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TOWARDS A POSTMODERN CONCEPT OF
SPIRITUALITY WITHIN EUROPEAN POPULATION

Krzysztof Kielkiewicz, MA

Supervisor
Dr Daniel Boduszek

A thesis submitted to the University of Huddersfield
in partial fulfilment of the requirements for
the degree of Doctor of Philosophy

The University of Huddersfield

2016

"If you are what you should be, you will set the world on fire!"

St. Catherine of Siena

*"The supply of words in the world market is plentiful,
But the demand is falling.*

Let deeds follow words now"

Lech Walesa

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There are a number of people to whom I express my gratitude as they helped me to complete this work

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For supervision of this thesis

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For the great favour of discussing current matters of spirituality with me during the personal interview for this thesis

Lech Walesa

Former President of the Republic of Poland

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To my wife Anna

For patience, understanding and help during the years of the study

Table of Contents

ACKNOWLEDGMENTS	I
TABLE OF CONTENTS	II
LIST OF ABBREVIATIONS	VI
LIST OF FIGURES	VIII
LIST OF TABLES	IX
LIST OF PHOTOS	X
COPYRIGHT STATEMENT	XI
PUBLICATIONS AND PRESENTATIONS ARISING FROM THE THESIS	XII
ABSTRACT	1
CHAPTER 1	
INTRODUCTION.....	3
CHAPTER 2	
METHODOLOGY OF THE STUDY	10
2.1. Introduction	11
2.2. The Qualitative Part of the Thesis.....	12
2.2.1. What is a Definition? An Ontological and Epistemological Account .	12
2.2.2. Lonergan’s Structure of Cognition. Authentic Subjectivity and Objective Knowledge in Spirituality.....	15
2.2.3. Application of Aristotle’s and Lonergan’s Theory into a Structure of the Study. Narrative Approach.....	16
2.3. Quantitative part of the Study	18
2.3.1. Data Retrieved From the Qualitative Part of the Study	19
2.3.2. Previous Application of Quantitative Methods in Study of Spirituality	20
2.3.3. Development of Postmodern Model of Spirituality (PMS)	21
2.3.4. Survey Development.....	24
2.3.5. Procedure: Ethical Approval and Data Collection	25
CHAPTER 3	
POSTMODERNITY AND POSTMODERNISM.....	27
3.1. Introduction	28
3.2. Postmodern Terminology: Postmodernity, Postmodernism and their Operational Definitions	29
3.3. Science	34
3.4. Religion	37
3.5. Culture.....	40
3.6. Popular Culture	43
3.7. Summary	46

CHAPTER 4

HISTORICAL SILHOUETTES OF SPIRITUALITY48

4.1. Introduction	49
4.2. Definition of Spirituality in Terms of Semantic Structure.....	50
4.2.1. שפנו (nephesh).....	52
4.2.2. רוּחַ (ruah)	53
4.2.3. Ψυχή (psyche)	56
4.2.4. Πνεύμα (pneuma).....	58
4.2.5. ‘Spiritualitas’ and ‘Spirituality’	60
4.2.6. Summary	61
4.3.1. Spirituality in the Early Christians (1 st - 3 rd Century).....	63
4.3.2. Summary	68
4.4.1. Spirituality Initiated by Desert Fathers (3 rd - 5 th Century).....	69
4.4.2. Summary	71
4.5. Social Establishment of Spirituality in the Middle-Ages (5 th - 16 th Century)	73
4.5.1. Historical Background	73
4.5.2. Pagan Religions.....	73
4.5.3. Monastic Spirituality	76
4.5.4. Lay Spirituality	78
4.5.5. Warrior Spirituality	80
4.5.6. Summary	81
4.6. Spirituality in the Modern World (16 th – 19 th Century)	83
4.6.1. The Concept of Spirituality	83
4.6.2. Reformation.....	84
4.6.3. Reform and Counter Reformation.....	87
4.6.4. Late Modernity	92
4.6.5. Summary	95

CHAPTER 5

POSTMODERN MANIFESTATION OF SPIRITUALITY97

5.1. Introduction	98
5.2.1. Classical Approach to Spirituality	99
5.2.2. Summary	104
5.3. Secular Perceptions of Spirituality.....	105
5.3.1. Cultural Environment.....	105
5.3.2. Spirituality of a Workplace	108
5.3.3. Spirituality of Health Care and Medicine	110
5.3.4. Gay and Lesbian Spirituality.....	113
5.3.5. Feminist Spirituality	116
5.3.6. Atheistic Spirituality	117
5.3.7. Summary	119

CHAPTER 6

DEFINITION OF SPIRITUALITY ACCORDING TO SELECTED ‘GREAT POSTMODERN MINDS’ 121

6.1. Introduction	122
6.2. Sigmund Freud: Master of Suspicion.....	125
6.2.1. Biography and Rationale.....	125
6.2.2. Religion	127
6.2.3. Original Sin	131
6.2.4. Summary	135
6.3. Etty Hillesum: Non-Religious Mystic.....	136
6.3.1. Biography and Rationale.....	136
6.3.2. Depressive and Egocentric Origins	139
6.3.3. Deeds.....	140
6.3.4. Meaning of Life Found: Mysticism	143
6.3.5. Summary	145
6.4. Lech Walesa (Wałęsa): The Raising Voice of the Popular.....	147
6.4.1. Bibliography and Rationale.....	147
6.4.2. Values.....	151
6.4.3. Charismatic Leadership.....	154
6.4.4. Man of Action	157
6.4.5. Summary	159
6.5. Philip Sheldrake: Spiritual Theorist of the Postmodern.....	161
6.5.1. Bibliography and Rationale.....	161
6.5.2. Material and Formal Object of Spirituality	162
6.5.3. Methodological Issues in Spirituality Discipline	165
6.5.4. Integrity and Fragmentation of the Spirituality Discipline	166
6.5.5. Summary	168

CHAPTER 7

EMPIRICAL INVESTIGATION OF THE POSTMODERN MODEL OF SPIRITUALITY 170

7.1. Introduction	171
7.2. Concept of Spirituality arising from the Qualitative Part of the Thesis....	171
7.3. Concept of Spirituality Arising from the Previous Research in Spirituality	175
7.4. Procedure.....	177
7.4.1. Ethical Approval and Data Collection	177
7.4.2. Participants.....	178
7.5. Measures of Postmodern Model of Spirituality (PMS)	178
7.5.1. Demographic variables.....	180
7.5.2. Community of Faith Scale	180
7.5.3. Dialogue with Self Scale	180
7.5.4. Prayer Scale.....	180

7.5.5. Self-Esteem Scale (S-ES).....	180
7.6. Confirmatory Factor Analysis (CFA)	181
7.7. Analysis of the PMS	181
7.8. Results	182
7.8.1. Model Testing Using Structural Equation Modelling (SEM)	184
7.9. Summary	188
7.10. Explanation of PMS	188
7.11. Interpretation of PMS.....	190
CHAPTER 8	
CONCLUSION.....	193
8.1. Overview of Chapters, Aims and Findings	194
8.2. Limitations, Justifications and Further Directions	196
8.3. Contribution to the Knowledge.....	198
REFERENCES.....	202
APPENDICES	226
APPENDIX 1	
INTERVIEW WITH PROFESSOR PHILIP SHELDRAKE.....	227
APPENDIX 2	
INTERVIEW WITH THE PRESIDENT OF THE REPUBLIC OF POLAND, THE NOBEL PEACE PRIZE WINNER LECH WAŁĘSA	243
APPENDIX 3	
WYWIAD Z PREZYDENTEM RZECZYPOSPOLITEJ POLSKIEJ LECHEM WAŁĘSĄ	251
APPENDIX 4.....	
SURVEY QUESTIONNAIRE.....	260

List of Abbreviations

AMOS	Analysis of a Moment Structures (Software)
B	Unstandardized Factor Loadings
CF	Community of Faith
CFA	Confirmatory Factor Analyses
CFI	Comparative Fit Index
CO	Community
CSO	Central Statistics Office
DE	Deed
DS	Dialog with Self
EX	Existence
F	Faith
FA	Factor Analyses
FO	Formation
G	God
HA	Happiness
IFI	Incremental Fit Index
LVM	Latent Variable Modelling
M	Mean
MRA	Multiple Regression Analysis
MV	Material Values
NS-E	Negative Self- Esteem
NV	Non-Violence Attitudes
OFSTED	Office for Standards in Education
PA	Path Analysis

pers. comm.	personal communication
PA	Path Modelling
PMS	Postmodern Model of Spirituality
PS-E	Positive Self-Esteem
Q, Z, X, Y, V	Question
RMSEA	Root-Mean-Square Error of Approximation
S.E.	Standard Error
SA	Sacrifice
SD	Standard Deviation
SE	Self-Esteem Scale
SEM	Structural Equation Modelling
SPSS	Statistical Package for the Social Sciences (Software)
TV	Television
UT	Ultimate Truth
α	Cronbach's Alpha (measure of internal consistency)
β	Standardised Regression Weight (Standardised Factor Loading)
N-SE	Negative Self-Esteem
NSZZ	Niezależny Samorządny Związek Zawodowy (Independent Self-Governing Trade Union)
OFF	Oslo Freedom Forum
X^2	Chi-square

List of Figures

Figure 1	Aristotelian theory of definition according to Berg (1982)	12
Figure 2	Process of human cognition according to Bernard Lonergan	14
Figure 3	Postmodern Model of Spirituality (PMS)	194

List of Tables

Table 1	Variables extracted from the qualitative part of the study	17
Table 2	Quantitative variables included in the study	22
Table 3	Construct validity of particular latent factors (results from Confirmatory Factor Analyses)	188
Table 4	Correlations between all continuous variables	190
Table 5	Unstandardized and standardized path regression weights in PMS	192
Table 6	Unstandardised and standardised factor loadings for PMS latent constructs	193

List of Photos

Picture 1	Philip Sheldrake	247
Picture 2	Krzysztof Kielkiewicz and Lech Walesa, 11 th April 2011, Lech Walesa's Office, Gdansk	254/264

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Signed: _____

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ABSTRACT

Since spirituality separated from religion it appeared as an unclear concept regarding its identity as a new secular domain. Responding to this condition and to the need of identifying spirituality, the aim of this research is to develop the concept of spirituality according to the current European population. The study applies mixed methodology and finds current spirituality functioning as a three-dimensional model composed of Transcendence, Immanence and Purpose. This concept is predicted by thirteen independent variables. The findings suggest that current spirituality is a person's individual existential dimension being subject to change through the influence of various psychological, religious and social factors. The discoveries of the study find its practical implication within formational social fields such as education, counselling and psychotherapy.

CHAPTER 1

INTRODUCTION

Spirituality is a phenomenon which continues to attract much interest in the Western culture. Throughout the years, spirituality has changed in form and developed in understanding. It has become unprecedentedly broad and has been embraced by many people, even those who do not consider themselves to be religious. Indeed, spirituality is a subject of debate within academic and non-academic circles with regard to its shape, place, function and definition. The end of the Second World War is considered to be the beginning of a new epoch - Postmodernity. Postmodernity shapes not only the background of mentalities today, but also the philosophy and the culture of societies - especially in the West. The epoch has brought about many changes; one of which is social transformation of the domains of public religion and personal spiritual life. Whereas religion and spirituality are divided and exist independently, the concept of spirituality has changed.

The phenomenon of spirituality has been a part of Judeo-Christian tradition for the last few millennia (Conway, 2007). About forty years ago, it crossed academic thresholds and has continued to develop dynamically (Rolheiser, 1998; Waaijman, 2002). It continues to embrace broader fields of interest and crosses boundaries, such as religious background and different worldviews. The concept of spirituality has been shaped by a number of disciplines. The first of these is Christian theology; even its linguistic root comes from the Judeo-Christian biblical and theological tradition. However, spirituality also encompasses other disciplines, such as philosophy, psychology, sociology, medicine, education, counselling, politics and culture, all of which will be explored herein.

Interest in spirituality is increasing, especially within circles which try to find some deeper motivation, sense or enrichment in their enquiry (Delgado, 2005). For instance, disciplines normally weakly related to spirituality are now exploring this field to find solutions for their own concerns. Researchers in professions such as medicine, business and teaching have turned to spirituality to search for support to improve the effectiveness of their work and to broaden their conclusions. Furthermore, whilst Western society has experienced an increase in secularism and people deserting the Church, a remarkable growth of interest in spirituality has also been observed. Recently, spirituality has been the most popular theme in bookshops of America (Schneiders, 2003).

Currently, spirituality is commonly perceived as a vague or indefinable

phenomenon, even among researchers in this field and society in general. For instance, Waaijman (2002) enumerates 54 forms of current spirituality, whereas Hill and Hood (1999) list 120 measures of the concept. Indeed, Hyman and Handal (2006) note that the diversity of such measures is large. Furthermore, Perrin (2010) states that spirituality is on its way towards discovering its identity and struggling with finding criteria why some spiritualities are authentic and some others are not and why. Finnegan (2008) finds spirituality's indefinability in the multiplicity of indeterminate and different concepts, which are often contesting. He points to a lack of a valid instrument, which would be able to classify criteria of such verification and distinguish the *authentic and potentially pathological spiritualities* (p. 185). Additionally, Finnegan does not perceive the postmodern context as advantageous for the identification of spirituality. This is due to the fact that spirituality has been severed from Christianity, which is its *cradle* (pp. 41; 169). Sheldrake (2009; 2011 pers. comm.) also finds it difficult to identify spirituality in detachment from Christian tradition and in a variety of current spiritual contexts within the globalising world. Other authors identify different reasons. According to Gellel (2010; 2012), the multiplicity and diversity of spiritual labels is a reason of indefinability, especially because spirituality *belongs to the nonverbal realm of communication and it is found outside prescribed boundaries* (Gellel, 2012, p. 239).

Spirituality is now drifting on the wide ocean of humanistic fields without a harbour of clear identity. Spiritual researchers are lost between religious and lay concepts; also researchers of other disciplines frequently flow into the terrain of spirituality, often without consequences arising from academic and methodological restrictions. Factually, representatives of various academic and non-academic disciplines can take part in spiritual discussion without question about scholarly competency. Spirituality struggles with conceptual and methodological deficiencies and the discipline still lacks a widely acceptable conceptual definition that could clarify its identity. Moreover, spirituality, as a young academic discipline, has not sufficiently developed its own research methodology that would standardise the process of a study and verify its results. Spiritual scholars contributing to the development of spirituality are challenged to maintain discussion on the broad field of interest, as spirituality itself encompasses a wide spectrum of associations. Perceptive observations of their discourses, even among dedicated researchers of the discipline, show an interesting contradiction – scholars who agree that there are

problems with defining spirituality are arguing from vastly different points of view.

For instance, Finnegan (2008), who agrees with un-definability of spirituality, expresses a need for constructing such a definition in the same publication. Along similar lines, Shelldrake (1995, p. 40) suggests that *Spirituality, as an area of study, must be capable of definition. If it has no conceptual limits, effectively it means nothing*. As indicated above, the postmodern context creates challenges on the path to comprehensive understanding and conceptualising spirituality. However, Gellel (2012), who contends that a clear definition cannot be coined, states that *it is still possible to identify components, or major elements of spirituality* (p. 239).

The reasons for the difficulty in defining or identifying current spirituality belong to many spheres including its history as well as current social and academic contexts. An addition to the reasons indicated by the researchers of spirituality presented above is the fact that the academic work towards defining spirituality occurs mainly within the context of specific academic fields, e.g., Christian, medicine, workplace and more. Most of the time, the research is incomplete because it employs a limited range of research tools, appreciating qualitative research methods much too often without quantitative verification of the findings.

Finally, the attempts towards defining spirituality employ short and condensed definitions of few sentences with aptly chosen words to express the identity of the phenomenon. Regarding spirituality as a deep and very wide domain, this way of concluding the findings, necessitates employing understatement, no matter how pithy, precise, or good the selection of words.

Therefore, regarding the condition in which spirituality finds itself nowadays, the goal of this study is to identify the phenomenon of spirituality within its postmodern context. Postmodernism, as a cultural epoch, is originally a western culture experience; therefore, the scope of the study embraces the identification of spirituality as functioning within this context. More specifically, the European context is the primary one; however, regarding the fact that postmodern culture functions beyond European borders the literature review is broad and includes study of Northern American literature.

The comprehension of spirituality will be drawn from the roots of Judeo-Christian tradition and will not embrace other religions and cultures such as Buddhism, Islam or Hinduism. The sample used for the quantitative part of the study

will represent a non-purposive European population; this means that participants of the survey will be selected from the population living in the Republic of Ireland at the time of the study without selection regarding their worldview or religious background.

Spirituality represents a dynamic domain which functions and manifests itself as a twofold milieu. The first is the social construct where spirituality is materialised and physically operates through certain practices, law, and explicit concepts. The second is the fundamental and individual human condition which is a source of life inspiration, referring to the mundane reality and reaching beyond it. Both of these domains are interconnected and cannot be separated in the study of spirituality. Social structures aim to organise people's lives on the macro level and control the individual with the purpose of maintaining a social order. Spirituality of an individual initiates a better quality of life and therefore naturally challenges the social order (Hill, Pargament, Hood, McCullough, Swyers, Larson & Zinnbauer 2000). For this reason, the scope of this study will embrace both social (which represents the product of the spiritual quest) and individual (which challenges the quality of life) spiritual domains.

A similar dependence is between the living phenomenon and spirituality functioning as an academic discipline. The first environment in which spirituality develops is the living context whence the academic enquiry draws its source (Benefiel, 2003a; 2003b). Nonetheless, the academic perception which also reflects on the living dimension cannot be alien to this study as it would be an impoverishment for the genuine picture of spirituality. Some scholarly insights are necessary if only because this thesis aims to be an academic investigation. Therefore, the scope of the study will regard spirituality as a live phenomenon and an academic discipline.

The arguments of many scholarly circles (e.g. Waaijman, 2002; Hill and Hood, 1999; Hyman & Handal, 2006; Finnegan, 2008; Scheldrake, 2009; Perrin, 2010) suggest that the current phenomenon of spirituality is indefinable for many reasons. However, a look at the problem from a different angle, i.e., ontological and phenomenological perspective, provides a different conclusion. Aristotle (384-322 BC), who is accepted as one of the most significant authorities speaking about definition per se and processes of defining, believed that if something exists, it can be defined, (Aristotle, *APo; Top*). Any material, concept or even thought, can be

defined as long as it is an existing matter (Aristotle, *APo; Top*). Chiba (2008) and Berg (1983), as Aristotelian experts, share this opinion. Spirituality is inevitably a phenomenon which exists; therefore, in accordance with a logical consequence, it can be identified. Because the present study aims at identification of spirituality functioning within current European societies, the insight to the essence of definition will be provided.

This study will apply mixed research methods where both qualitative and quantitative tools will be utilised. In its qualitative part, the study will use the narrative approach and the Structural Equation Modelling (SEM) as a quantitative tool. In the qualitative part the study will examine the main concepts of spirituality, beginning with biblical Judeo-Christian traditions, in order to retrieve the meaning of the concept that is hidden beyond the semantic and linguistic meaning of the term *spirituality*. This research then investigates the main historical manifestations of spirituality, from the early stages of Christianity to the current postmodern epoch. In terms of Postmodernism, this research traces the development of philosophical thought back to the origins of European culture. The postmodern thought appeared for the first time in the modern thought of 15th and 16th century (Smart, 1997; Gallagher, 1998). However, the ground for its gemmation was prepared by conditions of previous epochs. To deepen the understanding of spirituality the study will investigate how the spiritual themes are present among the most distinguished representatives of postmodernity and how they conceptualise spiritual premises and phenomena. This group consists of spokespersons of different spiritual traditions and environments, including Sigmund Freud, who represents the psychoanalytical tradition; Lech Walesa, who represents the socio-political field; Ety Hillesum, a lay Jewish mystic who died in Auschwitz in 1943; and Philip Sheldrake, who is a voice of academic circles.

The aim of the qualitative part is to identify the range of understandings of spirituality and to retrieve their characteristics. These characteristics are then used as variables to construct the conceptual model of postmodern spirituality. This model will be then examined in the second stage of the study, using a quantitative approach. The aim of this stage is to verify the proposed conceptual model within the representatives of European society, systematically selected from the international community living in the Republic of Ireland.

Regarding the current condition of spirituality as an academic discipline and the life domain outlined above, there is a need of a response to the question: what is the identity of spirituality according to the current European population? Responding to this need, this study aims at developing the concept of spirituality that is currently functioning within European people. The concept will be developed through the qualitative study on spirituality, on a postmodern milieu and the quantitative verification of the concept through the sample of European society. The title of the thesis is a response to the research question and includes key words reflecting the aim of the thesis.

CHAPTER 2

METHODOLOGY OF THE STUDY

2.1. Introduction

The persuasion of many scholars is that the current phenomenon of spirituality is indefinable for many reasons. They point to a lack of conceptual boundaries, caused by a multiplicity of approaches to the concept (Hill & Hood, 1999; Waaijman, 2002; Hyman & Handal, 2006; Perrin, 2010; Finnegan, 2008; Sheldrake, 2009; Sheldrake, 2011, pers. comm.). Another reason for this is that spirituality is a relatively new scholarly discipline which has not yet developed a research methodology that would facilitate a study. Appropriate methodology would open a way towards constructive and objective research. As such, the goal of this research project is to develop the concept of spirituality that functions within the current postmodern reality of European populations.

In this methodological chapter, the design of the dissertation along with its justification is presented. Because the study employs both qualitative and quantitative research methodology, this chapter presents the specific methods used and explains what is hidden behind methodological terminology that is used in this thesis. In order to present a postmodern concept of spirituality within European population, the study reflects on the term of identification. The ontological and epistemological origins of identity are also examined. Another aim is to verify what is definable and what is not, and under what conditions. All the stages of the present study contribute to a comprehensive process of identification of spirituality that operates within a postmodern milieu and which is presented in the final Postmodern Model of Spirituality (PMS).

2.2. The Qualitative Part of the Thesis

The methodological concept applied for this study is based on two conceptual pillars. The first pillar is Aristotle's theory of definition. Aristotle was one of the first philosophers who conceptualised the nature of things and the way of defining them, and still remains a classical representative and voice of reference in this matter. This way he contributed to the foundations of ontology, epistemology and phenomenology. The second conceptual pillar of methodology of this study is based on Bernard Lonergan's (2007) epistemology. His structure of cognition is relevant for gaining objective knowledge in the study in spirituality with respect to the aspect of authentic subjectivity. These two poles complement each other and validate the methodology of this study.

2.2.1. What is a Definition? An Ontological and Epistemological Account

Since the beginning of the development of ancient Greek philosophy, which along with Christian tradition, laid foundations for western culture, philosophers have asked questions about the nature of things. Among many fundamental questions regarding the nature of things and natural order was one which concerned the basics of the knowledge-building process, i.e., how we name things and how the process of learning proceeds.

Among the great philosophers concerned with this theme, Aristotle is accepted as one of the greatest, which is confirmed by extensive literature interpreting his concepts on this topic (see authors below). Aristotle, in his writings, provides the most comprehensive philosophical account regarding the matter of definition and the factual mental process of defining things. His thoughts were investigated from many angles and were a major source for development of knowledge of the nature of definition. His concept is a source for the development of many aspects of definition, ranging from basic understanding of essence of things and meaning (Urmson, 1973; Charles, 2000), to such specific aspects as definition of man (Burke, 1963), definition of motion (Kosman, 1969) or else definitions of time and number (Annas, 1975).

Aristotle was one of the first individuals, who gave an account of the ontological and epistemological assumptions of definition. He gave the most complete account of what definition is, how the defining process proceeds and, what

is the most important for this study; he also specified what can be defined. Despite many epochs and arguments for and against, he still appears as one of the most credible authorities in that theme. Aristotle assumed that unless the essence of the matter is impossible to recognise, anything that exists can be defined (Aristotle, *APo; Top*). Chiba (2008) explains the thesis of Aristotelian definability by stating that *Since both 'the what it is' and 'the what is was to be' belong to an existing thing, it is necessary for any account to be a definition that any definable thing must exist* (p. 5). Based on these implications and simply assuming that spirituality is definitely a phenomenon that exists, a clear logical conclusion is that it can also be defined.

Aristotle pays a lot of attention to the process of defining things (Aristotle, *APo; Top*). The way of constructing definition, in the simplest way, can be explained by an example of a tree. All the smallest branches join bigger ones and these join the bigger ones again to reach the final bough. The smallest branches are the components of the final definition and the final definition is composed of smaller modules. Using Chiba's (2008) comprehension of Aristotle, the stage of defining a thing is preceded by a stage of collection of defining phrases, which signify the essence of a defined thing. Therefore, the process of defining is based on gathering information in a fragmented way, then, through selection, it moves forward to clarification in order to reach the concept of the essence of the defined matter. Berg (1982, pp. 23-24), being consistent with Chiba (2008), presents the process of construction of a definition as follows.

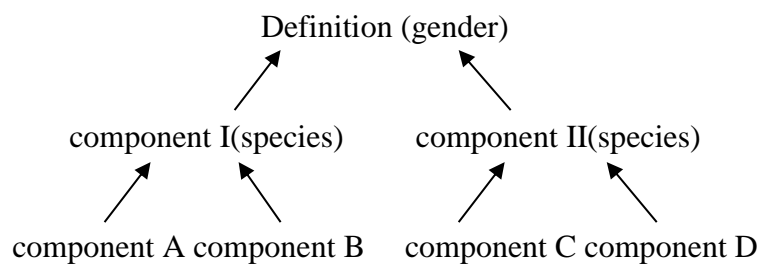


Figure 1. Aristotelian theory of definition according to Berg (1982, p. 23-24)

A further contribution to the Aristotelian theory of definition is brought by Popper (1963) who actually contributes, but also criticises Aristotle. Popper (1963) argued that nothing can be defined absolutely and finally because of the limitation of the cognitive potential of the human mind and language (Popper, 1963; Buttemeyer, 2005). Any knowledge is conditioned by a number of limitations that block the way of clear comprehension and need to be constantly overcome. According to Popper

(1963), the human condition is unable to collect and recognise all the essences and premises of the matter that is aimed to be defined. Therefore, any definition is only precise as far as the current knowledge is advanced; along with further development of the knowledge, better definition is potentially possible to construct (Buttemeyer, 2005). The application of this learning is confronted by the infeasibility of constructing a comprehensive definition, which would be applicable to all the peoples of all times. Therefore, in respect to this account, the only possible definition of spirituality is a current one. Therefore, the postmodern concept of spirituality aims to be the most updated, but it is impossible for it to be the ultimate one.

Mariotti-Fischbein (1997 p. X), studying mathematical definition construction process, makes an important observation which presumably characterises every definition - *definition is a part of theory*. Even if the expression is used in terms of mathematics, the phrase is applicable and appropriate to the socio-scientific context also. The construction of any definition cannot be detached from the context in which it arises; if it is a definition of social phenomena, it cannot be separated from the population in which it functions and with what it addresses. Following Mariotti-Fischbein's (1997) idea, a definition is a condensed explanation of wider theory and an essence and expression of an extensive context.

Finally, the shape of a definition can take two forms: a short, condensed expression in aptly chosen words or an explanation of the notion in respect to the terms and conditions of the concept. The first form is clear and understandable. The second form reflects an extensive concept and takes into account such elements, as *examples and non-examples of the concept (...) the definition(s) of this concept and the proof of their equivalence, several representations of this concept, and above all, the situations which allow the emergence of the concept and preserve its meaning* (Ouvrier-Bufferet, 2006 p. 261). Socio-scientific definition of spiritual phenomenon is more likely to approach the second structure, which is more useful to clarify and explain such a complex and broad concept.

Applying the above account to the goal of developing a current concept of spirituality, it can be concluded that all the diverse historical and current models and perceptions of spirituality are the smallest branches of the whole phenomenon. These models and perceptions, however, participate more or less in the final concept of spirituality, even if the very final concept is still unknown or under development (and may remain so for a long time). The construction of the postmodern concept of

spirituality follows an assumption that the final model is a compilation of smaller components, which participate in the core phenomenon and which can contribute to the final concept.

2.2.2. Lonergan’s Structure of Cognition. Authentic Subjectivity and Objective Knowledge in Spirituality

The academic discipline of spirituality remains in the process of transition in the reference to its scholastic home ground. From theological and religious origins it shifts to its new humanistic and socio-scientific terrain and this new position generates methodological predicaments in terms of reliability and validity of research. In this new circumstance the Magisterium of the Church ceases to be an authority verifying findings of studies. This causes a challenge for the genuineness of studying spirituality and ‘authenticity’ recently appeared as a new agenda for the study of this discipline. O’Sullivan (2010) underlines the importance of this aspect and develops authenticity as a methodological framework. According to O’Sullivan (2010), the outcome of objective knowing needs to meet the dynamic of authentic subjectivity as non-opposing perspectives. He presents epistemology proposed by Lonergan (2007) as the underling concept (O’Sullivan, 2010, pp. 172-175).

The structure of the research method of this project will follow Lonergan’s cognitional structure:

In what does (...) objectification consist [sic]? It is a matter of applying the operations as intentional to the operations as conscious. Thus, if for brevity’s sake we denote the various operations of the four levels by the principal occurrence on that level, we may speak of the operations as experiencing, understanding, judging and deciding. These operations are both conscious and intentional. But what is conscious can be intended. To apply the operations as intentional to the operations as conscious is a fourfold matter (1) experiencing one’s experiencing, understanding, judging, and deciding, (2) understanding the unity and relations of one’s experienced experiencing, understanding, judging, deciding, (3) affirming the reality of one’s experienced and understood experiencing, understanding, judging, deciding and (4) deciding to operate in accord with the norms immanent in the spontaneous relatedness of one’s experienced, understood, affirmed experiencing, understanding, judging, and deciding. (Lonergan, 2007, pp. 14-15).

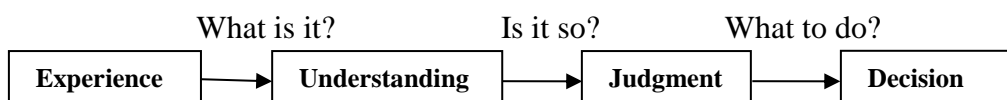


Figure 2. Process of human cognition according to Bernard Lonergan

According to Lonergan, the process of cognition starts from an experience, which then raises a question of what the experience is. When this question is answered it needs to be verified more insightfully to confirm or disconfirm (totally or partially) the previous understanding of the experience. The final stage of the cognitive process is crowned by a decision of how to practically apply the findings of the cognition.

O'Sullivan (2012, pp. 43-59) understands that the process of experiencing, understanding, judging and deciding may occur in the context of spirituality on different levels and within different academic contexts. It applies to the personal and social dimension of spiritual life; it relates to comprehension of spirituality from the religious as well as the lay perspective. According to O'Sullivan (2010; 2012), the method of Lonergan's cognition generates authentic subjective cognition which is a foundation for subjective knowledge. The crucial difference between Lonergan's cognition and others' less scientific models, for instance, (which can be observed in Dewey's (1938) model of learning (Kolb, 1984, pp. 22-23) is that knowledge is built on a fourfold process where understanding is followed by authentication of knowledge before practical application. Dewey's (1938) model of learning includes a three-step process where understanding is not verified again but is preceded as a ground for decision, what is characteristic for casual and non-academic process of learning. This is a significant difference between academic and non-academic process of cognition.

2.2.3. Application of Aristotle's and Lonergan's Theory into a Structure of the Study. Narrative Approach.

Following this structure, this study accepts spirituality as a primary experience. Spirituality is a phenomenon that exists; it can be understood and, potentially, it can be identified. The next stage of the process is an understanding. For this purpose, information will be gathered about characteristics of spirituality from many sources which provide variables to assist in the final definition described herein. For example, a source of variables characterising spirituality is drawn from the semantic meaning of the term *spirituality*, a history of spirituality and current postmodern concepts of spirituality.

The process of delving more insightfully into the character of spirituality of

Postmodernism will be facilitated through evaluation of opinions and perceptions of the phenomenon in accordance to the group of 'Great Minds' of Postmodernism. Distinguished representatives of the epoch are used to provide more perceptive observations of humanity in its spiritual dimension. As mentioned in the introduction, the group of the 'Great Minds' of Postmodernism include the following: Esther (Etty) Hillesum, a Jewish woman who died in Auschwitz and was deeply spiritual without being religious; Lech Walesa, a person who influenced current times by leading a non-violent and bloodless revolution that resulted in the collapse of communism in Europe; Sigmund Freud, the father of psychoanalysis and the greatest explorer of human psychical knowledge; and Philip Sheldrake, the outstanding representative of spirituality as a scholarly discipline and at the same time a person who significantly contributed to the appearance of spirituality in academia.

This stage is based on qualitative methodology and applies narrative approach as being an appropriate methodological tool for analysis of written texts, journals, interviews, stories and life experiences to communicate meaning. The narrative approach, named also narrative analysis or narrative inquiry draws on Husserl's theory of time and consciousness (Husserl, 2012). Husserl believed that essential structure of human consciousness is intentional which in turn conveys meaning. Narrative, also named storytelling, is an effective qualitative tool in explanation of psychological as well as sociological phenomena (Mankowski & Rappaport, 2000). According to Crossley (2000), narrative analysis is an effective medium to individuals' understanding of themselves and provides an insight into a narrator's social and psychological world. The storytelling is a tool towards resolving personal and social conflict (Murray, 2003). *Research on narratives may be particularly useful for understanding the relationship between social process and individual experience, especially in spiritually based communities* (Mankowski & Rappaport, 2000, p. 479).

By the application of the narrative approach, the variables characterising spirituality and postmodern features are retrieved. These variables function as explicit and implicit characteristics lying in historical documents, peer-reviewed articles, books, diaries, interviews, lyrics of songs and motion pictures. Narrative is an effective methodological tool for the examination of the same phenomenon, appearance or a concept among linguistically and conceptually differentiated

environments, such as religious lay, scholarly, political or pop cultural. For instance, when compared to popular culture, academia uses different language to express spiritual messages. Popular culture uses symbols which appear less often in socio-political environment and Christian circles speak differently about transcendent nomenclature than it is communicated within socio-political milieu. However, all the environments refer and are representative for the investigation of spirituality and they carry postmodern philosophy. Narrative approach utilises all these different languages and finds common denominators therein through retrieving meaning.

Two of four theoretical cognitive stages inspired by Lonergan’s (2007) theory took place in the qualitative part of the study, i.e., experience and understanding. The experience of spirituality and postmodern thought were examined, and this led to the understanding of the problem addressed by the research. The curiosity of the phenomenon was satisfied; however, the academic expectations called for advances in the inquiry. Two further stages of investigation, judgment and decision, followed in the quantitative part of the thesis. Judgment occurred in the construction of the Hypothetical Postmodern Model of Spirituality; accordingly, decision about this model was made by the population who participated in the survey.

2.3. Quantitative part of the Study

After completing the qualitative part of the thesis, the number of themes characterising spirituality was gathered. The first step towards assembly of the construct of the Postmodern Model of Spirituality was an identification of the main components of spirituality. After a critical review of the history of spirituality in Chapter II, the postmodern manifestations of spirituality in Chapter III and an insight to perception and manifestation of spirituality in accordance with the ‘Great Postmodern Minds’ in Chapter IV, the number of themes identifying spirituality was gathered. These themes were named and transformed into variables for the purpose of further use in the quantitative part of the research (see Table 1).

Table 1. Variables extracted from the qualitative part of the study

No	Source of variables	Themes
1	Semantics of <i>spirituality</i>	Transcendence, Immanence

2	I-III century	Transcendence, Immanence, Prayer, Community of Faith, Purpose, God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Formation,
3	III-V century	Transcendence, Immanence, Prayer, Community of Faith, Purpose, God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Formation,
4	V-XVI century	Transcendence, Immanence, Prayer, Community of Faith, Purpose God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Formation,
5	Modernity	Transcendence, Immanence, Prayer, Community of Faith, Purpose God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Formation, Community, Material Values, Education
6	Postmodernity	Transcendence, Immanence, Prayer, Community of Faith, Purpose God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Formation, Community, Material Values, Music, Cinema, TV
7	Freud	Immanence, Dialog with Self, Purpose, Community, Happiness, Existence, PSE, N-SE, Ultimate truth
8	Hillesum	Transcendence, Immanence, Purpose, Dialog with Self, Prayer God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Formation, Community, Material Values, Non Violence,
9	Walesa	Transcendence, Immanence, Purpose, Prayer, Community of Faith Non Violence, God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Community, Material Values
10	Sheldrake	Transcendence, Immanence, Purpose, Prayer, Community of Faith, Dialogue with Self, God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Formation, Community, Material Values, Happiness,
11	Quantitative study Literature review	Transcendence, Immanence, Purpose, Prayer, Community of Faith, Dialogue with Self, PSE, NSE, God, Faith, Deed, Ultimate Truth, Existence, Sacrifice, Formation, Community, Material Values, Happiness,

2.3.1. Data Retrieved From the Qualitative Part of the Study

The variables retrieved from these sources are examined quantitatively using structural equation modelling (SEM). SEM is one of the most effective and powerful tools of quantitative techniques for verifying the statistical significance of characteristics of a phenomenon as provided by participants in a study. Through correlational analyses, results of SEM provide statistical scores of relationships between variables and the strength of their inter-relatedness. The variables gathered from the sources by means of qualitative techniques are placed in the quantitative

survey and exposed for verification among the population of a current European society. 268 participants living in the Republic of Ireland at the time of the survey verified the frequency and intensity of characteristics of spirituality that currently exist.

The development of knowledge may go in two directions. One direction could develop theories, but it never examines by experiment, sample or any other form of verification with reality. By this the discipline can get more confused because a number of theories are multiplied, but never verified. This leads to never-ending discussions about who is right and who is wrong, or the concepts are multiplied and mixed in the following books and articles, without convincing arguments that some theory is proved, verified, confirmed or disconfirmed. Every theory could be overthrown by a simple counter-argument or higher authority. It seems like current research in spirituality reveals many of the traits.

The other direction of development of science is when a theory or hypothesis is subjected into an experiment or other form of valid verification and the authentic results are the foundation for the next step. This is scientific way of developing knowledge. Therefore, this study first examines all the main spiritual theories appeared so far, together with the theories of the ‘Great Minds’ of the discipline, who contribute to an understanding of spirituality and then examines it empirically.

The themes retrieved from the qualitative analysis of the study were confronted with the literature analyses of the previous quantitative study in spirituality in order of constructing the hypothetical Postmodern Model of Spirituality (PMS). Further examination embraced all previous quantitative investigations in spirituality in order to confront the findings of the qualitative part of the study with earlier experiences in research of this field. The aim of this step was also to benefit from previous research experiences in order of applying them to this research project.

2.3.2. Previous Application of Quantitative Methods in Study of Spirituality

The tradition of quantitative study in spirituality is not longstanding; nonetheless, it has its achievements with their pioneers and promoters. The tradition could be traced back to the research undertaken by Elison (1983) who developed the Spiritual Well-Being Scale (SWBS). Other pioneers of the field include encountered Elkins, Hedstrom, Hughes, Leaf, and Saunders, (1988) and Spilka (1993) who

blazed trails of spiritual humanistic concepts and measurement tools for survey questionnaires (Spilka, 1993; Spilka & McIntosh, 1996). Within the following years this research area grew and many specialists of the field appeared.

The findings of previous research are used for the benefit of this thesis in number of ways. Firstly, they are utilised for creating a hypothetical concept of spirituality functioning nowadays, which will be put under verification furthermore. Authorities of the field of spirituality conceptualised various theoretically functioning models and measures of the phenomenon embracing various dimensions. The most popular being transcendence and immanence; followed by purposefulness of spiritual life. Authors used different naming systems to embrace the domain; however, under the nomenclature, similar dimensions were laid. A glance to the theoretical constructs helped to produce the core of the hypothetical model of spirituality in this study.

Authors of the quantitative study used different methods of investigation. Review of the literature allowed to potentially select the most powerful and effective methodological tool. On the basis of strengths and limitations of various methods, SEM was chosen as the best option for this research. Furthermore, benefiting from previous studies, the target population for the survey was established. Often limitations of surveys are due to student sample or any other purposive population participating in the survey that decreases objectivity of the findings. Thus, the target of this research is population of the Republic of Ireland, diversified in terms of residence, religion, age, gender and education.

Finally, after producing the conceptual model of spirituality with their predictors along with selection of the appropriate methodological tool, a list of questions and statements were created and used as variables to examine the research goal. Here, the previous studies were helpful in terms of ascertaining and creating appropriate and internally consistent questions.

2.3.3. Development of Postmodern Model of Spirituality (PMS)

After reviewing the findings of the qualitative part of this thesis and further review of previous studies in spirituality, the conceptual model of spirituality was built as a threefold construct. PMS consists of three outcome variables providing the core of the model with Transcendence, Immanence and Purpose. For the purpose of the model testing, Structural Equation Modelling (SEM) was applied. SEM is a

combination of three analytical techniques - Confirmatory Factor Analysis (CFA), Multiple Regression Analysis (MRA) and Path Modelling (PM). The validation of latent structure was ascertained by use of SEM.

Separately, CFA were conducted on all items. CFA was developed by Joreskog (1969) to measure whether the constructed factor is consistent insofar as the hypothetical model is correctly understood and the data fits the model. CFA is a statistical technique used to test construct validity and dimensionality of the model (Debowska, Boduszek, Kola & Hyland, 2014).

For the purpose of the model testing, the parcelling technique was employed due to the limited number of participants who responded to this study. Parcelling was developed by Cattell and Burdsal (1975) as a technique to improve the fit indices that reduces multiplicity of indicators into a smaller number of packed parcels. This procedure is used in CFA and SEM and is based on summing of two or more items into one parcel representing corresponding responses or behaviour. There are a number of arguments supporting use of parcelling when it is statistically and theoretically possible. One of the arguments is that individual items (questions) are less representative for the construct than packed data. From the theoretical perspective, it is much easier to interpret parcelled items than numerous individual indicators. Statistically, parcelling also improves reliability and the fit indices of analysed model (Neal & Sellbom, 2012). Similar theoretical constructs demonstrate relations when they are statistically aggregated, which is not the case when the individual items are tested separately (Rushton, Brainerd & Pressley, 1983). Moreover, along with increasing of items in indices, non-normal distribution, appear as distributed normally.

Three outcome variables that represent the core of the model are predicted by ten observed variables altogether. The prediction of Transcendence will be tested by Likert statements of God and Faith. Immanence will be tested by Community and Material Values and Purpose will be tested by Deed, Ultimate Truth, Happiness, Existence, Sacrifice, and Formation. This is outlined in Table 2.

Table 2. Quantitative variables included in the study

Outcome variable	Observed variable	Statement
Transcendence	God	<ul style="list-style-type: none"> - God is someone who loves me the most - God is an idea which does not exist in reality - It is possible to live according to God's will
	Faith	<ul style="list-style-type: none"> - Faith is important in my life - Most of the time, the faith helps me to cope with my everyday problems - Faith helps me to evaluate my life
Immanence	Community	<ul style="list-style-type: none"> - Life is most worthwhile when is lived in service to other people - We need each other to stay psychically healthy - Community is an important part of every person's normal life
	Material values	<ul style="list-style-type: none"> - Money is very important to me - Money is something I cannot imagine my life without
Purpose	Deed	<ul style="list-style-type: none"> - An authentic spiritual life can be verified only by good deed - An immoral life disproves an authentic spiritual life - An authentic spiritual life always results in moral success
	Ultimate truth	<ul style="list-style-type: none"> - Finding of the meaning and purpose of life is one of the most important goals in our life - Life is only worthwhile when it is a search for the sense of life - Life without a search for meaning and purpose is not worth much
	Happiness	<ul style="list-style-type: none"> - I believe that finding happiness in life is more important than finding the sense of life - Do you agree that heading towards happiness is the most important in life? - Everyone just wants to be happy, even if others need to suffer a little because of it
	Existence	<ul style="list-style-type: none"> - Pain and suffering often are reasons for reorientation and re-examination of life - Going through tragic things happening in life makes me depressed - I need to suffer sometimes, as everyone
	Sacrifice	<ul style="list-style-type: none"> - Authentically spiritual person does a lot for others - Spirituality helps to distance of own selfishness and egocentrism to be more helpful for others - Spiritual people can do more for others than non-spiritual persons
	Formation	<ul style="list-style-type: none"> - Spiritual life should head towards practical personal improvement - Spiritual life should develop personality - Spirituality is also about formation of human character

Furthermore, the correlation between three dependent variables (Transcendence, Immanence and Purpose), and thirteen independent variables will be statistically investigated. The group of independent variables consists of five latent variables and eight observed variables. Latent variables are *Positive Self-Esteem* (PSE), *Negative Self-Esteem* (NSE), *Community of Faith*, *Dialog with Self*, *Prayer*. To observed variables belong demographic variables of *Age*, *Gender*, *Education*. Cultural attachment was measured by *Music*, *Cinema and TV*. The additional observed independent variable was *Non-Violence*.

Community of Faith scale (CF) measured participant's relationship with religious institutions by three items. Because the scope of the study embraces European population, traditional reference to religious institutions is associated with the congregation of the Church. The three-item statements referred to the traditional and common understanding of it.

Dialog with Self (DS) was a four-item scale which measured the participants' attitudes toward self-reflection and dialog with one's own self, as an important part of spiritual development. Examples of items are, "*Being yourself is more valuable than being rich*" and "*Spiritual life cannot exist without honest dialogue with own self*".

Prayer was measured by two items; "*A prayer is a part of my everyday practice*" and "*Prayer helps me to deal with my personal problems*".

Ten established questions measuring Self-Esteem (SE) were used with to the model. Rosenberg's (1989) SE scale comprises of ten-items that measures self-evaluation of the person. However, the scale was then diversified into two measures of Positive Self-Esteem (PSE) and Negative Self-Esteem (NSE) where each included 5 questions. One example item of *PS-E* is, "*I am able to do things as well as most other people*"; while one example of *NS-E* is, "*At times, I feel I am not good at all*". Diversification of the SE scale into PSE and NSE was theoretically justified by Boduszek, Shevlin, Mallett, Hyland and O'Kane, (2012), Boduszek, Adamson, Shevlin, Mallett and Hyland, (2013), Hyland, Boduszek, Dhingra, Shevlin and Egan (2014), and McKay, Boduszek, and Harvey, (2014) as not singular but twofold scale.

2.3.4. Survey Development

Acknowledged by the study on spirituality and postmodern character and inspired by previous study in spirituality, 113 initial questions were constructed in

order to investigate the construct of PMS. In constructing the questions the conceptual relevance and linguistic clarity were considered. 113 questions were sent to three experts in the relevant disciplines of spirituality, sociology and methodology in order to select the most appropriate items for the final hypothetical construct of PMS. Sixty-six questions were selected. These were combined with Rosenberg's Self-Esteem (SE) questionnaire which gave a total of 76 items.

In the second step, the questionnaire was designed so that most of the questions were based on a four-point Likert Scale with the responses Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD). The first page included information about the purpose of the study and consent form. It also included instruction of how to fill the questionnaire and explained necessary ethical considerations. The design of the questionnaire also considered visual clarity which included distribution of the questions on the page and font choice.

In the third step, the pilot study was conducted among 21 participants of the Dublin population. This step had two considerations. Firstly, the pilot study aimed to reveal problems with the survey such as transparency of the survey format, comprehension of the questions and correspondence of the questions to the tested concepts. This helped to highlight typos, ambiguities, grammar mistakes, inappropriate test items. All that information was gathered via feedback from the participants of the pilot survey.

The second consideration of the pilot study was initial statistical analyses with particular attention to the psychometric properties of the proposed scales. The proposed concepts were tested due to their construct validity and dimensionality. Collection of the information aided enhancing the likelihood of reliability and validity of the tested model as well as the proposed survey.

The feedback from the pilot study, with the initial statistical analysis, suggested some necessary changes what allowed to construct the final form of the survey with seventy one questions (including SE measure) and eleven demographic questions.

2.3.5. Procedure: Ethical Approval and Data Collection

Among locations where the survey was collected were public libraries in County Offaly, Republic of Ireland. Once permission to survey was granted by the main manager of the County Offaly libraries, the boxes with the survey

questionnaires were put into the buildings of the public libraries in Tullamore, Birr, Clara, Kilcormac and Ferbane. Visitors of the libraries were able to participate in the survey while being in the library. The boxes were there for five weeks in a secure place of the library under custody of the librarian on duty, thereby ensuring the protection of personal details of participants.

The survey was also collected among students of Dublin Business School in Dublin (DBS), Vocational Educational Committee in Athlone (VEC) and in Moate Business College in Co. Westmeath. Furthermore, the people of the Church of Ireland parish in Tullamore also participated in the survey after acceptance from the parish pastor. The survey was also collected among employees of the Primary School in Kilbeggan after approval of the school principal. A number of participants took part in the survey online where it was also available.

Participants were informed about the nature of the study and its voluntary character. Guidelines were provided on how to complete the survey. Each participant was informed that any responses given were anonymous and that at any time they could withdraw from the study. Surveys were returned in sealed envelopes or collected straight after completing.

CHAPTER 3

POSTMODERNITY AND POSTMODERNISM

3.1. Introduction

The vocabulary of the current epoch fundamentally refers to the term 'postmodern'. However, this frame embraces two other related, but distinguished terms - 'Postmodernity' and 'Postmodernism'. Although both of them refer to the same era, they cannot be used interchangeably, but need to be precisely understood. This chapter addresses linguistic postmodern demarcation and explains the postmodern terms with reference to the context of its functioning, philosophy and its most meaningful representatives. The roots of the postmodern thought could be found for the first time in the cultural changes of the 15th and 16th centuries. The previous epochs created ground on which the postmodern thought began to germinate. Challenge, novelty, liberty, new perspectives - these phrases saturate postmodern mottos; however, they were raised as a response to conditions created by previous epochs. Through the lenses of philosophy, religion, socio-political conditions and other existential settings, the postmodern terminology will be investigated.

The drive of a historical era is its dream; social and individual goals which appear in mentality, manifest themselves in philosophy and operate in culture. The drive is usually powered by reflection on the past and draws the resources from imperfections of previous generations. Prophetic individuals bring it to reality in a form of a challenge to the past frames still functioning in the present. Similar bearing applies to the current context. Postmodern experience exists as a material epoch and functions through one's intellectual means. This experience is relatively new, as it has existed for the last couple of decades and therefore still clarifies its operational terms. The purpose of this chapter is to introduce the theoretical environment of the study.

The thesis investigates two contexts - spirituality and postmodernity with its theoretical frame of postmodernism. The current examination highlights the postmodern philosophy, culture and key individuals who influenced the postmodern milieu. This examination will allow identification of the focus and scope of the thesis and will be a point of reference for investigating postmodern domains, movements and individuals. This chapter also identifies the influence of Postmodernism on the spheres of culture, science and religion and presents how

spirituality finds its place in the new context of separation from religious domains.

3.2. Postmodern Terminology: Postmodernity, Postmodernism and their Operational Definitions

The nomenclature of the current era is a theme of discussion among scholars and contemporary philosophers. The problem does not purely concern an issue of the naming, but it regards the broader field of historical classification. Some schools call it Modernity (Smart, 1997; Gallagher, 1998; Sheldrake, 2005, see p. 444) classifying present time as a continuation of the epoch that began in 15th Century. However, it is mostly differentiated and categorised as a new, postmodern epoch. The prefix ‘post’ puts the emphasis on the opposite relation to the previous period. According to Adams (1997/1998), the term postmodern was used for a first time at the turn of 1950s and 1960s to describe a new architectural trend, which was in complete contrast to the previous modern style. This view is shared by e.g., Habermas and Ben-Habib (1981) as well as Lakeland (1997).

Other authors place the etymological roots and cultural appearance slightly earlier. Smart (1997) suggests that the term appeared in the 1930s in literature as the depiction of a new era, which is perceived as an exhausted Modernism. Nevertheless in the 1970s, the word had been applied broadly to other spheres beyond architecture and literature.

It began to function within a field of art and science, along with its understanding as a critique of the modern tendency in culture (Huysen, 1984; Smart, 1997). A settlement in the debate of the timeframes is meaningful; nevertheless, it does not seem to be crucial to find detailed descriptions outlining when the era began.

The roots of postmodern thought can be traced back to the 15th Century with its climax in 1517 when the appearance of secularisation commenced with the explosion of Reformation (Gorski, 2000). More meaningful, however, is the fact that postmodern philosophy is rooted in European culture and Postmodernity is an outcome of cultural changes initiated in Europe.

The postmodern vocabulary contains a subtle demarcation in the naming of the epoch. There are two terms in use, Postmodernity and Postmodernism. The terminology characterises the same epoch; however, it connotes different aspects of

it. The term Postmodernity regards the functioning of the epoch within historical frames of time. It relates to dates, facts, geography, politics and other quantitative data. The term Postmodernism is not interchangeable with Postmodernity and it reflects a character of the culture. Postmodernism reflects philosophy, the quality and values, which differentiate it from previous periods (Adams, 1997/1998; Hassan, 2003; Marmion, 2005; Gallagher, 1998). Colloquially, it can be said that we live in Postmodernity but we do not necessarily have to identify with Postmodernism. Flanagan (1999) identifies Postmodernism as an *aesthetic and intellectual style*, while Postmodernity would refer to *a socio-cultural state* (p. 25).

