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The phenomenology of the causes of youth tendency to emerging spirituality (case study: Shiraz)

Zahra Dashtestani

PhD student in Sociology, Islamic Azad University, Jahrom, IranTel: 0992 254 1395
Orcid: 0000-00018152-0195
Email: zahradashtestani@chmail.com,

Alireza Khodami*

Assistant Professor and Faculty of Islamic Azad University, Jahrom, Iran, Tel: 09177156102
Orcid: 0000000347009355
*Corresponding author email: khodamy@jia.ac.ir

Majid Reza Karimi

Assistant Professor and Faculty of Islamic Azad University, Jahrom, Iran
Tel: 09177154750
Orcid: 00 00000223297703
Email: majidrezakarimi@gmail.com

Abstract---The phenomenon of emerging spiritualities has a social and cultural nature and is the result of structural changes in the modern world and actors. To study this phenomenon, while paying attention to cultural, social and historical contexts and their processes and considering aspects and macro social and cultural conditions, it is necessary to pay attention to the intentions, thoughts and mindsets of actors. Therefore, in this study, we seek to explore the causes of the tendency of youth to new spiritualities behind the lived experience of youth who have been involved in this social phenomenon. The method of this research is qualitative and its strategy is phenomenological. Semi-structured interview technique has been used to collect data. The participants were selected by using purposive sampling method from among the youth members of Masnavi reading, meditation and mysticism groups who have experienced new spiritualities in the last 5 to 15 years. The seven-step method of Klaizi (1978) was used to analyze the data and extract the main and secondary themes. Findings showed that instrumentalism (with the sub-theme of attraction) and teleology (with the sub-themes of lifestyle, meaning search, crisis victims) are among the causes of youth tendency to new spiritualities.

Keywords---*Phenomenology, Lived Experience, Emerging Spirituality, Causes of Tendency, Youth, Attitude.*

Introduction

Many theorists, including Tyler, Fraser, Marx, and Freud, predicted the decline of religion in modern society and believed that religion would disappear as science dominated the thinking of contemporary society. Other theorists, such as Kent, argued that religion would disappear in the traditional way, and a new religion based on rational and scientific foundations would prevail instead. But many new theorists, such as Bella, reject ideas, arguing that religion is as important a part of modern society as it was in the past, but that certain forms of religion are changing dramatically. And because of the social functions of religion, despite rationalism and the scientific and technological basis of modern society, religion will not lose its transcendent character (Armaki & Ghiasvand, 2002). In recent decades, new spiritual groups and movements have proliferated around the world. Some sources refer to almost 3,000 small and large religious groups in the United States and Europe; In this regard, the number of new religious groups in Japan is estimated between 800 to 1000. According to other statistics, there are about 10,000 new religions with twelve million followers in the tribes of America, Asia, Africa and the Pacific Ocean (Golmohammadi, 2010).

In recent years, new types of spirituality have grown in Iran that are different from the formal and institutionalized spirituality there; these spiritual tendencies in real and virtual space and in different types and forms such as Buddhist mysticism, Indian mysticism, Christian mysticism Hindu mysticism are active in Iran. The beginning of such emerging spiritualities is known from the early 1950s. Although few independent studies have been conducted on this subject in Iran, based on the evidence presented, the significant presence of these movements can be confirmed. Spiritual and metaphysical classes have grown significantly in Iran, including Shiraz: spirituality and transcendence classes such as: yoga and metaphysics, mysticism, Masnavi reading, peace and success, and places for medical services such as energy therapy, acupuncture, acupressure, Angel therapy, massage therapy, aromatherapy originate from the same culture and shows that the number of young people who tend to such spiritualities and meetings has been increasing and somehow covers nearly 5,000 people according to statistics. Most of the studies and researches done in such spiritualities have been of a quantitative method. To better understand the subject, it is necessary to enter the minds of young people to examine their lived experience of the tendency to emerging spiritualities. Therefore, to study an exploratory research and to reveal the new or neglected meaning of this phenomenon, attention should be paid to the review of lived experiences and the study of the actors' world of life and the realization of this, requires describing the meanings of their lived experience with the method of phenomenology.

