

Psychological Reasons of Participation to New Religious Movements: Quest of the Individual or Success of the Movement?

Yeni Dini Hareketlere Katılımlının Psikolojik Nedenleri: Bireyin Arayışı mı Hareketin Başarısı mı?

Muhammed KIZILGEÇİT

Doç. Dr., Atatürk Üniversitesi, İlahiyat Fakültesi, Din Psikolojisi Anabilim Dalı
Associate Prof. Dr., Atatürk University, Faculty of Theology,
Department of Psychology of Religion, Erzurum / Turkey, mkizilgecit@atauni.edu.tr

ORCID ID: 0000-0002-8914-5681

Aytaç ÖREN

Dr. Öğr. Üyesi, Sağlık Bilimler Üniversitesi, Yabancı Diller Bölümü
Dr. Lecturer, Sağlık Bilimler University, Department of Foreign Languages,
İstanbul/Turkey, aytac.oren@sbu.edu.tr

ORCID ID: 0000-0003-4208-548X

Makale Bilgisi | Article Information

Makale Türü / Article Type: Araştırma Makalesi / Research Article

Geliş Tarihi / Date Received: 14 Mart / March 2019

Kabul Tarihi / Date Accepted: 8 Mayıs / May 2019

Yayın Tarihi / Date Published: 30 Haziran / June 2019

Yayın Sezonu / Pub Date Season: Haziran / June

DOI: 10.29288/ilted.539805

Atıf / Citation: Kızılgeçit, Muhammed - Ören, Aytaç. "Psychological Reasons of Participation to New Religious Movements: Quest of the Individual or Success of the Movement? / Yeni Dini Hareketlere Katılımlının Psikolojik Nedenleri: Bireyin Arayışı mı Hareketin Başarısı mı?". *ilted: ilahiyat tetkikleri dergisi / journal of ilahiyat researches* 51 (Haziran / June 2019/1): 445-456. doi: 10.29288/ilted.539805

İntihal: Bu makale, iThenticate yazılımınca taranmıştır. İntihal tespit edilmemiştir.

Plagiarism: This article has been scanned by iThenticate. No plagiarism detected.
web: <http://dergipark.gov.tr/ilted> | <mailto:ilahiyatdergi@atauni.edu.tr>

Copyright © Published by Atatürk Üniversitesi, İlahiyat Fakültesi /
Ataturk University, Faculty of Theology, Erzurum, 25240 Turkey.
Bütün hakları saklıdır. / All right reserved.



Abstract

In the last half century, psychological studies on the New Religious Movements have shown a significant increase not only in the discipline of psychology but also in sociology, history of religions and other religious studies. Today, it is a judgement that people seek a measure to protect themselves from the alienating and degenerating effects of modern life. In this context, firstly the inclusion of a New Religious Movement (NRM) reflects a desire to take back time in behalf of experiencing the truth in the modern world. Secondly, this belonging refers, at the same time, to the desire to carry the ancient truth to modern times and move it into action on a contemporary and secular level. At this point, New Religious Movements are characterized as a protest against modernity. In the aim of this argument, there is the deconstruction of the institutionalized religion and the secular structure by the hand of individual. This situation realizes with the participation of the 'new' and the movement, which is a modern social structure, to the 'religion'; and with the participation of the religion to the 'new', that is, the 'secular'. For this reason, many New Religious Movements blend themselves with modern, anti-modern, sometimes even post-modern elements. These include both elements of adaptation to modernity and elements of resistance to it. The new religious movements are quite diverse and colorful. Some are theoretically highly conservative, but some of them are radically innovative. Some of them emerge from traditional religions, while others show an eclectic and syncretic appearance. It is a fact that the target group of the New Religious Movement is a group of young people aged 15-25. Since their target majority is young people, such religious movements are also defined as "youth religions/sects". Is attending YDHs a strategic success only in New Religious Movements? Or is it the possibility that the lifestyle in the modern age presents the individual? Or a sense of meaning in which his quest corresponds to it? Or is this a grueling vicious circle that he can't afford to become an addict? In this context, the following elements are explained in general as the main reasons for the participation in a new religious movement for the individual: deprivation, alienation, the tendency to be engaged with religious issues, the instability of one's own personality and the experience of personal crisis. The individual experiences a life in "homeless mind" mode. In "homeless mind" approach, the individual perceives modernization and existence as secular, not as sacred as it used to be. The existence and life in the Western thinking experiencing this process have been seen as "rationally understood", but the Western man feels himself homeless and free of refuge in the cosmos and social life when big problems are encountered. The New Religious Movements have precisely aspired the field of meaning that this feeling corresponds to, and they have met the individual in the claim of satisfying this feeling. In this study, the relationship between NRMs, psychology and personality are tried to be discussed with descriptive and partly analytic approaches. The nature of modern man's ontological entity requires the interpretation of the belief trend in the context of psychology and also requires developing a perspective that prioritizes the effectiveness of comprehension and analysis.

