legitimacy of the movement through the sacred persons (religious leaders) of the religious leadership. In contrast, Christian Science prioritises the mission of the founding religious leader over the continuity of the sacred legitimacy through councils (Anderson, 1937, 602; Melton, 1992, 38–39; Barlow, 2013, 75). In consideration of the aforementioned characteristics, which align with the sociodynamically relevant religious groups, the continuity and variability of the religious structure attributed to those deemed sacred serves to highlight the necessity of categorising them as religious entities, rather than merely as a form of religion.

The following tabulation provides a summary of religious movements of Eastern origin within the NRs category:

NRs	Date of Establishment	Religion (Institutional)	Religious (Semi-Institutional)	Sustainability	
				Religious Movement	Religious Leader
Tenrikyō	1838	-	+	+	+
Religious Leaders	Nakayama Miki, Iburi Izō (1833-1907), Shinnosuke Nakayama (1866-1914), Shōzen Nakayama (1905-1967), Zenye Nakayama (1932-2014), Zenji Nakayama (1959-)				
Konkōkyō	1859	-	+	+	+
Religious Leaders	Konkō Daijin, Konkō Shijin (1854-?), Kiyomasa Konko (1880-1963), Kikuyo Konko (1909-1991), Hiromichi Konko (1966-)				
Taishakyō Shintō	1882	-	+	+	-
Religious Leaders	Senge Takatomi (1845–1918), Senge Takatomi (1913-2002)				
Ōmoto	1892	-	+	+	+
Religious Leaders	Nao Deguchi (1837- 1918), Onisaburō Deguchi (1871–1948), Sumiko Deguchi (1883-1952), Naohi Deguchi (1902-1990), Kiyoko Deguchi (1935-2001), Kurenai Deguchi (1956-)				
P. L. Kyōdan	1924	-	+	+	+
Religious Leaders	Tokuharu Miki (1871- 1938), Takahito Miki (1957-2002), Tokuhara Miki				
Honmichi	1925	-	+	+	+
Religious Leaders	Ōnishi Aijirō (1881-1958), Onishi Tama (1916-1969), Yasuhiko Onishi, Aijiro Onishi				
Sōka Gakkai	1930	-	+	+	+
Religious Leaders	Tsunesaburō Makiguchi (1871-1944), Jōsei Toda (1900-1958), Daisaku Ikeda (1928–2023), Minoru Harada (1941)				
Sekai Kyuseikyō	1935	-	+	+	+
Religious Leaders	Mokichi Okada (1882-1955), Eşi Yoshi (1987-1962), Kızı İtsuki (1927-2013), Torunu Yōichi (1948-)				
Risshō Koseikai	1938	-	+	+	+
Religious Leaders	Nikkyō Niwano (1939-1991), Myōkō Naganuma (1889–1957), Kosho Niwano (1968-), Nichiko Niwano (1938-)				

Table 09: Religion-Religious Classification of Eastern (Japanese) Religious Movements in the NRs Category

In Table 09, religious movements centred in Japan serve as a case study of Far Eastern NRMs. In the extant literature on religious movements, Japanese religious movements have been highlighted among eastern religious movements and have been conceptualised from a western perspective (see Table 04). Consequently, they have been regarded as exemplars of eastern religious movements interpreted in a Western style within Euro-American studies. This phenomenon of Japanese religious movements were engaged in missionary activities in Western Europe, USA, Argentina and Brazil long before other eastern religious movements. Moreover, the challenges posed by Japanese religious

movements to the theological, morphological, leadership-based schemes developed in the West, their pluralistic, decentralised and monolatric nature, and their capacity to call into question the universalizability of the Western-centred concept of the NRM, have paved the way for an evaluation from a colonial approach, from a meta-monotheistic perspective.

The reference to Japan-based religious movements in this context pertains to the religious movements elucidated in the authors' works, as delineated in Table 04. These movements are representative of the Western interpretation of the notion of NR, and are encompassed within the ambit of the NR concept from a Semitic standpoint. It is important to note that the absence of mention of many other Japanese religious movements in Table 09 is also due to the conceptual-contextual limitation of the study. This limitation also has a historical context. From the early 1900s onwards, prior to the institutionalisation of the NRM as a field in the West, Japanese NRs were engaged in missionary activities in Western Europe and the USA. The religious movements in question were Shinto and Buddhist-oriented, and were prominent in religion-state relations during the period in question. This phenomenon can be attributed to the prevailing imperialist mindset in Japan during the relevant period, which encompassed China, Taiwan, Mongolia, and Indonesia, and culminated in a contest among Western nations for cultural preeminence. These developments established the foundation for the subsequent definition of NRMs within the post-war Western academic milieu.

Also, in Table 09, all nine of the religious movements in the NRs category that originate from Japan were established by a holy person (religious leader) who maintained a sacred-profane relationship. Four of these religious movements (Tenrikyō, Konkōkyō, Taishakyō Shintō, and Ōmoto) are classified as kyōha Shintō, or "Shinto Cults". The remaining movements, namely P. L. Kyōdan, Furthermore, Honmichi, Sōka Gakkai, Sekai Kyuseikyō, and Risshō Koseikai, were founded by religious leaders who initially adhered to the aforementioned first group but then diverged to establish their own movements (Karaoğlu, 2024, 37-40, 189). Nevertheless, it is evident that these religious movements prioritise the continuity of communication with the sacred over the sacred person. Consequently, although the relevant religious groups are characterised as NR sociodynamically, the variability and continuity of the religious structures emphasises the necessity of defining them as religious rather than as a religion.

Furthermore, the concept of an "NR" appears to correspond with the overarching notion of NRMs as a unified entity. Moreover, it evinces conceptual internal consistency with the characterisation of 'religion' along the axis of the morphology of the religious movement. In other words, it situates within a historical-phenomenological typology that progresses from religion to religious, and from religious to spiritual, with a new axis. However, as a religious phenomenon, NRMs may undergo minor or major alterations to the religious structure of the movement at the hands of a religious leader who is believed to have been chosen by and to represent a divine being (see Kirman, 2003, 27–43). In this context, the concept of "Religion" can be seen to represent institutionalism to a certain extent, with the religious leader playing a role in maintaining the institutional structure. However, in terms of the continuity of the sacred-hierophany-profanity relationship, the relationship with "Religious" in the concept of NRM is of greater significance.

From a sociological perspective, it is evident that attributing institutional religion to a "religious" structure with the capacity to exert direct influence on various social structures through a religious leader who claims to represent the sacred based on their own sacred experience is not a viable proposition. However, it is important to note that all groups in the NR category are structured around a religious leader who is currently regarded as sacred (Anderson, 1937, 602; Melton, 1992, 38–39; Barlow, 2013, 75). In this regard, the concept of the NR is inadequate for the purpose of defining the phenomenon of religious movements and their typological outputs in the context of the historical process. Furthermore, the concept has become inconsistent and problematic in its own right.

In this context, the term "NR" is used to describe institutional religious movements that emerged alongside, or in opposition to traditional religious understanding within the Western academic context. These movements continued their activities until the 1950s. The term "NR" has also been used to categorise the religious movements that originated in the West from the 19th century until the latter half of the 20th century. These include Mormonism (1830), the Seventh-day Adventism (1830), the Salvation Army (1865), the Jehovah's Witnesses (1870), Theosophy (1875) and Christian Science (1879). These groups were found to continue their existence with their theology, unlike the institutionalised religions of the time (Anderson, 1937, 602; Melton, 1992, 38–39; Barlow, 2013, 75).

This definition, which has been accepted as a general and valid characterisation until today, reflects the sociodynamic structure of Western European countries and American society. However, it does not include examples from other continents and regions of the world, especially religious movements in the Far East. This is mainly due to the fact that the relevant religious movements are analysed within the framework of the sociology of religion in a monocultural perspective based on the post-colonial process (İplikci, 2017, 1527–1540). Nevertheless, an analysis of the aforementioned religious movements reveals that they originated and became institutionalised within the Christian religious tradition in Western European countries and American society.

