

A New Challenge Nourished from Perpetual Concern: Spirituality

Ali Ulvi Mehmedođlu¹ and Yurdagül Mehmedođlu²

Abstract: This paper will make the following claim: In our modern and postmodern period, extravagant secular regularizations have failed to satisfy inner-existential human needs and paved the way for subjectivism which seeks to reconstruct traditional religious praxis in the form of spirituality for modern life. Even though there is a shift from religion to spirituality, yet Western spirituality will transform but not eliminate religion; this is because, spirituality that makes more individualized religious practices attractive for modern times, still relates itself with reference to religious background. However, spirituality seems to cause some modifications within Western and Eastern traditions in terms of global multi-culturalism; and this situation can create some negative effect on faith systems of these traditions in the long term.

Keywords: spirituality, religion, tradition, self, subjectivity

Özet: Bu makalede, Batı toplumlarında halen büyümekte olan *Ruhsallık* bağlanma alanı, inancın yeniden şekillenmesi açısından ele alınmış ve şu genel soruya cevap aranmıştır: “Batı dünyasında din ve *Ruhsallık* arasındaki ilişki nasıldır ve doğulu dinî gelenekler açısından bu ilişkinin anlamı nedir?” Ayrıca modern-post-modern zamanlarda, abartılmış dünyevî düzenlemelerin, içsel-varoluşsal bazı insanî ihtiyaçları karşılayamadığı ve bir *öznellikliğe* (*subjectivism*) sebep olduğu ileri sürülmüştür. Nihayet, kısmen çok-referanslı yaklaşımların da tazyiki ile meydana gelen bu durumun, doğu ve batı dinî geleneklerini keyfî olarak dönüştüreceği için, itikat sistemlerinin bazı ezeli kavrayışlarını işlevsizleştirerek, uzun vadede, inançta ve bağlanma tarzlarında boşluklar oluşturacağını altı çizilmiştir.

Anahtar Kelimeler: ruhsallık, din, gelenek, nefis, öznellik

¹Marmara University, aliulvi@marmara.edu.tr

²Marmara University, gulmehmedoglu@hotmail.com

Introduction

Religion, as a perpetual constitution and horizon of meaning, proceeds on its way by opening new fields of being according to new conditions brought forth by present history.

Today, some essential dimensions of religion, specifically transcendental and immanent dimensions in their mystical relevance, are being re-evaluated in terms of perpetual human search for infinite since these dimensions are becoming a new sphere of interest in spirituality.

Particularly in Western societies, notably interesting and expanding web of meaning between traditional religion and *Spirituality* has been carried from closing of the 2nd millennium to the beginning of the 3rd millennium.

Spirituality appears to be a secular outcome of institutional religion within modern and postmodern situations, which demands its ancient concern from modern times; thanks to difficulty of embracing it as a whole, its challenge should be taken into consideration seriously.

Interestingly enough, even if Spirituality is happening specifically within the dynamics of Western world, yet it has non-Western dimensions due to its vital relevance to Eastern traditions.

Due to extensive area of meaning originating from new dimensions of modern spirituality, there arises the following question: “Is spirituality a threat to institutional systematic dimensions of traditional religions or an opportunity for harmony and mutual understanding Western and Eastern traditions as the new conjunction point of humanity?”

This paper will make the following claim: In our modern and postmodern period, extravagant secular regularizations have failed to satisfy inner-existential human needs and paved the way for subjectivism which seeks to reconstruct traditional religious praxis in the form of spirituality for modern life.

Even though there is a shift from religion to spirituality, yet Western spirituality will transform but not eliminate religion; this is because, spirituality that makes more individualized religious practices attractive for modern times, still relates itself with reference to religious background.

However, spirituality seems to cause some modifications within Western and Eastern traditions in terms of global multi-culturalism; and this situation can create some negative effect on faith systems of these traditions in the long term.

What has happened to the Religion in Modern Western World?