Keywords: *New Religious Movements, Homeless Mind, Existential Questioning, Seeking for Meaning, Pursuit of Meaning, Deprivation.*

Öz

Son yarım asırda, Yeni Dini Hareketlere dair psikolojik çalışmalar sadece psikoloji disiplininde değil aynı zamanda sosyoloji, dinler tarihi ve diğer dini çalışmalarda da belirgin bir şekilde bir artış göstermektedir. Günümüzde insanların, modern hayatın yabancılaştırıcı ve yolunu kaybettiren etkilerinden korunmak için bir ölçü arayışında olduğuna hükmedilir. Bu bağlamda Yeni Dini Hareket (YDH) mensubiyeti ilk olarak, modern dünyada hakikati yaşamak adına zamanı geri almaya dair bir arzuyu yansıtmaktadır. İkinci olarak, bu aidiyet aynı zamanda kadim olan hakikati modern zamana taşıyarak onu çağdaş ve seküler bir düzlemde eyleme/yaşama taşıma isteğini ifade etmektedir. Bu noktada Yeni Dini Hareketler, moderniteye karşı bir protesto şeklinde nitelenmektedir. Bu argümanın hedefinde kurumsallaşmış dinin ve seküler yapının bireyin eliyle yapı bozuma uğratılması söz

konusudur. Bu durum 'din'e yenin ve modern bir sosyal yapı olan hareketin katılması; 'yeni' yani 'seküler' olana da dinin katılmasıyla gerçekleşmektedir. Bunun için de pek çok Yeni Dini Hareket modern, anti-modern, hatta bazen post-modern unsurlarla kaynaşır. Bunlar hem moderniteye uyum unsurlarını ve hem de ona direnmenin unsurlarını içerirler. Yeni dini hareketler, oldukça çeşitli ve renkli bir görünüm arz etmektedir. Bazıları teolojik olarak oldukça tutucu; bazıları radikal bir biçimde yenilikçidir. Bir kısmı geleneksel dinler içerisinde ortaya çıkarken diğer bir kısmı eklektik ve senkretik bir görünüm sergilemektedir. Yeni Dini Hareketlerin çoğunun hedef kitlesini 15-25 yaş arasındaki gençlerin oluşturduğu bir vakiydir. Bu hareketlerin çoğunun hedef kitlesi gençler olduğu için bu tür dini hareketler "gençlik dinleri/tarikatları" olarak da tanımlanmaktadır. YDH'lere katılmak, sadece Yeni Dini Hareketlerin stratejik başarısı mı? Yoksa bireyin modern çağda hayat tarzının kendisine sunduğu imkân mı? Ya da arayışın karşılık bulduğu anlam alanı mı? Müptelası olmaktan kendisini alamadığı kavurucu bir kısır döngü mü? Bu bağlamda genel olarak yeni bir dini harekete katılımın birey bağlamında muhtemel temel nedenleri olarak şu unsurlar aktarılmaktadır: Yoksunluk (mahrumiyet), yabancılaşma, dinî meselelerle kafası meşgul olma temayülü, kişinin kendi şahsiyeti hakkındaki kararsızlığı ve şahsî bunalım tecrübesi. Birey "evsiz zihin" (homeless mind) modunda bir yaşam tecrübe etmektedir. "Evsiz zihin" yaklaşımında birey modernleşme ile varlığı artık eskiden olduğu gibi kutsal değil, seküler bir şekilde algılamaktadır. Bu süreci yaşayan Batı düşüncesinde varlık ve hayat "rasyonel olarak anlaşılabilir" görülmekte, ama büyük problemlerle karşılaşıldığı zaman Batı insanı kendini kozmosta ve toplumsal yaşantıda evsiz, barksız, sığmaksız kalmış hissetmektedir. Yeni Dini Hareketler tam da bu hissini karşılık bulduğu anlam alanına talip olmakta ve bu hissi doyurma iddiasında bireyi karşılamaktadır. Bu çalışmada YDH'ler/psikoloji/kişilik ilişkisi betimleyici ve kısmen de çözümleneyici bir yaklaşımla ele alınmaya çalışılmaktadır. Modern insanın ontik varlık niteliği, inanç eğiliminin psikoloji bağlamında yorumlanmasını, ayrıca anlama ve çözümleme etkinliğini önceleyen bir bakış geliştirmesini gerektirmektedir.