NR	Date of Establishment	Place of Establishment	Religious Tradition	Activity Location
Mormonism	1830	USA	Christianity	USA
Bahá'íism	1844	Iran	Islam	USA
Seventh-day Adventists	1863	USA	Christianity	USA
Salvation Army	1865	UK	Christianity	UK, USA
Jehovah's Witnesses	1870	USA	Christianity	USA
Theosophy	1875	-	Christianity	USA
Christian Science	1879	USA	Christianity	USA

Table 10: Religious Movements in the NRs Category in Western Academia

In Table 10, the religious movements classified within the NRs category originated within the Christian religious tradition, predominantly in America, between the years 1830 and 1879. These movements conducted their activities exclusively within this

geographical region. Bahá'íism, which ranks second, represents a subject of study for relevant scholars, given its emergence in Iran and subsequent activities in America between 1967 and 1997. It is considered as a lost heretical offshoot of the Christian tradition.[5]

The prevalence of Christianity among religious movements listed in Table 08 is closely associated with the coexistence of secularism and modernity. Both of these concepts have their roots in critiques of the Church that can be traced back to the 17th century. Moreover, the concept of the sect is proposed as a precursor to the notion of a NR, which challenges the traditional, Church-centric understanding of religion. This necessitates a re-evaluation of the continued relevance of the NR concept in the present era. The concept of the Enlightenment is also examined in conjunction with secularism, resulting in the assertion that the criticism of the Church was a pivotal factor in the emergence of religious movements (see Özkan, 2008, 310). It thus appears prudent to concentrate on the conceptualisation of the definition in the context of religious movements in Western European and American society. For example, Richard Machalek, David A. Snow, Rodney Stark, and William S. Bainbridge make reference to Christian Science and other contemporary movements in their determination that the ratio of women to men in membership of religious movements is 4:3 higher than that of men, and that the examination of Western religious movements is a key subject in the formulation of the concept (see Bainbridge - Stark, 1979; Stark - Bainbridge, 1979; Stark, 1984; Finke - Stark, 1989; Lu et al., 2008; Stark - Y. Liu, 2011; Turan, 2016, 123–145; Kanık, 2017, 183).

In the category of NRs, Bahā'īsm, a religious movement that originated in the Near East, is referenced (Turan, 2024, 20–32). The category of Western-oriented NRs encompasses several Japanese religious movements that were established in Japan during a specific period and year, and subsequently became active in Europe and America. These include Tenrikyo (1838), Konkokyo (1859), Taishakyo Shinto (1882), Omoto (1892), P. L. Kyodan (1924), Honmichi (1925), Soka Gakkai (1930), Sekai Kyuseikyo (1935), and Rissho Koseikai (1938). Nevertheless, in Western academia, these are considered within the context of the concept of NRs, rather than in terms of their regional characteristics in the societies in which they emerged. Instead, they are viewed as religious movements that engage in missionary activities within Western society. This perspective is seen as a projection of the colonial period (İplikci, 2017, 1527–1540). The following table presents a summary of the aforementioned religious movements:

NRs	Date of Establishment	Where Established	Religious Tradition	Activity Location
Tenrikyo	1838	Japan	Buddhism	Japan, West. Europe, USA
Konkokyo	1859	Japan	Shintoism	Japan, West. Europe, USA

---

[5] Despite the USA government formally recognising Baha'ism as a religious group in 1893, the first visit by its religious leader, Abdul Baha (son of Baha'u'llah), did not occur until 1912. However, it was not until 1953, in the immediate aftermath of the Second World War, with the establishment of Baha'i houses and missionaries, that this religious movement began and developed its activities in the USA. However, its recognition and rise in the USA occurred between 1963 and 1997. Consequently, the categorisation of Baha'ism as a NR indicates that the beginning of its political and social relations in the USA is taken into account (see Hannigan, 1990; Cole, 1998, 234–248).

Taishakyo Shinto	1882	Japan	Shintoism	Japan
Omoto	1892	Japan	Shintoism	Japan, West. Europe, USA
P. L. Kyodan	1924	Japan	Shintoism	Japan, Brazil, USA
Honmichi	1925	Japan	Shintoism	Japan
Soka Gakkai	1930	Japan	Buddhism	Japan, West. Europe, USA
Sekai Kyuseikyo	1935	Japan	Shintoism	Japan
Rissho Koseikai	1938	Japan	Shintoism	Japan

Table 11: Japanese Religious Movements in the NRs Category of Western Academic Discourse

In Table 11, Japanese religious movements, which are typically categorised as NRs in Western academic discourse, emerged in Japan between 1838 and 1938. These movements were predominantly rooted in Shintoism and have been observed to be actively engaged in various regions, including Japan, Western Europe, Brazil, and the USA, since the 1930s (see Huang, 2017, 1–17; İnoue, 2017, 132–134; Karaoğlu, 2024, 131–141). It can therefore be argued that the visibility of the these Japanese religious movements, in terms of their visibility within the context of their activities in the West, has positioned them within the category of NRMs.

3. New Religious Movement (Sub-concept)

The definition of the NRM is explained as a sub-concept, with the Second World War identified as a pivotal rupture point and the consequences of the First World War posited as a background that precipitates this point (Barker, 1999, 9; Kirman, 1999, 223; Kirman, 2018, 12–19). This background can be described as global in terms of its social, economic and political impact on different continents, regions and areas. However, in terms of its morphology and tendencies, the explanation of the common phenomenon of NRM in terms of a single breaking point in a historical process based on a particular region or regions leads to the generalisation of the studied examples beyond Western European countries and American society without consideration of their social processes.

It is important to note that this perspective is consistent with the previous definition. The phenomenon of religious movements is defined as a flexible structure that allows for the expression of new religious perspectives until the 1950s. Nevertheless, although this approach described as a description of the phenomenological process from the perspective of History of Religions, the foundation of related concepts is clearly the historical classification of the NRMs (1950s–1970s).[6] It is crucial to emphasise the fallacy of making sweeping generalisations about the impact of sociohistorical and sociodynamic factors across different regions. This is particularly evident when historical-relational

---

[6] A review of the globally accepted mainstream literature on religious movements reveals a common generation of scholars (born between 1934 and 1945, deceased between 2002 and 2023) who were both influenced by and had the opportunity to observe the environment during and after the Second World War. This experience prompted them to focus their studies on particular regional social phenomena and religious movements from the 1950s to the 1980s, with their perspective shaped by the context of Western European and American society. See Table 04.

and historical-comparative studies are not contextualised within a broader regional framework, or when only a limited number of regions are examined.

This perspective has led to the definition of NRM being considered a meta-concept, while simultaneously extending its limited scope to encompass a meta-concept. One might posit that the dual meaning structure serves to reinforce the belief that the phenomenon of religious movement has existed since the 1950s, with the phenomena that preceded this period being regarded as novel. However, the religions that emerged in this period can be seen as a point of comparison with their predecessors. Nevertheless, despite the definition being based on the meanings attributed to the words, it is evident that morphological changes and adjustments continue in these NRs (Unification Church, Baha'ism, Seventh-day Adventists, Salvation Army, Jehovah's Witnesses) as in later religious movements (Işık, 2006, 179–180; İpek, 2024, 117–136; Özkan, 2002, 299–311; Polat - Öner, 2020, 373–396; Acar, 2019, 281–296). One might posit that the establishment of the NRM as a meta-concept was intended to address the historical and phenomenological differences observed. Consequently, researchers have subsequently referred to NRs as NRMs. However, the holistic approach to defining religious movements did not address the issue of classifying the various forms of religious leaders and movements within this context. Consequently, it was necessary to introduce a new religious-morphological projection as a sub-concept within the meta-concept of NRM. The following table presents a tabulation of religious movements originating from Western Europe and the USA, which can be categorised as NRM:

NRMs	Establishment's Date	Religion (Institutional)	Religious (Semi-Institutional)	Sustainability	
				Religious Movement	Religious Leader
Sayentology	1950	-	+	+	+
Religious Leaders	L. Ron Hubbard (1911-1986), David Miscavige (1960-)				
People's Temple	1955	-	+	-	-
Religious Leaders	James Warren Jones (1931-1978)				
Synanon	1958	-	+	+	-
Religious Leaders	Charles Dederich Sr. (1913-1997)				
Jesus Movement	1960	-	+	+	-
Religious Leaders	Lonnie Frisbee (1949-1993), Duane Pederson (1938-2022)				
Children of God	1961	-	+	+	-
Other Names: Family of Love (1978-1981), Family (1982-1994, 1995-2003), International Family (2004 -)					
Religious Leaders	David Brandt Berg (1919-1994)				
Eckankar	1965	-	+	+	+
Religious Leaders	Paul Twitchell (1908-1971), Darwin Gross (-1981), Harold Klemp (1942-)				
Love Family	1968	-	+	+	-
Religious Leaders	Paul Erdmann (1940-2016),				

Table 12: Religion-Religious Classification of Western Religious Movements in the NRM Category

In Table 12, all seven religious movements identified as having originated in the West (Western Europe and the USA) within the NRM category were established by a holy individual (religious leader) who plays a pivotal role in maintaining the sacred-profane relationship. Two of the aforementioned groups (Sayentology and Eckankar) place a premium on the perpetuation of the sacred legitimacy of the religious leadership of the movement, ensuring its continuity through the intercession of sacred persons (religious leaders). Five of the groups (People's Temple, Synanon, Jesus Movement) prioritise the continuation of the mission of the founding religious leader through the sacred mission and legitimacy of the religious movement. This is exemplified by the aforementioned groups (Children of God and Family of Love). In contrast, People's Temple does not have a continuity through both the religious movement and the religious leader (Bağçivan, 2024, 597–616). It is evident that there is a discrepancy between the data presented in Table 12, which elucidates the concept of NRMs, and the data in Table 08, which pertains to the concept of a NR.