Postmodernism is the theoretical and philosophical framework which largely fulfils Postmodernity, however, not exclusively. A total functioning of the theoretical framework may exist beyond the historical edgings in situations when the philosophy appears before or functions longer than the contractual historical frames. This perhaps enigmatic word game is pretty clear after realising that the current philosophy does not equivocally agree with date frames of the era and distinguishes the history of the epoch from the philosophy of the epoch. From the theoretical point of view, Postmodernism does not have to be an exclusive philosophical framework of Postmodernity and other trends may appear or perhaps will be conceptualised by those already implicitly existing.

Referring to the timeframe of the postmodern era, there is observable disagreement or at least ambiguous opinions. Some theorists claim the Holocaust as a breakthrough between Modernity and Postmodernity, seeing Auschwitz as a place and the moment in history, when the modern world died and the new postmodern world was born: *Auschwitz has become the symbol of the death of modernism* (Sheldrake, 2005, p. 499). The Holocaust is regarded as the watershed between Modernity and Postmodernity, where the hope was born that the building of new values would prevent such horrible experiences that happened during World Wars from recurring. A French philosopher, Lyotard (1986), settles the beginning of Postmodernity in the early 1950s and associates it with transition from the mechanical epoch, which characterised the Industrial Revolution to the electronic era. Lyotard (1986) states that the computerised civilization, which introduced intelligent machines using a cyber-language, capable of electronic data storage, moved culture to a different level (pp. 3-6).

Bottum (2010) does not settle a specific timeframe, but describes the

character of Postmodernism in its contextual environment in a laconic and well-fitting way: *It is premodern to seek beyond rational knowledge for God; it is modern to desire to hold knowledge in the structures of human rationality (with or without God); it is postmodern to see the impossibility of such knowledge* (p. 44). This expression portrays the mentality which characterises the aforementioned periods and the sceptical intellectual character of Postmodernism. Lakeland (1997) bases the postmodern reflection on a critique of the Enlightenment: *Postmodern thought, indeed, is a series of attitudes struck in face of questions bequeathed by modernity about the character of rationality, the nature of subjectivity, issues of rights and responsibility and the constitution of the political community* (p. 12).

Postmodernism tends to review the entire aspect of reality, which was proposed by modern thought and seeks to establish a new quality. When compared with previous epochs, Smart (1997) states that Postmodernism has a larger intellectual capacity and is more open to influences from a spectrum of areas. A frequent use of the prefix 'post' with names of philosophical trends emphasises the character of the epoch, as outgrowing Modernity. For instance, *postmodernism, poststructuralism, postindustrialism, postfeminism, postmarxism etc.* (Smart, 1997, p. 22), all reveal linkages of continuation; however, they propose a new, often opposite direction on the way to quality. Furthermore, Smart (1997, p. 108) compares the character of Postmodernism to the medieval epoch calling it *neomedieval*. He believes that nowadays we experience philosophical return that has a linkage to the Middle Ages.

The character of postmodern philosophy embodies a variety of features, the nature of which can be captured in such terms as scepticism, deconstruction, subjectivism, relativism, individualism or globalisation and observed in many fields such as sociology, religion, science, architecture, anthropology and music. None of these characteristics seem to be unquestionable but one - the breakdown of the metanarrative (Rorty, 1983; Lyotard, 1993; Holtzhausen, 2000). This modern philosophical frame was conceptualised by Lyotard (1979) as mistrust to metanarrative (cf. Thompson, 1993). Postmodernism does not accept narrative monopoly in many spheres such as knowledge, power, philosophy, culture, religion, etc. Taking, for instance, scientific knowledge is not the only knowledge, as it is observed by Lyotard (1979): a narrative knowledge as an alternative to science also functions in society. Hereby, the questions asked by Lyotard (1979) is who decides

that one knowledge is arbitrary in confrontation or coexistence with another knowledge? And why do they decide that? Postmodernism has found reality as a chase game, however, instead of trying to play and to win the game, it asks who invented the chase rules and questions the necessity to follow them (Lyotard, 1986, p. 10).

This condition leads to the crisis of legitimation in many areas of public and individual life. This condition also touches the field of spirituality which broke out from the monopoly of religious institutions. The metanarrative perception of spirituality as inevitably united with Christianity or other religions does not function any more. It is clearly seen that the concept of spiritual and religious unity is now challenged and replaced by other forms or attempts towards spiritual alternatives. Because of the early stage of this process, spirituality faces conditions of early stage development such as predicaments in terms of identity, authenticity and experience confusion in many areas of the domain.

Adams (1997/1998), reviewing the postmodern context, portrays the character of Postmodernism in a condensed way. He enumerates four major qualities: (1) the decline of the West; (2) the legitimation crisis; (3) intellectual marketplace; and (4) deconstruction. The decline of the West appears as devaluing processes among philosophical, scientific, political and religious fields. As Adams (1997/1998) believes, these areas are burned out, faded to black or are on the way to it. The postmodern philosophy appears empty; the science seems to have no more capacity of development. Political democracy is being challenged by Islam and Neo-Confucianism and religion is weakened by spreading secularism and individual piety. As Adams (1997/1998) suggests, current civilisation has no potential to achieve anything new, at least anything meaningful.

The legitimation crisis is a term that was introduced into postmodern vocabulary by the German philosopher Habermass in 1973 (1997). The legitimation crisis can be described as a dialogue within current culture, which undermines values and rules previously taken for granted and social attitudes that were perceived as 'normal'. A concrete example of it could be, for instance, the model of marriage and family. The traditional form of marriage and family is being replaced or challenged by different patterns of parenthood and family, or even rather by a lack of any pattern. The traditional model of marriage and family tends to appear as one of many options nowadays. Only married couples, chastity before marriage, or heterosexual

partnership do not represent an exclusive social norm anymore. Previous legitimations are challenged by new and the 'new' never appeared before on such a large scale as now. Re-evaluations of certain authorities such as the role of the father in the family and changes towards equalising of duties and rights in partnerships instead of the patriarchal model of family are commonly observed. The values which seemed to be bedrock of social functioning seemed to be challenged even if they still function among the majority of people.

A third feature of the postmodern world is the intellectual marketplace as an expansion of various intellectual goods (Adams, 1997/1998). The rapidly expanding globalisation makes the world a relatively small place to live and much more accessible as a place to access various intellectual goods such as technology, science, philosophy, religion and worldviews. This situation makes the current culture an arena of competition of these intellectual values. For example, religiosity is challenged by secularisation, parents' upbringing by television and social media, social relations within age groups and neighbourhoods by home video, computer games and social connections online. This whole reality creates a certain intellectual and spiritual free market, where people are customers choosing which intellectual product to buy.

A fourth feature is deconstruction. The term 'deconstruction' was introduced by Derrida (1997) who used it in the context of language; nevertheless, it quickly spread to other fields. Deconstruction is an ideological and philosophical trend, which functions as an intellectual decomposition. This tendency manifests its presence within many fields such as science, religion and culture. It challenges value systems and common knowledge and is based on the dismissal of credibility. Adams (1993) speaks about the theological context of deconstruction, where objectivity is replaced by hermeneutics, although, the account given by the author can be spread out onto a wider prospect. In a deconstructed reality, a world is perceived by a perspective of its components and assumptions. Consequently, these components are understood as much as their pieces and mechanisms are comprehended. Deconstruction can be compared to an onion, where knowledge of the surface is determined by an awareness of what is under the next layer. The postmodern manner does not accept any order and if it wants to challenge any order, it refers to reality behind the order and undermines its components.

The postmodern character is also very often associated with such words as

globalisation, pluralism, fragmentation, liberalism, relativism and individualism. These features are very closely related and mutually permeating. It seems like the entirety of Postmodernism deals with a certain structure of reality, which deals with a legacy of the past on the one hand and a questioning of this legacy on the other hand. Therefore, the postmodern reality is called into question and permanently confronted with questions such as why? How? Is it so? What does it mean? Jameson (1986) points to the use of such terms as 'crisis' (which is characteristic for Habermass (1997) and 'post', typical for Lyotard (1986) which have undermining relations to legitimate values appearing as clear qualities of the current epoch.

Every new cultural period, at the first stages of its development, needs to deal with a legacy of the previous philosophy before it constructs its own values. The terminology, which is in use, indicates that Postmodernism is now at the stage of its development, where it still challenges the past. The great philosopher of Postmodernism, Lyotard defines postmodern as *incredulity toward metanarratives* (Lyotard, 1986, p. XXIV). His classification is in agreement with characteristics given by many other representatives of the postmodern philosophy. Lyotard (1986) perceives Postmodernity as a new story, which is built on disbelief and scepticism, which in turn aims at building a new order.

3.3. Science

Foucault (1997) allows for the supposition that an issue of *Subjectivity and Truth* is the indispensable object of knowledge (p. 87). This problem refers in equal measure to science and religion. However, because the author speaks about it more in the scientific context, his account is discussed in the science section. Personal experience with subjective thought, whether truth or objective perception, are dilemmas competing with each other whilst simultaneously complementing each other in the field of scientific knowledge. The clashes of individual experience and unbiased knowledge also meet in the human mind, which is a central scene of this drama.

The implications of objectivity and subjectivity can be grasped in one view of reality (Lonergan, 2007). The author conceives that when subjective conviction and objective appearance agree with one another, i.e., overlap, then the genuine perception of reality appears (Lonergan, 2007, see p. 259). Nonetheless, the fashion

of postmodern science gives an advantage to the subjective implication over the respect to the ultimate truth. There are a number of fashions which tilt the scales towards respect of individual conviction, self-knowledge and subjective interpretation rather than otherwise. One of the examples is here expansion of spirituality as a subjective experience rather than goal of objective knowledge. Spirituality is not only a new discipline, but reflects current mentality.

Habermas (1997), the German philosopher, introduced the term *legitimation crisis* as a trait of current culture. Indeed Lyotard (1986), one of the individuals deeply discerning into the character of Postmodernism, speaks about legitimation crisis within the sphere of science, stating that this crisis changes the very foundations of scientific research, calling into question the methodological rules, previously taken for granted. At the same time, Lyotard (1986) expands the term legitimation crisis from the sphere of culture into the sphere of science in his challenge of metanarrative. The legitimation crisis in the scientific field is a trend of disregard to authority, deciding what science is and what is not, and what is scientific and what is not scientific. Consequently, if the foundations of verification are contested, any scientific results of the study can be potentially questioned regarding its validity (Lyotard, 1986). This circumstance is caused and determined by linguistic terms and they can be understood differently, depending on a linguistic code, which is used to communicate. Lyotard (1986) states that *each of the various categories of utterance can be defined in terms of rules specifying their properties and the uses to which they can be put – in exactly the same way as the game of chess is defined by a set of rules determining the properties of each of the pieces, in other words, the proper way to move them* (p. 10). The concept of legitimation crisis is very closely related and dependent on the Derridean concept of deconstruction (Derrida, 1997), which originally applies to language, but also found its reference in many other spheres including science.

The task of deconstruction is to recognise all the components of an expression or statement and then to analyse the manifestations of the components in order to construct new concepts or redefine stereotypes. The first representative of a philosophical approach to language in the way of deconstruction was Lacan (2004) who represents the psychoanalytical tradition. It is worth mentioning that the process of development of postmodern philosophy was stimulated by a number of impulses, where the psychoanalytical tradition plays an important role. The importance of

psychoanalytical tradition has its advocacy in the current development of psycho-derivative academic disciplines such as psychoanalysis, psychology or psychotherapy and counselling.

Another meaningful trend which influenced the field of postmodern science supports an antiauthoritarian approach to knowledge and causes relativism in philosophical perceptions. This trend is called post-structuralism and has many revered representatives as Nietzsche and Heidegger and their continuators Levinas, Derrida and Kristeva. Ward (1997) suggests that:

“God” in Nietzsche’s assertion is used metonymically. That is, it is [a] name which substitutes for and sums up a way of doing philosophy in which a highest principle is sought that grounds the possibility of all things. As “the White House” is a name substituting for and summing up the American government under its presidential head of state, so “God” is metonymy for “absolute Truth”, “absolute Goodness”, “absolute reality”, “absolute reason”, the origin and measure of all things (Being in modernity’s understanding of metaphysics. (...) With the death of God, Nietzsche announces the overcoming of metaphysics, for he announces that there is no foundation, no ground, no origin that ultimately is governed by a perspective, i.e., we, as human beings, desire and require it. We cannot think or have knowledge at all without radically selecting from [the] multiplicity of sense data what we are to think and know. In an act of Titanic iconoclasm he announces a nihilism in which there is no truth, goodness, reality, reason, origin which is not contingent, ephemeral, and the effect of the human will (pp. XXVII-XXIX).

Such are reasons why the discipline of spirituality, which is a descendant of religion, theology and religious disciplines, is so abandoned by Christianity and methodologically undeveloped. Current spirituality broke away from structural frames of religion and became a separate and individual discipline. The post-structural scientific fashion stimulates the breaking of boundaries, of statements always taken for granted and opens ways for different views, and this is a positive aspect of this trend. However, the same fashion causes extirpation from tradition and original sources, which in turn is disadvantageous and may even be dangerous.

Heidegger, another main representative of post-structuralism, partially shared Nietzsche’s view. However, he believed that knowledge without any assumption, simply cannot exist. He believed that *presumably because of this god-less God nothing can be said – not within philosophical discourse and method anyway* (Ward 1997, p. XXXIII). Therefore, Heidegger assumed the existence of a philosophical God, which cannot be strictly qualified as religious. Nevertheless, for the purposes of scientific foundations, he took God’s existence as a necessity.

Bringing the theme of postmodern science back from a deeply philosophical discussion to more common-sense terms, the present condition of science clearly relates to the socio-cultural environment. Seemingly, commerce relates to spheres of life other than science, but practically this relation is very close and meaningful. It is rather clear that many spheres of life today are commercialised or can be, and everything is buyable or can be. According to Lyotard (1986), knowledge belongs to commercialised spheres as well. Because knowledge runs the industrial development, the products of the knowledge on the free market are simply goods for sale (see pp. 3-6). Everything now is worth a certain amount of money: items, ideas, land, we even say 'time is money'. We are so used to it that we are unable to see the artificiality of this maxim – its abnormality and often its pretentiousness. Many decisions and situations not directly related materially are frequently worth money. The sphere of industry can dictate which studies are to be undertaken and which abandoned; it can influence the direction of research. In this way, science stimulates development of commercial goods and the financial sphere supports scientific development, closing the circle.

3.4. Religion

Perhaps one of the most admirable attributes of religion, at least from a theoretical point of view, is its relation to truth and serving as a tool of personal transformation. Postmodernism is very disrespectful regarding truth in metaphysical terms; therefore, religion in a postmodern world is exposed to big challenges. As it was mentioned above, the deconstructive processes and crisis of legitimation, keep religion stripped of its mystery. Relativism and subjectivism deny respect to what was always respected. Philosophers such as Levinas highlight irrationality of religion, from the philosophical point of view, by stating that. *Nothing is less opposed to ontology than opinion and faith* (in Ward, 1998, p. 54).

Truth in premodernity was measurable by various instruments of verification (Gallagher, 1997). These tools were non experimental; today's tools of verification support relativism and the consequences of it are visible in the maze on the ground of values. Gallagher (1997) states: *moral responsibility is viewed as an illusion inherited from a different era. In its extreme form, life is valueless, moral absolutes are illusory, and freedom is only a game. No stable points of reference remain* (p.

89). Furthermore, relativism causes a situation where *foundations have been eroded, orthodoxies overturned, certainties undermined, and truths relativised* (Smart, 1997, p. 114).

The position of Christianity or religion in general, in the postmodern context, is commonly observed as difficult and one of the most transparent dilemmas is the approach to the ultimate truth. *Religion has always been thought to be about "eternal" truth, and there is something destabilizing for religion in postmodernity's preference for ways of seeing over truth* (Lakeland 1997, p. 45). Lakeland's (1997) perception is shared by a number of authors from Christian circles, considering truth as a key question about the condition of religiosity in the current culture.

Such great representatives of postmodern thought as Lacan, very clearly highlights the mentality which has difficulty in finding common language with religion.

We analysts, who claim to go beyond certain conceptions of prepsychology relative to the phenomena of our own field or who approach human realities without prejudice, do not have to believe in these religious truths in any way, given that such belief may extend as far as what is called faith, in order to be interested in what is articulated in its own terms in religious experience – in the terms of the conflict between freedom and grace, for example (Lacan in Ward, 1998, p. 36).

Lacan, as a representative of psychoanalytical tradition, is very influenced by the father of psychoanalysis, Sigmund Freud, and very enthusiastically quotes him; *Freud himself took an unequivocal position on the subject of religious experience. He said that everything of that kind that implied a sentimental approach meant nothing to him; it was literally a dead letter for him* (Lacan in Ward, 1998, p. 37). The postmodern philosophy appears in many forms and challenges the current order in many ways. The aspect of religion is also confronted in many different ways.

Levinas (in Ward, 1998), in a specific way, approached the problem of transcendence which is a crucial aspect in religion. He simplifies transcendence to the level where transcendence is the sum of immanent experiences. In this way he reduced religion and religious experience to the existential one and secularised religion in this way. Interestingly, Levinas equalises religiosity with all secular experiences despite religiosity being contrary to secularisation.

At the outset, Levinas presents philosophy as a mode of reflection that reduces everything to immanence (...). For anything to be it must become

present to a consciousness. Consciousness is an act that synthesizes the field of experience, representing it for the “I” that now holds the field and its contents. Levinas focuses on the act of transcendental apperception, the way that a consciousness itself sets the stage onto which all experience must come. For Levinas, this act forces all that transcends me to become immanent for me (Gibbs in Ward, 1998, p. 47).

Perhaps one of the representatives of current reflection, who fitted the postmodern denomination almost perfectly, was Michael Foucault. He was a philosopher and psychologist, a great thinker, educated by Jesuits, who died of AIDS in 1984. It could be said that he represented a lot from postmodernism in his persona. He was difficult to be categorised within a specific discipline, he even refused to be called a humanist. He blurred boundaries between disciplines and popularised an interdisciplinary approach to humanities. He was especially concerned with the theme of sexuality and its relation to religion.

Another postmodern thinker, de Certeau, also reflects postmodern standards. He was a Jesuit and his worldview was grounded in Christian tradition; however, he challenged religious perception of mysticism bringing it down to the secular domain. He did not equalise secularisation with Godlessness, but just emphasised the secular character of reality rather than mystical. He believed that holiness does not happen exclusively in the chapel (De Certeau, 1988).

It is, however, an interesting compilation, which portrays a capacity of postmodern philosophy and its diversity. The postmodern philosophy is not only anti-Christian, relative and secular; it has also the capacity of practising it in different ways, perhaps to some extent in old-fashioned ways. De Certeau did not go substantially into pure philosophy to practise theoretical and intellectual reflections; rather, he concentrated on a *practice of everyday life* which is also one of his book titles (De Certeau, 1988). Perhaps this is what establishes him as a postmodern philosopher who has respect for the Christian tradition. De Certeau (1988) believed that Christianity is more a matter of practice than of talk, even if on a highly philosophical level and he presents many practical implications of psychological resistance in people’s everyday life.

The road of religion in Postmodernity seems to be a path through hardship; however, it would be dishonest to exclude variety of views of it. There are a number of great thinkers, who hold and develop metaphysical and epistemological approaches to philosophy, theology and religion. Among them are Ratzinger (Pope

Benedict XVI, born 1927), von Balthasar (1905-1988), Congar (1904-1995) and Lonergan (1904-1984). Lonergan's (2007) methodology of science, based on four stages towards authentic knowledge (experiencing, understanding, judging and deciding) assume a feasibility of learning a truth in an on-going process. They convince that very different approaches to postmodern thought still function.

Theologian Rahner (1904-1984) is perceived as a great contributor to the field of interreligious dialogue. In an amazing way he spoke about every human's ineffable, inexhaustible and incomprehensible experience of God beyond religious boundaries. His insightful *Anonymous Christian* was very controversial.

Anonymous Christianity means that a person lives in the grace of God and attains salvation outside of explicitly constituted Christianity — Let us say, a Buddhist monk — who, because he follows his conscience, attains salvation and lives in the grace of God; of him I must say that he is an anonymous Christian; if not, I would have to presuppose that there is a genuine path to salvation that really attains that goal, but that simply has nothing to do with Jesus Christ. But I cannot do that. And so, if I hold if everyone depends upon Jesus Christ for salvation, and if at the same time I hold that many live in the world who have not expressly recognized Jesus Christ, then there remains in my opinion nothing else but to take up this postulate of an anonymous Christianity (Rahner, Imhof & Biallowons, 1986, p.135).

From the theological perspective, Rahner helped to solve many dilemmas regarding the understanding of salvation in Christian tradition (Lane in Marmion 2005, pp. 91-96). The Second Vatican Council, even if very few of its promulgations are put into practice so far, is still a very prophetic voice and a challenging call to current postmodern people.

3.5. Culture

The phenomenon of postmodern culture encapsulates a variety of components and there is a very broad assortment which would have to be approached to characterise the complete view of the culture. It is problematic to separate certain domains and discuss culture without linking to other areas as religion for instance. Lakeland (1997) raises an observation that culture is difficult to explain in philosophical terms, but (or because) philosophy explains what happens in the culture. This creates a predicament while portraying Postmodernity through a cultural lens. Religion, for instance, is less concerned about explaining what happens in the culture, but it has a much higher tendency to unite with culture and to become a part of it to co-create the reality of culture. Gallagher (in Marmion, 2005, p. 156),

paraphrasing words of John Paul II, says that if faith has no influence on the culture, it is a sign of weakness of the faith. Nowadays, a big increase of interest in spiritual matters among western cultures and simultaneously a rapid decrease of traditional religiosity can be observed. This is an occurrence that looks paradoxical; it is, however, the most genuine fact and still appears as more explicit.

The 2002 Irish census report, published by the Central Statistics Office (CSO) in Ireland presents results which conclude that there is disappearance of religiosity and an increase of secularisation (CSO, 2002). This report presents an absence of 'non-religious' population until 1946; however, after World War II, people classifying themselves as 'non-religious' quickly increased. The population of 'non-religious' doubled every decade, reaching 140,000 in 2002, in a total population of less than 4 million. This means that more than 3.5% of the Irish population claimed to have nothing in common with religion, whereas in 1961 it was only 0.04% of total population.

The report also classifies people according to age groups. People in the age-group of over seventy, describing themselves as non-religious were within the range between 0.5% and 1% of the total population, while people in the age-group 20-34 oscillated around 6% (CSO, 2002). It is a clear indication that there will be an increase of the index, because of disappearance of the older generation in forthcoming years.

So the case can be made that the secularisation process has a tendency to grow. This was confirmed by a survey conducted in 2006 where the index of non-religious people among age of 20-34 ranged between 6.5% - 8% (CSO, 2006). If the increase keeps this tempo and the growth of the index continues to double in every decade, it can be expected that in 2040 the percentage of non-religious people in Ireland will exceed half of the whole population.

Obviously, the credibility of such prognosis can be easily questioned, because it is a very far-reaching anticipation and there are many factors, which are unpredictable and which may have an impact or significant influence on the direction of the index. The above prediction-analysis is only to show the tempo of the development of the secular tendency. It portrays that the increase is fast and it suggests that transformation of the society is equally fast. Nevertheless, these premises portray that the picture of half of the population declaring non-religious association in 2040 as highly probable. Furthermore, as there are self-reports there

may indeed be many of people who declare themselves as religious despite never or rarely attending church. Survey participants often put down religious affiliation as part of tradition, culture, or indeed unease of saying none.

Smart (1997, p. 116) belongs to the group of authors who observes secularisation as a process that continuously undervalues the significance of the Church, religious practices and the importance of religious institutions. He also explains that this process is very much caused by a postmodern condition which is unable *to deal with 'archaic' cultural forms* that are nowadays proposed by the Church (Smart, 1997, pp. 116-117). The current institution of the Church is in possession of a content, which was appreciated by many ages of Christian tradition and shaped the post-pagan modern world. However, the form of communication of it today is largely outdated and not effective for contemporary people. Lakeland (1997) believes that the Church and religious institutions have to face big challenges; because *Postmodernity challenges almost every element (...) of the faith community* (p. 58) and that the postmodern context creates a paradox, where *contingency replaces foundations* (p. 14). In this context it is difficult to predict development of spirituality being a cultural component and avoid a risk of socio-spiritual superficiality. Finding a solid frame of spiritual reference which was secured by the Church for the majority of Western populations so far appears as problematic.

Gallagher (in Marmion, 2005) observes the postmodern condition from the philological perspective. The author notes that current language often comes out as a list of complaints, presenting the postmodern reality in dark colours. He describes this attitude as a succumbing to the temptation of lament, to *a litany of "-isms": relativism; narcissism; hedonism; materialism; nihilism*" (p. 150). These negative qualities belong to the condition of the present culture. These terms and values cover very transparent characteristics of societies of the West, namely, their consumer-oriented lifestyle. Taste, pleasure, satisfaction, self-realisation are very high on the list of people's needs. A decrease of the influence of communities of faith and the invasion of secularism dislodging people's religious values (Marmion, 2005, p. 157) does not erase spirituality, but creates a context where spirituality changes its manifestation. Along with the decline of an interest in traditional forms of religiosity, there is a noticed increase of an interest in spiritual themes among communities of the West. According to the account given by Schneiders (2003), books treating spirituality and related matters are among the most popular in

America. Retreat centres are very busy and spiritual concerns among society notes an increase of interest rather than decrease.

Conway's (2006) argument explains this perhaps confusing status quo. The author states that people *have by nature a spiritual orientation* (p. 111), a desire of God which if unfulfilled leads to spiritual frustration. Conway (2006) also argues that the spiritual dimension in humanity is an existential order. As a consequence of it, a certain decline in traditional religiosity does not accept a vacuum and it simply has to be refilled. This empty space is completed by an increase of interest in spirituality. The above condition, the author perceives a process of *detraditionalisation* that touches postmodern societies not only regarding religious matter, but also in a reference to a wider cultural spectrum (Conway, 2006, p. 119).

This religious-spiritual condition carries very positive and constructive potential in terms of ecumenism. The postmodern spirituality opens up to an ability to cross the boundaries between religions, nations, cultures and races (Sheldrake, 2005, pp. 498-500). The postmodern spiritual thought finds common elements among different cultures, even if it does not necessarily seeks them. This potential has an ability to grow over boundaries and is a relation based on the values that are common for most people. Because of its tolerance, acceptance for individuality, and respect for human rights, Postmodernism carries values which were always close to humanity. The ecumenism and dialogue between religions of the World may meet up on the plane of spirituality and in the spirit of the postmodern interreligious discussion.

3.6. Popular Culture

Culture is generally perceived as a complexity of interacting factors such as values, languages, and art with political and economic administration. Flanagan (1999) perceives culture as *the way a particular group of people lives and makes sense of the world* (p. 25) and that nowadays, the impact of culture is very important for issues of faith. Furthermore, Ting-Toomey (2012) proposes understanding of culture as *a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of community* (p. 10). Although general and simplified, this definition is broadly accepted and frequently quoted to succinctly define culture.

Postmodern culture is an effect of various influences. Some of them, such as knowledge, philosophy or art forms were observable in the previous epochs; however, some of them, such as communication or globalisation, had never before been so dominant. These characteristics differentiate the current epoch from the previous ones. The phenomenon that seems to be of great significance for the character of Postmodernism and its spirituality is popular culture.

The cultural mainstream, named as popular culture or mass culture, represents the way of life of the majority of the population. The nomenclature indicates to the differentiation between mass cultural trends and products created by artistic elites. Participation or the creation of the elite culture requires *specialized interests, training or knowledge* (Nachbar & Lause, 1992, p. 15). According to Coomes (2004) the lack of specialisation is a reason why the popular branch is often perceived as daub, trash or art of lower quality. However, a valuation of these two products cannot be accepted as an ultimate judgment, because mass cultural products may be of high quality while the elite cultural stream can produce an artistic daub. Popular culture's products are verified by consumers and certified by the quantity of sale. The dominance of the popular culture over the 'high quality' cultural products is based on the impact it can have on society. The number of people, who consume the popular cultural products, quantitatively dominates the 'high quality' cultural products. A simple example of it can be seen by observing the number of people going to opera or theatre with masses attending rock or pop concerts.

History recalls such individuals as Elvis Presley or The Beatles who, according to *Time* magazine, have sold one billion albums each (Booth, 1992; Reaves, 2002). These numbers also give an idea about the gigantic influence they had on western society. When The Beatles went to America in 1964, they appeared on *The Ed Sullivan Show* (1964) and were watched by 73 million people (half of the entire population of the country at that time), making the one of the biggest events in the history of television.

Popular culture is a dynamism that involves masses of people. The message of the popular culture is carried in many forms and is a mixture of contents. Among the most influential are television, cinematography, rock and pop music. Among the arguments diminishing current popular culture as a life-influencing quality is that it often gets entangled with commerce. However, Stuessy (1994) convinces that Bach, Haydn and Shostakovich as well as many others, who are accepted as distinguished

ambassadors of the cultural mainstream, were not also free in creation of their art as they wished – they had to satisfy their pay masters too. It is observable that in the previous epochs as well as nowadays, great representatives of the cultural mainstream influenced the field of art; however, they were also products of the culture.

Before postmodern times, religion had a privilege in conveying the spiritual message, but Postmodernity gave this right to many other channels, including popular culture (Gellel, 2013). Popular music is a media for people, especially adolescents, but not exclusively, searching for meaning and dealing with identity formation. Gellel (2013) indicates that modern people reach for popular music to find serenity, solace or to express their rebellion and anger (see p. 217). Especially for adolescents, the popular music has become a meaningful source carrying through the time of change and transition.

As noticed by Beaudoin (1998), after a division between religion and spirituality, which came along with the decrease of the Church authority, popular culture filled a space left by the lack of the spiritual resource. This aspect will be developed herein, along with examination of secular branches of spirituality developing in Postmodernity in Chapter IV. The variety of religious beliefs and non-belief systems, philosophies and worldviews present an assortment of choices. The postmodern fragmented reality challenges hegemony in almost every dimension including the religious dimension, proposing new religious or ‘quasi-religious’ alternatives (Weinstein, 2000; Magout, 2013).

Popular culture proposes reflections on spiritual themes, on the meaning of our life and of our existence (Lynch, 2002). Popular culture is an alternative for spirituality and became an alternative spiritual resource. Lynch (2002), considering the search for a spiritual meaning in the current culture, characterises it as a spiritual marketplace, where people have a range of intellectual products available. A similar stance is presented by Beaudoin (2003) who believes that people now create their identity rather than discover and have it. Identity is bought and then performed through clothes people buy, accepted lifestyle, music people listen to, etc.

According to Beaudoin (2003):

Contemporary philosophers emphasize that we all ‘perform’ our identity. What they mean is that through speech patterns, gestures, clothing styles, and various verbal and nonverbal cues, we creatively put together who we

are, as much as who we are is 'given' to us naturally. We all have different personae that we 'perform' or display, and those clues – verbal and non verbal, clothing and make up and energy and rhythm – are all part of the freedom we have to create who we are in different domains of our lives (p. 5).

The reason for this buyable identity lies in the character of the current time, which is economic and branded. This character permeates the culture and spirituality of its contemporaries.

According to the account given by Flanagan (1999), *there is now a growing realisation that spiritual experience has a cultural structure* (p.25). Spirituality of postmodern people cannot be understood without setting it in the cultural context. The influence of popular culture on spirituality is huge and, largely, popular culture generates current spirituality (cf. Beaudoin, 1998; Lynch, 2002; Finnegan, 2008; Porter, 2009; Perrin, 2010). O'Sullivan and Flanagan (2012) believe that spiritual matters have to be present as a part of cultural dialogue in the context of the globalising world.

3.7. Summary

Antiquity drew an intellectual and spiritual energy from the wisdom of philosophy. Christian culture extracted spiritual strength from the faith operating within the frames of the Church which fed the intellectual outcome. Postmodernity appears as the epoch which develops liberalism and tolerance and introduces a lay element even into reign of religion and spirituality. Postmodernism also introduces interdisciplinarity into the fields of science and religion.

Within the sphere of religion, postmodernism introduces divergence, variance and a clash of different influences which meet on the platform of culture and then develop further as a potential for dialogue and ecumenism. Religions do not have a sufficiently broad theoretical capacity to embody assumptions of different religions into their own. However, spirituality as a discipline of religious clashes comes with interreligious dialogue under the strong influence of a third tendency, that of secularisation, which challenges traditional religiosity. Additionally, existing liberalism stimulates a crisis of values and thus a withdrawal of a large proportion of the religious population from the practice of religion (at least in a traditional way), which drains churches. A positive aspect of this vacating is a refinement of the religious population. People who are motivated to practise religion because of purely

cultural and habitual reasons disappear and only those who are deeply motivated stay. Those who will forsake to practice spirituality in the chapel cannot desert their spiritual condition, which will call for an alternative manifestation.

The current experience of Postmodernity may seem to be intensive, but raw and gloomy at the same time. However, in light of growing globalisation which favours liberalism and tolerance, the postmodern condition could produce something that previous epochs never achieved – dialogue and agreement not only on the local, but on the global level. The agreement is needed in many spheres – the political one would be of a primary importance, but religious and cultural also seem appealing. The currently experienced challenge and a dismantlement of reality could be a necessary stage before a more constructive period begins. Every epoch needs to face the legacy of the past to make room for the introduction of new values. Postmodernity is colourful but vague, needs to reach the stage when the intellectual effort comes to its peak and produces a bloom of the era. Through evaluating the evidence from the fields of current science, culture and philosophy as well as listening to great postmodern representatives, it can be assumed that the postmodern bloom is still not present yet.

The revision of postmodern philosophy, culture and key individuals, as undertaken in the present chapter, portrays a theoretical frame to the entire study. This chapter presents the context, but also directs the scope of the study and allows the creation of further steps of the empirical exploration. It justifies why certain areas, trends and individuals are used as representatives of Postmodernity. Postmodernism presents new perspectives on the themes of science, religion, and culture and suggests the inclusion of popular culture as predictors in the investigation on spirituality.

CHAPTER 4

HISTORICAL SILHOUETTES OF SPIRITUALITY

4.1. Introduction

Spirituality as an academic discipline has come to prominence in the last four or five decades, but it is still not an invention of recent times. The phenomenon of spirituality has functioned in the Judeo-Christian tradition for the last few millennia. It changed its shape and functioned in different historical contexts; however, its essence was and still is unchangeable. Spirituality developed and invaded cultures, which required, to some extent, an assimilation of certain forms to operate within the new environment. The decisive moment of spirituality emerged within the origins of the Judeo-Christian tradition, where the experience of spirituality was theoretically conceptualised. One of the big transitions was completed at the turn of our era, when the Christian spiritual concept entered the pagan world and then expanded. It required immense flexibility to impart a spiritual message in a comprehensible way. Christian spirituality reigned and developed for more than a millennium in the Middle-Ages. The turning point of spirituality emerged with the outbreak of Reformation, which was the first step to the currently observable secularisation. Postmodern spirituality, therefore, is just the tip of the spiritual iceberg which has been developing for millennia to reach its current shape. Therefore, the insightful reflection on the history of spirituality is crucial to the understanding of the phenomenon.

From a historical point of view, spirituality can be delineated as a history of the word and the phenomenon. The history of the phenomenon is as old as the history of mankind because human soulfulness is an attribute of mankind. Therefore, the emergence of mankind is the beginning of spirituality itself. The history of the term, however, is easier to trace due to its shorter and more approachable account. The purpose of the third chapter is to review how, within the space of a couple of thousand years, spirituality developed and bonded with the culture. The understanding of the story is drawn from the ancient Hebrew world, where the spiritual tradition has started to be conceptualised. It continues to develop within the Judeo-early Christian tradition and then in the Christian practice. The last stage, Postmodernity, might be another critical moment of the development of spirituality, due to its separation from a religious context and its further development as a lay discipline. This, however, remains to be judged by future generations.

This chapter explores the origins of the term ‘spirituality’ and examines its

original meaning. It also investigates when and where the origins of spirituality developed. Furthermore, it outlines the historical growth of spirituality among the first Christians, the Fathers of the Desert, in the Middle Ages, up to the modern epoch. It frames the character of the phenomenon from its historical perspective; however, not exclusively. The last part of this chapter explores the grounds of the Reformation outbreak and then its counter-Reformation response from their cultural and historical perspectives. This chapter also shows how the history of spirituality created a historical background and how it influenced the shape of postmodern culture and philosophy.

4.2. Definition of Spirituality in Terms of Semantic Structure

Awareness of the source of spirituality is crucial for this research because the identity of spirituality and the first conceptualisation of it are hidden within its origins. Any study speaking about spirituality needs to ask a question about the very matter of its discussion. This means, who identified the matter for the first time, when and what were the conditions under which all of it took place. Such are reasons why this thesis identifies the term ‘spirituality’ which strictly belongs to the focus of the study and is used in the title of the thesis.

The English term ‘spirituality’ has its origins in the Latin ‘spiritualitas’ and from the very beginning the word was connected with Christianity and the early Church (McGinn, 2008). The early Church was urbanised in Greco-Roman culture and accepted Latin as an official language. The context of Greek culture, especially philosophical thought, was very influential for both – the early Church and the New Testament (Beck, 2003, see p. 27). However, Hebrew, as the language of the Old Testament, is a prior base for an investigation of the meaning of spirituality. The origins of the word are there and they continue into the New Testament and later with the Christian tradition.

The meaning of the Latin ‘spiritualitas’ developed under the prior influence of the Hebrew **נפש** (*nphsh*), articulated ‘nephesh’, ‘nefesh’ or ‘nafs’, and **רוח**, transliterated as ‘ruah’ or ‘ruh’, or ‘ruch’. Opinions vary as to which of these terms was more relevant for the generation of spirituality’s original meaning. Some authors believe that **רוח** (*ruah*) was more influential for the meaning of spirituality (Sheldrake, 2009). Some maintain that **נפש** (*nephesh*) was only influential for current

psychology (Beck, 2003). Nonetheless, the general opinion accepts both as the foundation for the term ‘spirituality’ (Rollins, 2002; Langermann, 2007).

The other underlying words come from the ancient Koine Greek language and are **ψυχή** (*psyche*) and **πνεύμα** (*pneuma*). **Ψυχή** (*psyche*) is the New Testament interpretation of **נפש** (*nephesh*) (Rollins, 2002; Greggo, 2005; Langermann, 2007; Hamori, 2010) and **πνεύμα** (*pneuma*) is the Koine Greek interpretation of Hebrew **רוח** (*ruah*) (Wijngaards, 1988; Pannenberg, 2001). To understand the origins of the word *spirituality*, it is necessary to examine its linguistic roots and the relations between them. The meaning of these root terms has largely determined the meaning of spirituality today. An examination of the etymology and the semantic meaning of these words can help to avoid misunderstanding and over-interpretation of the term ‘spirituality’, and it is essential for any contemporary definition of the phenomenon. Today the term ‘spirituality’ has a wide range of meanings; additionally so since spirituality has embraced the wider field of experience and has departed from its root meaning since it separated from religious terms.

In order to appreciate Hebrew words, it is important to discern the character of that language and features of Hebrew mentality. The mentality of ancient Hebrew people, as well as people from the Middle East culture, was less abstract than contemporary thought. The spoken word carried greater weight and it was understood almost materially; it was more significant for the speaker and for the person to whom it was spoken. A good illustration of this is the description of the creation of the World in the first chapter of the Book of Genesis, where God creates it by His word (Gen 1). For example, to express feelings like anger, love, hate, passion and the like, Hebrews often used symbols of the body to make a logograph of a feeling. For instance to express anger, they drew a man as a container ready to explode if the anger exceeded a certain measure (van Wolde, 2008, see p. 9). Also when God spoke to Abraham, He did it by a word that was a vision: *Some time later, the word of Yahweh came to Abram in a vision: Do not be afraid...* (Gen 15:1)¹.

¹ Literal translation of the quoted fragment:

אברם - אל ייהוה דבר היה האלה הדברים אחר
After the-matters the-thesehe-became word-ofYahweh to Abram
achr e-dbrim e-ale eie dbr ieue al abrm
במחזה לאמר אל תירא -
in-the-vision to-to-say-of must-not-be you-are-fearing
b-mchze l-amr al thira

Thus, the language of the Old Testament was strongly embedded in reality. With its concrete and abstract nouns, it was closer to the naturalness of life. In the ancient Hebrew world, words and their meanings were more material and more physical terms than in language influenced by the philosophy of the ancient Greek world or in today's cultures. For people of the Middle East, a word contained power to create reality and in that context it should be understood. A spoken word for Hebrew was close to a deed, to making the thing real and existing. The language expressions were less abstract, more concrete and physical (Langermann, 2007; Grey, 2009).

4.2.1. נפש (*nephesh*)

The word נפש (*nephesh*) occurs in the Old Testament 706 times in various forms. The meanings of רוח (*ruah*) and נפש (*nephesh*) is close, however they are not the same and they are not used interchangeably. The Old Testament translates נפש (*nephesh*) as a soul, a living soul, the soul that is a source of natural life and living processes (Langermann 2007). The creation of man is perhaps one of the best illustrations of the meaning of נפש (*nephesh*), which can be observed in the Bible. *Yahweh God shaped man from the soil of the ground and blew the breath of life into his nostrils, and man became a living being²* (Gen 2:7). The King James' Version of the Bible (KJV) expresses it more clearly, (...) *and man became a living soul*³.

נפש (*nephesh*) creates life, it is a life-giving word, a reason why dry sand becomes a living creation and then it becomes one organism with the dry sand. It is a dynamic assembling of a human being, human's wholeness and a reason for animating live breath (Beck, 2003). God gives human a נפש (*nephesh*) to make him alive. נפש (*nephesh*) represents a soul as a source of physical life, not a supernatural life. It stands for the natural source of existential strength that is embodied into the physical and mundane reality. For instance the Book of Psalms expresses this understanding well: *Do not surrender your turtledove to the beast; do not forget for ever the life of your oppressed people* (Ps 74:19). Very similar understanding can be observed in the Book of Deuteronomy, where נפש (*nephesh*) connotes life as based in the physicality of the human body: *You must show no pity. "Life for life, eye for*

² *being* – translation of the addressed term, here it is נפש (*nephesh*)

³ The authorised King James Version (1769) is better to use for some purposes because it is closer to original Bible languages and is more sensitive for translating such words as *soul* and *spirit*. Contemporary translations of the Bible reflect more contexts than a literal meaning (Beck, 2003, pp. 25-26).

eye, tooth for tooth, hand for hand, foot for foot” (Deut 19:21). This understanding of the soul appears as a life-source of animals as well as humans: *God said, 'Let the waters be alive with a swarm of living creatures...* (Gen 1:20). This meaning can be also observed in Genesis (Gen 1: 21, 24, 30; 2:19), where God creates animals and gives them נפש (*nephesh*) to make them alive. Another example of this sense appears in the Book of Genesis: *And I shall demand account of your life-blood, too. I shall demand it of every animal, and of man. Of man as regards his fellow-man, I shall demand account for human life* (Gen 9:5; cf. Gen 9:12).

Moreover, נפש (*nephesh*) is also used to indicate some deeper connotation than pure physical life functions, in particular, this can be observed in some Books of Prophets. נפש (*nephesh*) expresses a psychological level of the human mind, which is an area of thinking processes. For instance in the Book of Isaiah, God is shown as a desire of mind: *Following the path of your judgements, Yahweh, we set our hopes in you, your name, your memory are all our soul desires* (Isa 26:8). Also in the Book of Jeremiah similar meaning can be observed: *For I shall give the weary all they need and satisfy all those whose strength has gone* (Jer 31:25). The older translation seems to be clearer in this case: *For I have satiated the weary soul, and I have replenished every sorrowful soul* (KJV).

The examination of נפש (*nephesh*) demonstrates that the word does not have a supernatural constitution but expresses a natural character of existence of people and animals. In relation to people it also reflects the higher level of humans' life functions; however, it still represents a natural dimension of existence. Burt (1960), states that נפש (*nephesh*) is applied basically to express a function of life, a power which makes the heartbeat. In relation to people, it also means the psychological processes and characterises human personality (cf. Bjork, 2008). Bemporad (1987) characterises it as *the inner animating element of life* (p. 205). The term נפש (*nephesh*) can be understood as the natural environment that is the basis of God's approach with His supernatural grace; however this supernatural reality is expressed by another word – רוח (*ruah*).

4.2.2. רוח (*ruah*)

The Hebrew used רוח (*ruah*) to express a divine breath, God's invisible and life-giving power, gentle but strong, reflecting reality beyond human understanding,

which is a part of God Himself. The breath has a power to give a life or to kill, to create and to destroy, to save on a path of life and to turn anything into dust in just one moment. A visualisation of this word is breathing out through the nose with violence and power. People have life because of God's רוח (*ruah*), received by his dynamic power, which is secret, unpredictable and invisible (Grey, 2009). רוח (*ruah*), unlike נפש (*nephesh*), is the same spirit which is in God, where נפש (*nephesh*) is God's gift, His grace, but substantially different from God.

The relation of נפש (*nephesh*) and רוח (*ruah*) may be expressed in words: soul נפש (*nephesh*) and spirit רוח (*ruah*) as two entities that straddle the division between the corporeal and non-corporeal – or between the mundane and the divine – within the human constitution (Langermann, 2007, see p. 70), or instead, the doubt concerns the spirit that bears the soul (Langermann, 2007, see p. 69). The term רוח (*ruah*) in comparison with נפש (*nephesh*) represents a supernatural dimension; it is a spirit that is in God, comes from God and lives in humans as God's grace or His disgrace dependent on God's will (Hamori, 2010). נפש (*nephesh*) is united with a body, is a part of man created entirely along with his existence. רוח (*ruah*) is a different spirit which can exist separately from a human being; it can be treated as an 'extra gift'. It brings human life, expressed by נפש (*nephesh*) to life in God's grace, expressed by רוח (*ruah*).

The word רוח (*ruah*) occurs in The Old Testament 378 times. One of the meanings of רוח (*ruah*) regards a power of nature. Usually the prophets had a predilection for using the term in that context. The Book of Habakkuk uses it in terms of wind: *Then the wind changes and is gone (...) Guilty is he who makes his strength his god* (Hab 1:11). In a similar way it is used by the prophet Jeremiah, *I shall bring four winds on Elam from the four corners of the sky, and I shall scatter them to all these winds: there will not be a single nation to which people expelled from Elam do not go* (Jer 49:36). The wind as a life-giving power is also used by Ezekiel: *He said to me, 'Prophecy to the breath; prophecy, son of man. Say to the breath, "The Lord Yahweh says this: Come from the four winds, breath; breathe on these dead, so that they come to life!"'* (Ezek 37:9). The *four winds* describe the four quarters or four directions of the world. Wind is an invisible power, sometimes strong and destroying, sometimes delicate and giving bracing breath, such as God's spirit.

In living beings, רוח (*ruah*) is also their living breath. In Genesis, רוח (*ruah*)

is related to animals: *One pair of all that was alive and had the breath of life boarded the ark with Noah* (Gen 7:15; cf. Ps 104:29). In Ezekiel, רוח (ruah) is the life-giving breath for human beings: *The Lord Yahweh says this to these bones: I am now going to make breath enter you, and you will live* (Ezek 37:5). The same idea is continued by Isaiah (42:5) and the book of Genesis (6:3). In Genesis, *Everything with the least breath of life in its nostrils, everything on dry land, died* (Gen 7:22-23), the author talks about all living beings, humans and animals.

The term רוח (ruah) is also God's breath, which is given to people as an intake of fresh air as described by Isaiah, *But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked* (Isa 11:4 (KJV)). For Jeremiah, breath is again a sign of supernatural life: *At this all people stand stupefied, uncomprehending, every goldsmith blushes for his idols; his castings are but delusion, with no breath in them* (Jer 10:14). God's breath is displayed as the contrast to pagans' dead idols, which have not a רוח (ruah) (cf. Jer 51:17). Only רוח (ruah) of God becomes the living רוח (ruah) of a human, as it can be seen in Job: *that as long as a shred of life is left in me, and the breath of God breathes in my nostrils* (Job 27:3).

Other connotations of breath include power. Described in the First Book of Kings (10:5) the Queen of Sheba has no more רוח (ruah); she is breathless, overwhelmed. רוח (ruah) is also used with the meaning of 'courage', where the living spirit is the brave heart of a warrior (Josh 2:11; Josh 5:1). In the book of Lamentations (4:20) רוח (ruah) represents life inspiration. In Jeremiah (5:13), Job (7:7) and Isaiah (41:29), a lack of רוח (ruah) is equal to emptiness, the futility of 'mere breath'. Also רוח (ruah) signifies activity and life, for example in Job (17:1), the lack of רוח (ruah) is a lack of serenity and hopefulness during sickness. In the First Book of Samuel (30:12) and Genesis (45:27) God's spirit comes back as a *second wind* to revive. Job (12:10), Isaiah (42:5) and Genesis (6:3) also say that in God's hand רוח (ruah) is the breath of all mankind.

The above examination illustrates that נפש (nephesh) is used only in relation to the condition of natural life and animal-manner or 'pumping blood' power. It can be extended to the psychological processes as it is then translated into Koine Greek New Testament. נפש (nephesh) is related to nature, close to something that can be called the animal part of the human. In contrast, רוח (ruah) reveals transcendence,

power of spirit that comes from divinity. רוח (*ruah*) enriches a man, makes him stronger, better, wiser, ready for transcendence and transcending. It is immaterial, dynamic, concerned and associated with material reality; however, not material itself but transcendent. רוח (*ruah*) is powerful and capable of self-enlivening.

4.2.3. Ψυχή (*psyche*)

The New Testament, describing soul, uses ψυχή (*psyche*), which is basically a continuation of the meaning of Hebrew's נפש (*nephesh*) (Greggo, 2005). The word ψυχή (*psyche*) was used in the Greek philosophical tradition in relation to consciousness; e.g., *Plato located the psyche in the brain, Aristotle in the heart* (Rollins, 2002, p. 104). Plato assumed that human beings are born with a primordial knowledge, which is in the soul and which is immortal, existing before and after person's earthly life. Aristotle presupposed that the human comes into the world with a clear mind, a *tabula rasa* and fulfils his soul by life experience. Moreover the soul in Aristotle's conception was a form of the body (Beck, 2003, p. 27).

Greek philosophical tradition used ψυχή (*psyche*) in relation to *body σῶμα (soma), reason νοῦς (nous), will θυμός (thymos), and desire επιθυμία (epithymia)* (Rollins 2002, see p. 104). It means that soul was related to human psychical processes; however, some relations to body appear as well, only in a smaller amount. Particularly in Aristotle's writings some usage of ψυχή (*psyche*) in relation to body can be observed (Wijngaards, 1988). However, Langermann (2007) states that πνεῦμα (*pneuma*) was more useful for Aristotle to express his thought.

In the New Testament ψυχή (*psyche*) occurs 78 times and the influence of Greek philosophical thought is seen, because it is used in relation to life functions and the mind's natural processes. Generally, the uses of ψυχή (*psyche*) in the New Testament can be divided into three groups: life as a natural phenomenon, personality and mental processes and human mind (Beck, 2003). The use of ψυχή (*psyche*) in relation to the phenomenon of life is understood as an earthly existence, for example in the Gospel of Matthew, it states that *Anyone who finds his life will lose it; anyone who loses his life for my sake will find it* (Mt 10:39). It can be compared to Mark where is: *And indeed what can anyone offer in exchange for his life?* (Mk 8:37). The older translation uses the word more directly: *Or what shall a man give in exchange for his soul* (KJV)? John confirms this connotation by stating: *The second angel emptied his bowl over the sea, and it turned to blood, like the*

blood of a corpse, and every living creature in the sea died (Rev 16:3). Here the King James's translation is more sensitive: *And the second angel poured out his vial upon the sea; and it became as the blood of a dead [man]: and every living soul died in the sea* (KJV).

The term **ψυχή** (*psyche*) is used to express humanity in its entire body-soul personality: *urge you, my dear friends, as strangers and nomads, to keep yourselves free from the disordered natural inclinations that attack the soul* (1Pet 2:11). Elsewhere can be found: *We are not the sort of people who draw back, and are lost by it; we are the sort who keep faith until our souls are saved* (Heb 10:39).

The third way of using **ψυχή** (*psyche*) in the New Testament is in relation to mind. Soul is identified with an area of thinking processes, feelings, emotions, will and a memory (Beck, 2003). Soul is responsible for analysing things, making decisions and human psychological presence. For instance Mary engages her **ψυχή** (*psyche*) to express her relation to Lord, *And Mary said: My soul proclaims the greatness of the Lord* (Lk 1:46). The same connotation is in Mark: *and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength* (Mk 12:30). John, describing the Jews asking Jesus about Himself, uses *psyche*:

ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ,

The Jews gathered round him and said,

Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις

*TILL?-WHEN THE-SOUL- OF-US YOU-ARE-LIFTING*⁴

'How much longer are you going to keep us in suspense?

εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ.⁵

If you are the Christ, tell us openly'

(Jn 10:24)

St Paul is an exception among the New Testament authors as he avoids using **ψυχή** (*psyche*) in his letters. **Ψυχή** (*psyche*) appears only 13 times in the whole Pauline Corpus and he employs other synonyms instead of **ψυχή** (*psyche*) (Beck, 2003). Nevertheless, the connotation of the word used by Paul is basically the same as its use in the rest of the New Testament texts. It appears as meaning of 'physical life', Lord, they have put your prophets to the sword, torn down your altars. I am the

⁴ Interlinear translation

⁵ Koine Greek

only one left, and now they want to kill me? (Rom 11:3). Another translation reflects it better: ‘Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life (KJV).