Again, as a phenomena and field of ultimate concern (Tillich, 1965), religion continues to transform both ontological structures of inner world of human existence, and civilizations in contemporary world.

At this point, religion reveals itself mostly as a transformative power and human being as a transformed existential level. On the other hand, we constantly observe varying interpretations of religion in different historical context; this signifies that history affects religious receptions and institutions-except its onto-theological nature.

The web of relations between religious institutions and inner world of human being has been subject of complicated change in the course of socio-history.

Taken the new opportunities and pluralistic conditions offered to religion, as a long lasting concern of humanity, by postmodern conditions after modernity according to degree of religious institutionalization, it is obvious that analyzing this change is not an easy and clear-cut task.

However, regarding the fact that human nature continues to ask primordial religious questions, we feel the perpetual sense of re-discovering answers for these primordial questions.

Probably, thanks to the same fact, the field of so-called Spirituality in Western World has become one of the most fundamental issues of this new century as it was for the last century, though it has many problematic aspects in its religious and/or irreligious claims.

In Western world, it is a fact that relationship between Spirituality and religion has shifted from a religion-oriented understanding rooted in scripture and traditional rituals to a personal religious comprehensive grounded on “experience” between the 1789 and present (Vidler, 1988). There are more specific factors which have led to a growing interest in Spirituality, particularly in countries such as England, the United States of America, Australia and New Zealand.

Historically, records about spirituality indicate that spirituality has initially been posited by the approach which is related to the religious and cultural structures at the beginning of alteration process.

At the beginning of 20th century, in countries such as, the United States of America, England and Europe, there was a trend toward mistrust of religious and social institutions and confidence of individual religious experience was rejecting religious authority but not religion itself.

Especially in America, 1900s were the years that an inclination of *counter-culture* had appeared, before it turned to the “New Age Movement” that was implying to understand “life experiments” within the spiritual outside of religious institutes. Hanri Oedenkon and Ida Hoffmann who helped establish a counter-cultural settlement in 1900 based on a hill rising above Ascona, a small village on the Swiss shore of a lake. The group congregated to experience nature, human, the spiritual and in some cases feminine. Herman Hesse, D. H. Lawrence, C. G. Jung, Franz Kafka, Paul Tillich and Max Weber were among those who visited Ascona (Green, 1986). At these times, theoretic backgrounds of the same tendency were being constituted in some disciplines in/by various forms. W. James was calling “private religion” as a form of religious experience in the studies of psychology of religion (James, 1905). And thus, to some extent, it was paving a way to spirituality in terms of conception of “personal religiosity”. But, still, in this conception, religion was considered as a main course at these times.

Apparently, there was growing a tendency to use spiritual for referring to inner experiences, and religious for external experiences connected with organized religion between 1950s-1960s. Contrarily, many people were using spiritual experiences by calling them “religious”; therefore the concept of belief became increasingly vague.

According to Heelas, after 1950s concept of Spirituality in Buddhism, Hinduism, Taoism with their aspects of esoteric and mystical elements was understanding as eclectic belief. Expanding with the counter-culture of later 1960s and earlier 1970s-When New Age was known as “the age of Aquarius” -the movement has become clearly well-established. And people were being provided with the opportunity to meditate, use (using) crystals, spiritual healing, spiritual camps, communes, austere spiritual paths, well organized new and not so new religious movements or simply obtain the cultural provisions which have proliferated in recent times (Heelas, 1996). In late 1970’s conditions related to Spirituality were explaining within the New Religious Movement that represented to a large extent the metaphysical/occult phase spreading new movement. During 1980s, the New Age Movement became a mass social movement including people throughout the world (Melton, 1997).

Spirituality was being implied as ‘religion’ to express developments outside of the traditional religion in 1980’s. For instance, one of the earlier doomsayers noted, a revival of religion was underway everywhere and that “*the old secular city just wasn’t what it used to be.*” (Cox, 1984, p. 19). Thus, secular world, unintentionally, had opened a place/space as a un/organized religion before *Spiritual revolution*(Heelas, Woodhead and others,2005) happened.

