New Emerging Spiritualism Lifestyle: A Case Study of Erphan Halghehgroup

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Abstract

The present article is a descriptive and qualitative research on the life style of the newly emerging spiritualist group of Erphan Halgheh, which was conducted on 14 continuous and discrete members of this group with semi-structured interviews. The results show that participation in this collection has created significant changes in their lifestyles and has changed their consumption patterns to a God-worshipping spiritual approach.

Keywords: *Emerging Spiritualism; Life Style; Erphan Halgheh*

Introduction

Lifestyle is a young and emerging phenomenon that is not less than half a century old, and each of the methods and technologies has created and brings fundamental changes in the life, feeling, thinking, and way of life and culture of today's people (Fazli, 1:2001). Lifestyle is a term that is not very applicable in traditional culture because it is associated with a kind of choice among many available possibilities.

According to Bourdieu's point of view, lifestyle is "a collection of people's perceptions, values, behaviors and tastes" (Bourdieu, 2010: 32). Lifestyle is military activities that arise from the individual's taste and taste, and are mostly objective and external, and at the same time, they give a symbolic identity to a person and create a distinction between different social strata. (Chanin: 4, 1996 quoted by Zakaei: 2013, 20). It includes actions that have become the normal course of daily life, the courses that are manifested in dressing, eating, ways of acting and the desired environment for meeting others (Fazli, 2010: 69).

Without a doubt, it can be said that the condition of fulfilling the lifestyle is choice. Since in today's world, the consumption culture provides a wide range of choices to the consumers, the choice indicates the values, attitudes and tastes that evoke the concept of consumption and lifestyle (Khoshnavis, 16: 2010).

Religion is one of the components that shape values, attitudes and behavioral tendencies in individuals and groups. With the changes that have occurred during the process of modernization, globalization, individualism and other extensive changes in the cultural and social structure of the world, there has been a great diversity in religiosity and religious orientations, which has led to the emergence of various groups and movements. Newly appeared religions that a diverse cultural capital has been created from the combination of beliefs, values, norms and behavioral tendencies, taste and taste in consumption. Luckman believes that religion does not mean the church and what has been weakened in the modern age is not religion but the church and institutional religiosity. According to his definition, religion is a meaning system that can take various social forms and the church is one of the forms of religion. Therefore, he believes that religion still exists in a non-institutional and non-uniform form, which he calls "invisible religion" (Kalahi, 2011: 68).

In Iran, industrialization, growth of urbanization and rapid social changes have led to discussions about the decline of religiosity and changes in religious orientation (Serajzadeh, 2013; Mir Sandosi, 2013; Marjaei, 2015). The results of the study of the generational changes in the religious behavior of Iranians (Moggi, 2013) indicate that the third generation of the revolution - people who spent their youth during the revolution and war - compared to the first and second generations, reduced the dimensions of consequences and rituals, the gradual formation of thinking Secular, the predominance of the mystical-philosophical view over the jurisprudential view, the acceptance of religious tolerance, the preference of scientific authority over religious authority, challenging some religious doctrines, selective treatment of religion and interpretationism in some religious issues. Most of the researches conducted on the types and developments of religiosity in Iran emphasize on the experimentalization, personalization, individualization and selectiveness of religiosity in Iran in recent years, such as Tavasli and Morshidi's research (2015); Kolahi (2011); Habibzadeh Khatbesara (2005); Kermani (2005); Ismaili (2002) is one of them. In recent decades, Iran has witnessed the emergence and growth of other forms of spiritualism, especially since the 1980s, it has seen a lot of prosperity, which has been produced, distributed and consumed in the form of various cultural goods, including books, magazines, educational classes, websites and video tapes. Is. The term spirituality has a wide overlap with concepts such as religion, religion and mysticism, esotericism, religious experience, sacred matter, extrasensory experience, ethics and knowledge, and concepts like this. Also, there are conflicts in the demarcation of spirituality and these concepts, for example, some consider "spirituality to be more personal and less institutionalized than religion (McIntosh et al., 2011: 1)", in contrast to some Spirituality is placed at the center and heart of religion, especially when it is associated with mystical and religious experience, and a group also considers them as equivalent and substitutes (Iftikhar Khansari, 2013: 142). The word "spirituality" is related to "spiritual" in the word meaning wise, true, inner and spiritual, as opposed to material, verbal, formal and outward (Dehkhoda's dictionary). "The roots of this word are in Christian dualism thinking, which considers the spiritual as an internal search and is often in opposition to material, physical and external affairs" (Hinels, 2013). However, the term "emergent spirituality" used in this research is a concept that refers to new religious forms in the era of late modernity. The beginning of the newly emerging spiritualism in Europe dates back to the late 18th and early 19th centuries. "Current in definition is a certain idea and thought that has followers - organization, population and social group - who behave related to the same idea" (Khosro Panah, 2009). "While religiosity was defined by traditionally institutionalized behaviors and actions and participation in religious social construction, spiritualism happened inside and outside religious institutions and was determined by personal beliefs and the inner experience of holiness. "Became" (McIntosh et al., 2011: 2) and having a holistic worldview, it was opposed to the traditional dualism of God/man, spirit/matter, good/bad (Dawson, 1998: 133).

