INVISIBLE RELIGION AND FINDING MEANING IN THE MUNDANE: UNCOVERING THE COMPLEXITIES OF SACRED LIFE IN EVERY DAY LIFE

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Abstract: By identifying types of religiosity that might not be embodied or practised in daily life, the statement enhances the study of lived religion. This discussion forum is being invited to think about the many ways we may focus our efforts to perceive the religion, which frequently reveals itself in unexpected places. As the area of research expands its understanding of what religion is, Religion's multifaceted value is neither an all-or-nothing proposition nor a phenomenon that can be defined solely through a single narrative of religious comprehension. Seeing the complexities of everyday life and the permeability of all social boundaries allows for a more nuanced analysis of religion.

The research reveals that conversational spaces where the sublime and ordinary aspects of life are created and negotiated may be found both within and outside of religious organisations. Religious nuance may have occurred outside of constraints and frequently without the permission of religious authorities. Everyday religion exists in the complex social area that lies between orthodoxy, prescribed practise, and novel experience. Religion may be nuanced, encompassing the places people live both conscious and unconscious in their daily lives. This also has a sense of transcendence and spirituality about it. Actions that may not be immediately recognised as religious practises by outsiders yet are seen as such by the individual. Discerning subtleties while seeking for religion in daily life requires adopting any approach and environment where we may encounter individuals embracing spirituality in everyday present.

Key words: Invisible religion, spirituality, transcendence, everyday life.

Present Societies that excel in functional differentiation and have reached a certain level of complexity are unable to support the social universality of a fundamentally religious worldview that prioritises the supremacy of a salvational articulation of the "great" transcendences. Conventional religion spread mythological worldviews across society, but norms and orientations, even those that make reference to a transcendent reality, could not be passed on to everyone through basic socialisation processes. Furthermore, institutionalised social contact that takes place in this society's face-to-face communities cannot be replicated in social organisations that serve a variety of functional needs. (Luckymann 1990:132). Institutional specialisation has caused yet another fundamental alteration in the "location" of religion in

society. This tendency might be defined as the commercialization of religion (Luckmann 1990: 133). The increasing value placed on personal liberty and choice in modern society is one of the main factors contributing to the commercialization of religion. People are drawn to religious organisations that provide them with a variety of alternatives and services that may be customised to their unique requirements and preferences as people's beliefs and practises become more diverse. In this sense, the commercialization of religion may be seen as a response to the demands of consumers who are looking for more unique and personalised religious experiences.

The book "The Market as God" by Harvey Cox (2016) examines how market ideals and practices have permeated many sectors of life, including religion. He claims that the rise of consumerism and individualism in modern societies has led in the commercialization of religion, with religious organisations increasingly perceived as suppliers of services and things that can be tailored to individual wants and wishes. Cox also explores the ramifications of this trend for religious practice and meaning, as well as for society as a whole. Privatisation of religion has become an important component of individual life in today's technologically controlled societies. The privatisation of religion refers to the trend of people keeping their religious beliefs and practices to themselves, rather than expressing them publicly or seeking to impose them on others. In today's digitally supervised cultures, the privatisation of religion has indeed become a significant aspect of individual life.

One reason for this trend is the rise of individualism and the decline of traditional social institutions, such as organized religion. With people increasingly focused on their own personal growth and well-being, they may be less interested in participating in religious communities or adhering to strict religious doctrines. Instead, they may adopt a more individualized approach to spirituality, incorporating a range of beliefs and practices that resonate with their personal values and experiences. Another reason for the privatisation of religion in digitally supervised cultures is the increased scrutiny and surveillance of individuals in public spaces. With the proliferation of cameras and social media, people may be more reluctant to express their religious beliefs and practices in public for fear of judgment or backlash. Instead, they may prefer to keep their religious beliefs and practices private and limited to personal spaces, such as their homes or online communities. Overall, the privatisation of religion in digitally supervised cultures is a complex and multifaceted phenomenon that reflects broader changes in society and individual values. While some people may still value the community and social connections provided by organized religion, others may prefer a more individualized and private approach to spirituality.

