New Age: Searching for the Spiritual Self.

By Nevill Drury


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The attitude towards people who do so is interesting - saying it’s just trendy, or that persons who do some of this and some of that aren’t serious. The extent to which an individual devotes themselves to their own spiritual life is an important thing, but the content isn’t really important. Therefore criticism tends to reflect that same Western-centric idea that one is dualistic in all things - i.e. you have to be 100% Catholic or you’re not into it. The search for an adequate understanding of the New Age phenomenon is fraught with difficulties when examined within the perspectives of sociology of religion which have shed light on religion in modernity. New Agers cannot be located easily in the secularisation narrative; they move through fluid networks rather than settled collectivities; they assemble personal syncretisms of belief, myth and practice rather than subscribe to codified doctrines and prescribed rituals. In total, 43 descriptors were given as spiritual self-labels, with just seven respondents identifying as New Agers; this was not unexpected, as the term ‘New Age’ has negative connotations (Possamai 2005; Poulston and Pernecky 2014). Respondents could provide as many self-labels as they wanted (See Table 1.