Although these new forms of religion generally have their roots in old religions, they are a transformed form (Hamidiyeh, 2005: 190) which, according to Ruff, is a program for one's own development, well-being and prosperity (Alinqson, 2001: 237). It has been poured. The content of this religion does not consist of a list of ideological, moral, obligatory and forbidden matters of jurisprudence, rather, the individual "chooses" what elements his religion should have (Hamidiyeh, 2006: 190) and it is

expected from the choice of modern man that these elements include the characteristic It has the characteristics of excitement, fluidity, relaxation, healing, liberating, hybridity (combination of official religions with humanistic and psychological concepts) (Wilson and Kersol, 2016: 12).

One of these intellectual currents that has grown significantly and sometimes explosively in the form of a spiritualist movement in recent years has been the growth of a group known as "Faratherapy or Ring mysticism" in the cities of Tehran, Mashhad, Yazd and Tabriz. According to one of the council managers of the group in Tabriz, this ritual, which started teaching and recruiting members many years ago, started in 2013 with five novices, and in 2018, with a thousand-fold growth, it had five thousand members and five hundred instructors. With the political closure of the Central Council in 2018 and the strict security measures against the trainers and the closure of official meetings, the meetings have been organized underground during the past years, but there is no accurate statistics of the number of members.

Considering that this ritual, like most other religious and spiritualistic cults and rituals, affects all aspects of a person's life, it is expected to have an effect on people's lifestyle as well. Therefore, in this article, the lifestyle of this group has been qualitatively studied.

Research Background

In the sociological literature, there are two interpretations and conceptualizations of the concept of lifestyle, one related to the 1920s, where lifestyle is used as an indicator of the wealth and social status of people and is often used as an index to determine social class (Chapin, 1995: quoted Az Majdi, 2010:132) and secondly as a new social form that only makes sense in the context of changes in modernity and the growth of consumer culture (Giddens, 1991; Bourdieu, 1984) and in this sense, lifestyle is a way to define values and Attitudes and behaviors of people whose importance for social analysis is increasing day by day (Abaziri, 2011: quoted by Magdi, 2013: 133). Lifestyle is a combination of cultural patterns, behaviors and habits that people use on a daily basis in their personal and social lives, a pattern of thoughts, feelings, cognitions and actions that It makes up the total social and personal identity of a person and it means the way of organizing life to fulfill needs and desires by using a set of behaviors (Saei, 2012: 101).