Ψυχή (psyche) in Paul’s texts is related to a person in the wholeness of personality, *Everyone is to obey the governing authorities, because there is no authority except from God and so whatever authorities exist have been appointed by God* (Rom 13:1). Here KJV is again more precise and clear: *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God* (KJV). Another example of St Paul’s use of the term in the same context is in his writing to Ephesians: *not only when you are under their eye, as if you had only to please human beings, but as slaves of Christ who wholeheartedly do the will of God* (Eph 6:6). Here this translation can be also compared to the older one: *Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart* (KJV). According to St Paul, people by soul express actions of their will. *Whatever your work is, put your heart into it as done for the Lord and not for human beings* (Col 3:23).

The usage of **ψυχή** (psyche) in the New Testament contextually is very similar to the usage of Hebrew **נֶפֶשׁ** (nephesh) in the Old Testament. The differences correlate with cultural differences but the connotation of their usage is much the same; the differences are caused by the language and background of the cultures where those words originated. Even if those words were used in different contexts, their meanings are very much comparable.

4.2.4. Πνεύμα (pneuma)

The word **πνεύμα** (pneuma) occurs 385 times in the New Testament and its meaning is a continuation of the Hebrew word **רוּחַ** (ruah) (Wijngaards, 1988; Pannenberg, 2001). The Greek root **πνεύ** (pneu) means dynamic movement of air that is to breathe, to blow and also to blow a musical instrument. In comparison to **רוּחַ** (ruah), the Greek connotation **πνεύμα** (pneuma) additionally means to inspire, to encourage, to steam, to evaporate. **Πνεύμα** (pneuma) in the ancient Greek tradition was used in more abstract contexts as well. Namely, it was a spirit penetrating the whole material world as well as the world of living creatures - the spirit being able to see through, from the top to the bottom of the earth and permeating the reality of the world. **Πνευματικός** (pneumatikos) in the New Testament means spiritual, to live a

spiritual life, which is in opposition to natural physical desires and needs of the body (Wijngaards, 1988; Sheldrake, 2009). Following the context of its usage, to live a spiritual life means to respect spiritual needs more than corporal needs and to live under the inspiration of the Holy Spirit, and to choose the spiritual path over the material needs of life. **Πνεύμα** (*pneuma*) means supernatural life, grace, God's gift enriching the human being and make him able to participate in God's life (Wijngaards, 1988).

St Paul in his first letter to Corinthians draws a lucid distinction between soul and spirit: *So the first man, Adam, as scripture says, became a living soul [psyche]; and the last Adam has become a life-giving spirit [pneuma] (1Cor 15:45)*. Similarly it can be observed in the first letter to Thessalonians: *May the God of peace make you perfect and holy; and may your spirit [pneuma], life [psyche] and body [soma] be kept blameless for the coming of our Lord Jesus Christ (1Thess 5:23)*. King's James translation could be helpful in clarifying the meaning: *And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (KJV)*.

The above differentiation between **ψυχή** (*psyche*) and **πνεύμα** (*pneuma*) is significant for understanding spirits in the New Testament and it may also be important for the perception of the concept of spirituality because of its semantic shape. A human being by himself possesses the soul but to possess the spirit he needs God's grace, which is a divine source and transcendent power that exists beyond the human's potential. As Sheldrake (2009) notes, St. Paul uses it in terms of *life in the Spirit* (p. 3), which can be explained as the participation of human life in God's life, being involved in Someone's existence, where a human being is gifted by something he cannot have purely by his own struggle: *So that the blessing of Abraham might come to the gentiles in Christ Jesus, and so that we might receive the promised Spirit through faith (Gal 3:14)*.

The term **πνεύμα** (*pneuma*) is the Spirit, by whom God reveals and explores everything, *to us, though, God has given revelation through the Spirit, for the Spirit explores the depths of everything, even the depths of God (1Cor 2:10)*. Besides, **πνεύμα** (*pneuma*) is also the Spirit of community and unity of Christians which can be seen in the following: *Take every care to preserve the unity of the Spirit by the peace that binds you together (Eph 4:3; cf. Col 1:8)*. Through **πνεύμα** (*pneuma*) people have a relation to God the Father: *Besides, we have all had our human fathers*

who punished us, and we respected them for it; all the more readily ought we to submit to the Father of spirits, and so earn life (Heb 12:9). **Πνεύμα** (*pneuma*) also expresses the Spirit that raised Jesus Christ from the dead, *Christ himself died once and for all for sins, the upright for the sake of the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life* (1Pet 3:18). Now **πνεύμα** (*pneuma*) is also the Spirit of the Church as we read it in Revelation: *Let anyone who can hear, listen to what the Spirit is saying to the churches: those who prove victorious I will feed from the tree of life set in God's paradise* (Rev 2:7). The Spirit of the Church is expressed by **πνεύμα** (*pneuma*) as well as the Holy Spirit, what naturally is proper according to theological thought: *“Then I saw, in the middle of the throne with its four living creatures and the circle of the elders, a Lamb standing that seemed to have been sacrificed; it had seven horns, and it had seven eyes, which are the seven Spirits that God has sent out over the whole world”* (Rev 5:6).

It seems as the most important characterisation of **πνεύμα** (*pneuma*) is that the word *was never separated from God* (Wijngaards, 1988). God’s dynamic Spirit is constantly communicating to his creation in dialogue. **Πνεύμα** (*pneuma*) is God’s Spirit and the human spirit **πνεύμα** (*pneuma*) is a consequence of God’s Spirit and God’s grace in human beings. It is the power which human beings possess as a gift from God, not from any human source. Generally authors agree that **πνεύμα** (*pneuma*) characterises God’s life. It may characterise human life and be an attribute of human life, but it is always God’s supernatural gift (Wijngaards, 1988; Pannenberg, 2001; Bucur, 2008; Crump, 2009). *Pneuma is God’s direct intervention; inner dynamism; marvellous effects that go beyond human power; manifestations of God’s interior reality* (Wijngaards, 1988, p. 24). *More often, the pneuma is seen as the power through which God is active. Furthermore, the pneuma is mentioned as a gift of God in the hearts of believers or finally as a hypostatic reality of its own, glorifying the Son and the Father* (Pannenberg, 2001, p. 792).

4.2.5. ‘Spiritualitas’ and ‘Spirituality’

The Latin word ‘spiritualitas’ is a simple equivalent of the Koine Greek terms depicting the vision of spiritual reality. The noun ‘spiritualitas’ appeared in the fifth century theological interpretation of the *Pauline Corpus* as a state of living *within the power of the Holy Spirit* (Sheldrake, 1995, p. 42). From Latin it was transliterated into today’s English language as the term ‘spirituality’. The semantic

analysis of the source words allows one to draw the conclusion that spirituality is considered as the correlation of the two main fields of human reality, the field of the human soul and the field of the spirit, which interpenetrate and complement each other. Soul (נפש – *nephesh*; ψυχή – *psyche*) is related to mind-body spheres and natural human processes, which in many areas can be compared to the animal condition of humanity. Even if to assume the unlimited potential of the human mind's development, this potential is still considered only within the area of the nature and natural human strength. It can be said that נפש (*nephesh*) and ψυχή (*psyche*) represent the immanent dimension of the phenomenon of spirituality.

Another component of the notion of spirituality is spirit (רוח – *ruah*; πνεύμα – *pneuma*), which represents the transcendent element of the human's spiritual condition. Spirit as a supernatural attribute, does not have its roots in the human nature, but in supernatural reality; it comes from transcendence. Therefore, simple observation of the linguistic components of the term 'spirituality', communicates the existence of two dimensions, which compose the complete vision of the phenomenon of spirituality – immanence and transcendence. It can be argued that spirituality exists as a relation of an immanent human subject of spiritual life, to an object, which is transcendent to human and simultaneously which is capable of transcending the human, which is what actually makes spiritual life exist and function. In other words, spirituality or spiritual life does not exist as a relation of immanent subjects (only between people). Spirituality also cannot exist without relation; a person cannot relate to one's own self, acting in a certain way as 'I am my spirituality'. Spirituality can exist only when two dimensions, immanent and transcendent appear. However, as it was already said, the human being has no capacity for transcendence within himself; therefore, what is necessary – it is the relation to the transcendent object or transcendent reality.

4.2.6. Summary

Why does the above examination matter for the comprehension of spirituality today and why do the words expressing spiritual reality thousands of years ago have an importance for the present perception of the phenomenon? The exploration of the core terms shaping spirituality from linguistic and historical perspective communicates an important message: originally, spirituality appeared as a twofold-constructed phenomenon reflecting two dimensions of reality – the transcendent and

the immanent. From this perspective, spiritual life, functions within immanent, mundane or secular reality and is connected to the transcendent, supernatural dimension of human existence at the same time.

But how does this theory find its application in the spiritual reality of the 21st century? In application, this theory suggests that any approach to life which aims to be perceived from spiritual perspective needs to embrace transcendent and immanent dimensions. Therefore, according to the origins of spirituality, if spirituality selectively pays attention only to the immanent dimension, respecting only the secular aspects of life, it represents only a fragmented approach. Similarly, if spirituality selectively pays attention only to the transcendent dimension, respecting only the supernatural aspects of life, it too represents only a fragmented approach. Neither a rejection of the mundane nor supernatural should occur for spirituality in its truer sense to exist; rather, a relation to both realities is essential. Thus, the phenomenon of spirituality historically consists of two indispensable components.

The examination of the semantic field does not conclusively identify spirituality. The only thing that it does is to explicate the meaning and an understanding of the concept from the point of its linguistic root. To understand the concept fully it is necessary to explore a range of other fields influencing the image of the phenomenon, thus avoiding misleading and vague explanations. Spirituality, in accordance with its etymology, is characterised by two main variables: transcendence and immanence. These two fundamental dimensions of spirituality will compose the core concept of the empirical investigation herein. However, the understanding of the phenomenon developed in further stages of history and accommodated to various cultural circumstances creating an uninterrupted link between its origins and the postmodern times.

4.3.1. Spirituality in the Early Christians (1st - 3rd Century)

As it was revealed by the first section of the chapter, the phenomenon of spirituality consists of two dimensions: transcendent and immanent. Both of them coexist together and complete each other in the original concept of spirituality. This twofold understanding of spirituality may be further developed as a phenomenon functioning within the individual and the social domain (King & Nicol, 1999). At this time, the two dimensions of spirituality had harmonious and competitive dynamics simultaneously. It can be observed that the social functioning of spirituality as well as other social domains are challenged by the individual spiritual quest which appear as an inspiration aiming to take part and expand in the social sphere of life. The individual spiritual quest, in the modern world, was for the first time clearly confronted with the social domain of life at the beginning of Christianity. The social and religious structures of the Roman Empire were challenged by the individual spirituality represented by early Christians influenced by the person of Jesus Christ.

Jesus was an icon and the life pattern for His disciples. His gospel, His teaching about God the Father and His word *I am the Way; I am Truth and Life. No one can come to the Father except through me* (J 14:6), were the essence of early Christian spirituality. Jesus' attitude at Pilate's court and the words noted in the Gospel of John, *I came into the world for this, to bear witness to the truth* (J 18:37), seem to be the perfect expression of the spiritual attitude of Jesus and an example for His disciples to follow. The Apostles and then the disciples of the Apostles were strongly influenced by His personality and tried to emulate His understanding and experience of spirituality. Jesus was the source and the content of the preaching of the early Church. That experience was significant for the members of the early Christian community and was passed on to the other members and the communities to create a web of communities following the same spiritual pattern. The Christian societies at the beginning were relatively small but strong and determined in their path. The Christian path was led by disciples and then by the disciples of the disciples. Teachings by letters containing moral instructions and the theological explanations were also very important; however, witness was the first and the strongest reference that characterised the spirituality of the first Christians.

An interesting opinion is presented by Waaijman (2002) who believes that

the nature of their spirituality was lay as Jesus, His Apostles and the disciples were laypersons (see p. 21). It is a provoking opinion, because Jesus Christ is regarded as the Highest Priest of the Church. However, He was never a priest of the Old Testament; He was a carpenter of Nazareth and His disciples were the fishermen. He also followed John the Baptist's path, instead of sacerdotal Old Testament tradition. This perspective presents a very interesting link to the character of spirituality at its early Christian stage and to spirituality in general. If Waaijman's (2002) judgment is accurate (that the secular character of Christian spirituality is laid at the basis of Jesus' idea) then the perception of postmodern spirituality changes. Coming from this perspective, the current divorce of religion and spirituality would not be a further stage of development rather than return to the origins of spirituality outlined by Christian tradition.

Among the strongest characteristics of the early Church spirituality was living with a fresh memory of Jesus Christ. Disciples, Apostles and the witnesses of the person of Jesus were present in the early community. Thus, Christ's deeds and words were more alive and vital to members of the Church communities. Also the cultural context of Jesus and His followers was the same, which allowed for a clearer understanding of His message, which was strongly settled in the contemporary milieu. Furthermore, His disgraceful death that was a traumatic experience for those closest to him, strongly affected new members of the community by relation of the witnesses of the event. These circumstances shaped the spirituality of the first Christians and made it vibrant, expressive, and exciting, but at the same time less intellectual and more emotional (McGrath, 2006). The character of spirituality in the earliest time was marked by struggling with the awareness of the dishonourable death of Jesus on the cross and the problem with the interpretation of that fact. McGrath (2006) believes that such a sharp development of Christianity in its initial stage and the rapid increase in membership in the first decades of the Church was caused by post-traumatic experiences of Jesus' death. That event challenged the moral comfort and depressed the early Christian community. St Paul the Apostle disclosed that atmosphere of a moral challenge and even a shame:

The message of the cross is folly for those who are on the way to ruin, but for those of us who are on the road to salvation it is the power of God. (...) While the Jews demand miracles and the Greeks look for wisdom, we are preaching a crucified Christ: to the Jews an obstacle they cannot get over, to the gentiles foolishness, but to those who have been called, whether they are

Jews or Greeks, a Christ who is both the power of God and the wisdom of God (1Cor 1:18; 22-24).

However, the faith in Jesus who is the messiah was stronger than any opinion. To be a Christian at that time meant not just a matter of some attitude or interest, but it was engagement wholly with all the aspects of life, especially for those who had seen Jesus on earth or had the opportunity to speak with the first-hand witnesses of Him.

The political context surrounding the early Church was not favourable and the early Christians lived in the awareness of possible martyrdom, especially in the persecuted areas. At the early stage of the Church life, Christianity was strongly ostracised for religious, political and social reasons. Moreover, the members of the early Church were not in the positions of power and therefore an easy target for the persecutions. They were perceived as a sect, which could be dangerous for the contemporary Jewish religious leaders who did not want any escalation of relations with Rome. They were also inconvenient for the Romans who did not need any religious rebellions in the occupied territories. History records instances when Christians were blamed for the disastrous events caused by others. A good illustration of it is the burning of Rome in 64 by an insane Emperor Nero who blamed Christians for it, what actually raised a wave of religious persecutions.

Christianity for the first three hundred years was an illegal religion and in the most regions where it appeared was severely punished. Being a Christian could result in imprisonment, a painful death, dependent on the period and the ruler of the territory. Some punishments were less severe, but generally it was a very difficult time for Christians (Lawler, 2007). Therefore, the character of spirituality of that time was characterised by a readiness for persecution, for suffering and for death. In reality where public executions of Christians were common, especially during the intensification of persecutions, strong faith and decisiveness had to determine almost every aspect of life. The early Christians had to identify strongly with the fragility of contemporary life and be full of trust.

Therefore, the members of the first Christian communities were courageous and devoted and martyrdom was a common desire for Christ's disciples and attaining that was an honour and fulfilment of Christian life. To die as Jesus Christ had was the highest wish of a disciple (Holt, 1997). To live and die as Jesus meant to rise

again as Jesus did and live with him in God's Kingdom (Cavanaugh, 2001; 1Cor 15: 54-58). The early Christian ideology of martyrdom professed no fear of death, because in Christ everyone is immortal (Mitchell, 2009; 2Cor 5: 1-10). The new approach to life included suffering and death, which until now seemed pointless and senseless, especially within pagan culture. According to the spiritual logic of the Christians, suffering and death had a purpose and sense (Kelley, 2006). The history says that Christians, who fell from the faith and returned to pagan rites as a result of tortures or other persecutions, were called *lapsi*. This fact confirms a toughness of the persecutions and perception of abandonment of faith.

Among the fundamental characteristic of spirituality of that time was appreciation of communion and the Eucharist. Early Christians assembled at least once a week for a celebration of the Eucharist, usually in *domus ecclesiae*, that were private and well-hidden houses or places, in fear of persecutors (Lawler, 2007). A strong belief about the real presence of Jesus Christ accompanied them; the presence of Christ in His Flesh and Blood, by His Word, in the person of a priest, and in the community assembled in God's name. Schneiders (1986), demonstrates that early Christian spirituality was marked by a strong belief about personal participation in the mystery of Jesus Christ, His life, His death and His resurrection. The Early Christians found a strong relation of the Eucharist to martyrdom, as embodiment of Christ's death and resurrection within the community. According to Cavanaugh (2001), *The Greek word "anamnesis" from the liturgy is not a mental exercise but the making present of a past event* (p. 182). Shared prayers had a character of common meeting among brothers in the Lord. After the Eucharist they socialised at a festive meal where they shared material goods and supported others in need. This was called *agape*, which comes from Greek ἀγάπη and means 'feast of love'. The communal characteristic of the worship followed the model of the unity of Trinity. So the quality of early Christian spirituality was characterised by *communio*, which means a communion and unity between brothers. They tried to keep the rule, which was to use everything they had as a common possession. They professed the same faith; they lived in the same *ecclesia*; they met together, and they prayed together (Acts 2: 44-45).

The spirituality of the early Church emphasised community that was quite different from individualistic forms existing nowadays. The awareness of community was strong and the practical order of it was genuinely present. The early Christian

community consciously participated in Christ's love (De Villiers, 2008). True faith for future living in God's Kingdom, awareness of God's providence and assurance of Christ's love for His Church and every person, encouraged the disciples to try to practise a Christian way of life. The spirituality of the early Christians was characterised by waiting for the imminent coming of Christ. They believed that Armageddon would happen very soon, during their lifetime and they tried to be ready for it every day.

A disadvantage of the early Christian Church was a small number of educated people in the community (1Cor 1:26). This was often a reason for theological and doctrinal drift as well as a misunderstanding of some faith doctrines, which disadvantaged the community as well as spirituality of that time. Faith was not grounded intellectually and spirituality of that time was characterised by a lack of intellectual support. That is why the teachers had such an important function in the community. The Fathers and Apostles protected the society from distortion of the faith, which opened the way for the development of theology.

Therefore, the late period of Early Christianity tended to emphasise an intellectual side of spirituality which was manifested by trends of doctrinal debates and resulted in some minor splits and separations of some groups. A need for raising dialectic to defend the purity of the faith and to construct canons of the faith became obvious. Some of the faith doctrines were criticised by heretics and schismatics; this situation required an intellectual defence which developed a religious thought that built the foundations for the standard theology (Sheldrake, 1995). Early theology was based on the Bible (Kelly, 2007; Studer, 1996) and as Kelly (2007) believes, early Christian thinkers and writers exchanged their views and theological concerns.

The significant individuals of that movement were the Apostolic Fathers: Clement of Rome, Ignatius of Antioch, Polycarp, Shepherd of Hermas, and the Church Fathers, such as, Origen of Alexandria, Clement of Alexandria, Augustine of Hippo, Tertullian and others. The reason for development of the intellectual aspect of spirituality was the necessity for defence of the faith but it was also caused by the expansion of Christianity among the educated groups of society. The second and third centuries saw the beginning of a flourishing development of theology and Christian thought (Markowski, 2008). The intellectualisation of spirituality was an aspect which was expanded in the next stage of spiritual history.

4.3.2. Summary

The spirituality of the Early Christians developed for about three centuries, from the death of Jesus Christ to the end of persecutions between 313 and 321. The spiritual quest of the Early Christians challenged the social structures of the Palestinian Old Testament religiosity, but also the pagan world of the contemporary Roman Empire. A certain dynamic which appears as a similar pattern throughout history could be observed. Specifically, the spiritual and individual call argues against the social order and aims to fight for a better quality of life. Vocation of early Christians changed religious and political attitudes of society, even though it happened in a costly manner.

The spirituality of the early Christian Church was centred on the person of Jesus Christ. Jesus was the teacher, the witness and the embodiment of the ultimate truth – God the Father. He created a community of His followers, who were devoted to the spiritual path of life. Political changes further stimulated transformation of spiritual life into a new form. Three centuries, in comparison to other epochs, is a short period. This could be a reason why the spirituality of Early Christians does not vary but is characterised by convergence. Another reason for that situation lies in the small quantity of members of the Early Church, which functioned in the same cultural context. Geographically, it embraced the Mediterranean Basin and then northern regions of Africa.

Interestingly, some authors perceive Early Christianity along with the person of Jesus Christ as a spiritual movement extracting from contemporary Old Testament religious order. This characteristic links with the postmodern spiritual trend where spirituality separates from religion and functions as an independent respect to humanity beyond religious cult. A number of the essential themes appeared as characterising the concept of spirituality of the Early Church. Among them is relation to transcendent as well as immanent dimensions of life. Moreover, the spirituality of the Early Christians was characterised by faith practiced by prayers within the community which strove for the ultimate truth. Also, given the political and cultural situation in which the early Christians lived, martyrdom was a constant possibility. In imitation of Jesus, the Christians did not respond violently to their persecutors, and thus witnessed the Gospel.

4.4.1. Spirituality Initiated by Desert Fathers (3rd - 5th Century)

The breakthrough for Christianity took place in 311 with Galerius' Edict of Toleration followed by 313, the year in which the Emperor Constantine embraced Christianity and issued the Edict of Milan, under which the practice of Christianity was permitted throughout the whole of the Roman Empire. From that time, Christian worship became legal and Christians were no longer on the social and religious margins. The persecutions officially ended and Christians from that moment could profess their faith publicly and without fear. The edict also allowed the erecting of their cult places. That moment changed the circumstances of being a Christian and it was significant for the shape of their spirituality. Previous prominent features such as conspiracy, persecutions and martyrdom, lost their stimulating power. In 321, Christianity became the official religion of the Roman Empire. The changes of the Christian environment moved forward, creating a more favourable environment for Christians and gave them more rights, with the result that Christianity flourished. The new situation and privileges paradoxically brought new challenges for spiritual life.

Because life became more stable and the external enemies stopped threatening people's lives, the struggle for the quality of Christian life moved from the external into the internal challenge. In particular, spirituality began to transform into a struggle for conversion and holiness without external persecutions, which was a new condition. Monasticism which appeared in the Church of the third and fourth centuries was a response to a need of a deep spiritual practice in a new social context. In the 3rd and 4th Centuries, Christian spirituality had started to transform into a communal life of small ascetic groups of hermits outside of general society. Usually it was in a desert, but this solitary living also occurred in wild areas or seaside locations and as a Christian practice began in the 4th Century (1999)⁶.

The precursors of that form of life were Anthony of Egypt (250-353), Pachomius (292-348), Athanasius of Alexandria (296-373), Macarius of Egypt (300-391) and Basil of Caesarea (330-379) (van Dijk, 2006; Holt, 1997). The purpose of the communities was to follow the path of holiness in a non-material way of life, thus finding a spiritual growth. Hermits were developing their spiritual life by

⁶ St. Anthony and the desert fathers: Extreme Faith in the Early Church, 1999 (see References)

prayers, asceticism and poverty. Their wisdom emerged in many written sources, as described in the writings of the Fathers of the Desert (Cowan, 2006; Ward, 2003).

The character of spirituality transformed from struggling against externally persecuting enemies and being God's witness in a pagan world, into an inner challenge of one's own conversion. The experience of God in a desert was the main concept of spirituality of the early Middle-Ages. The reality of a desert had two implications. Firstly, it was a place of living where the community of monks functioned; it was an empty and severe terrain with an absence of almost any comfort, surrounded by sand and nothing more. The second connotation of a desert was an inner human space, a hermit's heart, which should be as a desert where God can touch a soul (Lane, 1994). Figuratively, it may be said that the spiritual emphasis had moved from the sand of the Colosseum to the sands of the desert and had turned from a fight against lions into a fight in silence against one's own weakness. The Early Christians hid because they had to; the desert fathers hid because they wanted to. The experience of living in a desert embraced women as well as men. Female communities also occurred but were rarer and often comprised of widows and virgins (Lane, 1994).

Desert fathers challenged the social order of living with material goods and in comfort by living in poverty and solitude. Life in a desert was known previously within Jewish religious communities (e.g., Qumran) and some Hindu and Buddhist forms before it became a Christian practice. The practice of that form of life emerged mainly in Egypt and Syria at first, but then embraced all areas where Christians were present. Nowadays, religious and cultural influences can be observed in monastic life, particularly of the contemplative orders (Flanagan, 2014).

The spirituality of the Desert Fathers was characterised by rigorous rules of lifestyle in harsh living surroundings. Primitive material conditions, frequent mortifications and fasts with prayers day and night, early morning rising and hard physical work all aimed to increase humility, wisdom, moral purity and love of God and brothers. The emphasis was also laid on reading scriptures, joint deliberations and listening to preaching that was usually provided by the superior member of the group. God's Word and prayers were food for the soul, when the mortifications were whippings for the weakness (Harmless, 2000; Branch, 2003). Desire for God by cleansing the soul of one's own desires was one of the main purposes of Desert Fathers' way of life. The primary virtue was humility and the first sin breaking the

path to it was pride. Pride put God's grace away from the human soul. To reach the virtues, desert monks practiced the activities described above and sometimes fell into excesses. With the minimum of food, drink and sleep and the maximum work and other physical and psychical activities their bodies sometimes reached the limits of normal functions (van Dijk, 2006). Nonetheless, the wisdom of the Desert Fathers is still an object of interest and academic inquiry (Harmless, 2000).

One of the needs which appeared within the desert communities was a quest for rules and inner law that eventually would be able to constitute the small Christian community. Such a commune was a new experience in Christian tradition and it needed to learn how to organise its living. The new situation of life in the desert demanded development of internal law of community. Branch (2003) gives an account of the rules, which needed to be obeyed to grow in holiness. At the beginning, one of the relevant tools stimulating the flourish of spiritual life was obeying the law and the rule of the monastery. The main points were practice of asceticism, reading Holy Scriptures and work. It was expected that a good hermit should keep himself chaste and search for humility. Furthermore, the law regulated monastic life and one of the most significant was the rule of St Benedict (480–543). This rule was certainly the most influential regulation of monastic life in the medieval times and many orders incorporated it into their own rule.

The tradition says that the desert hermits were often visited by people with moral dilemmas searching for life advice (Harmless, 2000). Such accounts demonstrate the good quality of hermits' spiritual life. The monks of the desert provided the foundation for medieval Monasticism, which was strongly influential for the following centuries of the Middle-Age. Monasteries of the medieval epoch developed from groups of hermits living in deserted terrains or barren coastlines into centres of spirituality, education, culture, tradition and then also became a very influential political apparatus. The main religious orders functioning today, such as Benedictines, Dominicans, Franciscans and Jesuits, were established in the Middle-Ages. History confirms that the monastic movement has become very successful and was an influential generator of spiritual development, not only in the medieval epoch, but up to today.

4.4.2. Summary

The most significant aspect influencing the character of spirituality of the

Desert Fathers was a desert in material as well as in a symbolic way. Desert hermits followed the evangelical ideal of life, through mortifications to a development of virtues. That process took place in a separated area from the general population, only among a community of the members of the order. Occasionally, some of the monks separated from a community of others to live as solitary hermits, but even then, they still were determined to coexist with the others, even if in a minor way. A decision to follow that kind of life involved making a life-commitment. Naturally, derogations from that rule occurred; nevertheless, the basic idea presupposed a life-long commitment.

Features characterising the shape of spirituality of the Fathers of the Desert were similar to those characterising the early Church. It was characterised by reference to transcendence and immanence. Transparent variables were still prayers, community and search for the ultimate truth. Nonetheless, there was an absence of martyrdom as Christians were no more politically oppressed; however, this characteristic was interestingly replaced by another one, which was very similar. Mortifications and asceticism physically experienced by hermits was similar to the physical oppressions experienced by early Christians. The major difference is that for the Early Church community, oppression came from their environment and practices; hermits, by choosing the desert and mortifications, embraced oppression voluntarily.

Desert monks decided to develop their spiritual virtues by abandoning any material possessions, spending their time in solitude dedicated to prayer. These characteristics were crucial for the growth of spiritual life according to them. Although, between their time and now there is a gap of almost two millennia, some of the spiritual features remain. The account on spirituality given by Fathers of the Desert may appear as still current what will be examined herein.

4.5. Social Establishment of Spirituality in the Middle-Ages (5th - 16th Century)

4.5.1. Historical Background

Usually a change in the political situation has an impact on the social and spiritual condition of a society. The spiritual background had gone through a transformation in the fifth century when the west of the Roman Empire was invaded by Barbarians. Primitive tribes of Western Europe were very brave but unable to politically control such a culturally developed and large civilisation as the Roman Empire. The Church at that time seemed to be politically neutral, having outgrown the culture which had opened the possibilities of new Christianisation. A new situation appeared at the end of the fifth century, when the Frankish were baptised in 496 and wanted Church officials to help them to administrate newly converted regions. So the Church engaged in politics in Western Europe, which is particularly relevant as the Church became very influential in public life for more than the next millennium (Ostrowski, 2006). Ecclesiastical authority had an administrative power in lay institutions; however, this situation allowed a civic power to enter into a clerical environment and become entwined with ecclesiastical authority in Church matters.

This is the background against which medieval spirituality was shaped; it was also a time where the most significant spiritual trends were formed and which have lasted to the large extent until today. The echoes of the medieval spirituality, with its close relation to politics and permeation of culture and traditions are still observable in current social life. The bloom of individual spiritual quest initiated at the beginning of the Medieval era reached its goal and dominated social life. The Middle-Ages in Europe embraced Christianity and implemented it into forms of traditions and socio-political structures. Christianity became flourishing and dominant within the terrain of Europe and reached beyond. If it can be argued that the beginning of Christianity was an extraction of lay mode of spiritual life from religion, the Middle-Ages were a time of ingrowth of spirituality back into religious forms. Christian spirituality united with religion and the Church became the only supplier of spiritual content in Europe.

4.5.2. Pagan Religions

Chronologically, paganism should be placed before the epoch of Christianity

as a religion professed by Europeans. However, the continent was Christianised most intensively in the first half of the Middle-Ages. At that time the Christian religion pushed paganism out of Europe, but the process of changing people's mentality progressed much more slowly than the political structures. Therefore, despite the fact that Europeans were officially Christians, their spirituality was still marked by pagan influences for succeeding centuries. For that reason it is important to mention European pagan beliefs to take an objective view of European spirituality.

As aptly noticed by Kelly (2008), in the context of the academic conversation with O'Loughlin (2002), the pagan culture and religions are discontinuous, yet in ways, continuous with current culture and spirituality. The myths are operative and prevalent in part because their plausibility and attractiveness. The appeal to a 'golden past', to a past pristine innocence, has its allure for people convinced of the moral decay of the present. The problem with this approach is the inherent selectivity that that ignores the less palatable aspects of a past culture and takes the more appealing aspects as a normative definition of that culture. Myths of discontinuity do point to the 'otherness' of the past, which undoubtedly has to be acknowledged. As someone once said, 'the past is a foreign country; they do things differently there (Kelly, 2008, p. 164).

The discontinuity sees the 'otherness' in the past, as things change and appear in new forms. However, looking from the perspective of continuity, some features of a former mentality still operate in people's thinking. In this context, Kelly (2008) understands pagan background in constant relation to now, where *from the past we derive our identity and that there also we find our sacred place* (p. 164). Moreover, O'Loughlin (2002) sees the traits of ancient Celtic beliefs in current Christian practices in Ireland and Britain pointing, the same way, to a presence of continuity with the legacy of the spiritual past.

The general characteristic of the pagan tribes was that they were strongly connected to the earth and the regularity of her natural periods, so their religion was based on the cult of natural forces and personifications of them. Moreover, magic, divination and feasts of thanksgiving for harvests, success in battles or hunting characterised the majority of pagan religions. Northern, Eastern and Western European tribes had a heroic warlike culture, whereas the South of Europe was more developed religiously, spiritually, intellectually and culturally.

Northern Europe, Ireland and Britain were inhabited by Celtic tribes, who

were people with a very strong relation to earth and nature. Their religion and everyday life was consistent with the natural rhythm of life (Hinnells, 2009). The world was under the power of Feminine Divinity, who raised and killed, gave sexuality, love and fertility, and was visible in plants, animals and natural phenomena. Their entire life was filled by magic and therefore druids, the Celtic priests, held a very strong position in society. They did not lead only cult matters but were also soothsayers, magicians and prophets in a community. They had an influence for the strategic decisions of the community. Their main festivals were connected with the beginning of summer and winter, when animals were coming out and back to pastures rather than in relation to the solar periods (Carlton, 2008; Hinnells, 2009).

Anglo Saxons occupied the islands of Northern Europe and were close neighbours to native Celts, whom they expelled to the north and west (Scotland, Wales, Cornwall) and whose spirituality was more magical, filled by dragons, elves, witches, giants, and dwarfs. Caves in mountains, waterfalls, wild and dangerous places were entries to other worlds, lived in by monsters. An image of their beliefs is very well captured by Tolkien (1954a; 1954b; 1955) in series *Lord of the Rings* and the movie pictures based on Tolkien's story (Jackson, 2001; 2002; 2003). There is also a belief that Hallowe'en comes from the Celtic feast *Samhain*, as the beginning of winter and it has typical pagan origins (Carlton, 2008).

Vikings were strong warriors without fear or respect for the lands they invaded. Their main Gods were Frigga and Odin and their religion was close to Saxons' beliefs (Carlton, 2008). The success of Viking's expansion in Europe lay in their highly developed sailing skills, for which they used their famous longships. Other pagan tribes which expanded in middle and Eastern Europe were Slavic tribes. The characteristic trait of these tribes was their expansion as some of the most numerous tribes in Europe but also Western Asia. The south of Europe was occupied by Romans. They inherited their religion from Greece with a pantheon of their gods, goddesses and festivals. Their religion was very poetic and systemised in a regular canon of deities and stories about them, often expressed in art. Roman influence on the Christian religion was largely due to its location as the region where Christianity grew. For instance the Roman festival Sol Invictus, celebrated 25th of December was replaced by Christmas Day in the fourth century, when Christianity became the official religion of the Roman Empire (Carlton, 2008).

Generally, the ancient pagan religion was characterised by gods and goddesses, usually with their gods of the sky or sun as the most important in a pantheon. Additionally, they had war-gods, fertility and sexual power gods, hunt-gods, harvest-gods and many others including smaller and individual deities and idols too (Hinnells, 2009); much of this depended on the tribe and region however.

One's spirituality was based on dependence of people on their gods and their benevolence. Therefore, people asked the gods and idols for favours, sometimes making some promises and also offering thanksgiving. A religion of everyday life was ruled by a leader (king, chief or shaman), with no room for individual beliefs or individual conversions. If a conversion happened, it embraced the whole community (family, clan or a whole tribe). It was decided by the leader of the tribe or clan and it affected everybody. Annual festivals, worship and important occasions of life were also ruled by a headman, often by the suggestions of a priest or religious leader but the final word always belonged to the chief who decided about the public life of the community (Hinnells, 2009). In effect, the character of pagan worship and religious practises was generally communal. Naturally, spiritual zeal was an individual feature which was harder to control than public attitudes. However, the nature of pagans' belief was such that it was expressed by all of the members of a community in a uniform way.

Pagan spirituality had many dissimilar features to the postmodern spirituality. First of all, the communal character of piety and individual religiousness did not exist. Today's approach to spirituality is liberal, individual and tolerant whilst the renegade of paganism would be killed because of his varying views of that of his clan. The link between European paganism and postmodern spirituality could be found perhaps within the religion of the Middle-Age. In spite of the fact that Christianity changed European religious patterns, some convention functioned throughout the medieval epoch and was challenged later. One of them was common and communal character of religiousness. An apostate was a threat as an enemy and there was no space for friendship between neighbouring individuals who shared disparate beliefs. Reformation changed direction from the communal to more individual religiosity and the further advance of this aspect is more visible now.

4.5.3. Monastic Spirituality

The spiritual trend set by the hermits and desert monks was continued and

developed in the next centuries of the Middle-Ages, and it represented the main form of spirituality in the Medieval Christian Europe. St Basil (335- 379), St Augustine of Hippo (354-430), St Benedict of Nursia (480-547) were the foundation stones in the construction of monasticism. They were succeeded by St Bernard of Clairvaux (1090-1153), St Dominic (1170-1221), St Francis of Assisi (1181/2-1226), St Ignatius of Loyola (1491-1556) and others in later centuries. Monastic life naturally developed in thought and structures; however, the main focal point of the monastic life, established in the 3rd and 4th Centuries by the desert monks, remained basically unchanged.

A very important trait of monastic spirituality, after the epoch of the Desert Fathers, was the rule of a community that was the internal law constituting the structure of the monastery and shaping the process of formation. The rule determined the character of a monastic society, its social and spiritual purposes. Even details organising the day, year, prayers, religious practices, hierarchy and obedience to superiors were regulated by rule. The first monastic rule was probably written by Pachomius (290-346), which was very influential for the Rule of St Basil (Eastern Church) and the Rule of St Benedict (Western Church) (Sheldrake, 2009). These were a big inspiration for convents and religious communities in the Church and still function today.

A monastic spirituality that was shaped in the community of monks living in the same monastery was strongly characterised by asceticism. Individuals who decided to devote their lives to God and to renounce the pleasures of the world had to agree to poverty, sexual purity, obedience to a superior, monastic rule, prayers, working and vow to accept this form of life to the end of their life (Sheldrake, 2009). They agreed to put themselves under spiritual formation by the order of their choice. From a spiritual point of view, all of those things had logical reasons and were aimed at improving the inner life. For example, obedience was not understood as a cancellation of one's own will, but as subordination to the rules and superior's orders, which are a reflection of God's will (Asad, 1987). Also the idea of poverty is to desire nothing besides God, nothing material, nothing from this world (Jeffrey, 1976). Franciscans, for instance, as a mendicant order, begged for alms to support themselves, but also they spent their working time among people.

Many communities prayed during the day but also prayed at night. The appreciation of the prayer and the work for spiritual growth was the basic

assumption of the monastic life. It was thought that it is impossible to develop spiritual life, understood as a unity with God, without prayer. For example, Benedictines from Cluny (France), in the 9th to 10th Century, prayed at 2.00 a.m. (Martin, 2007), but it was a common practice in many other monasteries, especially those founded on the Benedictine rule. Reliability at work was a participation in God's creation of the world and practical cooperation with Him. Usually monks produced, cultivated and farmed everything they needed; moreover, they helped people living in their surroundings, particularly the poorest (Martin, 2007).

Different monasteries emphasised different details of their life; some emphasised poverty (Franciscans), some prayers and work (Benedictines), some preaching (Dominicans), and some knowledge (Jesuits). Monasteries were characterised by strict rules, especially the contemplative ones. In those communities there was an emphasis on prayers and contemplation. A few vowed religious silence; for instance, the Trappists (est. 1664) – who emerged from the Cistercian order as a reformed branch but became independent in 1892. It was and still is one of the strictest orders of Christian tradition.

Important features of monastic life were the equality and fraternity within the community. Particularly in the Middle-Ages, where the differences of social class were prominent, these attributes were more noteworthy as they were very progressive in that epoch. Monks within the community called themselves brothers, no matter which social class they came from.

4.5.4. Lay Spirituality

The general character of life quality during the medieval epoch was marked by large social class differences. The upper classes utilised the lower classes and benefited from them materially. Those differences shaped daily life and had an inevitable impact on people's spirituality. Life was marked by a hardship caused by the lack of material resources for the large population who were compounded by diseases, wars and social differences (Moore, 2008; Rawcliffe, 2009). As Rawcliffe (2009) describes it, life in cities and towns was often a struggle to survive. Working conditions were hard, often unfavourable for health, badly waged, with a lack of hygiene and a low level of a health care. The conditions of everyday life inevitably influenced people's spirituality.

The character of lay spirituality was shaped by social and cultural conditions

as well as religion, which was strongly bonded to people's daily life. Lay people's life was strongly influenced by dominating monastic religiousness at that time and it shaped the character of their spirituality. It seems like the only difference was its smaller intensity in order to adapt it to secular conditions. Spirituality of ordinary citizens was characterised by asceticism and charity, which were common ways of practicing spiritual life. Moreover, prayers, liturgy and sacraments were commonly practised as means of spiritual growth. For instance, popular practice of sexual abstinence in married couples presents how expanded and exclusive was monastic monopoly. Sexuality and especially sexual pleasure was considered as something bad and contradictive to holiness. The source of this attitude is clearly drawn from monastic virtue of chastity which was simply extended to marital life as a spiritual ideal. This fact portrays how far the monastic pattern of spirituality was expanded and how poor the development of lay spirituality was as it only adopted monastic patterns to their life.

Among all of the Christian practices, the pagan heritage was also still alive and intertwined with Christianity. A mentality that shaped people's worldview for centuries could not be removed as easily as by a click of the fingers. The spiritual condition of just converted Christians at the first stages of European Christianity is accurately described by Hinnels (2009) who states that *one of the early Christians in Iceland, Helgi the Lean, was said to continue to appeal to Thor when he needed good luck on a voyage. The women naturally turned to a goddess for help in family matters, childbirth and household skills* (p. 413). Medieval lay spirituality was definitely a mix of Christianity and pagan beliefs. The intensity of pagan influences was naturally decreasing with time as social awareness of Christian life increased. However, that process took a long time and paganism lived on within society, especially among the lower and less educated classes. Christian faith mixed with pagan legends and remained alive in the community. Paganism was strengthened by a lack of knowledge and poor medical health care. Those conditions made a space for witches, magicians and fairies, where people sought help in time of sickness and with other problems they could not solve. This fact is confirmed by many authors of history as the following excerpt illustrates:

The old woman was called *vetula*, *sortilega*, or *striga*, all meaning 'witch'. At that time there were such women in almost every village. They were necessary because medical treatment was unknown to the people of that time. These women

were extremely knowledgeable about animals and plants, about sickness, life, and death. They possessed a knowledge that extended to another world, to the pre-Christian pagan world (Schweizer-Vuellers, 2008).

In daily life there were many examples confirming the co-existence of paganism within Christianity. Peasants retained pieces of the consecrated host in their hands or mouths and used them to 'fertilise' their fields and protect their crops from insects (Delumeau, 1977). Tradition is full of behaviours of that type as it can be seen in this fragment given by Delumeau (1977): *a french friar who observed women from Brittany sweeping the nearest chapel in their village, and then collecting the dust and throwing it into the air, hoping by this means to procure a favourable wind for their husbands or sons at sea* (p. 162). Gurevitch, a Russian historian, described the Middle-Ages as a mix of magical worldview and Christian beliefs (Gurevitch, 1988). His opinion is shared by many historians (e.g., Duffy, 1992; Schmitt, 1983) and humanists concerned with issues of the religion and culture of the medieval epoch.

Another practice that developed in the Middle-Ages was devotional spirituality which emerged between the 11th and 15th Centuries. This trend was characterised by expansion of the religious pilgrimages, especially to the holy places such as the Holy Land. Places where saints lived or worked, or many other religious sites of some supernatural events, were places of cult and worship. At that time the cult of sacred paintings, medals, relicts and devotional artefacts grew. Sometimes that cult passed into fetishism or magic. Sheldrake (2009) suggests that all of those spiritual expressions were based on emotional needs rather than caused by deep spiritual and religious motives. People redirected their spiritual needs into an easier and different embodiment, which became the devotional cult. That stream was supported by customs popularised by Franciscan and Dominican friars.

4.5.5. Warrior Spirituality

Knights within the medieval society were the icons of courage and bravery. In most of the countries in Europe, their functioning was very important, because they were defenders and constituted the strength of the nation. Their life was characterised by their personal ideals and their own spiritual practice. According to Sommerfeldt (1996), the knights as well as princes should be noble men, courageous and saturated with Christian faith. This account, given by points to some

characteristics of spirituality practiced among knights, which was at variance with the lay or monastic tradition.

The spiritual character of a warrior, a perfect medieval knight was demonstrated by combat skills, a brave heart, and a strong body. Beyond those attributes, a knight should be honourable and loyal. His moral life should not bring him and others to shame. Honour for himself and for those people under his protection was an essential attitude to keep. A knight was always a Christian; his accolade was a Christian ceremony, usually conducted in a church or a sacred place, preceded by fasting and an overnight prayer. He should possess the virtues of his state such as faith, humility, generosity and purity of heart. A candidate willing to embrace chivalry should be worthy of that honour by his previous life and his pure intention to cope with the responsibilities of its state. It was also recommended for a knight to be educated and sensitive to art and poetry and this way to be an ideal of young women's dreams and desire of their hearts. He should receive an education from his superiors, the place where he grew up or from his family.

The knight's sword was a symbol of chastity, justice and honour. It was always a tool of accolade and very often in the shape of a cross (Sommerfeldt, 1996). A good Christian warrior should always love God and serve Him. For example St Bernard of Clairvaux was a man who loved the knighthood and usually had no objection against overcoming spiritual forces of evil by the power of the sword (Sommerfeldt, 1996). Obviously the features described above were ideals of warrior medieval spirituality, which were not always obeyed in real life but they were a standard to which knights should aspire.

4.5.6. Summary

The medieval spirituality was a peak stage of development of spiritual life perceived as united with religion. This process began at the dawn of Christianity and grew in their understanding that was expressed through discipline of theology. It grew in the structures which monasticism was its peak form. Medieval spirituality delivered far-reaching attributes characterising spirituality and expressing its identity. Among them were core transcendent components of God and faith as well as followed by other components such as community of faith, prayer. The medieval epoch largely conceptualised the purpose of spiritual life as happiness reached through formation, sacrifice of own life, acceptance of existential suffering, deed and

dedication of life to the ultimate truth who is God.

The medieval concept of spirituality was strongly influenced by the monastic way of life. Even if the forms of spirituality were varied, monasticism was a reference of spiritual perfection, which was adapted to different forms of communal life. Therefore, to a large extent, monasticism provides distinctive characteristics to define the concept of spirituality of the Middle-Ages. Monastic life was based on the internal law, constituting the character of the community and the way of realisation of the spiritual principles. The obedience to the law and to the supervisors was equal with obedience to God. The Middle-Age spirituality carried pagan heritage, which was very influential for mentality and also shaped the way of practicing spirituality. Spirituality of the Middle-Ages did not differ from the Desert Fathers' pattern. However, it developed their forms of spiritual formation and education as new characteristics influencing spiritual development.

Christianity of the Medieval became broad, legal and powerful, but also spiritually monopolistic, dominant, controlling and permeated with fear of damnation. Christian spirituality reached its peak but at the same time did not leave an alternative choice of spiritual life for people living in the medieval Europe. It seemed like religious monopoly had built a tension to the point where socio-cultural climax was an inevitable option. More than a thousand years of domination was just about to be challenged.

4.6. Spirituality in the Modern World (16th– 19th Century)

4.6.1. The Concept of Spirituality

Any discussion about Reformation, Split of Christianity and Counter Reformation which happened in early Modernity appears as problematic. The reason of it lays in further separation of two main Christian traditions where Catholic and Protestant stood against each other and strongly defended their theoretical positions. Catholic and Protestant arguments developed for more than half a millennia and created not only conceptual bastions, but also social and cultural ones. Reformation split the monolith of Christian western Church; it divided Europe not only religiously, but also politically. On the other hand, Reformation was the first step of disconnection between religion and spirituality, an explicit manifestation of the new modern trend which was developed and reached its peak in postmodern philosophy – secularisation, breakdown of metanarratives, legitimation crisis and deconstruction.

After the dark times of the medieval epoch there came time for a brightness and open-mindedness of the Modern era. That concept is naturally a stereotype, as which time was dark and which was bright remains controversial. Modernity is the last epoch which preceded our contemporary period of Postmodernity. It does not have indisputable time-frames. The epoch time-frames are always dependent on the point of reference. The perception is different from the philosophical point of view and different from a social perspective, taking into account the economy or politics. Likewise, there are other reasons of framing epochs such as architecture, religion or art. For the purposes of this study, it can be accepted that the Modern epoch began with the Reformation (1517) and ended with the Holocaust (1945). It covered nearly half of a millennium and it was a period rich in events. The genesis of Reformation and Martin Luther's declaration, Ignatius of Loyola with the Jesuits' and Counter-reformation, Enlightenment with its philosophy, Political and Industrial Revolutions, World Wars, were all significant events that changed the socio-cultural landscape of Europe. The most important drifts which can be enumerated are capitalism, secularisation, rationalisation and industrialisation. They were born in Modernity and have lasted into the 21st century.

Modernity is strongly characterised by a trend of emancipation of humanity from religion, particularly from the hegemony of the Christian Church. The spirit of the reform had marked its presence from the second half of The Middle-Ages and

was supported by the decline of the medieval feudal system and the condition of the Church which tended to concentrate more on formalism and external poses than spiritual quality. Visible were *unbalanced reliance on rituals, veneration of relics and invocation of the saints, processions and pilgrimages, Passion devotion, and the excessive practice of penances*. The humanist detected at the heart of these a deeper spiritual malaise that reinforced reliance on human effort rather than on God's grace and also provoked despondency (Sheldrake, 2009, p. 109). Religious experience was based on the fear of Hell and fear of neglecting rituals and devotional duties. The social and economic circumstances also raised a tension within European societies. The feudal system along with the hierarchal Church had resulted in a determined social structure from which it was difficult to break away. Also, the social mobility was impossible for some social classes, e.g., feudal peasants (Shepard, 2000). All those issues increased social pressures and finally contributed to the breakthrough which was, it would seem, inevitable.

4.6.2. Reformation

The breakthrough moment happened in 1517 when Martin Luther (1483-1546), born in Saxony, central-east Germany, proclaimed his 95 theses and started the process of division of almost the whole Church of the Western Europe. The Reformation embraced, first Germany, then Western Europe, Scandinavia and the Baltic countries and then spread quickly across most of Europe. Formally, one of the main theses of the reformation, as it was declared, was the objection to the sale of indulgences. Furthermore, Luther rejected the authority of Church Tradition in favour of *sola scriptura* ('only Bible'). No Holy Mary, no veneration of Saints and their relics, no justification by deeds, only by faith, were Luther's main postulations proclaimed to the authority of the Church (Sheldrake, 2009). In 1520 he refused to retract his thesis, which was demanded by Pope Leo X and as a consequence of it, he was excommunicated from the Church in 1521.

Luther's followers did not agree with him in every aspect, therefore they changed the doctrines, depending on their own conviction. It looks as if social, rather than theological aspects, were the central matter of the Reformation. For instance, John Calvin (1509-1564) assumed that keeping God's law in life protects from moral depravity, whereas Luther respected only the primacy of faith in this matter. Calvin's theology of the Eucharist was totally different from Luther's because Calvin

believed in the virtual presence of Christ in the bread and wine while Luther believed in the real presence (Pruett, 1973). Calvin believed that transubstantiation is equal to the denial of reality; the bread and wine can correspond with reality only because they are real. Acceptance of other substances (as blood or flesh) in form of bread or wine is a mendacity of reality (McDonnell, 1967). So it means Christ's flesh and blood cannot exist in the form of a bread and wine.

Another significant leader of the Reformation movement was Ulrich Zwingli (1484-1531). He shared Calvin's anti-political vision of religion in contrast to Luther's view, which gladly encouraged the German aristocracy in their aspirations to independence from the Pope and supported them during the peasants' rebellion in 1524-1525 (Mansbach, 2006). An interesting Protestant group were the Anabaptists, who were persecuted by Catholics as well as by other Protestants. They rejected baptism and presented a negative attitude to secular power. They also perceived any state as anathema to religion and spiritual life (Mansbach, 2006; Holt, 1997). The Anglican Church appeared then and stands out as probably the most secularised and integrated with civic power from all of the branches. According to Buckler (1941), the Anglican Church was customised to the needs of the English throne.

A lack of a competent and essential central authority within the Reformed Church led to disintegration and splitting into a variety of doctrinal assumptions, forms, and traditions. The original branches (Lutherans, Calvinists, Anabaptists and Anglicans) split into many sub-branches. For instance from the Anglican Church originated the Puritans and the Methodists; the Methodists initiated Pentecostalism, the Holiness movement and the Church of Adventists. Pietism is the faction of the Lutherans, Calvinism split into the Presbyterian branch and the Reformed Churches. There are more Protestant Churches whose origins are not easy to identify such as the Baptists.

Many of the motives of the reform were grounded in factual problems of the Church. Some initiatives, such as fuller participation in the Eucharist by the initiation of the use of vernacular languages and regular access to Holy Communion were ideas embodied a half of millennia later by the Catholic Church in Second Vatican council. There are opinions arguing that Reformation was only a consequence for the inevitable disintegration of the medieval socio-cultural system controlled by the Christian Church, to create a new order. Shepard (2008) believes that Martin Luther was just the last step in the medieval and the first step on the

modern ladder which was the culmination of a tension built over a long time. According to that hypothesis, the theological issues were of secondary importance and were therefore so contradictory and divisive among Protestant leaders, who were only the flashpoint of breaking free from socio-cultural medieval condition. It was just a diffusion of social pressure and it had to happen on the grounds of religion which was very influential on culture and social life.