Conceptual Definition of Words

Spirituality

In Dehkhoda dictionary, spirituality is attributed to spirituality and it means real, right, original, essential, absolute, esoteric and spiritual. Historically, spirituality is rooted in the Latin concept, "spiritualitas". There are different interpretations of the word and it has been defined with a religious approach, a regardless of religious approach and a non-religious approach.

New Spiritual Movements

"Emerging religious movements" is a term referring to religious faith, or moral, spiritual or philosophical movements that in recent times are not part of traditional sects, churches and religious groups (Hamidieh, 2016).

Background of the Study

Regarding the sociological study of emerging spiritualities, the following researches can be mentioned (Table 1).

Theories Related To the Phenomenon of Emerging Spiritualities

Spirituality has become a separate concept from "religion" in the contemporary era, so that even those who consider themselves religious are very willing to be characterized by spirituality. It can be said that spirituality is an independent concept separate from the concept of Religion, mysticism, ethics, and similar concepts are closely related to them internally and externally. "Religion" is more concerned with external and institutional matters, while "spirituality" is concerned with the internal and experiential dimensions. In conclusion, it should be said that the concept of spirituality is the deep inner orientation of a person towards the passage from the earthly and biomaterial world to something higher and transcendent. And with a more practical and measurable definition, we can say that spirituality is a dynamic process manifested and visible in these matters: altruism, love of conditioned dust, tenderness in dealing with others and even with animals and the environment, seeing oneself beyond an earthly and animal being, humility and self-Knowing the values of heaven (Hamidieh, 2016).

Peter Burger, is one of the theorists of modern spiritual movements. The life world implies the existence of a reality in which one lives. One is aware of the order of this reality and the meaning of life within it. The life world is built from a social point of view. This reconstruction takes place in accordance with social dialectics. The characteristic of modern societies is to meet the multiplicity of life worlds that live together without tension and are exposed to what Burger calls "cognitive pollution." Traditional societies were integrated, basically the integration of work with religious meanings. Traditional man lived and worked in a world was virtually homogeneous. Instead, modern man is confronted with multiple life worlds that are often incompatible. Modern life is very fragmented. We see this fragmentation not only in the cultural-social level, but also in the sphere of individual consciousness. The constant search for the answer to need may lead to

wonderful experiences, from extramarital sex to religious experiences in sects of distant societies. Urbanization not only involves increasing the urban population; it also leads to a change in lifestyle, a phenomenon in which Berger's "urbanization of consciousness" is a return to the subject matter of his theory of the "homeless mind (Talebi Darabi, 2012)." From this perspective, homelessness for any reason (relativization of social worlds or secularization of religion) is difficult to tolerate, and therefore people try to find new homes or Secondary institutions to take refuge for/in themselves. According to Berger, in the new world, one seeks his footprint in reality more within oneself than outside oneself. According to Berger's (modified) thought, for modern man in his modern lifestyle there are moral, ideological, religious and similar choices.

Luckman sees the emergence of the religions of the "new age" and "fundamentalism" as sacred reactions to religious pluralism, a market of worldviews and structural differences introduced by modernity, and emphasizes that religiosity in this situation has become new, personal and verbal. In other words, religious pluralism reduces attention to conventional and accepted religiosity and promotes its informal forms (Luckman, 1999).

Hypotheses

In phenomenological research, we suspend our beliefs and assumptions about the subject and examine them with a proactive approach without imposing our assumptions and in parentheses (in parentheses) (Langdrige, 2007). It can be said that in general, qualitative research is far from biased at first and usually not a hypothesis is raised but research questions are asked. The main question of this research is "Do the youth give reasons to justify and legitimize their beliefs, actions and deeds from the tendency to emerging spirituality?"