The word "assortment" draws attention to a crucial difference between the sacred cosmos of a modern culture and that of traditional societies. This second one has well-developed ideas that come together to create a cosmos of "ultimate" significance that is logically sound. The concept of "assortment" in relation to the difference between the sacred cosmos of modern and traditional cultures is discussed by Mircea Eliade (1959) in his book "The Sacred and The

Profane: The Nature of Religion", argues that in traditional societies, the sacred and the profane are clearly defined and separated, and that the sacred cosmos is a well-ordered, logically sound system of symbols and meanings. In contrast, in modern societies, the sacred is no longer clearly defined, and there is a sense of "assortment" or a collection of various beliefs and practices that are not necessarily connected to each other in a coherent system. Eliade suggests that this is because modern societies are characterized by a sense of historical discontinuity and a loss of connection to the past, which has led to a fragmentation of beliefs and practices.

The former also has elements that may be considered religious in a legal sense; they can be internalised as major reconstructions of transcendental experiences by targeted consumers. In traditional societies, the various ideas and beliefs that make up the sacred cosmos are typically well-developed and interconnected in a way that creates a coherent and logically sound whole. These ideas are often grounded in long-standing cultural traditions and practices, and they are deeply ingrained in the social fabric of the community. In this sense, the sacred cosmos of traditional societies can be seen as a collective creation that reflects the shared experiences and beliefs of the community as a whole.

In contrast, the sacred cosmos of modern cultures often involves a more diverse and fragmented set of ideas and practices. While there may be elements that can be considered religious in a legal sense, these are often internalized by individual consumers rather than being part of a broader cultural system. This is because modern cultures tend to be characterized by greater individualism and diversity, which can make it more difficult to create a shared, coherent set of beliefs and practices.

From a sociological perspective, this difference between traditional and modern societies reflects broader social and cultural changes that have occurred over time. The rise of individualism, globalization, and other factors have contributed to the fragmentation and diversification of cultural systems, which can make it more difficult to create a shared set of beliefs and practices. However, it is worth noting that even in modern cultures, there are still often shared cultural values and beliefs that provide a sense of meaning and coherence to people's lives. The challenge is to find ways to cultivate and nurture these shared values in the midst of a diverse and rapidly changing cultural landscape

As a result of the multicultural and pluralistic nature of the people, modern nations frequently have a considerably wider range of religious views and practises. Several distinct faiths and spiritual practises may exist, and people are frequently free to select the ones that most strongly align with their own particular views and ideals. This diversity of viewpoints and behaviours might foster openness and acceptance, but it can also cause fragmentation and a lack of common cultural values. This assortment reflects the diversity and complexity of modern society, but it can also create challenges in terms of social cohesion and shared values. The word "assortment" highlights the notion that the sacred cosmos of contemporary society is not a single, monolithic entity but rather a collection of many beliefs and practises that coexist in a

complicated and sometimes conflicting manner.

However, a cohesive environment is not formed by these concepts. The majority of potential consumers do not assimilate the variety of religious representations—a celestial universe only in the broadest sense—as a totality. Instead, the "independent" consumer chooses from among the available options a few religious motifs and constructs them into a relatively fragile individual system of "ultimate" meaning. Thus, 'personal religiosity is no longer a copy or approximate representation of a "official" paradigm' ((Luckmann, 1990: 134). This may be attributed to a number of causes, including improved information availability and a range of viewpoints due to technology and globalisation, as well as changes in cultural and societal norms that support diversity and individual expression. Due to this, people may mix components of several religious traditions or develop their own own spiritual practises that aren't always in line with any kind of official religious institution or doctrine. These adjustments indicate a rising trend among individuals to explore spirituality and discover meaning in their lives in ways that are unique to them. Even though some individuals may continue to follow conventional religious traditions to the letter, others are discovering new approaches to make contact with the divine and find meaning and fulfilment in their lives.