In consideration of the above characteristics, the continuity and variability of the religious structure through the persons considered sacred necessitates the classification of these groups as religious rather than New Religious. Despite their morphological similarities to other religious groups, the variability and continuity of their religious structure emphasises the necessity of defining them as religious rather than New Religious.

NRMs	Establishment Date	Religion (Institutional)	Religious (Semi-Institutional)	Sustainability	
				Religious Movement	Religious Leader
Moonism	1954	-	+		+
Religious Leaders	Sun Myung Moon (1920-2012), Hak Ja Han Moon (1943-)				
Transcendental Metidation	1958	-	+	+	+
Religious Leaders	Maharishi Mahesh Yogi (1917-2008), Maharaja Adhiraj Rajaraam (Tony Nader) (1955-)				
Osho (Rajneesh) Movement	1960	-	+	+	-
Religious Leaders	Chandra Mohan Jain (1931-1990), Osho International Foundation (1990-)				
Divine Light Mission	1960	-	+	+	+
Religious Leaders	Hans Ji Maharaj (1900-1966), Prem Rawat (1957-)				
Hare Krishna	1966	-	+	+	-
Religious Leaders	Srila Prabhupada (1896-1977), Governing Body Commission (GBC) (1977-)				

Table 13: Religion-Religious Classification of Eastern Religious Movements in the NRM Category

In Table 13, all five Eastern religious movements are semi-institutional and retain their religious structures. The semi-institutional mission and continuity of Moonism, Transcendental Meditation and the Divine Light Mission is maintained through the presence of a charismatic religious leader. However, the quasi-institutional structures of the Moonism and the Hare Krishna movement are sustained only through their religious organizations. This demonstrates that, as a sub-concept, NRM does not differentiate in terms of continuity when defining religious movements.

The term NRM has been employed in Western academic discourse to describe religious movements that have undergone a process of institutionalisation. These movements have emerged in conjunction with, or in opposition to, the established religious tradition, and have continued to operate between the 1950s and 1970s. However, the term NRMs is employed to designate religious movements that, in contrast to institutional religion and other established religious movements, continue to adhere to their specific theological tenets. Notable examples of such movements include Scientology (1950), The People's Temple (1955), and the following religious movements, which were established between 1958 and 1984: Synanon (1958), Divine Light Mission (1960) and the Jesus Movement (1960). The following religious movements were established between 1961 and 1984: Children of God (1961), Ekankar (1965) and the Family of Love (1968). The term is employed in a narrow sense to describe religious movements that originated in the West from the latter half of the 20th century until the 1970s.

This definition, which has until today been accepted as a general and valid characterisation, reflects the sociodynamic structure of Western Europe and the USA. However, it is not inclusive of examples from other parts of the world, such as religious movements in Central and Eastern Europe and the East.

Evidently, religious movements, particularly in Eastern regions, exhibit distinctive characteristics in terms of their organisational structures and roles of their religious leaders. From a morphological perspective, Western Semitic religious movements emphasise a relationship between word and action that is centralised, influenced by a monotheistic conception of God. This centralized approach has been demonstrated to reinforce an inclusive-exclusive movement structure. Examples of such groups include the People's Temple, Synanon, Divine Light Mission, Jesus Movement and Children of God. The argument advanced here is that salvation, in its capacity as a shared vision, can only be realised in and/or through a centralised community itself (Richardson, 1980, 239–255). It reflects the inclusive perspective of the Semitic religious worldview in the initial stage and the exclusionary perspective in the subsequent stage. In contrast, the religious movements in the Far East are characterised by the presence of a central supreme being, regarded as the origin of all beliefs. This concept is further elaborated by the monolatric conception of God, evident in the Japanese context (Nishiyama et al., 1979, 139–161; Young, 1988, 263–286). This polycentric approach reinforces an inclusive, pluralist movement structure. The Tenrikyō, Konkōkyō and Ōmoto religious movements illustrate this phenomenon. The argument is that salvation can be achieved by realising the belief and rituals of any religious community in relation to their supreme being, regardless of the specific deity or religious beliefs on which these rituals are based (Kisala, 1994, 73–91; Sawai, 2020, 211–223).

In terms of religious leadership typology, Western Semitic-based religious movements are distinguished by a centralized, monistic leadership influenced by a monotheistic conception of divinity. This typological approach serves to reinforce a transformative-exclusionary leadership structure. Examples of such groups include the People's Temple movement led by Jim Jones (1931-1978), the Synanon movement led by Charles Dederich Sr. (1913-1997), the Divine Light Mission movement led by Hans Rām Singh Rawat (1900-1966), and the Jesus Movement led by Duane Pederson (1938-2022). Another example is the Children of God movement, which was led by David Brandt Berg (1919-1994). For these individuals, the concept of salvation, understood as a collective vision can only be actualised through the guidance of a sole, centralised religious figure (See Bağçivan, 2024, 597–616; Johnson, 1979, 315–323; Neumann, 2016, 102–112; Messer, 2024, 52–72; Phillips, 2007, 54–73; Fortier, 2009, 142–158). Consequently, they reflect the transformative perspective of the Semitic religious worldview in its initial stage, as well as the exclusionary perspective in its later stage. Conversely, in the Far East, religious movement leaders are emphasised as the intermediaries of a supreme deity, regarded as the origin of all belief systems. This deity is regarded by all adherents of diverse faiths as the ultimate object of worship, exemplifying the influence of a monolatric conception of God in the context of Japan (Nishiyama et al., 1979, 139–161). This polycentric approach to inclusive religious leadership reinforces a dynamic religious leadership structure that is transformative, inclusive and pluralistic. Notable figures include Nakayama Miki (1798-1887), leader of the Tenrikyō movement, Konkō Daijin (1814-1883), leader of the Konkōkyō movement, and Deguchi Onisaburō (1871-1948), leader of the Ōmoto movement. The argument advanced here is that salvation can be achieved through the realisation of any religious leader's belief-rituals with reference to their own supreme being, irrespective of the religious leader's guidance (Kisala, 1994, 73–91; Sawai, 2020, 211–223).

For instance, the salvation doctrines of Tenrikyō, Konkōkyō and Ōmoto differ from a Western-centred approach in terms of movement morphology and religious leadership typology. Accordingly, within the theological framework of Tenrikyō, it is asserted that the deity is said to possess both the heavens and the true godhood. The desire to utilise Miki's body to save all people is also expressed. In the context of Konkokyo theology, the deity asserts that all people are regarded as offspring of the Kami. In Omoto theology, the initial utterance of the deity is as follows: The assertion is made by Kami that he wishes to "save people", and it is further elaborated that "no one does not belong to him. Consequently, I have assumed control of Kami Nao and divulged all forthcoming events." This ground is an inclusive-pluralist movement structure that encompasses not only individuals within Japanese society but also people globally. However, these religious movements have a typology of religious leadership that recognises in their religious leadership the legitimacy of the prophets of the Semitic religions. For instance, Ōmoto's Bankyō Dōkon (All Religions Same Root) doctrine adopts an inclusive approach, encompassing not only Shintoism, Buddhism, Taoism, Confucianism and local regional religions, but also every religion and belief system worldwide (Young, 1988, 263–286). However, a monolatric soteriological conception of a saviour becomes predominant. Consequently, adherents of Ōmoto, irrespective of their religious affiliation, spiritual

beliefs, or deities they may venerate, adhere to the Ōmotosume no Ōmikami, the supreme deity of Ōmoto (Karaoğlu, 2024, 233–244, 280–296). Such an approach strongly emphasizes the distinctiveness of Japan-based religious movements compared to those based in Europe and the USA.

This is mainly due to the fact that the relevant religious movements are analysed in a perspective based on the post-colonial process within the discipline of sociology of religion, as in the category of NRs. Nevertheless, an examination of the religious movements presented in Table 13 reveals that they originated and subsequently became institutionalised within the Christian religious tradition in Western Europe and the USA.

