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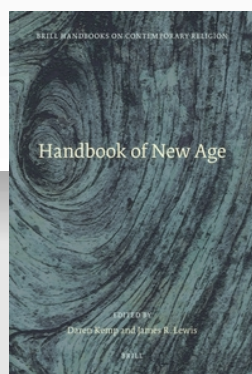
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Defining The New Age

**Author:** [George D. Chryssides](#)**Source:** [Handbook of New Age](#), pp 1-24**Subjects:** [Biblical Studies](#)**Publication Year :** 2007**Chapter DOI:** [10.1163/ej.9789004153554.i-484.5](#)**E-ISBN:** 9789047420132**Imprint:** Brill[Print and series information](#) **Collections:** [Religious Studies, Theology and](#)[Philosophy E-Books Online, Collection 2007](#)**Volume:** 1**Series:** [Brill Handbooks on Contemporary Religion](#)

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Chapter Summary

Although the Theosophical Society is not normally considered to be part of the New Age Movement, its eclectic ideas contributed to the development of the New Age phenomenon. Jiddu Krishnamurti, Rudolf Steiner and Dion Fortune demonstrated the interests of the subsequent New Age Movement. Much more influential in the development of the New Age Movement

community. For Marilyn Ferguson, the New Age is not another religion or a new single movement, but a Segmente (SPIN), or more accurately, a SPIN of SPINs. The New Age Movement is a much wider complex than the feminist r like Ferguson have employed the notion of SPIN as a characterisation.

Keywords: Age; Dion Fortune; Findhorn community; JidduKrishnamurti; Marilyn Ferguson; New Age Movement; F Polycentric Integrated Network (SPIN)



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