Method

The present research is a qualitative study of phenomenological method and its strategy is interrogative. Qualitative research is essentially interpretive and its intention is to understand a particular social situation, event, role, group or interaction. According to Husserl, the term phenomenology describes, explores, and analyzes phenomena. In the phenomenological study, the researcher tries to form "patterns and relations of meaning" by establishing a close relationship with the participants (John, 1945).

Given the controversial nature of the issue, it seems necessary to adopt an exploratory approach to achieve different dimensions of the emerging spirituality phenomenon. Participants of this study (15 youth), using targeted sampling method and based on theoretical saturation criteria among young people aged 18 to 40 years in Shiraz who in the last 5 to 15 years, have a first-hand/ new and strong experience of membership in spiritual groups Newcomers (Masnavi reading sessions, meditation and metaphysics, mysticism) have been selected. Semi-structured interview technique was used to collect data. Klaizi was used seven-step method to analyze the data and extract the main and secondary themes. By reviewing the texts of the interview line by line, the data obtained from the interview with the youth, their first-hand/new experiences of spirituality, were

extracted in the form of important phrases and sentences related to the phenomenon. And based on semantic and conceptual similarities between the concepts, these concepts were categorized. The purpose was to summarize the statements of the youth and organize the findings, summarize and classify them. In the final validation of this research, control by members, or in other words, validation of data by data communication method and interpretation of them by members of the field under study, was used (Flick, 1956). In other words, the results of the research were presented to the research participants to evaluate its relevance to their experiences and the necessary corrections were made based on their opinions. For reliability, the findings including the main themes and sub-themes of the research were reviewed, consulted and corrected through the opinions of professors and sociologists. It should be noted that these samples were interviewed first in the schools related to the workplace of the samples, first through the mediator, and later after the satisfaction and confidence of the samples, in the institutions related to their work place.

Findings

Regarding the study of the approach to the phenomenon of spirituality, after analyzing the data by Colaizzi method, 22 important phrases (propositions), 2 main themes, 4 sub-themes were extracted, which are described in detail in the following of each theme (Tables 2, 3).

The Causes of Tendency

The causes of inclination mean a person's desire for something. Beliefs, actions and special behaviors that a person has an inner and esoteric desire for.

The causes of the tendency are divided into main themes and sub themes themes: instrumentalism and teleology.

Instrumentalism

According to the participants, in their view, spirituality is generally like a tool that helps them reach their destination. In fact, the structure of existing opportunities to achieve goals is not responsive to the youth, so they, themselves, seek to create new opportunities to achieve their goals and legitimize it. Instrumentalists are those who enter it due to the instrumental attraction of this branch.

In the socio-economic dimension, it also offers ways to achieve economic goals or promote social status. Promise success in various aspects of life (including moral virtues, degrees, economic status, etc.) only by giving simple faith to its laws. These laws range from earthly matters such as respect for nature and the continual taking of measures to protect the environment to extraterrestrial and magical categories such as taking energy from the universe.

Gravity

The attractions of spirituality can help to explain more and more accurately the reasons why actors tend to expand and the reasons for consumption. This

phenomenon is appealing to actors who, according to Peter Burger in his book *"The Homeless Mind"*, become involved in secularization through the primary or secondary carriers of modern consciousness. The primary carriers are technological production (with any related economic and social organization) and the government based on bureaucratic organization (with any particular political and ideological characteristics). Secondary carriers include a variety of social and cultural processes. Most of them are historically rooted in the primary perpetrators (Burger, 2002).

In this case, the interviewee's No. 1, 6, 10 & 9 state:

Interviewer No. 1- "It motivated me to learn musical instruments, and in this way he felt good and was a source of income financially."

Interviewer No. 6- "Good ideas and motivations for my painting gallery and art paintings."

Teleology

Goalists are those who are drawn to these spiritualities due to mental crises, the knots of life problems, fashion and all kinds of lifestyles.