It is implied that there may be a difference between conventional religious organisations and the ideas of individual practitioners by the notion that personal religiosity is distinct from a "official" worldview. This may be a symptom of a broader societal shift away from conventional hierarchical organisations and towards individuality.

In general, this assertion implies that modern religious practise is characterised by a plurality of ideas and rituals and that people actively participate in creating their own meaning and feeling of spirituality. Spirituality, which consists of three fundamental elements, can be argued as having as nuanced a value as religion.

(1) The idea that one may transcend themselves and connect to other people, concepts, nature, or a greater force.

(2) Compassion and harmony, the conviction that one's various facets may be integrated into a cohesive and symbiotic picture of oneself.

(3) A clear understanding of what one wants to become and what has to be done to realise that goal is a growth method.

In order to mediate between "religious assortment" and "potential self-assortment," which are opposing forces that are exceedingly varied, persons in social constructs must fight with them in a variety of ways. Individual consciousness is presently being constructed and changed in the new age spirituality either through the cultivation of observed sensations and experiences. These provide strong motivation to express myths, symbols, dogmas, and realities in distinct perspectives. Diverse "spiritual" organisations frequently emerge in a society to foster movements centred on the problem of individual charismatic upheaval, efforts to refocus the more traditional esoteric or spiritualist movements.

The emergence of diverse spiritual organizations in a society can be explained sociologically as a response to changing social and cultural conditions.

These organizations often emerge in societies that are experiencing rapid cultural and economic transformations, which can create a sense of dislocation and instability for individuals.

In this context, traditional religious institutions may no longer provide the same sense of meaning and belonging that they once did. This can create a void that is filled by new spiritual movements that promise to address the spiritual needs of individuals in more contemporary ways.

At the same time, many of these movements are also responding to a perceived crisis of authority in traditional religious institutions. They often reject hierarchical structures and instead emphasize personal experience, individual empowerment, and direct communication with the divine.

In this way, these movements can be seen as part of a broader trend towards individualism and the rejection of traditional sources of authority. They offer a way for individuals to assert their own autonomy and personal agency in the spiritual realm.

It is important to note, however, that not all new spiritual movements are the same. Some may be more focused on personal growth and self-improvement, while others may have a more explicitly political or social justice-oriented agenda. Overall, the emergence of diverse spiritual organizations can be seen as a response to the changing social and cultural conditions of a society, as well as a reflection of broader trends towards individualism and the rejection of traditional sources of authority.

The "lived religion" that we will be searching for has a nuanced value that is closely tied to what is typically not understood to be the religion of the common people that arises outside of the pattern and typically without the endorsement of religious authority.

The complex worth of lived religion, which is strongly related to the needs and experiences of those who follow it, is one of its distinguishing characteristics. Religious leaders may not always understand or support this principle, but for individuals who live by it, it frequently has a profoundly significant and applicable impact on their daily lives. The complex worth of lived religion is one of its distinguishing characteristics because it is not a static or monolithic set of beliefs or practices. Rather, it is a dynamic and evolving part of a person's life, shaped by their own individual experiences and needs. Living religion is complicated, which makes it challenging to examine or comprehend from an outsider's point of view. It could contain customs or principles that an outsider might find strange or even incomprehensible. Nonetheless, it is crucial to understand that these customs and beliefs have meaning and significance for the people who adhere to them and that they are essential in forming the personal and group identities of religious groups.

Communities who are underprivileged or oppressed may discover methods to express their spirituality and connect with a higher power outside of the formal institutions of mainstream religion, which makes lived religion particularly vital for them. So, lived religion may act as a means of empowerment or resistance, assisting people and communities to uphold their identity and values in the face of societal, cultural, and political obstacles.

Lived religion, which is so inherently private, frequently occurs at the intersection of conventional wisdom and cutting-edge experiences, yet

religion need not exist on the fringes in order to be "lived." Popular or conventional forms of religion are not the only forms of lived religion. Several individuals engage in religious practise in ways that defy or surpass conventional limitations, such as through alternative spiritual activities, syncretic religious views, or social groups that aim to change society through religious values. Even if these more unusual forms of lived religion are found on the outside of societal structure, their validity and significance to their practitioners are not diminished.

