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Original Article

One Generic Mental Illness: A Principle-Based Psycho-Spiritual Explanation of General Factor p and Its Application to Spiritually Informed Clinical Practice

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Abstract

Multiple forms of psychopathology appear to have one common liability typically referred to as general factor p (or p). The possibility of a general factor of psychopathology begs several questions. If something substantive exists that accounts for patterns of co-morbidity across myriad forms of psychopathology, what exactly is it? If higher levels of this factor account for more severe and sustained psychological ill-heath, what explains it and its developmental progression? If this factor exists, does it account for varying levels of mental health and the apparent decline in mental health from childhood to mid-life? Does this factor have a common prevention and remediation? The authors offer a possible answer, a new psycho-spiritual explanation of general factor p grounded in understanding the way people's psychological life experiences are created via three universal Principles—Mind, Consciousness and Thought. Given this understanding of p, we propose a process from p to psychopathology. Then we offer a prevention and remediation for the ill-effects of our view of p which we call factor U. Factor U describes people's awareness and sufficient insight-based understanding of the way these three Principles manifest within everyone. Finally, we apply our view of p to clinical practice emphasizing empirically supported mental health education grounded in factor U for preventing and remediating the ill-effects of p, thus reducing psychopathology and its symptoms, and naturally restoring a state of innate mental well-being.

Keywords:
General Factor p • Universal Mind • Consciousness and Thought • Innate mental well-being • Mental health education

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One Generic Mental Illness: A Principle-Based Psycho-Spiritual Explanation of General Factor p and Its Application to Spiritually Informed Clinical Practice

A potential breakthrough may be imminent in the arenas of psychopathology and mental health. As Caspi and Moffit (2018) stated, "…empirical evidence has accrued to suggest that a single dimension is able to measure a person's liability to mental disorder, comorbidity among disorders, persistence of disorders over time and severity of symptoms" (p. 831). Research regarding internalizing, externalizing and psychotic symptoms across the life span appears to point to a general factor of psychopathology commonly referred to as general factor p (Caspi et al., 2014). New evidence from genetic, neuroscience and risk-factor research also points to a shared cause underlying an array of mental disorders (e.g., Hyman, 2019). The p factor appears to capture the shared variance across psychiatric symptoms, predict a multitude of poor outcomes and general life impairment (Selzam et al., 2018), and account for the co-occurrence of internalizing and externalizing disorders (Gluscgkoff, Jokela, & Rosenstrom, 2019). This unidimensional factor reflects a model of psychopathology in which symptoms wax and wane, and individuals cycle through different psychiatric diagnoses over time because they have a general vulnerability to psychopathology rather than any specific disorder (Ronald, 2019).

In sum, the p factor is analogous to the general factor of intelligence (i.e., the "g" factor) that points to positive associations among several cognitive capacities (Deary, 2001; Jensen, 2001). In other words, as g reflects low to high cognitive functioning, p reflects low to high severity of psychopathology. Lahey and associates (2012) stated, "If substantiated, this hypothesized "general" factor would have important implications for how the nature and etiology of mental disorders is conceptualized and studied" (p. 971). To date, however, no one has determined exactly what this p factor is.

Hypotheses Regarding p

Several hypotheses have been offered regarding the identity of p. For example, Lahey, Applegate and associates (2012) noted that patterns of comorbidity among prevalent mental disorders load on negative affective states (e.g., externalizing, distress, fear) and proposed that p may represent negative emotionality. Carver, Johnson and Timpano (2017) speculated that the core fundamental mechanism of p may be poor emotional control including impulsive behavior and cognitive impulsivity (e.g., rumination). Lahey, Zald and associates (2014) posited that p may reflect a deficiency in intellectual functioning that increases one's vulnerability to mental ill-health. Caspi and Moffit (2018) proposed that "… the symptoms of disordered thought processes will prove to be the most diagnostic elements of p" (p. 836).

The authors posit that rather than clarifying the nature of p, these kinds of speculations shine light on the unhealthy manifestations of our view of p. We further

posit that to understand what p is would require a shift in focus away from the negative effects of p to the very source of these ill-effects. In our view, what has been missing in the literature is an exploration of the nature of universal Principles[1] at the source of or behind people's psychological life experiences. In other words, the answer to what p is would focus on people's awareness and insight-based understanding of the nature of three psycho-spiritual Principles that we posit reveal how people's psychological lives are created (Kelley, Pettit, Pransky, & Sedgeman 2019; Kelley, Pettit, Sedgeman, & Pransky, 2020).

We further posit that if people are oblivious of these Principles or have insufficient insight regarding the way these Principles manifest within everyone, they are prone to unintentionally misuse the Principles and thereby generate chronic mental stress in response to life's perceived challenges. In turn, this habitual mental stress typically produces psychological and somatic dysregulations that manifest as a host of internal symptoms and often a wide range of unhealthy behaviors. When a sufficient aggregation of these symptoms and behaviors has accrued, and treatment is sought, they are then recorded, using the DSM-5 and ICD-11, as one of myriad psychiatric diagnoses. This paper is an attempt to point in this contrasting direction; we posit that three universal Principles—*Mind, Consciousness, and Thought* [2]—are at the source of all psychological experiences (e.g., feelings, perceptions, moods, and symptoms). We further posit that *unawareness or insufficient insight regarding the way these Principles manifest within everyone is the primary liability underlying the etiology and persistence of myriad forms of psychopathology.* In turn, we posit that *sufficient insight-based understanding of these principles, which we refer to as "factor U",* serves as a prevention and remediation for the ill-effects of our view of p.

We realize that this shift in focus treads into realms where traditional psychology has not often explored; into the psycho-spiritual nature of reality. This area of inquiry, however, has been explored throughout history to the present day (e.g., Goddard, 2003; Hart, 1987; Mustananda, 1992; Rank, Rictor, & Lieberman, 2015). Though unable to be examined by the human eye or later by the microscope, PET or MRI, the belief that people are composed of both spirit (psyche) and matter (soma) has been broadly accepted for centuries (for a review see Kelley, Pransky & Lambert, 2015; Pransky & Kelley 2014). Psyche is the Greek word representing the spiritual (i.e., formless) aspect of humanity often designated as mind, soul or the "breath of life". Psychology originally was the science or study of the soul or mind. However, unable to measure it within the scientific method, psychology abandoned the exploration of the psyche and focused primarily on biology and behavior. Behavior and biology have lent themselves far more easily to observation, measurement and research than do life, mind and soul. However, what if looking in the direction of the psyche holds answers that have heretofore been elusive, even if initially it does not appear easy to measure, research or even grasp? Sedgeman (1998) stated:

… to grasp the difference between seeing Principles and learning theoretical knowledge … requires science to examine something "new" in the context of insight and discovery-based learning… reflection as opposed to analysis… The study of the Three Principles … is about what happens before there is any content—that is, before the formation of thought. (pp. 1–2)

Here, we first describe our Principle-based understanding of general factor p and propose the relationship of this view of p to psychopathology and mental health. Then we attempt to explain how a factor, which we call factor U, provides a prevention and remediation for the detrimental effects of our view of p. Finally, we discuss the application of our view of p to clinical practice emphasizing empirically supported mental health education grounded in factor U for preventing and remediating the ill-effects of p, reducing psychopathology and its symptoms, and naturally restoring a state of innate mental well-being. When reflecting on our view of p, we respectfully request that readers step back from the logical positivist perspective which may have them view this understanding as difficult to measure or prove and, instead, consider its value in terms of a possible deeper, convergent, explanatory power (Mustakova-Possardt, 2002).