Anahtar Kelimeler: *Yeni Dini Hareketler, Din, Psikoloji, Birey, Anlam Arayışı, Mahrumiyet, Kişilik.*

INTRODUCTION

In the words of Saliba, "the last half century, the psychological studies of the New Religious Movements have shown a significant increase not only in the discipline of psychology but also in sociology, history of religions and other religious studies. Scientists from different disciplines examine the situation of those who are involved in the movement, who are in the movement or who have left this movement and also extendedly discuss the mental and emotional states of members who are trying to wrap up the wounds of being involved in this movement - in the context of the brain washing conflict. Moreover, the issue of whether New Religious Movements are a serious threat to public health becomes often the headline in journals and newspapers. It identifies the type of advice given to the former members and the families of the loyal members and is thus the subject of discussion in the relevant cases."¹

Today, people are judged to seek a measure to protect themselves from the alienating and degenerating effects of modern life. In this context, firstly the

¹ John A. Saliba, "Psychology and the New Religious Movement", *The Oxford Handbook of New Religious Movement*, ed. J. R. Lewis (Oxford: Oxford University Press, 2004), 317.

inclusion of a New Religious Movement (NRM) reflects a desire to take back time in behalf of experiencing the truth in the modern world. Secondly, this belonging refers, at the same time, to the desire to carry the ancient truth to modern times and move it into action on a contemporary and secular level. At this point, New Religious Movements are characterized as a protest against modernity. In the aim of this argument, there is the deconstruction of the institutionalized religion and the secular structure by the hand of the individual. This situation realizes with the participation of the ‘new’ and the movement, which is a modern social structure, to the ‘religion’; and with the participation of the religion to the ‘new’, that is, the ‘secular’. For this reason, many New Religious Movements blend with modern, anti-modern, sometimes even post-modern elements. These include both elements of adaptation to modernity and elements of resistance to it.²

The New Religious Movements are quite diverse and colorful. Some are theoretically highly conservative, but some of them are radically innovative. Some of them emerge from traditional religions, while others show a eclectic and syncretic appearance. Although the majority of new religious movements occur in Europe and America, the number of Asian, African and Latin American movements have increased rapidly in recent years and continues to increase. Although some movements have increased their numbers by growing with new members, other NMRs have weakened or disappeared due to their esoteric and mysterious structure. These and similar issues make it difficult to identify NMRs as the researchers interested in the issue have pointed out.³

As pointed out, some of the NRMNs have developed bu appearing from world religions such as Hinduism, Buddhism and Christianity, while others have a syncretic or eclectic structure. Therefore, the NRMNs are generally seen as a sect or cult of the main religions in their origin. On the other hand, NRMNs are trying to separate themselves from traditional religions. Some researchers explain this endeavor in two reasons: First, NRMNs do not want to be remembered with positive or negative prejudices that occur in people's minds because they contain new interpretations of the local great religion they were born in and because they are separated from tradition. They consider a sect or cult of the main religion to be humiliating, separative and restrictive. Second, the concept of “sect” brings with it some legal drawbacks as well as evoking negative meanings. Some points; for example, “the freedom of religion is not recognized for small groups other than traditional beliefs in some countries, different movements are described as ”religious divisive”, and they are seen as a crime,” are among these reasons. NRMNs

² Muhammed Kızılgeçit, *Yeni Dini Hareketlerin Psikolojisi* (İstanbul: Marmara Akademi Publishing, 2018), 7; Gözde Aynur Mirza, *Yeni Dinselleşme Eğilimleri ve Maneviyat Arayışları* (Doctoral Thesis, Hacettepe University), 2014, III.