In 1990’s, prognosticators were explaining the situation of the religion in the second half of the twentieth century in western world; they were bringing forward its two appearances. Some of them took the increasing secularization of western society to be the indication of the serious decline of religion (Borchert, 1994). They were assuming that the decline of instituted religion was equivalent to decline of religion both traditionally and culturally. According to some observers one of the truly remarkable stories of the second half of the 20th century has been the resurgence of religion, and not the story of decline (Gonzalez, 1992).

In fact, By the 1990s the hard demographic data were impressive: 94 percent believe in God. 90 percent pray, and 88 percent of Americans believe that God loves them (See: Gallup and Catelli, 1980). And, two out of every three adults (67 percent) say that “they have made a personal commitment to Jesus Christ that is still important in their life” (Barna, 1996, p. 3). In spite of this indicators might be evaluated in favor of religion, but some scholars were emphasizing that even though there was resurgence in the traditional religion, Western European Christianity will not be effective due to losing its power in next century. In his article, *The future of Christianity as a Question about the future of Europe*, Küenzlen makes the following remarks:

“If all the signs are to be believed, the century that lies ahead of us will, among other things, be characterized by the power of religion. After end of secular ideologies, the great world religions are returning as powerful guides of how to lead one’s life, as guarantors of cultural identity as creative powers of religiously influenced policy. This also applies to non western Christianity, which will soon comprise over a billion believers. The tragedy about western European Christianity is that in spite of such a return of religions, it will not take a place in public that will afford it any influence-as far as we can see. The fact that Christianity has lost its cultural power.”(Küenzlen, 2007).

At the end of the 20th century, religiosity and spirituality, independently, were being thought as both concepts not synonym. For instance, Zinnbauer and et al. (1997) research

indicated that a large majority (74%) saw themselves as both spiritual and religious, and 19 percent saw themselves as spiritual but not religious. Only 4 percent saw themselves as religious but not spiritual and 3 percent saw themselves as neither.

In 1999 there was a major poll undertaken by *Opinion Research Business*. It revealed that while 65 per cent of the population still believes in God, only 28 per cent were willing to affirm that this God was personal. The other 37 per cent thought of a God in vaguer terms such as spirit or life force. At the same time, while 27 per cent of those surveyed claimed to be spiritual. What is even more significant is that 39 percent said that they were not religious. In 1999 Gallup Poll was reported that 75 percent of respondents to the poll saw spirituality as “personal and individual” rather than as concerning organized religion and its doctrine (Gallup, *GPNS Commentary*, February 11).

And during the 2000s, it became clear that more people were defining themselves as a spiritual rather than religious. In 2000, analysis of Soul of Britain (See: Harries, 2002) were indicating that 76 per cent of those polled admitted to spiritual experience, the vast majority of whom would be non-churchgoer. (When it is compared with its 1987's result, there is a major difference between them)

Reasonably, Wuthnow (1998) has argued that spirituality shifted from a religion-centered “spirituality of dwelling” toward a person centered “spirituality of seeking” and later toward a personal “spirituality practices.” Or, from a wider perspective, can one draw the following conclusion: there is no relative evidence of a long-term decline of religion and traditional forms of religion which were partly replaced by another phenomena originating from sacred.

What is Spirituality?

Unfortunately, in spite of it is a popular topic in western world, there is a few authors attempt to denote spirituality. According to me, this is why; spirituality is not only a part of observed actions, but also a reflection of the inner region of human experiences. Onun kapasitesini bütünüyle kavramak varlığın kendisini açtığı tarihsel gerçekliklere bağlıdır. According to some scholars important features of today's spirituality include ‘holism, autonomy, eclecticism, tolerance, this worldly activism and pragmatism, appreciation of materiality, and blurring of boundaries between sacred and profane.’ (Mc Quire, 2000).