Lifestyle

Another extracted theme called lifestyle indicates that the youth are drawn to new spiritualities based on fashion and curiosity and diversity or a particular lifestyle. A change in the life style that introduces oneself to the world with a different and experienced social world, so that these young people, according to the interview data, with the way they wear ornaments, decorations, etc., in the form of common codes and symbols display a new and constructed identity.

Regarding lifestyle, we can refer to the interviewee No. 11-14-12:

Interviewee No. 11 - "I am interested in decoration and feng shui tools and supplies."

Interview No. 14- "I initially tended to such spiritualities due to my hobby and change of lifestyle, decoration and goods (Tibetan bowl, incense, Buddha statue, etc.)."

Interviewer No. 12 - "I tended to these classes because of diversity and aesthetic style, but after a while I got bored, but tools such as incense, Buddha statues, and Feng Shui principles were more attractive to me."

Crisis Stricken/Hit

Crisis sufferers are those who are involved in a major problem or a specific crisis in their daily lives and seek refuge in new spiritualities to cope with or solve the problem. New spiritualism in the emotional-psychological dimension provides soothing security and the lost peace from the experience of suffering and

deprivation or the fears and anxieties of living conditions influenced by the modern age, which quickly erode old forms of action in favor of economic gain. In this regard, we can refer to the interviews No. 6 and 12:

Interviewer No. 12 - "I had financial and family problems and at one point I was in turmoil. Yoga and metaphysics helped me a lot."

Interviewer No. 6- "I was bored and fugitive from the community and people for a while and I was isolated and could not communicate with anyone."

Searching for Meaning

Being a member of various groups and spiritualities, one relieves the unanswered question of one's semantic need and reproduces the semantic rupture that has been done for it with new teachings or becomes the same semantic charge. In fact, the function is neglected or it implements the traditional religion, but in a different way. Managing selected semantic experiences and teachings of actors and youth in constructing semantic identity, in such a way that it chooses in its semantic structure or by analyzing and constructing those teachings, presents new interpretations and semantic rethinking. The main concern and motivation of the interviewees was to answer the search for meaning.

In this regard, we can refer to the statement of the interviewees, numbers 4, 7 & 10:

Interviewee No. 4 - "dissatisfaction with spiritual needs"

Interviewer No. 7- "The capitalist system takes human beings away from their own truth. Human nature desires truth and perfection."

Interviewee No. 10 - "Tendency to understand and comprehend the truth".

Discussion and Conclusion

Religion as an issue plays an important role in the study and importance of the beliefs and practices of groups in different societies. The Youth experience spirituality in different dimensions and depending on each actor, the spiritual structure has its own characteristics and due to individual changes and collectively this spiritual structure is not fixed and is changing. Addressing the content and teachings of these spiritualities and basically entering into this discussion is not the subject of this research, but in this research we try to examine the reasons for the tendency of youth to these emerging spiritualities to understand all aspects of the subject by entering their minds. To examine them and their lived experience from the perspective of emerging spiritualities, so in this research, for an exploratory study, research paradigms and strategies and exploratory tools were used to answer the research questions. Actors and the discovery of facts created by individuals make possible multiple facts and perspectives that have different ways of interpreting the actions of actors. According to Husserl, the bios worlds of ones are individual, and each individual has a position on a phenomenon; The lived experience of young people and

making that experience perceptible to others, the shared experiences of these young people that they have with each other and is known as intersubjective.

Among the factors of inclination towards emerging spiritualities were the two main factors; instrumentalism and teleology extracted in the in-depth interviews with these actors.

According to the participants, spirituality is generally like a tool that helps them reach their destination. In fact, the structure of existing opportunities to achieve goals is not responsive to young people, so they themselves seek to create new opportunities to achieve their goals and legitimize it. Instrumentalists are those who enter it due to the instrumental attraction of this branch. In such spiritualities, the members' goal is to become a person with awareness and transcendental power and dominance over their own affairs and seeks to improve the social environment of themselves and others.