Cutting-edge experiences, on the other hand, refer to experiences that challenge conventional wisdom and push the boundaries of what is commonly accepted. These experiences may be spiritual or religious in nature, but they may also be secular or scientific.

The intersection of conventional wisdom and cutting-edge experiences can create a rich and dynamic landscape for lived religion. For example, a person may incorporate traditional religious practices into their daily life, while also exploring new spiritual practices that challenge conventional beliefs. Alternatively, a person may reject traditional religious practices altogether, and instead create their own personalized spirituality that draws from both conventional wisdom and cutting-edge experiences.

It is important to note that lived religion is not limited to those who exist on the fringes of society. People from all walks of life can incorporate their religious beliefs and practices into their daily lives, whether they are conventional or cutting-edge in nature. Ultimately, the nature of lived religion is deeply personal and subjective, and can be shaped by a wide variety of factors. In the end, the diversity of lived religion is a testament to the fluidity and complexity of religious experience and practise. Religion, whether traditional or unorthodox, private or public, is a vital component of human life that defines our perception of ourselves, our communities, and the world around us.

Therefore, lived religion cannot be compared to popular religion since it exists in each person's awareness and cannot be compared to traditional forms of religiosity. Every average person is conscious of the constraints and restrictions on their existence. We often take it for granted that things in daily life go as planned. Even if we do not continually think about limits, we are aware of their presence in the "naive" reality that dominates our daily lives. The way we interact with the world around us without asking difficult questions or doing in-depth analyses is referred to as the "naive" reality that permeates our daily lives. This can include our ideas about ourselves and others, our perceptions of reality, and our knowledge of societal norms and expectations.

Our societal and cultural upbringing, our training and education, as well as the media and information sources we come into contact with, all have an impact on our "naive" reality. It can cause us to assume that many things are just "common sense" or the way things have always been which can cause us to take many things for granted.

As a result, we may start with the notion that every human being is cognizant of something like the transcendence of the universe, and that this awareness is an essential component of common sense. The perception of the transcendence of the

cosmos is a consequence of our social and cultural experiences rather than an inherent or universal component of human nature. As a result, understanding the cultural and social conditions in which this consciousness emerges is critical to completely appreciating its relevance and meaning for people and communities as a whole.

Nevertheless, we all seem to be aware of things that "transcend" us within the realm. We discover that there is more to the world than our own self; we also meet beings that are very similar to ourselves. Discovering that we are not alone in the world is another aspect of human consciousness that is fundamental of normalcy.

Nancy Tatom (2013) provides several intriguing examples of how people express their spirituality in their daily lives, from the dinner table to the office to the shopping mall to the doctor's office. Meal may be a sacred time for many individuals. Some individuls may say grace or give appreciation prayers before eating, while others may just focus on the meal and the company with which they are enjoying it.

It may be noticed that many individuals bring their spiritual ideas and rituals to work. Some people have religious symbols or images on their desks, while others contemplate or pray throughout the day. Tatom (2013) explains that for some people, shopping can be a spiritual experience. It may the act of finding the perfect item, the joy of giving gifts to others, or the sense of community that comes from shopping with friends or family, shopping can be a way of connecting with something greater than oneself. Shopping can be a spiritual experience. Whether it's the act of finding the perfect item, the joy of giving gifts to others, or the sense of community that comes from shopping with friends or family, shopping can be a way of connecting with something greater than oneself. When someone is searching for the perfect item, it can be a way of expressing their creativity or aesthetic sense, which can bring a sense of joy and fulfillment. Giving gifts to others can also be a way of expressing love and generosity, which can be a deeply spiritual experience. And when shopping with friends or family, it can create a sense of community and shared experience that can be meaningful and spiritually fulfilling. Of course, it's important to note that shopping can also be a source of stress, materialism, and consumerism, which can have negative effects on spiritual wellbeing. But for some people, shopping can be a way of connecting with something deeper and more meaningful in their lives. Healthcare settings can be a place of spiritual connection for some people. Patients may turn to prayer or meditation to help them cope with illness or pain, while healthcare providers may view their work as a form of spiritual service. It's important to recognize and address the potential barriers and challenges that can arise in these contexts. This may involve providing resources and support for patients' spiritual needs, as well as fostering a culture of compassion and empathy among healthcare providers.