NRMs	Establishment's Date	Establishment's Place	Religious Tradition	Activity Location
Sayentology	1950	USA	Christianity	USA
People's Temple	1955	USA	Christianity	USA
Synanon	1958	USA	Christianity	USA
Divine Light Mission	1960	India	Hinduism	India, USA
Jesus Movement	1960	USA	Christianity	USA
Children of God	1961	USA	Christianity	USA
Eckankar	1965	-	-	-
Love Family	1968	-	-	-

Table 13: NRMs in Western (Western Europe and USA) Academia Category

In Table 13, the religious movements categorised as NRMs originated within the Christian religious tradition in the USA between the years 1950 and 1984. These movements operated exclusively within this geographical and temporal context (see Table 04). While the Divine Light Mission originated in India, it is a subject worthy of study by relevant scholars, given that it conducts the majority of its activities in Western Europe and the USA.[7]

NRMs	Establishment's Date	Establishment's Place	Religious Tradition	Activity Location
Moonism	1954	South Korea	Christianity, Syncretism	South Korea, USA, Japan
Transcendental Metidation	1958	India	Hinduism	India, USA
Divine Light Mission	1960	India	Hinduism	India, USA, UK
Osho (Rajneesh) Movement	1960	India	Hinduism, Buddhism	India, USA
Hare Krishna	1966	USA	Hinduism	USA, UK

Table 14: Western Academy's Eastern Religious Movements in the category of NRM

---

[7] The Divine Light Mission commenced its operations in the USA and the UK in 1971. As a consequence of its activities and endeavours to secure official recognition, it was designated as an official church by the USA government (Lewis, 2001, 301; Hunt, 2003, 116–117).

In Table 14, the emergence of eastern religious movements, typically classified as NRMs in Western academic discourse, in the Indian continent over the 12-year period between 1854 and 1966. These movements were predominantly centered on Indian religions and exhibited activity in both the Indian region and in Western Europe and the USA (Backer, 2020, 462–527; Robbins et al., 1976, 111–125; Williamson, 2010, 80–105; Frisk, 2005, 2/18–47). In consideration of the before evidence, the above eastern religious movements are most accurately characterised as NRMs, given their emergence and activities within the context of the Western world.

The religious movements presented in Tables 13 and 14 are the primary determinants of the content and scope of the concept of NRM. The preceding definition of religious movements focuses on the typology of traditionalised sects through the concept of "NRs." However, the terms "New" and "Religious" define the pertinent phenomenon through concepts such as secularisation, modernity, post-modernity, individualism, and hedonism. This illustrates that the conceptual framework strives to develop a sociohistorical theological approach rather than a sociodynamic one (See Özkan, 2008, 307–322; Kanık, 2017, 177–188; Kirman, 2018, 13–26).

The concepts of secularisation, modernity and post-modernity are defined in terms of a kind of worldliness and/or detachment from the world. This detachment is evidenced by the way in which these concepts refer to the religious-social origins from which they emerged, and which they seek to eliminate people's religious aspirations (See Haralambos - Holborn, 1995, 468–471; Kirman, 2003, 27–43). This has prompted a search for new perspectives even within the movements categorised as NRs. The starting point is that the Church is perceived as having no place in society and is characterised as irrational (see Kirman, 2003, 27–43; Özkan, 2008, 310; Kanık, 2017, 177–188). Nevertheless, this critical perspective on the Church asserts that this process of secularisation perceives all aspects of life as profane, situated on the axis of supply and demand, and characterised by the act of buying and selling. This, in turn, gives rise to a profound crisis of worldliness, which presents itself as a form of religion (Özkan, 2008, 311–312). This definition characterises religious movements as an alternative to, and/or heretical against, institutionalised mainstream religions. This perspective leads to the related studies being evaluated on a theological axis (see Table 04).

In academic terms, NRMs are defined as a way of thinking and living that is predicated on individualism and hedonism, as well as secularisation (See Haralambos - Holborn, 1995, 468–471; Kirman, 2003, 27–43). The religious movements included in the concept of NRM are also evaluated in this context. These approaches are examined particularly through the idea that people should have taste and pleasure in their lives. They are mentioned in religious movements such as Sayentology and Osho (Rajneesh), which emphasise that individual thought will lead to salvation (see Tables 13 and 14). The concepts are shaped within the framework of these movements (see Özkan, 2008, 307–322).

In this framework, it is proposed that the concept of NRM serves to define the religious movements that emerged as a consequence of the moral uncertainty that pervaded society in the wake of the Second World War. This approach was informed by Robert Bellah's theory of "civil religion." This fundamental premise was subsequently embraced by scholars such as Anthony and Robbins, who characterised religious groups as monistic

(Transcendental Meditation, Hare Krishna, Yoga and Scientology) and dualistic (Jesus People, Unification Church, Children of God, Peoples Temple, Synanon). The question of whether to imbue moral ambiguity with religious rules or freedom is said to have resulted in two main tendencies among these groups. The first of these is the adoption of traditional moral and ethical values, while the second is the pursuit of a balanced life characterised by relativism, freedom and flexibility. Similarly, Roy Wallis proposes a tripartite classification of religious movements, which he defines as follows: those who reject the world (Hare Krishna, Unification Church, Peoples Temple and Children of God), those who accept the world (Neo-Pentacostalism, Carismatic Renewal Movement) and those who come to terms with the world (Transcendental Meditation, Silva Mind Control and Nichiren Shōshū) (Robbins et al., 1978, 95–122; Wallis, 2003, 36). Typological classifications of this nature are based on Western religious movements within the context of the relevant concept of the NRM. These approaches can be said to be founded upon the Church-Heretical tension, which has been a significant factor in the development of religious thought and practice throughout history.

Conclusion

This study examined the conceptual framework of the concepts "NR" and "NRM," investigating their current state and inconsistency with the upper and lower concepts in defining religious movements. The present study has led to the formulation of conclusions regarding the terms "NRM" and "NR." These results are set forth in the following paragraphs, which focus on the NRM as a meta-concept, the NR as a sub-concept, and the NRM as a sub-concept.

The initial concept to be considered is that of the NRM as a meta-concept. Although the NRM is treated as an overarching concept, it is important to note that a sub-conceptual ground has been encompassed. It has been observed that the Western-origin NRMs, whose examples were examined, have been highlighted and that the idea that the emergence of NRMs has taken place since the 1950s has been presented as a general-valid approach. Concurrently, the academics responsible for the study have determined that the societal and religious movement examples examined represent the outputs of the societal and social structures of Western Europe and the USA. Consequently, the religious and cultural structures of Western society were taken into account in the conceptualisation. This necessitates a re-evaluation of the representativeness of the concept of NRM, which is put forward as a meta-concept.

The NRM concept is predicated on a reductionist approach to religious movements in other parts of the world. This phenomenon can be attributed to the fact that it embodies a Western-centred Semitic monotheistic movement morphology and religious leadership typology. The NRM as a meta-concept points to a comprehensive reductionism that incorporates the concept of NR. At this juncture, the assertion that any religious movement, irrespective of its Semitic or non-Semitic affiliation, can be classified as NRM elucidates through the conceptualisation of NRM as a sub-concept or as a religion in its own right. The failure of the morphological approach to adequately explain the distinction between these concepts engenders methodological uncertainties in the utilisation of the NRM concept. In summary, the development of the concept of NRM as a

sub-concept has resulted in an attempt to comprehend other religious movements globally with a colonial effect. This endeavour involves the utilisation of the sub-conceptual structure of NRM and its generalisation with a Western-Semitic orientation, disregarding the concept of NR within the NRM as a meta-concept.

In addition to the level-reductionist differences of the concepts of NRM and NR, their phenomenologically profound differences reveal the strong binding aspects of the concepts with the society in which they emerged. Western religious movements that are monotheistic have an inclusive-exclusionary movement structure, whereas those that are monolatric have an inclusive-pluralistic structure. This dichotomy is also observable in the typologies of religious leaders. Conversely, religious leaders who adhere to a monotheistic theophany – a doctrine propounded by a singular deity – adopt a monist-exclusionary approach, which is congruent with the religious movement structure to which they subscribe. Conversely, religious movements in the Far East adopt a multi-inclusive-pluralist approach to religious leadership. The considerable disparity in approach, both morphological and typological, is indicative of the limitations of employing NRM as a meta-concept outside the context of Semitic-monotheistic religious movements.