Spirituality in instrumentalism, "serves external goals, including increasing efficiency and effectiveness in the activities of this world (Possamai, 2007)".

The findings indicate that the socio-economic dimension, it also provides ways to achieve economic goals or promote social status, provide solutions to success in various aspects of life (including moral virtues, degrees, Economic status, etc.) that gives its laws only with a simple belief. These laws include from the ground up, such as respect for nature and continuous action and measures to protect the environment, to extraterrestrial and magical categories such as taking energy from the universe.

As in Iranian society, religion is a tool in the hands of government politics and legitimacy, and if there is a tendency towards emerging spiritualities, these spiritualities do not provide equal positions for young people to respond to spirituality. In fact, they are religious organizations, most of which are poorly organized. They have some of the same functions as conventional movements and strive for social change. The attractions of spirituality can help to explain more and more accurately the reasons why actors tend to expand and the reasons for consumption. The primary carriers are technological production (with any related economic and social organization) and the government based on bureaucratic organization (with any particular political and ideological characteristics). Secondary carriers include a variety of social and cultural processes. Most of them are historically rooted in the primary actors (Burger, 2002). Therefore, from the point of view of Burger's theoretical apparatus, the new spiritual movements are the same secondary institutions to which homeless people go, and here differentiated identity, cultural pluralism and finally forced heresy are all considered in the analysis of this phenomenon.

Other extracted themes of teleology include those who, due to mental crises, the knots of life problems, fashion and lifestyles, seek spirituality towards these spiritualities. Peter Surkin defines religion as: "A set of "The ultimate values expressed in a belief are embodied through a socialized religion with a behavior based on religious norms that unites the members of a religious group."

The in-depth interviews with these young people revealed that young people are drawn to new spiritualities based on fashion, curiosity, diversity, or a particular lifestyle. A change in the way of life that introduces oneself to the world with a different and experienced social world. In other words, young people who are deconstructing are pursuing new cultural, social, and spiritual experiences. Capitalism has also worked well. Therefore, they state that spirituality, if properly managed, can serve as a golden opportunity for them to function positively. In fact, in their view, spirituality can be changed from one state to another and manifested in the manifestation of artistic and cultural works such as painting, calligraphy, music, poetry, etc. In such attitudes, not only has it elevated the spirits of individuals, but by producing art works, it has been able to play a role in having a profession and job in the economic exchanges of the modern world; a change in the way of life that introduces oneself to the world with a different and experienced social world. So that these young people, according to the interview data, with the way of covering vests, decorations, etc., in the form of common codes and symbols, show a new and constructed identity. The tendency of youth towards these spiritualities does not mean a free outcome and from exploration and search does not mean scientific and expert exploration, but their choice is dominated by factors such as blind imitation or sometimes out of compulsion and one tries, using imitation styles as transitional objects to achieve their ideal semantic structures. Results of the study of emerging spiritualities of Sarukhani et al. (2015), Talebi and Ramezani (2012), Mashayekhi and Hamidieh (2017), Jabrian et al. (2017), Koohi (2018), have been proposed from the theme of lifestyle as one of the factors of tendency towards such spirituality.

Concerning the theme of teleology, another theme was extracted under the heading of the crisis sufferers. The crisis sufferers are those who have been involved in a major problem or a specific crisis in their daily lives and seek refuge in new spiritualities to cope with the problem or solve it. New spiritualism in the emotional-psychological dimension, provides relief for the lost security and peace of mind caused by the experience of suffering and deprivation or the fears and anxieties of modern living conditions that quickly turn old forms of action into economic gain. It is worn out. Thus, from the Burger's theoretical apparatus, the new spiritual movements are the secondary institutions to which homeless human beings go towards them, and here separate and differentiated identities, cultural pluralism, and finally forced heresy are all considered in the analysis of this phenomenon. The results in this field are in line with the findings of Sarukhani et al. (2015), Rafiei Rad (2015), Jaberian et al. (2017).

