|  |  |  |  |
| --- | --- | --- | --- |
| **Q**. Applying material from Item A and your own knowledge, evaluate the impact of postmodernity on religious and spiritual beliefs and practices. (20 marks) | | | |
| Mark | Knowledge AO1 | Application AO2 | Evaluation AO3 |
| **17-20** | AO1: Conceptually detailed knowledge of a range of material. | AO2: Appropriate material applied accurately and with sensitivity to the issues. | AO3: Analysis will be explicit and relevant. Developed through debate between perspectives. Analysis will be clearly explained. Conclusions drawn. |
| **13-16** | AO1: Accurate, broad but incomplete knowledge of a number of aspects. | AO2: Application is largely explicit and relevant though some may be less so. | AO3: Limited explicit evaluation. And/or some appropriate analysis. |
| **9-12** | AO1: Largely accurate knowledge but limited range and depth. Superficial understanding of material. | AO2: Application is general with limited relevance or applied narrowly. | AO3: Evaluation will be limited, tending towards description. |
| WWW: |  | | |
| EBI: |  | | |
| Response |  | | |

Item A suggests that “postmodern society is increasingly globalised” and that “religion is taking on new forms”.

There is evidence to support this theory from the postmodern perspective, the expansion of the ‘electronic church’ and televangelism. These new practices only possible in a postmodern society, remove ‘believers’ from a physical church, allowing them to express their faith without attending church.

This has led to religion becoming de-institutionalised meaning it is detached from religious institutions, clearly showing the impact of postmodernity on religious and spiritual beliefs and practices.

The theory is supported by **Hellend** (2000) which distinguished between two kinds of internet activity, which he calls religion online and online religion. This sees online religion as a radical new alternative that may be replacing religion.

However, evidence from **Hoover** would argue against this theory that online religion supplements their church based activities.

The electronic church would suggest that postmodernity has had some impact on religious and spiritual beliefs and practices.

Clearly there is evidence to suggest that postmodernity has had an impact on religious and spiritual beliefs and practices. Through the concepts of neither believing nor belonging, obligation and institutional religion show that there is an impact. We have religious beliefs that are in fluctuation, evolving with an ever changing world. However, there is evidence that show that these developments mean religion and spirituality are thriving as well as evidence that show that they are symptoms of secularisation. Ultimately, either way, there is an impact.