"Spirituality" has frequently been framed in social science research as an alternative to organised "religion," implicitly or explicitly extending theoretical arguments about the privatisation of religion, but this does not do justice to the complexity of spirituality itself because its presence can only be perceived in individual's

unconscious behaviour, which is nuanced in nature.

Ammerman (2013) identifies 'four distinct "ideational assortments," or ways in which the meaning of a religion's (spirituality's) complex worth is produced in discourse, are revealed through an inductive discursive analysis'. The perspective that asserts God's existence as the origin of all things and acknowledges its perfection may also be characterised as a kind of Deism that connects spirituality to personal association. Instead of being a sort of deism, the viewpoint that have stated might be seen of as a theistic one. Deism is the belief in a remote, impersonal God who created the world but does not meddle in its affairs. Theism is the believe in a personal God who is involved in the world and has a purpose for it. From the perspectives that have been articulated, God is acknowledged as the source of all things and is seen as perfect. This indicates that one believes in a personal, actively involved God rather than a distant, impersonal God. The term "personal association," which refers to a belief in a personal God who can be known and communicated with, also supports the idea of a personal God (Ammerman (2013).

However, in social settings, many reject supernatural revelation or God's direct involvement in the cosmos through miracles. Additionally, it denies revelation as a source of religious knowledge and maintains that proof of the presence of a single creator or absolute is found only via reason and observation of the natural world.

A variety of pro-deism viewpoints identify spirituality in diverse naturalistic transcendental expressions, with a focus primarily on personal excellence. Only if we can enhance inner essence, which is the best abode of ultimate nature, can individual highest qualities be shown. The belief in transcendence is more evolutionary in character. few examples of pro-deism viewpoints that identify spirituality in diverse naturalistic transcendental expressions, with a focus on personal excellence:

Humanism: Humanism is a pro-deism viewpoint that emphasizes the value and agency of human beings, individually and collectively. It posits that human beings have the ability and responsibility to lead ethical and fulfilling lives, without the need for supernatural or divine intervention. Humanism views the attainment of personal excellence as a key element of spiritual fulfilment.

Transpersonal psychology: Transpersonal psychology is a subfield of psychology that studies the spiritual and transcendent aspects of human experience. It posits that human beings have the capacity for self-transcendence and spiritual growth, and that these experiences can be integrated into a holistic understanding of human psychology. Transpersonal psychology emphasizes the development of personal excellence as a means of achieving spiritual growth and fulfillment.

Evolutionary spirituality: Evolutionary spirituality is a pro-deism viewpoint that sees the universe as a dynamic and evolving system, with human beings playing an active role in its evolution. It posits that the purpose of human existence is to participate in the evolution of the universe, by developing our highest qualities and contributing to the betterment of humanity and the planet. Evolutionary spirituality emphasizes personal

excellence as a means of achieving this purpose.

Ecospirituality: Ecospirituality is a pro-deism viewpoint that sees the natural world as a source of spiritual insight and guidance. It posits that human beings are part of a larger ecological system, and that our well-being is interconnected with the well-being of the planet. Ecospirituality emphasizes the development of personal excellence as a means of achieving a deeper connection with the natural world and contributing to its protection and preservation. The concept of pro-deism suggests that spirituality can be found in naturalistic transcendental expressions, with a focus on personal excellence. This means that individuals can achieve spiritual fulfillment by developing their own inner essence and reaching their highest potential. Pro-deism also suggests that the belief in transcendence is more evolutionary in character, meaning that it evolves over time as individuals develop and grow.