Simmel, following the philosophy and school of sociology, presents these interpretations mostly in the form of discussion about form and style and its contrast with content and life. He says somewhere that lifestyle is the embodiment of man's effort to find his fundamental values, or in other words, his superior individuality in his objective culture and to introduce it to others, or in other words, man for his desired meaning (superior individuality), takes behavioral forms. Simmel calls the power of such selection "taste" and these interrelated forms "lifestyle". He believes elsewhere that lifestyle is the objectification of mentalities in the form of known social forms; It is a kind of expression of superior individuality and uniqueness in a form that the other (or others) understand this uniqueness. As a result, Simmel, while accepting the distinction between forms (possible behaviors in the objective cultural framework) and meaning (superior individuality), sees the selected forms and the way they are arranged, which is indeed style, in relation to meaning (Simmel, 314: 1908, quoted by Mahdavi Keni, 206: 2007).

According to Giddens, lifestyle is a relatively harmonious set of all behaviors and activities of a certain person in the course of daily life, which requires a set of habits and orientations and therefore has a kind of unity which, in addition to its special importance in terms of continuity, provides the existential security of the link between the existing sub-choices in a more or less regular pattern (Giddens, 2003: 121).

Bourdieu has presented a coherent theory about the formation of lifestyles. According to the model presented by him, the objective conditions of life and the position of a person in the social structure lead to the production of a specific character, and the character is two types of systems, a system for

classifying actions and a system for perceptions and cognitions. The final result of the interaction of these two systems is lifestyle. Lifestyle is the actions and works that are classified in a certain way and are the result of certain perceptions. Also, embodied lifestyle is people's preferences that are implemented and visible (Magdi, 2010: 135).

Lifestyles are actually a part of the individual and social environment that society members can monitor and control, and in other words, it is under their power, and based on that, they can reproduce their identity and display it. The evolution of lifestyles and the structural transformations of late modernity are tied to each other through reflexivity, and due to the openness of today's social life and the multiplicity of fields of action and resources, choosing a lifestyle to build a personal identity becomes increasingly important. In formulating his theory, Bourdieu uses key concepts such as field, capital, character, action, symbol, class, and character. In his theory, society is represented as a social space (Zare, 2011: 84).

The term modernism refers to the process of "change of direction in life" - specifically, a change of direction in worldview - and is often seen as a sudden and critical event, although this process can be gradual. also arise. In some cases, modernization is accompanied by a change in the individual's self-concept, a change that may be symbolized by a name change (for example, from Krishna to Muhammad for a Buddhist convert to Islam) (Roberts, 1990: 101-2). McGuire describes modernization as "a transformation of the individual's self, along with a change in his fundamental belief system" (McGuire, 1981: 58). According to Rogers-Strauss, modernism is not a final action, but a process in progress: "... [modernism] is not an immediate action that confronts [people] with a changed life, but that action It is the daily things that [teenagers] live with in their daily lives" (Roberts, 1990: 103).

"Nogueroi is different from modernism. The first one refers to converting, which means accepting a new intellectual system, and the second one refers to becoming inclined. Wherever beliefs and beliefs have a serious presence, innovation will also happen in that area. Therefore, modernism can occur in different fields, of which three areas are much more important: 1) modernism in religion, which creates the phenomenon of religious modernism; 2) innovation in the realm of knowledge, whose acute form causes a change in intellectual paradigm, which is called a journey or a paradigm shift; 3) Modernism in politics, which is known as political modernism. ... religious innovation means change and transformation in the system of religious beliefs of a person and as a result of his religious identity; which can be acute or non-acute. Non-acute neologism means a change in a person's religious beliefs without leaving that religion. Such a change occurs within a person's belief system and the person reconsiders some of his beliefs; Either in the direction of strengthening them or in the direction of weakening those beliefs (that is, it can be a non-acute upward or downward trend)" (Mohaddisi, 2015: 29).

"Thus, following the weakening of traditional religion and the weakening of religious socialization, a new generation occurs. But this is a general psychological rule that when a belief system is weakened, although the formation and presentation of a replacement belief system becomes necessary, the more this new belief system is similar to the weakened belief system, the more favorable it is for the newcomers. It is because the newcomers, due to living for a long time within a comprehensive and security-creating belief umbrella, are psychologically and intellectually more accepting of a belief system that is reminiscent of the old belief system (ibid.: 5-34).