A Principle-Based Understanding of p

Our understanding of general factor p is grounded in the insights and work of Sydney Banks (1998, 2001, 2005). Banks's experience was first brought to the attention of psychology by primary prevention pioneer, Donald Klein (1998), who described Banks as follows:

... this man, without any attempt on his part to do so, had suddenly entered into a vastly different level of awareness, a form of spontaneous spiritual transformation about which William James had written in the early 1900s… his discoveries... were obviously worth exploring from the standpoint of preventive mental health... something very important was taking place… our most basic assumptions about human behavior were being challenged. (pp. 311–312)

Banks asserted that three Principles, which he referred to as *Mind, Consciousness and Thought,* are comprehensive, fundamental, universal truths that point to the formless source of everything that exists in form and are at the source of everyone's psychological experiences. Banks (1998) stated:

… You have to have the power of *Mind* and you have to be *Conscious* and you have to have *Thought* to relate to life. Anything else is a product of their usage. Therefore, it is virtually impossible to think of any mental activity that isn't a product of the Principles (p.41).

The search for universal Principles, or *fundamental, primary, or general laws or truths from which all others are derived,* has been present from the beginnings of all sciences. Regarding psychology, in 1890, William James (1981) asserted that the field could not be considered a science until and unless Principles were discovered. James pointed in the direction of Thought and Consciousness and saw a "spiritual

self" connected to what he called "Absolute Mind, the essence of which we know nothing" (p. 329) (for a review see Pransky & Kelley, 2014). While psychology did not appear to follow James's lead, Banks (2005) stood firm that he had uncovered the hoped-for Principles and stated "… Universal Mind, Universal Consciousness and Universal Thought are most definitely the Principles that turn psychology from a guesswork philosophy into a working science" (p. 37).

Banks encouraged and supported efforts of mental health professionals in moving in this direction. He insisted, however, they look beyond an intellectual understanding of the Principles to the fundamental truths representing an original source before form. A psycho-spiritual understanding grounded in Banks's insights has evolved worldwide and is now commonly referred to in the literature as The Three Principles or Three Principles/Innate Health (Kelley, Pranksy, & Lambert, 2016a, 2016b; Pransky & Kelley, 2017). In sum, Banks asserted that Mind, Consciousness and Thought represent the unifying, undergirding Principles that William James originally envisioned but had never fully realized. We offer this information because we posit this new perspective brings clarification to the prevailing speculations regarding general factor p and elucidates a prevention and remediation of its significant detrimental effects.

The Three Principles

Banks (1998) asserted that Mind, Consciousness and Thought are metaphors that point to fundamental, primary, universal truths or Principles. He further asserted that all human beings continually utilize these three Principles to create their unique life experiences. What follows is a brief review of the three Principles and how we posit they manifest within everyone (for an in-depth review see Banks, 1998; Pransky & Kelley, 2014).

Universal Mind

What is the fundamental truth of Universal Mind? Universal Mind points to the fact that the universe is intelligent; that there would be no creative forces in the universe, nothing living, if not for an intelligent life force energy. Banks (2005) asserted "Universal Mind is the intelligence of all things, whether in form or formless. Universal Mind holds the secret to all psychological functioning" (p. 59). Banks (2005) continued:

> … There is only one Universal Mind common to all, and wherever you are it is with you always… constant and unchangeable… The personal mind is in a perpetual state of change. Universal Mind and personal mind are not two minds thinking differently, but two ways of using the same mind… All humans have the ability to synchronize their personal mind with their impersonal mind to bring harmony into their lives." (p. 32-35)

Universal Consciousness

What is the fundamental truth of Universal Consciousness? Universal Consciousness points to the fact that people must somehow be conscious of life or they would have no experience of it; that without Consciousness, human beings would be unaware of their own existence or anything that happens within it or to it. Banks (2001) stated, "*Universal Consciousness…* enables us to observe and experience the existence and workings of the world we live in" (p. 97). On a personal level, Consciousness animates people's thoughts via their physical senses and forms their moment-to-moment psychological experiences. Banks (2005) referred to personal consciousness as "… the gift of awareness … [which] allows for the recognition of form, form being the expression of Thought". Banks (2005) also distinguished levels of consciousness and stated:

> … as our consciousness descends, we lose our feelings of love and understanding and experience a world of emptiness, bewilderment, and despair. As our consciousness ascends, we regain purity of Thought and, in turn, regain our feelings of love and understanding. (p. 40)

Banks (1998) further asserted, counter to the prevailing paradigm, that "Mental health lies within the consciousness of all human beings, but it is shrouded and held prisoner by our own erroneous thoughts" (p. 41). In this regard, the authors posit that the problems for which people seek psychotherapy are the result of people experiencing and/or behaving in response to the "reality" they see at lower levels of consciousness. Each level looks and feels very real at the time, but it is only "real" when seen from that level of consciousness, and the level through which people see the world can change at any moment with their next thought. Banks indicated that with incremental insights a person's level of consciousness/awareness/understanding increases, and one's experience of the world changes.

Universal Thought

What is the fundamental truth of Universal Thought? Universal Thought points to the fact that every person has the power to create thoughts. Banks (1998) stated "Thought is the creative agent we use to direct us through life" (p.47). People can use the power of Thought in an infinite number of ways; to create happiness or sadness, forgiveness or anger, exhilaration or depression and everything in between. Banks (1998) stated "Thought is the master key that opens the world of reality to all living creatures. … Thought is not reality, but it is through thought that our realities are created" (p. 49). Thought, as a Principle, does not refer to people's already-formed thoughts or thought products (e.g., feelings, perceptions, beliefs). Rather, the Principle of Thought refers to the fact that all people continually use the power of Thought to create thoughts that enlivened via consciousness become their psychological experiences.

In sum, what Banks realized is how everyone creates "reality" the same way via their use of these three universal Principles and, therefore, how everyone creates a different "reality" moment-to-moment. When we say "use" of the three Principles, we are not suggesting that people "do something"—that tools, techniques or strategies are necessary. Rather, we mean everyone uses the three Principles to have psychological experience in the same way everyone uses gravity to stay anchored to Earth. Although some would dispute Banks's notion of the way these Principles create people's psychological lives, we posit they would have to be using these very Principles to do so.

A Process from Our View of p to Psychopathology

Our View of General Factor p
The authors posit that the Principles of Mind, Consciousness and Thought describe the source of everyone's psychological experiences and the power to navigate through life. Whether one realizes it or not, these three Principles are always operating within everyone giving them their unique experience of life. Like any system,[3] with sufficient understanding, people can use a system's undergirding Principles wisely or, if unrecognized or insufficiently understood, people can misuse them. We posit that whether people allow these Principles to operate in their best interest or to the detriment of their mental well-being stems from their awareness of the Principles and sufficient insight regarding their nature. Thus, we posit that general factor p describes *people's unawareness or insufficient insight-based understanding of the way the Universal Principles of Mind, Consciousness and Thought manifest within everyone.*

Innocent Misuse of the Principle of Thought
Absent awareness or sufficient understanding of the three Principles, people are prone to misuse the Principle or power of Thought. In other words, people are susceptible to taking on disordered habits of thinking and, in turn, to believe and often act on the ideas, impulses and feelings this disordered personal thinking creates (Kelley, Pettit, Sedgeman & Pransky, 2019). In this regard, the consensus of psychopathology research is chronic disordered thinking is a common factor in most forms of psychopathology. For example, Verkuil and associates (2012) stated:

> … in psychopathology research, perseverative cognitive processes (i.e., stress-producing cognitions that are repeatedly activated) like worry and rumination have received increasing attention… and have been recognized as core etiological factors in the onset and maintenance of several psychological disorders. (p.88)

Perseverative cognitive processes and other forms of maladaptive repetitive thought (e.g., Watkins, 2008) have been found to relate with depressed mood and

pessimism, clinical depression, heightened anger, PTSD symptomology, increased anxiety, difficulty concentrating, poor problem solving, poor sleep quality, reduced quality of life, worse self-reported physical health, worse cardiovascular function and weakened immune system function (Brosschot, Gerin, & Thayer, 2006; Ehring, Frank, & Ehlers, 2008; Jamshaid, Malik, Haider, & Jamshad, 2020; S. Hong, 2007; Lyubomirsky, & Nolen-Hoeksema, 1995; McLaughlin, Borkovec, & Sibrava, 2007; Rusting & Nolen-Hoeksema, 1998; Zawadzki, Graham, & Gerin, 2013; Ottaviani et al., 2016). The findings of these individual studies are consistent with several meta-analyses demonstrating the negative effects of chronic unrecognized misuse of the Principle of Thought across a wide range of psychological and somatic health (e.g., Zawadzki, Graham, & Gerin, 2013).

Furthermore, chronic misuse of the power of Thought to control one's disordered thoughts after they are created (e.g., suppression, cognitive self-consciousness, self-beratement, thought reconditioning) has also been identified as an important feature of numerous psychological disorders such as obsessive-compulsive disorder, posttraumatic stress disorder, hypochondriasis, social phobia, insomnia, and depression (e.g., Abramowitz, Whiteside, Kalsey, & Tilin, 2003; Harvey, 2002). Finally, additional research suggests that the unconscious perseverative thoughts may play an even larger role in creating and sustaining psychological and somatic disorders (e.g., Brosschot, Verkuil, & Thayer, 2010).

Chronic Mental Stress

Chronic misuse of the of Principle of Thought and the discomforting symptoms it spawns regarding the past (e.g., guilt, resentment, unresolved grief), the present (e.g. self-consciousness, ego, drivenness) and the future (e.g. apprehension, fear, terror) generally results in chronic mental stress. In this regard, another consensus of psychopathology research is multiple forms of mental ill-health, often with concomitant physiological consequences, are initiated and perpetuated by chronic activation of the stress response system. Chronic mental stress typically results in overproduction of cortisol, noradrenaline and other stress hormones, heightened inflammation, changes in the reactivity of the hypothalamic-pituitary-adrenal (HPA) axis and disturbances in homeostasis in the neuro-transmitters and receptors and the brain's neuro-circuitry (Dinan & Cryan, 2012; Kahn & Kahn, 2017; Kaufer et al., 1998). Overexposure to stress hormones can disrupt the immune system and the microbiota, the digestive system, the reproductive system and the growth processes (Kahan & Kahan, 2017; Papadopoulos & Cleare, 2012). This complex natural alarm system also communicates with regions of the brain that control mood, motivation and fear, potentially creating a variety of negative and often debilitating psychological symptoms (Kent & Rosanoff, 2007). These dysregulations can produce multiple

somatic changes, including lowered pain tolerance, sleep disturbance, muscle tension, and autoimmune dysregulation that add to the psychological burden (i.e., allostatic load) (Luyten et al., 2008). If these symptoms progress with sufficient severity and persistence, and treatment is sought, they are then categorized as common psychiatric disorders such as major depression, generalized anxiety and social phobia. At severe levels, they are classified as psychotic experiences and diagnoses.

Psychopathology: Chronic Concealment of Innate Mental Well-Being

Mental health research points to an often-gradual decline in people's mental health from childhood to adulthood. Kent and Rosanoff (2007) stated "No sharp distinction can be drawn between mental health and mental disease; a large collection of material shows a gradual and not an abrupt transition from the normal state to pathological states" (p. 317). For example, in the second wave of the Child Development Supplement (CDS–II) of the Panel Study of Income Dynamics (PSID), a comprehensive set of subjective well-being items was administered to 1,234 youth ages 12–18. Based on their responses, Keyes (2006) classified these youth as flourishing (38%), moderately mentally healthy (56%) or languishing (6%). Flourishing was the most prevalent category among youth ages 12–14 (48.8%); however, moderate mental health was the most prevalent category among youth ages 15–18 (51.5% moderate; 39.9% flourishing). These findings and those of other national and international studies (Guo, Tomson, Keller, & Sodweqvist, 2018; Keyes, 2007; Keyes et al., 2008; Lim, 2014; Proctor, et al., 2009; Salama-Younes, 2012; Singh, Bassi, Junnakar, & BNegri, 2015; Suldo & Shaffgwe, 2008) suggest that by late adolescence the mental health of most people is far less than flourishing. Even more concerning, as adolescents age into adulthood, the percentage classified as flourishing appears to decline even more. Keyes (2007) stated:

> Very few adults… could be classified as genuinely mentally healthy. Less than 2 in 10 adults were completely mentally healthy… anything less than flourishing is associated with increased impairment, disability and burden to self and society … Flourishing—reported ... the healthiest psychosocial functioning (i.e., low helplessness, clear goals in life, high resilience, and high intimacy), the lowest risk of cardiovascular disease, the lowest number of chronic physical diseases, the fewest health limitations of activities of daily living, and lower health care utilization. (pp. 95, 103).

Furthermore, Caspi and associates (2020), using data from the Dunedin Birth Cohort Study, followed a group of 1037 participants from age 3 to age 45. During this 42-year interval, psychiatric disorders were assessed 9 times, starting at age 11. The researchers reported that by midlife, 86% of the cohort met the criteria for a mental health disorder at some point in their life. The onset of disorder occurred by adolescence for 59% of participants. The diagnostic category (e.g., internalizing, or externalizing disorder) often changed over time. According to the researchers "… people who sustain enduring mental health are rare exceptions (14% in our

cohort)" p. 14. They concluded there needs to be more of a transdiagnostic and life-course perspective of mental disorders that incorporates a more general concept of psychopathology which expresses itself in different ways over time (i.e., factor p).

We posit that the primary source of the apparent gradual decline in people's mental health from adolescence to mid-life, and the diversity in disorders experienced by many over time, is unawareness or insufficient understanding of the three Principles. Banks (2001) stated, "Mental health lies within the consciousness of all human beings, but it is shrouded and held prisoner by our own erroneous thoughts" (p. 41). The nature of this innate mental health is the pure spiritual power of Universal Mind. This power manifests within each human being, from birth, as a natural state of mental well-being. This is recognized as an internal state of contentment, or ease. The only disruption of this natural state of well-being arises from the innocent misuse of the Principle of Thought. Banks described the power of Thought as the missing link between mental sickness and mental health.

Unfortunately, most people are unaware or have insufficient insight regarding the way the principles of Mind, Consciousness and Thought create their own and everyone else's psychological experiences. Absent sufficient understanding of these Principles, people are prone to innocently misuse the Principles and thereby obscure or cover over their natural state of mental well-being. We propose, however, that people can be assisted to realize and recognize, in the moment, that what they actually "see" is a temporary manifestation created by the three Principles. If people do not realize this fact, they will tend to take their disordered thoughts to heart and often act on whatever "reality" these thoughts create. However, if people recognize this fact, they will be less likely to view their momentary thoughts as "the truth" or the way things really are and thus, will be less likely to believe and act on these thoughts.