One example of a pro-deistic perspective may be found in Ralph Waldo Emerson's (1936) philosophy, which held that individuals could connect with the divine through the natural world and their own inner spiritual experiences. He emphasised the value of self-reliance and self-improvement, and he felt that individuals may reach transcendence by their own efforts and personal progress.

An array of every day optimism with an emphasis on everyday kindness and a strong sense of spirituality and belonging that is connected to cultural conceptions of personal values. Everyday optimism is an outlook on life that emphasises the good and anticipates success. A person who has an optimistic outlook on life anticipates happiness, health, and success and is certain that they can face and accomplish any challenge. Of course, the sets aren't compelled models like the liturgical, ethical, and doctrinal models typical of the more traditional types of religion.

The New Age Movement is a new social expression of a "invisible" religion that arose in reaction to changing economic, cultural, and social conditions (Luckmann, 1990). As such, it represents the continual growth of human spirituality as well as the various ways in which individuals seek meaning and purpose in an ever-changing environment. Since it incorporates a set of ideas and activities that give individuals with a feeling of purpose, meaning, and community that is not necessarily related to traditional religious organisations, the New Age Movement can be viewed as a social expression of a "invisible" religion. From an economics perspective, the New Age Movement might be viewed as a reaction to modernity's problems and uncertainties. Individuals have been compelled to seek new sources of meaning and identity as traditional social structures and organisations such as family, church, and community have grown increasingly fractured and decentralised.

The New Age Movement caters to this need with a variety of goods and services such as books, workshops, retreats, and alternative healing methods. These products and services are frequently sold as self-discovery, personal improvement, and spiritual transformation methods.

Furthermore, the New Age Movement has established a network of entrepreneurs and small company owners that work in the expanding market for alternative health and

wellness goods. These business owners frequently take a "holistic" approach to health and wellbeing, emphasising the interdependence of mind, body, and spirit. Overall, the New Age Movement offers a new type of economic and cultural entrepreneurship that is reacting to the changing needs and ambitions of contemporary consumers. It indicates a trend towards a more decentralised and individualised manner of spiritual expression that is not bound by established religious organisations.

The growth of the New Age Movement can also be seen as a reflection of broader changes in the economy and society. As the service sector has grown and technology has advanced, many people have found themselves with more leisure time and greater access to information. This has created a demand for new forms of entertainment, education, and self-improvement, which the New Age Movement has been able to fill.

The New Age Movement emerged in the 1970s as a response to the social, cultural, and economic changes that were taking place at the time. These changes included the rise of the service sector, the increasing influence of technology, and the growth of individualism and self-expression (Lance, 2012)

As the service sector grew, many people found themselves with more leisure time and disposable income. They were no longer tied to traditional working hours and had the freedom to pursue personal interests and hobbies. This led to a demand for new forms of entertainment, education, and self-improvement, which the New Age Movement was able to provide. The movement offered a wide range of spiritual and personal development practices, such as meditation, yoga, and alternative healing methods, which promised to enhance personal growth and well-being. These practices were often presented in a packaged form that included books, videos, workshops, and retreats, making them easily accessible to a wider audience (Heelas,1996).

In addition, advances in technology, particularly the internet, allowed people to access information and connect with like-minded individuals around the world. This created a sense of community and support for individuals seeking alternative forms of spirituality and personal growth. Moreover, the New Age Movement reflected broader changes in society, including a shift away from traditional religious institutions and towards individualism and self-expression. The movement emphasized the importance of personal experience and intuition, and encouraged individuals to find their own path to spiritual growth and self-discovery. This growth can be seen as a reflection of broader changes in the economy and society. As people had more leisure time and access to information, they sought out new forms of entertainment, education, and self-improvement, which the movement was able to provide. The movement also reflected a broader cultural shift towards individualism and self-expression, which emphasized personal experience and intuition over traditional religious institutions. In reaction to the historical cultural and social developments, it is frequently described as a spiritual and holistic movement that combines a variety of practises and beliefs from various philosophical and religious traditions, including mysticism, pantheism, and Eastern spirituality, as well as alternative healing modalities,

environmentalism, and self-help methods.