Mostly, spirituality is a word used for an area of relationship between the human spirit and Spirit of God (Scott, 2005). According to A. McGrath (1999), “Spirituality concerns the quest for a fulfilled and authentic religious life, involving the bringing together of ideas distinctive of that religion and the whole experience of living on the basis of and within the scope of that religion” and it stress Christian Spirituality is different from the other and relates to domain of Christian faith.

The literature on spirituality which researched fundamental question about the meaning of being and how it is shaped by the experience of aging. In this context, Atchley (2009), underlined that spiritual experiences are related to many other aspects of spirituality, such as spiritual growth, spiritual capacity, spiritual identity and self, spiritual history, spiritual concepts and language, spiritual practice, spiritual process, and spiritual community. According to him most people continue to use religious ideas as resources for their spiritual journeying. In his work Heelas (2002) distinguished between definitions of religion and spirituality which have characteristics. According to him ‘religion’ is defined in terms of obedience to a transcendence God and a tradition which meditates his “authority” and “spirituality” is defined as “experience of the divine as immanent in life” (Heelas, 2002, p. 358).

Focusing on the self Today’s Spiritual understanding often stress subjectivism. Sometimes, subjectivism is emphasized as emotional aspects of theistic forms of Spirituality.

In thoughts of some, however, spirituality can be social and global, a sense of ourselves identified with others and the world, in terms of the *transformation* of the self, the Grand thoughts and passions of spirituality do not just move us and inform us, or supplement our already busy day-to-day existence. They change us; make us different kinds of people, different kinds of beings. This is why Hegel insists on the ‘strenuousness’ of the realization of Spirit. Spirituality is a process. The self is a process, and spirituality is the process of transforming the self (Solomon, 2002).

Transpersonal psychology attempt to describe that Spirituality, is a questionnaire about exist as a transcendental subject. While human being will to understand own self, at the same time he/she desire to know who sacred the organizer is. “Spirituality” says Walsh (Walsh and Vaughan, 1993), “*refers to direct experience of the sacred*” (p. 125). From this side, it can be understood spirituality has been described as pertaining to interior life, transcendence, immanence, ultimate values, connection to something greater awareness. With this transpersonal approaching, *Spirituality* has found a position itself as a subject of a

transcendental religiosity. In this context, “When an individual makes a shift from experiencing personal existence as a solitary being to experiencing existence as part of a larger being or web of being” says Atchley (Heelas, 2008, p. 5).

And, I have to underline that, today, there is a conversion at using the perpetual conceptions in history of spirituality as well as history of religion. In a spiritually oriented religiosity, however, the authority is heavily vested in an inner existential process of ‘authenticity’ and less in the authority of religious doctrines or functionaries (Atchley, 2009).

From Absolute Transcendence Spirit towards Immanence Human Spirit

Besides re-shaping of religion, the center of Spirituality has also been shifted from a transcendent manifestation towards an immanent manifestation. As known, some great religious traditions emphasized the dimension of transcendence of God. In western Religious tradition *Absolute Spirit* and human spirit was affirmed within this transcendence characteristic. After the spread of individual faith approach, the notion of transcendence within traditional belief was seriously questioned (Dillenberger, 1969). Notably, after theologies of some philosophers such as Hegel, the affirmation of Absolute Spirit had turned towards understanding of human spirit. This variation had interpreted as resurrection which is something that belongs to faith which reconciles man and God, in fact, become one. As a background, this impulse of a new philosophy limited the former transcendence concern to some extent. Initial thrust of Spirituality had been developed in opposition to this former transcendence perspective. Recently, the second is immanence dimensions of religions which became more effective as human activity in the course of time in favor of Spirituality. Spirituality now has been promoted part of the immanence of religions by ever ignoring a transcendence God.