We further posit that people can be helped to see what they experience when the personal mind quiets down, and what they feel like at those times. They can be assisted to see that only their personal thinking can get in the way of this naturally healthy state. When people gain an insight-based understanding the three Principles, recognize the inextricable connection between their thoughts and their psychological experiences, realize the availability of innate well-being via a quiet mind, and can access this understanding in the moment, we posit that the common precursor to psychopathology will decrease.

In this regard, we reiterate that viewed through the lens of our Principle-based understanding of p, the prevailing kinds of hypotheses regarding the identity of p (e.g., negative emotionality, poor emotional control, impulsive behavior, vulnerability to psychopathology, symptoms of disordered thought processes) do not illuminate p. Rather, these speculations shine light on the unhealthy manifestations of our view

of p. More importantly, we posit that these ill-effects are also natural products of the three Principles in action. In other words, emotional instability, impulsivity, symptoms of disordered thought processes, etc., (i.e., allostatic load) *serve as internal alarms meant to alert people that they are misusing the three Principle and obscuring their innate mental health.*

Factor U: The Prevention and Remediation of the Ill-Effects of p

The authors have posited that general factor p describes people's unawareness or insufficient insight-based understanding of the Universal Principles of Mind, Consciousness and Thought. Thus, we further posit that awareness and sufficient insight regarding the nature of these Principles serves as both a prevention and remediation to the unhealthy manifestations of p. Therefore, what we define as factor U (or U) describes *people's awareness and sufficient understanding, via insight, of the way the universal Principles of Mind, Consciousness and Thought manifest within everyone.* Another way of seeing this is that people come into the world in a pure state of consciousness in which they naturally experience mental well-being. However, absent sufficient understanding of the three Principles, people are prone to innocently misuse the Principles and cover over or obscure this innate health. Banks (1998) stated:

> [Everyone] is subject to what I would call psychological viruses … such as greed, hate, jealousy, desire and envy just to name a few … such viruses are as natural as breathing and nobody journeys through this life completely immune from them. When you are suffering from such a virus, you are not sick per se … you are temporarily and innocently not thinking straight. (pp. 87-88)

Application to Clinical Practice

The application of this Principle-based understanding of p to clinical practice has been described in detail elsewhere (for a review see Kelley & Pransky, 2013 and Kelley, Pransky, & Sedgeman, 2014). In brief, practitioners of this understanding typically view themselves as teachers or mental health educators. This education has as its goal awakening people's understanding of the "inside-out" creation of everyone's psychological experiences via the three Principles, and the availability of innate mental well-being via a quiet mind. This education assumes that each person has an innate understanding of the truths to which these Principles point, and that this awareness can be awakened.[4] Thus, this is a process of recognition (i.e., knowing again) and realization; in contrast to feeding information to the personal intellect. Banks (2001) stated:

> [The Three Principles describe] … the missing link between our psychological nature and our spiritual nature… As we start to regain the true relationship between our personal intelligence and the spiritual wisdom that lies within, we develop a higher degree of intelligence and common sense. This, in turn, clears up our misguided lives. (p. 74 & 76)

Practitioners of this understanding are assumed to have a sufficient level of insight regarding the three Principles, have applied this insight to their own lives with improved results, and generally live in a state of health and well-being themselves. Practitioners focus on the innate health in their clients, as opposed to focusing on the external, illness, diagnosis or problematic behavior. They do not view even the most troubled people as damaged or in need of fixing. Instead, they see them as whole and complete. While this practice is free-form, in that there are no specific techniques, it is founded on the "health of the helper", the unconditional faith of practitioners in the health of their clients, and practitioners ability to listen deeply and trust their own insights to guide them (Kelley & Pransky, 2013).

Practitioners attempt to draw out the innate well-being of their clients, in the moment, from their own intuition and wisdom as they work with them. As they listen and respond, clients have their own insights and their innate health surfaces as they see, for themselves, they are not damaged, they can access well-being and wisdom, and they are not the prisoner of their own worse thoughts. Pransky and Kelley (2014) stated:

> The primary difference between traditional forms of psychotherapy and three-Principles psychotherapy is that with traditional therapies, the feelings and problems people experience are considered real things that one can be helped to deal with constructively in many varying ways, depending on the therapy. In three Principles therapy, the feelings and problems are considered to be essentially illusions or mirages created by one's power of Thought. The solution is to see these feelings and problems for the self-creations they truly are via new insight arising from wisdom, thereby raising their level of consciousness. These new ways of thinking can only be realized through new insight (as opposed to cognitive restructuring). (p. 61)

As people's insight regarding the three Principles deepens, they realize that their psychological experiences are created via the power of Thought and are transient as their thoughts change. They recognize that every so-called reality is a fleeting, ephemeral product of their own minds at work. When people grasp the inextricable connection between their thoughts and their feelings, perceptions, states of mind and behavior, they gain perspective on life. Shifts in their experience show up as "thought events" rather than effects of past or present circumstances or how other people treat them. In turn, they are less likely to view their momentary thinking and its manifestations as "the truth" or the way things really are and to act indiscriminately on the "realities" this thinking creates. More importantly, they realize that beneath their thinking at their spiritual essence they are perfectly healthy, whole and complete.

Everyone experiences disordered thinking and its symptoms (e.g., lowered mood, increased anxiety, mental confusion). However, when people relate to these symptoms as helpful information about the quality of their thinking, they are less likely to believe in the "reality" of this thinking and more likely to regain and sustain psychological well-being. In this regard, Teasdale and associates (2001) reported that

assisting people to change how they relate to their negative thoughts and insecure feelings may be more useful than teaching techniques to modify or recondition their thoughts and beliefs. In other words, rather than viewing their thoughts as "true" or "real" people are helped to relate to them as merely "events in the mind". The researchers concluded:

> This perspective … represented a shift in our fundamental understanding. Previously, we, and others, had seen de-centering as one of a number of things going on in cognitive therapy. Our analysis suggested that it was central… If such de-centering did not take place, patients would be left arguing with themselves about whether their thoughts were true or not, marshalling evidence for or against a negative thought and at risk of simply getting caught up in the thought pattern. (p. 24)

Through mental health education grounded in factor U, we posit that people can be assisted to see that their "psychological viruses" disappear when the personal mind quiets down. They can recognize that as they pay less attention to their disordered personal thoughts, their mind quiets naturally and they become more present. As people live more "in the now" they access innate well-being. Banks (1998) stated:

> When… people refer to the *now*, they mean the *personal mind* is free from the contaminants of yesterday's memories and fears. This in turn frees the mind to see with clarity things as they *are,* not through distorted memories and apprehensions. Living in the *now* requires a clear mind. (p. 100)

Testing Our View of Factors p and U

Considerable preliminary empirical evidence exists in support the efficacy of mental health education grounded in factor U for reducing psychopathology and its symptoms and improving and sustaining mental well-being. For example, Sedgeman and Sarwari (2006) reported that HIV-positive patients receiving this education showed a significant reduction in stress and anxiety which was sustained at 8-week follow-up. Banerjee, Howard and Mansheim (2007) reported that females in residential substance abuse treatment receiving this education showed significant positive outcomes regarding substance use, criminal justice involvement, employment, housing, adverse effects of substance use and mental wellbeing. Halcon, Robertson and Monsen (2010) reported that Somali and Ethiopian women refugees receiving this education showed a significant decrease in posttraumatic stress. Kelley (2011) reported that adults on probation receiving this education showed a significant improvement in mental wellbeing and mindfulness. Kelley, Pransky and Lambert (2015a) reported that adults receiving this education showed a significant improvement in nonattachment and regulating negative emotions, and a significant reduction in rumination, depression and anxiety. Kelley, Pransky, and Lambert (2015b) reported that adults receiving this education reported less dependence on

techniques (e.g., meditation) to experience mindfulness and heightened wellbeing during negative states of mind.