³ George D. Chrystides, *Historical Dictionary of New Religious Movements* (U. K.: The Scarecrow Press, 2012), XI.

claim that they are not a “sect” but a new religion in order to prevent the negativity of the term “sect” and to carry out their activities more easily.⁴

It is a fact that the target group of the New Religious Movements is a group of young people aged 15-25. Since their target majority is young people, such religious movements are also defined as “youth religions / sects”. In this direction, some movements are trying to implement different projects in order to win children and young people. *The Sahaja Yoga* movement has opened various schools in Italy, India and Canada for the education and development of children. In these schools, especially young children are given education under strict discipline in a year. Another New Religious Movement, *The Children of God*, organizes various activities for young people through a project called “Youth Reach.” The street theater project can be given as an example for movement in England, London and many other cities. Its young members in England practice many street theaters in London and many other cities. The Movement of the Children of God claims that they lead young people to have a better life with such practices.⁵

New Religious Movements is a new expression ways of religious emotions. Different formations that promise an exuberant religious, spiritual and philosophical experience in their discourse. Structures integrating around specific discourse, movement and charismatic leader. Religious formations that are different from traditional religions or based on a mixed belief structure.⁶

Is attending NRMs a strategic success only in New Religious Movements? Or is it the possibility that the style of life in the modern age presents the individual? Or a sense of meaning in which his quest corresponds to it? Or is this a grueling vicious circle that he can't afford to become an addict? In this article, the psychological causes of the participation to the NRMs will be tried to state from the results of the theoretical and field studies. In this context, the following elements are explained in general as the main reasons for the participation in a new religious movement for the individual: deprivation, alienation, the tendency to be engaged with religious issues, the instability of one's own personality and the experience of personal crisis. The result is that the participant in the new religion is not mentally and mentally healthy⁷ Such a view has been demonstrated

⁴ Ekrem Sarıçioğlu, “Yeni Dini Akımlar”, *Dinler Tarihi Araştırmaları II Sempozyumu (Konya, 20-21 Kasım 1998)* (Ankara: Dinler Tarihi Derneği, 2000), 81.

⁵ Süleyman Turan, “Yeni Dini Hareketlerin Üye Kazanma ve Kazandıkları Üyeleri Elde Tutma Yöntemleri”, *4. Uluslararası Din Bilimleri Sempozyumu (Alanya, 3-5 Mayıs 2018)* (Alanya, 2018), 298.

⁶ Mehmet Ali Kirman, *Yeni Dini Hareketler Sosyolojisi* (Ankara: Birleşik, 2010), 54. J. Gordon Melton, *Critiquing Cults: An Historical Perspective*. E. Gallagher, & M. Ashcraft içinde, *Introduction To New and Alternative Religions in America* (Westport Ct: Greenwood Press, 2006), 126; Peter. B. Clarke, *Encyclopedia of New Religious Movements* (London and New York: Routledge, 2005), IV.

⁷ John A. Saliba, *Understanding New Religious Movements* (Walnut Creek: Altamira, 2003), 78; John A. Saliba, “Yeni Dini Hareketlere Disipliner Yaklaşım: Beşeri ve Sosyal Bilimler Bakış Açısından”, *Yeni Dini Hareketler Tarihsel, Teorik ve Pratik Boyutlarıyla*, trc. M. İlhan, ed. Süleyman Turan - Faruk Sancar

in a study published by the APA (American Psychiatric Association) and the following is said here:

The white middle-class, idealistic young people who form the majority in most contemporary cults are often lonely, depressed, and fearful of an uncertain future. They tend to be dependent. They have strong needs for affection. Unable to provide for their own emotional sustenance, they need external sources for a feeling of self-worth, a sense of belonging, and a reason for living. They feel resentful and are often openly hostile towards society at large; it has disappointed them and does not value them. The freedoms as well as the demands of young adulthood, eagerly awaited by many, may be overwhelming to them.⁸

1. THE MAIN REASONS FOR THE PARTICIPATION IN A NEW RELIGIOUS MOVEMENT FOR THE INDIVIDUAL

1.1. Deprivation

This situation including deprivation occurs in five ways individuals or groups can be exposed to:

Economic deprivation: It is seen as a deprivation from income distribution in society. The individual considers himself below the standard. It can be said that the economic levels of individuals are relative. But what is important here is not the level at which others sees him / her but the level at which he / she sees himself / herself.