The spirituality of the Reformation was amazingly marked out by secular and liberal paradigms. On the one hand, it released society from the structures of a stiff and scary medieval Church, with often corrupt and materialistic Church leaders, torn between the civil power and the interest of the Church. On the other hand, it gave rise to disobedience to the Pope, liberty of belief, free choice of religion, and in extreme cases, the possibility of founding one's own branch suitable for individual belief or as a tool of political game.

Postmodern sociologists explain the current appearance of secularisation as having commenced with the explosion of Reformation. Gorski (2000) believes that there *is not one 'secularisation theory' but many, Comte, Durkheim, Weber, Berger, Wilson, Bruce, Casanova* (pp. 139-140). All of these authors present their own perception on the theme of Reformation, regarding its genesis and purpose. Nonetheless, all the theorists agree that the Reformation was a defining moment in the shaping of a new quality in spirituality and culture of Europe and the West. The Church lost its influence as a central authority of the institutions in most of Western Europe. Its influence on secular institutions significantly decreased as well. Reformation had offered an alternative to the rigid and petrified rules of the Catholic Church (Gorski, 2000).

Now, how can the spirituality of the Reformation be characterised? Certainly, it can be described by such words as liberty, critical approach to authority and development of individualism. Gorski (2000) argues that *the Reformation can be most fruitfully understood as a process of religious rationalization. Specifically, (...) that the Reformation was largely an attempt to eradicate one kind of religiosity (magical, ritual, and communal) and replace it with another (ethical, intellectual, and individual)* (p.148). Protestantism was a turn from faithful understanding of reality into more lay and secular perceptions of the world through religion. Gorski (2000) illustrates the spirit of both epochs in terms of socio-spiritual reality by a short narration:

Strolling around a typical cathedral town of the late Middle-Ages, one could have easily stumbled into a religious procession, communal feast, mystery play, or some other form of communal celebration. And one would almost certainly have walked by any number of religious establishments (monasteries, confraternities or chantries) whose purpose, in whole or in part, was to pray for the souls of the dead. Walking about a typical Reformed city of the early seventeenth century, one might have encountered a procession, a feast or a play, but it would certainly not have been religious in character and would likely have been staged under protest from the local clergy and the more devout members of their flock. One would have found the monasteries, confraternities, and chantries being used for new and very different purposes, such as schools, hospitals or workshops (p. 149).

Medieval Catholics in the towns were running from one Mass to another to score as many consecrations as possible, but Protestant worship centred more on preaching service than communion with God. Both kinds of attitudes grow from deep and positive motivations as well as both reveal deficiencies; both of them fall into extreme attitudes.

The Reformation brought a huge, perhaps defining contribution to the foundation of the Modern Culture (Cohen, 1990; Merton, 1970). For example the process of secularisation and intellectualisation of the Western Culture with a transition from collectivism to individualism, from a society of many to many individuals in the society was certainly initiated and stimulated by it. The Reformation movement was caused by awareness of the bad social condition of the medieval Church. The aim of the reform of the Church was good; however, the realisation of the plan was not necessarily fortunate from the Catholic perspective, as it resulted in the division of the Western Church. The split, the abandonment of the Sacraments among the Protestant branches, a lack of central authority were certainly disadvantageous for the shape and spiritual mission of the Church. Nevertheless, breaking religious-political monopoly created advantageous circumstances on socio-cultural grounds. Unquestionably, the Reformation unchained people's minds and opened the gate to humanism and humanistic perception of spirituality which are now flourishing. It resulted in expansion of human thought and revelation of the human potential, which were manifested transparently in the Industrial Revolution and the Political Revolution that took place later in the epoch.

4.6.3. Reform and Counter Reformation

The efforts which were undertaken by Ignatius of Loyola (1491-1556) regarding the situation of the medieval Church, was very analogous to Luther's

efforts of Reformation. Both of them saw how much defective was the Church and how invalidated its mission. Luther wanted a reform because of social motives, Loyola, because of religious ones. Additionally, Loyola's engagement could be encouraged by events initiated by Luther.

Loyola was a Spanish Basque, who came from a reputable family and as a knight wanted to follow a military career. However, his plans changed when he was seriously wounded at the siege of Pamplona, in the same year that Luther was excommunicated from the Church (1521). During his convalescence (1522-1523) in a monastery, he had a lot of time for reflection that resulted in his life conversion. In 1524-1528 he commenced studies in Alcala and Salamanca and then studied theology in Paris until 1535. In 1537 he came to Rome where in 1540 Pope Paul III approved his new order, the Society of Jesus as a response to the situation of the late medieval Church and the Reformation movement. In 1548 Ignatius completed his biggest work *Spiritual Exercises* (Saint Ignatius, 1992; Sheldrake, 2009). That book contained guidance for the development of spiritual life where Ignatius revealed methods leading to spiritual transformation and development.

Ignatius stated that spiritual and mental change cannot to be followed by a single impulse, or action, it has to be a life venture. He based that enterprise on a four-week retreat scheme spent in silence, which could be stretched out into a long-term or life activity. The first week treats human sin; the second, the life of Jesus Christ; the third, Christ's Passion; and the fourth, Christ's Resurrection. Spiritual exercises are based on meditations, contemplation of Jesus and cognitive reflections accompanied by spiritual direction (Gallagher, 2005). Saint Ignatius, as a former soldier, automatically adopted some military features into his spiritual engagement. His spiritual exercises are linked to a manner of soldier drills and, as he believed, the effects are proportionate to the effort expended. The main assumptions of Ignatian spirituality are: a) experiencing everyday spirituality by spiritual exercises extended to everyday life by spiritual meditation (contemplation) and mental reflection about God, personal life, personal spiritual condition, and quality of the prayers, b) the path necessary should be accompanied by a spiritual director who is a person, usually a priest who is an experienced guide, able to assist on the spiritual path and anticipate dangers, c) spiritual development should clear the way to consciousness and self-knowledge, d) the purpose of spiritual development is the practice of love (O'Malley, 1993; Augustyn, 1996). These are the main assumptions and goals of

Ignatian exercises.

The medieval Church could be described by such nouns as venality, corruption and numbness. To the predicaments causing such a condition could be included many elements, but certainly one of them was educational deficiency of society. This problem touched not only lay members but also clergy, what explains the necessary emphasis which was placed on obedience. Basically, it can be said that apart from single individuals, the majority of the Church community presented both – a poor educational and spiritual condition. The mission of the Jesuits arose as a natural response to that situation as well as being a counteraction to the Reformation movement.

The activity of the Society of Jesus emerged on two main fronts: Catholic Reform and Counter Reformation. The motto of 'Societatis Jesu' was *Ad maiorem Dei Gloriam*, which means – *for the greater glory of God*. The use of the term 'Jesuits' as a designation of the order was not intended by Ignatius of Loyola; however, in the early 1540s it was brought into common use. Also an engagement in education was not Ignatius' initial intention, but resulted as a response to the need of providing young new members of the order with an education. This way *education became a significant ministry of the Jesuits* (Whitehead, 2007, p. 111). Quickly then, well-educated members became the solid base of the order, so that Jesuits were able to significantly influence the spirituality and education of early Modernity.

The reality of the Medieval-Modern breakthrough required intervention. St Ignatius' believed that changing people's hearts was the first and the most important step. The next stage was raising the level of education. The goal was to apply this idea to civic society and clergy, including people who were in charge of the institution of the Church. The theory started to turn into reality when Jesuits began to organise retreats for lay people and clergy and to build schools and colleges. Ignatius was aware that the Church was in need of reform just as he was aware that he was undertaking the reform because as he articulated in *Monumenta Ignatiana* (Loyola, 1555): *They are beginning to deal with reform [of the curia], and it seems in earnest, even if the procrastinations of the past prove that we should not easily believe these things until we see them accomplished* (Epistolae, MHSJ, XI, 245; X, 665). Ignatius very quickly appeared as the Church reformer and defender against the Reformation. The earliest post-Ignatius sources confirmed this opinion (Rey, 1945). O'Malley (1991) has said about Ignatius that *strong in him was his opposition to the*

Reformation, without doubt (p. 85).

Ignatius, in fact, was really worried because of the division of the Church but he actually was more bothered by the expansion of Protestantism in Europe. After the boom of the Reformation, Protestantism was rapidly embracing still wider areas of Europe and it quickly overtook Western Europe and Scandinavia. In response, Jesuits developed a network of educational institutions as one of the main actions of Counter Reformation. The first civic Jesuit school was opened in 1546 in Gandia, Spain, followed by two universities in 1551. At the time of Ignatius' death in 1556, the Society of Jesus ran 40 schools in and outside of Europe (Whitehead, 2007) and their activity reached as far as China and Japan.

As a measure of the success of the Counter Reformation, movement can be considered by the fact that in the 1550s and 1560s the Reformation frontline stopped on the Western Polish border, where there was a competition for influence between Poland and Prussia, where Lutherans and Calvinists had already started their expansion. To stop that progress the Jesuits founded *Collegium Hosianum* in 1564-1565 on the frontline of Protestant and Catholic influences, in the city of Braniewo. The founder of the College and the first superior was Cardinal Stanislaus Hosius (Stanislaw Hozjusz). *Collegium Hosianum* was one of the biggest and most important centres of the Counter Reformation. Initially it was established to educate the Polish nobility; however, it quickly started to educate lay people and clergy from Protestant countries of Europe, who wanted to be taught in a Catholic School (Kowalski, 2001).

Poland was one of the primary examples where Jesuits remarkably helped to maintain Catholicism and to establish it as a national religion without drowning in blood but by anticipating and pre-emptive actions against spread of Protestantism. The commitment on that field was visible also in other countries, such as Lithuania, which was united with Poland in the 16th Century (Kowalski, 2001). The Jesuits' activity was progressing and in 1577 they opened *Collegium Graecum* in Rome and then in 1579 colleges in England and Loreto. In 1589 the Jesuits opened the English College at Valladolid, in 1592 in Seville and in 1611 in Madrid. Newly opened universities were organised according to the model of the University of Paris, where Ignatius Loyola studied. The main subjects were grammar, humanities, rhetoric, philosophy, theology and in some places medicine and civil law. According to the account given by Whitehead (2007), in 1773 the Jesuits ran over 700 colleges with

250 000 students worldwide. In 2006 the Society of Jesus engaged almost 130,000 teachers and administrators in 68 countries at 202 higher education schools, 444 secondary and 202 other institutions. The total number of lay students of Jesuits' educational institutions was at that time almost 2.5 million (Whitehead, 2007). This reflects the tempo and momentum of the Jesuits' activity, as well as their effectiveness and their influence for shaping the European culture.

The contribution of Ignatius and the Jesuits to the reform and growth of the Church was huge. Nevertheless, there is much debate on whether St Ignatius of Loyola was a Church reformer or just one of the great individuals in the history of the Church (O'Malley, 1991). The answer to this question does not change the nature of things. It does not make any difference how St Ignatius was perceived or is perceived now. The number of schools, an obvious contribution to education and culture, and evidence of such across the countries and continents was sufficient defence. Jesuits' activity at the time of the Counter Reformation was under the approval of the Pope and with his blessing. The Jesuits were so loyal that they were called the Pope's elite troops. Also, Ignatius was devoted to the Church and his mission that he declared it in such extreme words: *I will believe that the white that I see is black if the hierarchical Church so defines it* (Ashworth, 1986, p. 159). Ignatius of Loyola was totally obedient to the authority of the Pope and his activity, which was full of initiative, was in total accordance with the discipline of the Church.

In 1542, St Ignatius supported the organisation of the Roman Inquisition (O'Malley, 1991). The Inquisition was established in 1233 by Pope Gregory III as an Institution to fight against heresy and was dispatched to the south of France. However it developed and acquired a different meaning in the late medieval and modern times, and lasted until 1820 (Lemieux, 2002). Initially it was a preventative Church program against the spread of heresy and its negative consequences for Christian communities. In the next stages, the Inquisition embraced matters of social and clerical moral discipline such as adultery, bigamy and sodomy. For instance the Spanish Inquisition (est. 1478) was directed against Muslims and Jews practising their religions after the official conversion to Catholicism. After the boom of Reformation inquisitional activity was turned against Protestants. Naturally the charge of it was not purely in the Church's hands but it was intertwined with lay power and with time became a tool of political oppression as well. The Inquisition

never had its own punishment methods but used the official local civil law to bring about 'rightful' attitudes and positions. Nevertheless, it cannot be said that their methods were peaceful and humanitarian from today's perspective. Usually inquisitors investigated the area of religious offences and called a wrongdoer to change his/her views. If a suspect agreed to change his/her mind, after an imposition of penance s/he was free. Opponents were tortured, or for example were sent to row in galleys and only in extreme cases were burned at the stake. For instance, between 1559 and 1562 about 100 Lutherans were burned in Spain and between 1570 and 1603 in England 127 Catholic priests were executed (Lemieux, 2002). The considerable fact is, indeed, that the former period is three years and the later thirty three, what indicates on the intensity of the persecutions among both divisions.

4.6.4. Late Modernity

Late Modern spirituality is largely a consequence and progression from the previous stages of Modernity. One of the spiritual trends, which were continued and still practiced, was Ignatian spirituality. The Spiritual Exercises were still very popular in the middle and late Modernity among clergy as well as lay people. At that time, the Jesuits were perceived as the largest and the most influential Catholic order (Holt, 1997). Nevertheless, later modernity worked out its own contrast. Religious liberalism permeated into the Catholic Church and spiritual movements developed and multiplied in the form of trends. For instance, Beruelle's incarnational Christ-centred spirituality, founded in 1611, and located in France, provided help for the formation of clergy in seminaries. Other spiritual trends include those developed by Cornelius Jansen (1585-1638) (Jansenism) and Madame Guyon (1648-1717). Among Catholics, significant persons were St Francis de Sales (1567-1622), St Vincent de Paul (1580-1660), Blaise Pascal (1623-1662), St John Eudes (1601-1680) with the Sacred Hearts of Jesus and Mary. Lay trends were represented by the influential philosopher and theologian Soren Kierkegaard who developed Christian existentialism and Existential psychology (Holt, 1997). A prominent feature of the late period of Modern spirituality was Salesianism, centring on lay communities, especially children and youth. Established by the Italian priest, St John Bosco (1815-1888), the Salesian Society undertook an impressive work in the field of pedagogy. Also worth mentioning is the influence of Immanuel Kant's (1724-1804) philosophy of the Catholic Church, as well as Jesuit Giovanni Battista Scaramelli (1687-1752)

from Italy, and the Jesuit Jean Pierre de Caussade (1675-1751) from France (Sheldrake, 2009). They represented a developing modern tendency of turn towards humanism as a spiritual feature.

Protestant spiritual division colourfully developed in Europe. Holt (1997) enumerates Protestant religious movements such as Puritans, who wanted to reform the Anglican Church or the Quakers who called themselves the Society of Friends. The Quakers emphasised the presence of the Holy Spirit in everyone and fought for the rights of slaves, the American Indians and the others who were humiliated in societies. Because of their determined attitudes, they often suffered prison or even death. Lutheran Pietism in Germany concentrated on personal conversion and also found many followers. Holt (1997) further mentions Methodists, Moravians, Wesleyans and the Anglican Oxford Movement. It would be difficult to list all the groups, trends, and significant individuals who influenced the contemporary spiritual scene. In spite of the proliferation of spiritual movements, the real condition of spirituality in the modern era was characterised by a decline of religiousness and increase of humanism. Medieval nominalism reached its zenith; the philosophical trend emanating from Oxford was very liberal in character. It was characterised by an intellectual approach to culture, convincing of the ability of the human intellect to conceive reality. Today it is considered to be a precursor of existentialism and logical positivism. Many religious movements, which would have been persecuted in the Middle-Ages as heresies, have in the modern world expanded and shaped modern thought (Sheldrake, 2005, see pp. 462-464).

The most significant late modern intellectual trend was the Enlightenment with its twin concept of Rationalism and Empiricism. The mainstream of the Enlightenment thought revoked medieval values, their institutions, morals, systems and customs. The Enlightenment promoted belief in the superiority of rationalism and science. Rationalism argued that whatever could be explained by reason could be a source of knowledge and justification (Lacey, 1996). So the deductive intellect took the first place in the scientific thought. The main advocates of Rationalism were Rene Descartes (1596-1650), Baruch Spinoza (1632-1677), Gottfried Leibniz (1646-1716) and Immanuel Kant (1724-1804), while the main empiricists were George Berkeley (1685-1753), John Locke (1632-1704) and Thomas Hobbes (1588-1679). Empiricism emphasised the role of experience; nothing is reliable except what can be experienced by the senses. Late modernity was characterised by the development of

scientific thought with the prominent representatives as Isaac Newton (1643-1727), Voltaire (1694-1778) and Jean-Jacques Rousseau (1712-1778).

The Enlightenment was the promotion of intellect, human autonomy, natural law and a critical approach to authorities (Sheldrake 2005, see pp. 275-277). It commenced an opposition to racism, discrimination and signs of intolerance. Some of the big achievements of that period were the *American Bill of Rights* (1789), *Polish Constitution of 3rd May* (1791) and the French *Declaration of the Rights of Man and Citizen* (1793). All those documents represented very progressive understandings of country, law, politics and citizenship (Palmer, 1959).

The Political and Industrial Revolutions, which took place in the late Modernity, had a big influence on the cultural shape of societies. Under the medieval feudal system, where the lower social classes were exploited and the nobility wanted to break free from clerical control, it seems like the majority in the societies were favourable to see the social changes of Reformation (Shepard, 2008). Naturally, both classes had reasons to support the change and this facilitated the whole process. England, Germany, France and Northern America were leading countries of Industrial Revolution. In the second half of the 18th Century, the British invented a steam engine which mechanised the cotton industry. This facilitated an industrial and economic boom in England. After 1850, Germany and America began to compete for supremacy in that field as well.

Late Modernity was a period of great innovations and inventions such as the improved steam engine by James Watt (1769), John Key's flying Shuttle (1733), Richard Arkwright's water frame (1769), James Hargreaves's spinning jenny and gas engines designed inter alia by the German engineer Karl Benz (1844-1929). The next great innovation was the ability to use electric power. Thomas Edison invented the light bulb (1879) and in 1876 the Alexander Graham's first telephone appeared. All these developments were milestones which changed the world. The situation of the middle-class had improved, because a need for qualified workers, education and professional preparation expanded. Simultaneously, the middle-class became stronger against the landowning and property-owning social layer. The lower classes also gained power through the organisation of the labour force by trade unions to protect their rights.

Huge social change and developments in industrial and economic fields improved the quality of life. However, in the middle of the 19th Century, Western

Europe touched a crisis, which resulted in mass emigration to America and revolts of peasants and artisans (Jones, 1983). Capitalism was endangered and the social moods were reflected in theories of anti-capitalist philosophers such as Marx and Engels. Highly developed countries (Great Britain, Germany and France) required still wider market areas to sell their goods, which necessarily brought them to compete for domination.

At the same time there emerged a new philosophical and social doctrine known as social Darwinism, (based on the work of Charles Darwin) which was related to the process of biological evolution and interspecies competition. This philosophy was understood as ‘survival of the fittest’, which strongly influenced the mentality of contemporary people and among them politicians and country leaders.

In Germany and Austria-Hungary a tension grew between Slavonic and Germanic cultures. The aspiration of the European empires to gain military superiority over its neighbours was crucial. These circumstances were the catalyst for the formation of attitudes in diplomatic relations between states and paved the way for armed conflicts which culminated in the First World War in 1914, which cost the lives of about 15 million people (Gillette, 2006). After the end of the War the problem was still not resolved and it continued, finding its culmination in the outbreak of the Second World War in 1939.

4.6.5. Summary

It can be said that Modernity put the emphasis on the humanistic and secular dimension of life. In terms of spirituality, it helped to turn people’s sensitivity on immanence. Reformation and then Political and Industrial Revolutions appreciated material and social elements in life. Spirituality sensed this message and was forced to balance the scales of weight tilted by the extremely religious Middle-Ages, even though this can be seen more clearly some decades later.

Reformation initiated the development of secularisation, social-liberalism and intellectual rationalism. These trends were developing through centuries and reached maturity in the 21st century. The Ignatian Counter Reformation with the Spiritual Exercises and the emphasis on education put people’s mentality onto higher intellectual levels. Political Revolution introduced society to such concepts as social equality and tolerance in more practical ways than ever before. The Industrial Revolution seems to be a crucial moment for all people. With electricity, the light

bulb, the telephone and the engine, people's lives changed drastically. Moreover, these inventions started a new process that today is experienced globally – globalisation. Without communication and transport, globalisation would not exist today. Without globalisation, intercultural intellectual exchanges postmodern distinctiveness would not be possible.

The Industrial Revolution, however, brought about some negative aspects as well. The striving for economic and territorial domination pushed countries to the most tragic decisions in human history. The World Wars I and II were social catastrophes that stained the culture and identity of the following generations. These events were the peak of Modernity because after them, a new epoch appeared – Postmodernity, which, informed by the past, strived to build the world on new values.

Without Modernity along with its character, events and values, a lot of what is observable today would not exist. Modernity created the philosophical ground for the new epoch by what it had built, but also by all the mistakes it made. Therefore, all the achievements and failures of Modernity can be used as a benefit of today. The intellectual and cultural values change over the time, but they are also a continuation of development, which builds on the ground of the past.

CHAPTER 5

POSTMODERN MANIFESTATION OF SPIRITUALITY

5.1. Introduction

One of the keys to understanding what spirituality is, lies in the study of the history of the domain. It is difficult to imagine the character of the phenomenon without learning about its origins and stages of development. To understand the character of postmodern spirituality, the crucial aspect refers to the study of the modern epoch. Most of the intellectual, cultural and spiritual processes began in Modernity. Postmodernism is a very mature or even over-mature shape of modern tendencies. Such aspects as secularisation, liberalism, fragmentation, globalisation and tolerance are clearly visible today; however, their seeds come from Modernity. Laicism grew from a branch of the spirituality of Modernism. It continuously demanded appreciation and, nowadays, it aspires for equal rights on the spiritual ground. It can be said that the spirituality of today is defined from two main polarities: religious and secular, which differ in important aspects. For instance, the social research of Heelas and Woodhead (2008) present that 60% of people organised in religious congregations recognise spirituality as *obeying God's will* (p. 25), as compared with 7% of the general population.

The difference is substantial; it means that the secular environment differs significantly from the religious one. For this reason, the question of spirituality within religious and lay surroundings needs to be examined separately. Spirituality in Postmodernity has gone through a crucial moment in its history. For the first time ever it separated from Christianity and a religious environment and, in consequence, appeared as an independent academic discipline. It brought about a number of difficulties which now challenge the discipline. Spiritual and religious concepts were always settled within Christian tradition. Spirituality, as a discipline which is presently under vigorous development, reveals many conceptual and methodological deficiencies which were previously filled by coexisting disciplines. Theology, along with philosophy, supported the methodological areas and the Church charged the spiritual domain. Now, the phenomenon of spirituality functions as both religious and secular domain and develops within two basic environments.

The aim of this chapter is to present the most characteristic and meaningful manifestations of spirituality which developed in this period. The first of them is Christian, where, in spite of the separation of spirituality from religion, Christianity is still a strong fraction within the postmodern context. Christian spirituality is

considered as classical, due to the origins of the phenomenon derived from the Christian tradition. The second environment is more differentiated and complicated, and is situated in secular grounds. Because the secular surroundings are more liberal and tolerant of new trends, they are therefore more favourable of diversity. This chapter clarifies the principles of the Classical approach as well as enumerates the most important kinds of lay spirituality and characterises them. It also evaluates different approaches to spirituality on the basis of academics who are engaged in spiritual research.

5.2.1. Classical Approach to Spirituality

Among a plurality of spiritual concepts existing today and people engaging in spiritual research from variety of territories, some facts are undeniable. One of them is that Christian tradition developed a concept of spirituality functioning nowadays within western world (Flanagan, 1999). Therefore, as the original and prior field of development, it is deservedly called classical (Schneiders, 2005). Frohlich (2007) also confirms the precedence of Christian tradition in the creation of the subject of spirituality, likewise does Sheldrake (2011, pers. comm). However, spirituality has gone through changes while passing the epochs and Postmodernism left its own mark on it. Today's spirituality is unable to avoid cultural influences carrying such characteristics as individualism, fragmentation and subjectivism. Even Christian circles, which are more resistant to new cultural influences than the lay environment, also absorb the mentality of current fashion. They want to identify what spirituality is in a new postmodern context; however, they find it difficult to establish a homogenous pattern.

The core characteristic of Christian spirituality can be concluded in these few sentences:

Jesus, the incarnated Son of God, was born in a particular time and place, at particular moment in human history. He was born a Jew – a member of a particular people, culture and religious outlook. These were the roots and context out of which Jesus lived and acted. (...) Each one of us has been born in a particular time and place, among a particular people. We are rooted in our own particular contexts; yet all are members of the human race and possess an equal dignity before God. Every aspect of our daily experience, even the most 'ordinary' things we do, are hallowed and made 'extraordinary' because God made them so in the incarnation. This is the context in which, and out of which we try to live our Christian spirituality in a loving relationship with God and neighbour (Kelly, 2006, pp. 77-78).

It seems like Kelly (2006) embraced the core of what Christian spiritual tradition is and where it comes from. This tradition has left history behind, but also currently develops and adapts their content to current times. The excellent example of the continuation of the Christianity in the new postmodern context is the new monastic movement. Flanagan (2014) reflects on how vocation to life in religious orders is alive and functions as a postmodern trend. Despite centuries-old traditions and current needs of adoption of this form of religious life to the needs of current time, a vocation to serve a community by dedication of ‘embracing solitude’, still finds its place in Christian spiritual tradition. A progressive approach to new monasticism developed by Flanagan (2014) is marked by underlying a feminist perspective while reflecting on vocation to solitude, mysticism, social activity and to different forms of life than family-life. The feminine perspective was often neglected through the history of monasticism, beginning with the founders of the monastic life, through the ages of development of patriarchal contributors to recent times when awareness of the feminine perspective was appreciated. This raising awareness is also a response to the call of Postmodernism which is tolerant, emancipatory and equal.

Current conceptualisations of the phenomenon of spirituality in Christianity come from the same tradition, but they vary in their shape. The purpose of this section is to identify some of them. A justification for judicious use of the phrase ‘some of them’ is because there is no instrument which can determinate definitively which are the most significant of them. In such situations, the safe way to proceed is always to recall the most appreciated authorities of the discipline. Thus, according to Frohlich (2007), the essence of spirituality is *living and concrete human person in dynamic transformation toward the fullness of life* (p. 77). Frohlich (2007) also openly presents her propensity to the Christian version of this definition, i.e., *transformation toward the fullness of life in Christ* (p. 77) and identifies the academic discipline of spirituality as the differentiating subject from the others because of its *critical interiority*, which in Christian tradition is *the inner dwelling with God* (pp. 77-78).

In Lonergan’s (2007) terminology it is called ‘consciousness’. Frohlich (2001) also identifies with de Certeau’s (1988) definition, which is ‘the practice of everyday life’ and with Downey’s (1997) as *the reality which is named in speaking of human being as spirit in the world* (p. 42). Interestingly, Frohlich’s (2001) definition, *human spirit fully in act* (p. 77), differs from her 2007 definition quoted

above. Perhaps, it is not necessarily an academic inconsistency; naturally, author's view on the principles of spirituality could change according to the influences which affected the concept in the space of six years. Possibly, the number of spiritual principles is so large that it is difficult to be selectively loyal to only some of them. Nonetheless, if the same author reflects attachment to more than one definition, it only indicates to a condition of the discipline regarding this matter. It illustrates how difficult it is to keep a homogenous concept of spirituality nowadays. Diversification then is intensified by a fact that different disciplines representing different traditions and cultures develop spirituality now.

The Christian approach to spirituality is naturally Christ-centred (Flanagan, 1999) and Jesus' incarnation, death and resurrection is the centre of spirituality in Christianity and this is a core notion for Christian spiritual scholars. Some authors are even willing to see spirituality as a sub-discipline of theology (Taves, 2003). From the point of Christianity, a crucial aspect is that spirituality is a part of human nature and human condition. Theologian Conway (2006) for instance definitely perceives spirituality as the human existential condition and out of there flows the human potential to desire God. Spirituality, as God's gift, is the natural human orientation, which if not fulfilled, definitely leads to frustration. Schneiders (2010) perceives the core of spiritual study in the thought of St Augustine for whom Jesus yesterday, today and forever is the centre. Flanagan (1999) follows the same stream and believes that there are a number of dimensions in Christian spiritual experience where the mystical one is the peak.

Following the path of perceiving spirituality within the Christian context, Schneiders (2010) accepts spirituality as a two-dimensional construct. The components of this construct are convergent with the examination of semantic and linguistic meanings of spirituality; specifically, transcendence and immanence.

Transcendence refers to the religious dimension and reflects a spiritual path where the human searches for relation with God and cooperates with him on the way of understanding the truth and the reality of life. Immanence refers to the secular aspect of life whilst acknowledging the truth through means of nature. This eventually leads to faith in God and then potentially to expression of it in religious worship.

Representatives of the spiritual path, which is embedded in Christian tradition, are very distrustful regarding approaches to spirituality that is used as a

tool of personal improvement. In other words, instrumentalisation or consumerisation of spirituality as a device, not a way of life, has no credibility among Christian circles (Flanagan, 1999; Sheldrake, 2011, pers. comm.). No matter which definition is applied, spiritual life according to Christian tradition is the following of an honest path of personal transformation marked by truth. Schneiders (2010) commenting on such a situation, uses the words spiritual *techniques of self-improvement* (p. 246). Christianity was always sensible to such matters and today presents a no less sensible position. Especially that many of the current spiritual trends are threatened by this tendency.

One of the richest gifts of Christian spirituality, from the Christian perspective, is the Eucharist. From the spiritual viewpoint, the Eucharist provides the potential of fully delving into the divine sphere of human life. The non-religious circles and even many religious are limited to theoretical and intellectual engagement in spiritual life; the Eucharist extends people's participation in the spiritual life into divine reality. Through the Liturgy of the Church, Christians can participate in such events as the Last Supper and death and Resurrection of Jesus. There is no other spiritual tradition, which besides the mental and intellectual way, has a potential of real and physical participation in divine mystery.

The spirituality of Christian tradition is not exempt from the difficulties, which beset all the other traditions. Specifically, even Christian spirituality is embedded in the origins of the spiritual tradition; it is also infected by lack of clarity and vagueness regarding the understanding of the concept nowadays. Spiritual definitions differ from each other and are imprecise or, sometimes, devoid of meaning. For instance, de Certeau (1988) perceives spirituality as 'the practice of everyday life'. Respectfully, this is devoid of meaning because its scope is limitless – each person's entire daily activities could be considered as practicing of spirituality as defined by de Certeau (1988).

Moreover, Downey's (1997) *the reality which is named in speaking of human being as spirit in the world* (p. 42) seems to be very unclear and broad. Taves (2003) also criticises Schneiders' (2003) classification of the material and the formal object of the discipline and states that the material object as *expressions of human meaning*, and formal object as *the human spirit fully in act* (pp. 71, 73) remains unclear because all that has ever been done or made by people suits this frame. Furthermore, this definition is also very subjective, because any evaluation of the human spirit

fully in act can be done only on the basis of human individual experience (Taves, 2003).

Frohlich (2001) also expressed a concern of the Schneiders' (2003) concept of the material and formal object of spirituality saying that it is potentially impossible to identify spirituality using Schneiders (2003) methodological understanding. Frohlich (2001) states that *the trouble, of course, is that it is difficult to define any boundaries; everything human beings have ever made or done potentially fits this definition. This is, in fact, a perennial problem for those of us who claim spirituality as our field-boundaries tend to be porous and ever-expanding* (p. 71).

A very thought-provoking hypothetical concept, from the theoretical and practical viewpoint of spirituality is that according to Taves (2003). In her opinion, there two possible classifications of spirituality as a research field exist. The first is a standard categorisation as an 'engaged' discipline among many others, with its own object of interest, own methods and own identity that is separated from other disciplines. The second option is classification as the discipline with a 'detached' object of the study. In other words, spirituality is stripped of religious forms and left only in its pure form and remaining as the discipline in cooperation with others for the purposes of formation. The research then would be directed on examination of the formation processes present and past, propositions of what the formation should look like, providing the practical counselling and finally reflection on the actual formation processes. From four aspects of the study, three are theoretical and one is practical. The practical counselling would embrace a wider field and involve the depths of human nature; while in its theoretical aspect, spirituality would be historical, sociological and psychological.

Taves' (2003) proposition seems to be well thought through and her concept of spirituality as an academic discipline seems to hold together well. It appears that her idea could be a good response to many dilemmas encountered by spirituality nowadays. This concept, despite that it appears as a very complete proposition, has also some insufficiencies. The problem with verification and validation of the object of the study is still unresolved. If to take as the point of verification a private spiritual experience, it automatically raises a question: how can it be proved as real or unreal? Private experience is interesting when it is considered in terms of a story, but when it appears in an academic context, it is problematic to objectify private

subjective experiences. Before the detachment of spirituality from theology, the voice of verification was consistency with the doctrines and ex-cathedra teaching of the Church. Today, it does not seem like scholars from beyond the Church circles would be really enthusiastic for such an idea; therefore the problem still stands.

5.2.2. Summary

In the search for the postmodern themes in the current spiritual quest, it seems like Christian tradition accepted the fact of losing a spiritual domination in the European context. However, it did not give up the current challenge of conceptualisation of the spiritual paradigm and it is aware of its advantage given by their tradition. The classical concepts of spirituality which are currently held still refer to Christian origins and see the contextualisation of it there, despite the current situation of detachment from formal religion. The postmodern terms present an obstacle toward clear identification of the phenomenon even by Christian circles and within Christianity. However, the advantage of it is that it opens spirituality to different perspectives specifically within the Christian context and beyond it. The perspectives are not necessarily solely the influences of other cultures. As a proposed interdisciplinary subject, spirituality opens the way for scholars from many disciplines and the opportunity to become engaged with it. Perception of spirituality in the new context, also open paths to interreligious and ecumenical dialogues.

The concept of spirituality according to Christian circles in the postmodern context participates in achievements of hitherto spiritual Christian tradition. Postmodernism adds such characteristics as detachment and interdisciplinary academic character. It also discloses discipline of spirituality to wider perspectives and allows it to benefit from other scholarly, religious and lay traditions. From the practical perspective, an innovative approach to the practice of spirituality within the frame of classical concept is visible in recent research. Religious prayer is utilised within the field of counselling and psychotherapy (Gubi, 2001; 2004). This is an evidence of the postmodern clash of the classical (religious) with the lay.

5.3. Secular Perceptions of Spirituality

5.3.1. Cultural Environment

McGuire (2003) classifies people in three different groups regarding their relation to spirituality: those who (i) classify themselves as spiritual and engage with a congregation, where they develop their spiritual life; (ii), those who name themselves spiritual but do not admit any relation to an organised form of worship, and (iii) do not class themselves as nor identify with spirituality at all. Within postmodern societies there is a very visible desire for spirituality as well as the aspiration to identify with the spiritual label. On the other hand, the reference to organised religion is decreasingly welcomed with enthusiasm. Therefore, spirituality as a new discipline, not only in academic terms, faces a challenge to develop a new language, which would speak about spiritual terms in a lay manner.

Lynch (2002) perceives the current generation as secularised but simultaneously searching for meaning and a sense of life. This generation largely consists of people who perhaps want to believe but not necessarily want to belong socially. This call for meaning of the modern individual was clearly marked by Victor Frankl in his book *Man's Search for Meaning*, issued in 1946, early into the postmodern era. On the day of the Frankl's death in 1997, the book reached more than 10 million copies sold and was translated into 24 languages.

The present cultural situations characterised by a rapid decrease of religiousness and the increase of interest in spirituality at the same time (Lynch, 2002). Spirituality appears as an alternative to religion and fulfilment of human desire of meaning. This account is shared by sociologists Heelas and Woodhead (2008) who even suggest calling current conditions *Spiritual Revolution*. They conduct research where they discuss whether or not the revolution has begun (Heelas & Woodhead, 2008). Subsequently, their research findings suggest that the revolution *has taken place in key sectors of the culture* (p. 75). In essence, the cultural centres are engaged, whence it will be spread into wider social areas subsequently.

In discussions of spirituality in the postmodern context, it is important to pay attention to the generation that occupies a central position in the spiritual overturn and the context in which this overturn is located. This generation of people is commonly called 'Generation X'. It embraces those who were born between 1960s

and the beginning of 1980s aged now between 30 and 50 Years Old (Beaudoin, 1998a; 1998b; Lynch, 2002). Beaudoin (1998a; 1998b) calls this particular group, being the second generation after the World War II – ‘Generation X’ and the population of pop culture. The first generation after World War II is called ‘the Baby-Boomers’.

Beaudoin (1998a; 1998b), who is an expert in the area of culture, popular culture and its relation to spirituality, gives a characterisation of people born in these two decades. Generation X appears as more nurtured by TV than by their parents. The Baby-Boomers generation spent more time at work than with their children. This gap was filled by culture, which brought up Generation X and established a specific relationship. *Between Generation X and popular culture, then, there is a profound symbiosis. GenX cannot be understood apart from popular culture, and much of popular culture cannot be interpreted without attention to Generation X* (Beaudoin, 1998b, p. 22). Beaudoin (1998b) states that Generation X has a religious relation to pop culture. When they grew up, it was the time of their searching for life-meaning and self-expression. The popular culture fed their spiritual hunger by giving contents of music, cinema, television and public venues (1998b). The popular culture appears for them as a strong carrier of life sense and consequently it built a feeling of sympathy to its products.

In the popular culture, people can and do make sense of their life. Beaudoin (1998b) explains the religious relation of ‘Xers’ to the culture as the *virtual faith* (pp. 37-41). The difference between a virtual and a real faith lies in the real attributes of faith such as community, prayers, spiritual meaning of life, and religious truths. Representatives of the Generation X substitute the real religious society by virtual association with pop cultural products. Religious truths carried by religious spirituality are replaced by spiritual meanings of popular culture products (music, cinema, TV, etc.). The spiritual meaning of life, which was verified by official religion, is exchanged for making meaning of subjective experience (Beaudoin, 1998b). In this new context, a very remarkable relation appears, namely, as culture which is perceived as a spiritual, philosophical, religious, and/or economical product and the context of the upbringing of the generation now has gained a different task. From the spiritual product, it started to be a spiritual source and context of upbringing. It generates a situation where product turns into a source.

Lynch (2002) gives an account of the questions that appear now in the new

context: do current people need God to make sense of life and to be spiritual? Can they be spiritual without God, the Truth? Can spirituality exist without God? The answer is crucial to an understanding of what the secular vision of spirituality is. And the answer may seem to be a bit bleak. For instance:

Generation X asks 'Who am I?' The Shopping mall says: 'You are a consumer; buy an identity.' The humanist says: 'You are an individual; sort yourself out.' The bestselling writer on spirituality says: 'You are in need of self-realisation; go deeper within.' The Xer replies: 'I have bought so many identities I no longer have a clue who I am. I participate in a culture of selfishness so screwed up that I can do nothing to change my world. I have gone deeper within and found only emptiness. My inheritance is to be a person of no fixed identity in a world with no wonder.' (Starkey, 1997, p. 126).

This citation seems to competently present the character of the spirituality of the Generation X – subjectivism, pluralism and, in consequence, multiplicity of forms, multilayers of views with consumer adoption by groups of particular interest.

If spirituality cannot exist without unequivocal identity; what then could fuel the culture with spiritual values? So far, the West found the source of values in the institution of the Church. However, Lynch (2002, p. 120) believes that *it is hard to imagine that we will ever see the majority of people in Western societies actively involved in such institutions again*, this position is also shared by Heelas and Woodhead (2008). They characterise current spirituality as strongly inclining to subjectivism, self-governing and self-determining. According to Heelas and Woodhead (2008), people in greater proportion do not look for religious wisdom to adopt it; they look for beliefs which suit them (pp. 125-128). *For religion which tells you what to believe and how to behave is out of tune with a culture which believes that it is up to us to seek out appropriate answers for ourselves* (Heelas & Woodhead 2008, p. 126). Confirmation of these opinions is found among a number of spiritual trends which appear on the cultural market nowadays. The spiritual products appear under a variety of labels called spirituality and derived from contexts of place, community, worldview, discipline, etc.

This overview gives important clues to how and where to search for spiritual identity of postmodern Europeans. The evidence of investigation lays not only in Christian tradition which is the original carrier of spiritual notions. The search for evidence is not exclusively available among explicit expressions and references of spiritual phenomena. The sources of identity of the postmodern spirituality lie in

implicit (not conceptualised or expressed) resources carried by culture which embraces many domains of social life.

5.3.2. Spirituality of a Workplace

This particular branch of spirituality awoke in the 1990s (Garcia-Zamor, 2003). The main aim of it is an improvement of work quality through development of positive attitudes among employees, especially in terms of their relationships on the professional grounds (Milliman, Czaplewski & Ferguson, 2003). Among strongly developing subdivisions of workplace spirituality is, for instance, spirituality of public service or public administration. According to Houston and Cartwright (2007), workplace spirituality embraces *such fields as business management, social work, and health care* (p. 88). Just mentioned, spirituality of health care and medicine is much more advanced than the other branches regarding its research outcome and it requires much more attention; therefore, will be examined separately.

Houston and Cartwright (2007) understand that the assumption and vocation of workplace spirituality is development of motivations and attitudes. Garcia-Zamor (2003) emphasises the aspect of the meaningfulness of work. The author believes that people do not want only to spend their time in the workplace because of salary and necessity of maintaining themselves and their families materially. People want to find meaning and the spiritual fulfilment in their job also. According to Neck and Milliman (1994), the religious connotation of engagement in workplace spirituality is not necessary. It is, rather, agreed and accepted respect to any preferred personal philosophy or values (Cavanagh, 1999; Mitroff & Denton, 1999). Burack (1999) believes that development of spirituality which is associated with workplace, has three basic tasks: (i) it serves for the purposes of personal development of workers; (ii) it fulfils the need of belonging through being a part of a work group; and (iii) it should improve work efficiency.

Houston and Cartwright (2007) look at the theme from the public sector point of view. According to the authors, the main aim of workplace spirituality is motivation of people working in a public sector to serve the community in an approachable way. Because the public service always involves contact with people, workers of that zone should be characterised by ethical attitudes such as honesty, helpfulness, approachability and benevolence. Public service has a vocational

character and people who decide to engage in it should respect the character of their occupation; furthermore, the positive religious motivations are desirable (Houston & Cartwright 2007). However, the spiritual-scholars' support in that matter should also be provided. This opinion is shared by Lowery (2005), who perceives work in a public sector as a communal service; therefore, it requires special respect due to the character of the task. From the spirituality of presiding perspective, which focuses on a spiritual approach in providing of a leadership in the workplace, it is desirable for leaders of working communities to be saturated by spiritual values. *The spirituality of presiding is, I think, all in your voice. Your tone, words, cadence, timing, timbre, your sounds, your voice's pauses and silences—all conspire to make your voice the most versatile and powerful tool you have to lead others* (Garrigan, 2007).

Workplace spirituality is not attached to any religion or spiritual tradition; it operates as a typically lay space. The general purpose of the branch is inner development, which eventually would facilitate better efficiency or better performance of employees, depending on the character of their occupation and character of the job. It also emphasises the personal development of workers. It helps them to develop their approach to their profession, which would be part of people's broader life perspective. The third task of workplace spirituality is improvement of typically professional performance. Practically, it means that presence of spirituality in the workplace should increase the production and the profit of the company, and work satisfaction of the employees.

Links between spirituality of the workplace and the purpose of this study, which identifies the postmodern concept of spirituality, is that it clearly reveals the character of the postmodern tendency in spirituality which heads towards laicisation and commercialisation of the domain. Appearance and development of workplace spirituality is a clear manifestation of the presence of spiritual needs in people functioning beyond chapels, beyond religion and beyond explicit and traditional forms of practicing spirituality. This branch definitely comes from different point of reference than classical and religious perception of spiritual life. Spirituality of workplace can be faulted with instrumentalisation of spiritual domains for the commercial purposes and being used as a mean for economic increases. On the other hand, it reveals the postmodern tendency of dissemination of spirituality as an exclusive phenomena and giving a new meaning to the professional sphere of people's life.

5.3.3. Spirituality of Health Care and Medicine

It may seem that spirituality of health care circles have a relatively short but strong tradition in comparison to other forms of spirituality. However, this branch is very old as it reaches back to ancient Egypt, Mesopotamia and China (Narayanasamy, 1999). The author reviews the history and convinces that spirituality of health care did not appear recently as a postmodern invention. It held an especially strong position in the Middle-Ages where nuns and friars managed hospitals and provided medical care. However, health care spirituality did not flourish because it was repressed by Reformation in the modern era. The current bloom of spirituality among health care circles is a revival of very old traditions. Renaissance of this branch in a secular form is participation in a postmodern tendency of secularisation and revival of spirituality on the lay ground. The identification of postmodern themes among current spiritual seekers visits the circle of health care spirituality as important fields of investigation of this thesis.

The Center for Spirituality Theology and Health at Duke University in New York, established by Harold G. Koenig in 1998, has done extensive research in this field and engages in the development of spirituality among health carers for the purposes of health care. The research of the health care environment mainly concentrates on studies of spiritual practices and explores the influence of belief and religious practices on the physical and mental health of patients. As King (2000) states:

the biopsychosocial model as currently articulated is inadequate to explain the growing body of evidence supporting the influence of spirituality on health, and that the biopsychosocial model be expanded to include the influence of religion and spirituality to more fully explain health behaviours and outcomes. We will review the basis for the current biopsychosocial model, the body of research reflecting the substantial influence of spirituality on health, and patients' desire for attention to their spirituality in the health care environment (p. 2).

Development of health care spirituality generally embraces matters of patient health conditions and aims to help in caring for health during sickness. A study in the academic discipline of spirituality is interested in patients' health condition and inquires how health could be maintained through means of spiritual tools.

A number of studies demonstrate that religious involvement and spiritual well-being are related to fewer reported symptoms of anxiety, depression, and suicidal ideation. The majority of research evidence also demonstrates that religious involvement is an important predictor of life satisfaction and

well-being. In addition, over forty studies also show that religious involvement and spirituality are associated with lower rates of substance use (King, 2000, p. 5).

...but we have become convinced that, when we know someone is praying for us daily, even on the opposite coast of the country, we can experience an inner peace, a warm feeling that we have interpreted as the power of the Spirit at work within us.

The results of Byrd's study reveal that the group for whom prayers were offered had a shorter hospital stay, had fewer problems with rhythm disorders, less heart failure, less need for antibiotics, fewer episodes of pneumonia, and were less frequently intubated and ventilated. This study suggests that intercessory prayer to our God does have a favourable effect on patient's medical condition (Haynes Jr., 2006, p. 21).

Among the meaningful representatives of the discipline, the most eminent are Harold G. Koenig, Dana E. King, Stanley S. Bergen, Ralph A. DiOrio, Abigail R. Evans, William F. Haynes Jr., and Geoffrey B. Kelly. Spirituality of health care is one of the branches among many other vigorously developing lay approaches to the discipline. It presents focus on different material objects of research and matches general characteristics of lay spiritualities. It perceives spirituality in a similar way and is challenged by the same inefficiencies from the academic point of view. Obviously, it clearly faces difficulty with defining and clarifying the matter and form of the study. In February 2009, many scholars from the area of medicine and related disciplines participated in the Natural Consensus Conference at which they debated the definition of spirituality. The group of scientists worked out a definition, which was accepted by 150 expert reviewers. The shape of this is as follows:

Spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose, and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred. (Puchalski, 2009, p. 887).

The first part of the definition is in keeping with the humanistic tradition of spirituality, whereas the second half reflects how the scope of spirituality has widened to include every aspect of human life and illustrate the difficulties which confront studies of spirituality today.

Delgado's study concerns the spirituality of medicine from a conceptual point of view. Among numerous conceptions of spirituality, Delgado (2005) quotes Hungleman et al.'s (1996) concept as representative and accountable: spirituality is *a sense of harmonious interconnectedness between self, others/nature, and Ultimate Other which exists throughout and beyond time and space* (Hungleman et al. 1996,

in Delgado, 2005, p. 158). This definition captures the meaningful points of spiritual reference such as self, others, nature and God. Nevertheless, it does not notice anything about the character and direction of these relations. This example similarly exposes the discipline of spirituality as imprecise and a very broad space of research and practice.

The spirituality of medicine differs from the classical approach to the phenomenon regarding its role in life. From a medical point of view, spirituality does not occupy a central place in patients' lives as a force organising people's personality and identity. The central matter of health care and the study is people's health; spirituality is an additional and supporting aspect. It is a tool that functions more as another pill rather than a deep dimension organising personal life (Park, Aldwin, Choun, George, Suresh, & Bliss, 2015); unlike what it was in the Middle-Ages when monks and nuns ran hospitals and all was organised according to spiritual believe, even matters of life and death (Narayanasamy, 1999). Spirituality is used for health care needs as an aspect of body care, less or more important, but never as the centre of a person's life. Spirituality which is the centre of human life would eventually help to understand the weak condition of the human body and sickness or death as a part of human existence. Spirituality here would help people to accept life's reality rather than using it as a technique to achieve a certain task which most often is healing.

Spirituality of health care and medicine seems to be used in a consumer manner. It benefits from the expansion of spirituality beyond religious frames and adopts it for professional tasks. God and spiritual life serve here only as an elevator for the ultimate good, which is health. Shuman and Meador (2003), who are engaged in the research of spirituality and religion, observe that such an attitude is known and common fact.

Contemporary religion and religiosity, often appearing in the guise of "spirituality," suggests that the manifold of forces impinging on the self can be not only personified but also domesticated, by our subjecting them, finally, to the logic of modern culture, which is essentially the logic of exchange and consumption. Thus contemporary religion regards the deity as an entity to be harnessed by individuals for their (self-defined) personal benefit (Shuman & Meador, 2003, p. 73).

Shuman and Meador (2003) observe a hazard, which is generated by the current culture for spirituality to be an instrument of realising narcissistic desires. This opinion finds endorsement in Berlinger (2004, p. 686), who also sees *present*

religious spirituality as merely instrumental to health. According to her, the assumptions of spirituality of medicine are inappropriate:

First, because of the distastefulness of the underlying premise that we can make God jump when we want something – or that God will observe our research protocols and take no notice of those patients in the control group who aren't being prayed for. Second, because making a religion of health creates an idolatry of self (Berlinger 2004, pp. 686-687).

In a discussion about the medical manner of cultivating spirituality, this point of view is shared by other scholars (e.g., Sloan & Bagiella, 2001; 2002). Furthermore, premises of the spiritual mission of physicians appear as problematic (Sulmasy, 2006). Noteworthy is the evidence that assumption of God's existence or God's absence does not make any difference for the spirituality of health care. A question that seems to be crucial for the understanding of spirituality, in spirituality of healthcare, does not make any significant difference. This branch of spirituality accepts any assumptions, even contesting ones, without any dilemma for the research and spiritual practice.

The health care environment does need spirituality and it is very progressive and encouraging that modern health care institutions respect a spiritual dimension of their patients. Application of spirituality in the health care environment should be developed, systematised and organised. However, competent professionals should provide the study and the service according to their qualifications and cooperate it with other experts. Society does not expect humanists or theologians to provide health care or physicians to provide spiritual counselling. The results of both attempts would be disappointing. It is desirable however, especially nowadays, to study the influence of personal religiosity or spirituality on health matters of patients.

This area should be a subject of this study; however, it should be called as it is, an area investigating influence of spirituality on health care. Despite much vagueness in matters of spirituality nowadays, it seems that many scholars, such as those quoted above, argue that a medical approach presents too many basic deficiencies to deserve the name of spirituality. Nonetheless, the branch of health care spirituality represents a meaningful postmodern theme and is expression of a new manner in the seeking for spiritual meaning in everyday life.

5.3.4. Gay and Lesbian Spirituality

Gay and lesbian spirituality also represents new and individual modes of

approaching spiritual matters. Before accessing this branch, a little of accommodating information may be helpful to understand this trend better. Namely, Christianity, which was a spiritual monopolist in Europe for two millennia, never accepted certain social attitudes and discriminated them for the reason of immorality. For example, homosexuality: the Catholic Church still does not accept gay attitudes as fitting to Christian morality. For this reason gays and lesbians were alienated from the Church and accordingly cut off from Christian spiritual acceptance, at least from the fullness of it. Now, the postmodern appearance of gay and lesbian spirituality appears as the emancipatory spiritual movement. This social group, which was separated from Christian spiritual resources, at least from full participation in them, now expresses its quest for spiritual life in their individual form.

According to the evidence given by Kennedy (2014), homosexuality was socially suppressed until the recent years within the legal and cultural social framework. Such suppression negatively influenced the individual experience of gay people in reference to the psychological context of their life. Only in recent decades have some changes occurred. Evidence from the World Health Organisation helped to alter the legal perception of homosexuality as a form of mental disorder (Davies & Neal, 1996). For instance, in the Republic of Ireland homosexuality was decriminalised in 1993 (Waalwijk, 2009). Homosexuality now leaves the sphere of social taboo and discrimination and progresses towards discovering authenticity and acknowledging its social existence without a sense of shame (Kennedy 2014).