Furthermore, El-Mokadem, DiMarko, Kelley, & Duffield (2020) reported that compared with a waitlist control group, participants diagnosed with chronic fatigue syndrome receiving this education reported a significant improvement in mental and physical wellbeing and a significant reduction in depression, anxiety, fatigue and pain interference symptoms. Kelley, Alexander, and Pransky (2017) reported that compared to a waitlist control group, children and adolescents receiving this education showed a significant improvement in resilience and that "high-risk" youth showed a significant decrease in risky behavior. Kelley, Hollows, Pransky and associates (2021) reported that compared with a control group, participants in prison for sexual violence receiving this education showed a significant improvement in mental wellbeing, and a significant reduction in low self-control, depression, anxiety and anger. Kelley Hollows, Savard and associates (2017) reported that compared to a waitlist control group, male residents in a U.K. prison receiving this education showed a significant improvement in wellbeing and purpose in life, and a significant decrease in depression, anxiety, and anger which were maintained at follow-up. Kelley, Pransky and Lambert (2016) reported that adults receiving this education showed a significant increase in hedonic wellbeing, eudiamonic well-being, social wellbeing, flourishing mental health, mindful attention, mindful acceptance, flow and mental wellbeing. Reece-Evans and Pevalin (2017) reported that students and staff at a U.K. secondary school receiving this education showed a significant increase in mental wellbeing that was maintained at follow up.

Additional research is needed to test our understanding of general factor p and the efficacy of factor U for preventing and remediating its ill-effects. In this regard, the authors are preparing to study adults exposed to adverse childhood experiences (ACEs). We chose these participants to study because the consensus of ACEs research is childhood trauma is a common factor in the history of people with a variety of mental illnesses including mood disorders, anxiety disorders, behavioral disorders, substance use disorders, schizophrenia and psychosis (Felitti et al., 1998). The cumulative ACEs score for participants followed over time shows a strong, graded relationship with numerous somatic, social and behavioral problems throughout life (Merrick, Ford, Ports, & Guinn, 2018). Caspi and Moffit (2018) stated:

> …it is difficult to identify a disorder in which childhood maltreatment is not linked than to identify a disorder to which it *is* linked with specificity… Childhood maltreatment also predicts disorder that is comorbid, persistent, and even treatment resistant… [however] although maltreatment is a potent risk factor for developing psychiatric disorders, it is apparent that there are marked individual differences in response to it, and many people who are victimized remain healthy (p. 839).

We speculate that participants' psychological and somatic symptoms will relate directly with factor p and inversely with factor U, and that participants' mental well-being will relate inversely with p and directly with U.

Conclusion

The authors respectfully encourage mental health researchers in their search for general factor p to consider shifting their primary focus away from the content or products of people's already-formed thoughts toward what we are calling factor U; awareness and sufficient insight-based understanding of the universal Principles of Mind, Consciousness and Thought; recognition of the role of the power of Thought in creating people's psychological experiences; and the realization that all people have innate mental well-being readily accessible whenever the personal mind quiets. We posit that these are understandings that can be gained (i.e., factor U), and when they are, they serve as a prevention and remediation for the ravages of our view of general factor p.

Carver, Johnson, and Timpano (2017) stated:

The idea of identifying core functional mechanisms that increase vulnerability to psychopathology in a very broad way is an exciting one. It would open the doors for rethinking both etiological mechanisms and commonalities in treatment approaches (p. 881).

The authors posit that our understanding of general factor p—unawareness and insufficient insight regarding how the Universal Principles of Mind, Consciousness and Thought manifest within everyone to create their psychological lives—represents the "core fundamental mechanism" that crosses myriad forms of psychopathology. Banks (1998) asserted, "There need only be one generic mental illness; an inability to see the role of [Universal Mind, Consciousness and] Thought" (p. 38).

Endnotes

1. We capitalize the word "Principle" to distinguish it from its more common usage such as tenets, guidelines, characteristics, or ethical standards.

2. When we capitalize Mind, Consciousness, and Thought they are meant to depict formless, universal powers, abilities, or faculties. When these terms are not capitalized, they are meant to refer to personal mind, personal consciousness, and personal thought or thoughts.

3. When we use the term "system" we mean an ordered and comprehensive assemblage of facts, principles, or doctrines in a particular field of knowledge or thought.

4. Banks (1998) defined insight as, "… a realization of knowledge from within the depths of our own consciousness" (p.15).

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Understanding Religion As a Phenomenon in Workplace Sprituality: A Durkheimian Approach

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Abstract

In this study, Durkheim's structural functionalism and his approach to religion and social solidarity will be used to gain an in-depth understanding of the workplace spirituality approach in management literature. In this context, workplace spirituality is defined as the inner lives of employees fueled by meaningful work that is realized in the context of a community. The concept of organizational spirituality, the ultimate aim of building strong connections within an individual's life and between his or her work colleagues, is defined by efforts to comply with specific beliefs and values in the workplace. In fact, it is more clearly understood as the strong relationships that employees will develop with each other, their jobs, and workplacep. As well as the views of famous structural-functionalist Durkheim on society and religion, the common approaches that can illuminate the possible impact of these views on workplace spirituality and spiritual leadership theories will be discussed in detail. Later, the position and function of religion in both Durkheimian and workplace spirituality approaches will be explained. Therefore, this study is important in giving a theoretical understanding of the importance of spiritual literature and its holistic viewpoint that overlaps with Durkheims views on religion.

Keywords:
Durkheim • Structural Functionalism • Workplace Spirituality • Spiritual Leadership

İşyeri Ruhsallığında Bir Fenomen Olarak Dini Anlayabilmek: Durkheimcı Yaklaşım

Öz

Bu çalışmada, Durkheim'ın yapısal işlevselciliği ve din ve sosyal dayanışmaya yaklaşımı, yönetim literatüründe işyeri maneviyatı yaklaşımının derinlemesine anlaşılması için kullanılacaktır. Bu bağlamda işyeri maneviyatı, çalışanların anlamlı işlerle beslenen ve bir topluluk bağlamında gerçekleşen içsel yaşamları olarak tanımlanmaktadır. Örgütsel maneviyat kavramı, nihai amacı bireyin yaşamını, çalışma arkadaşlarını ve diğer insanlarla gelişim konusunda güçlü bir bağ kurmasını ve işyerinde inanç ve değerlerine uyma çabaları olarak tanımlanmaktadır. Çalışanların birbirleriyle, işleriyle ve işyerleriyle geliştirecekleri güçlü ilişkiler olarak açıklanabilir. Ünlü yapısal-işlevselci Durkheim'ın toplum ve din konusundaki görüşleri tartışıldıktan sonra, bu görüşlerin işyeri maneviyatı ve manevi liderlik teorileri üzerindeki olası etkisini aydınlatabilecek ortak yaklaşımlar ayrıntılı olarak tartışılacaktır. Daha sonra hem Durkheimcı hem de işyeri maneviyat yaklaşımlarında dinin konumu ve işlevi açıklanacaktır. Bu nedenle, bu çalışma, manevi edebiyatın önemini ve Durkheim'ın din hakkındaki görüşleriyle örtüşen bütüncül bakış açısını anlamak için teorik bir fikir vermesi açısından önemlidir.