The second is NR as a sub-concept. The concept of NR has been developed as an intermediate source concept, functioning as a conduit between the mainstream religious tradition and the typologies and morphologies of religious-social groups that have emerged subsequently. It has been observed that the concepts of religion and religious are defined as "religion" in a sociological perspective without an evaluation of the religious-phenomenological impact on the relevant literature. Furthermore, the term "new" is employed to indicate that it is distinct from institutional religion. Nevertheless, it has been demonstrated that the concept of NR is employed to describe the religious groups that emerged between 1830 and 1879. However, it did not emerge in Western Europe between 1879 and 1950. The religious groups that emerged in Central and Eastern Europe during the same period were not the subject of study. It has been observed that this approach is also used for Eastern societies and included in the Western conceptualisation. Consequently, it has been understood that the concepts of NR should be examined historically and phenomenologically within the methods of the history of religions, apart from the generalisation of the sociological perspective in the study of religion and religion-related phenomena.

The third category is that of the NRM considered a subcategory in its own right. In terms of its conceptual and historical process, the NRM has been identified as a characterisation of the religious movements that emerged in Western Europe and the USA. This characterisation has been extended to Central and Eastern Europe and Eastern societies, where it is viewed as a continuation of a colonial process. This concept has been expanded by emphasising the historical, religious and cultural similarities between the NRM and Western societies. Despite attempts to apply typologies and morphologies of religious movements developed in Western societies to those emerging in Eastern societies, it has been determined that the conceptual structure of the NRM is regional in religious and cultural terms and does not include phenomenological examinations. Consequently, as a sub-concept, the NRM does not encompass phenomenological

approaches to religious movement morphology and religious leader typologies, given that it incorporates a sociological perspective. However, it is acknowledged that the associated outputs should be evaluated from a historical-phenomenological standpoint.

Kaynakça | References

Acar, Hatice. "Yehova Şahitleri ve Türkiye'deki Misyonerlik Faaliyetleri "Antalya Örneği"." *Kesit Akademi Dergisi* 20 (June 1, 2019), 281–296.

Akyüz, Niyazi - Çapçıoğlu, İhsan. "Dini Gruplar Sosyolojisi ve Yeni Dini Hareketler." *Din Sosyolojisi, El Kitabı.* ed. Niyazi Akyüz - İhsan Çapçıoğlu. 507–538. Ankara: Grafiker Yayınları, 2012. http://isamveri.org/pdfdrg/D124766/2012/2012_AKYUZN_CAPCIOGLUI5.pdf

Alici, Mustafa. "Futuram in Missio: Yeni Dini Hareketlerde Misyoner Gelecek." *Rize İlahiyat Dergisi* 23 (April 20, 2023), 79–93. https://doi.org/10.32950/rid.1238480

Anderson, Nels. "The Mormon Family." *American Sociological Review* 2/5 (1937), 601–608. https://doi.org/10.2307/2083812

Araz, Ömer Faruk. "Yeni Dini Hareketler ve Belli Başlı Taraftar Kazanma Yöntemleri." ed. Hasan Kamil Yılmaz - Faruk Kanger. 497–540. İstanbul: Ensar Yayıncılık, 2021. http://isamveri.org/pdfdrg/D296541/2021/2021_ARAZOF1.pdf

Backer, Luc De. "The Hare Krishna Movement in Europe." *Handbook of Hinduism in Europe (2 Vols).* 462–527. Brill, 2020. https://doi.org/10.1163/9789004432284_017

Bağçivan, Ruhi. "Jim Jones ve Halkın Tapınağı Tarikatı: Karanlık Bir Liderin Toplu İntihara Götüren Konuşmaları ve Sonucun Önlenemezliği." *Anadolu Üniversitesi Sosyal Bilimler Dergisi* 24/2 (June 27, 2024), 597–616. https://doi.org/10.18037/ausbd.1382972

Bağçivan, Ruhi. "Jim Jones ve Halkın Tapınağı Tarikatı: Karanlık Bir Liderin Toplu İntihara Götüren Konuşmaları ve Sonucun Önlenemezliği." *Anadolu Üniversitesi Sosyal Bilimler Dergisi* 24/2 (June 27, 2024), 597–616. https://doi.org/10.18037/ausbd.1382972

Bahadur, Merve - Çapçıoğlu, İhsan. "Yeni Dini Hareketlerde Çevrimiçi ve Çevrimdışı Yönelimler: Sahaja Yoga Örneği." *Journal of Islamic Research* 32/2 (2021), 372–386.

Bainbridge, William S. "New Religions, Science, and Secularization." *Religion and the Social Order* 3 (1993), 277–292.

Bainbridge, William S. - Stark, Rodney. "Concepts for a Theory of Religious Movements." *Alternatives to American Mainline Churches.* ed. J. H. Fichter. Barrytown, NY: Union Theological Seminary, 1983.

Bainbridge, William S. - Stark, Rodney. "Cult Formation: Three Compatible Models." *Sociological Analysis* 40/4 (1979), 283–295. https://doi.org/10.2307/3709958

Bainbridge, William Sims et al. *Sacred Markets, Sacred Canopies: Essays on Religious Markets and Religious Pluralism.* ed. Ted G. Jelen. Rowman & Littlefield Publishers, 2003.

Bainbridge, William Sims. *Satan's Power: A Deviant Psychotherapy Cult.* University of California Press, 1978.

Bainbridge, William Sims. *The Sociology of Religious Movements.* Routledge, 2021.

Bainbridge, William Sims - Stark, Rodney. "Client and Audience Cults in America." *Sociological Analysis* 41/3 (1980), 199–214. https://doi.org/10.2307/3710398

Bainbridge, William Sims - Stark, Rodney. "Friendship, Religion, and the Occult: A Network Study." *Review of Religious Research* 22/4 (1981), 313–327. https://doi.org/10.2307/3509765

Bainbridge, William Sims - Stark, Rodney. "Scientology: To Be Perfectly Clear." *Sociological Analysis* 41/2 (1980), 128–136. https://doi.org/10.2307/3709904

Bainbridge, William Sims - Stark, Rodney. "Sectarian Tension." *Review of Religious Research* 22/2 (1980), 105–124. https://doi.org/10.2307/3510654

Barker, Eileen. "New Religious Movements." *New Religions Movements: Challange and Response*. ed. Bryan Wilson - Jamie Cresswell. London: Routledge Press, 1999.

Barker, Eileen. "New Religious Movements Their Incidence and Significance." *New Religious Movements: Challenge and Response*. ed. Bryan Wilson. NewYork: Routledge, 2001. http://eprints.lse.ac.uk/11887/

Barker, Eileen. "What Did They Do about It? A Sociological Perspective on Reactions to Child Sexual Abuse in Three New Religions." *Radical Transformations in Minority Religions*. ed. Eileen Barker - Beth Singler. 13–38. London and New York: Routledge, 2022. https://doi.org/10.4324/9781315226804-2

Barlow, Philip L. *Mormons and the Bible: The Place of the Latter-Day Saints in American Religion*. OUP USA, 2013.

Battal, Emine. "Tanrının Askerleri Versus Şeytanın Köleleri: Yeni Dini Hareketlerin Radikalleşme Süreçlerinde Teolojik Dinamiklerin Etkisi." *Journal of Terrorism and Radicalization Studies* 1/1 (2023), 111–128. https://doi.org/10.29228/trad.21

Battal, Emine. *Yeni Dini Hareketler ve Şiddet*. Rize: Recep Tayyip Erdoğan Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2017.

Beckford, James A. "New Religions." *The Encyclopedia of Religion*. ed. Mircea Eliade. New York: The Macmillan Publishing Company, 1987.

Beckford, James A. "Politics and Religion in England and Wales." *Daedalus* 120/3 (1991), 179–201.

Beckford, James A. *Religious Organization: A Trend Report and Bibliography*. De Gruyter Mouton, Reprint 2020., 1975. http://gen.lib.rus.ec/book/index.php?md5=BE50139B7A85C216FCCA00E186D98687

Beckford, James A. *Social Theory and Religion*, 2003. http://gen.lib.rus.ec/book/index.php?md5=12570ebf260ab853a38bf25dc1e93453

Beckford, James A. "SSSR Presidential Address Public Religions and the Postsecular: Critical Reflections." *Journal for the Scientific Study of Religion* 51/1 (2012), 1–19.

Beckford, James A. et al. "The Continuum Between 'Cults' and 'Normal' Religion." *Chercheurs de Dieux Dans l'espace Public - Frontier Religions in Public Space*. ed. Eileen Barker et al. 11–20. University of Ottawa Press, 2001. https://www.jstor.org/stable/j.ctt1ckpcj1.6

Beckford, James A. - Demerath, N. J. *The SAGE Handbook of the Sociology of Religion*. SAGE Publications, 1st Ed., 2007. http://gen.lib.rus.ec/book/index.php?md5=4ef028164ab545a27f64b3e8ca631057

Bellah, Robert N. "Civil Religion in America." *Daedalus* 96/1 (1967), 1–21.