As stated by Lukenbill (1998), the spirituality of gay and lesbian people appeared in the form of churches from 1960s. However, apart from a few exceptions, the research in this area did not appear until the late 1990s. One of the few studies portrays motivations which drove this new and developing spiritual movement. Enroth (1974) reports that spirituality of homosexuals developed to provide them a sense of belonging and identity. Furthermore, Labelle (2008) characterised an approach to spirituality, which is representative for the gay communities. Labelle (2008) portrays how the spiritual community looks from the perspective of homosexuals: *there's an essential difference between gay people and straight, and that finding true spiritual fulfilment requires gay people to accept ourselves even if rejected by mainstream society, and to have faith that what makes us different will, if followed and affirmed, eventually lead to happiness and fulfilment* (p. 45).

Striving for 'own spirituality' could be justified by feelings of alienation of

homosexual people. They, who perceive themselves as different from others or from the mainstream of society, or, indeed are told they are different, search for their own identity, which they cannot meet in the general community or in general spiritual mainstream represented by the Church. Also a need of belonging strengthens this quest. Labelle (2008) also reveals the position of homosexual communities regarding religion and truth.

The point about gay consciousness is that there's major transformation happening in the understanding of religion caused by modernization and the neutral evolution of human thought according to which religious imagery is understood, not as absolute "Truths" but as symbolic and metaphorical clues to the nature of mind and consciousness. Furthermore, this higher understanding comes from viewing the world's religions from outside any particular set of doctrines and myths (p. 45).

Barzan in Barret & Barzan 1996 portrays gay and lesbian spirituality from the perspective of a researcher and a person who challenges the idea of being gay and spiritual at the same time. He declares that one of the greatest challenges is to face the position of most of the traditional Western religious organisations.

Since their sexual orientation is often judged as sinful, they are frequently given an indirect or overt message that they are not welcome and cannot participate in religious activities. This rejection arises in part because most contemporary institutions do not have accurate or complete information about the gay or lesbian experience and are largely uninformed because of rigid theologies that rely on judgment rather than love and understanding (Barzan, 1992).

Barzan (1992) argues that these conditions exclude homosexuals from the Church. He believes that Western religious institutions want them to deny a quality of their life by rejection of their spiritual orientation. As this is unacceptable for many homosexually oriented people, they develop independent and alternative ways of practicing spirituality. Stuart (2005) enumerates four groups of homosexual spirituality: liberal, liberationist, lesbian feminist and queer. All of these trends are characterised as emancipatory and develop towards the spiritual flourishing of homosexuals within society as well as fight for their rights as a group of people who are discriminated against in society or in the community of the Church. Therefore, Stuart (2005) leans towards the position that the spirituality of homosexuals aims to fight for the rights of homosexual people, who feel discriminated against in society.

Conversely, Finn (2004) states that such a thing as 'Gay and Lesbian Spirituality' does not exist; it only expresses a desire of homosexual people, who

want to participate in spiritual life in their own way. His point of argument is that all people are called to live in the light of truth. Homosexual as well as heterosexual Christians are children of God; however, sexual identity should be and only can be recognised in the light of God's love. If God created them as men or women, they are called to act in accordance with their character; as serving and attracted by each other. Furthermore, the feeling of sexual desire is not the ultimate point in the establishment of sexual identity. Finn (2004), who speaks sympathetically about the entire issue, assesses that *this discourse contains both poor argument and untruths* and the movement heads towards the creation of *a spirituality of the ghetto* (p. 30). Moreover he states that homosexual activity, from the spiritual point of view harms self and others. Similarly, Finnegan (2008) classifies gay, lesbian and bisexual spiritualities as contesting and counter-oriented to the spiritual, religious and cultural mainstream.

As it can be seen, there are lots of opposing views. The viewpoints perhaps are largely dependent on the environments the spokespersons represent. The environment here means social views, which could be conservative or liberal, but also sexual orientation which largely determines holding social views.

5.3.5. Feminist Spirituality

Additionally, the emancipatory character reveals another branch of spirituality, i.e., feminism. This movement gathers women around the idea of working against discrimination of females in the Church and general society. This spiritual branch has outlined its own principles, aims, and worldview, and is also supported by academic activity. The scholarly approach focuses on themes of women in the Church, the Bible and history, which are explored from a spiritual perspective. Clifford (2005) states that *feminist spirituality describes approaches to the relationship with God, others, the self and the world that critiques the oppressive effects of patriarchy, and advocate changes in support of the full human dignity of women and also of men and other creatures diminished by patriarchal systems* (p. 299). Feminist spirituality could be perceived as a social movement or social attitude pointing towards equality between men and women, but also as a strive for female's liberation from male social suppression.

Clifford (2005) perceives the origins of the feminist spirituality in the feminist movement of the 19th Century. This was the time when women started to

challenge social conventions which were disadvantageous for them (Spender, 1983). According to Walker's (1992) and Humm's (1995) accounts, the feminist movement had been developing from the late 19th Century until now. Therefore, Clifford's (2005) account about the origins of feminist spirituality can be interpreted as a development of the feminist movement. Clifford (2005) also sees motives for the development of this specific branch as an opposition to the patriarchal character of the Church and Christian tradition. They demand rebuilding of Christian theology and the Church structures with full respect to females. Perrin (2010) portrays the assumptions of feminist spirituality as based on biblical and theological references by stating that *feminist spirituality starts with the affirmation of God, as the ground of all being, and the giver of life, supports and promotes female personhood as much as male personhood. Man and woman are equivalent as imago Dei* (p. 322).

The development of feminist spirituality is organised within formal structures supporting the progress of the discipline. The theoretical background is supported by activity on the research field, for instance by Feminist Theology. This branch of spirituality also has an emancipatory character and develops mainly among women who feel disregarded by the Church or other religious institutions as well as by the wider society.

5.3.6. Atheistic Spirituality

An intriguing perspective of this study remains, i.e., atheistic spirituality. Less than a hundred years ago such an expression would be either controversial or ridiculous. Nowadays, it is another developing branch of spirituality, perhaps it is not supported by research as previously presented branches; however, its controversial character definitely attracts. The atheist spirituality is such a new development that not many authors have as yet written about it, with the result that scholarly writings on the topic are hard to find.

Comte-Sponville (2009) belongs to the group of authors who examine spirituality from an atheistic/agnostic perspective. Basically, atheistic spirituality differs from the mainstream understanding of spirituality and its theistic forms due to assumptions about where God is absent. Nevertheless, this branch, as many others, is also concerned with striving for human spiritual fulfilment. Comte-Sponville (2009), in his work, does not prejudge God's existence or non-existence; rather, he conceptualises it as a definitely unresolved question. However, he tends to be close

to the Freudian perception of religion. Freud declared himself a ‘godless Jew’ and perceived religion as illusion. Nevertheless, he appreciated religion as beneficial for people’s life. Freud believed that religion helps people to deal with a sense of guilt (Freud 2001a). Comte-Sponville’s (2009) approaches this matter in a similar way, and he does not try to convince that religion is bad or illusionary; rather that it does not have rational premises, which would definitely prejudice God’s existence and that this fact is crucial for human spiritual development.

Despite the fact that the atheistic spirituality did not function during Freud’s lifetime, he could be counted as one of the greatest representatives of this spiritual branch. Belief in God’s absence in reality does not reject any genuine search for ultimate truth. From that point of view, practicing of atheist spirituality cannot be denied its authenticity. There are a number of philosophers who represented very similar attitudes. Comte-Sponville (2009) explains the phenomenon of this undoubtedly controversial spirituality of atheists.

I am convinced that nature exists before the spirit that can conceive of it – whence the fact that, to my mind naturalism leads to materialism. But this does not prevent the spirit from existing; on the contrary, only this can allow it to exist. To be materialistic, in the philosophical sense of the word, is to deny the ontological independence of the spirit. It is not to deny its existence (in which case, materialism itself would become unthinkable). Spirit is not the cause of nature. It is its most interesting, most impressive and most promising effect – for the simple reason that it alone is capable of apprehending interest, impressiveness and promise. Spirituality derives from this and is neither more nor less than what the Scriptures call living ‘in spirit and in truth’. What adventure could be more decisive, more precious or more demanding? That spirit is necessarily corporeal is no reason for us to stop using it or to use it only for paltry purposes! Brains are good for far more than studying maps or ordering products on the Internet (Comte-Sponville, 2009, pp. 138-139).

According to Kerkhofs (2001), the atheist spirituality is a trend of modern philosophy, which refuses to accept the faith dogmas and aims to demythologise the Christian legacy. It is also a spiritual alternative for unbelievers. Ferry (1996) characterising the atheistic approach to spirituality emphasises the aspect of human love, which he perceives as an immanent channel to transcendence. Van Kalmthout (2008) observes that psychotherapy is an adequate alternative for people who want to practice spirituality in an agnostic or atheistic way. Psychotherapy enables to approach deeper spheres of human feelings, values and functioning in life in a secular manner. As it can be observed, the character of atheist spirituality, according to van Kalmthout (2008), is not based on denying of the existence of human spirit,

and even it does not assume that God does not exist. It is, rather, an extremely humanistic approach to transcendence that is based on different ontological assumptions and is strongly supported by philosophy. The atheistic spirituality is less concerned about the issues of what exists and what does not; rather, it concerns what can be recognised and understood and what cannot.

From the perspective of this research the atheistic spirituality is particularly interesting because it manifests very high respect of postmodernism to the human spirit or spiritual condition. Even in spite of rejecting the existence of God, who seems to be separable from spirituality, the atheistic spiritual branch still respects spirituality as a basic human condition. This branch reveals awareness and maturity of the postmodern epoch and seems to respect the human spiritual dimension which is not as obviously present in other branches. Atheistic spirituality shows its disrespect to the opinion that humans are soulfulness creatures and if so, research in spirituality becomes even more vital for the postmodern individual.

5.3.7. Summary

The examination of two main pillars of spirituality functioning in the postmodern period reveals that the classical branch is still embedded in Christian tradition and tries to adapt to new cultural contexts created by the current era. Classical spirituality has developed its understanding for more than two millennia and is still largely characterised by similar features. On the other hand, the classical spiritual branch, represented by the Church, is much more resistant to changes and novelties of the epoch. The secular branch of spirituality is open to innovations and even experiments and, perhaps, reflects the character of postmodernity more. However, in the search for spiritual identity, the classical source would be more efficient and the evidence for the quantitative examination would be very similar to that already collected from previous chapters.

Some of the new developments in spirituality are driven by emancipatory ideologies. These include feminist and homosexual spiritualities. Others, such as atheistic, arise from philosophical traditions. Yet others, such as spirituality of the workplace and spirituality of medicine, aim to support people's professional performance and productivity. Because the conceptualisation of spiritual fields appears as highly problematic, not only within the lay tradition, but also inside of the classical practice, it does not surprise that all the branches reveal many conceptual or

even sometimes assumptional deficiencies. Nevertheless, these new forms of spirituality disclose positive energies that are accumulated in society and demand to be actualised. This energy needs to be developed into proper forms, directed and verified by valid and reliable means, which are still under development. However, development of these requires time and effort, which always leads through the path of mistakes and errors.

A clear concept of postmodern lay spirituality is now impossible to outline due to its multiplicity and variety regarding its form, purpose and assumptions. Current spirituality, which originated from the Christian tradition, now meets different traditions which assimilate the spiritual concept for their own purposes and mix it with their own traditions. This affects the phenomenon and generates products of various qualities. The quality of these new spiritualities is enriched and diminished at the same time by many attributes influencing the phenomenon. Therefore, current spirituality has many and varied aspects.

CHAPTER 6

DEFINITION OF SPIRITUALITY ACCORDING TO SELECTED 'GREAT POSTMODERN MINDS'

6.1. Introduction

The character of postmodern spirituality is determined by cultural traditions and trends which generate the shape of reality. Traditions are usually created and represented by prominent individuals, who develop thoughts and concepts and imply them practically. The great individuals are able to delve more insightfully into the subject of their concern and are characterised by sensibility which allows them to see more, better and further than others. For these reasons, this study engages spiritual insights of people who, in an extraordinary way, represent traditions that influence current culture and generate key turns of postmodern history and philosophy. These people are also important for the development of spirituality and are key to the understanding of the character of postmodern spirituality.

The psychoanalytical tradition generated currents of thoughts which are very influential on the character of postmodern spirituality. Deconstruction, which is one of the most expanded features of postmodern culture, has its origins in the psychoanalytical tradition. This argument forces to investigate psychoanalytical perspectives of the most representative individual and the father of psychoanalysis, Sigmund Freud (1856 – 1939). Freud also represents a psychological approach to the human subject and covers the field of postmodern philosophy in which a big part is embedded in psychoanalytical origins.

Esther (Etty) Hillesum (1914 – 1943) was a Jewish woman who died in Auschwitz in 1943, the biggest extermination camp of the Holocaust. The Holocaust is perceived as a turning point between two epochs – the modern and the postmodern, and Auschwitz is a symbol of it (Sheldrake, 2005, see p. 499). The Holocaust was a peak and, simultaneously, the last manifestation of the Modern World. It gave birth to a new quality of life and produced some outstanding figures. One of them was Etty Hillesum, who embodies an ideal character of a postmodern spiritual person according to these terms (Sheldrake, 2005, see pp. 498-500). Her life history, personality and path of her spiritual development fit almost perfectly into the postmodern worldview which is both lay and spiritual. Hillesum represents the spiritual perception of postmodern reality through the eyes of a lay mystic.

Lech Walesa (born 1943) was a leader of political changes in Central Europe which expanded on all countries which were under the control of the Soviet Union and diametrically changed political dynamics between countries of the Western and

Eastern bloc. Walesa represents the socio-political environment which introduced a new quality into the sphere of socio-political life. His non-violence stance, religious grounds and spiritual values qualify him as one of the greatest politicians and social leaders of the postmodern epoch. In addition to the Holocaust, Communism remains as another traumatic and key sociological event of the postmodern epoch (Sztompka, 2000; Mark, 2005). Walesa was a direct and active participant of the downfall of Communism; therefore, he notably expresses social trends and sufferings of the epoch.

Conclusively, spirituality is now considered as a field of academic study. Although the focus of this thesis is the field of living spirituality, an exclusion of the voice of academic spirituality would be an impoverishment for the comprehensive perception of the phenomenon of spirituality today. Philip Sheldrake is one of the most influential individuals who contributed to the appearance of spirituality as a scholarly discipline. His main field of academic interest is spirituality; however, his perception of the subject embraces knowledge about spirituality from such perspectives as sociological, historical, philosophical and theological. Sheldrake's influence and enormously wide understanding of current phenomena of spirituality was decisive in his inclusion in this study as the academic voice interpreting current dynamics within the domain of spirituality.

These individuals were chosen to represent the 'Great Minds' of Postmodernism because of their expertness in the area of interest of this project. It should be noted here that there are many other individuals who may have been chosen as there are many authorities representing similar areas. However, the choice was influenced by other aspects elaborated upon in the following section to gain the most objective view possible on existing themes in the current spiritual search. The selection of these four individuals responded to different criteria such as a specific way of engagement to spiritual life, religious belief and geographical location. In terms of engagement, Walesa represents very active and practical approach, Freud and Hillesum unite theory and practice within their spirituality and Sheldrake exposes an importance of theoretical understanding of the phenomenon of spirituality. As for the religious perspective, Freud was an atheist, Hillesum was a non-religious mystic, Walesa represents traditional religiousness and Sheldrake is a theologian engaged in interreligious dialogue. Geographically, Sigmund Freud was born in Příbor (currently in the Czech Republic) as a German Jew and died in the

United Kingdom. Etty Hillesum was a Dutch Jew who died in Auschwitz, Poland. Lech Walesa is a Polish socio-political activist and Philip Sheldrake represents the United Kingdom.

The previous chapters supplied a broad overview of the phenomenon of spirituality from phenomenological and historical perspectives. The goal of this chapter is to deepen hitherto understandings of spirituality by turning attention to individuals who have more sensitive perceptions of the characteristics which influenced the development of postmodern spirituality. This chapter asks some of the most distinguished representatives of Postmodernism how they perceive spirituality and how they identify elements of the era. Selected individuals speak from different traditions and operate within different social environments as well as represent different parts of Europe. The group of distinguished postmodern representatives consists of Sigmund Freud, Etty Hillesum, Lech Walesa and Philip Sheldrake. These individuals reveal an insightful knowledge on the postmodern themes and portray values which characterise postmodern spirituality.

6.2. Sigmund Freud: Master of Suspicion

6.2.1. Biography and Rationale

Sigmund Freud, the son of Jacob Freud (1815-1896) and his second wife Amalie (1835-1930), was born on 6 May 1856 in Freiberg (today's Příbor in Czech Republic). Shortly after Sigmund's birth, the family moved to Leipzig and then to Vienna. Jacob Freud, a wool merchant, was a very authoritarian person, whereas Amalie had a rather a mild temperament. Sigmund also had two older half-brothers, sons of Jacob and his first wife Sally. After graduation in 1873, Sigmund began to study medicine at the University of Vienna under the supervision of Ernst von Brücke (1819-1892). In 1882, he became an assistant of the psychiatrist Theodore Meynert (1833-1892) and in 1885 began his study in neuropathology, which he finished in Paris. The time in Paris was a landmark in his career. From the great French neurologist, Charcot, he learned why hysteria is not so much a nerve disease as a mental problem. In 1900, Freud published *The Interpretation of Dreams*, which is held to be his greatest work. In 1902, he became a professor of Neuropathology at the University of Vienna and in 1908, he founded the Vienna Psychoanalytical Society, out of which grew the International Psychoanalytic Association in 1910.

During his years of clinical practice, Freud wrote many books and essays, as well as many letters to his friends and academic colleagues, which are a source for academic studies of neurology, psychoanalysis and psychotherapy. With regard to his religious beliefs, Freud classified himself as a 'godless Jew'. As a scientist, he developed the theory of human unconsciousness and repression. He also introduced new methods of exploring the so called 'free association' and interpretation of dreams. He interpreted human sexuality as a major motive for repression and his theory of infantile sexuality drew much critique from his contemporaries. Freud also drew a model of the human psyche with id, ego and superego. His field of interest went beyond the area of clinical engagement and included religion, arts, culture and history.

In 1938, the Germans invaded Austria; Freud's books were burned as a Jewish heritage and his house was visited often by the Gestapo. Convinced of the pointlessness of staying in Vienna, he decided to move to London in June 1938, where he completed his last paper *Moses and Monotheism*. Shortly after that, his health worsened because of cancer. In September 1939, he asked his friend and

doctor, Max Schur (1897-1969) to give him the last dose of morphine, because the pain was unbearable. Schur, after consulting with Freud's daughter Anna (1895-1982), gave him the morphine on 21 and 22 September, after which he died on 23 September 1939. His wife Martha died in 1951 and both of them were cremated.

Freud died soon after the World War II had begun and, chronologically, he spent his life before Postmodernity began. However, in his thought, he was ahead of his times. He blazed the trail of Postmodernism and his influence on the shape of postmodern thought was enormous. Freud was a pioneer of psychoanalysis and psychotherapy, a discipline that flourishes nowadays in universities and beyond them. It is difficult to imagine the condition of current psychology, counselling and spirituality without their basis and language given by psychoanalysis, and without the father of that discipline and its greatest representative. This is the first, however not the only argument why Freud is included in a group of the great representatives of postmodernism.

Freud is a great representative not only of psychoanalysis but also of philosophy and humanities. His views have had a bearing on many spheres including that of spirituality. Freud declared himself as a non-believer; however, his study of origins of religion and civilisation were one of the first steps of a secularist approach to spirituality. Today, spirituality is developing as a lay discipline, moving out of explicitly religious circles to embrace the interests of people of secular origins and even non-believers. Therefore, an argument can be raised that Freud's views hold the key to understanding spirituality today.

Regarding Freud's bearing, can he be identified as postmodernist? He was a master of suspicion and contestant of metanarratives, some of the most characteristic postmodern features. Freud challenged common convention about origins of religion and spirituality as coming from God providing natural explanation of origins of religion based on subconscious and natural evolution. Freud was the first person to give a non-theological account of the nature of original sin.

Freud was an inspiration for many great postmodern thinkers such as Lacan and Derrida. This opinion finds its confirmation within psychoanalytical circles: *Lacan was Freudian. He used to tell his own followers that they could be Lacanians if they wanted; he, on the other hand, was a Freudian* (Dalzell, 2006, p. 109). Lacan, a great upholder of the psychoanalytical tradition, approached the discipline from the linguistic point of view. This manner became very popular within philosophical

circles of postmodern thought. Jacques Derrida is perceived as a pioneer of an influential philosophical trend of Postmodernism – deconstruction. His thoughts are certainly influenced by the psychoanalytical tradition. Derrida, Freud and Lacan were non-believers but their thoughts are influential for the current spirituality.

Hartman (2009) considers Freud as *one of the most influential thinkers and theorists of the 20th century* (p. 2332). Hartmann (2009) also believes that Freud's intention was to establish psychoanalysis as a cross-disciplinary field of study, contributing a way of understanding the human condition in a comprehensive manner. This idea, interestingly, corresponds to the current concept on spirituality as a cross-disciplinary domain; years after Freud introduced such an idea to the academic environment.

Even though Freud considered himself a non-believer, his interests and works are not very far from religion. The themes he undertook very often overlap with religious considerations (as presented below). Some authors present humanistic perspectives, utilising findings of theology and psychoanalysis, as a complementing disciplines (Dalzell, 2004). However, in the field of spirituality, psychoanalytical investigations and religious concerns could be developed in an integrative manner.

6.2.2. Religion

If one asked Freud during his lifetime, whether or not he is spiritual, perhaps an affirmative answer would not be forthcoming. If the same question would be asked today, when spirituality is not equal to religion and it developed and shifted its meaning, perhaps the answer would be positive. His self-evaluation regarding that matter was sceptical as it was just mentioned and he perceived religion as opposition to rationalism where he was leaning (Freud, 2008, see pp. 69-72). Freud believed that the religious condition is alien to humanity and that *reason and experience* proves the unspiritual ontological condition of the human being (p. 69). His unenthusiastic attitude to religion was caused by his conviction that religious people seek consolation in religion and in spiritual life.

Not even reformed religious ideas, where they nevertheless seek to salvage something of religion's consolation content, can escape this fate. Of course, if they confine themselves to proclaiming a superior spiritual essence whose properties are indeterminable and whose purposes are unknowable, they will be safe from the objections of science, but they will also, in that case, be abandoned by the interest of humankind (Freud, 2008, p. 69).

Spiritual premises can be drawn from most of Freud's book and essays; however, a few of his works are especially dedicated to religious themes. His approaches to religion and faith matters are broadly presented in *Moses and Monotheism* (2001a), completed at the end of his life, between 1937 and 1939, however, most likely written in 1934 and then reviewed in 1936 (Freud 2001a, see p. 56). It can be suggested that the content of his last publication contains his matured views and that the religious theme concerned him until his last days. *The Future of an Illusion* (2008) from 1927 and *Civilisation and its Discontents* (2004) from 1929, also examine reality from the perspective of religion and civilisation. Another significant work touching spiritual matters is *Totem and Taboo* (2001b) from 1912-1913, which contains ideas of human spirituality from the viewpoint of its origins, a theme which runs through his previous works.

The book *Moses and Monotheism* (2001a) broadly reviews Freud's position on the phenomenon of religion, specifically Jewish monotheism and its Christian continuation. Freud, as a declared atheist, examines such issues as soul, spirit and religion from the perspective of natural phenomena. His perception of religiousness circulates around the concept of social or individual neurosis (Freud, 2001a, see pp. 55, 58). He also used a term 'universal neurosis' regarding religiousness. Neurosis is commonly accepted as a mental disorder revealed by anxiety and caused by repression. Freud believed that religion is caused by repression of guilt and revealed in anxiety of punishment. He also stated that religion and religiousness has a positive aspect in dealing with a sense of guilt. Freud perceived religion as a consequence of primordial human experience caused by a repressed wound, which triggered an inclination of being religious and is equal to being neurotic.

Freud (2008) stated that religion with faith in God, which are essential questions when considering spirituality, are the products of culture and like culture, they appeared at a certain stage of human history and evolved (see p. 23). Religion, like culture, is a part of people's existential context and it is not any effect of the intervention of God or other supernatural power, as believers accept it (Freud, 2004, see p. 101). Nevertheless, Freud's belief that religion is a neurotic phenomenon of human life is not entirely negative, because, as he believes, a vacuum caused by a lack of religion, would have to be fulfilled by another neurosis, which could be *more dangerous than the old one with whom we have already learnt to come to terms*

(Freud, 2001a, see p. 55). In this place, Freud holds that human beings have a neurotic nature caused by the Oedipus complex. This nature searches for engagement to an object of that neurosis, which is now religion, but it could be a different object. The Oedipus complex is the first and the basest element of the human neurotic condition, as well as reason for religion and morality (Freud, 2001b, see pp. 156-157).

Freud also looks at the theme of religion from another angle, calling it an illusion. The illusion, according to Freud, is a mental state of being in opposition to reality. Illusion is a phantom of something that seems to be real but in fact it is not. Reality can be a thing; it can be a mental process or a state of mind. However, real is only real when the perception of the phenomenon is consistent with its factual appearance. Illusion, then, is something which exists in the mind and nowhere else outside of the human mind (Freud, 2004; 2008).

Referring to a matter of religiousness, Freud believed appearance of religion lies simply within the sphere of human desires, not within a sphere of human experiences, as it seems to be (Freud, 2008, see p. 36). Religion is nothing more than a fulfilment of the human need for safety and love, being an extension of the primordial needs of a child related to his father or both parents (Freud, 2004, see pp. 78, 81). Harsh living conditions and circumstances of a hostile natural environment with which human beings are not able to cope and death-anxiety stimulate the escape into the illusionary world of religion (Freud, 2008, see pp. 40-41; 62), which with its rituals and beliefs is just simple delusion (Freud, 2004, see p. 28). Therefore, Freud believed that religious teaching is nothing more than an illusion as well (Freud, 2008, see p. 42).

The opposition to this illusion is reality, represented by science, with its scientific or 'realistic', approach to life concerns (Freud, 2008, see p. 72). Freud also argued that the human mind is naturally adapted to explore the physical world, by the apparatus of reason (Freud, 2008, see p. 69), while to explore the supernatural reality people are not equipped. The conclusion can be drawn that the same principles which Freud applied to the study of the natural world, religion and spiritual life, can be applied to the current discipline of spirituality. It means that according to Freud spiritual experience is authentic as far as it is perceptible by science and capable of being explored by scientific methods; everything beyond that point is simply unreal. Freud's suggestion in this matter may be very inspiring even

if his position as a scientist from the perspective of current terms is not certain (Popper, 1963).

Consequently, Freud's religious explorations makes strong links to human origins of the primordial life, where he finds the core answer to many existential questions. The path of Freudian exploration is based on the primordial experiences within a primitive human herd, which remains in the minds and brains of the human species as mental traces rooted back hundreds of thousands of years. These traces are capable of exploration by the means of psychoanalysis. One of the characteristics of the herd, to which Freud pays a particular attention, is the group leadership, which was in the hands of a herd leader. The leader was a father of the next generation and the icon of fatherhood. Such a situation remained for so long that it became engraved in the human mental scheme (Freud, 2001b, see pp. 158-161). At a certain stage, a generation of males strived to kill the father, to take his fatherhood and the leadership with all the privileges, including sexual ones (Freud, 2001b, see p. 148-157).

This condition remains in the human memory traces as an ambivalence of respect for a dreadful father and desire to kill him. Freud transmits this state into religion, explaining the idea of God's fatherhood as the same idea that was present in the primordial community in relation to the father of the herd. The 'original sin', Freud said, is a symbol of the murder of the primeval father with devouring him and it is a 'forgotten reality' that still exists in the human memory and in which all people still participate (Freud, 2001a, see p. 87). Therefore, the religion established by Moses as a monotheistic cult to God the Father, is recalling of the primeval father idea, which externally was absent in culturally developing societies but still remained in the internal memory traces of every human being (Freud, 2001a, see pp. 132-137).

Moses was the one who converted the internal state of the human mind into external religious reality. Freud also suggests that the education at the court of Pharaoh opened his eyes and stimulated him in spiritual development (Freud, 2001a). If we take for instance religious ecstasy, it is nothing more than a state where the human mind becomes conscious of the primordial fatherhood, imprinted in the human memory traces (Freud, 2001a, see p. 134).

6.2.3. Original Sin

The theme of original sin is inseparably intertwined with the subject of religion within Freudian investigations. Freud is probably the first and the only one so far, who gave a credible account of the origins of original sin that is not grounded in theology. Other psychoanalytic perceptions are usually repetitions of Freudian original thought (Korsmeyer, 1998). His approach to the problem of human sinfulness is crucial because it presents the possibility of investigation of the issue from other than a theological point of view and by different means than theological methodology. Freud's insight into psychoanalytical deconstruction of the problem removes the veil of magic and mystery that has always accompanied the subject of original sin. It realises that the reality of original sin is not only associated with a matter of divine grace and disgrace, but what is revealing and surprising, by material and mundane reality, that in a certain way is touchable by scientific exploration. Besides psychoanalytic explorations of human memory traces, Freud supports his research by observation of religious rituals and habits within primitive totemic tribes. For that reason he reviewed many ethnographic studies that he analysed afterwards in *Totem and Taboo* (2001b).

Freud explains original sin as the *unnameable crime* (Freud, 2001a, p. 135), which still exists in the human being's memory despite the passage of time and relates to the experience of killing the primordial father as a desire and an act. Freud (2001b) states that *in particular, I have supposed that the sense of guilt for an action has persisted for many thousands of years and has remained operations in generations which can have had no knowledge of that action*" (pp. 157-158). The act of killing the father is per se the original sin. This primordial sin was hideous because it was strengthened by an act of devouring the primordial father to possess his strength and power (Freud, 2001a, see pp. 159-160). Faced with this account, a following question needs to be asked: how did Freud investigate it and how can it be deduced that the deed factually took place?

The process of investigation Freud explains is that the 'collective human mind' collects and saves deed-consequence information in the form of memory traces. This means that the information about the primordial past can be traced back from the present, despite the passing of hundreds of thousands of years. So was the original sin an actual deed or just stayed as an intention? Freud explains it by the

comprehension of the nature of neurosis. The primitive human did not suffer from neurosis as current people do and there was no distinction between intention and act in his mind; they did not carry empty intentions with long-term plans to actualise them. Intention was equal to act; whatever appeared in mind was automatically transformed into practice. Therefore, the primordial sin was a deed (Freud, 2001a, see pp. 155-161).

Freud finds support of this argument in the Darwinian myth of the primordial horde (Dalzell 2006). As it is noted by Dalzell (2006), the primal father was *not only hated for prohibiting incest, but loved, and the love returned as remorse* (p. 110). Thus, it is obvious that the act was not advantageous and raised a sense of guilt. The consequence of it was the appearance of prohibition, law, morality, in order to prevent the repetition of the act in the future (Freud, 2001a, see p. 159). This was the first step on the path of civilisation and morality (Freud, 2001b).

The primordial act of original sin was such a traumatic experience for the primordial herd, as an offence against such an authority, that it became a symbol of killing God the Father and *the reason we are so unhappy is that we have killed God the father* (Freud, 2001a, p. 135). Jesus Christ subsequently represents the image of the primeval father's son, who does not kill him but serves him and redeems the original sin. *The Gospel tells us that the Word came unto his own and his own did not receive him. In our psychoanalytic theology of Original Sin, we might argue that the word – signifiers inherited from parents and grandparents – has been received and we are living out its effects* (Dalzell, 2006, p. 111).

The whole picture of religious reality, according to Freud, has nothing in common with revelation but is a simple transmission of a primordial herd condition, into a religion (Freud, 2001a). *Judaism had been religion of the father; Christianity became religion of the son* (Freud, 2001a, p. 88), however it is still only an embodiment of consequences caused by the event that took place in the past and that still exists today in people's memory, and religion is only a form of its expression. Therefore, remembering Freud's stance regarding religion as a 'universal neurosis', it needs to be added that he did not refuse to respect it, because its potential replacement could be worse. Religion, despite its neurotic character, has also a significant positive task. Freud believed that religion helps people to deal with the repressed crime of killing of the primordial father and the sense of guilt as its consequence (Freud, 2001b, see pp. 148-161). Religion as neurosis is not negative,

because it is only a product and the actual outcome of the neurotic human nature; what would be negative would be the source of that neurosis.

This psychoanalytical account of original sin certainly is not disqualified, but rather linked with the account of the origins of human species spirituality. Gellel (2010) strongly encourages the position of researchers (cf. Lieberman, 1991; Mithen, 1996; Wunn, 2000; King, 2008) who suggest that spirituality, as an explicit human condition, appeared some 100,000 years ago – at the beginning of the era of Homo Sapiens. Freud, associates the appearance of religion and civilisation, which could be transcribed as spirituality, as a consequence of original sin.

When the condition of unhappiness touched humanity, it automatically created a longing for the opposite condition – happiness. According to Freud, the strongest human drive is the desire for happiness (Freud, 2004, see pp. 16-17). Happiness is equal to the primordial state of humanity, before the harm caused by civilisation which, according to Freud, is the main threat to human happiness. Civilisation threatens people's main force, which is their sexuality, controlled by libido. Civilisation weakens sexuality by imposing a number of rules that force people to deny their sexual desires. People's happiness is also threatened by other dangers beside civilisation and among them are one's own body, the natural environment and other members of the species (Freud, 2004, see p. 17).

One's own body is a source of needs which are often in opposition to primordial desires leading to happiness and pleasure, and human being's internal disorder introduces a misleading maze and harms this sense of happiness. Environment is a natural source of hazards, which may occur by damage to physical health in the physical but also in the psychical sphere that can make human beings unhappy. Finally, other members of the species may stand in the way to happiness as rivals and they can also limit or completely cease striving to fulfil human desires of happiness and pleasure.

Beside threats to happiness pointed out above, which are natural and environmental, Freud (2004) specifies another group of hazards, which are more difficult to recognise; they are illusions, which are substitutes for reality and real happiness. Freud (2004) believed that human happiness is hidden in the mental sphere and is not dependent on wealth, power or success; they are only *false standards* substituting a sense of happiness (p. 1). All the illusions have their source in human desires, which unmet in the reality of life, are fed by illusionary

gratifications instead. The strength of these illusions is proportionate to the strength of desires generating them (Freud, 2008, see pp. 36-38). Every illusion has two functions, which are soothing, palliative as a first, and cheering as a second (Freud 2004, see p. 14).

The first group solves problems of cruel life reality and is an attempt to *recreate the world*, to make it more pleasant or friendly, broadly represented by civilisation. However, as Freud (2004) notices, every attempt of that kind is doomed to failure, because reality is finally too strong to be overcome by any individual or society (see p. 23). The purpose of the second group of illusions is to create belief in a world of dreams and wishes where life is better as it is proposed by religion. Illusion could also take different shapes such as addictions, mental illnesses, fanatic attitudes or arts but it is impossible to enumerate all of them (Freud, 2004, see pp. 22-24).

The function of illusions is to deal with the brutality of the natural environment. However, apart from that, there also exists a complete system of prevention. The civilisation with a culture is a system that purports to be a lifeboat, saving people from the dangerous and unpredictable natural world (Freud, 2004; Freud, 2008). Civilisation introduces rules that take care of things which humans before had to take care of themselves, such as protection of life and property, striving for food and shelter, especially for the weak members of the population. Culture develops methods, which consequently raise the standard of civilisation. As Freud (2004) maintains, civilisation began in the moment when the power was transferred from the individual into community and lasts until now (see p. 41).

Civilisation serves the interest of people, whose safety can be protected better in the group with a system, which organises communal relations. Civilisation that is *in the service of Eros*, which gathers people in the group, small into bigger and big into bigger again, creating finally the perceptible contemporary phenomenon of globalisation (Freud, 2004, see p. 74). That process undoubtedly is beneficial and accepted by the majority; nevertheless, the libidinal drives, which want to fight, to kill, to dominate and to liberate, suffer because of existence within restrictive civilised frames. The contradictory human condition is based on desire for happiness, but at the same time on acceptance of things that causes unhappiness.

6.2.4. Summary

Freud locates spirituality firmly within the areas of nature and primal human instincts and behaviour. According to him, human existence is a continued line of consequences from the primordial times and the human memory is a field in which to uncover the sense of life and the origins of humanity. Freud does not include any reference to the supernatural dimension in his investigations. Human beings exist as natural organisms and are adapted to live in and to explore the natural world. The strongest human drive, which analogically can be accepted as spiritual drive, is striving for happiness. Therefore, the main motive of human activity is achievement of that state. A concept of spirituality which would reflect Freud's worldview would have to include the natural dimension and striving for happiness. Spirituality for Freud is equal to understanding and living in the harmony of the nature.

6.3. Etty Hillesum: Non-Religious Mystic

6.3.1. Biography and Rationale⁷

Esther “Etty” Hillesum was a Jew, born 15th of January 1914 in Middleburg at Molenwater 77, Netherlands, a daughter of Levie Hillesum and Riva Hillesum (Bernstein). She had two younger brothers (born in 1916 and in 1920); her father was a teacher of classical languages. Her mother was a Russian Jew and teacher of Russian language. Etty Hillesum, in early childhood and as a young girl, lived in Deventer. She moved to Amsterdam in her later years, after her graduation. In her family, she was not a favourite child and she had a difficult relationship with her chaotic and dominant mother. Her father was an unobtrusive man with a sense of humour. Etty Hillesum, in the early stages of her life, did not attain great results in school. Later she studied Russian language and literature; she also studied Slavic languages in Amsterdam and in Leiden but she could not complete the exams because of war conditions.

A very important person in her life was Julius Spier (1887-1942), her psychotherapist and friend. His personal and professional development was influenced by a personal relationship with Carl Gustav Jung, who *inter alia* recommended Spier to open his own psychotherapeutic practice in Berlin, which was very successful. In 1934, Spier divorced his wife to whom he had been married since 1917, leaving her with two children. Etty Hillesum met him at the beginning of 1941, brought to his class as a scientific ‘model’ by her friend, who was a student of Julius Spier. Some sources suggest that Etty Hillesum met Julius Spier in January 1941 at one of the music evenings, where her brother Mischa played piano and Julius Spier used to sing (Gaarlandt, 1983). However they met, shortly after that, Etty took psychotherapy sessions with Spier; he introduced her to reading the Bible and the writings of St Augustine. Probably as a part of the therapy, Spier advised Etty to write a diary to deal with her depressive and egocentric inclinations.

During this time, the Nazis intensified persecutions of Jews in Amsterdam. Jews were dismissed from their jobs; they were not allowed to buy products in some stores and to walk on some streets. From 1942, Jews had to place the Star of David

⁷ Biography is based on: Smelik et al. (2011), Downey (1988), Pleshoyano (2005), Mc Donough, (2005), Coetsier (2008).

on their clothes and the Nazis forced them to live in a ghetto.

Etty Hillesum worked as a translator of the Russian Language and as a secretary/assistant of Julius Spier. From 15th of July 1942, she also worked for the Jewish Council, which was the official Jewish institution in occupied Amsterdam. On 30th of July 1942 at her own request, Etty Hillesum was transported to the Westerbork camp, which was the last stop, before departure to Auschwitz for extermination. Etty was in Westerbork camp for only two weeks, working for 'Social Welfare for People in Transit' before she returned to Amsterdam for one week. After which, she went back to Westerbork until the 5th December 1942, when she once again returned to Amsterdam because of her anaemia. On 6th June 1943, she travelled once more to Westerbork as a representative of the Jewish Council and on 5th July, she decided to stay there, where her parents and brother Mischa had already been sent on the 21st or 22nd of June.

Mischa Hillesum, because of his musical talent, had many privileges during his stay in the camp. However, when his mother also wanted the privileges for herself and the family she wrote a letter to the Westerbork commandant Rauter who became furious and immediately ordered the whole family to be sent to Auschwitz, which happened on the 7th of September 1943. Etty's parents probably did not survive the journey or were gassed straight after arrival. According to the Red Cross report, Etty died in Auschwitz-Birkenau (Oświęcim-Brzezinka) on 30th of November 1943.

The Holocaust is widely perceived as a bridge between the modern and the postmodern eras. Within Auschwitz and the other concentration camps of Europe, a symbolic breakthrough between epochs occurred, as is commonly perceived by humanistic and historical studies (Sheldrake, 2005, p. 499). Etty Hillesum is the closest witness and a participant of those events and, as a Jew, represents the people who were persecuted the most during the World War II. Although she was Jewish, she never manifested an attachment to Judaism or any other forms of religiosity. Her spirituality was beyond any formal religion; however her faith was authentic. Etty Hillesum was lay and mystic, non-violent in the heart of wartime, she challenged stereotype that religion and church is the exclusive environment where mysticism occurs. She proved that non-religious people are capable of developing love in heroic ways and be a mystic (Brenner, 2003).

Etty at the same time enjoyed a full social life, uniting in her persona depth of

spirituality and affirmation of secular life. The turn towards lay spirituality and separation of spirituality from religion is one of the main postmodern characteristics. Etty Hillesum embodied this characteristic in her life to an extraordinary degree. Van den Brandt (2008) presents Etty Hillesum as a continuator of the mystical tradition initiated by Christianity; however, practiced and experienced in a new form. Brezzi (by van den Brandt, 2008) introduces the spirituality of Etty Hillesum as *a yearning for a new spirituality* (p. 9). Van den Brandt (2008) also explains that this new spirituality is not looking for *ecstatic experiences*, but for an integral experience between reality and human life (p. 9). Hillesum's mysticism reveals typical characteristics of Christian mysticism; however, at the same time she does not relate to the omnipotent God who is a source of help, but to the God who puts human onto an *existential journey* (van den Brandt, 2008, p. 9).

Etty Hillesum as a female represents the view of brutal events of the war from a perspective of sensitive perception. Among such conditions, Etty Hillesum reached deep spiritual development despite her young age. Her spirituality embraces a complexity of aspects, beginning from problems with her own personality, through psychotherapy and a healing process, up to maturity, bearing full responsibility for her life and accepting the tragic mortal dimension of her human existence. Etty Hillesum is identified in the context of Postmodernism as a prophet *who read so deeply the signs of her times* (Coetsier, 2008, p. 198). Her non-violent philosophical message became an essential keynote of the postmodern time. For instance, the same strategy was adopted by other prominent people of the postmodern epoch who engaged in practical ways in the socio-political activities: Mahatma Gandhi; Martin Luther King; Nelson Mandela; Lech Walesa; and John Hume. Her spirituality is something distinct in the tragic circumstances of the Second World War.

It is worth remembering that Hillesum's inner growth was initiated by psychotherapy with Julius Spier who had a friendly relationship with Carl Gustav Jung and his approach to psychotherapy was inspired by this relationship. It can be said that Jung was the second pillar of psychoanalysis after Sigmund Freud. Therefore, a very close link in Hillesum's life to psychoanalytical tradition that so significantly influenced the postmodern philosophy can be observed.

Throughout seventy years of history, the name of Etty Hillesum became recognisable; however, right after the war it was difficult to find a publisher of her diaries. Development of the studies concerning her life is still not advanced, but

certainly she is appreciated as a remarkable advocate of a new dimension in spiritual life. *Spirituality in the Writings of Etty Hillesum* (2008), which is a conference report, broadly discusses her spiritual attitudes and worldview and perceives her as a voice of testimony and message from the time of the Holocaust to living nowadays (Smelik, et al., 2011).

6.3.2. Depressive and Egocentric Origins

Etty Hillesum at her young age had difficulties with learning even though her parents were teachers. Generally, her family home was not the most favourable upbringing environment and she even called it a madhouse (Hillesum, 1985). Hillesum grew up as a psychically complicated person; she was egoistic and troubled by depression (Hillesum, 1985, see pp. 4-5, 6, 68). Etty did not like to live under one roof with her parents and as soon as she was old enough she rented an apartment in Amsterdam. Every visit with her parents evoked very negative feelings from the past. Her life changed when she met Julius Spier, Etty followed suggestions of reading the Bible, St Augustine and loved to spend time reading or writing her diary (Hillesum, 1985, see pp. 36, 160, 252).

The engagement into a healing process of therapy and her first experiences of emotional healing seemed to be like a discovery of a new world (Hillesum, 1985, see pp. 42-43) in which she wanted to immerse herself more deeply. She realised that the key to the problem was her lost identity; therefore, the finding of it would eventually be the key to regulating her emotional imbalance and, consequently, life equilibrium. In her diaries she states that “*my purpose in life is to come to grips with myself, properly to grips with myself, with everything that bothers and tortures me and clamours for inner solution and formulation* (Hillesum, 1985, p. 35).

As the process of therapy developed, Etty observed the effects as very satisfactory (Hillesum, 1985, see pp. 85-86, 91). She engaged in her psychotherapy, which then changed into a form of spiritual exercise that she practiced regularly; *I'll 'turn inwards' for half an hour each morning before work and listen to my inner voice. Lose myself. You could also call it meditation* (Hillesum, 1985, p. 26). At the later stages her so-called *turn inwards* or *meditation* evolved into prayer (Hillesum, 1985, see pp. 195, 192, 195, 237). The stages of her therapy could be summarised as a path from self-unconsciousness through self-consciousness to intimate relation with God (Hillesum, 1985, see pp. 194, 196, 236, 255).

Hillesum's way to discovering God in her life was not a traditional path initiated by religious worship, as she was never a zealous Jew (Gaarland, 1985). Neither synagogue nor any religious institution was a starting point, but 'me' and 'I' was the start of the spiritual course. However, she finally came to the same spot in spiritual growth, which is achieved by prayer and worship of God (Hillesum, 1985, see pp. 222-223). Her search for genuine life progressed as a path of existential functioning which was further permeated by a transcendental content. She really appreciated truth: according to her, truth is an opposition to illusion of life that imprisons the real and authentic full life. The roots of the truth are grounded in every moment of life, the best visible, however, in the moments of suffering (Hillesum, 1985, see p. 231). Through discovery of one's own identity, truth and life authenticity flows out.

6.3.3. Deeds

Hillesum's life-attitude can be perceived as controversial and she appears as a person of ambivalence. She matches opposing worldviews and presents contradictory moral behaviours throughout her short life. If she is to be classified as a mystic, it is necessary to attach a supplement of examples which distinguish her from a common understanding of that word. On the other hand if she is to be categorised as a moral outlaw, her inner life and positive poses outweigh her mistakes.

Some attitudes of Etty's life could be perceived as morally controversial. The first provocative inclination is an addiction to cigarettes, especially at her lifetime, a smoking woman was not a commonly accepted view. Then, shortly after entering into therapy Etty started to work for her psychotherapist Julius Spier and fell into an intimate relationship with him. At that time, she was also engaged with another man. She was also pregnant and aborted her child (Hillesum, 1985, see pp.71-74). Her justification of that deed was saving another person from the unhappiness that she herself was experiencing in the world she lived. All of these events took place at the beginning of Etty's personal transformation. Her later attitudes show her as a changing different person.

Etty's spiritual path was a slope upwards and the improvement came along with her everyday struggle. As it is presented in her diary, she paid attention to details of everyday life and did not want to neglect regular duties or spiritual

practices (Hillesum, 1985, see p. 24). She believed that care about development of inner life cannot be any reason for neglecting obligations brought by daily life. On the other hand, daily life obligations should not disturb attention to spiritual development (Hillesum, 1985, see p. 195). It is important not to allow life situations to overwhelm everyday spiritual practices. Among characteristic practices which Hillesum discovered, one was attention to details. For instance, little thoughts appearing as not important could be a dangerous escape from reality which is represented by 'now'. This understanding is very parallel to the current 'mindful' approach which is now a big wave in psychology and based on Buddhist philosophy. Authentic life emerges only in the moment of 'now'.

From the beginning of her diary Hillesum describes how she tried to be present in every minute of her life, how she struggled not to look forward, to live in an imagined world of 'someday I will be' or 'It will be' (Hillesum, 1985, see p. 18). She tried to enjoy what is here and now, with all the conditions (Hillesum, 1985, see p. 151). It does not mean she tried to be always happy. She states: *Does that mean I am never sad, that I never rebel, always acquiesce and love life no matter what the circumstances? No, far from it* (Hillesum, 1985, p. 100). Sadness in the face of difficulties reveals authenticity of emotions, but a bad thing is to allow oneself to be overwhelmed by bad feelings and preoccupied with suffering. She struggled to control her own bad moods, desires and aversions (Hillesum, 1985, see pp. 123, 127) and tried to not to put any pressure on other people because of her own bad humours or anything that bothered her (Hillesum, 1985, see p. 169).

Besides attention to activities of daily life, Etty also challenged the more meaningful and perhaps more valuable dimensions of her human existence. Challenging sorrow is more demanding. It is more difficult to accept something in life, something which frustrates the natural desire for happiness. *And you must be able to bear your sorrow; even if it seems to crush you, you will be able to stand up again, for human beings are so strong, and your sorrow must become an integral part of yourself, part of your body and your soul, you mustn't run away from it, but bear it like an adult* (Hillesum, 1985, p. 100). An ability to bear sorrow certainly comes from maturity and has to be supported by a strong spiritual background. Sorrow cannot be accepted without deep motivation that is rooted in spirituality or without a perspective of a deeper meaning of life beyond sorrow. Etty Hillesum believed that sorrow is an integral part of human life; if an attempt is made to

eliminate sorrow from life, then human life is incomplete because tragedy is a part of our existence. Happiness cannot be reached by deconstructing life and making selective choices from it, but only by accepting of life as a complete construct. While she was in Westerbork, she found that she should accept her suffering as a gift of God, who wants only good for everybody (Hillesum, 1985, see p. 231). Whatever happened to her was for the best (Hillesum, 1985, see p. 199).

In a period of over two years, from when Etty started to make personal notes, the extreme life conditions in which she functioned allowed her to mature as a human being. From a person distorted by depression and being passive in life (Hillesum, 1985, see p. 92) she turned into a heroic, loving and devoted to others individual (Hillesum, 1985, see p. 138). On the first pages of her diary, she confessed: *Reality does fascinate me, although only from behind my desk, not in the living and the doing. To understand ideas and people you must go out into the real world, into the ground on which everything lives and grows* (Hillesum, 1985, p. 48). This fragment presents how she was withdrawn from life; even though she felt a desire of active engagement. However, the last pages of her writings reveal a different attitude.

Walked a little indoors. Who knows, perhaps it will be all right after all, perhaps it's just anaemia and I'll get over it with a bit of medicine. And now it seems that I have been 'exempted'. Am I expected to jump for joy? I asked the lawyer with the short leg. I don't want that scrap of paper for which most Jews would give their right arm, I don't want it in the least, so why should have it dropped into mine of all laps? I want to be sent to every one of the camps that lie scattered all over Europe, I want to be at every front, I don't ever want to be what they call 'safe', I want to be there, I want to fraternise with all my so-called enemies, I want to understand what is happening and share my knowledge with as many as I can possibly reach – And I can, if You will only let me get healthy, oh Lord! (Hillesum, 1985, p. 236)

This fragment of her diary reveals a very mature moral attitude. The *scrap of paper* was a document dispensing her from transport to a concentration camp. Germans kept a rule that every transport to a camp had to have a certain number of people; less important was who was included or excluded from the conveyance. When the extermination of the Jews was visible and stepped up, Hillesum did not want to get a chance to escape from the destiny of her people, even though she had the opportunity. What she did was the opposite thing; she volunteered to go to the camp in Westerbork that was a vestibule to hell. From that camp, a train departed to Auschwitz every week.

6.3.4. Meaning of Life Found: Mysticism

Experiencing a life that makes sense cannot be overvalued for a person. Etty confessed in the last pages of her diary that she saw people in the camp dying because they lost a sense of their life. This interesting observation is confirmed by other people who went through the Holocaust. For example, Victor Frankl (2011), who was an inmate of Auschwitz and Dachau, also confirms this argument.

Frankl (2011) was a psychiatrist who served in a ghetto and concentration camps as a doctor and believed that meaning is a human being's last defence against death. If a sense of life gets lost the body surrenders and quickly collapses. However, bearing an attitude to search and protect life meaning is a struggle; for Etty this struggle took a little more than two and a half years⁸. She confessed that the way to transformation was *a slow and painful process, this striving after true inner freedom* (Hillesum, 1985, p. 56). From half way through her diary, it can be clearly seen that Etty perceived her life as meaningful. She mentioned it much more often than before and shared on the pages that her life made sense. From her appreciation of life at this time, it can be deduced that before this time life had been a problem which tortured her. An interesting fact is that the increase of her inner development was accompanied by an increase of persecutions of Jewish people in occupied Amsterdam and then in her stay in the camp of Westerbork. However, perhaps surprisingly, it did not chill her inner engagement; but on the contrary, it motivated her to accept it as a challenge (Hillesum, 1985, pp. 157, 161).

Suffering is very often a reason that crushes optimism, hope and positive perception of reality. In many places in Etty's diary it can be observed that for her, the suffering worked in the opposite way. She found a way of beneficial utilisation of the suffering as an encouragement to spiritual engagement. She believed that if we cannot make sense of suffering, then the suffering is useless. *If all this suffering does not help us to broaden our horizon, to attain a greater humanity by shedding all trifling and irrelevant issues, then it will all have been for nothing* (Hillesum, 1985, p. 199). Later, Hillesum observed such experiences as fear of cold, hunger and other harsh life conditions that could make people suffer are *imaginary phantoms, not reality* (Hillesum, 1985, p. 231). She saw reality as something much more serious.