Social deprivation: This deprivation is the feeling that a person thinks of himself / herself low on issues such as prestige, status, social participation and, therefore, feels unacceptable by his / her environment.

Organism deprivation: It includes mental and physical deprivation. Because of any physical or mental handicap, the person cannot have the feeling of integration with the society.

Ethical deprivation: In this deprivation, one feels like the fact that the basic values of the society no longer have the ability to regulate his / her life and he /she must find a new alternative.

Psychic deprivation: A person does not experience problems in terms of material satisfaction, but does not enjoy his life as a spiritual. Spiritual deprivation is usually followed by severe and unresolved social deprivation.⁹

(İstanbul: Açılımkıtap, 2014), 82; APA (American Psychiatric Association), *DSM-5 The Diagnostic and Statistical Manual of Mental Disorders* (Washington: American Psychiatric Publishing 2013), 725; John. A. Saliba, *Psikoloji ve Yeni Dini Hareketler, Psychology and the New Religious Movements*, trc. M. Kızılgeçit, A. Akbaş, - M. Şen, *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi* 11 (Summer 2017), 193-214.

⁸ Rep Group Adv Psychiatry, "Committee on Psychiatry and Religion", *Leaders and Foflowers: A Psychiatric Perspective on Refigious Cults* (Washington, DC: American Psychiatric Association, 1992), 28.

⁹ Ali Köse, "Din Değiştirmenin Psiko-Sosyolojik Nedenleri", *Türkiye'de Misyonerlik Faaliyetleri* (İstanbul: Ensar, 2004), 412; Ali Köse, "Sekülerden Kutsala Yolculuk", *21. Yüzyılda Dinin Geleceği Kutsalın Dönüşü*, ed. Ali Köse (İstanbul: Timaş, 2014), 8; Ali Köse, *Milenyum Tarikatları Batı'da Yeni Dini Akımlar* (İstanbul: Timaş, 2014a), 15-16.

1.2. Alienation

When the situation about New Religious Movements are explained with the theory of alienation, the sole importance of its emergence has brought it to this point, “they must be a sign that the forces of modernity in some parts of modern society have reached the limit of tolerance and then symbolic values of the desire for relaxation and rest.”¹⁰

1.3. Individualism

In the West, the idea of a very sharp individualism emerged in both the economic and the political spheres, and a wind giving the person an infinite sense of freedom started to blow

The place of religion began to take art fields like music, painting, poetry and literature allowing the individual to express himself / herself.

*Fears for the Hereafter have decreased and the belief of heaven and hell has weakened.*¹¹

Five response forms escaping the spell of traditional religions and promising human satisfaction in the West have emerged during this period. It can be said that the phenomenon which will be transferred in the final stage from the answers that the West have exhausted respectively has been already experienced. These include aesthetics, political religions, rationalism, existentialism and civil religions.¹² The increase in individuality in the developed world and the lack of underdeveloped education in many nationalities have led many individuals to accept groups that promise to feed their community aspirations.¹³ Because humanity has been experiencing a process in which all kinds of boundaries, status quo, system, differences, certainty, taboo, role, genus and class classification have been exceeded, anything can happen anytime, possibilities and preferences have increased. Different world views that have contradicted each other have also competed with each other. Many people now perceive the religion as a matter of preference, but not as a need; many people decide themselves which God to choose, even if they believe in anything.¹⁴

¹⁰ Faruk Karaca, *Yabancılaşma ve Din Dinsel Yabancılaşmanın Sosyal Psikolojik Analizi* (İstanbul: Çamlıca, 2014), 34, 37.

¹¹ Daniel Bell, “Kutsalın Dönüşü”, *21 Yüzyılda Dinin Geleceği Kutsalın Dönüşü*, ed. Ali Köse (İstanbul: Timaş, 2014), 234.

¹² Daniel Bell, “Kutsalın Dönüşü”, 234.

¹³ Sellers, R. “Din Hakkında Dokuz Küresel Eğilim”, *Din Sosyolojisi Klasik ve Çağdaş Yaklaşımlar*, ed. Bünyamin Solmaz - İhsan Çapcıoğlu (Konya: Çizgi Publishing, 2006), 226.