The search for meaning is another extracted theme of the reasons for a person's tendency to join emerging spiritual groups. The main concern and motivation of the interviewees was to answer the search for meaning. The behaviors of young people are shaped by their ecosystems, and as a result, they seek in various ways to gain credibility and consolidate the semantic systems made of their own experience and exploration, and try to maintain their private and selective spheres in terms of socially also benefit from acceptance. The semantic system of society creates needs for individual insight, desire for truth-seeking, enduring hardships, living simply, celibacy due to living problems, etc., but important others do not have the ability to provide solutions for these semantic topics. There are two things will happen: first, it tries to adapt to the social needs and semantic

teachings on which it has become socialized, or it comes to the percentage of change in the fundamental teachings learned and tries to adapt the semantic teachings. To adapt himself to his needs, as a result, his semantic needs and beliefs are not in line with the structures of society, nor is he able to adapt his spiritual needs to the principles of his traditional religion, and this happens dialectically many times for the actor, and here the individual is challenged, seeing different semantic and social aspects in its path. In the process of forming a religious identity and searching for meaning, one does not feel satisfaction, but these multiple experiences put him in a challenge, confusion and bewilderment and a cycle of repetition of searching for meaning. The findings are in line with the results of following studies by Anvari (2013), As personal experiences increase and the social networks with which one interacts are expanding, the likelihood of confusion over different options for constructing identity increases. It is necessary to mention that in this process, the person experiences two types of semantic astonishment; the primary astonishment is quite dangerous and harmful, but in the secondary one, perception and attitude of person and his semantic reasoning have increased and evolved, and therefore the distance between these two experiences also puts the person into a new adventure and challenge, and in this vortex of loss and semantic homelessness, the person may not be able to leave and suffer from many personal and social injuries. Actors in such a society suffer from different and conflicting identities and become fragmented, which is not only the result of the division of social work, but also the result of a society that awakens semantic and conceptual needs and doesn't have the ability to respond, and leaves no room for other conceptual and semantic devices.

This is contrary to the goals of society, which tries to integrate and uniform the identity of individuals. The concept of spirituality, to the extent that it exists at the level of youth consciousness, is the result of culture and social context or riding on a fluid and floating cognitive wave that has provided conditions for the actor in different ways in the modern world and capitalism in accordance with cultural conditions; The opportunity to select depends on the structures and is made and combined. In other words, it is influenced by structures that provide spirituality to consumers in a newer packaging with different form and content. The reason why he does not respond to the spirit of the seeker and the young atmosphere and does not persuade, re-enters the cycle of repetition and dialectical structure-understanding of the actor. Young people feel satisfaction, pleasure and being as long as they can access those concepts with their conceptual devices and cognitive and interpretive resources, and now if this search for meaning leads to that shore of peace and satisfaction, another need will come their way. And it is affirmation and acceptance on a larger scale, that is, even when it is challenged and rejected. And in the philosophy of Jaspers, this characteristic of contemporary man is mentioned. "One of the human qualities is that he seeks the universe, although he fails in this way, but he does not stop trying." And this time it needs to recharge the identity to be recognized so that it can be harmonized with the structures of previous acceptance, and this dialectical course causes the fattening of this semantic and cognitive process of the individual. In order to make life purposeful, the actor experiences a crisis of meaning if he is exposed to various semantic thoughts and teachings.

In other words, definitive and unbreakable answers do not seem acceptable to modern man, who is constantly experiencing diversity and instability, and with the onset of this crisis, homelessness has been transferred from the social to the ontological level, to "homelessness in the universe (Burger, 2002)". The results of research on identity crisis are in line with the studies of Mashayekhi and Hamidiyeh (2017), and Jabrian et al. (2017).