Anahtar Kelimeler:
Durkheim • Yapısal İşlevselcilik • İşyeri Ruhsallığı • Spiritüel Liderlik

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In modern business life, individuals work in ambiguous, fragmented, and diversified 'workspaces' lacking spiritual fulfillment, often leaving employees to search for meaning in their lives and the work they do, and culminating in greater efforts to make sense of work and life (Narcikara, 2018, p.11). As Fry (2003) posits, rapid changes in today's modrn society triggered the transition from traditional, central, bureaucratic, and highly standardized, fear-oriented, and non-spiritual organizations to more humane, democratic, motivation-oriented, and flexible organizations (Fry, 2003). That is why, the classical management approach in traditional, bureaucratic, hierarchical, and central organizations cannot satisfy the differentiated needs of the employeep. Hence, an ethically based approach to management has gained importance and made people realize the importance of workplace spirituality. In fact, workplace spirituality literature has attracted attention to a rather neglected area: to the emotions and spirits at work (Mabey 2013). At this point, workplace spirituality and spiritual leadership, which are practically reflections of spirituality in the business environment, are seen as an important aids in solving problems in today's business life, and as a result, have attracted the attention of scientists and professionals (Kouzes and Posner, 2003; Fry, 2008; Chen & Yang, 2012; Narcikara, 2017).

Individuals have both spiritual and material needs, and they come to work with these needp. Indeed, integrity of their inner realities and a sense of wholeness within their soul require satisfying both of these needs (Baykal & Zehir, 2019, p. 124). With the help of workplace spirituality, as Chaskalson (2011) suggests, modern organizations embraced the view that we are not supposed to choose between economic prosperity and human well-being. Organizations can both make profit and satisfy their employees simultaneously. Therefore, spiritual leadership and workplace spirituality literature have come about as a reaction to declining, and some might argue, even a loss of values and ethical conduct in the workplace (Pio & Tampi, 2018, p. 757).

Although in the workplace spirituality literature, it is stated that a holistic perspective is adopted for examining the effect of spirituality on individuals, the sociological aspect of spirituality on an organizational basis has not been adequately examined, and instead, a narrow approach limited with a management science perspective has been adopted. In this study, the effect of workplace spirituality on organizational members will be examined from a multidisciplinary perspective, taking Durkheim's holistic sociological perspective as a framework.

Workplace Spirituality

In human nature, there is a need for attachment. This need finally leads to the increase in the popularity of religious and spiritual teachings that attach people to their own selves and to their community. In this point, spirituality can be explained

as the search for a vision involving service to other people, humility, care, altruism, transparency, and fairness that creates connectedness and inner peace. Spirituality is a universal force driving the need for self- transcendence and interconnectedness with all things in the universe and can be seen in groups and organizations (Kriger & Seng 2005). Thus, it should be accepted as a search for connectedness with the outer world and with the unifying source of one's life (Baykal, 2019, p. 50). It can be explained as a psychological pattern wherein a meaningful life, wholeness, and interconnectedness are melded in the same pot (Baykal & Zehir, 2018, p. 124).

On the one hand, with an organization-level perspective, Ashmos and Duchon (2000) explain workplace spirituality as accepting the existence of an inner life that is nourished by meaningful work. It is the effort of pursuing an ideal of a higher purpose in organizational life (Cavanagh & Hazen, 2008, p. 63). According to workplace theory, the more people have values congruent with their organization, the more they spend their effort to improve organization. That is why, nowadays, several companies give importance to using workplace spirituality in creating value congruence in organizations (Baykal, 2019a, p. 32). Reave (2005) claims that in those kinds of organizations wherein values that have long been considered as spiritual ideals, these values act as a positive influence on leadership succesp. Actually, workplace spirituality shows that in order to have an effective and successful organization, there is no need to give up spiritual values (Baykal, 2020, p. 81).

The concept of workplace spirituality can be considered as a second order concept that includes some important and widely accepted subdimensionp. For example, Tanwar & Jain (2019) explained three main pillars that support spiritual workplace: self-work immersion, interconnectedness, and self-actualization. In this point self-work immersion is the engagement one experiences while working; interconnectedness is the situation wherein individuals enjoy being a member of the greater group, namely, their organization; and self actualization is being succesful at fulfilling one's potential. According to Pawar, the experiences of meaningful work and the sense of connectedness are two salient aspects of workplace spirituality (Pawar, 2016, p. 976). Similarly, Marques et al. (2005) explains that workplace spirituality should be accepted as "an experience of interconnectedness, felt by all people involved in the work process, triggered by the awareness that each member in the organziation is driven by an inner power that increases their sense of justice, humilty, and courage. In point of fact, although this unique concept includes many dimensions, the most widely accepted dimensions are, s: meaning at work, connectedness, and alignment with organizational values (Gupta et al., 2014), since it is the recognition that inner life nourishes and is nourished by meaningful work that takes place in the context of a social group (Ashmos and Duchon, 2000, p. 137). Decidedly all these categorizations refer to the creation of a community spirit at work that contributes to fairness, giving all stakeholders the right to participate in critical decisions (Baykal, 2019c, p. 48).

Spiritual Leadership

Spiritual leadership refers to the process of motivating and influencing employees through a transcendent high level vision and an organizational culture that has its roots in altruistic love. Spiritual leadership emerges from an interaction of a leader's vision, deep caring for group members (altruistic love), and hope and faith (Sweeney & Fry, 2012, p. 100). It is significant for the satisfaction of fundamental needs of both leaders and followerp. In the spiritual leadership approach it is believed that spiritual well-being is possible through a membership that encompasses a widely accepted organziational vision and perfect value congruence in all individual, group, and organization levelp. The ultimate benefit of embracing spiritual leadership is fostering greater well-being, commitment and productivity, social responsibility, and performance excellence (Fry and Nisiewicz 2013; Fry and Slocum 2008). The incorporation of positive organizational and personnel outcomes should be accepted as a holistic approach unique to spiritual leadership theory (Yang & Fry, 2017, p. 308). In spiritual leadership theory, a simultaneous application of spiritual, ethical, and social values differentiates this leadership form from other positive leadership styles (Ali et al., 2020, p. 131), and the combination of spirituality with leadership and the workplace is considered as a solution for the ills of modern society (Samul, 2020, p. 1).

Fry (2003) posits that spiritual leadership is based on three important components enveloping vision, hope/faith, and altruism. In spiritual leadership, a leaders' system of beliefs about virtues and values influence their perceptions and judgments in moral and ethical issues (Sweeney and Fry, 2021, p. 90). According to Fry, this vision reflects an organization's purpose, its main reason for existence, and the formation of significant stakeholders (Fry 2003): It is the power of the leader in giving direction to the whole organization. Fry explains hope as the feeling felt by organizational members in attaining the above mentioned vision. Hope in spiritual leadership is not a mere anticipation or an unbacked faith in attaining goals but rather an intricately detailed road map, a shrewd strategic plan involving alternatives for reaching certain goals that are beneficial for the whole organization. Moreover, Fry (2003) explained altruistic love as a wholeness, harmony, and well-being built through care, concern, and appreciation for both one's own self and for others. In altruistic organizations, people take care of each other, embracing benevolent behavior for each other.

Calling is used to define the properties of a professional (Fry 2003) wherein employees embrace the organizational vision, love their work, and find their work meaningful and useful. Furthermore, by membership he refers to the situation whereby all organizational members appreciate each other with compassion and care, thus promoting the sense of belonging and connectedness. Through spiritual leadership, leaders create a vision wherein leaders and organizational members experience this sense of calling, and their lives gain purpose and meaning. Moreover, they establish

an organizational culture encompassing altruistic love, belonging, and feelings of appreciation (Fry et al., 2016, p. 249).