In the conditions of the weakening of traditional religion and the weakening of religious socialization, if there are independent and informal intellectual reference groups, without a doubt a part of the people will join these reference groups instead of joining these innovative religious and spiritual currents and follow another intellectual and spiritual path. they do. But in the absence of influential intellectual reference groups, favorable conditions are provided for the creators of hybrid ideas and alien belief systems (ibid.: 7-36).

Beckford, following the method of social constructionism, in examining religion in today's world, focuses on the formation of movements by relying on the theory of the individual and context, and addresses two major issues in parallel: "1. The importance of the individual Becoming and making a mental choice in a world where the diversity and proliferation of religious ideas and lifestyles is increasing   context and environmental pressures that shape individual choices" (Beckford 2010: 354).

According to Beckford, individualization; cultural background; media; Social tensions and conflicts are decisive in a person's spirituality. He examines the contemporary religious movements in three directions: 1) The efforts of religious movements to gain an open and free space and gain identity. 2) Sectarian conflicts and differences in the context of cultural and social uncertainties. 3) The relationship between religious movements and theoretical ideas about self-reflexivity and post-modern identity. According to Beckford, the availability of "open space" where religious experience and tests take place is important in explaining religious movements. (Ibid.: 355-60).

Religious movements are involved in debates about the possibility of creating a free space and exploiting it. These religious movements are not only the drivers of modern freedoms, but also feel threatened by other modern developments (ibid.: 300).

Rhys and Woodhead present an understanding of religious feeling that is differentiated, combined with many social realms in late modern societies and bordered with "self" emotional regimes. The tendencies, conflicts and bonds produced are strengthened by the abundance of emotional regimes placed in different social contexts, and life becomes the result of the intersection of emotional density. (Rees and Woodhead, 2010: 172).

With the abundance of goods and cultural symbols in recent capitalist societies, this combination, diversity, conflict and reflexive result are strengthened. Signs appear and disappear quickly, newcomers are born and new combinations are formed. One result is the reduction of the social power of symbols and the destruction of a fully committed community and exclusive emotional regime at the social level. Another result is giving new independence to individuals and groups to choose symbols that are meaningful and important to them and support their personal emotional programs (ibid: 211-2). Late modern society's emphasis on happiness as an emotional magnet means that there are common interests in producing cultural and social resources to deal with sadness and despair. In contrast, traditional religions historically have a range to express and regulate emotions, including mention of adversity, sin, suffering and repentance are strong and embedded as values, especially in ascetic traditions. In the encounter between traditional religions and the feelings of late modernity societies, famous (historical) churches tend to devalue those parts of their emotional programs that strongly conflict with public emotional priorities (ibid.: 212). Other churches that do not have this flexibility and have marginalized the joyous and emotionally attractive form of religion, are seen as hypocritical, insincere and boring churches. In wealthy societies, charismatic evangelical religion sometimes moves in the direction of conformity with the emotional program of capitalism and turns it into a religion of emotional success, so that worldly happiness and success are glorified as signs of divine grace (ibid.: 213).

According to Woodhead, one of the new aspects of these movements is the way the new spiritual movements function in relation to the modern society. The new spiritual movements were probably a reaction and a response to modernity and its equivalents and manifested as a protest against materialism and capitalism and a sign of the self-limiting process of secularization. From this point of view, new religions are anti-modern and they encourage the spiritual flourishing of people and their advancement and they support a simple lifestyle that has a social orientation and is far from drugs and alcohol and is an alternative to living in the flow of capitalist society. Is. New spiritual movements use modern means of communication and technology to promote their ideas and organize international networks. From another point of view, new spiritual movements can be considered part or part of modernity. The members of these movements have rejected institutions, authority and certain and existing lifestyles and started to

create institutions themselves and relied on the influence and power of their leadership. New spiritual movements are also new in terms of manifestation and visibility, which is the result of using modern communication tools such as media, information processing systems, modern transportation and the Internet. Especially the media have played a big role in shaping the public's opinion about new spiritual movements (Woodhead et al., 2005: 307).