Paying attention to the position of such spiritualities and trying to solve their problems can be effective in reducing the social and individual harms that affect the audience of this spectrum of society. Although, scientific and field research in this regard, has its own issues and problems, can be helpful in advancing spiritual goals and paying attention to the deep aspects of spirituality and understanding the spiritual needs of these people.

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Tables

Table 1. Research Background

Researcher	Topic	Conclusion
Azad Armaki Ghiasvand (2002)	Sociological analysis of youth religiosity with emphasis on the formless approach of religiosity	A kind of uniform normativeness in the field of religious behaviors and attitudes of the new generation that exudes formless, multifacetedness and diversity.
Khosrow Khavar (2017)	New species of religiosity in Iran	Religiosities such as the renewal of traditional religiosity of Islam, retrospective Islam, secular Islam, public Islam
Anvarii (2013)	Epistemological contexts, The emergence and spread of emerging mysticism,	lack of closeness and love for God, and goals and prayers such as claims such as love, happiness and peace have taken its place.

- Hassanpour and Memar (2015) The Study of the religious status of young people with Diversified religiosity, self-emphasis on a groundedreferential religiosity, theory diversified religiosity
- Sarukhani et al. (2015) Investigating the harms andvariables of extreme religious threats of emerging currentspluralism, political motives among high school studentsand investment by the colonialists, youth neglect and the variable of emerging deviant current.
- Rafiei Rad (2015) The situation of religious movements in Iran According to the existing documents, the existence of groups with a sense of relative deprivation and lack of social benefits the elements that make up the tensions of religious life in the modern era, the cultural unacceptability of traditional religion and spiritual needs and the epistemological crisis
- Jaberian et al. (2017) A sociological look at the spread of emerging spiritualism in the city of Tabriz Explaining the socio-cultural contexts of tendency to emerging religious movements in Iran and the effective factors of modern lifestyle, identity crisis, moral deprivation (value conflict) eclecticism
- Mashayekhi and Hamidiyeh (2017) Socio-cultural contexts of tendency to emerging religious movements in Iran with emphasis on ring mysticism and aknkar movements The quality of leisure time and the degree of belief in magic have a significant effect on students' desire
- Koohi (2018) Sociological explanation of students 'desire for new quasi-religious
- Hooshmand Khoy and Hamidieh (2020) Study of Emerging Religious Movements in their Studying the Revolution Perspective of Globalization and Information Technology with Emphasis on theand Globalization in Religion Japanese Experience

George (1996) New religions and Internet Emerging mystics have been theable to reach out to the world's religions because of the Internet

Table 2. Main Themes and Sub-Themes

Sub-themes	Main themes
Gravity	Causes of tendency
lifestyle	
Searching meaning	Teleology
Crisis hit	Causes of tendency

Table 3. Describing the Demographic Characteristics of the Interviewees

Interviewees NO	Gender	Age	Education	Marital Status	Job	Membership History
1	Male	38	Bachelor of Art	Bachelor	Teacher	15 years
2	Female	39	Bachelor of Art	Married	Housewife	15 years
3	Male	42	Phd	Married	Doctor	15 years
4	Male	40	Bachelor of Art	Married	Employee	15 years
5	Male	31	Bachelor of Art	Married	Teacher	5 years
6	Female	31	Bachelor of Art	Married	Teacher	5 years
7	Female	39	Bachelor of Art	Bachelor	Instructor	5 years
8	Female	27	Master of Art	Married	Teacher	5 years
9	Male	27	Bachelor of Art	Married	Instructor	5 years
10	Female	24	Student	Married	Student	5 years
11	Female	37	Bachelor of Art	Married	Housewife	5 years
12	Female	38	Master of Art	Married	Self_Employment	5 years
13	Male	40	Bachelor of Art	Married	Instructor	5 years
14	Female	38	Bachelor of Art	Married	Self_Employment	5 years
15	Female	22	Student	Married	Student	5 years