¹⁴ Adnan Bülent Baloğlu, “Yeni Dini Hareketler ve Şiddet: Şiddetin Yeni Adresi Yeni Dini Hareketler Mi?”, *Yeni Dini Hareketler*, ed. Süleyman Turan - Faruk Sancar (İstanbul: Açılımlıkitap, 2014), 285; Argyle, Michael. *Psychology and Religion An Introduction* (London: Rout, 2005).

1.4. The Tendency to be Engaged with Religious Issues

In the words of Davie, we can describe the attitude towards religion in the West as “a transition from the conception of obligation to the concept of preference”. What was seen essential to be done in the past has now become a matter of personal choice. Now people think of that matter in this way: “I’m going to church (or I am joining any organization) because I want it. I meet my one special need by doing so. As long as the organization which I am going to provides me with what I want, my devotion to it will continue. But I can give up it when I want. I have no obligation; this is my preference!”¹⁵

1.5. Personality and the Experience of Personal Crisis

Many young people raised in a religious and ethically unsafe world can experience the loss of identity sense and the lack of normal feelings with historical continuity. They can steadily change and transform their habits for life. In quite a short period of time, they can have a try of many different experiences revealing that their identity has changed dramatically. According to Bell, the most important feature of NRMs that are on the rise is their return to the past; in the pursuit of the tradition, that is, of connecting the past and present together. This is a bond that connects the dead and the alive, even the person who will be born and that gives a meaning to her / his present. Together with this link, the person is freed from the complex personality structure that modernity places on him and he integrates with his past and real memory.¹⁶

The reason for the experience of faint and ambiguous identity is not that the western culture sees the individual as a person but that it sees him as a worthless being with only an identity number. On the other hand, religions can also cause depersonalization processes unwittingly even if they support the personality structure of the individual. They have failed not only in the protection of the individual needs of their members but also in the areas of faith-sharing. Traditional churches insist on the fulfillment of determined behavioral patterns and static rules rather than the individual satisfaction of their members. These accents have had negative effects on the sense of identity and have moved the individual away from the real and deep personality.¹⁷

The characteristic reflection of the cult member gives us an image that is devout, emotionally deprived, alienated against himself and society, in a state of personal crisis, and has already had in search of religious quests. What Barker

¹⁵ Grace A. Davie, “Avrupa Bir İstisna Mı?” *21. Yüzyılda Dinin Geleceęi Kutsalın Dönüşü*, ed. Ali Köse (İstanbul: Timaş Publishing, 2014), 207; Orhan Gürsu, “Ergenlik Dönemi Dindarlığı ile Ruh Sağlığı Arasındaki İlişkinin İncelenmesi”, *Harran Üniversitesi İlahiyat Fakültesi Dergisi* 20/34 (July-December 2015): 49-75; Bilal Sambur, “Özgürlük, Çoğulculuk ve Barış”, *Liberal Düşünce* 18/71 (Summer 2013): 27-40.

¹⁶ Daniel Bell, “Kutsalın Dönüşü”, 239; Fuat Karabulut, “Gençlerin Kişilik İnşasında Nebevî Metod”, *Peygamber ve Gençlik* (Ankara: Diyanet Vakfı Publishing, 2018), 31-32.

¹⁷ John A. Saliba, *Understanding New Religious Movements*, 87.

expresses in the context of the importance of NRMs for its members can be considered as a partial response to those quoted above. According to him, the importance of NRM may vary depending on the individual, his / her gender, social status and other characteristics. What makes NRM meaningful is that they have found an opportunity to improve the participant's direction, meaning, the hope of salvation, the sense of belonging to a community to which he / she can meet on the common denominator, a spirituality to regulate the nature of the relationship with God.¹⁸ It can be stated that the difficulty of adapting to the church is effective in experiencing the mentioned situation. The concept, "believing without belonging"¹⁹, used by Davie in explaining the religious structure in Western society is a true explanation of this phenomenon. That is to say, the society in which the western individual was born and grew has proposed him / her to think rationally and to question the religious issues and institutions with this approach. As a result, they began to find Christianity unreasonable, to question the religious traditions and to investigate the correctness of Christianity from the intellectual, moral and religious point of view. They have generally believed that Christianity was abandoned or disregarded in the practice of religion, especially about moral issues, in the church's representative position, rather than in a belief system.²⁰

1.6. Conclusion

As a result, the individual experiences a life in "homeless mind" mode. In "homeless mind" approach, the individual perceives modernization and existence as secular, not as sacred as it used to be. The existence and life in the Western thinking experiencing this process have been seen as "rationally understood", but the Western man feels himself homeless and free of refuge in the cosmos and social life when big problems are encountered (Köse, 2014, p.138).²¹ The New Religious Movements have precisely aspired the field of meaning that this feeling corresponds to, and they have met the individual in the claim of satisfying this feeling.