By studying the three countries of Sweden, America and England, Hilas comes to the conclusion that a spiritual revolution is on the way, which he refers to as "the return from religion to spirituality" (ibid: 415). In this study, Hilas comes to the conclusion that this majority of spiritualists, in the mainstream of culture, are divided into two basic categories, which he calls "New Age spirituality" and "God-worshipping spirituality". Statistics show that although there was a lot of prosperity in the first sixties, later the godly spirituality shows a greater increase than the spirituality of the new age. Hylas considers the cause of the first boom to be "the superior self" and the second to be "the general spirit (the holy spirit)" (ibid.: 427).

The most visible spiritual life is the New Age movement, but the New Age is not important on its own, it is important to see it as a broader spiritual revolution in mainstream culture. He indexes the spirituality of modern life in three main components, "First: living with ego or low self-esteem does not help. Life at this level is mechanical, defined and has problems in its functioning. It is full of nervousness, unhappiness, unsatisfactory achievements, bad habits, good habits that are not useful in reality. Life at this level of existence is the same life in our current conditions that is imposed on us from birth due to social life has been imposed. Second: The experience of those who live with the spirituality of the new age, from birth, our true essence has a spiritual nature. Our lives are completely limited by the belief in a spiritual world that is completely distinct from that derived from the institutions, structures, and values of society and culture, and the existence of something "above ourselves." The source is "Goddess/God" in the most powerful way this life can be. Third: Spiritual principles are experienced as providing the key to influence the transformable "leap" from the bottom to the higher realm. Action, interaction and discovery, "it's something that works for you", experience it. In sum, New Age spirituality is all about the inner life of a person, the real life. Such spirituality is (albeit to varying degrees) detraditionalized (in this respect they must be distinguished from new religious movements). Ultimately, life can only be experienced through living guided by the wisdom within each individual. A person should be able to live for himself, express his life, experience the wisdom inherent in his life" (Ibid.: 417-8).

In the case of theistic spirituality, the evidence shows that widespread belief in the life force and soul supports the theory of spiritual revolution. It is a fact that the spirituality of life is a growing force institutionalized in the field of traditional religion. In other words, the shift from religion to spirituality occurs even within religion.

"Theistic spiritual life combines belief in a personal supreme God with other elements of traditional (especially Christian) belief with the background usually found in New Age spirituality, so belief in the power of the (traditional) Bible can be well emphasized Emphasis on the importance of experience in the life-changing power of the Holy Spirit. God-worshipping spirituality combines traditional experiences (authority of tradition) and experiences that are far from tradition (authority of confirmed experience of spirituality)" (Ibid.: 423). "It can be said that the goal of many godly spiritualities is to "surrender and surrender" one's failures and shortcomings to the general spirit and allow the general spirit to replace and correct them" (ibid.: 424). According to Donald Miller, "In the new model of religiosity, despite the conservative texts, Christians do not see the Bible as a 'law book', but ultimately as a tool through which the Holy Spirit speaks to them. See... » So churches offer a new model of spirituality that addresses the deepest personal needs and has a strong therapeutic dimension (ibid.). Hilas considers another important factor in the formation of the theory of spiritual revolution to be the return to the culture of "life". It is widely assumed that the key values of advanced business cultures are freedom, equality, and the like. It is rarely mentioned what is definitely of central value: life. But there is

considerable evidence to support a greater centralization of "life." Genetic studies, increasing medical treatments and complementary medicine, human rights laws and large investments to improve the quality of life, etc., are all based on "life" (ibid.: 428).