Traditionally the term religion was used to refer to all aspects of human relationships to the Divine or transcendent- “the source and goal of all human life and value” (Meissner, 1987, p. 119). Principally, like all the monotheist religions, Christianity puts in order the landscape between human and God by implications of both transcendence and immanence.

Transcendence, an aspect of great religions, has an important part in human experience and culture. In theistic approach, God who is free, transcending both us and the world, yet is wishing to relate Himself to us. As a transcendent God becomes an aim of devotion. It is true that traditional monotheism of major religions of the Western world has always attempted to

balance the transcendence of God with some element of immanence. In the classical forms of religion, the experience and understanding of immanence of God tended to be overshadowed by sense of the transcendence of God. In the view of traditional religion, Christianity, "God has revealed to believers through the Spirit" (I. Cor.: 2: 9-10), and it is truly self as it is followed Christ, through the Holy Spirit, to be formed within the human. In this early senses, Spirituality in other words, is not something the believers have but is a new pattern of those who have been sought out, converted and cherished by the risen Christ (1 John, 4: 10, 19). It is important that in Christian writings the spiritual person is not someone who turns away from material reality but rather someone in whom the Spirit of God dwells (e.g., Cor.: 2: 14-15). The spiritual is that aspect of life which is engendered and empowered by God; God is the primary agent who animates and releases new life and understanding in the believer (McIntosh, 1998).

All attempts of religion to adapt itself to the conditions imposed by modern world-view are likely to be marked by a reversal in priority to be attributed to these two complementary modes of the ultimate reality (Geering, 1980).

In this context, there were important developments in the 19th and early 20th centuries which seriously addressed themselves to the problem of rehabilitation of theology in the light of the world of theology created in the 17th century (Dillenberger, 1969). Particularly, Hegel, Schleiermacher, W. James, W. Cantwell Smith, Niebuhr, and Tillich's works were exciting, precisely because they were the attempt to break into new directions while maintaining the forms of old theology. To some extent reformist philosophers still worked within the classical form by offering a new imagination of faith *expression* from implications of the Scriptures. These philosophers didn't escape determination by older understanding of God. Recognizing that the older approach of God was built upon a conception of nature and of structure, the philosophers were eager to bring dynamics back into theology by bracketing out the concern of nature and by bringing the depths into man himself.

In this approach, the concept of Absolute Spirit moved ahead to just spirit. One could say Spirit and spirit once affirmed in cosmological terms, were internalized. According to Hegel 'God is the Absolute Substance and this substance is Spirit, the Absolute Spirit, eternally undifferentiated Spirit, essentially at home with Himself. Hegel (1895) defined Spirit as "that which has its centre in itself" in contrast with matter which "its essence outside of itself", "Spirit is self-contained essence". In his comprehension God was no longer a Being above and beyond this world, and was no longer, to be conceived as a person or even a

being. It entails freedom and is “none other than self-consciousness-consciousness of one’s own being.” (see: Hegel, 1895, vol. 1, p. 33, 217-18). According to Hegel, “Human self-consciousness is the manifestation of Spirit in a finite form and it is not to be thought of as apart from, but rather as being contained in, the God who is Absolute Spirit”. In his understanding “Absolute Spirit, however, is not static complete, and finished but is dynamic and is in the process of realizing itself. (...) In this process of self-realization of the Absolute Spirit, spirit has become estranged or alienated from itself. This is manifested chiefly in the human condition, where the human (or relative) spirit becomes alienated from Absolute Spirit. The alienation of spirit from Spirit which is manifested in the human condition is not, however, the end of the matter” (See: Geering, 1980: 103-5). This construction of new Philosophy about Spirit had connected infinity and finity in the truth of faith by exposing a new humanistic world view for self-expression to modern man.

Humanistic world views has rejected the idea of transcendence and argued that sacredness or holy is just another expression of human ability.³ Human beings are capable of receiving an eclectic call, an address from a transcendent “subject”, whether that subject is understood as God, nature, an undifferentiated unity, or an aesthetic experience.