⁸According to Gaarlandt (1983), from the time of her first meeting with Julius Spier and beginning of writing the diary, which was at the end of February and beginning of March 1941, until her death in Auschwitz in 30th of November 1943, was a little more than two and a half years.

Reality is something one shoulders together with all the suffering that goes with it, and with all the difficulties. And as one shoulders them so one's resilience grows stronger. But the *idea* of suffering (which is not the reality, for real suffering is always fruitful and can turn life into a precious thing) must be destroyed. And if you destroy the ideas behind which life lies imprisoned as behind bars, then you liberate your true life, its real mainsprings, and then you will also have the strength to bear real suffering, your own and the world's (Hillesum, 1985, p. 231).

Dismissal of suffering makes life inauthentic. Fear of suffering, rejection of it in the form of escape, kills a depth of life and stops the mainsprings of real life (Hillesum, 1985, see p. 231). The notion of suffering, with its highly uncomfortable character, has a potential of supplying a very valuable feature to life, it has a power to charge the meaningfulness of human existence. Etty realised it and very deeply believed in the meaningfulness of life. She saw people who were dying in the camp, because they lost the sense of their life, they did not die so much of hunger rather than of *broken spirit* (Hillesum, 1985, p. 247). By mentioning of such facts, Etty indicates the importance of spirit in life and its influence on material reality such as physical death. People in concentration camps died because they lost their hope, their spirit put out. Spirit is the inner source of strength, but a broken one, is also a cause of mental, and more surprisingly, physical breakdown. It can cause physical death, but it could be a source of peace despite a destructive life environment.

Within the whole turbulence that took place in Etty's life, she had her internal environment that allowed her to stay peaceful. She states: *I had the feeling that I was resting against the naked breast of life, and could feel her gentle and regular heartbeat. I felt safe and protected. And I thought: how strange. It is wartime* (Hillesum, 1985, p. 141). When the spiritual space remains in peace, the external circumstances have very little power to devastate the meaningfulness of life (Hillesum, 1985, see p. 174). At the further stages of her internal growth, she saw the source of her inner harmony in a faith in God. Etty believed that God protected her and always wanted good for her (Hillesum, 1985, see pp. 179-185). At this period of her life, Etty Hillesum showed attitudes which she did not present before; such as responsibility for others, solidarity and love. Even in the face of inevitable extermination, she believed that her going to the death camp would save someone else's life, even if only temporarily. She was not afraid of that, *I have matured enough to assume my 'destiny'* (Hillesum, 1985, p. 138).

At the last stages of her life, when she was aware of her destiny in a gas

chamber, she felt no fear of her death (Hillesum, 1985, see pp. 185-186). She trusted God and knew that Nazi executioners in the concentration camp could kill her body, but this is all they can do and she had to believe that there was something more than that. She believed that *it doesn't really matter whether I go or somebody else does, (...) I do not think I would feel happy if I were exempted from what so many others have to suffer* (Hillesum, 1985, p. 185).

Her peaceful stance was very deeply rooted; she did not change her attitude towards oppressors by a hateful position. *If we allow our hatred to turn us into savage beasts like them there is no hope for anyone* (Hillesum, 1985, p. 177). Etty did not accept the attitude of people who were driven by hate, even if they were oppressed Jews. She believed that if these Jews had only a chance, they would become the same and there would be no difference between 'them' and 'us' (Hillesum, 1985, see p. 221). The essential difference between free people and beasts lies in a hate-less heart, where hate is replaced by love. *I see more and more that love for all our neighbours, for everyone made in God's image, must take pride of place over love for one's nearest and dearest* (Hillesum, 1985, p. 251).

The beginning of Etty Hillesum's depiction as one of the great spiritual representatives of Postmodernism was marked by the controversial attitudes of her life. However, as she delved into her personal transformation, which then turned into deep spiritual improvement, she changed. From that point, it could be expected that she became stable and clear. However, perhaps surprisingly, Hillesum's transformation did not turn her into a different person simply because she re-evaluated her own world. She remained the same, quite liberated, quite sensual, only some different values became more important in her life than before. Life was deeply meaningful for her, not empty as before. *Will people never learn that love brings much more happiness and reward than sex?* (Hillesum, 1985, p. 240). This sentence is proof that Etty Hillesum from 1941 and the one from 1943 remained the same person. Her life was transformed, not rejected, only embraced and processed. She did not pretend false philanthropy; she became better, but stayed authentic with who she was.

6.3.5. Summary

Etty Hillesum did not change the face of the world and did not change the

path of history, but she did something that inspires others⁹. Religious tradition is full of examples of people who developed their spiritual life and reached a mystical level of their inner growth. However, rarely does it happen within three years for a non-religious person. ETTY HILLESUM transformed from an emotionally repressed woman into heroically matured individual in a very short time. Many elements influenced this transformation, such as determination, which is always crucial in spiritual development. However, the most meaningful influence was life-threatening circumstances in which she functioned. A situation which threatens a person's most valuable custody, their life, causes them to be less concerned with trivial things and focus on what really matters.

The essence and identity of spirituality according to HILLESUM is marked by a number of dimensions which were important to her and which brought her to heroic development of values. HILLESUM commenced with psychotherapy, where she started a dialogue with her inner self. This path was always marked by the search for the ultimate truth and sense of life, which she had lost at her young age. This brought her to the stage when she was able to freely accept her position as a Jew with the sorrow and all the consequences. Finally, HILLESUM was able and willing to sacrifice her own life and there is no greater thing that a human being can do.

⁹ An account of ETTY HILLESUM as inspiration of artists is a theatre play *The Wrestling Patient*, based on true story of ETTY HILLESUM, which had a World premiere in March 2009.

6.4. Lech Walesa (Wałęsa): The Raising Voice of the Popular

6.4.1. Bibliography and Rationale¹⁰

Lech Walesa was born on 29th of September 1943 in the village of Popowo in Poland. Walesa qualified as an electrician and he worked from 1961 to 1967 as car and tractor servicer and as a restorer of electrical equipment in Łochocin in central Poland. At the same time, from 1963 to 1965, he completed military service, where he had attained the rank of Corporal. From 1967, he was employed as an electrician at the Gdansk Shipyard of Lenin. In 1976 he was dismissed from his job for publicly criticising trade unions' licensing and was employed again in 1980. From 1980 to 1990, he was a leader of Solidarity (NSZZ Solidarność), the first independent and the biggest trade union in Europe at that time, with ten million members.

Persecuted and arrested several times as an anti-government activist, interned in 1981 by communists during the time of martial law, Walesa was released in 1982. In 1981, Walesa was named the Man of the Year in *Time* magazine (*Time*, 1982) and he became a Nobel Peace Prize Laureate in 1983. After the martial law, Solidarity officially disestablished as a trade union, became an underground organisation with Lech Walesa at the forefront.

In the countries that were under the Soviet Union burden, social reality was characterised by totalitarian control. It was accompanied by abuse of the political and social identity of the countries, political and religious repressions and lack of freedom of speech. The borders of the countries were tightly controlled and everything that defined democracy remained in the sphere of dreams.

In 1988, Walesa led a massive wave of strikes in Poland. These strikes compelled the leaders of the country to have discussions and make concessions at the Round Table. The Round Table took place in Warsaw, from the 6th of February to the 4th of April, 1989, where the Communist Polish Government negotiated with contemporary opposition due to increasing social unrest. Walesa was one of the prominent representatives of the Round Table Agreement that was the last step in the collapse of the communist system in Poland and then in other countries within the Soviet Bloc. Further events were liberation of Hungary and the falling of the Berlin Wall at the beginning of 1990.

¹⁰ Biography based on: Walesa (1987); Walesa (1990); Dudek & Eisler, et al. (2008), Brzechczyn, (2010).

The nation elected him as the first democratic President of the Third Republic of Poland (1990 – 1995). In 1996, he founded the Lech Walesa Institute whose mission is to promote democracy. Shortly after this, he withdrew from political activity and now Lech Walesa is an active speaker promoting democracy and human rights, lecturing in universities and in a variety of organisations, and taking part in many conferences. Since 2008, he has been a member of Wise Men Group (High-level Reflection Group), which is an advisory body of the European Union, established from the initiative of French President Nicolas Sarkozy, to define the long-term prospects of European Union strategy. He also engages in political dialogue in other countries and speaks widely about outcomes of globalisation. He is married and has eight children. Currently he lives in the city of Gdansk.

Two and half decades after announcing Walesa as their Man of the Year in 1981, *Time* magazine reviewed the history of its own choices and on this occasion published a short note about Lech Walesa.

At the centre of the Polish revolution in 1981 was one of history's more improbable heroes. As TIME noted in naming him Man of the Year in 1981, "With a double chin, a bit of a paunch, and a height of only 5 ft. 7 in., Lech Walesa, 38, hardly has an imposing physical presence. His working-class Polish is rough and often ungrammatical; his voice, perhaps from years of heavy smoking, is hoarse and rasping. His speeches frequently are riddled with mixed metaphors and skewed analogies; Solidarity's leaders admit that Walesa is more intuitive than intellectual. He rather defiantly claims that he has never read a serious book in his life." Yet Walesa got through his message of hope to his countrymen. The irony of his shipyard protests in Gdansk: An authentic proletarian revolution had risen, much as Marx had predicted, only to be put down by the guns of the oppressor class: the Communists themselves (Levinstein, 2006).

Lech Walesa was always engaged as a social activist. It led him to further engagement in politics. As a prominent postmodern representative he operates in a socio-political sphere of life and the main field of his activity was and still is the social environment. He was never a man of academia, but always a man of deed, charismatic leadership and political anticipation. He challenged the Marxist modern social worldview and totalitarian order implied by communism. According to religious and spiritual terms, the extension of theory by practice is a crucial aspect in verifying the authenticity of religious or spiritual life (Sheldrake, 2003). The sphere of political activity is the practice in the fullest dimension because it navigates matters of national and global impact. Walesa's contribution to the liberation of his country from the communist control and his influence on the political changes of

Europe are unquestionable. The breakthrough of 1989 was accomplished by the activity of the trade union Solidarity under Walesa's leadership. The peak time of Solidarity was associated with contemporary Catholic Church in Poland and strongly supported by it. The priest Jerzy Popieluszko (1947-1984), Solidarity's chaplain was murdered by the Security Service of the Ministry of Internal Affairs (Walesa, 1987). Father Popieluszko preached: *"If we lack freedom, it's because we submit to falsehood. It's because we don't expose it, don't dispute it each and every day. We don't try to rectify it. We remain silent, pretending to accept it. That's how we come to live in falsehood"* (in Walesa, 1987, p. 278). The fact that in 2010, Popieluszko was beatified by Pope Benedict XVI is vindication of Solidarity's engagement by the Catholic Church and its approval for Solidarity's strategy.

Pope John Paul II encouraged Solidarity when he spoke on his pilgrimages to the nation and met Walesa personally (Walesa, 1987, p. 169). His words, spoken on the 2nd of June in 1979 were one of the decisive moments which motivated people to undertake action. *And I cry – I who am a Son of the land of Poland and who am also Pope John Paul II – I cry from all the depths of this millennium, I cry on the vigil of Pentecost: Let your Spirit descend. Let your Spirit descend, and renew the face of the earth, the face of this land* (John Paul, Pope, 1979, p. 72). These words were a signal to begin to dismantle the system and to fight for freedom. The nation replied by action and the establishment of Solidarity in September 1980. The motto *"There is no Freedom without Solidarity"* – was a guiding thought of the opposition (Rae, 2009).

From the very beginning the character of Solidarity opposition was permitted by non-violent strategy. Pope John Paul II encouraged this attitude and Solidarity accepted its policy, which was not, however, an excuse for cowardice.

"We never agreed with the system and fought it from the beginning," Walesa said. *"In the '60s and '70s, there was fighting on the streets. In the 1980s, we improved our methods of opposition."*

Much of the credit for the improvement, Walesa and other Solidarity veterans said, belonged to the pontiff's teaching on the nonviolent struggle in the face of tyranny and Jesus' message of forgiveness.

"The nation wanted to fight to change things, and the Holy Father accelerated this process," Walesa said. *"But he made sure the fight was a peaceful one. The end could have been bloody, but thanks to the Holy Father, it wasn't"* (Sennot, 2005).

The Nobel Committee appreciated his non-violent stance and awarded the Nobel Peace Prize to Walesa in 1983.

The bloodless revolution of 1989 began after a wave of strikes that paralysed Polish industry. This led to the meeting of both sides of the conflict at the Round Table on the 6th of February, 1989 and finished with the Round Table Agreement on the 4th of April, 1989. The consequences of this agreement were free elections and the beginning of democracy. That date, the 4th of April, is the symbolic day of the end of communism in Poland and Walesa's victory. Poland was the first country of the communistic bloc which had overcome the system and broke free, and Walesa was the leader of those changes. He is one of the fathers of Polish and post-communistic democracy and a fighter for human rights. This is the way he speaks about these events: *My generation and I had only a task to win the possibility of operation and I won it, and I gave the victory to democracy* (Walesa, 2011, pers. comm.).

In the later stages of his activity, when he withdrew from politics, Walesa was engaged as an ambassador of democracy. He supported countries fighting for freedom and having difficulties with development of new democracies. He is often a guest of international conferences and defender of human rights. Walesa does not consider his deeds in a spiritual context (Walesa, 2011, pers. comm.). He is religious and never hid it, but he is more inclined to recognise himself as a politician and he identifies his activity in a social context. Nonetheless, he is the person and the embodiment of mass hope for freedom that turned into reality. It spread within the entire nation and then changed the political image of communistic and also democratic Europe. He was a trigger which knocked down one of the biggest current totalitarian instruments of power without bloodshed. He never discredited himself, even in front of life-threatening circumstances.

His perception of the change of the postmodern world and his influence on it were discussed in the interview conducted with him in Gdansk on the 11th of April, 2011 (Walesa, 2011, pers. comm.) (Appendix II, p. 247). It helped to clarify many of the aspects that are inaccessible in his publications and speeches. From the perspective of this study, Walesa's social sensitivity and charisma carry a big potential for enrichment of this thesis. Walesa represents a spiritual dream about freedom for millions of people that came true. He can reveal what lies beyond massive social and political changes whereby he was a leader and what mechanisms ran those changes.

6.4.2. Values

The wartime and the situation just after, created harsh living conditions in which Walesa grew up. There was no electricity in his village¹¹, lack of bread and going barefoot to school, were some of his childhood experiences. In summertime, swimming in the lake and playing *soccer with a ball made of rags or stuffed with horsehair* (Walesa, 1987, p. 34). In winter, jumping from one ice floe to another on the lake in competitions of courage, to see who was able to go farthest from the edge were common activities. In this, young Walesa was one of the best, but as he says, *but not in much else* (Walesa, 1987, p. 34). Saying that he perhaps thought about his school time where he was not the best pupil. Such an environment created *a man of the soil, not the academy*, as he describes himself in his autobiography (Walesa, 1987, p. 4). That was the context where he matured.

Additionally, his parents raised in him awareness about the history and the real political background of the country.

I heard from the previous generation, my parents that we were betrayed in 1939, in 1945 again, that we were given away, that Soviets benefited from this and joined us to their bloc. My parents thought that maybe someday there would come the time we would liberate ourselves, would win our freedom. They spoke about such matters, when I was a small boy, young, and it persuaded me so far that when I grew up, I still fought with that system until that moment when I was able to lead the fight to win (Walesa, 2011, pers. comm.).

His maturing was also permeated by religious values, to which he was loyal during his Solidarity engagement and still is. The trade union movement is associated with pictures of public prayers, masses for people, priests hearing Confessions at the strike yards and chaplains encouraging preaching. The strategy of Solidarity and associated political opposition gave the priority to the non-violent fighting ideology rooted in Christian tradition. This is the most representative value that is associated with Solidarity and Walesa. Current academic papers studying phenomena of non-violence as socio-political manners of fight, enumerate with one breath Nelson Mandela, Mahatma Gandhi, Martin Luther King and Lech Walesa as those who applied this strategy and succeeded (Ackerman & DuVall, 2000; McMahan, 2004; Fawell & Illinois, 2006; Finnegan & Hackley, 2008; Guha, 2011). This method is perceived as a powerful force of dealing with conflicts in the modern

¹¹ In Lech Walesa's family village Popowo, the electricity was connected in 1950 (Walesa, 1987 pp. 24-36)

world. Non-violence now is commonly propagated by democratic countries and international structures (Ackerman & DuVall, 2000).

Walesa's commitment to his values did not change when the emotions of revolution dropped. Walesa still believes that the unity of Europe and the World is inevitable due to the accelerating process of globalisation. However, this unity cannot be built on a foundation without values. When Europe and the World take new shapes, a system that is not built on strong foundations will finally collapse. His evaluation of events of 1989 does not regard skilful political manipulations or social manoeuvres, which without doubt had to play a certain role. He believes that the success of 1989 *was won thanks to moral agreement, faith in what we do and faith in God* (Walesa by Falcone, 2011).

Values are essential for building lasting structures for the union of Europe. Walesa believes that the fundamental question is if the future will be built on a foundation of true values, or without them.

Looking straight, there (...) are two opposite approaches to solving problems. One left-wing concept saying that only freedom in every area, free market and the law, and on that there should be built the World. This is the concept of a more leftist and the other, saying that actually, the larger realm is to be governed, the wiser civilisation is the more values it needs (Walesa, 2011 pers. comm.).

Walesa believes that values are the foundation for any social structure and political system. Especially in the age of democracy and social liberty, values are especially desired. Walesa argues that political, economic or social structures have no chance of surviving if they are not built on the ground of values. On the other hand, it is necessary to respect a variety of value systems which are represented by different nations and communities.

However, the problem is that many nations or almost all the nations were conducted in a little different way and have different value tables. There are believers and unbelievers, there are different faiths and the entire difficulty is when talking about globalisation as a concept that we should choose between the values or the freedoms. If the values, then what values do we write in the value tables? Accepting it: the values of global, continental and then of the state and regional level, that is the way we could build a more logical world. For now, we are in a time of great discussion because we do not have great leaders, who can draw the nations and people to listen to them. We do not have them for various reasons. Therefore, we have to quarrel, sweat out, discuss similar ideas and then gather them into programmes and structures (Walesa, 2011, pers. comm.).

After the neutralisation of communism in Europe with its negative political

implications such as the Cold War, the socio-economic and cultural legacy carried by socialism, the appearance of Europe has changed. In the face of expanding processes of globalisation, there is a social demand of adoption to a new reality. Walesa points out that the current time demands that people broaden their horizons. *Mentality of the state and the country is the most important* is outdated because now we are becoming citizens of the continent and the globe (Walesa, 2011, pers. comm.). Therefore, such a value as patriotism should be also re-evaluated from local focus onto a broader perspective.

If Europe is more important and the globalisation, it is clear we are people of the World, we care about ecology, the ozone hole, CO2 emission and other matters, and we think no longer in those tiny categories but wider. We can love the land, the graves of parents, the place of Gdansk, etc. but also we have to love Europe and the World (Walesa, 2011, pers. comm.).

Along with globalisation, the matter of the religion(s) and values matter will become an even greater reality. Walesa encourages a modern approach to the value of religion and religiosity; however, he is not a proponent of frantic solutions. *We are all searching, and in the religious theme, looking for modernity as well. We are also in a time of a great discussion* (Walesa, 2011, pers. comm.). These words communicate that Walesa perceives religion as a theme of discussion, as well as many other spheres of public life. Walesa openly presents his fidelity to the Catholic Church – he always emphasises his faith. However, it cannot be a barrier in communication with others, who profess fidelity to a different religion or a different value system. Therefore, compromise is very important in a globalising world, even within such historically problematic spheres as religions.

Whatever the solutions, the values are the important foundation of every order and this is the main thrust of many of Walesa's contentions. At the Oslo Freedom Forum in 2010, he spoke openly about values as fundamental to every order and encouraged his audience to adapt a similar stance, pointing to the example of the history in which he had played a part (Walesa, 2010). Walesa believes that the victory came because the movement was built on values and with respect for them, even when the other side disrespected them at the same time.

Walesa believes that the victory would be impossible without the foundation of such values as faith in God, respect for human rights, non-violent strategy, courage and sacrifice (Walesa, 2010; Walesa, 2011, pers. comm.; Walesa, 1987; *Lech* Walesa, 1990; Walesa, 2007).

6.4.3. Charismatic Leadership

Charism is to be understood in terms of God's gift and giving. One may be endowed with certain natural gifts and talents, which may be nurtured or neglected. These may be used for personal gain or put to the service of some wider purpose. Charism, on the other hand, is a gift that may or may not be rooted in natural endowment, and is always given and received for the good of a body of persons and its common life, purpose and sense of destiny (Downey, 2005, p. 184).

This fragment is an explanation of the term 'charism' in Sheldrake's (2005) *The New Westminster Dictionary of Christian Spirituality*. As can be observed, the point of view presented above, considers the charism in broad and general terms, as a gift that can be used for one's own and others' purposes. A charism is something that cannot be reached by personal effort; it is something that is naturally given. It is a gift which may be nurtured or neglected.

According to Bendix (1967) the term 'charismatic leadership' was applied to political leaders and then expanded on other spheres of social life. One of the characteristics of charismatic people is that they are able to challenge the conventional order or habitual behaviours in new and positive ways; they are able to break stereotypes and stiff structures. Charismatic people are social triggers. They are able to influence others by enabling them to overcome fear or to engage into changing a situation previously taken for granted. Bocchi and Pasini (2009), who in an interview speaks about the nature of charisma, delineates characteristics of charisma and distinguishes it from authority or leadership. *Every totalitarianism causes weakening of human imagination: a totalitarian society is a society playing against time and therefore it goes also against nature, it has something deeply negative as regards the human species, it is a refusal of a history, and also a refusal of a biology. Therefore, charisma is a deep-rooted attitude in the human species* (p. 557). Charisma cannot be based on external poses or on smooth appearance. It is something more than that; it is a matter of internal consistency. It represents an attitude which is the complete opposite of the necessity to prove anything; the charismatic person communicates by words and attitudes, internal consistency and a certain sense of reality. It is authenticity from within, which attracts and magnetises others; it is a harmony. Bocchi and Pasini (2009) describe it as something 'deep-rooted', a very natural skill related to 'nature' and 'biology.'

Bocchi and Pasini (2009) differentiate charisma from authoritarianism and

leadership, even if all the terms often overlap and are misinterpreted. Authoritarianism causes an individual to vanish in an undifferentiated community, whereas charisma awakens the individual consciousness, whose nature is strong and weak at the same time (Bocchi & Pasini 2009). It is strong by the nature of action and authenticity and weak by simple acceptance of human weakness. Bocchi and Pasini (2009) claim that *authority homogenizes, while charisma diversifies* (p. 558). Pure leadership, like authoritarianism, does not look into the depth but looks for effectiveness within *existing spaces*, while the charismatic personality discovers *new spaces* (Bocchi & Pasini, 2009, p. 557). An authoritarian leader cannot leave room for himself to make mistakes, he needs to be perfect and is afraid of losing his authority; in contrast with the charismatic leader, who is strong but weak at the same time, thus free from anxiety in the search for a solution (Bocchi & Pasini, 2009). Therefore, charisma as a prophetic attribute *identifies a direction towards which one should go, a direction towards which a group, more or less wide, should direct its constructive energy. (...) otherwise, they would not be directed in this way and would disperse in several directions* (Bocchi & Pasini, 2009, p. 558). Charisma gathers together common people who are afraid, the charismatic leader enables people to stop worrying, stop wondering, stop being afraid.

The most outstanding attribute of Walesa's personality is his charisma. He is a charismatic leader and as he says he always was (Walesa, 1987). The image of Walesa's charismatic leadership comprises a number of dimensions. Definitely the first of them was his ability to gather the workers of the Gdansk shipyard under a unifying idea and then to stay on the front of a massive movement, even if he underlines a large aspect of coincidence in his story.

Coincidence or good fortune, it would be necessary to ask God, why He put on me and not someone else. Somebody would say "I was in a good spot, at a good fence", so I was in time and space with the possibilities that succeeded. This is what quite often happens. If our Piłsudski lived today, he would fight differently than I fought. He would get some way three surface-to-air missiles pointed at a few capitals and say: "And now we will talk seriously about the things of Poland". If I did that, I would have not any chance for European Union, for United Nations, because today there are different methods and possibilities of fighting (Walesa, 2011, pers. comm.).

Some of *the possibilities that succeeded* are his character which is able to gather people to follow him, make them brave and believing, but also important, he had a sense of political anticipation, which allowed him to be a good strategist. The

difficult circumstances, when a wrong decision could have cost people's lives and when Solidarity grew from being a suspect movement to a liberating force with expert tactics that the country required.

Workers of Gdansk Shipyard saw Walesa's leadership potential and elected him as a leader of Solidarity. Then the nation followed him in 1988/1989 and elected him their president in 1990 (*The Gdansk Shipyard*, 2011). Newspapers and websites which speak about Walesa's qualities almost always refer to him as a 'charismatic leader'. He also calls himself a revolutionary (Walesa, 2010). He challenged the conventional political and social order – communism, which required people to remain silent, to be obedient and to be afraid. For Walesa this system became a driving force. *The system I did not like, it was my driving force. The system I did not like because it was imposed. My parents and life convinced me that this system was not good* (Walesa, 2011, pers. comm.).

In the eyes of external observers from democratic countries, to defeat communism, which was the empire with one of the strongest and most dangerous armies in the world, which managed nuclear weapons, was impossible without bloodshed (Walesa, 2010; Walesa by Falcone, 2011). However, as Walesa declares, charismatic people with vocational engagement are able to confront difficult situations and be stronger and wiser (Walesa, 2010; Borger, 2011).

Charisma is a feature that appears only within certain conditions. It means that only certain situations awaken charisma and within certain circumstances it responds. *The charismatic leader has never left the "spirit of the age"* (Bocchi & Pasini, 2009, p. 554). A charismatic action is always an interaction with a particular time, the situation calls the person to the mission and the person makes a fire.

This is why it is meaningless to talk about an absolute charismatic personality, because out of their context some charismatic personalities can lose the most of their capabilities, while in other situations they can preserve or even increase their charismatic attitudes when they are able to translate the old context into the new context, not when they intend to remain still and steady. Therefore, the discourse opens up great possibilities for charismatic individuals to learn and to re-invent themselves (Bocchi & Pasini, 2009, p. 559).

Charisma is a spiritual gift and it needs attention and care to develop. It needs to constantly adapt to new life circumstances and stay aware because – *Life is always moving forward* (Walesa, 2011, pers. comm.) and new days are always challenging. Life is a permanent dynamism and does not accept stagnation; the motion is always

towards development or regression. When asked about the context of the challenge, Walesa replied: *I used different means and forces, and capabilities, improving constantly, until I was able to lead it to the end* (Walesa, 2011, pers. comm.). He developed his awareness and his strategy to prevent bloodshed and to succeed by wisdom and anticipation. Bad solutions could bury the chances for a victory, or close some doors even despite a victory. Walesa was aware that the bloodless success would be a triumph in all dimensions. As he said at the interview, killing and aggression would close the way to the European Union and the United Nations in the future (Walesa, 2011, pers. comm.; Borger, 2011).

6.4.4. Man of Action

When the strike at the Gdansk Shipyard in 1970 collapsed, Walesa prayed, *'God, let me come back here and carry out once again the fight with this gang and win'* (Walesa, 2003). Walesa always appeared as a man of action and deeds are his natural environment, his deeds are his best form of expression. He characterises himself on the first pages of his autobiography: *My idea of destiny is not fatalistic or passive. On the contrary, I've been guided toward an active involvement with people and events (...) and recognize the individual's ability to change things* (Walesa 1987, p. 1). It can be said that Walesa believes in action, he says that even if there is no hope, people are not excused from putting their efforts towards finding the best possible solutions and the most honest ones (Walesa, 1987, pp. 3-4).

Sheldrake (2003) draws attention to the relation between inner spiritual life and ability of transforming social structures. He paraphrases Boff (1980/1981): *the mystical-contemplative life "is not carried out only in the sacred space of prayer, nor in the sacred precinct of the church; purified, sustained and nurtured by living faith, it also finds its place in political and social practice"* (p. 374). Sheldrake (2003) also refers to Moltmann (1980, p. 73), *mysticism does not mean estrangement from action; it is a preparation for public, political discipleship*. A deed is the final stage of prayer because it makes a person simply functional and useful for community. In fact, contemplation does not change the reality but a deed does. Ruusbroec (1985, in Sheldrake, 2003, see p. 24) argues that prayer which neglects practice is simply a sin. It is not the point here to diminish the contemplative aspect of spiritual life, which is the initial component, but to reveal the significance of the practical dimension of life.

When Walesa was interviewed by Falcone about his past role and the present, he replied:

I wanted to destroy communism. That was my intention. And I succeeded. I did not dream that I could also create something. What I have achieved, I gave to the nation and the world. Should I now start to create something new? What I did then was to destroy the old system and prepare the ground for a new one. But I did not assume that I will be the one to build the new system. Therefore, I only try to suggest how it should be built. I try to raise interest in it. I try to talk about it, hoping that others will start from there and continue. I am tired and I want to enjoy life a little bit, not fight all the time. To build is also to struggle. I travel to all countries. And I have to convince people about what we are now talking about, that these are new times which need other economic and political systems to be created (Walesa by Falcone, 2011, p. 6).

This fragment illustrates Walesa's reflection on life from his personal perspective. A big emphasis is laid on coherence of the final success of his political mission with devotion to deed. This engagement often does not leave room for any compromise and requires determination. This determination is well captured by Walesa's words published in *Time* magazine:

I was entirely devoted to the cause. Nothing counted — money, wife, children, life, death. Nothing. I only did what I believed in. And I believed in the strike. Later, in 1989, as communism collapsed, I knew that democracy and pluralism would also bring divisions. For this reason, I had doubts about whether handing over power to the masses would be good for Poland (Walesa, 2003).

Values are proved by deeds and always demand them. Now, Walesa tries *to raise interest* that socio-political reality needs attention and that today's reality also demands active engagement (Walesa by Falcone, 2011, p. 6). Disintegration of certain orders creates space that requires a new fulfilment. Destruction and transformation is a natural beginning of new systems and structures, which are adequate to the new situation of our times and which need to be consciously developed. This is how Walesa differentiated the old political manners from a need of developing new ones.

When it was a rivalry between the countries, one country wanted to dominate over the other; then in Poland patriotism was associated with "beat the German, beat the Soviet" and to take away from them because they once took away from us. Today we do not want to fight; on the contrary, we look for solutions in different ways and we have to move to a continental patriotism and even a global one, however without fighting, but to solve problems with wisdom. (...) In former times, the bigger fist, the more someone shot, the more someone was winning (Walesa, 2011, pers. comm.).

Walesa's ideas are built on a foundation of experience, which comes from the heart of events that changed the picture of Europe and the World. When Walesa gave

up his active political life after the presidential election, he continued his activity, travelling around the world. He discusses current needs such as globalisation, the need of learning from history and responsibility for our times. When he was asked about his anticipations and reflections about the near political future of Europe and the perspectives of the next few years or few decades and about how the gap of socialist utopia should be refilled, he pointed to democracy; however, in a different shape than it has been.

Krzysztof Kielkiewicz: In the next five, ten, twenty or thirty years, in which direction should this revolution that has taken place go?

Lech Walesa: Democracy (...), we used to have solutions such as “the state and the country is the most important”. Now we are making one country, Europe, and we are even talking about globalisation. These concepts, empty so far, we need to fulfil by content, however different ideas and ways we have walked so far, so not the country and not rivalry, not war but agreement and the elimination of borders. Therefore, if you ask how we should go further, we should flesh out the concepts such as the unity of Europe, globalisation, by content of programs and systems. Then it would be what I fought for and what it led to (Walesa, 2011, pers. comm.).

Walesa indicates that political systems and the structures need to be changed into systems of consent, unity and coherence, which comes from the new spirit, different from the spirit of the Iron Curtain, which is present in the memory of politicians, leaders and common people, because the old structures are still in place.

6.4.5. Summary

The spiritual identity of a person or his spiritual perspective cannot be based only on what he says but it needs to be supported by how he lives his life, where words and deeds are consistent. Walesa’s spiritual trait is charisma, based on the foundation of values with the outcome of visible deeds. He is a man of the forefront, a responsible challenger and a person that makes a difference. The *Time* magazine quotes his words, “*The supply of words in the world market is plentiful but the demand is falling. Let deeds follow words now*” (Walesa by Levinstein, 2006). This phrase fits well as a conclusion to the character of Lech Walesa as it reflects his way of thinking and his way of acting.

In the aim of identifying character of spirituality within in current social quest, Walesa reveals it as an integral systems of prayer, deed, non-violence and sacrifice of own life for the bigger purpose. These systems need to function on the

personal, interpersonal and global levels intrinsically to be authentic and then successful. Spirituality is not a personal attribute and distinct aspect of separate individuals in society what is proposed by postmodern philosophy. Spirituality according to Walesa is integrally individual, interpersonal, social and a global dimension of human life, without exception to the honestly held views, religious and non-religious beliefs or cultural background. In this perspective, Walesa reveals a postmodern view on spirituality and at the same time he challenges it by giving a new, broader and progressive view. Spirituality in this new perspective embraces not only an individual dimension which is settled in postmodern philosophy. Walesa's concept goes further into social and global dimensions which authenticity is verified by effectiveness and public usefulness.

6.5. Philip Sheldrake: Spiritual Theorist of the Postmodern

6.5.1. Bibliography and Rationale

Today, spirituality develops on many different levels and among various settings; however its basic comprehension can be categorised into one of two areas. From one side spirituality appears as a reference to personal and social life within its practical purpose and is often called living spirituality (Leech, 1992), life spirituality (Pargament, 1999), underground spirituality (Long, 1997; Delbeckq, 2012) or marketplace spirituality (Beaudoin, 1998; Roof, 2001). The second is perception of the phenomenon through the lenses of scholarly circles and is reflected by the recently developing academic discipline of spirituality with the label of academic spirituality (Benefiel, 2003a; 2003b). Recently appeared academic disciplines of spirituality embraces existing spiritual domains and systematises them according to theoretical terms.

One of the most distinguished current academic researchers of spirituality is Professor Philip Sheldrake. He is a British author of many publications and presentations and is an authority of that discipline. Due to his knowledge and wide perspective regarding the current phenomenon of spirituality, he is often a guest of conferences and ecumenical discussions around the world. Sheldrake is a theologian who is also an expert in philosophy and history. His research experience involves the study of Indian religions in India. His interest embraces the area of philosophy and theology/spirituality as a public dimension of life. As a scientist, he has made a big contribution to the development and appearance of spirituality as a scholarly discipline. He is a former president of the Society for Study of Christian Spirituality. His books are translated into many languages. In 2005, he edited *The New Westminster Dictionary of Christian Spirituality*, which is a five-year collaborative product of 190 international contributors. His current aim is to develop spirituality as a research discipline which binds together theology, history and social sciences. He pays special attention to the development of spirituality in UK, Ireland, USA, Canada and Scandinavia. Sheldrake is a Fellow of the Royal Society of Arts and a Fellow of the Royal Historical Society

Another field of Sheldrake's engagement is interreligious dialogue and ecumenism where he works as a consultant at regional and international levels. His publications explore the area of the history of spirituality and develop a discipline

from the conceptual and methodological perspectives. Spirituality is currently a discipline under development and struggles with finding its conceptual boundaries and methodological frames. For that reason, development of the discipline is largely dependent on people with a broad intellectual worldview and with expertise in the discipline.

Because of his above-average understanding of the discipline of spirituality, Sheldrake has been asked to provide a special interview for the purposes of this study (Sheldrake, 2011, pers. comm.). The topic of the interview was *Investigation of the Concepts of Spirituality within Postmodern Societies*. At the interview, Sheldrake was asked to share his opinions and his experience regarding conceptual and methodological issues of spirituality as a strictly academic discipline. He also shared his perspectives on the development of spirituality within the context of the globalising world. Because current spiritual research discloses multidimensional and almost uncontrolled development, Sheldrake was also asked to share his opinion about emerging spiritual concepts from the perspective of its validity as a scholarly field and real perspectives on incorporating it into development of that field.

The main focus of this study is investigation of postmodern themes among European spiritual seekers which functions within a living domain of the phenomenon. Perhaps it could be a question why the representative of the academic discipline of spirituality is employed as one within the group of postmodern distinguished representatives? The justifying argument is that such a broad area as living spirituality would be impoverished if the academic area, which participates and draws its outcomes from living experience, was excluded. Furthermore, the interview which Sheldrake gave especially for this study, focused on the current perceptions of spirituality, the ways it is conceptualised by current living and then academic environments, and the conditions of dialogue between different spiritual traditions. The focus of the interview was around the living phenomenon of spirituality and its transition to its conceptualisation by academic means. Sheldrake also shared his experience of participation on conferences and ecumenical venues and reflected on them from various perspectives.

6.5.2. Material and Formal Object of Spirituality

Every academic discipline which aspires to be respected within the academic community should reflect a few basic conceptual assumptions. Fundamental

questions include the material and formal objects of a discipline. Spirituality, as a very young field of study, struggles with many conceptual difficulties and deficiencies. One of the concerns that spirituality faces nowadays is a problem of self-identification. What is actually contained in the area of the research and what is a specific angle under which the discipline approaches the matter. Sheldrake, believes that although the matter is not easy to identify, a common matter exists for all spiritual branches (Sheldrake, 2011, pers. comm.). He agreed that the suggestion regarding a material object of the discipline as a *whole vision of humanity* could be a good proposition (Sheldrake, 2011, pers. comm.).

Nevertheless, this concept faces many complications, which are sourced in a variety of different approaches to spirituality, only within the European context. The assortment of approaches that potentially may differently perceive a conception of a *whole vision of humanity* is a first and basic dilemma. The process of globalisation is a catalyst that causes mixing and confrontation between different cultures and worldviews. Every culture, every worldview and scholarly tradition can differently perceive concepts which demand special consideration. Then, among a variety of cultures and spiritual traditions as well as environments of spiritual study, every step forward can multiply differences. This process finally ends up with the starting question, which is “what is the material object of the discipline of spirituality”? On the way to an answer to that question lie a number of dilemmas.

One of these dilemmas is the matter of *whole vision of humanity*’ which can be interpreted to mean the way of holistic understanding of human condition. A further dilemma then is what is the direction of the development of that theory? What kind of a value system should be applied to examine the concept (Sheldrake 2011, pers. comm.)? The European context alone appears with so many differences that it would be very problematic to find a consensus. In his paper, *Spirituality in a European Context*, Sheldrake (2011) develops an account of a variety of spiritual dynamics within the European reality. The European area is a field with many challenging spiritual concepts, how much more so in the global context. Consequently, any approach to the problem on a global scale, presents a proportionally larger challenge. *Within Christianity, we have a certain view of God, therefore our view of the human spirit is consequence of that view. If our religious view of God is such, therefore your view of spirituality is also consequent* (Sheldrake, 2011, pers. comm.).

Similar problems appear regarding the formal object of spirituality. However, at this point the differences between approaches are not so large. Sheldrake believes that the formal approach to the discipline is *an understanding, of what is the human spirit (...) How may the human spirit be enhanced and what is the human spirit's ultimate possibility?* The matter of the problem lies in *the nature of human existence in its fullest possible sense* (Sheldrake, 2011, pers. comm.) Spiritual research then should be focused on an exploration of spiritual matters from that point of view. The human spirit is the central point, where spiritual life functions. Even if spiritual investigation is set within the context of history, business, politics, or other fields, if the study aims to be called spiritual, it should relate to the human spirit, how it can be enhanced and what is its developmental potential.

Since spirituality split with traditional religion and tries to cope independently, it has to re-establish its purpose as an academic discipline. Taves (2003) suggests that the target of the discipline of spirituality, understood in a holistic way, should concern the purposes of human formation. The research would embrace four aspects: (i) examination of the past and current methods of formation; (ii) development of new methods of human formation; (iii) reflections about current formation processes; and (iv) practical spiritual counselling. This proposition appears as a theoretically complete concept, which respects the material and formal approach to the discipline and seems as it addresses well the vocation of the discipline. However, this conception did appear only as a theoretical assumption and was never tested practically. Recent study reveals rare attempts of practical implication of this idea (Gubi, 2007) which, nonetheless, still does not have a mainstream recognition. When Sheldrake asked whether the theoretical accuracy of this idea confirmed its theoretical value responded: *I believe spirituality is not a subject that is possible to study abstractly because in that sense it misses the point, because the purpose of spirituality is (...) formation* (Sheldrake, 2011, pers. comm.).

However, this well thought-out concept does not avoid theoretical deficiencies. Before spirituality could be applied as an instrument of human formation, certain dilemmas would have to be solved – namely, how to form people and what is the reference which portrays the ideal product of human formation? Which tradition or religion should be used as a basis for constructing a program of formation and why, and then why not the others? As it can be observed, the whole thing comes back to the initial problem which is generated by the variety in the

spiritual field which functions as a pluralistic environment.

A solution for this dilemma, according to Sheldrake, could be a certain direction of development, rather than complete concepts aiming to reconcile the problem of plurality. Today's scholarly disciplines should be *multidisciplinary if not interdisciplinary* (Sheldrake, 2011, pers. comm). Spirituality in particular should reveal an interdisciplinary character (Sheldrake 2011, pers. comm.; Sheldrake 2008). Spirituality needs to cooperate with other disciplines to provide an effective service for formation processes. Spirituality is beginning to be perceived as a formational discipline. A visible sign of this is a document of the English Department of Education (Office for Standards in Education, OFSTED). This board, besides a physical and psychical development, pays attention to the spiritual development of children and youths in the schools of England (Sheldrake, 2011, pers. comm.). Sheldrake concentrates on this matter also in the paper concerning the specific character of current European spirituality (Sheldrake, 2011, p. 6). OFSTED pays attention to *the development of the non-material element of a human being, which animates and sustains us*. The purpose of introducing this aspect in school is *the development of a sense of identity, self-worth, personal insight, meaning, and purpose. It is about the development of a pupil's 'spirit'* (OFSTED HMI, 2125).

6.5.3. Methodological Issues in Spirituality Discipline

Methodology is an important sphere of every academic discipline. It provides a pattern for its development, but at the same time it sets boundaries against unlimited and uncontrolled variety of research ways. In other words, methodology facilitates the research process and at the same time implies restrictions. However, what is more important is that it provides a tool of verification of research results and validates the findings of studies. Here is another space where spirituality seeks for implementation. Sheldrake convinces that such an objectification instrument is needed, but also meets a number of difficulties.

The area of spirituality is explored in many circles and is expressed by different means. Therefore, discussion about spiritual matters in the philosophical language meets difficulties when it is confronted with the language of science, where different terms run the disciplines. Both of these traditions study spirituality and each of them does it from different perspectives and for different purposes. Furthermore, Christian spirituality is based on different assumptions which are rooted in

Theology, the Bible and the Church teaching, where within social sciences dominates more an empirical approach. Likewise, different cultural traditions develop spirituality differently and sometimes aim to achieve different goals. These difficulties appear more intensively when spirituality starts to function on the level of interreligious dialogue. Then it is more difficult to find a shared platform for the study. Nevertheless, Sheldrake does not state that *it is impossible, but because it is so plural, it is very difficult* (Sheldrake, 2011, pers. comm.).

For that reason, it is easier to decide which research methodology to use in spirituality within branches of the discipline than to work out a holistic method of the research. Then, dialogue between branches could be even more fruitful than struggling with differences grounded in different assumptions (Sheldrake, 2011, pers. comm.). However, development of disciplines currently is permeated by dialogue and it is difficult to study any subject without relation to other academic fields. Most of the disciplines need to refer to others becoming this way more or less multidisciplinary. This effect is observable and perhaps refers to discipline of spirituality notably. Sheldrake at the interview underlines that specific character of spirituality.

I think all the disciplines these days need to be multidisciplinary if not interdisciplinary, even history because it needs to know something else than pure history, but I would say spirituality very definitely is a multidisciplinary field. It needs multidisciplinary methods, some historical methods, some philosophical methods, maybe some theological, maybe some psychological, depending on what you are studying but there is no way you can study spirituality through simply the lens of one, single and pure discipline. This is what I would say (Sheldrake, 2011, pers. comm.).

To conclude Sheldrake's perception of methodological approaches to spirituality it is important to mention just a couple of aspects. The first of them is that the methodology of the discipline appears as problematic due to the variety of understandings of spirituality and followed by it a variability of research tactics. Secondly, the heterogeneity that plays a huge role in spiritual research, looking at it from a holistic perspective, demands to accept or at least allow various methods of research, at least until the discipline will gain more specific identity.

6.5.4. Integrity and Fragmentation of the Spirituality Discipline

Having overviewed the aspects of the material and formal object of spirituality as well as the methodological concerns of the discipline, it seems to be

vital to summarise what has been said in the context of convergences and predicaments. Looking at Sheldrake's (Sheldrake, 2011, pers. comm) opinions regarding these two themes, certain observations require to be explicated. Large influences on Sheldrake's thought has been Michael de Certeau, a French Jesuit who stepped outside the metanarrative within the spiritual milieu. De Certeau's historiographical work *Mistic Fable* (1992) questions a childish perception of mysticism presented and maintained in the Church. Childish because, according to the author, it is not attached to reality, but recreated and fairy-taled for the needs of elevation of Christian mysticism; a story about mysticism which happens only in the chapel. De Certeau (1992) brings mysticism back to street and says that factually Ignatius Loyola, John of the Cross, Teresa Avilla do not fit to the metanarrative convention about how the mystic looks. In fact they are much more 'normal' and their lifestyle is much more accessible than it is presented by the Church.

In terms of integrity, spirituality cannot be perceived dually from the perspective of its matter and the method of research. The focus on the subject of the research of spirituality needs to be facilitated integrally by the methods of the research. Sheldrake (2011, pers. comm.) emphasises formation as the object of the discipline or 'transformation' (Sheldrake, 2008) to express the same thing. For this reason, it is necessary to apply historical methods to investigate the history of formation, where use of hermeneutics is unavoidable. Another tool of researching the matter of spirituality is cultural analysis. Cultural analysis can help to investigate the context of spirituality which is integral with spiritual experience. Furthermore, cultural analysis could be disassembled into a variety of methods used in philosophy, social sciences and humanities (Sheldrake, 2008).

The sentence *the study of spirituality is not only informative but transformative* (Sheldrake, 2008, p. 33) shifts the focus onto formation as the formal object of the discipline. At the same time, Sheldrake proposes spirituality as twofold: a practical and theoretical discipline that applies tools of personal transformation along with theoretical investigation. Sheldrake (2008) suggests that the contemplative method known as *lecti divina* (composed of *lectio*, *meditatio*, *oratio* and *contemplatio*) responds to the need of this twofold perception of discipline of spirituality. Pure theoretical investigation of spirituality without personal engagement in living is not researching spirituality in a full sense (Sheldrake, 2008; 2011, pers. comm.).

Furthermore, discipline of spirituality is exposed on fragmentation and influences or even invasion of other disciplines because of its interdisciplinary character. This feature exists as a strength and a weakness at the same time. Invasion carries a risk of disturbances in the area of identity. Nevertheless, crossing the borders, researching themes from new perspectives, including other knowledge to the existing understandings creates a uniqueness and freshness of spirituality as a discipline. Sheldrake (2008) believes that the boundaries separating spirituality from other disciplines should be understood rather in political than physical terms. Sheldrake also emphasises balance when considering spirituality. Spirituality creates a space where different perspectives meet together to contribute to the meaning; however, none of them should be absolutised as this could potentially create imbalance. When asked whether relation to self, relation to truth, happiness or liberation is the central point of spiritual concern Sheldrake said that all dynamics should be treated equally to keep stability in spiritual life.

I would be really narky about that and say, I do not think you can have an adequate understanding of self without the other three. I do not think you can have an adequate understanding of truth that is a purely abstract and intellectual game, without an understanding of self, liberation and happiness. I think that the two of those that are the most dangerous, if they are being absolutised, without relationship to other and I think they are truth and happiness. There are a lot of people who think they know what the truth is but they have no reference to people, it is a purely abstract notion of truth, and everything and everybody is subordinated to this abstract notion. Very, very dangerous, because there is no test, but equally there are many people who think they know what happiness is, and they are the ones that are the clearest about it (Sheldrake, 2011, pers. comm.).

In effect, harmful consequences would likely ensue when one value dominates the rest. Absolutising of certain values could be disadvantageous for the development of the discipline as it could be dangerous for the individual by skewing spiritual life (Sheldrake, 2011, pers. comm.). This statement could be used as a premise for the practice of spirituality on the way of transformation.

6.5.5. Summary

The manner in which Philip Sheldrake conceptualises spirituality is characterised by a holistic vision and respect to it as an interdisciplinary field. This custom is predicted by his experience as a witness of spiritual confrontations on the intercultural level. His perception of the phenomenon is permeated by the awareness of differentiation of spiritual concepts and he delves into reasons and outcomes of

that differentiation. Spirituality appears as a spectrum of models constructed on the foundations of different traditions. Therefore, one holistic vision of spirituality which would be applicable to all people of all cultures is very difficult to develop. The same terms are understood differently, because the foundations, over which these terms are comprehended, differ. Therefore, spiritual concepts should be developed within branches and then these developed constructs may be exposed to a potential dialogue. Such an approach could be both enriching and conflictless.

As trivial as it may sound, an important position in the inter-spiritual dialogue is respect for the position of the other side. A critique of the other side in a spiritual discussion, basing on own conceptual assumptions, is a simple operational and methodological error. It becomes important to be aware of it in the face of the progress of globalisation, which tightens relations between cultures and, subsequently, a dialogue in the spiritual field. Circumstances in which different cultures clash on the grounds of life become more common. For that reason, it is beneficial if scholars, who engage or will engage in the future in ecumenical or inter-spiritual dialogue, are aware of how to do so with respect to modern times.

Among a variety of problematic issues with a holistic vision of spirituality as a developed academic discipline as well as life phenomenon, there is one certain point. Sheldrake advocates a proposition that spirituality as an academic discipline should be devoted to the purposes of human formation. This attitude seems to overcome divisions and could be applied to all traditions and cultures with benefit for all. All the other adversities are a theme of discussion and a matter of challenge in globalising and culturally mixing the world population.

CHAPTER 7

EMPIRICAL INVESTIGATION OF THE POSTMODERN MODEL OF SPIRITUALITY

7.1. Introduction

This chapter is a culmination of the problem addressed by this study which is development of the postmodern concept of spirituality within European population. Because this study aims to examine the problem in a comprehensive way, the previous four chapters of the dissertation observed the hitherto constructs of spirituality and thus elucidated the ways in which the current theoretical concept could possibly exist and function. The qualitative examination focused on the spiritual milieu through its history and the postmodern qualities functioning in current culture. This study also observed how similar projects were conducted and how the relevant knowledge developed and uses the previous research experience for the benefit of this work. Therefore, in order to construct the Postmodern Model of Spirituality (PMS), the findings of the qualitative part of this research are used. In addition, previous research experience in the spiritual field is also utilised.

The constructed theoretical model is quantitatively verified through the use of a survey and application of an advanced statistical analysis. This final part of the study outlines ethical considerations, methods of the investigation, the process of the analysis, and the results of the analysis. It also provides an interpretation of the findings of the study with regard to the context and the outcome of the investigation. Finally, the findings are linked back to the sources used to construct the PMS.

7.2. Concept of Spirituality arising from the Qualitative Part of the Thesis

The qualitative investigation of spirituality uncovered many characteristics of the phenomenon which provide data for the quantitative part of the study. These characteristics of spirituality are used as variables to construct the hypothetical model of spirituality which will then be tested among a human population. Among the numerous variables appearing during the course of the qualitative investigation there are some which always appeared and are almost inseparable from the question about what spirituality is. First of all, a discussion about spirituality is unimaginable without a question about God and faith. Also, further constituents to which spirituality always relates are human community and the attachment to material values. Relation to these characteristics in the context of spirituality can be found in every historical and current manifestation. Therefore, these variables are inseparable from the question about spirituality and are included in the quantitative part of the

research.

Further appealing queries, although seemingly simplistic, could produce interesting evidence for the outcome of the study. For instance, are women more spiritual than men? And, are people more or less spiritual in later stages of life than when they are young? Perhaps common opinion says that these factors do not influence spiritual life; however, they are worthy of questions to study scientifically.

Other variables characterising spirituality appeared more or less frequently, but were not present in every context. For instance deed was very characteristic for the socio-political context of spirituality as represented by Lech Walesa. It was also apparent in different contexts such as medieval monasticism, especially of the non-purely contemplative orders where practical engagement was a vital part of the vocation. Deed, as a practice of love, was also present in spiritual life of Etty Hillesum.

Ultimate truth as a spiritual trait was emphasized among all lines of Catholic tradition. It was less present within the Reformation context which highlighted different values. The postmodern spiritualities devaluated aspiration to ultimate truth and replaced it with more liberal values aiming to achieve happiness in the first place. For instance, the postmodern emancipatory branches of spirituality minimized the importance of the ultimate truth within their agenda and the spirituality of medicine almost removed it from their concern. Among postmodern representatives of spirituality, Etty Hillesum placed the ultimate truth highly within her spiritual concerns. Also Sandra Schneiders (2010), representing traditional branches of postmodern spirituality, underlined the importance of ultimate truth as a feature of spiritual life. It does not mean that the above mentioned variable of happiness remains opposite to the variable of ultimate truth. For instance, Christian tradition always underlined that the purpose of human life is to be happy; however, not in the context of liberal lifestyle and relativeness. Furthermore, Sigmund Freud also appreciated happiness as an ultimate purpose of human life; however, in the context of truth that refers to the human nature.