Both New Age spirituality and godly spirituality of life involve remarkably similar dynamics. Both promise a life free from any kind of individual error (lower self, sinful self, imperfect self) and, conversely, promise the best possible life (and self) here and now... The internal feeling of being "alive" and being in the present is coming out of memories and expectations in order to increase presence in the present. And it prevents the reduction of the quality of life due to obeying the past and investing too much for the future. Today, less than in the past, people are convinced by the great traditional beliefs, i.e. life in the afterlife, now, direct and immediate experience, breadth and depth of consciousness are offered (ibid).

Woodhead pays attention to the role of religious feeling and its strengthening. Religious feeling in general is a feeling in the context of religious regime. Religious emotion can be any emotion, but it is recognized by its place in the religious emotional program and its relationship with the symbols, persons and actions that form such a program. The transcendental reference of religious emotion gives it a perspective that transcends worldly limitations Roud and this has some specific logical consequences not only for the independent system of religious feelings but also for emotional life in general (Rice and Woodhead, 2010: 93) "through the connection of individuals and groups with an alternating order that is attached and complementary to everyday life. Emotions are formed in a wider dimension. Family sentiments are connected not only to relatives but also to ancestors, the sacred lineage of man and woman and the heavenly family, political sentiments are linked not only to a specific people, country and a set of traditions, but also to a sacred geography (e.g. Rome, Mecca, Benares, Jerusalem) and the superior holy community are connected in an eternal environment" (Ibid.: 94).

The research carried out by Kermani (2003) in the field of contemporary man's tendency towards mysticism, after examining the religiosity of modern man with the man of the past, comes to the conclusion that the religiosity and spirituality of man today is different from what it was in the past.

Instead of wanting to adhere to a certain religious tradition and benefit from an official and ideological religion, today's man has turned towards experiencing religion and personalizing it. 2- Man today cannot believe that there is only one religion., it is right and shows the correct way and other religions are invalid; Instead, it is believed in a comprehensive and general spirituality that is current in all religions, even in the human soul and in nature. 3- Paying attention to the external form of religion, customs and rituals, intellectual-ideological forms, religious circles and holy places, following and imitating religious leaders and ancestors, all of them have faded and replaced with an inner experience. Someone has given.

Shariati and his colleagues (2007) in a research entitled "Communities in Social Nostalgia": a look at the phenomenon of new spiritualities in Iran (through a case study of two examples of psychological mystical communities) in order to explain the causes of the trend towards a new religious lifestyle and The characteristics of these groups are attention and self-knowledge and self-exaltation, focus on happiness instead of salvation, the use of new methods, new rituals and a combination of new and old rituals and sciences, including parapsychology, psychotherapy and ancient sciences, freedom from Religious and religious restrictions, along with having a strong religious sense and the fluidity of teachings, new and intellectual scientific approaches are concluded.

Kolahi (2013) in an article titled "Religiosity and Globalization", divides religiosity into four types: goal-oriented, method-oriented, moral-oriented, and custom-oriented. Globalization also means "expansion of the foreign world", which means a world that is formed from the dialectic between "the mentality of the actors of the near world" and "the objectivity of the elements that have come from the far world". Each of these four categories of religious people has a different encounter with the expansion of

the foreign world and its elements, which will lead to four different consequences, activist's self-awareness, activist's activation, sharpening of religiosity and creation of alternative religiosity.

Methodology

The present article is a qualitative study of the newly emerging spiritualist group of Erphan Halgheh (Faratherapy) in Tabriz, which was conducted using the ground theory method. The data was collected through semi-structured interviews on 14 continuous and non-continuous members (they were originally followers of this group, but for various reasons are no longer members of this group) of the group in describing the changes in their lifestyle, with their participation in the aforementioned collection and later. It has been compiled.