Geering (1980) makes the following remarks: “The enhanced value which the modern world-view has restored to this world of space and the time implies two things of fundamental importance for the new forms in which religion manifests itself in the new era. The first is that ultimate reality must be sought within this world rather than *outside* of it, assuming it is to be found at all. The second is that the sense of personal fulfillment, which it is one of the functions of religion to provide, must be conceived as possible of attainment within the limits and conditions imposed by this worldly human existence” (254).

On one hand Spirituality, is being ever estranged from theology, on the other hand by utilizing from meanings of transcendence and immanence trying to create a new center in its own way in the journey of concept of “Spirit”. Recently, it has become increasingly difficult to affirm as transcendence what has not first of all been existentially experienced as immanent.

Spirituality As a production of de-traditionalist and Individualist self

³ See, E. Ornstein, C. Taylor, and A. Vergote.

Spirituality comes out to be a worldly outcome institutional religion within modern and postmodern situations, which it demands own requirements, is individualist and is autonomous. In Cultural history of modernity, one of the reasons of alluring of spirituality is that it has disclosed attention to the situation of the “self” as venerable as Religion. Whereas traditionalized religious-self, with hierarchical organization, is well suited for the society, *detraditionalised* self well-constructed for its side of individuality and independent.

From the time of Renaissance, the standard account under consideration emphasizes that a variety of factors have served to weaken the hold of the cultural domain as an external order of authority. Increasingly, especially, during the last two centuries, people have ceased to think themselves as belonging to, or as informed by, overarching systems (Heelas, 1996). In this period, understanding of traditional self dissolved and diversified.

In the process of individualization a couple of self model has emerged, one of the versions is utilitarian self. Steven Tipton (1982) has defined utilitarian individualism, especially in culture, as “to seek to satisfy his own wants or interest” (See: Bellah, 1991, p. 223). Postmodern culture tends to define this self in terms of ownership: possessions, status, and qualities. “*Who is he/she*” is quite related to what he/she owns by his/herself.

Another version is expressive individualist self which differs in that he or she supposes that there is much more to being a person than simply satisfying those wants which one *happens* to have, in particular those triggered by the capitalistic emphasis on wealth creation and materialistic consumption. Expressivists tried to live their lives in terms of what they take to be a much richer and authenticated account of what it is to be human. They were intent on discovering and cultivating their “true” nature. Both of these structures of self are to be aroused from de-traditional self.

And, some theorist then conclude that de-traditionalized selves- whether utilitarian, expressive or an amalgam of two- have largely (if not entirely) usurped the traditional version (Heelas, 1996). And they stressed that such disembedded, de-situated or de-traditionalized selves, have adopted cultural values and assumptions which articulate what is to stand alone- as individuals- in the world.

According to Heelas (1996), “The cultural history of west shows that de-traditionalization is much more frequently associated with utilitarian values and assumptions than with expressivistic” (p. 57). At the same time, since de-traditionalization of formation serving has opened a space for the association of utilitarian individualism again, it has not provided the necessary and sufficient conditions for seeking true self.

By imposing modern and postmodern conditions, taken a new position of self, it has been provided alternatives to the conventional world for an inner comprehensive. Robert Bellah makes a hallmark in his writings, transformation of culture is involved the internalization of authority and it can be certainly that religion has become more inner and individualistic (Bellah and al., 1985; Bellah, 1991). Hence, it can be said that de-traditionalism has intend significantly to construct an autonomous individual self that isn't offered by conventional institutions, successively it has changed religious understanding's direction wily-nilly towards a pathway outside of the avenue without any conservative guide to reached its own destination.