In this study, religion-secularization and movement - individual relationships were tried to be dealt with from a psychology perspective. What can be expressed in this context is that secularization will not continue with its first basis and even that it has provided the ground for the sacred to live more desirably. Because this situation also has the characteristic of religious individualism, it causes not only the limits of an individual's relation with their faith and belief and the relation

¹⁸ Eileen Barker, *New Religious Movements Their Incidence and Significance. New Religious Movements Challenge and Response*, ed. B. Wilson - J. Cresswell (London: Routledge, 2001), 25.

¹⁹ Grace A. Davine, "Believing Without Belonging: Is This the Future of Religion in Britain", *Social Compass* 37/4 (1990): 455.

²⁰ Köse, "Sekülerden Kutsala Yolculuk", 131-132; Ali Ulvi Mehmedoğlu, *İnanç Psikolojisine Giriş* (İstanbul: Çamlıca, 2013), 131.

²¹ Köse, "Sekülerden Kutsala Yolculuk", 138.

form with their holy one to become unclear but also the distinction between the secular and the sacred to become weak. When the concept of religion is examined in the context of the manifestation of the sacred or ritual itself by New Religious Movements according to the West's point of view, the worldly domain can be said to have undergone a violation. This can be considered as a criticism of the approach that internalizes the distinction between religion and the world. But the violation may also correspond to new forms of religious experience dimensions in different forms and contents, rather than the manifestation of religious experiences in the worldly domain as defined. In addition to the change in the observable side of the sacred, this also reveals a change in its content.

BIBLIOGRAPHY

- APA American Psychiatric Association. *DSM-5 The Diagnostic and Statistical Manual of Mental Disorders*. Washington: American Psychiatric Publishing, 2013.
- Argyle, Michael. *Psychology and Religion An Introduction*. London: Rout, 2005.
- Baloğlu, Adnan Bülent. "Yeni Dini Hareketler ve Şiddet: Şiddetin Yeni Adresi Yeni Dini Hareketler Mi?". *Yeni Dini Hareketler*. Ed. Süleyman Turan - Faruk Sancar. 285-298. İstanbul: Açılımlkitap, 2014.
- Barker, Eileen. "New Religious Movements Their Incidence and Significance". *New Religious Movements Challenge and Response*. Ed. B. Wilson - J. Cresswell. 15-32. London: Routledge, 2001.
- Battal, Emine. *Kıyametin Gölgesinde & Yeni Dini Hareketler ve Şiddet*. İstanbul: Okur Akademi, 2018.
- Baumeister, Roy F. *Identity: Cultural Change and the Struggle for Self*. Oxford: Oxford University Press, 1986.
- Bell, Daniel. "Kutsalın Dönüşü". *21. Yüzyılda Dinin Geleceği Kutsalın Dönüşü*. Ed. Ali Köse. 229-242. İstanbul: Timaş, 2014.
- Chryssides, George. D. *Historical Dictionary of New Religious Movements*. U. K.: The Scarecrow Press, 2012.
- Clarke, Peter B. *Encyclopedia of New Religious Movements*. London and New York: Routledge: 2005.
- Davie, Grace. "Avrupa Bir İstisna mı?" *21. Yüzyılda Dinin Geleceği Kutsalın Dönüşü*. Ed. Ali Köse. 201-215. İstanbul: Timaş Publishing, 2014.
- Davine, Grace. "Believing Without Belonging: Is This the Future of Religion in Britian". *Social Compass* 37/4 (1990): 455-469.