Similarly, Fry (2003), thinks membership meets one of the most important needs of individuals, that is to say, to be understood and appreciated. He suggests that, with the help of membership, when individuals devote themselves to their group, their lives gain meaning by identification with a network. Owing to spiritual leadership in organizations, altruistic love mutually bonds the organization and individuals in a common vision. This feeling removes the fears related to anxiousness, egoism, envy, anger, and guilt. It is unconditionally given (Fry, 2003) and culminates in a sense of connectedness, resulting in greater awareness regarding being understood and appreciated (Narcikara & Zehir, 2016, p. 31). The intrinsic motivation caused by spiritual leadership facilitates the integration of individuals and teams with the organization's goals and values. Hence, empowered teams emerge that can effectively deal with key strategic stakeholder issues (Fry et al., 2010, p. 292). Spiritual leadership also provides the basis for learning organization, innovativeness, and empowerment, all necessary characteristics for driving organizational excellence in processes and outputs (Fry et al., 2010, p. 290).

Related literature ensures a considerable number of empirical proofs about positive outcomes of spiritual leadership in organizationp. In the extant literature we can come across myriads of positive organizational contributions to this unique leadership style. Studies show that spiritual leadership is effective in employee performance (Baykal and Zehir, 2018; Supriyanto et al., 2020). Additionally, there are multiple studies on the effects of spiritual leadership on job satisfaction (Yusof, 2011), on organizational performance (Fry et al., 2017; Salehzadeh et al. 2015; Narcikara, 2017), employee empowerment (Chegini and Nezhas, 2011), organizational commitment (Tsui et al., 2019), pro-environmental behavior (Afsar, Badir and Kiabi, 2016), job satisfaction (Supriyanto et al., 2016), lower levels of organizational silence (Abbas and Shyaa, 2019), and team productivity and life satisfaction (Jeon et al., 2013).

Structural Functualism and Durkheim

Structural functionalism is a theory in sociology and applied to organizations, claiming that the structures embraced by organizations are often functional and tend to make organizations more effective. Functionalism, used in this context, is the intent by individuals, especially by managers, to make their organization attain higher performance (Donaldson, 2008, p. 306). According to structural functionalism societies, groups and all kinds of social organizations are constituted of systemp. Durkheim, one of the most prominent advocates of structural-functionalism, is important for his systematic formulation of a functionalist approach in sociology (Coser and Rosenberg, 1969, p. 610).

Structural functionalists' approach, regarding the organization, overlaps with many assumptions of general systems theory. According to Bowler (1981), one of the researchers who adopted the system approach, each system has a limit on what the system covers or excludes. The universe contains processes that unite and separate itself, and these processes continue their lives until another set of processes destroys them. Similarly, Durkheim suggests that a society maintains its life with the help of some social phenomenon, such as religion, making it different from other entitiep. Similarly, another system theorist, Churchman (1971), suggests that there should be a regulator and decision maker in the system in order to run it without problemp. When we turn our lens to Durkheim, he also suggests that there should be some widely accepted rules and regulations in the society to create a holistic mechanism capable of maintaining smooth and communal rituals, customs, and religion to perform this task. A more noteworthy overlap between system theory and Durkheim's views come from Bertalanffy, even supporting the holistic mindset of workplace spirituality and spiritual leadership. In Bertalanffy's (1955) approach, search for meaning and integrity are two prevelant properties of systems (as it is assumed in holistic suggestions of spirituality literature and importance) given to meaningful work (Fairholm, 1998; Fry, 2003; Reave, 2005) for attaining a healthy and high performance organization.

In Durkheims's approach, collective beliefs are important in the path through which society becomes aware of itself, since they contribute to the expression of the homogeneous physical movements constituting the ritual, as opposed to the other way around (Bellah, 2005, p. 184). According to Durkheim, the stimulating action of society is not experienced merely in exceptional situationp. Actually, an individual is in moral harmony with others in the society, gaining confidence, courage, and boldness in action, like the believer who believes the eyes of his god are on him (Durkheim, 1995, p. 213). This perspective regarding society perfectly matches with the workplace spirituality literature's approach (Mitroff & Denton, 1999). Giacalone & Jurkiewicz, 2003) claimed that society is an organic entity nourished with altruism and care, making membership in the group appealing for individuals. Similarly, in the Durkheimian perspective, the culture of the society is not only an instrument triggering action but also a source of motivation working through emotions and collective action (Simith & Alexander, 2005, p. 15). Durkheim further suggests that ritual is a powerful tool used by religion in affecting people, and it both makes them feel and be stronger (Olaveson, 2001, p. 91).

Durkheim and Religion

Durkheim considers religion and a common morality as essential to and pervasive in modern societiep. Religion and shared morality in society are accepted as sacred in Durkheim's mindset. By spirituality, Durkheim understands religion to be a

significant matter related to meaning and morality in modern societies (Tole, 1993, p. 1). Durkheimian sociology emphasizes the importance of the collective nature of the system of values and ideals which give meaning to individual livep. In his societal approach, objects, rituals, and events can be accepted as some of the possible concretizations of ideals whereby society regulates itself (Tole, 1993, p. 11).

Durkheim's approach is significant in making it clear that religion, or in our context spirituality, is not something divine, rather it is a product of society. Durkheim also identified important points regarding religion and its effects within a society, considering religion as the source of solidarity and identification for the members within a society, Durkheim claims that religion provides meaning for life, reinforcing the collectively held morals and social norms within a society. Rather than accepting religion as a mere fantasy, Durkheim thinks it is a critical component of the social system. As in the case with most religions, the individual in a society fears its authority, but also knows he will literally cease to exist as an individual without it (Durkheim, 1953, p. 73), thereby religion culminates in social control, alignment, and purpose. In fact, it provides a means of communication and creates social normp. However, as in the case with the more secular version of workplace spirituality (Fry, 2003; Narcikara, 2017), religion or spirituality is not necessarily something divine, rather it is something socially constructed. Durkheim posited that religion has the power to unite its adherents into a "single moral community (Stark et al. 1983, p. 121). Similarly, being inspired by Durkheim, Talcott Parsons (1979) also claims that religion serves the purpose of integrating the social norms and provides non-negotiable grounds for the ethics and rules that have their roots in religion. As opposed to criticisms directed toward Durkheim, he does not think that science refuses to grant to religion its right to exist, rather it refuses the right of religion to dogmatize (Durkheim,1973, p. 205).

To Durkheim, religion comes about and is legitimized through "collective effervescence." Collective effervescence explains the moments in social life in which members of a society come together with the aim of performing a religious ritual. Religious rituals are the mechanism through which the society or the group worships and reaffirms its solidarity (Durkheim, 1915).

At some point, Durkheim deified society. In fact, he believes that he killed two birds with one stone. From his point of view, deification of society is disguised as socialization of God. Durkheim claims that through the entire history "God" acts as a fanciful representation of the will of society (Bauman, 2005, p. 370). He claims that in the future, religions will no longer be able to affect the consciences of individuals deeply (Durkheim, 1951, p. 375), but at the same time he does not claim that religion will be replaced by science and actually believed in the eternity of religion since

he claimed that serves as the primary foundation of social solidarity (Gofman, 2019, p. 29). Indeed, most of the enlightened sociologists consider modernity as a clue for the point at which religion's effect on institutional and cultural life ends, and furthermore, as a signal to the end of the sociocultural order of the premodern society. But, Durkheim's approach embraces a deep appreciation of the performance of religion in social life, specifically in the point that it generates institutionally differentiated and culturally pluralistic societies (Tole, 1993, p. 2). Actually, for Durkheim, modernization does not encompass the dissolution of religion. Indeed, Durkheim never suspected religion's effect as a fundamental and enduring feature of society (Tole, 1993, p. 2).