Another variable that will be placed in the Postmodern Model of Spirituality is existence. This variable refers to the fact that spirituality addresses the harsh condition of humans' life. Existence in this understanding was highlighted the most, in Freud's writings and the life of Etty Hillesum. However, spirituality of the Early Christians, Desert Fathers and Middle-Ages strongly placed their spirituality around

cruelty of human life – with special emphasis on suffering and dying.

Etty Hillesum also highlighted sacrifice of life as another characteristic in practicing spirituality; Lech Walesa did likewise. Sacrifice was also strongly present through the history of spirituality, especially in the monastic form of life where lifelong commitment strongly refers to this quality. Sacrifice of one's own life is now underlined by monastic form of religious life; however, it has lost its importance among many branches of spirituality of Postmodernity.

The postmodern representative who underlined again the disremembered formational purpose of spiritual life was Philip Sheldrake. He strongly believes that formation should be the aim of spirituality. Among current speakers of spirituality, formation was also strongly emphasized by Taves (2003). Schneiders (2005; 2010) and Frolich (2007) believe that the purpose of spirituality is moral transformation which is similar to what is expressed by Sheldrake (2011, pers. comm.) and Schneiders (2005; 2010).

A further aspect potentially having an impact on spirituality is prayer. As long as spirituality was unified with religion this variable was inseparably present in the spiritual milieu. However, since the detachment of these two realms, prayer has appeared as not necessary but optional attribute of spiritual life. The most transparent example here is representing secular postmodern trends of atheist spirituality. Prayer is sometimes replaced by dialog with self which appears as another variable. It can be said that dialog with self is an attribute representative for almost all spiritualities of all times. People of all times turned towards themselves asking questions about meaning, acting and reasons. Among the group of the great postmodern representatives, the aspect of dialog with self was clearly present with Etty Hillesum and Sigmund Freud.

Community of faith was very important for the centuries of spiritual practice until the postmodern times. Even desert hermits, spending the most of their time in solitude, functioned as an integral part of a desert faith community. Definitely this aspect of spirituality was and still is present among monastic forms of religious life. Postmodernity tore spirituality out of religion whilst questioning faith as an integral part of spiritual community.

Postmodernity changed the picture of spirituality, but also uncovered certain dynamics which are important for the constitution of spirituality in its relation to the epoch. This dynamic is a culture which is seen as inseparable from spiritual life. The

importance of culture is now emphasized by many spiritual theorists (e.g., Starkey, 1997; Beaudoin, 1998a; 1998b; Flanagan, 1999; McGuire, 2003; Lynch, 2002; Heelas & Woodhead, 2008;). Here, the variable of culture is represented as Television, Cinema and Music.

Another variable which appeared during the course of the qualitative analysis is non-violence. Non-violent attitude, as a spiritual value, was very important in Lech Walesa's and Etty Hillesum's spirituality; however, it is present as a postmodern attitude and is a consequence of post-wars and post-Holocaust heritage. A further dimension which has a potential influence on current spiritual life is family. Freud was convinced that family history, especially early stages of life has an impact on human spirituality. Obviously, Christianity in its teaching put an emphasis on family as a basic cell of society.

Another variable which could influence the model of spirituality is education. This aspect was vital especially at the time of the Counter Reformation when Jesuits featured spiritual life with their emphasis on education. Education was also implicitly present in spirituality in a form of theology as a regular academic discipline and today by the academic discipline of spirituality represented in this study by Philip Sheldrake as a distinguished postmodern representative. Due to these premises, it is vital to check if the level of education has an influence on the spiritual life.

Coming to the end of listing the variables from the qualitative part of the research, it is important to address the findings of the semantic and linguistic analysis of the term spirituality. This part of the study provides an important clue for construction of the structure of the Postmodern Model of Spirituality. Namely, in accordance to it, spirituality consists of two main dimensions which are the transcendent and the immanent. These two dimensions were the core of spirituality from its origins and therefore will be used as a core while constructing the model of spirituality.

These above presented variables are retrieved by the means of qualitative investigation; however, for the quantitative study, they are isolated and fragmented data. In order to make the quantitative investigation possible, it is necessary to construct a hypothetical model composed of observed and latent variables. For this reason, it is recommended to delve into previous quantitative studies of spirituality and observe previous theoretical understandings of spiritual phenomenon to gain an

idea of how the Postmodern Concept of Spirituality may hypothetically function before it is practically tested among populations. Therefore, the second part of this introduction presents the results of previous approaches to conceptualising spiritual phenomena and the way the problems were addressed.

7.3. Concept of Spirituality Arising from the Previous Research in Spirituality

Academics actively researching the area of spirituality often represent disciplines that apply qualitative approaches; in the past quantitative approaches have not been traditionally applied within this discipline. Ellison (1983) was one of the pioneers of quantitative approaches within spirituality, by developing the Spiritual Well-Being Scale (SWBS) (Ellison, 1983). Later, Elkins, Hedstrom, Hughes, Leaf and Saunders (1988) conceptualised spirituality within a theoretical model based on the humanistic approach, using concepts of spirituality presented by key intellectual thinkers (i.e., Abraham Maslow, John Dewey, William James, Erich Fromm, Victor Frankl and Carl Jung). This model comprised of nine components: (i) transcendent dimension; (ii) meaning and purpose in life; (iii) mission in life; (iv) sacredness of life; (v) material values; (vi) altruism; (vii) idealism; (viii) awareness of tragedy; and (ix) fruits of spirituality.

However, even with the emergence of theoretical models and empirical evidence, it was still viewed as a new and ‘fuzzy’ concept (Spilka, 1993; Spilka & McIntosh, 1996) and viewed as synonymous with religiousness. Zinnbauer, Pargament, Cole, Rye, Butter, Belavich, Hipp, Scott, and Kadar (1997) aimed to investigate covariance between the concepts of religiousness and spirituality. Their findings reported that spirituality did not overlap with religiousness; rather it was found to be related yet distinct. Evidence supports that spirituality as a discipline is separate from religion and should be viewed as the individual in search of meaning and purpose of life (Harmon, 1985; Reed, 1992; Oldnall, 1996; Perrin, 2010).

Spirituality as a phenomenon refers to various areas of human life (Larson, Swyers & McCullough, 1997); with various definitions and theoretical concepts. Unruh, Versnel and Kerr (2002) suggest a three-dimensional approach to spirituality comprising of transcendent and immanent dimensions with a further dimension reflecting the organising purpose of human life. The three-dimensional structure is also proposed by Gellel (2012), where spirituality functions as awareness,

connectedness and meaning. In contrast, Mobergs (1986) suggests a two-dimension approach: a vertical dimension relating to God and divine reality and a horizontal sphere referring to the earthly aspects of life and purpose. Likewise, Hayman and Handal (2006) support a two factor approach to spirituality focusing on the internal and subjective and on the sphere of experience with divine reality or God. Other two-dimensional models (Schneiders, 2003; Sheldrake, 2003) propose that spirituality embraces the human relation to the mundane reality, where individuals search for spiritual fulfilment in secular life and the divine sphere of faith and God. Similarly, spirituality can be viewed as the coexistence of two orders: firstly life experience with practice, values, deeds within community, family and cultural circumstances and secondly, an order encompassing the moral search for ultimate truth, self-reflection, development of ability to fulfil oneself and dedication of one's own life to others by conversion and prayer (Spohn, 1997). All these theories are converging to some degree; nevertheless, there is divergence in understanding spirituality. Thus, some researchers emphasise the divine aspect (Reed, 1987; Walton, 1999); hope (Dubrie & Vogelopil, 1980); practice (Lieber, 2002) and human suffering (Lindholm & Eriksson, 1993).

Others however, have viewed spirituality as more multidimensionality, as embracing human relation to God, to nature and to community, where people have friends, family and live with other people (Miller & Martin, 1988). However, a more multidimensional explanation of spirituality has been suggested. Conway (2007) analysed the comprehension of spirituality from a philosophical perspective, applying a theological-scientific dialogue approach. The findings indicated that spirituality is sourced in the human spirit, which manifests its being in seven main dimensions: (i) spirituality unifies different spheres of life such as emotional, moral, social and political; (ii) it transcends human self and human communal life; (iii) it strives for new possibilities and develops quality of life; (iv) it takes control over nature; (v) recognises the transcendent dimension of life; (vi) unifies differences; and (vii) it allows one to accept tragic dimensions of life such as death or suffering.

Evidence from one meta-analysis examined a number of systematic evaluations of spirituality from the field of medicine and healthcare and reported over thirty spiritual concepts such as purpose of life, relation to happiness and self-realisation, dialogue with self, relation with community, references to a transcendent dimension or undefined supernatural sphere of life and ability of transcending one's

own self (McCarroll-Butler, 2005). Similarly, Galek, Flannelly, Vane and Galek (2005) reported on a sample of hospital chaplains. Patients think of spirituality firstly as finding a purpose in life, fulfilment and happiness, and then transcendence and relation to suffering and death. Another patient study reported that spirituality is perceived to be relationship with God through faith and prayers and existential scope with participation within community (Rovers, Baker, Konu, Leith, Lush & Moulton, 2001).

Though there are numerous elements that influence spirituality, one factor has been identified in the research to have a significant impact on spirituality; that is self-esteem (Johnson, Sandler & Griffin-Shelley, 1988; Bradshaw, 1988; Lindgren & Coursey, 1995; Crocker & Wolfe, 2001; Crocker & Park, 2004; Hawke, Hennen & Gallione, 2005). This study presents that self-esteem is recognised as a two-directional dynamic. It influences a quality of spiritual life, but at the same time it is predicted by it. Individuals practicing spiritual life evaluate themselves differently than those who do not practice it. Then again, individuals with low self-esteem reflect otherwise on spiritual life than those with high self-esteem.

Recently, Rovers and Kocum (2010) developed and tested a conceptual model of spirituality using quantitative statistical techniques. They applied structural equation modelling (SEM), whereby the conceptual model using three factors of faith, hope and love was statistically tested. Faith and hope are indicated by SWBS (Ellison 1983) where faith is indicated by a transcendent dimension of life, hope is indicated by practicing spirituality within immanent settings and finally love is indicated by the practice of spirituality within community.

After reviewing the findings of the qualitative part of the thesis and further review of previous studies in spirituality, the conceptual model of spirituality will be built as a threefold construct. How dimensions of transcendence, immanence and purpose are predicted by numerous variables reflecting qualities of spirituality. The model will test the significance, direction and intensity of relations within the model.

7.4. Procedure

7.4.1. Ethical Approval and Data Collection

Once ethical approval was granted, a systematic sampling approach was undertaken. Participants were informed of the nature of the study and that it was

voluntary in nature. Guidelines were provided on how to complete the survey. Each participant was informed that any responses given were anonymous and that at any time they could withdraw from the study. Surveys were returned in sealed envelopes or collected straight after completing. More information on survey development methodology is provided in Chapter I (pp. 22-24)

7.4.2. Participants

Two hundred and sixty eight participants were used for this study ($N = 268$); 175 females (65.3 %); 91 males (34%). Ages ranged from 18 to 78 years ($M = 32.65$, $SD = 12.97$). Most participants (72.4 %; $n = 194$) came from an urban background.

Educational achievement was the following: 4.5 % ($n = 12$) received primary school education; 8.6% ($n = 23$) received secondary school education; 23.5 % ($n = 63$) and but did not complete college/university; 63.1% ($n = 169$) completed college/university; and 2.2% ($n = 6$) did not state their education level.

Regarding marital status, 62.3% ($n = 167$) were single, 24.6% ($n = 66$) were married, 6% ($n = 16$) were divorced/separated, 1.1% ($n = 3$) were widowed, and 6 % ($n = 16$) did not provide information.

61.6% ($n = 165$) of the participants were born in the Republic of Ireland while 38.4% ($n = 103$) originated from 34 other countries and were living in the Republic of Ireland at the time of the study. Among participants originating from outside of Ireland, 39 participants disclosed European origins while remaining 64 participants originated from non-European countries.

Religious affiliation/non-affiliation reports show that 53.7% ($n = 144$) were Roman Catholics, 8.6% were Protestants ($n = 23$), 6.3% were 'other Christian' ($n = 17$), 10.4% were 'believer but not religious' ($n = 28$), 5.6% were atheists ($n = 15$), 10.4% ($n = 28$) were other, non-Christian and 4.9% did not provide information ($n = 13$). In all, 53.4% ($n = 143$) rated themselves as spiritual, 9.3% ($n = 25$) as non-spiritual, 31.3% ($n = 84$) as 'neither', and 6% ($n = 16$) did not provide information.

7.5. Measures of Postmodern Model of Spirituality (PMS)

For full description of the survey see chapter I (pp 21-22). The PMS contains three main factors, namely Transcendence, Immanence and Purpose. Table 3 contains information on each of the main factors, their respective subscales with

related items.

The first factor, Transcendence, reflects the supernatural dimension of spiritual life and was measured by two scales, God and Faith. The subscale God refers to the existence of a personal or philosophical absolute being within transcendent reality and contained three items. Faith examined the human in relation to God, which represents divine religious or/and spiritual reality, which is unreachable physically; the belief in reality that functions beyond time, matter without proof or evidence. Faith was measured also by three items. Reliability statistics reported good internal consistency (God: $\alpha = .76$; Faith: $\alpha = .89$).

Immanence represents the opposite reality to transcendence and reflects the mundane dimension of people's spiritual life and relates to the existential meaning of people's life such as dealing with material world, purposes and responsibilities in life. It also refers to social relations with other people. Immanence was measured through the two scales of Community and Material Values. The Community subscale reflects the interactions between people who share the same environment and contained three items. Material Values reflects material things that exist in the world and are used by people in everyday life. This scale contained two items. Reliability statistics reported the internal consistency of Material Values ($\alpha = .71$) was more favourable than Community ($\alpha = .46$).

Purpose refers to the aims of spiritual life, which reflects the reality or condition in which individuals perceive a purpose behind their spiritual struggle. Purpose corresponds to a quality of life that aims to be reached by the development of an inner life such as ability to undertake actions, learning more about the reality of life, reaching happiness, acceptance of problematic aspects of life or formation of virtues. Purpose was measured by examining participants on the following factors (and sub-factors): (i) Deed, ability to undertake constructive actions or an activity stimulated by spiritual motives; (ii) Ultimate Truth, belief in the presence of one truth that is opposite to all the relativistic worldviews and philosophies of life; (iii) Happiness, beliefs that happiness, contentment or pleasures are the ultimate purpose of human life; (iv) Existence, acceptance of tragic aspects of human life, such as surviving, death and suffering; (v) Sacrifice, understanding and ability to make sacrifices and the ability to dedicate one's life to others and (vi) Formation, level of conviction that spirituality should be used for human formation, in the development of the human character, thus gaining personal improvement.

Overall, internal consistency was reported to be for Deed ($\alpha = .73$), Ultimate Truth ($\alpha = .85$), Sacrifice ($\alpha = .82$) and Formation ($\alpha = .79$), Happiness ($\alpha = .42$) and Existence ($\alpha = .35$).

7.5.1. Demographic variables

These included single item measures of Age, Gender, Education, Family and *Non-Violence Attitude (NV)*. Cultural attachment was measured by the variables *Music, Cinema* and *TV*.

7.5.2. Community of Faith Scale

Community of Faith (CF) measured participant's relationship with religious institutions by three-items; for example "*The Church is an institution I trust*". Reliability statistics indicated a good internal consistency ($\alpha = .84$).

7.5.3. Dialogue with Self Scale

Dialog with Self (DS) was a four-item scale which measured the participants' attitudes toward self-reflection and dialog with one's own self, as an important part of spiritual development. Examples of items were, "*Being yourself is more valuable than being rich*" and "*Spiritual life cannot exist without honest dialogue with own self*" ($\alpha = .70$)

7.5.4. Prayer Scale

Prayer was measured by two items; "*A prayer is a part of my everyday practice*" and "*Prayer helps me to deal with my personal problems*". Internal consistency was reported to be strong ($\alpha = .91$).

7.5.5. Self-Esteem Scale (S-ES)

The *S-ES* (Rosenberg, 1989) comprises of ten-items that measures positive self-evaluation of the person. However, previous findings have suggest a two-factor solution (Boduszek, Shevlin, Mallett, Hyland & O'Kane, 2012; Boduszek, Adamson, Shevlin, Mallett & Hyland, 2013; Hyland, Boduszek, Dhingra, Shevlin & Egan 2014; McKay, Boduszek, & Harvey, 2014); namely *Positive Self-Esteem (PSE: 5-items)* and *Negative Self-Esteem (NSE: 5-items)*. One example item of *PSE* is, "*I am able to do things as well as most other people*"; while one example of *NSE* is, "*At*

times, I feel I am not good at all". Reliability statistics indicated an adequate-to-good internal consistency (*PSE*: $\alpha = .66$; *NSE*: $\alpha = .79$).

7.6. Confirmatory Factor Analysis (CFA)

Table 3. Construct validity of particular latent factors (results from Confirmatory Factor Analyses)

CFA Models	χ^2 (df)	CFI	IFI	RMSEA
Transcendence	15.99 (8)*	.99	.98	.06
Immanence	3.79 (4)	1.00	1.00	.00
Purpose	285.05 (129)***	.92	.91	.07
Self-Esteem				
1 factor solution	281.80 (35)***	.62	.51	.16
2 factors solution	93.08 (34)***	.91	.88	.08
Community of faith	only 3 items (df cannot be calculated)	-	-	-
Dialog with self	3.80 (2)	.99	.97	.06
Prayer	only 2 items (df cannot be calculated)	-	-	-

Note. χ^2 = chi square goodness of fit statistic; *df* = degrees of freedom; RMSEA = Root-Mean-Square Error of Approximation; CFI = Comparative Fit Index; IFI = Incremental Fit Index. * Indicates χ^2 are statistically significant at $p < .05$ and *** at $p < .001$

Note. Construct validity of Community of Faith and Prayer was investigated in the final Structural Model because there are only 3 and 2 items respectively and degree of freedom cannot be calculated (*df*).

7.7. Analysis of the PMS

Preliminary analysis was conducted in SPSS 20 and descriptive statistics and Pearson's correlation coefficient were calculated. Further analysis used structural equation modelling (SEM) with maximum likelihood estimation (ML) using AMOS v20. SEM employs both a structural and measurement level; at a structural level, the conceptual model of the Postmodern Concept of Spirituality (see Figure 5) was specified and estimated. This non-traditional analytic method for the quantification and statistical testing employs two data analytic methods, path analyses (PA) and factor analyses (FA). Thus, within a SEM method, the structural and measurement elements of analysis are estimated simultaneously (McCallum & Austin, 2000).

In regard to the measurement level, eight latent variables were specified and estimated (the Transcendent and Immanent dimensions of spirituality, Purpose of

spirituality, SEP, SEN, participation in CF, DS and Prayer) using Confirmatory Factor Analyses (CFA) in order to determine the factor structure and factor loadings of measured variables. This was also used to assess the fit between the data and pre-established PMS model. A covariance matrix was computed and the parameters were estimated using Maximum Likelihood (ML). Goodness-of-fit indices were used to assess the fit of the model: chi-square (χ^2), Root-Mean-Square Error of Approximation (RMSEA; Steiger, 1990) with 90% confidence interval (90% CI), Comparative Fit Index (CFI; Bentler, 1990), and Incremental Fit Index (IFI; Bollen, 1989). A non-significant chi-square (Kline, 2005) and values above .95 for the CFI and IFI are considered to reflect a good model fit (Hu & Bentler, 1999; Vandenberg & Lance, 2000). However, for CFI and IFI, values above .90 indicate adequate fit (Bentler, 1990; Hu & Bentler, 1999). RMSEA (estimates lack of fit compared to the saturated model) values less than .05 suggest good fit and values up to .08 indicate reasonable errors of approximation in the population (Browne & Cudeck, 1993).

7.8. Results

Zero order correlations were conducted between all continuous variables in order to test for their inclusion within the one structural model. Results indicated overall that variables were sufficiently correlated (see Table 5). Additionally means (M) and Standard Deviations (SD) are presented for each of the variables.

Table 4. Correlations between all continuous variables

Variables	<i>M</i>	<i>SD</i>	<i>G</i>	<i>F</i>	<i>CO</i>	<i>MV</i>	<i>UT</i>	<i>HA</i>	<i>EX</i>	<i>SA</i>	<i>FO</i>	<i>DE</i>	<i>PS-E</i>	<i>NS-E</i>	<i>CF</i>	<i>DS</i>
<i>G</i>	8.27	2.44	---													
<i>F</i>	8.24	2.70	.80**	---												
<i>CO</i>	9.38	1.61	.37**	.40**	---											
<i>MV</i>	8.71	1.52	.08	.15*	.41**	---										
<i>UT</i>	7.76	2.33	.49**	.54**	.38**	.12	---									
<i>HA</i>	8.37	1.64	-.03	.10	.14*	.26**	.14*	---								
<i>EX</i>	7.77	1.75	.31**	.34**	.33**	.07	.32**	.12	---							
<i>SA</i>	7.45	2.23	.61**	.61**	.41**	.07	.70**	.09	.38**	---						
<i>FO</i>	8.12	2.06	.53**	.57**	.42**	.12	.64**	.13	.39**	.71**	---					
<i>DE</i>	7.49	2.08	.60**	.67**	.39**	.18**	.64**	.10	.41**	.70**	.71**	---				
<i>PS-E</i>	16.24	1.95	.18**	.16*	.32**	.24**	.12	.22**	.07	.12	.18**	.07	---			
<i>NS-E</i>	14.28	3.20	-.24**	-.28**	-.13	-.12	-.42**	-.27**	-.24**	-.36**	-.33**	-.45**	.26**	---		
<i>CF</i>	8.30	3.14	.64**	.63**	.31**	.11	.39**	-.06	.23**	.45**	.43**	.57**	-.05	-.35**	---	
<i>DS</i>	11.86	2.18	.49**	.50**	.36**	.04	.55**	.15*	.44**	.60**	.65**	.57**	.19**	-.31**	.36**	---
<i>Prayer</i>	5.09	2.06	.78**	.83**	.34**	.06	.50**	.05	.29**	.58**	.57**	.61**	.09	-.38**	.69**	.46**

Note. Statistical significance: * $p < .05$; ** $p < .01$.

7.8.1. Model Testing Using Structural Equation Modelling (SEM)

The fit of the proposed PMS model was generally satisfactory ($\chi^2 = 922.96$, $df = 520$, $p < .05$; RMSEA = .05; CFI = .90; IFI = .90), explaining 90% of the variance in the purpose of spiritual life, 72% of the variance in the immanent dimension of spirituality, and 94% of variance in transcendent dimension of spirituality. The unstandardised and standardised regression weights for the PMS model are presented in Table 6. The immanent dimension of spirituality was significantly predicted by PS-E ($\beta = .66$, $p < .001$), NS-E ($\beta = -.29$, $p < .01$), DS ($\beta = .25$, $p < .05$); and by the demographic factors of family structure ($\beta = -.19$, $p < .01$), participation in cultural-life (Cinema) ($\beta = .16$, $p < .05$), and NV attitudes ($\beta = .19$, $p < .05$). In respect to the transcendent dimension of spirituality, this was significantly predicted by DS ($\beta = .18$, $p < .01$), Prayer ($\beta = .89$, $p < .001$) and participants level of Education ($\beta = .10$, $p < .01$). Finally, the purpose of spirituality dimension was significantly predicted by NS-E ($\beta = -.20$, $p < .01$), Participation in CF ($\beta = -.15$, $p < .05$), DS ($\beta = .61$, $p < .001$), Prayer ($\beta = .36$, $p < .001$) and NV attitudes ($\beta = .16$, $p < .001$). Interestingly; Age, Gender, Music and TV were reported not to have any significant influence on either immanent, transcendent and purpose dimensions (see below Figure 3).

Furthermore, unstandardised and standardised factor loadings with associated standard errors values for each observed variable on their respective latent variable are also presented (see Table 6). As it can be observed, all factor loadings were significant and mostly sufficient in terms of the strength. However, in regards to Happiness (HA) this loaded quite weakly on its respective factor of *Purpose*.

Table 5. Unstandardized and standardized path regression weights in PMS

Outcome Variables	Predictor Variables	B	S.E.	β
Transcendence	<--- PSE	-.12	.37	-.02
Immanence	<--- PSE	1.72	.35	.66***
Purpose	<--- PSE	.35	.29	.06
Transcendence	<--- NSE	.32	.22	.08
Immanence	<--- NSE	-.38	.15	-.29**
Purpose	<--- NSE	-.58	.18	-.20**
Transcendence	<--- CF	-.05	.16	-.02
Immanence	<--- CF	.15	.09	.18
Purpose	<--- CF	-.26	.12	-.15*
Transcendence	<--- DS	1.21	.39	.18**
Immanence	<--- DS	.53	.24	.25*
Purpose	<--- DS	2.75	.44	.61***
Purpose	<--- Prayer	.65	.14	.36***
Immanence	<--- Prayer	-.05	.11	-.06
Transcendence	<--- Prayer	2.28	.21	.89***
Transcendence	<--- Age	.01	.00	.03
Immanence	<--- Age	-.01	.00	-.04
Purpose	<--- Age	-.01	.00	-.02
Purpose	<--- Gender	.21	.14	.06
Immanence	<--- Gender	.03	.11	.02
Transcendence	<--- Gender	.02	.17	.01
Purpose	<--- Education	.05	.08	.02
Immanence	<--- Education	-.04	.06	-.04
Transcendence	<--- Education	.31	.11	.10**
Transcendence	<--- Family	-.25	.26	-.03
Immanence	<--- Family	-.46	.17	-.19**
Purpose	<--- Family	-.23	.20	-.04
Transcendence	<--- Music	.01	.13	.01
Immanence	<--- Cinema	.16	.07	.16*
Purpose	<--- TV	.01	.08	.01
Immanence	<--- Music	-.02	.08	-.02
Purpose	<--- Music	-.04	.10	-.01
Transcendence	<--- Cinema	.06	.11	.02
Purpose	<--- Cinema	-.03	.09	-.02
Immanence	<--- TV	.10	.06	.10
Transcendence	<--- TV	-.01	.11	-.01
Purpose	<--- NV	.30	.08	.16***
Immanence	<--- NV	.16	.06	.19*
Transcendence	<--- NV	.16	.10	.06

Note. Statistical significance: * $p < .05$; ** $p < .01$; *** $p < .001$

Table 6. Unstandardised and standardised factor loadings for PMS latent constructs

Indicators		Latent Variable	B	S.E.	β
F	<---	Transcendence	1.00	---	.91***
G	<---	Transcendence	.87	.04	.87***
MV	<---	Immanence	1.00	---	.53***
CO	<---	Immanence	1.53	.22	.77***
FO	<---	Purpose	1.00	---	.84***
SA	<---	Purpose	1.08	.07	.84***
EX	<---	Purpose	.49	.06	.48***
HA	<---	Purpose	.17	.06	.18**
UT	<---	Purpose	1.05	.08	.78***
D	<---	Purpose	.97	.07	.82***
SE1	<---	PS-E	1.00	---	.54***
SE2	<---	PS-E	.85	.13	.50***
SE3	<---	PS-E	1.57	.19	.79***
SE4	<---	PS-E	1.40	.18	.72***
SE10	<---	PS-E	.75	.17	.33***
SE6	<---	NS-E	1.00	---	.68***
SE7	<---	NS-E	.87	.09	.68***
SE8	<---	NS-E	1.05	.11	.68***
SE9	<---	NS-E	.98	.11	.68***
SE5	<---	NS-E	.87	.10	.60***
CF1	<---	CF	1.00	---	.95***
CF2	<---	CF	.84	.04	.83***
CF3	<---	CF	.65	.05	.66***
Pray2	<---	Prayer	1.00	---	.90***
Pray1	<---	Prayer	1.06	.04	.92***
DS4	<---	DS	1.00	---	.50***
DS3	<---	DS	1.58	.21	.75***
DS2	<---	DS	1.76	.22	.82***
DS 1	<---	DS	.57	.12	.33***

Note. Statistical significance: * $p < .05$; ** $p < .01$; *** $p < .001$

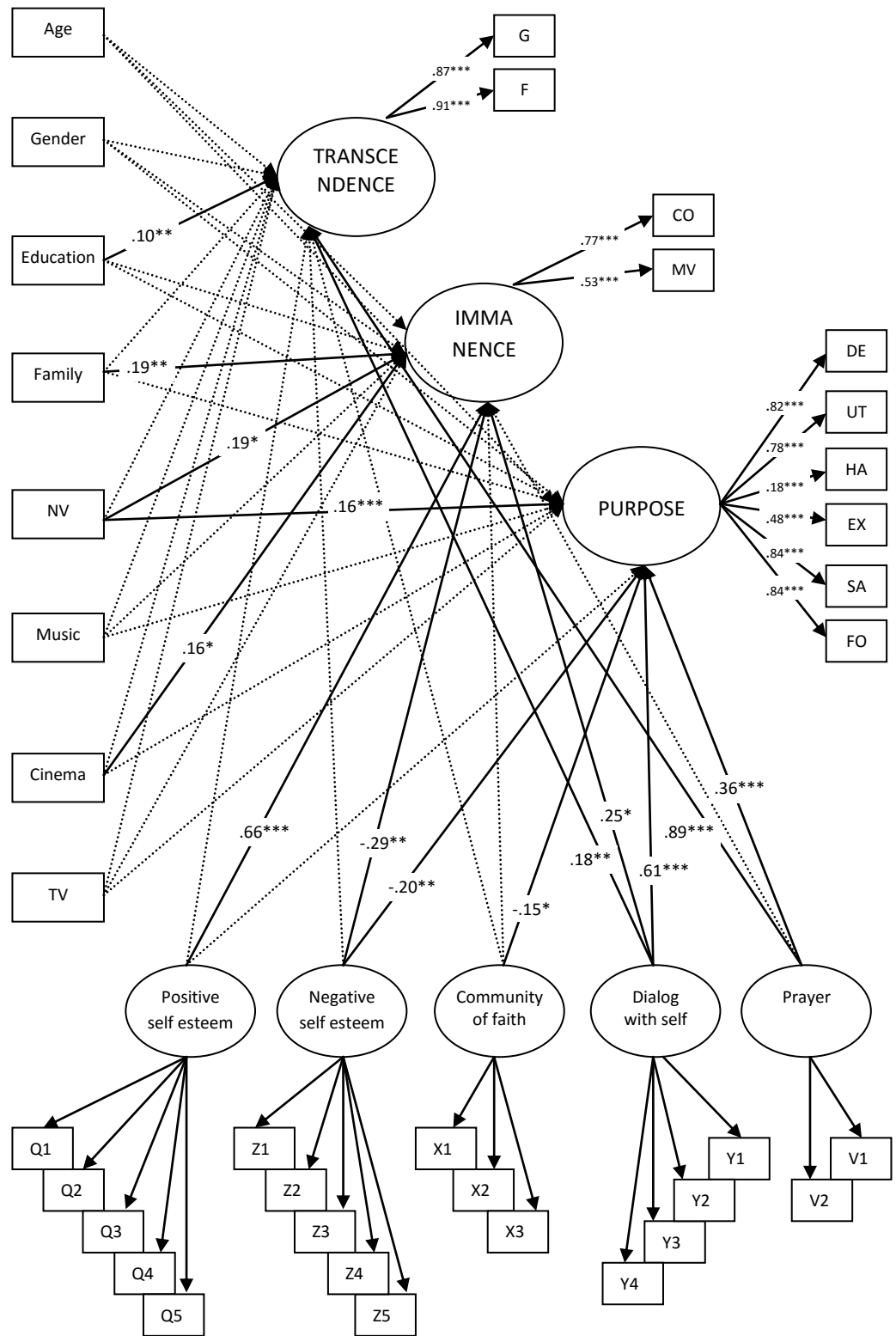


Figure 3. Construct of the Postmodern Model of Spirituality (PMS)

Note: NV = Non-Violence Attitudes, TV = Television, G = God, F = Faith, CO = Community, MV = Material Values, DE = Deed, UT = Ultimate Truth, HA = Happiness, EX = Existence, SA = Sacrifice, FO = Formation, Q, Z, X, Y, V = Question, —> significant correlation,> non-significant correlation

7.9. Summary

The conceptual model of spirituality, which was constructed and then tested, is revealed to operate well within the studied population. The study confirmed that the majority of spiritual aspects which were meaningful in the past are still significant factors in the spirituality of current European society. An important aim of this part of the study was to apply quantitative approaches, similarly to some previous research (Ellison, 1983; Elkins, 1988; Rosenberg, 1989; Spilka, 1993; Spilka & McIntosh, 1996; Zinnbauer, et al. 1997; Bloom, 2011), to develop further understanding within the area of spirituality. The findings of Rovers and Kocum (2010), which also refer to spirituality among University students in Canada, can be linked to this research, primarily through the use of non-traditional statistical analysis, testing a three-component (Love, Hope and Faith) conceptual framework of spirituality. Interestingly, they reported that the main factors that influence spirituality are practice of spirituality within a community as well as both natural and supernatural dimensions of the spiritual life. These three dimensions reflected Holistic Spirituality, which in turn was reported to predict a person's perceptions about their quality of life.

The current study, however, applied SEM to assess a conceptual model of postmodern spirituality (PMS) in a more comprehensive manner than previous research. This was done by addressing some of the limitations that were present in the past, such as the use of non-purposive population with the inclusion of participants from different nationalities, ages, educational levels, religious backgrounds and urban-rural residents. The PMS model within this study was formulated based on additional research findings (i.a. Larson, Swyers, & McCullough, 1997; Unruh, Versnel, & Kerr, 2002; Rovers & Kocum, 2010) and aimed to explore the shape and functioning of the spiritual phenomenon within Western-European context.

7.10. Explanation of PMS

Graphically, PMS (Figure 3) is composed of variables in the circles, variables in the squares, numbers, dotted arrows and continued arrows. Whereas the circles represent dependent variables, the squares represent independent variables. The arrows stand for the direction of prediction; whereas dotted arrows stand for a non-

significant prediction, the continual arrows represent a significant prediction. The number at the continual arrow explains the level of prediction and whether it is positive or negative relation. A positive relationship is when an increase one score with one variable correlates with an increase a score with another variable. The negative association is when the increase of scores with one variable correlates with a decrease of scores with another variable. The asterisks beside numbers indicate the level of significance.

In the PMS, the core of the model consists of three dependent variables: Transcendence, Immanence and Purpose, which represent the central structure of the concept of spirituality. These variables are constructed of predicting independent variables. Accordingly, Transcendence is represented by God and Faith, Immanence by Community and Material Values and Purpose by Deed, Ultimate Truth, Happiness, Existence, Sacrifice and Formation. The core variables are predicted by another five dependent variables PSE, NSE, Community of Faith, Dialog with Self and Prayer which in turn are represented by questions. The core variables are also predicted by group of independent variables represented by one question and therefore put as squares. These predictors are on the left side of the model as follows: Age, Gender, Education, Family Non Violence, Music, Cinema and TV.

The predictors on the right side of the model all have continual arrows with numbers and asterisks (i.e., 87***). These numbers refer to the internal structure of the variable and inform about the level of internal consistency of all the questions within predictor. This test was developed by Cronbach (1951) and is named Cronbach alfa coefficient. The dotted arrows mean non-significant association of the core variables with their predictors. It does not mean that there is not any relationship, but that the relationship is not strong enough to be marked as significant. The continued arrow informs that the association between outcome variable and the predictor is significant. The numbers inform about the level of association (amount of variance shared between predictor and outcome variable). The asterisk notify about the level of significance. For instance, between predictor Prayer and the outcome variable Transcendence occurs significant relationship (***) with the level of association .89. This means that Prayer has 76% of shared variance with transcendent dimension of spiritual life (calculation: $.89 \times .89 \times 100\% = .76\%$) and the relationship is significant.

7.11. Interpretation of PMS

The transcendent dimension of spirituality was significantly predicted by the level of education, engagement in dialogue with self and time spent on private prayer. In regards to educational status, more educated people tended to be more associated with the transcendent domain of spirituality, suggesting that transcendence requires certain development of abstract thinking which expands along with educational engagement. Similarly, dialogue with one's own self sensitises to a reality which is not palpable through material means. Inner dialogue reflects the ability to transcend an individual's perspective on their own life. However, prayer was found to have the strongest prediction of the transcendent sphere. Prayer creates a significant relationship between the human being and God in divine reality. The essence of prayer is to establish and nurture dialogue, thus increasing a sense of moral awareness. Surprisingly though, community of faith (e.g., Church) did not have any significant impact; suggesting that relation to the transcendent dimension in spirituality is based on individual approach rather than on external forms and other communal qualities (cp. Hayman & Handal, 2006). The outcome of the study suggests that the membership of a community of faith can discouragingly influence purposefulness of spiritual life. Each of the predictors influencing the purpose of spirituality such as NV attitudes, NSE or dialogue with self and prayer, refer to individual and personal qualities, while community of faith refers to communal and external qualities, which is determined by relations within society or culture (*Music, Cinema and TV*). These cultural predictors, however, did not have any influence on the purpose of spirituality.

The present findings revealed that the immanent sphere of spiritual life was significantly predicted by the character of family, NV behaviour, PSE, dialogue with self and association with culture. This would suggest that those who grew up in a complete family (with both parents), are more successful in developing the immanent sphere of their spirituality compared to those who come from incomplete families or were brought up without parents. Simplifying this matter, people from incomplete families may find it more difficult to perceive the reality of spiritual life and engage in it from an immanent angle. Looking at the structural components of the immanent reality (*Community, Material Values*), it may be that these individuals struggle in dealing with other people and in managing material issues of life. Thus,

these findings are supported by previous findings of Rovers et al. (2010), which also refer to the significance of family and community in the development of the immanent dimension of spirituality.

In regard to the significance of culture and non-violence in the spiritual domain, the current findings are also supported by prior research. Culture (Beaudoin, 1998; Flanagan, 1999; Lynch, 2002; Finnegan, 2008; Porter, 2009; Perrin, 2010) and non-violence (Weiss, et al., 2003) were previously theoretically linked with shaping current spiritual phenomena. It would appear that those with non-violent attitudes are likely to have more success in dealing with others, and interestingly, in managing material possessions. Furthermore, these findings are not the first to identify the importance of self-esteem in the quality of spiritual life (cp. Johnson, Sandler & Griffin-Shelley, 1988; Bradshaw, 1988; Lindgren & Coursey, 1995; Crocker & Wolfe, 2001; Crocker & Park, 2004; Hawke, Hennen & Gallione, 2005). Negative perception of one's own self has a negative influence on immanence and purpose in spiritual life; positive self-esteem, on the other hand, encourages the immanence.

Lastly, the findings indicated that individuals, who pay attention to inner dialogue with self, potentially have a more highly developed immanent quality of their spirituality. Interestingly, those individuals who evaluate themselves more negatively in terms of SE face more problems in the practical application of their spiritual life. In sum, NSE may prevent the ability to develop life purposes. Unexpectedly, a high level of PSE does not change an individual's ability to apply their spirituality for practical purposes. Similarly, Galek et al. (2005) indicated that self-realisation and happiness, which are concepts associated with self-esteem, have an influence on spirituality.

Other variables which significantly influence the purpose of spiritual life refer to the engagement in dialogue with self and private prayer. The findings indicate the importance of these two areas, especially inner dialogue, for shaping the purposefulness of spirituality. Individuals, who dedicate more attention to their own intimate space, reflecting on their own being and/or speaking with God, are more likely to turn their intentions into practical purpose. Furthermore, they are more likely to disclose their spiritual potential to others, thus, moving from an internal to external world. The finding that dialogue with self and prayer are important aspects in the development of purpose as a spiritual domain is also in line with previous research (McCarroll-Butler, 2005). However, interestingly, prayer does not influence

the mundane spiritual domain, thus the study proposes that dialogue with self relates to something other than prayer as it sometimes could be mistakenly understood. The development of the practical purpose of spirituality or the meaningfulness of life was significantly influenced by NV attitudes, negative evaluation of self, community of faith, dialogue with self and prayer.

Overall the PMS model was found to adequately fit the data, with some of the predictors proving to be very influential in explaining current spirituality. More specifically, dialogue with self predicted all three dimensions of the spiritual model, suggesting that inner reflection may well be a very meaningful aspect within today's society in general and not only as part of spiritual development. Another important factor in the development of spiritual life is prayer. It would appear that the secularisation of present western societies does not destroy principles of spiritual life, especially around an individual's own prayer life. The importance of a non-violent attitude has been confirmed by the current findings as well as self-esteem that also has an important role. The development of spiritual life, however, is not dependent on age or gender. Finally, cultural factors, such as music and television, neither encourage nor distract from spiritual progress.

CHAPTER 8

CONCLUSION

8.1. Overview of Chapters, Aims and Findings

It appears that the perception of spirituality has changed its perspective in recent decades. From a concept that was unified with religion and barely distinguished from it, spirituality has become a separate and humanistic domain. A number of attributes characterising current spirituality refer to such terms as liberal, not institutional, modern, individual, global, ecumenical and humanistic. The attributes listed here are definitely positive and instil a progressive quality into the discipline of spirituality. Simultaneously, however, since spirituality started to be perceived as an independent realm, it has constantly been accompanied by the attribute of vagueness and indefinability (Waaajman, 2002; Hill and Hood, 1999; Hyman & Handal, 2006; Finnegan, 2008; Scheldrake, 2009; Perrin, 2010).

The understanding of spirituality is very broad and its definition has been suggested to be unattainable. Respectively, spiritual scholars indicated that the need of designation of spirituality is crucial for the distinctiveness and further development of the discipline as an academic domain and as a living phenomenon (Sheldrake 1995; Finnegan 2008; Sheldrake, 2011, pers. com.). Negligence of challenging these predicaments could create situations where beside vague and indefinable, spirituality would acquire further terms such as formless, blurred, unclear or abstracted.

This study corresponds with these demands by addressing one of the major problems of contemporary spirituality – its identification within the current context. This study investigated the identity of spirituality by putting its first steps into ontology and phenomenology to answer fundamental questions – what is a definition? What can and cannot be defined and why? How does the process of defining occur? Ontology as a discipline of philosophy is the farthest area that undertakes the matter of knowledge, identity and definition and gives the most fundamental answers to the problem of how to approach the vital aspect of this thesis, i.e. identifying.

Aristotle (Aristotle, *APo*; *Top*) developed knowledge by explaining what definition is, what can be defined and how. On the path of the phenomenological consideration, Lonergan's (2007) insight into a process of human cognition clarified how to gain the authenticity in the research procedure and how to reconcile an authentic subjectivity with objective knowledge. Lonergan (2007) clarified how to

genuinely transmit the information from the sphere of subjective experience to the reality of objective knowledge. Lonergan's (2007) concept along with Aristotle's idea became a philosophical frame for the methodology of this study.

A large emphasis in this project was put on research methodology. An appropriate and developed scientific methodology is crucial for a valid outcome of research. For the purpose of this study, a mixed methodology was applied. The first chapter of the dissertation details methodological considerations. It outlines the philosophical inspirations influencing the structural composition of the thesis before it goes to the particulars of the methodology. The first chapter presents specific qualitative and quantitative methods and explains the reasons why they were employed. Furthermore, the method chapter introduces to the process of the study, with a special focus on the details of the qualitative and quantitative parts of the investigation.

In the second chapter, the terminology used in the title of the thesis was explained. Postmodernity creates the current cultural context wherein current spirituality functions. At the same time, the postmodern terminology might create a conundrum of terms. For this reason, the second chapter introduced the historical and philosophical origins of Postmodernity. It presented trends and terms which create the postmodern reality and portrayed the influence of postmodernism on current culture, science and religion.

The third chapter traced the history of how spirituality functioned from its origins up to the present moment. This chapter gathered the data of the identity of spirituality, beginning from the farthest known account available in Judeo-Christian tradition – the semantic and linguistic source of the term 'spirituality'. The examination of linguistic and semantic origins of the term 'spirituality' illustrated that the phenomenon is determined by two fundamental dimensions; these are the transcendent and the immanent. Furthermore, the chapter provided a literature review of the historical silhouettes significant in the development of the phenomenon. The observance of the epoch, which directly preceded current times, divided the practice of spiritual life into two main paths – the traditional Catholic and the Protestant. This epoch announced such features as education, liberalism and intellectual rationalism that began to function among people as a spiritual frame. Later stages of Modernism, with its political and industrial revolutions, laid down foundations for what we today call globalisation and developed humanistic

philosophical trends in the scholarly sphere.

The fourth Chapter focused on the postmodern manifestations of the phenomenon of spirituality. Many concepts functioning today generate an outstanding picture of spirituality, while their diversity causes a conundrum of identity. Postmodernism manifested the phenomenon more colourfully than it had ever been. For the first time in history, spirituality began to function beyond the religious framework, as a separate and lay domain and humanistic academic discipline. The multiplicity of the concepts of spirituality became the characteristic attribute of the domain.

The fifth chapter of the study aimed to deepen the phenomenological account by investigating the perceptions of spirituality according to the great postmodern representatives of spirituality: Freud, Hillesum, Walesa and Sheldrake. This group of 'Great Minds' was selected with the intention of choosing individuals referring distinctively to Postmodernism and spirituality as well as to broad individual and social dimensions where current spirituality functions, such as religion psychology, mysticism, socio-politics, culture and academia.

After having gathered the characteristics of spirituality, the study shifted from the qualitative part into the quantitative one. In the sixth quantitative chapter, the characteristics of spirituality identified in earlier parts of the present study as well as prior research were gathered to create a hypothetical model of the Postmodern Model of Spirituality (PMS). This model was examined among an adult general population ($N = 268$) drawn from the Republic of Ireland. Structural Equation Modelling (SEM) was applied to analyse the findings. The participants verified the dynamics and the intensity of the tested model and gave the final answer to the question of the study, which is the postmodern concept of spirituality.

8.2. Limitations, Justifications and Further Directions

Like other studies, this research has its limitations. The first limitation of this study refers to the title and to the main aim of the thesis. The target of this project was to identify postmodern concept of spirituality within the current European population. Participants included in the quantitative part of the project were selected using opportunistic sampling (systematic approach), drawn from the population living in the Republic of Ireland at the time of the study. The number of participants

could be larger and could include a selection of people living in other countries representing European culture. This aspect could raise a question about the representativeness of the study for the European society and the adequacy of using these terms in the title. However, a justification of this fact is that the population of Irish people which was represented by 161 participants (61.6%) belong to European community. Moreover, the remaining 127 participants (38.4%) represented another 34 nations where 39 participants originated from European countries.

Additionally, the qualitative part of the study investigated the main historical manifestations of spirituality which functioned in the European culture as well as the group of 'Great Postmodern Minds' consisting of individuals representing the Netherlands, Germany, the UK and Poland. These arguments justify the formulation of the title of the thesis. The further development of this project should incorporate a larger and more diversified sample. Specifically, this study could be repeated in different countries and include a larger number of participants. Further comparisons could produce a clearer picture of the current appearance of spirituality.

A further limitation of this study is that the qualitative section did not include an examination of all the historical and current concepts of spirituality. The further historical silhouettes could include, for instance, spirituality of the mendicant orders and develop more extensive presentations of the current manifestations of spirituality. Also, the group of the 'Great Minds' could include a larger number of individuals.

Finally, the quantitative section could have investigated the relationship between a larger number of variables in the final construct of the Postmodern Model of Spirituality (PMS). Nevertheless, within the qualitative part of the study the main focus was on the fundamental discourses of spirituality that appeared historically and which functions nowadays. While the group of distinguished postmodern representatives could have included different individuals, the main emphasis was not placed on the aspect of 'who', but on 'what' contributions they made to the entire project. The group of 'Great Minds' of Postmodernism consists of the most representative individuals contributing to the postmodern reality. However, they are not the only ones who were considered and could be potentially selected. Therefore, future research should incorporate more extensive investigation within the qualitative data and examine prediction of larger number of variables in the final construct of the Postmodern Model of Spirituality (PMS).

8.3. Contribution to the Knowledge

The main contribution of this thesis to the knowledge is the answer to the question, what is the identity of spirituality that functions within current postmodern milieu. The reasoning of this question lays in the common perception of spirituality as an indefinable phenomenon and defined in many ways simultaneously (Waaajman, 2002; Hill and Hood, 1999; Hyman & Handal, 2006; Finnegan, 2008; Scheldrake, 2009; Perrin, 2010). There are a number of reasons for this paradox.

The first reason is a fact that work which attempts to identify spirituality occurs mostly within narrow frame of specific tradition, occupational or academic surround for example Christian, workplace, gay and lesbian or medical environment. The identification of the domain occurs on the basis of specific, narrow and often limited frame of reference and addresses the limited aims of the population or a certain social structure. This situation causes a multiplicity of definitions suitable for specific environments and undesirable or unacceptable for the others who in turn develop their own definitions.

Secondly, the paradox is caused by the fact that an attempt towards defining spirituality often happens through definition, composed maximally of few sentences with aptly chosen words. Assuming that the realm of spirituality is very deep, complex and broad, this short form of expression will always deal with understatement of smaller or larger scale. Any attempt of this kind is an easy target for disagreement and critique. A conclusion for such situations is again varied in definitions and indefinability, because none of the definitions is comprehensive and representative for the majority. Another reason why researchers use short form of definitions rather than developed concept or model is that short definitions are much easier to construct and do not require considerable workload and methodological challenge.

The third reason of the spirituality paradox is the methodological problem of the research completeness. Many of the studies in spirituality apply qualitative research studies, omitting the quantitative verification. This way, the development towards defining spirituality is limited only to the qualitative recognition without quantitative verification of the findings within larger populations. Rarer quantitative approaches use purposive and easily accessible samples i.e., students, employees what also limits the reliability of the studies.

All the issues causing the problematic paradox of indefinability and multiplicity of definitions presented above are addressed by this thesis. It retrieved characteristics of spirituality from all the main current and historical concepts. It created a theoretical concept of spirituality that could potentially function nowadays. Finally, it verified the understanding of the domain within a general and non-purposive European population and expressed the identity of spirituality through developed form of a model which is accessible of interpretation. This way one of the strengths of this project is the use of mixed methodology which appreciates and balances equally qualitative and quantitative advantages of the research. Such an approach has rarely been applied in prior research into spirituality. This project employed Structural Equation Modelling (SEM), which represents the most advanced quantitative methods used currently.

In the qualitative part the study, narrative approach was applied to analyse data draws from different valuable sources. In addition to investigating the historical grounds of spirituality, the project employed insights of distinguished spokespersons. Two of them, Walesa and Sheldrake, participated in interviews especially for the purposes of this research project. Professor Philip Sheldrake is an enormous contributor to the appearance of spirituality as a humanistic academic discipline. The topic of the interview was *Investigation of the Concepts of Spirituality within Postmodern Societies* (Appendix 1) and focused on current concerns of spirituality in a globalising world. The second interviewee was Lech Walesa - Former President of the Republic of Poland, Nobel Peace Prize Winner 1983, a member of the Wise Men Group (High-level Reflection Group) of EU and laureate of many prestigious awards. During the interview titled *The Impact of the Political Changes on the Culture of the Western Society* (Appendix 2), important aspects and triggers of the current socio-political situation were discussed. These were the contributions that gave an insight to the particular aspects addressed by this thesis that would have otherwise been unattainable.

Moreover, another advantage of the present study was the sample used for the survey. Two hundred and sixty eight participants of the general population, differentiated in many aspects such as age, gender, religion, level of education and country of origins, completed the survey. The sample was large and the participants originated from a wide range of social environments. This is a noteworthy fact because prior studies in the area utilised student populations or other purposive

community. Such samples are less varied in age, education and other demographic aspects, which can minimise the reliability of research.

The application of narrative approach, followed by verification of findings using a Latent Variable Modelling (LVM) technique, conceptualises the non-verbal realm of spiritual terms and explores intensification of the relations between them. The problem of non-verbal spiritual terms was previously identified as a reason for indefinability in spirituality (Gellel, 2012). The final findings of the study presented in the form of a PMS model referred to dynamics between many variables of spirituality. In this way the study also addressed one of the reasons of indefinability in spirituality, i.e. the multiplicity and diversity of spiritual labels (Hill & Hood, 1999; Waaijman, 2002; Hyman & Handal, 2006; Perrin, 2010; Gellel, 2010; Sheldrake, 2011, pers. comm.). The findings of this thesis, through demonstrating validated relations between external criteria, help to understand the dynamics currently at play in the realm of spirituality.

The main contribution of this thesis to the existing knowledge is the identification and verification of a current spirituality model. The Postmodern Model of Spirituality (PMS) explains aspects and dynamics functioning in the domain of spirituality nowadays. The findings of the study challenge current beliefs about indefinability in spirituality. Further, the results are a response to the current demand of discovering the identity of spirituality as a humanistic and social domain. This study, introduces new knowledge about the identity of spirituality functioning among the contemporary Western European population. It also proposes a valid methodological instrument for the study of spirituality. The findings may also be a source of confrontation and theoretical validation of the *authentic and potentially pathological spiritualities* (Finnegan, 2008, p. 185), which was previously addressed as a predicament in the domain of spirituality.

The practical implication of the study is the challenge it poses to the previous yet still leading context and the language of spirituality. In the past, when the domain was unified with religion, the framework in which spirituality operated was religious worship and the language was mainly biblical and philosophical based on Aristotelian ontology and St. Thomas Aquinas theology. According to the findings of the present study, the dialogue with self appears as the most influential predictor for all main components of spirituality (transcendence, immanence and purpose), followed by prayer, which affects two dimensions (transcendence and purpose).