Bellah, Robert N. *Habits of the Heart: Individualism and Commitment in American Life*. University of California Press, New., 1996. http://gen.lib.rus.ec/book/index.php?md5=37B9B7F7728613C5E9F8A76EB85C5218

Bellah, Robert N. "Japan's Cultural Identity: Some Reflections on the Work of Watsuji Tetsuro." *The Journal of Asian Studies* 24/4 (1965), 573–594. https://doi.org/10.2307/2051106

Bellah, Robert N. "Religious Evolution." *American Sociological Review* 29/3 (1964), 358–374. https://doi.org/10.2307/2091480

Bellah, Robert N. *Tokugawa Religion.* Simon and Schuster, 2008.

Bellah, Robert N. *Tokugawa Religion: The Values Of Pre-Industrial Japan.* The Free Press, Paperback., 1957.

Bıyık, Mustafa. "Yeni Dini Hareketler." *Dünya Dinleri.* ed. Şinasi Gündüz. İstanbul: Milel-Nihal Yayınları, 2019.

Bromley, David G. et al. "Reflections on the Scholarly Study of New Religious Movements." *The Future of New Religious Movements.* ed. David G. Bromley - Phillip E. Hammand. 210–217. Macon GA: Mercer Univ. Press, 1987.

Bromley, David G. - Hadden, Jeffrey K. "Exploring the Significance of Cults and Sects in America: Perspectives, Issues, and Agendas." *Religion and the Social Order: The Handbook of Cults and Sects in America.* ed. David G. Bromley - Jeffrey K. Hadden. 3/1–48. Greenwich, Connecticut: JAI Press, 1993.

Bromley, David G. - Jeffrey K. Hadden (eds.). *The Handbook on Cults and Sects in America.* Greenwich: CT: Association for the Sociology of Religion and JAI Press, 1993.

Bromley, David G. - J. Gordon Melton (eds.). *Cults, Religion, and Violence.* Cambridge University Press, 2002.

Chryssides, George D. *Exploring New Religions.* Cassell, 2000. http://gen.lib.rus.ec/book/index.php?md5=f98cf207ab387abf06936406a9804214

Chryssides, George D. *Heaven's Gate: Postmodernity and Popular Culture in a Suicide Group.* Routledge, 2011.

Chryssides, George D. *Historical Dictionary of Jehovah's Witnesses.* The Scarecrow Press, Inc., 2008.

Chryssides, George D. *Historical Dictionary of New Religious Movements.* New Jersey: Scarecrow Press, 2011.

Chryssides, George D. *Jehovah's Witnesses: A New Introduction.* Bloomsbury Academic, 2022.

Chryssides, George D. *The Advent of Sun Myung Moon: The Origins, Beliefs and Practices of the Unification Church.* Palgrave Macmillan, 1991.

Chryssides, George D. "Unrecognized Charisma? A Study and Comparison of Five Charismatic Leaders: Charles Taze Russell, Joseph Smith, L Ron Hubbard, Swami Prabhupada and Sun Myung Moon." *Max Weber Studies* 12/2 (2012), 185–204.

Clark, Lynn et al. "Religion on the Internet: Research Prospects and Promises." *Sociology of Religion - SOCIOL RELIG* 63 (December 1, 2002). https://doi.org/10.2307/3712307

Clarke, Peter. *New Religions in Global Perspective.* London: Routledge Press, 2006.

Clarke, Peter. "New Religious Movement." *Encyclopedia of New Religious Movements.* ed. Peter Clarke. London: Routledge, 2006.

Clarke, Peter - Somers, Jeffrey. *Japanese New Religions in the West.* London: Routledge Press, 2013.

Clarke, Peter - Somers, Jeffrey. *Japanese New Religions in the West.* London: Routledge Press, 2013.

Cole, Juan R. I. "The Baha'i Faith in America as Panopticon, 1963-1997." *Journal for the Scientific Study of Religion* 37/2 (1998), 234–248. https://doi.org/10.2307/1387523

Cowan, Douglas E. - Hadden, Jeffrey K. "Virtually Religious: New Religious Movements and the World Wide Web." *The Oxford Handbook of New Religious Movements.* ed. James R. Lewis. 0. Oxford University Press, 2008.
https://doi.org/10.1093/oxfordhb/9780195369649.003.0006

Cresswell, Jamie - Wilson, Bryan. *New Religious Movements: Challenge and Response.* Routledge, 2012.

Dawson, Lorne L. "Anti-Modernism, Modernism, and Postmodernism: Struggling with the Cultural Significance of New Religious Movements." *Sociology of Religion* 59/2 (1998), 131–156. https://doi.org/10.2307/3712077

Dawson, Lorne L. et al. "New Religions in Cyberspace: The Promise and Perils of a New Public Space." *Chercheurs de Dieux Dans l'espace Public - Frontier Religions in Public Space.* ed. Eileen Barker et al. 35–54. University of Ottawa Press, 2001.
https://www.jstor.org/stable/j.ctt1ckpcj1.8

Dawson, Lorne L. "Psychopathologies and the Attribution of Charisma: A Critical Introduction to the Psychology of Charisma and the Explanation of Violence in New Religious Movements." *Nova Religio: The Journal of Alternative and Emergent Religions* 10/2 (2006), 3–28. https://doi.org/10.1525/nr.2006.10.2.3

Dawson, Lorne L. "The Cultural Significance of New Religious Movements and Globalization: A Theoretical Prolegomenon." *Journal for the Scientific Study of Religion* 37/4 (1998), 580–595. https://doi.org/10.2307/1388142

Dawson, Lorne L. "The Cultural Significance of New Religious Movements: The Case of Soka Gakkai." *Sociology of Religion* 62/3 (2001), 337–364.
https://doi.org/10.2307/3712354

Dobbelaere, Karel - Wilson, Bryan R. "Jehovah's Witnesses in a Catholic Country: A Survey of Nine Belgian Congregations." *Archives de Sciences Sociales Des Religions* 25/50.1 (1980), 89–110.

Douglas, E. Cowan - Hadden, Jeffrey K. "The Promised Land or Electronic Chaos? Toward Understanding Religion on the Internet." *Religion on the Internet: Research Prospects and Promises.* ed. Jeffrey K. Hadden - E. Cowan Douglas. 3–21. London and Amsterdam: Elsevier Science/JAI Press, 2000.

Elmas, Efe. "Ataerki, Kurumsal Din ve Öteki İnançlar: Endor Cadısı ve Jezebel'e Dair Dini Hikayelerin Çözümlenmesi." *Ardahan Üniversitesi İnsani Bilimler ve Edebiyat Fakültesi Belgü Dergisi* Özel Sayı (February 28, 2023), 172–187.

Enroth, Ronald. *Guide to Cults and New Religions.* Downers Grove, Ill: Intervarsity Pr, Trade Paperback edition., 1983.

Enroth, Ronald. *Youth, Brainwashing and the Extremist Cults.* MI: Zondervan: Grand Rapids, 1977.

Eşmeli, İsmet - Topal, Sena Sultan. "Yeni Dini Hareketler ve Kurtuluş Öğretisi." *Universal Journal of Theology* 7/2 (December 31, 2022), 91–107.
https://doi.org/10.56108/ujte.1201063

Finke, Roger - Christopher D. Bader (eds.). *Faithful Measures: New Methods in the Measurement of Religion.* NYU Press, 2017.

Finke, Roger - Stark, Rodney. "How the Upstart Sects Won America: 1776-1850." *Journal for the Scientific Study of Religion* 28/1 (1989), 27–44.
https://doi.org/10.2307/1387250

Finke, Roger - Rodney Stark (eds.). *The Churching Of America 1776-1990.* New Brunswick, NJ: Rutgers Univ Pr, Reprint edition., 1993.

Fortier, Jana. "The Children of God." *Kings of the Forest: The Cultural Resilience of Himalayan Hunter-Gatherers.* ed. Jana Fortier. 142–158. Hawai'i: University of Hawai'i Press, 2009. https://www.jstor.org/stable/j.ctt6wqr2c

Frisk, Liselotte. "Charisma and Institutionalization in the Osho Movement." 2/18–47. FINYAR, 2005. https://urn.kb.se/resolve?urn=urn:nbn:se:du-1656

Garrett, Michael Tlanusta et al. *Native American Faith in America.* Infobase Publishing, 2009.