Data Description and Analysis

Considering the change in people's attitudes, tendencies and values, especially from the outside to the inside (Jabrian, 2016), it was expected that changes in their lifestyles would occur. According to the responses of the interviewees in this field, various dimensions were discussed and analyzed and the results indicate that:

Regarding the consumption of decorative goods: four people declared that there has been no change in this regard for them and these people put themselves among the people who are not interested in consuming decorative goods, which already had this feature. One of the continuous members says that his attitude has changed in such a way that he feels the decorative goods as baggage, and a member states that he has become disinterested in decorative goods after training in the group.

Regarding the way of covering some people who did not believe in hijab, they state that there was no change in their clothing and one member who was strongly committed to hijab has distanced himself from the Sharia-based religion. One of the men also states that he has changed his practice regarding his wife's hijab and does not comment on it. Some of the other members also say that they became disinterested in adorning their appearance and prefer simplicity and cleanliness.

Regarding nutrition, the majority state that there has been no change in the quantity and quality of nutrition. But one of the members says to give up strict diets and surrender and accept his physical body. Two other continuous members state that whatever they want, they have a sacred encounter with it, one of them cleans the contamination of the food by using the technique of communication of conscious charge, and the other one, when eating, with the holy encounter, the quality of the food increases and its quantity decreases. with the difference that the attitude of the first person towards the opposition of negative and positive network and the second person is more unifying.

Regarding the way of spending free time, the majority admits that they can use their free time optimally and instead of wasting free time, they work for spiritual improvement. For example, consuming the cultural products of the collection has replaced watching TV, or spending free time with old friends instead of wasting time, is used for spiritual improvement with spiritual friends and new teammates. In terms of consumption of cultural goods, there has been a change in taste. That is, cultural goods with a religious orientation have given their place to goods with a spiritual orientation, for example, people whose musical taste was lyrical have changed to mystical music.

From the point of view of book reading, although the amount of book reading has increased in general, but its diversity is limited to the cultural products of the collection, and in the case of people who were fond of reading traditional religious books, in their opinion, the quality of reading has increased.

Table 1.1. The main categories of the consequence dimension; lifestyle changes

Number of codes	subcategory	category	Big category
5	no change		**Change in consumption of decorative goods**
3	being disinterested		
1	become disinterested		
1	Change from luggage to backpacking them and the feeling of heaviness		
1	Change in the application of individual opinion (awareness (instead of coercion		
2	no change		**Change in coverage**
1	No change in covering (disbelief in hijab from the (beginning		
1	Change of mind in the application of individual opinion ((awareness instead of coercion		
1	Tolerance and distance from Sharia-based religion		
1	Loss of sensitivity to clothing (easy to wear)		
1	The desire for simplicity and purity		
1	to be simpler		
1	become less important		
2	become disinterested		
7	no change	**No change .1**	**Nutrition**
3	Changing the way of eating: giving up strict diets and accepting the physical body influenced by other spiritual schools	**.2 Sanctification of nutrition**	
1	The use of collection techniques to improve the quality and sanctity or purification		
1	Spiritual extrasensory experience in nutrition (by mind control technique) holy encounter		
1	Increasing the vitality of nutrition		
1	Changing the vision to be satisfied with the quantity of blessings and contentment		
1	Reducing the amount of nutrition		
1	Wasting time with sleep and television turns into a concern of using all the moments to reach God		**free time**
1	Making free time useful instead of wasting time		
1	Reducing the attractiveness and importance of watching TV and music		
2	Decrease in watching TV		
2	Replacing studying instead of wasting time watching TV		
1	Reducing watching TV and reading books		
1	Spending free time with friends in the group and its interactions and therapy		
2	The use of television only for the consumption of group-referenced educational products (filling free time with		

	(metatherapeutic CDs		
1	Changing a negative view to a positive view in different environments		
1	Change in leisure time. Useful use of free time and flourishing of abilities and elimination of deficiencies		
2	No change in musical taste	**Orientation about music**	**Consumption of cultural goods**
2	Changing the use of rap music to sublime and romantic mysticism		
2	Consumption of cultural goods for spiritual advancement (instead of destruction (music, film, study	**Changing the orientation of cultural consumer goods**	
2	Applying the spiritual discourse of the collection in everyday life		
1	Abandoning the consumption of romantic cultural goods		
1	Direction of study	**Changing the direction of study**	
1	Redefining traditional religious texts in the study		
1	Interested in studying only in the subject of the collection		
1	Increasing the study of cultural products of the collection		
1	Reducing the quantity and increasing the quality of study		