Further, SE is a stronger predictor (immanence, purpose) than community of faith, which has a negative impact on purpose. This suggests that the current context in which spirituality functions is more psychological than religious. Therefore, the environment in which individual spirituality will or should develop appears to be psychology, psychotherapy and counselling in the first place, and then religious formation. This also suggests that current spirituality should be conceptualised using psychological rather than religious terms.

Regarding practical application of this study, in the light of the findings, spirituality appears as a practical domain serving community on the field of formation. It could be utilised within areas of education, counselling and psychotherapy. Looking at the dynamics functioning in the PMS it can be observed how dimensions of spirituality are differently predicted by various variables and how development of them may be stimulated. If the formational goal would be to develop the transcendent dimension of spiritual life, the emphasis on education, dialogue with self and prayer needs to be set. If the Immanence is a concern, it requires an attention to dialogue with self, self-esteem, person's family background, development of non-violent attitudes and engagement in social life which is represented by attending cinema. Discovering purposefulness of one's life, finding meaning is dependent on prayer, dialogue with self, positive self-esteem and non-violence.

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APPENDICES

Appendix 1

Interview with Professor Philip Sheldrake

By Krzysztof Kielkiewicz

Investigation of the Concepts of Spirituality within Postmodern Societies

8th of April, 2011

Drumcondra, Dublin, Ireland

Krzysztof Kielkiewicz: *Aristotle maintained that anything that exists can be defined. We assume that spirituality as a phenomenon or academic discipline exists, so logically it can be defined. In your book “A Brief History of Spirituality” (2009, pp. 1-2) you find difficulty in defining spirituality in detachment from Christian tradition. However, in your previous work you said: “Spirituality, as an area of study, must be capable of definition. If it has no conceptual limits, effectively it means nothing” (Sheldrake, “Spirituality and History” 1995 p. 40). How would you refer to the common opinion among spiritual scholars about the un-definability of spirituality and its difficulty?*

Philip Sheldrake: What I think is this: I think it is very difficult. What I am trying to imply, I think, it is very difficult to study the contemporary phenomenon of spirituality in a simple way because the word is now used. It is hard to define spirituality when you look at the contemporary culture. If I were to say “Yes, but I want just to look at it in terms of Christianity or I want to look at it in terms of Roman Catholic Christianity, or I do not want to do that, I want to look at it in Judaism, but there are several different Judaisms. So, am I going to look at it across the whole of Judaism, Orthodox, Conservative, Reformed and Liberal or am I going to pick one of those traditions? I may wish to look at it in Islam”. All of those have their own coherence and it is much easier to study, but first, to delimit spirituality and then to be able to study it coherently, if you are studying it without a particular framework. Where it becomes difficult is when you try to say: “Well, let me try to say something about spirituality as it is used everywhere, that is what is, I think, the problem, because nowadays, particularly in Western Europe, Western Culture, the word “spirituality” is used in so many different environments, many of which are not religious, some of which are opposed to religion or suspicious of religion at least. I think the word “spirituality”, as much as the concept of spirituality, is a bit like a chameleon, which changes its colour and is trying to hide and blend into the background. I think modern spirituality is rather like that. People who talk about it in terms of business studies for example mean something subtly different from those people, who talk about it in terms of health care. Therefore, when you start moving into non-religious worlds, I think, spirituality inevitably takes its own shape and the colour and the preoccupation of the world in which it sits. Obviously if you say to people who are interested in spirituality and health care “What do you mean by

spirituality?” they will come up with some words and definitions that clearly relate to the world of medicine and health care. If you talk to business students or a person in education and say, “What do you mean by spirituality?” they will come up with concepts and words that reflect their educational priorities or their business priorities. So then the question is, these are all detached from religion, they are not thinking specifically in Christian terms or Muslim terms, Jewish terms, Buddhist terms or anything like that. They are thinking not just in broad cultural terms but specifically within a professional world or particular cultural world or whatever it is. So then, the question is, “Is there anything in common between all this?” and I would say, “Yes there is”, but it is more difficult to pin down what it is. Just dealing with Christian spirituality, you have got the whole tradition there, you have got theological language, the whole history that you can trace, you have got lots of people who have defined it in the past, Benedictine spirituality, Ignatian spirituality, there are commonalities. Because there is a common worldview for a start and there is belief in God and therefore spirituality in some sense relates to a quest for the divine. A person doing it in business studies, does not necessarily believe that, they may or they may not, see what I mean? I think it is possible to find similarities in the contemporary use of the word but I could not find the resemblances. I think it is very difficult to come up with a single one-sentence definition that is going to satisfy everybody, because all want to qualify it in reference to business, in reference to health care, in reference to ... etc., so you are back then to plurality. That is all I meant. I think if you study it in terms of Christian spirituality, for example, there are much clearer boundaries, there is a clear history and then it becomes much easier to think about what kind of methods you need to use. Whether those are historical, theological or social scientific, whatever they are, but it is much easier to define that and to define also, what the purpose of the study is. I mean, why are you studying spirituality? Presumably, people in the business world will tell you they study spirituality because they think that is the way business is understood, that it moves away from a purely instrumental view of commerce towards some kind of vaguely inspirational view of commercial relations. The same with health care. It is trying to say something that is beyond purely mechanical medicine. It is trying to define a notion of healing that is more than just giving him a drug or having an operation. It is trying to see more holistically. That is what they probably will say. So, I think the way I spoke in *Spirituality and History*, of course I was thinking explicitly within a

Christian framework. What I wrote in *A Brief History of Spirituality*, most of the book was about the Christian framework, but at the beginning, I was trying to say, “The word is now used very, very broadly”.

KK: *You have mentioned that there are a lot of branches of spirituality. One of them is a Christian branch from which the term “spirituality” came.*

PS: Yes, Christianity invented the concept.

KK: *Comparing Christian spirituality to secular branches such as feminist spirituality, business spirituality, economic spirituality, homosexual spirituality, spirituality of medicine, according to your opinion, are all of these spiritualities equal or do you see some deficiencies in some of them, bigger or smaller? I personally find the concept of the spirituality of medicine very interesting. This concept can accept any form of Absolute, any form of God. It can be God, Allah or whatever. At the same time, this concept can accept a lack of God without any consequence for the concept. So, can we call it spirituality?*

PS: Yes, we can call it equally spirituality and the reason I think why we can, is because all of these groups are trying, not always equally successfully, but are trying to develop some theory of human purpose, of human well-being, of something beyond the purely instrumental view of life but in the terms of their particular thought world: business, health, education, social work, the arts and aesthetics, whatever it may be. Philosophy, there are people now writing about philosophy, for whom the term spirituality is explicitly not religious. As you say, feminist or women, some of them, of course do writings in religious terms, some of them do not. In terms of psychology and psychotherapy, there is quite a lot of writing now in spirituality. So yes, I think what they having in common is an attempt within their own terms to find some kind of value system that is about what it is to be fully human. How do I define the human spirit using the small “s” and what do I think is needed it bring that human spirit to completion, fulfilment and indeed what might fulfilled or complete human spirit, even look like? And we all have different ways of trying to answer that question but they are doing it in the terms of their own world. Do you see? Now, that means yes, it is possible. You said: what do I find as

deficient. I find two different ways to look at the deficiency or weakness. One is that in the particular worlds the thought process is much less developed because they have just begun to think about it. Some areas like health care have been thinking about spirituality for much longer than others. So I think it is very likely that people in the health care have got a much more and much richer, more developed view about what spirituality might mean than, let us say in social work, which is a quite new area. That would be one way of understanding deficiency or lack. They just need to do more work. The other way would be if you come at it from a particular philosophical or particular religious point of view, there are the things that you think they will never find however hard they try because they do not have the tools. Now, this is very interesting because I am a Christian, I am a theologian and I have been asked to address health care conferences. I have done three so far, two in the UK and one in the United States. These were not religious conferences. There were religious people there because some doctors and some nurses, and some trainers of medical staff are religious but there were also people there who have no religion. There were also people there who have other religions; I mean there were Hindu doctors because there are many Indian people living in England and the States. There were Buddhists, there were Muslims and there were Jewish people, quite a few Jews. There was a plurality of people there but they took the risk of inviting me, who they knew, was firstly – a Christian, secondly – a theologian. So, I said to them at the beginning “OK, I am going to risk saying what I am going to say, you know where I am coming from and I know that you have a very plural range of perspectives, many religions and also non religion. So, I am going to try to talk to you in a language which I hope is at least of some interest to you. Because, what I have been told is that you come up against the barrier which is that you are very good in medicine and you know that there is, or should be, a dimension to medicine and health that is not provided simply by a sort of medicalised, either surgical or chemical understanding of what it is to heal. You want to look at a concept of healing and the concept what it is to be healthy that is more than, not less than a purely medical version”. And I said “I think that the crunch question comes when you as a surgeon can do no more, you as a physician can do no more. Does that mean to say that you have failed and does it mean that that person cannot be on any level therefore healthy?” So they said “No, no, no”. So, I said immediately, “You have said that you are saying that there is another area that we can talk about and that is the area which I want to speak into,

which is how we can see the version of wholeness, of health, or being fully human that is not dependent purely on your professional world. I guess, I think that is why you have asked me. So then I said, “That is right but from the Christian point of view I can offer you certain values or certain ways of understanding what it is to be fully human. You do not have to buy the God thing, you can if you want but I mean what a tradition like mine can do, because it has been thinking about it for many hundreds of years, it has some vision what it is to be fully human. What does it mean to enhance the human spirit? How do we get from the A to B, what might be the fully completed human person?” I said, “Obviously my language would tend to be God-language but I am going to leave it aside and try to see if I can say it in language that you might understand”. So that is, what they were looking for because they said “No, we are coming at it as doctors, we are not experts in spirituality”. You know it is a good thing or we believe it is a good thing but we do not want you to thicken it. What I had to try to do, was to use my Christian tradition, not leave it aside because they had not invited me to leave it aside but to use it in the way in which it can contribute to a conversation with people who are not Christian. So, there is another point about adequacy and inadequacy. You can say, “I think they could benefit from something”. My job is not to undermine them by saying “Of course you could not have a good definition because you not Christian” but to say, “No, they are not Christian but they are trying to find something which is going to be helpful and which they are going to use profitably for people. So, my job is to enter into the conversation as an equal and to say what from my tradition I can contribute to your search. That is not undermining them but it is saying, “I may have something that you could use”. It is kind of saying, “There is a gap and I may be able to offer you something you can help partly to fill your gap”. It is not saying, “Because you are not me, you are not in my tradition, you have got nothing. Do you see what I mean? There are different ways of understanding. Let us say there is inadequacy or the lack that comes simply from not having worked at this for long enough in certain areas. The lack that comes from saying, “Maybe the reason is in insufficient philosophy, to use a non-religious word”, and I can provide it by a certain understanding of how I see human nature. How I understand the concept of happiness, how I can understand thriving and what it is for humans to thrive, which I can try to translate into the language that they can acknowledge. So I think there are my two approaches but what I do not to do is simply standing and saying “We have got our own system, so

you cannot possibly have anything because you not in our system”. I am going to say, “that’s my job”, if I believe in the common good, and I believe in the public realm where we are in equal conversation to a mutual benefit that I have a duty to contribute from my tradition but not for my benefit but for your benefit. Do you see what I mean?

***KK:** I was wondering and I am still wondering why, specifically the spirituality of medicine can or cannot to be called spirituality, because I see this discipline uses spirituality as a tool. I think the purpose of spirituality of medicine is not spirituality but the medicine and spirituality is just another pill. Do you know what I mean?*

PS: Yes, I understand exactly what you are saying and I think, there are people who do approach it like that, and that is true. I would be very critical of them because what they are doing is instrumentalising something. But you know, we can do that as well. I mean, people talk about “Does prayer work?” Even Christians talk like that and I say, “Wrong question”. That is instrumentalising of prayer, so it is not just people who are not religious who instrumentalise spirituality, but sometimes people who are religious instrumentalise spirituality. Either group, I think, are missing the point. But that criticism that you have just articulated, about medicine turning spirituality merely into another pill is a point that is being made by a number of doctors I know, who are aware that there is a danger, recognise it is a danger and want to try get beyond that. I would say “No, no”. This is expressing something about a horizon that should not and cannot be instrumentalised. Now, why they say that, because what they are admitting is that, what this word spirituality is trying to do, is to delve into an area that is beyond purely mechanical stuff. It is trying to delve into an area that is really to do with some kind of vision if you like, an aspirational vision of human fulfilment. That presupposes that you have some kind philosophy, of what it means to be human, some kind of philosophy of what it is to be fully human and some kind of philosophy of how to get from imperfect humanity to as a best version of humanity as we can do. And they are trying to do that within the world of medicine. That is why I have said that the crunch question that I have said to these doctors is “What happens, when you cannot operate anymore and there are no more pills, and therefore medically you would say, ‘It stops here?’” In terms of the person’s humanity, does your interest stop? The answer was “No”. So that is I

think, where the concept of spirituality even within the health care, can push you beyond the boundaries of what the purely medicalised model can provide because there are nonetheless other kinds of spiritual care and spiritual healing that are not about pills or more surgery. And there is a whole world developing in spirituality and health care about the notion of spiritual care as opposed to purely chemical care or surgical care. They do not like to use the words “medical care” but “health care”. They try to expand the concept and say, “Health care is a much broader topic and medicine is a narrower topic”.

KK: *So, you believe that instrumentalising is a negative approach.*

PS: I do.

KK: *Whereas, going beyond some boundaries with spirituality is a positive thing.*

PS: I do.

KK: *Ann Taves (2003) presents a very interesting, particularly for me, hypothesis about the possible identity of spirituality. According to her, there exist two possible ways of classification of spirituality as a research field: the first of them is categorisation as an engaged discipline as many others, with its own object of interest, its own methods and identity separate from others. The second option, which the author seems to be more leaning towards, is classification as a discipline with the object of the study related to other disciplines. Precisely, it means spirituality, stripped of religious structure and left only in its pure form as a discipline in cooperation with other disciplines for the purposes of human formation. The research then would be directed on:*

- *examination of the formation processes present and past,*
- *the ideas what the formation should look like, the practical providing of the direction of formation (spiritual direction in various forms)*
- *and finally the reflection on the actual formation processes; four aspects of the study where three of them are theoretical and one is practical.*

- *In its practical character, it would be similar to the nature of psychotherapy, but embracing a wider field and seeking deeper into human nature.*

PS: I think all the disciplines these days need to be multidisciplinary if not interdisciplinary, even history because it needs to know something else than pure history, but I would say spirituality very definitely is a multidisciplinary field. It needs multidisciplinary methods, some historical methods, some philosophical methods, maybe some theological, maybe some psychological, depending on what you are studying but there is no way you can study spirituality through simply the lens of one, single and pure discipline. This is what I would say.

KK: *Now in relation to the fourth aspect of my question, the practical aspect, people engaged in the practical purpose of spirituality that would provide counselling, help in human formation. From that angle, spirituality would be a bit similar to psychotherapy and counselling. In this context, how do you see the purpose of spirituality in the near future?*

PS: I think, without question, spirituality is related to other disciplines partially but also related to the practical purpose. I believe spirituality is not a subject that is possible to study abstractly because in that sense it misses the point because the purpose of spirituality is something about, as you mentioned, formation. I think there is no question about that because if you believe that spirituality is about formation, human formation, then you need to have some kind of vision of what being fully human is, otherwise, what are you forming towards and why? Therefore as a general statement I would agree, I think spirituality is essentially a formational area. It is not just about a set of theoretical concepts, maybe partly, but it is in favour of the enhancement of human existence. Therefore, it only really works as a discipline which has practical outcomes at least potentially. Which is not to say that I come to study it purely historically but when I do that, I know that is what I am doing. However at the end, if I am really doing it as a student of spirituality as opposed to merely a historian, that I am doing it in order that more general possibilities of spirituality as a transformational context, maybe it may be enhanced, because I believe that knowing something about history is actually important towards that

process. It is not because history is interesting in itself, although it is, but because it is actually useful, because people without any sense of history are dangerous, I would say, these who exist in the present, with no sense of the past. Thinking that there is nothing we need to learn from the past is very, very, dangerous. So, I would say in that sense that history is very important in terms of the present, they may move towards some vision of the future, that is what I think. Therefore, I agree it has formational, I agree it has a practical purpose if you are trying to take it as a whole. But my problem with that is, or my question is, having said that, it is only a half of the question, the other half is, what understanding of the human condition do you have? What do you think the formation is for? For example in the English educational system, I mean English, not British as a whole, the government has a department that examines standards in education in secondary schools, in high schools, and it is called OFSTED (the office for standards in education). OFSTED has a document on spirituality, on spiritual development in schools. Now, there is a danger that it could be very instrumentalised but they obviously think it indicates that spiritual development is important along with moral development, intellectual development and social development, so what do they mean by spiritual development? And this is slightly more difficult because that word is not defined but what is clear is that there is a philosophy and it is non-religious because it has to cater for everybody. What they are certainly saying is that human life is more than biology, and that is the bottom line. To be fully human it is not just about biological functioning or mental capacity. There is a dimension called a human spirit but they are not defining it in theological terms as the soul or whatever. But they are saying that there is another dimension, there is the physical, there is the mental, there is the psychological and there is the spiritual. So, they actually believe it, that such a dimension exists and that is what spiritual development is about. So they do have a philosophy of what this formation is for and I believe you have to have, whether it is religious or a more general one, but you have to have.

KK: So as I understand, you would add to Ann Taves' proposition, the study of what humanity is.

PS: You need to have some kind of vision, I believe actually that everybody does but for most people or many people it is implicit rather than explicit. I mean, I think

people actually do have a vision or philosophy, if you like, of what it is to be human. They just sometimes are not in touch with themselves; they do not ask themselves the question or they do but they do not put it on the table, it is all behind. They are talking in very practical terms but they do not address the background question. What I am saying is they need to address it and when they have addressed it, they need to put it on the table as a part of what they are saying in terms of, for example, formation.

***KK:** Are you suggesting to put it as a part of the research?*

PS: At the very least I would say, every spirituality or every attempt to have a spirituality or define spirituality or whatever it is has an implicit value system, implicit worldview and implicit philosophy of what it is to be human and what it is to be fully human. Perhaps the part of the world of the study of spirituality is to enable people to make their implicit worldviews or value systems explicit. So that people know what they are dealing with and why. Why does OFSTED believe that spiritual development is important? First of all, because they believe there is a dimension of human existence called spirit, so that is their worldview; they actually believe that. Ask them how they define spirit, they would not define it in religious terms but they would define it, funnily enough, in terms of not so much one dimension among many such as biological, mental, intellectual, psychological, they would say the spiritual really is the holistic dimension, life as a whole. Dealing with the spiritual is helping people to view life not fragmented, body, mind, psyche but taking the whole and saying you cannot really deal with the body well without dealing with the mind. You cannot deal either with both of them without dealing with the psyche and that actually will help you deal as a whole; it is what we mean by spirit. It is the essence of the person as a whole. That is their philosophy, it is a kind of secular version of theology actually, funnily enough, I think it is a non-religious version.

***KK:** The whole vision of humanity, can we call it the material object of spirituality?*

PS: That would be quite a good way of looking at it .Yes, it is an attempt or variety of attempts because there are many different contexts, a variety of attempts trying to

reach that point, a holistic vision of humanity. But what it is, where it is going, and how you can get that, what kind of value system you need to get that, what kind of life formation you need and also maybe what kind of practices you need to undertake in order to, and maybe what other kind of practices you need to not do. I do not mean do not drink too much or do not whatever. For some people, because their vision of spirituality or humanity is not purely individualistic, it is also collective. In that vision what is authentically good for you must also be good for me, and what is good for both of us must be good for all, which would be one version. Other would say, “No it is all individualistic; forget about other people, you have got to enhance your own spirit”. That would be a different philosophy.

KK: I see the problem, which appears in spirituality now which relates to the formal object of spirituality, I mean to the angle of the research. I observe the difficulty caused by the lack of point of reference, which objectifies the research. For instance, in theology, there is an ex cathedra teaching of the Church. For instance, when I say something wrong as a Catholic, and I want still to be in harmony with the Church, the ex-cathedra teaching verifies my research. So now how to find or what is a point of reference in spirituality, how to objectify the research?

PS: You will be back to the first question really, how difficult it is to define what spirituality is about, what is its object, because it is used in so many different fields.

KK: Do you believe it is very important for the research to have some standards?

PS: Yes I do. What you are asking me to do, it is to say across different ways in which the word is used, whether it is in religion or religions, whether it is in different social fields such as medicine, business or whatever it is or whether it is in cultural fields like music or the arts, for it is also needed there. Is there anything in common we can say or all of these are trying to say? I think we can because all of them are trying to engage with an understanding of what it is to be fully human. In other words spirituality is always, what the formal object of spirituality is, whichever way you are coming, through Christian theology, Buddhist philosophy, medicine or whatever, what they are trying to reach towards is an understanding of what is the human spirit. How may the human spirit be enhanced and what is the human spirit's

ultimate possibility? I am not going to use the word destiny, because it may sound too much like God, eternal life but what is its trajectory, what is its possibility and we all trying to say something about that and that is the common object. It is trying to look at the purpose, the possibility and how to get between two of them. The nature of human existence in its fullest possible sense, not just breaking it up into, say oh, a healthy body or well-trained mind, or reasonably balanced psyche. It is trying to look at the whole, what do we mean to be fully human? If you like, it is studying different philosophies and different religious philosophies as well of that question, but that is the question.

KK: So as I understand, you see difficulty with the objectification of the study, it is just hard to do it.

PS: I think it is hard to do it in general, I mean you can do it phenomenologically. If you can do it this way you have to admit this tremendous plurality, because the answers to that question are going to be multi, not one. If you do it in terms of religion, you could do it in a multi-religious or interreligious way and that has been done, because that is at least pushing boundaries a little bit more and it is quite interesting. I do some comparative spirituality in interfaith dialogue. I was recently in a conference in Morocco, where there were different shapes and sizes of Christians, Buddhists, Hindu, Jews and Muslims. Sikhs were also invited but they did not come; all the main World faiths were represented. What we were talking about was what on earth we meant by spirituality, what we think it means, what was the commonality and what it was based around. What we are trying to express is our vision of human meaning, of human spirit, human destiny, human purpose and human fulfilment and also how our different traditions say “we get there...”? What do we need to get rid of and what do we need to enhance and what practices do we need to undertake in order to get rid of some things and to enhance some things in order to reach the completion of this vision of being fully human and we all agreed that was what we are trying to do.

KK: So it is not so difficult to objectify...

PS: No, we just have subtly different approaches, however, they were all religious people. Therefore, we could at least agree that we believe in God, except Buddhists. For most of us apart from the Buddhists, God was an ultimate end purpose, an engagement with the divine, union with the divine, completion by reaching towards the divine. In the belief that we come from the divine and we are due to get back to the divine, we all had that language apart of the Buddhists. There is what was very interesting because if I am not running towards God, what am running towards? You are running towards God in some way or another, you define God differently but you are running towards God anyway. If you come from that, you would believe in some version of creation but in atheistic terms, I do not. The question for me is what am I running towards if I am not running towards God, what am I seeking to reach? So, it was very good. It was very helpful to have someone in the room that was religious and he was very clear he was religious not philosophical, but has a non-God religion. It is the only one.

KK: *So the objectification if it is within one branch is much easier.*

PS: Yes, it is much easier, if it is within only Christian spirituality, even easier if you are looking at Catholic spirituality or Protestant spirituality but it is still easy if you looking at Christian spirituality.

KK: *What happens, when we are going to the dialogue?*

PS: Then you can look at the spirituality, let us say, in interreligious conversation and that has to be comparative, because you have to say, within Christianity, we have a certain view of God, therefore our view of the human spirit is consequence of that view. If our religious view of God is such, therefore your view of spirituality is also consequent. How do these two connect, are they totally different, do they overlap, may they help each other by offering something that I have not thought before? You know and there is all that. It is, when you are trying to do “spirituality as such” without any definition that it is a real struggle. I am not saying it is impossible but because it is so plural, it is very difficult

KK: *Because of the multiplicity, is it not?*

PS: Yes, I think you have got to look at it less with history and phenomenology, I think. Whereas, if you are looking at it religiously, you can look at it theologically, even if it is comparative theology. To make it clearer, I would say that Muslim theology is different from Christian theology but they are both theologies, therefore we can have dialog and maybe very fruitful dialogue.

***KK:** Just the last question, what do you think is the main and the most important characteristic of spirituality? If you have to choose from relation to the self, relation to truth, relation to happiness, relation to salvation or liberation, which of these would you point as the most important or more important than others?*

PS: I would be really narky about that and say I do not think you can have an adequate understanding of self without the other three. I do not think you can have an adequate understanding of truth that is a purely abstract and intellectual game, without an understanding of self, liberation and happiness. I think that the two of those that are the most dangerous, if they are being absolutised, without relationship to other and I think they are truth and happiness. There are a lot of people, who think they know what the truth is but they have no reference to people, it is a purely abstract notion of truth, and everything and everybody is subordinated to this abstract notion. It is very, very dangerous. Because there is no test, but equally there are many people who think they know what the happiness is, and they are the ones that are the clearest about it. There are those who are religious, who would say happiness automatically lies in fulfilling our purpose which ultimately is to be united with God, whether I am doing it in a Christian sort of way or Hindu sort of way or Jewish sort of way. That is fundamentally, what happiness ultimately means. Those who are not religious would say that it is some form of ultimate satisfaction but the others would say, "No", that happiness is pleasure. These are the ones who tend to be most dogmatic. The others want to be nuanced, the religious ones and the philosophical ones, quite nuanced about happiness, spending a lot of time debating it, seeing it to be an open question. The ones I find the most dogmatic who want to be dogmatically sure about truth are those who see it as completely soft, self-contained and it is usually pretty not much different from pleasure. It is very subjective, can be quite selfish and there is no possibility of critiquing of it because

they not acknowledge any external critique. In the same way, some people who believe that absolute abstract truth do not accept any external critique like history. People's view of the truth was multiplied across time and they change, therefore we cannot say, "There is only one truth and it is this". I think all four of those actually in a healthy universe need to be in perpetual conversation with each other. I would not want to prioritise any one of those on their own.



Picture 1. Philip Sheldrake (retrieved from: <http://frontrow.bc.edu/program/sheldrake/>).

Appendix 2

Interview with the President of the Republic of Poland, The Nobel Peace Prize Winner Lech Wałęsa

By Krzysztof Kielkiewicz

The Impact of the Political Changes on the Culture of the Western Society

11th of April, 2011

The Lech Wałęsa's Office

24 Długi Targ Str. Gdańsk, Poland

Krzysztof Kielkiewicz: *I want to ask whether the breakthrough which took place in 1989 was in your opinion in the purely political context or also in the context of morality and spirituality?*

Lech Wałęsa: I do not consider it at all, I do not need to. I have done a certain task, life goes on and so I do. I look back and I wonder what had caused those events and I work on these sections and the other things are over, they are in the past. You can write doctorates, write the history, keep checking. It is not my business.

KK: *I see.*

Mr. President, I guess you agree with the fact that in every nation which is oppressed, which is under any burden has the desire for liberation, the desire for freedom. In some nations it is less noticeable, such as Scots and Welsh today, in some nations more.

What was the main feature, which made you stand at the forefront of this breakthrough?

LW: These observations do not match the statements, but all right, let us set it in order. Freedom, democracy must be located in time and space. For the Indian, freedom is to jump over the fence and escape from the reserve, and this is his freedom. For us, when we lived in Communism it was freedom of choice, church, religion, what the West had. For the Frenchman freedom is to be eight minutes the president of the state if it is so assigned to him. Presently, each of these groups, or maybe not everyone of them, already fight for their freedom, a different life than that which has been offered him, or the situation in which he or she is located. It was similarly with us, it was similarly with me. I heard from the previous generation, my parents that we were betrayed in 1939, in 1945 again, that we were given away, that Soviets benefited from this and joined us to their bloc. My parents thought that maybe someday there would come the time we would liberate ourselves, would win our freedom. They spoke about such matters, when I was a small boy, young, and it persuaded me so far that when I grew up I still fought with that system until that moment when I was able to lead the fight to win. I used different means and forces, and capabilities, improving constantly, until I was able to lead it to the end.

KK: *Why did you stand at the forefront and not someone else?*

LW: Coincidence or good fortune, it would be necessary to ask God why He put on me and not someone else. Somebody would say “I was in a good spot, at a good fence”, so I was in time and space with the possibilities that succeeded. This is what quite often happens. If our Piłsudski lived today, he would fight differently than I fought. He would get some way three surface-to-air missiles pointed at a few capitals and say: “And now we will talk seriously about the things of Poland”. If I did that, I would have not any chance for the European Union, for United Nations, because today there are different methods and possibilities of fighting.

KK: *What was your driving force?*

LW: The system I did not like, it was my driving force. The system I did not like because it was imposed. My parents and life convinced me that this system was not good.

KK: *What happened in the year of '89, should it have a continuation, a development...*

LW: Life is always moving forward, improves or worsens, but usually rather improves.

KK: *How do you evaluate whether it went in the right direction?*

LW: My generation and I had only a task to win the possibility of operation and I won it, and I gave the victory to democracy. Democracy does the rest by the elections, programs and people. I can say that if my system was adopted, the presidential system, I would have done it faster and better but the nation has chosen a different system, more parliamentary. I lost the second election and it is implemented differently than I wished. Therefore, I am not happy with this point of reasoning. Nevertheless, if someone said to me forty years ago, that I would live to see Poland as it is now, even incompetent, I would never have believed that I would see such times. Therefore, from this point of view I am happy that I have lived to see Poland

free and what it is now. However, looking at how much more could be done and more wisely, I am unsatisfied. You have now my classic sentence: "I am for and even against."

KK: *In the next five, ten, twenty or thirty years, in which direction should this revolution that has taken place go?*

LW: Democracy.

However, as I have said earlier, democracies need to localise. We used to have solutions such as "the state and the country is the most important". Now we are making Europe one country and even we are talking about globalisation. These concepts, empty so far, we need to fulfil by content; however, with different ideas and ways we have walked so far, so not a country and not rivalry, not war but agreement and the elimination of borders. Therefore, if you ask how we should to go further, we should flesh out the concepts such as the unity of Europe, globalisation by content of programs and systems. Then it would be what I fought for and what it led to.

KK: *Maybe a few words about patriotism now, is patriotism today something other than twenty years ago?*

LW: As I said to you in connection with democracy, it is similarly here. When it was a rivalry between the countries, one country wanted to dominate over the other; then in Poland patriotism was associated with "beat the German, beat the Soviet" and to take away from them because they once took away from us. Today we do not want to fight; on the contrary, we look for solutions in different ways and we have to move to a continental patriotism and even a global one, however without fighting, but to solve problems with wisdom. The wiser and the better arguments are the more winning. In former times, the bigger the fist, the more someone shot, the more someone was winning and this is the difference.

KK: *Does the patriotism today need to be more concentrated, for example for the Poles, more on Poland or Europe?*

LW: If Europe is more important, and globalisation, it is clear that we are people of the World, we care about ecology, the ozone hole, CO2 emission and other matters, and we think no longer only in those tiny categories but wider. We can love the land, the graves of parents, the place of Gdansk, etc., but also we have to love Europe and the World.

KK: *Would you agree that the person, who enters the world of politics and wants to act in this area, must sell his soul to the devil, must sign the pledge? Is it so?*

LW: Today, politicians should provide a vision in which every person who votes should find a possibility for career and money. Someone who has better vision which is more likely to be realised, should be elected. So far, politicians flounder, promise something and no one checks it. Because this is what I said earlier, we live in as in former times, or rather we use the old rules and structures that do not fit the current times, so the politicians look ridiculous today. Many people complain about fraud and politics demagogy, because we did not improve the political systems for current times.

KK: *So how can a politician be honest?*

LW: If I knew, I would win the Nobel Prize! I was only saying that if someone takes action, he must show what he wants to do and people need to believe him and find a practical place in his program, in his proposals.

KK: *Do you see a new era of politicians? Is it already coming or not yet?*

LW: Sooner or later, we have to talk about what I am talking to you about. We have to because otherwise, we will one day elect and the next day the same people on the street change by stoning. To avoid it, because this is the era of intellect, information and globalisation, rather than stones, we need to educate politicians from kindergarten to university, form a new generation of people.

KK: *What about values in contemporary European Union?*

LW: Looking straight, there are two concepts, actually there are more, but these are two opposite approaches to solving problems. One left-wing concept says that only freedom in every area, free market and the law, on that there should be built the World. This is a leftist concept. The other, says that actually the larger the realm to be governed, the wiser civilisation is, the more values it needs. However, the problem is that many nations, or almost all the nations, were conducted in a little different way and have different value tables. There are believers and unbelievers, there are different faiths and the greatest difficulty is when talking about globalisation as a concept that we should choose between the values and the freedoms. If the values, then what values do we write in the value tables? We need to acknowledge the global values, continental and then of the state and regional level, that is the way we could build a more logical world. For now, we are in a time of great discussion because we do not have great leaders who can draw the nations and people to listen to them. We do not have them for various reasons. Therefore, we have to quarrel, sweat out, discuss similar ideas and then gather them into programmes and structures.

KK: *What should be a source of value? We know the Church today, especially in Western Europe, is losing importance.*

LW: And what is “Church”?

KK: *What is the “Church”? It is the community of believers in God, Catholics, Christians.*

LW: So what? Are we losing the value?

Saying "Church" you talk about hierarchy, then about buildings but the "Church" is us, all the faithful. How can all of us the faithful lose value?

KK: *I mean the values, which the Church promotes.*

LW: But the “Church” is us, so what? Do I suggest bad values?

You talk about organising, about an organisation, priests, a clergy, and buildings. Indeed all of it, the buildings are really old-fashioned. People, priests and spiritual

leaders are taken from the society so how the people are, such a clergy is - so, it is probably not all like that.

We are all searching and in the religious theme looking for modernity as well. We are also in a time of great discussion. Some people claim that we must deconstruct it, some that we need to strengthen it.

KK: *Where do you see the source of values? Will it still be the Church?*

LW: For happiness, one needs not only a sausage and bread. A human being is composed of a spirit and a material substance and we need to put it in order so that we cooperate and do not compete with one another, but rather help each other. If we will succeed in it, we will not deny one another.



Picture 2. Krzysztof Kielkiewicz and Lech Walesa.

Taken on 11th April 2011 in Lech Walesa's Office, Gdansk, after the interview
(Available at: http://static0.blip.pl/user_generated/update_pictures/1852323.jpg).

another but rather help each other. If we will succeed in it, we will not deny one another.

The Interview Authorised by Lech Wałęsa Office

In: Gdańsk

Date: 12.05.2011

Biuro Lecha Wałęsy
ul. Długi Targ 24
80-828 GDANSK

Signed: *Muzy / Joanna Benson /*
z upoważnienia Lecha Wałęsy

Appendix 3

Wywiad z Prezydentem Rzeczypospolitej Polskiej Lechem Wałęsą

Wpływ Zmian Politycznych na Kulturę Zachodnią

Wywiad przeprowadzony
przez Krzysztofa Kiełkiewicza

11 kwietnia 2011 roku
Biuro Lecha Wałęsy,
Gdańsk, ul. Długi Targ 24

Krzysztof Kielkiewicz: *Chciałem Pana zapytać, czy przełom roku '89 rozpatruje Pan tylko w kontekście czysto politycznym czy też w kontekście moralnym i duchowym?*

Lech Wałęsa: Wogóle tego nie rozpatruję, a po co mi to? Ja wykonałem pewne zadanie, życie idzie i ja idę do przodu. Zastanawiam się nad tym co to spowodowało i na tych odcinkach pracuję a tamto przeszło, minęło. Piszcie sobie doktoraty, piszcie sobie historię, sprawdzajcie, to nie moja sprawa.

KK: *Rozumiem.*

Panie Prezydencie, chyba zgodzi się Pan z tym, że w każdym narodzie który jest uciskany, który jest pod jakimkolwiek brzemieniem, istnieje pragnienie wyzwolenia się, pragnienie wolności. W niektórych narodach jest to mniej odczuwalne, np. Szkoci czy Walijczycy dziś, w niektórych narodach bardziej. Co było cechą główną, że to Pan stanął na czele tego przełomu?

LW: Wywód nie pasuje do pańskich stwierdzeń, no ale dobrze, uporządkujmy to. Proszę Pana, wolność, demokracja musi być umiejscowiona w czasie i przestrzeni. Dla Indianina wolność to przeskoczyć przez płot i uciec z rezerwatu, i to jest dla niego wolność. Dla nas, kiedy żyliśmy w komunizmie była to wolność wyboru, kościoła, religii, i tego co miał Zachód. A dla Francuza wolnością jest być osiem minut prezydentem jeśli mu tyle przydzielili. I teraz każda z tych grup, lub może nie każda, walczy właśnie o swoją wolność, o inne życie niż mu zaproponowano czy sytuację w jakiej się znajduje.

Podobnie było z nami, podobnie było ze mną. Słyszałem od poprzedniego pokolenia, a więc od rodziców że zostaliśmy zdradzeni w roku '39, w '45 podobnie, że oddano nas, że Sowieci skorzystali z tego i przyłączyli nas do swojego bloku. Rodzice myśleli sobie, że może kiedyś dojdzie do tego że się wyswobodzimy, wywalczymy wolność. O takich sprawach rozmawiali kiedy ja byłem małym dzieckiem, młodym i tak daleko mnie to przekonało, że kiedy dorastałem to wciąż walczyłem z tamtym systemem, aż do tego momentu, że udało mi się poprowadzić walkę do zwycięstwa. Używałem różnych środków, i sił, i możliwości, poprawiając bez przerwy, aż udało mi się doprowadzić do końca.

KK: *Dlaczego to Pan stanął na czele?*

LW: Przypadek zrządził czy dobry los. Proszę Pana, o to trzeba by Pana Boga zapytać, dlaczego postawił na mnie a nie na kogoś innego. Ktoś może powiedzieć, że byłem w dobrym miejscu, przy dobrym płocie, a więc znalazłem się w czasie i w przestrzeni z możliwościami które zadziałały. I tak często bywa, nasz Piłsudski gdyby dzisiaj żył to by walczył inaczej niż ja walczyłem. Zakombinowałby ze trzy rakiety *ziemia – powietrze*, wycelował w parę stolic i powiedział, “A teraz pogadamy poważnie o sprawach Polski”. Gdybym ja to zrobił to nie miałbym żadnych szans na Unie, na NATO, dlatego że dzisiaj walczy się innymi metodami i innymi możliwościami.

KK: *Co było Pana motorem?*

LW: System mi się nie podobał, to był mój motor. System mi się nie podobał, był narzucony. Rodzice mnie przekonali i życie, że ten system jest nie dobry

KK: *To co się dokonało w roku '89 powinno mieć pewną kontynuację, pewien rozwój...*

LW: Życie zawsze idzie do przodu, polepsza, pogarsza, ale w większości jednak polepsza.

KK: *Jak Pan to ocenia, czy poszło to w dobrym kierunku?*

LW: Moje pokolenie i ja miałem tylko wywalczyć możliwości działania i ja je wywalczyłem, i przekazałem demokracji to zwycięstwo. A resztę robi demokracja, przez wybory programów i ludzi jest to osiąganane. Ja mogę powiedzieć, że gdyby przyjęto mój system, a więc prezydencki, ja bym to zrobił szybciej i lepiej, ale naród wybrał inny system, bardziej parlamentarny. W związku z tym, ja przegrałem wybory i jest to realizowane inaczej niż ja bym sobie tego życzył. Więc nie jestem zadowolony, z tego punktu rozumowania. Ale gdyby ktoś mi powiedział czterdzieści lat wcześniej, że Ja dożyję takiej Polski jaka jest, nawet nieudolna, taka jak teraz, to bym nigdy nie uwierzył, że doczekam takich czasów. A więc jestem szczęśliwy, że

dożyłem do wolnej Polski i tego co jest. Ale jak już teraz patrzę ile można by więcej zrobić i mądrzej, to jestem niezadowolony. Ma Pan klasyczne moje zdanie, “Jestem za a nawet przeciw”.

KK: *W następnych pięciu, dziesięciu, dwudziestu, trzydziestu latach, w którym kierunku powinna pojsć ta rewolucja, która się dokonała?*

LW: Demokracja.

Z tym że, jak już mówiłem wcześniej, demokrację trzeba umiejscawiać. Do tej pory mieliśmy rozwiązania typu, “państwo i kraj najważniejsze”. Teraz robimy jedno państwo Europa a nawet mówimy o globalizacji. Te pojęcia narazie puste, trzeba wypełnić treścią, ale innymi pomysłami i drogą niż do tej pory szliśmy. A więc nie państwo, kraj, a więc nie rywalizacja, nie wojna, tylko porozumienie i znoszenie granic. Więc jak Pan się pyta jak powinniśmy dalej iść, to powinniśmy te pojęcia, jak jedność europejska, jak globalizacja, wypełnić treścią programową i systemową. I wtedy byłoby to o co ja walczyłem i do czego to doprowadziło.

KK: *Może kilka słów teraz na temat patriotyzmu, patriotyzm dwadzieścia lat temu był czym innym?*

LW: Tak jak mówiłem Panu w związku z demokracją, podobnie i tu. Kiedyś, kiedy była rywalizacja między państwami, jedno państwo chciało zdominować drugie, wtedy w Polsce był patriotyzm “bić Niemca, bić Sowietę” i to był patriota, i zabrać mu bo on kiedyś nam zabrał. Dzisiaj nie chcemy się bić, dziś rozwiązujemy inaczej problemy, a więc musimy się przenieść na patriotyzm kontynentalny, a nawet globalny. Ale bez bijatyk, tylko mądrością rozwiązywać problemy, czym mądrzejsze, czym lepsze argumenty tym bardziej zwyciężają. A kiedyś czym większa pięść, czym więcej ktoś strzelał ten zwyciężał, to jest ta różnica.

KK: *Czyli patriotyzm dzisiejszy powinien bardziej być skoncentrowany, np. dla Polaków, bardziej na Polskę czy na Europę?*

LW: Jeśli jest ważniejsza Europa i globalizacja to jasne że jesteśmy ludźmi Świata. Dbamy o ekologię, dziura ozonowa, emisja CO2 i inne sprawy i myślimy już nie

tylko w tych kategoriach malutkich, tylko większych. I dlatego można kochać ziemię, groby rodziców, miejsce Gdańsk itd., ale trzeba kochać Europę i cały Świat.

KK: *Czy zgodzi się Pan z tym, że dzisiaj osoba, która wchodzi w świat polityki i chce działać w tej sferze, musi sprzedać duszę diabłu, musi podpisać cyrograf? Czy nie musi?*

LW: Nie, Proszę Pana.

Dzisiaj polityk powinien przedstawiać takie wizje w których każdy człowiek, który na niego zagłosuje, powinien znaleźć swoje miejsce dla kariery i pieniędzy. Czym lepsze wizje i bardziej prawdopodobne ktoś stworzy, ten powinien być wybrany. Narazie politycy miotają się, coś tam obiecują i nikt tego nie sprawdza. Bo jest to, o czym mówiłem wcześniej, że żyjemy w czasach, czy raczej stosujemy stare przepisy i struktury, które nie pasują na obecne czasy, więc politycy dzisiaj śmiesznie wyglądają. Większość ludzi ma pretensje za oszustwa, za demagogie do populistów, dlatego że nie poprawiliśmy na te czasy systemu politycznego.

KK: *Więc jak polityk powinien się odnaleźć żeby być uczciwym?*

LW: Gdybym wiedział miałbym Nobla. Ja tylko mówię, że ktoś kto się bierze za działanie, musi pokazać co on chce zrobić a ludzie muszą mu uwierzyć i znaleźć praktyczne miejsce w jego programie, w jego propozycjach.

KK: *Czy widzi Pan nadchodzącą nową epokę polityków? Czy ona już się zbliża, czy jeszcze nie?*

LW: Prędzej czy później musimy mówić o tym o czym Ja Panu mówię. Musimy bo inaczej będziemy jednego dnia wybierać a drugiego dnia tych samych ludzi na ulicy kamieniami zmieniać. Żeby to się nie działo, bo oto jest epoka intelektu, informacji i globalizacji a nie kamieni to musimy polityków od przedszkola aż po studia wykształcić, wychować nowe plemię ludzi.

KK: *Jeżeli chodzi o wartości we współczesnej Unii Europejskiej?*

LW: Są dwie koncepcje tak upraszczając, bo jest więcej, ale takie proste są dwie koncepcje rozważywania problemów.

Jedna koncepcja lewicowa, mówiąca o tym, że tylko wolność w każdej dziedzinie, tylko wolność rynkowa i prawo, i na tym trzeba budować Świat. To jest jedna koncepcja bardziej lewicowa i druga, mówiąca o tym, że właściwie czym większe pole do rządzenia, czym mądrzejsza jest cywilizacja, tym bardziej potrzebuje wartości. Ale problem z tym, że wiele narodów lub prawie wszystkie narody, trochę inaczej były prowadzone i trochę różne mają tablice wartości. Są wierzący i niewierzący, są różne wiary i cały problem, gdy mówimy o globalizacji jako jednym pojęciu, to powinniśmy zdecydować czy na wartościach, czy na wolnościach budujemy. Jeśli na wartościach, to jakie wartości zapisujemy w tablice wartości. Wartości globalne, potem kontynentalne, potem państwowe i regionalne. To by było to, na czym można by bardziej logiczny świat budować. Narazie jesteśmy w momencie wielkiej dyskusji, bo nie mamy wielkich przywódców, którzy by pociągnęli narody a narody by ich słuchały. Nie mamy takich, z różnych powodów. W związku z tym musimy to wyklócić, wymęczyć, wydyskutować podobne pomysły a potem to zebrać w programy i w struktury.

KK: *Gdzie powinno być źródło wartości? Wiadomo że Kościół dziś, szczególnie w Europie Zachodniej traci na znaczeniu.*

LW: A co to jest Kościół?

KK: *Co to jest Kościół? Wspólnota wierzących w Boga, katolików, chrześcijan.*

LW: No to co, tracimy na wartości?

Pan "Kościół" mówi raz o hierarii, potem o budynkach, a "Kościół" to jesteśmy my, wszyscy wierni. Jak możemy my wszyscy wierni tracić na wartości?

KK: *Chodzi o wartości które propaguje Kościół.*

LW: Ale Kościół to my, to co? To ja proponuję złe wartości?

Mówi Pan o zorganizowaniu, o organizacji, o księżach, o klerze, o budynkach. I to wszystko, budynki, są rzeczywiście staroświeckie. Ludzie, księża czy przywódcy duchowni są z ludu wzięci, więc jaki jest lud takie jest duchowieństwo, więc to chyba nie tak. Szukamy wszyscy i w temacie religijnym też szukamy nowoczesności. Jesteśmy też w momencie wielkiej dyskusji. Jedni uważają że to trzeba rozwiązać, inni że to trzeba wzmocnić.

KK: *Gdzie Pan upatruje źródło wartości? Czy dalej w Kościele?*

LW: Do szczęścia potrzeba nie tylko kiełbasy i chleba. Człowiek się składa z ducha i z materii i trzeba to jakoś tak skorygować żeby jedno drugiego nie zakłócało, jedno drugiemu pomagało. Jeśli to nam się uda, to nie będziemy podważać jedni drugich.

KK: Gdzie Pan upatruje źródło wartości? Czy dalej w Kościele?

LW: Do szczęścia potrzeba nie tylko kielbasy i chleba. Człowiek się składa z ducha, wewnętrznej rzeczy i z ^{materii} materialnej, i trzeba to jakoś tak skorygować żeby jedno drugiego nie zakłócało, jedno drugiemu pomagało. Jeśli to nam się uda, to nie będziemy podważać jedni drugich.

Wywiad autoryzowany przez Prezydenta Lecha Wałęsę

z upoważnienia Prezydenta Lecha Wałęsy, Joan

Miejsce:

Gdańsk

Penson

Data:

23. 05. 2011.

Biuro Lecha Wałęsy
ul. Długi Targ 24
80-828 GDĄNSK

Podpis:

[Signature] / Joanna Penson /



Picture 2. Krzysztof Kielkiewicz and Lech Walesa.

Taken on 11th April 2011 in Lech Walesa's Office, Gdansk, after the interview
(Available at: http://static0.blip.pl/user_generated/update_pictures/1852323.jpg).

Appendix 4

Survey Questionnaire

Dear Respondent,

I am conducting a research concerning religious and secular attitudes of people in our society today.

Please take a time to answer the questions. There is no right or wrong answer and complete anonymity is guaranteed. Your questionnaire answers will be merged with those from other people and I will not be able to trace your answers back to you, and I will not ask you to give your name or identification details. You have the right to withdraw at any stage during the completion of this survey.

All you have to do is complete the questionnaire, which will take about 5-7 minutes and just work through the questions, in each case indicating what you think about each of the statements.

Thank you for your interest in current research.

Your age

Your gender *Male* *Female*

Your religion *Roman Catholic* *Protestant* *Believer, non-religious*
 Other Christian *Atheist* *Other non-Christian*

Country of origin

Number of your siblings

Your occupation

Your level of education *Primary school* *Secondary school*
 Unfinished College/University *College/University*

You grew up in the family with *Both parents* *One parent* *No parents*

Your marital status *Single* *Married* *Widower*
 Separated/Divorced

Your location *City* *Town* *Countryside*

How would you categorise yourself?

Spiritual *Non-spiritual*
 Neither spiritual or non-spiritual

Below is a list of statements dealing with your general opinions and feelings, please cross:

SA - if you strongly agree

A - if you agree with the statement

D - if you disagree

SD - if you strongly disagree

1. I like to listen current music**SA** **A** **D** **SD**
2. I take a positive attitude toward myself.
3. A non violent stance
should characterise current political leaders
4. How often do you go to a cinema
almost never few times/year once/month once/week or more
5. How much time a day do you spend watching TV
0-1h 1-3h 3-5h more than 5h
6. How much time do you spend for private prayer every day?
none about 5 min 5-30 min more than 30 min
7. We need other people to stay psychically healthy....**SA** **A** **D** **SD**
8. I participate in online chatting
9. I am able to do things as well as most other people..
10. The Church is an institution I trust.....
11. I like to spend my free time online.....
12. Community is an important part
of every person's normal life.....
13. On the whole, I am satisfied with myself.....
14. I have many friends;
however, I meet most of them only online.....
15. I feel that I have a number of good qualities.....
16. Money is very important to me
17. God is an idea which does not exist in reality.....
18. Courage and self confidence develop
through deep dialogue with self
19. Faith is important in my life
20. A real artist should be a spiritual person.....
21. Violence is in conflict to spirituality.....
22. I attend to the Church regularly

- | | | | | |
|---|--------------------------|--------------------------|--------------------------|--------------------------|
| 23. I read the Bible | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 24. I go to Holy Communion regularly | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 25. Life is most worthwhile when it is lived in service
to other people | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 26. Money is something I cannot imagine my life without | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 27. Everyone just wants to be happy,
even if others need to suffer because of it a little | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 28. I think that mortifications are one of the ways
to inner development..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 29. Being yourself is more valuable than being rich..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 30. God is someone who loves me the most..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 31. I certainly feel useless at time..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 32. Without inner dialog with self
it is difficult to evaluate own life..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 33. Most of the time, the faith helps me to cope
with my everyday problems..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 34. An authentic spiritual life
can be verified only by good deed..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 35. Charismatic leadership is a special gift for community | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 36. Without asceticism inner personal development
is difficult to achieve..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 37. A prayer is a part of my everyday life practice..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 38. Faith helps me to evaluate my life..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 39. I believe that finding happiness in life
is more important than finding the sense of life..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 40. At times, I think I am no good at all..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 41. Spiritual life should develop personality | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 42. Do you agree that heading towards happiness
is the most important in life..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 43. An art form is a way of expressing spirituality..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 44. It is possible to live according to God's will | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 45. An authentic spiritual life always results in moral success | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 46. Charismatic skills can be developed
through deep inner life..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 47. I need to suffer sometimes, as everyone..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

48. Pain and suffering often are reason for reorientation
and re-examination of life.....
49. Generally, I am inclined to feel that I am a failure.....
50. Life without a search for the meaning and purpose
is not much worth.....
51. An immoral life disproves an authentic spiritual life
52. I am provided with a spiritual counselling by a priest
53. Deeply spiritual person
should be able to defend own values.....
54. Spiritual life cannot exist without honest dialogue
with own self.....
55. Inner peace is a result of authentic spirituality
56. Spiritual people can do more for others
than non-spiritual persons.....
57. Inner dialogue is an important aspect of spiritual life....
58. Life is only worthwhile when
is a search for the meaning of life.....
59. Authentically spiritual person does a lot for others.....
60. Spiritual life should effect with
practical personal improvement.....
61. Prayer helps me to deal with my personal problems.....
62. I wish I could have more respect for myself.....
63. An art without spiritual experience is only a craft.....
64. Authentic spiritual life develops
self confidence and courage.....
65. Finding of the meaning and purpose of life
is one of the most important goals in our life.....
66. A charismatic personality can encourage other people
to face problems.....
67. I feel I do not have much to be proud of.....
68. Experiencing tragic events in life makes me depressed...
69. Spirituality helps us to distance from our own
selfishness and egocentrism
70. Spirituality is also about the formation
of a human's character.....
71. I feel that I'm a person of worth,
at least on an equal plane with others.....