Glock, Charles Y. - Bellah (Editors), Robert N. *The New Religious Consciousness*, 1976.

Hadden, Jeffrey K. "God, Guns, and Grist for the Media's Mill: Constructing the Narratives of New Religious Movements and Violence." *Nova Religio: The Journal of New and Emergent Religions* 8/2 (2004), 64–82.

Hadden, Jeffrey K. - E. Long Theodore (eds.). *Religion and Religiosity in America.* New York: Crossroads, 1983.

Hambrick, Charles H. "Tradition and Modernity in the New Religious Movements of Japan." *Japanese Journal of Religious Studies* 1/2/3 (1974), 217–252.

Hannigan, A. John. "Apples and Oranges or Varieties of the Same Fruit? The New Religious Movements and The New Social Movements Compared." *Review of Religious Research* 31/3 (1990), 246–259.

Haralambos, Michale - Holborn, Martin. *Sociology.* London: Collins Educational, 1995.

Huang, Yueh-po. "The Methods of Propagation of a Japanese New Religion in the UK—Tenrikyo." ed. Albert Sabater. *Cogent Social Sciences* 3/1 (January 1, 2017), 1283731. https://doi.org/10.1080/23311886.2017.1283731

Hunt, Stephen. *Alternative Religions: A Sociological Introduction.* Ashgate, 2003.

İnoue, Nobutaka. *Japanese New Religions in The Age of Mass Media.* Tokyo: Kokugakuin University, Institute for Japanese Culture and Classics, 2017.

İpek, Yasin. "Yeni Dini Hareketlerde Kadının Rolü: Bir Aktivist, Reformist ve Şair Olarak Kurretü'l-Ayn'ın Bahailikteki Yeri." *BEÜ İlahiyat Fakültesi Dergisi* 11/1 (June 15, 2024), 117–136. https://doi.org/10.33460/beuifd.1442134

İplikci, Alper. "Kolonyalizm ve Emperyalizm Üzerine Bir Değerlendirme." *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 21/4 (December 20, 2017), 1527–1540.

Işık, Ramazan. "Mormonluk ve Mormon Kilisesi Üzerine Bir Araştırma." *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 10/1 (June 15, 2006), 165–190.

Jeung, Russell - Bellah, Foreword by Robert N. *Faithful Generations: Race and New Asian American Churches.* Rutgers University Press, 2004.

Johnson, Doyle Paul. "Dilemmas of Charismatic Leadership: The Case of the People's Temple." *Sociological Analysis* 40/4 (1979), 315–323. https://doi.org/10.2307/3709960

Kanık, Cengiz. "Batı'da Ortaya Çıkan Yeni Dini Hareketlere Genel Bir Bakış." *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi* 8/17 (2017), 177–188.

Kanık, Cengiz. "Batı'da Ortaya Çıkan Yeni Dinî Hareketlere Genel Bir Bakış." *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi* 8/17 (August 31, 2017), 177–188.

Karaoğlu, Yetkin. *Japon Yeni Dini Hareketleri.* Ankara: Eskiyeni Yayınları, 2023.

Karaoğlu, Yetkin. *Ōmoto: Tanımı, Tipolojisi, Dinî-Fenomenolojik Tarihi, İnanç ve İbadetleri.* Ankara: Eskiyeni Yayınları, 1st Ed., 2024.

Karaoğlu, Yetkin - Kuşçulu, Ayhan. "Japon Yeni Dini Hareketlerine Genel Bir Bakış." *Dinbilimleri Akademik Araştırma Dergisi* 22/1 (2022), 605–634. https://doi.org/10.33415/daad.1013324

Kent, Stephen A. "Post-World War II New Religious Movements in the West." *The World's Religions: Continuities and Transformations.* ed. Peter Clarke - Peter Beyer. 492–510. London and New York: Routledge, 2009.

Kirman, M. Ali. "Batıda Ortaya Çıkan Yeni Dini Hareketlerin Bazı Özellikleri ve Toplumsal Tabanları." *Dini Araştırmalar* 1/4 (June 1, 1999), 223–233.

Kirman, Mehmet Ali. *Yeni Dini Hareketler Sosyolojisi.* Ankara: Birleşik Yayınevi, 2010.

Kirman, Mehmet Ali. "Yeni Dini Hareketler: Tanım ve Kapsam." *Nedenleri ve Niçinleriyle Yeni Dini Hareketler.* ed. Faruk Sancar - Süleyman Turan. 13–26. İstanbul: Okur Akademi, 2018.

Kirman, Mehmet Ali. "Yeni Dini Hareketleri Tanımlama Problemi ve Tipolojik Yaklaşımlar." *Dinbilimleri Akademik Araştırma Dergisi* 3/4 (2003), 27–43.

Kisala, Robert. "Contemporary Karma: Interpretations of Karma in Tenrikyō and Risshō Kōseikai." *Japanese Journal of Religious Studies* 21/1 (1994), 73–91.

Lewis, James R. *The Encyclopedia of Cults, Sects, and New Religions.* Prometheus, 2001.

Lu, Yunfeng et al. "Deregulation and the Religious Market in Taiwan: A Research Note." *The Sociological Quarterly* 49/1 (2008), 139–153.

Masayuki, Numajiri. "Nihon Shūkyō No Bunkateki Tokusei: Kindaika to Jujutsu Matoshi Kōsei." *Kyōto Shakaigakunenpō* 4 (1996), 109–124.

Melton, J. Gordon. *American Religions an Illustrated History.* ABC-CLIO, 2000.

Melton, J. Gordon. *Encyclopedia of American Religions.* Gale, 2003.

Melton, J. Gordon (ed.). *Encyclopedia of Occultism & Parapsychology: M-Z.* Gale Research Incorporated, 2001.

Melton, J. Gordon. *Encyclopedic Handbook of Cults in America.* Taylor & Francis, 1992.

Melton, J. Gordon. "Introducing and Defining the Concept of a New Religion." *Teaching New Religious Movements.* ed. David G. Bromley. 29–40. New York: Oxford University Press, 2007. https://doi.org/10.1093/acprof:oso/9780195177299.003.0002

Melton, J. Gordon et al. *Melton's Encyclopedia of American Religions.* Gale Cengage Learning, 2009.

Melton, J. Gordon. "Perspective: Toward a Definition of 'New Religion.'" *Nova Religio: The Journal of Alternative and Emergent Religions* 8/1 (2004), 73–87. https://doi.org/10.1525/nr.2004.8.1.73

Melton, J. Gordon. *The Encyclopedia of Religious Phenomena.* Visible Ink Press, 2007.

Messer, Jeanne. "Guru Maharaj Ji and the Divine Light Mission." *New Religious Consciousness.* ed. Charles Y. Glock - Robert N. Bellah. 52–72. California: University of California Press, 1st Ed., 2024. https://doi.org/10.2307/jj.15976668

Neumann, Ann. "Taking Liberties: Cults and Capitalism." *The Baffler* 30 (2016), 102–112.

Nishiyama, Shigeru et al. "The Vitalistic Conception of Salvation in Japanese New Religions: An Aspect of Modern Religious Consciousness." *Japanese Journal of Religious Studies* 6/1–2 (06 1979), 139–161.

Özkan, Ali Rafet. "Günümüzde Adventizm ve Adventistler." *Dinler Tarihi Araştırmaları (Sempozyum)*, 299–311.

Özkan, Ali Rafet. "Seküler Dindarlık Biçimleri: Yeni Dini Hareketler." 307–322. Ankara: Türkiye Dinler Tarihi Derneği, 2008.
http://isamveri.org/pdfdrg/D126489/2008/2008_OZKANAR.pdf

Phillips, Natalie E. "The Radiant (Christ) Child: Keith Haring and the Jesus Movement." *American Art* 21/3 (2007), 54–73. https://doi.org/10.1086/526480

Polat, Bayram - Öner, Yasin. "Kurtuluş Ordusu Üzerine Bir Araştırma." *Dini Araştırmalar* 23/59 (December 15, 2020), 373–396. https://doi.org/10.15745/da.799956

Richardson, James T. "People's Temple and Jonestown: A Corrective Comparison and Critique." *Journal for the Scientific Study of Religion* 19/3 (1980), 239–255. https://doi.org/10.2307/1385862

Robbins, Thomas. "Comparing Incidents of Extreme 'Cult Violence': A Comment on 'Is the Canon on Jonestown Closed?'" *Nova Religio: The Journal of Alternative and Emergent Religions* 6/2 (2003), 365–375.