It is a complex and changeable phenomena, and its practises and beliefs are always adjusting to new social and cultural situations. For instance, there has been a rise in interest in mindfulness techniques and other types of meditation as a means of managing stress and enhancing wellbeing in recent years. In a same vein, the society has embraced emerging technologies and social media sites as a way to spread its ideals and establish connections with like-minded people all over the world.

A dynamic and complex phenomena, culture is always changing and adjusting to new social and cultural contexts. This indicates that cultural practises and ideas are not firmly anchored or unalterable but are rather impacted by a variety of variables including historical occurrences, technical developments, and societal changes. A excellent illustration of how cultural traditions may change to fit new circumstances is the increase in popularity of mindfulness practises and meditation. People may use these techniques as a way of managing and enhancing their wellness when they experience higher levels of stress and anxiety in their everyday lives. This illustrates how cultural traditions may adapt to altering demands and situations.

Individuality in the New Age Spirituality is a dynamic and growing cultural and spiritual manifestation that is directly linked to the current social and economic upheavals. This situation emerged in reaction to a number of social and cultural trends, including as the rise of globalisation, the loss of conventional religious organisations, and an increased interest in spirituality, personal growth, and holistic health. As a result, the lived religion has changed and evolved over time to meet the changing demands and interests of its participants. As a result, new practises, beliefs, and communities have emerged within the community, as has the use of new technology and instruments to assist spiritual growth and restoration.

It is crucial to understand that the New Age Spiritual Movement is a broad and dynamic movement that covers a wide range of practises, beliefs, and groups rather than being a monolithic or homogenous organisation. As a result, it's critical to approach the movement with an open and inquisitive perspective, understanding that there may be a variety of routes to spiritual development and healing and that every person's journey is distinct.

The realm of transcendence has materialised. present-day spiritual themes like "Self-realization, personal autonomy, and self-expression, as well as individual value systems, have shifted from shrinking to expanding dominance of Religion.

In the modern world, religion is not disappearing; transcendental experiences have taken on increasing importance. The process of substantial change in the "location" of religion in society as the "" of religion, however, is how it is usually defined. The "great" transcendences of the other world have lost their relevance in modern social constructions of religion in favour of the "intermediate" (self-endowment), whose major themes (self-realization, personal liberty, and self-expression) seek to elevate the individual to a precious position. The nuanced religion may be defined as the propensity for social constructs and intersubjective reconstructions to move away from "great" other-worldly transcendences

and towards the "intermediate" and, increasingly, the minimum transcendences of contemporary reductionism.

Spirituality" has frequently been framed in social science research as an alternative to organised "religion," implicitly or explicitly extending theoretical arguments about the privatisation of religion, but this does not do justice to the complexity of spirituality itself because its presence can only be perceived in individual's unconscious behaviour, which is nuanced in nature. It is true that the concept of spirituality has been studied in social science research as an alternative to organized religion, and this is often linked to debates about the privatization of religion. However, spirituality is a complex and multifaceted concept that goes beyond the boundaries of organized religion. Spirituality encompasses personal beliefs, values, experiences, and practices that can lead to a sense of connection to something greater than oneself. The presence of spirituality can be nuanced and difficult to perceive. It can manifest in an individual's unconscious behavior, such as in their moral or ethical decision-making, their sense of purpose or meaning in life, and their overall sense of well-being. These aspects of spirituality are subjective and personal, and may not always be easily measurable or observable in research.

Despite the challenges in studying spirituality in mundane world, there has been growing recognition in social science research of the importance of understanding the role of spirituality in individuals' lives. By exploring the complex and nuanced nature of spirituality, researchers can gain a deeper understanding of the ways in which individuals seek meaning and purpose in their lives, and the ways in which they connect with the world around them.

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