- Dawson, L. Lorne. "Yeni Dini Hareketlerin Anlamı ve Önemi". *Yeni Dini Hareketler Tarihsel, Teorik ve Pratik Boyutlarıyla*. Ed. Süleyman Turan - Faruk Sancar. 47-70. İstanbul: Açılımkitap, 2014.
- Gürsu, Orhan. "Ergenlik Dönemi Dindarlığı ile Ruh Sağlığı Arasındaki İlişkinin İncelenmesi". *Harran Üniversitesi İlahiyat Fakültesi Dergisi* 20/34 (July-December 2015): 49-75.
- Karabulut, Fuat. "Gençlerin Kişilik İnşasında Nebevî Metod". *Peygamber ve Gençlik*. 30-55. Ankara: Diyanet Vakfı Publishing, 2018.
- Karaca, Faruk. *Yabancılaşma ve Din Dinsel Yabancılaşmanın Sosyal Psikolojik Analizi*. İstanbul: Çamlıca, 2014.
- Kirman, M. Ali. *Yeni Dini Hareketler Sosyolojisi*. Ankara: Birleşik, 2010.
- Köse, Ali. "Din Değiştirmenin Psiko-Sosyolojik Nedenleri". *Türkiye'de Misyonerlik Faaliyetleri*. 407-427. İstanbul: Ensar, 2004.
- Köse, Ali. "Sekülerden Kutsala Yolculuk". *21. Yüzyılda Dinin Geleceği Kutsalın Dönüşü*. Ed. Ali Köse. İstanbul: Timaş, 2014.
- Köse, Ali. *Milenyum Tarikatları Batı'da Yeni Dini Akımlar*. İstanbul: Timaş, 2014a.
- Kızılgeçit, Muhammed. *Yeni Dini Hareketlerin Psikolojisi*. İstanbul: Marmara Akademi Publishing, 2018.
- Mehmedoğlu, Ali Ulvi. *İnanç Psikolojisine Giriş*. İstanbul: Çamlıca, 2013.
- Melton, J. Gordon. Critiquing Cults: An Historical Perspective. Ed. E. Gallagher, - M. Ashcraft. *Introduction to New and Alternative Religions in America*. 126-142. Westport Ct: Greenwood Press, 2006.
- Mirza, Gözde Aynur. *Yeni Dinselleşme Eğilimleri ve Maneviyat Arayışları*. Doctoral Thesis, Hacettepe University, 2014.
- Rep Group Adv Psychiatry. "Committee on Psychiatry and Religion". *Leaders and Foflowers: A Psychiatric Perspective on Refigious Cults*. 1-70. Washington D.C.: American Psychiatric Association. 1992.
- Saliba, John A. *Understanding New Religious Movements*. Walnut Creek: Altamira, 2003.
- Saliba, John A. "Psychology and The New Religious Movement". *The Oxford Handbook of New Religious Movement*. Ed. J. R. Lewis. 317-333. Oxford: Oxford University Press, 2004.
- Saliba, John A. "Yeni Dini Hareketlere Disipliner Yaklaşım: Beşeri ve Sosyal Bilimler Bakış Açısından". *Yeni Dini Hareketler Tarihsel, Teorik ve Pratik Boyutlarıyla*. Trc. M. İlhan. Ed. Süleyman Turan - Faruk Sancar. 81-109. İstanbul: Açılımkitap, 2014.

- Saliba, John A. *Psikoloji ve Yeni Dini Hareketler, Psychology and the New Religious Movements*. Trc M. Kızılgeçit - A. Akbaş - M. Şen. *Recep Tayyip Erdoğan Üniversitesi İlahiyat Fakültesi Dergisi* 11 (2017): 193-214.
- Sambur, Bilal. *Özgürlük, Çoğulculuk ve Barış. Liberal Düşünce* 18/71 (Summer 2013): 27-40.
- Sarıkcıoğlu, Ekrem. “Yeni Dini Akımlar”. *Dinler Tarihi Araştırmaları II Sempozyumu* (Konya, 20-21 Kasım 1998). 81-87. Ankara: Dinler Tarihi Derneği, 2000.
- Sellers, Ron. “Din Hakkında Dokuz Küresel Eğilim”. *Din Sosyolojisi Klasik ve Çağdaş Yaklaşımlar*. Ed. Bünyamin Solmaz - İhsan Çapcıoğlu. Konya: Çizgi Publishing, 2006.
- Turan, Süleyman. “Yeni Dini Hareketlerin Üye Kazanma ve Kazandıkları Üyeleri Elde Tutma Yöntemleri”. 4. *Uluslararası Din Bilimleri Sempozyumu (Alanya, 3-5 Mayıs 2018)*. 294-300. Alanya: 2018.
- Turan, Yahya. *Kişilik ve Dindarlık*. İstanbul: Ensar Publishing, 2017.