Robbins, Thomas. "'Quo Vadis' the Scientific Study of New Religious Movements?" *Journal for the Scientific Study of Religion* 39/4 (2000), 515–523.

Robbins, Thomas et al. "The Last Civil Religion: Reverend Moon and the Unification Church." *Sociological Analysis* 37/2 (1976), 111–125.
https://doi.org/10.2307/3709685

Robbins, Thomas et al. "Theory and Research on Today's 'New Religions.'" *Sociological Analysis* 39/2 (1978), 95–122. https://doi.org/10.2307/3710211

Robbins, Thomas - Anthony, Dick. "Deprogramming, Brainwashing and the Medicalization of Deviant Religious Groups." *Social Problems* 29/03 (1982), 283–297.

Robbins, Thomas - Anthony, Dick. "The Limits of 'Coercive Persuasion' as an Explanation for Conversion to Authoritarian Sects." *Political Psychology* 2/2 (1980), 22–37.
https://doi.org/10.2307/3790815

Robbins, Thomas - Anthony, Dick. "The Sociology of Contemporary Religious Movements." *Annual Review of Sociology* 5 (1979), 75–89.

Robbins, Thomas - Bromley, David. "New Religious Movements in the United States." *Archives de Sciences Sociales Des Religions* 38e Année/83 (1993), 91–106.

Ronald, Enroth. *A Guide to New Religious Movements.* Illinois: Inter Varsity Press, 2005.

Ronald, Enroth. *Tarikatlar ve Yeni Dinler.* trans. Levent Kınran. İstanbul: Yeni Yaşam Yayınları, 1998.

Saliba, J. A. *Understanding New Religious Movements.* Altamira: Walnut Creek, 1982.

Saliba, John A. *Christian Responses to the New Age Movement: A Critical Assessment.* London: UNKNO, First Edition., 1999.

Saliba, John A. *Perspectives on New Religious Movements.* Bloomsbury Academic, 2016.

Saliba, John A. *Psychiatry and the Cults: An Annotated Bibliography.* Routledge, 1st edition., 2018.

Saliba, John A. *Social Science and the Cults.* Taylor & Francis, 2020.

Saliba, John A. "The Study of UFO Religions." ed. Susan Palmer et al. *Nova Religio: The Journal of Alternative and Emergent Religions* 10/2 (2006), 103–123.
https://doi.org/10.1525/nr.2006.10.2.103

Sawai, Makoto. "Salvation Through Saving Others: Toward a Tenrikyo-Muslim Comparative Theology for Japan Today." *International Journal of Asian Christianity* 3/2 (September 3, 2020), 211–223. https://doi.org/10.1163/25424246-00302008

Scheitle, Christopher P. - Finke, Roger. *Places of Faith: A Road Trip across America's Religious Landscape*. New York: Oxford University Press, 1st edition., 2012.

Stark, Rodney et al. "Cult Membership in the Roaring Twenties: Assessing Local Receptivity." *Sociological Analysis* 42/2 (1981), 137–161. https://doi.org/10.2307/3710591

Stark, Rodney et al. "Cults of America: A Reconnaissance in Space and Time." *Sociological Analysis* 40/4 (1979), 347–359. https://doi.org/10.2307/3709963

Stark, Rodney. "The Rise of a New World Faith." *Review of Religious Research* 26/1 (1984), 18–27. https://doi.org/10.2307/3511039

Stark, Rodney - Bainbridge, William S. "Of Churches, Sects, and Cults: Preliminary Concepts for a Theory of Religious Movements." *Journal for the Scientific Study of Religion* 18/2 (1979), 117–131. https://doi.org/10.2307/1385935

Stark, Rodney - Bainbridge, William Sims. *Religion, Deviance, and Social Control*. Routledge, 2013.

Stark, Rodney - Bainbridge, William Sims. "Secularization and Cult Formation in the Jazz Age." *Journal for the Scientific Study of Religion* 20/4 (1981), 360–373. https://doi.org/10.2307/1386184

Stark, Rodney - Bainbridge, William Sims. *The Future of Religion: Secularization, Revival and Cult Formation*. Univ of California Press, 2023.

Stark, Rodney - Finke, Roger. *Acts of Faith: Explaining the Human Side of Religion*. Berkeley: University of California Press, 2000.

Stark, Rodney - Y. Liu, Eric. "The Religious Awakening in China." *Review of Religious Research* 52/3 (2011), 282–289.

Turan, Süleyman. *Abusionem: Yeni Dini Hareketlerin İstismar Dünyası*. İstanbul: Okur Akademi, 2nd Ed., 2024.

Turan, Süleyman. "Yeni Dini Hareketlerde Kadın." *Din Bilimleri Akademik Araştırma Dergisi* XVI/1 (2016), 123–145.

Turan, Süleyman. "Yeni Dini Hareketlerle İlgili Türkiye'deki ve Batı'daki Literatür." *Uluslararası Sosyal Araştırmalar Dergisi* VI/27 (2013), 561–596.

Wallis, Roy et al. "Ethnicity and Evangelicalism: Ian Paisley and Protestant Politics in Ulster." *Comparative Studies in Society and History* 29/2 (1987), 293–313.

Wallis, Roy. "Ideology, Authority, and the Development of Cultic Movements." *Social Research* 41/2 (1974), 299–327.

Wallis, Roy. "Millennialism and Charisma." *Oceania* 53/2 (1982), 138–138.

Wallis, Roy. "Paradoxes of Freedom and Regulation: The Case of New Religious Movements in Britain and America." *Sociological Analysis* 48/4 (1988), 355–371. https://doi.org/10.2307/3710873

Wallis, Roy. "Scientology: Therapeutic Cult to Religious Sect." *Sociology* 9/1 (1975), 89–100.

Wallis, Roy. *The Elementary Forms of the New Religious Life*. Taylor & Francis (CAM), 1984.

Wallis, Roy. *The Road to Total Freedom: A Sociological Analysis of Scientology*. Heinemann Educational Publishers, 1976.

Wallis, Roy. "Three Types of New Religious Movement." *Cults and New Religious Movements.* ed. Lorne L. Dawson. England: Blackwell Publishing Ltd., 2003.

Wallis, Roy - Bruce, Steve. "Religion: The British Contribution." *The British Journal of Sociology* 40/3 (1989), 493–520. https://doi.org/10.2307/591044

William, James. *Lecture II: Circumscription of the Topic. The Varieties of Religious Experience.* Arc Manor LLC., 1902.

Williamson, Lola. "Transcendental Meditation." *Transcendent in America: Hindu-Inspired Meditation Movements as New Religion.* 80–105. New York University Press, 2010. https://doi.org/10.18574/nyu/9780814795484.003.0008

Wilson, Bryan. *Dini Mezhepler: Sosyolojik Bir Araştırma.* İstanbul: İz Yayıncılık, 2004.

Wilson, Bryan - Dobbelaere, Karel. *A Time to Chant: The Soka Gakkai Buddhists in Britain.* Oxford England : New york: Clarendon Press, 1994.

Wilson, Bryan R. "An Analysis of Sect Development." *American Sociological Review* 24/1 (1959), 3–15. https://doi.org/10.2307/2089577

Wilson, Bryan R. "Aspects of Secularization in the West." *Japanese Journal of Religious Studies* 3/4 (1976), 259–276.

Wilson, Bryan R. *Contemporary Transformations of Religion.* Oxford: Oxford University Press, 1979.

Wilson, Bryan R. "Jehovah's Witnesses in Kenya." *Journal of Religion in Africa* 5/2 (1973), 128–149. https://doi.org/10.2307/1594759

Wilson, Bryan R. *Religious Sects: A Sociological Study.* Mcgraw-hill, 1970.

Wilson, Bryan R. "The New Religions: Some Preliminary Considerations." *Japanese Journal of Religious Studies* 6/1/2 (1979), 193–216.

Wilson, Bryan R. *The Noble Savages: The Primitive Origins of Charisma and Its Contemporary Survival.* Berkeley: Univ of California Pr, First Edition., 1975.

Wilson, Bryan R. *The Social Dimensions of Sectarianism: Sects and New Religious Movements in Contemporary Society.* Oxford: Oxford University Press, 1990.

Wilson, Bryan R. - Dobbelaere, Karel. "Unificationism: A Study of the Moonies in Belgium." *The British Journal of Sociology* 38/2 (1987), 184–198. https://doi.org/10.2307/590531

Young, Richard Fox. "From Gokyo-Dogen to Bankyo-Dokon: A Study in the Self-Universalization of Omoto." *Japanese Journal of Religious Studies* 15/4 (1988), 263–286.