According to Solomon (2002) actually this can be defined as the self in transformation from the understanding of the self to soul and to spirit. Additionally, however today's Spirituality preferences, "spirit", it supported from Self and Soul. According to him, "the focus on the self and the soul that is so central to spirituality emerges from mixed motives. One the one hand, the search for the self is an expression of our search for meaning and the existential angst that characterizes our need for personal significance and a definitive role in the world. It is the natural outcome of reflection and self-consciousness. On the other hand, the celebration of the soul is too often motivated by the impossible desire to evade death."

Now, some authors who are taking an influential role in the rise of spirituality-argue that the reason for seeking a new unorganized religion is to find a direct knowledge of God for a free self. For instance, Saranam (2008) says in his *God without religion*, ultimately only when individuals are free to challenge authority does spiritual growth become possible.'

Now, According to spiritual argument, it is not true to insist on spirituality is the abandonment of the self because spirituality is the expansion of the self.

A Challenge: As A way of life- or Quasi religion

In his book entitled *The Meaning and End of Religion*, W. Cantwell Smith (1964), points out that the reification of the term "religion" to denote a definable set of beliefs and practices is a comparatively modern phenomenon.

The mood of Christian contact with non-Christian, both in the West and in the East, has changed from one which aims at complete conversion, to one open dialogue and sharing in an atmosphere of mutual respect.

After a religious consultation with Hindu, Buddhist, Muslim, it had become clear that in our world of today, where the inward and spiritual life of men will have to find new forms of expression for all the major religions the paramount problems are the same (Geering, 1980). This meeting was as the horizon of western man was extended to include some acquaintance with the great civilizations of the Middle East, India and China that usage of religion began to change to allow the observable fact that there was more than one way of being devout or religious (Geering, 1980).

As a megatrend (Naisbitt and Aburdene, 1990) of so-called global world, spirituality could provide exciting new possibilities for humankind but it has also presents challenges far exceeding that the human has yet faced in religious understanding (Dowling, and et al., 2004). As mentioned earlier, Spirituality came into being in Western society as a product of western civilizations, which has some characteristics belonging to eastern religious traditions. In these relationships, it has articulated some distinctions and renewed some fundamentals of today's spirituality. And with this, both, western and eastern traditions must be required to evaluate for eclectic modernist appearance. While western society has many of question related to Spirituality, in the same context but from different perspectives eastern religious traditions has also plenty of confusions. After post-modernity and de-traditionalist process, now spirituality has had controversial meaning for future; by producing a unique eternal reality from different religious traditions according to its own style, will it be a meeting point for humanity or by providing unsystematic and patternless quasi-religion so called way of life, will it be hazard for human's timeless concern due to it threats faith not only for religious institutes but also religions.

Conclusion

Recently, Spirituality has been considered as a special individualist activity and way of life which brings distinctive emotions, habits, practices, virtues, purposes, desires, passions, commitments, beliefs and ways of thinking

Human beings are capable of receiving a call, an address from a transcendent "subject", whether that subject is understood as God, nature, an undifferentiated unity, or an aesthetic experience. However, today's spiritual information seems to keep away a transcendence God who greater than all of us, in attempting to define of Spirituality, it seems be delineated of dimension of transcendence and some concept connected with it.

By pertaining to both aspects and to some parts of Mystical dimensions of traditional religions, today's spirituality has characteristics which can create positive effects. This endeavor has not only healed of spiritual hunger (See: Nash and Steward, 2002) but also strained to carry off human being towards a meaningful domain. This challenge which emphasizes unity of God-Human and Cosmos and an independent-autonomous self indicates that venerable interest of human's continue.

Although, this concern is originating from modern situations, it is that perpetual and needs to eternal reality and religion for all times*.

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* A number of scholars have found that spirituality and religion have independent effects on growing, although spirituality also has no effect on religiosity. Their survey's data indicates spirituality involved orientation to help others and do good work, as well as participate in activities of self. And it is found to opposite of religiosity, which involved things connecting with beliefs and institutional influences (see: Dowling, and et al., 2004).

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