Discussion and Conclusion

"Renovation is a combination of the ideas of rationalization, differentiation and pluralism" (Beckford, 2009: 97). Bruce believes that individualism threatened the principle of sharing religious beliefs and behaviors and set aside the rationality of many goals of religion and surrendered many impossible beliefs. Individualism and rationality strengthened each other (Jalaipour, 2012: 56-8). With the formation of secularism, humanism, pluralism and liberalism in the era of modernity, while theorists were predicting the destruction of religion, a trend was formed that not only indicated the destruction of religion, but also the "return of the religious matter". It showed Of course, returning not to institutional religion, but to their transformed, selective and combined forms. As the influence and influence of religious organizations declined, the use and consumption of religious symbols, meanings and values increased again (Beckford, 2009: 286).

Social science theorists consider lifestyle to be affected by many factors such as economic factors, values and attitudes, religion, social contexts, etc. Modernism and participation in new religious movements, which in this article is the newly emerging metatherapeutic spiritualist group (Arafan Halka), leads to changes in the lifestyle of the participants. The participation of these people in this group leads to the experience of the sacred, which strongly affects all their cultural and social aspects. According to Muhaddisi (2011: 189), the sanctity found in such an experience is contagious and he wants to give all social and cultural affairs a holy and religious character and to put the whole culture and society at his service and he wants to make the whole existence Make space-time sacred so that a person can experience the sacred matter everywhere and at every moment. In terms of worldview and ideology, this spiritualist group is very similar to "God-worshipping spirituality" according to Hilas' classification. This group is modern with considerations because it is hybrid, selective and based on the direct experience of the sacred. But it is anti-modern because it is semantic, spiritual and sacred, which is against secularism and does not consider the modern lifestyle as desirable. Spirituality has permeated all aspects of their lives and they have converted to a spiritual lifestyle. In other words, they spend their free time in the direction of spiritual growth by consuming cultural and spiritual goods in the field of music and books, especially the achievements of the metatherapeutic collection, and in their own words, they do not waste their free

time by watching television. The time they spend communicating with friends, they talk and discuss with spiritual friends about their behavior. Most of them have turned to simple clothing and simple living. In general, they focus more on spiritual matters and their interests have changed from external to internal matters. There have even been changes in their nutrition. Among them, holy and metaphysical exposure to food substances, for example, cleaning and charging the consciousness of consumable substances and avoiding the consumption of certain substances, including alcoholic beverages, which are considered to be the cause of disconnection with the cosmic consciousness and the Holy Spirit and the reduction of consciousness. The religious and spiritual action of these members is not based on tradition, but a rational action that is based on the calculation of one's own profit and loss (self in the broad sense of existence) and this definition of self is also based on the foundation of personal, group and collective spiritual experience. . Therefore, a person has based his beliefs on his personal experience and based on these beliefs, he has chosen his lifestyle. As Mohaddisi (2015: 5-34) says: "It is a general psychological rule that when a belief system is weakened, although the formation and presentation of a replacement belief system becomes necessary, however much this new belief system is similar to the weakened belief system, and having more family ties (affinity) is more favorable for newcomers, because newcomers, due to living for a long time within an all-encompassing and security-creating belief umbrella, psychologically and intellectually are more accepting of a belief system that is reminiscent of the old belief system", so people according to the world The vision given by the new group and the beliefs and norms that a person has from the traditional religious culture are combined together and he selectively chooses his lifestyle. This style of life is a style in opposition to modern life and materialism, and a meaningful, holy, living style in the here and now, which is very similar to the style of godly spirituality proposed by Hylas.

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