Furthermore, Durkheim accepted totemism as an integral part of his work since he was convinced that religions are built and remade (Shilling, 2005, p. 213). As to Durkheim, totemism is a kind of ritual religious practice that encompasses the symbolic equation of a comunity with an object, animal, plant, or symbol. He suggests that the totem is the symbol of both the god and society," a kind of idealization of the group or community and an effervescent symbol through which society is expressed (Shilling, 2005, p. 214). The symbolic order can increase a member'sdignity, allowing them to benefit from the advantages of a common life and increasing the importance of connectedness within the group.

In Durkheim's approach, the ideal society is not something outside the real society; it is not composed of merely the mass of members composing it but rather encompasses the ground that they occupy, the tools they use, the attitudes and the religious beliefs they embrace (Durkheim; 1964, p. 422) Actually, society is not an external, objective reality designating behavioral standards but is effective on individual consciousnesses, hence operating as an internal behavioral regulator (Tole, 1993, p. 5).

Durkheim's Structural Functualism and Fry's Spiritual Leadership Theory

The functionalist tradition is significant in the point that it assumes that social systems meet certain requirements and suggests that there are functional imperatives that should be met for the survival of a group (Chilcott, 1998, p. 103). Actually, Durkheim claims that a functionalist should be conceived as the one that views society as a system: that is to say, a whole composed of interrelated parts, assumes the existence of a tendency toward systemic equilibrium, and thinks about the possibility of social order (Pope, 1975, p. 361). In that point, Durkheim's structural functionalism coincides with Fry's spiritual leadership theory in the point that both of them view the social group as a system, composed of interrelated and interdependent partp. In Durkheim's approach, wholes should be conceived as systems of forces limiting and nourishing each other and creating an equilibrium" (1961a, p. 233). Similarly, Fry (2003) tried to create a holistic picture of organization wherein both the leader and

followers supports, nourishes, and when necessary, limits each other, thus creating an equilibrium wherein everyone is in a win-win position.

Durkheim considered integration, cohesion, and solidarity as regulatory mechanisms for controlling the society (Pope, 1975, p. 363); whereas, for Fry (2003, 2005), it is the leader who acts as the main regulating force but the tools that are used by this leader are quite similar: They both give importance to being connected to a society and view a sublime society as the main regulator in social relationships. According to Durkheim (1974, p. 212), law and morality ensure the equilibrium of society by providing the necessary means to adapt to new conditions. As in the case with the role of spirituality in workplace spirituality and spiritual leadership theories, in Durkheim's approach, it is posited that religion also has a social role, enabling individuals to overcome several problems and paradoxes that are apparent both in the secularization theories and in the theories that focus on rational choice and religious economy. However, according to Durkheim, secularization made the mistake of taking a linear and causal approach to studying the relationship between modernization and religion. Even though secularism restored the autonomy of religious institutions, they were unsuccesful in grasping the main operating principles of religions (Pace, 2017, p. 350) and could not get use of it.

As in the case with the workplace spirituality approach (Marques, 2008), in Durkheim's approach, the central concern is collective well-being (Gorski, 2017, p. 81). As the proponents of workplace spirituality (Giacalone & Jurkiewicz, 2003; Milliman, Czaplewski & Ferguson, 2003), Durkheim also rejects the life of mere pleasure and suggests that genuine happiness comes as a result of collective well being created by the regulation and reordering of our initial nature and of our inner life (Gorski, 2017, p.82). In Durkheim's approach, the most important component of character is the capacity to restrain one's own self and reins in passions and desirep. But, according to Durkheim, this reigning inshould be melded with an instinct for social good (Gorski, 2017, p. 83). In spiritual leadership theory and in workplace spirituality theory, the concepts of altruism, membership, and interconnectedness within the group emphasizes the same assumption, that is to say, the importance of common good, the benefits of being connected to the group and putting the good of the group above individuals.

Connectedness in Spirituality Literature and Durkheim's Social Solidarity

As Pfeffer (2003) suggests, individuals are inclined to value their affiliations, enjoy being connected and part of a larger community where they can have relationships with other members of their society or group. Workplace spirituality involves values leading to a sense of transcendence and interconnectedness resulting from the fulfillment of work. Actually, an integrated inner life and wholeness of soul, body, and mind are

possible through workplace spirituality. Indeed, spiritual leadership provides the climate for individuals to live their inner life and meet their spiritual needs at work (Narcikara & Zehir, 2016, p. 30). People working in these kinds of organizations wherein workplace spirituality is embraced as a corporate philosophy feel that they are an organic part of a whole in which they can live their true selves authenticly, without fear of being condemned, limited, oppressed, and manipulated by corporate values.

For Durkheim, the collective effervescence, the effective experience engendered amidst rituals, is an important means for reaching the origin of the sacred. With an overall functionalist approach, Durkheim sees rituals as a tool for maintening group cohesiveness and communal identity (Heinämäki, 2009, p. 68). As Durkheim himself underlines, repeated performance of rituals prevents the beliefs from fading away in time (Jones, 2005, p. 117), and is- the main reason as to why social groups prefer to embrace some special rituals for themselves in order to nourish the interconnectedness of their members.

Durkheim explains social solidarity involves shared commitment to social practices that is possible through law and custom or group norms (Adair, 2008, p. 106). Durkheim also posited that the laws and regulations in themselves are also manifestations of the evolution of social solidarity and moral sentiments (Johnsan et al., 2019, p. 649). Actually, a good society is one that has neither too much integration and regulation nor too little, with the actual mean can be understood only in relation to a given society (Gorski, 2017, p. 82). For both workplace spirituality scholars (Aschon & Duchon, 2005; Fry & Slocum, 2008) and for structural functionalist Durkheim (1915,1974,1995), a coherant and satisfying social group is possible through spirituality. In both approaches spirituality is a means to reach harmony. In fact, neither of these approachs exalt spirituality for the sake of divine ends.

Durkheim suggests that anomie is unnatural and transient. Hence, an organic solidarity will inevitably develop that will support the interdependencies in a society or group with complex division of labour (Johnsan et al., 2019, p. 650). In that point, when we turn our lens to workplace spirituality, we notice the same approach in handling interdependenciep. Workplace spirituality also suggests that when people have high levels of inerconnectedness within their social group, namely within their organization, they experience greater well being and a sense of meaning at work.

According to Durkheim, solidarity and regulations in society are two important features of morality. In his approach it can not be separated from social solidarity, and in fact, sometimes coincides with it. The level of morality in the group, at the same time, shows differences according to the level of solidarity. Because, if social life starts to vanish, moral life also starts to vanish, having no object to cling to (Durkheim, 1997, p. 331). In spiritual leadership literature, Fry (2003) also suggests that altruism among the Organizational members nourishes an ethical business

environment that has its roots in morality, care, and love for collegues, and satisfying leader-member relationships.

Discussion

In this study, understanding the perspectives of spirituality literature and Durkheim's structural functionalist approach was the purpose, particularly in regards to Durkheim's understanding about society and the function of the sacred in the society. Furthermore, this study revealed that there are important overlapping points in their understanding about the function of spirituality and society. First of all, both approach a holistic perspectives in the effects of spiritual values within individuals' lives. They both perceive religion and spirituality as a natural cement creating a kind of coherence in both individual and social levels (Dinçer, Baykal & Yüksel, 2020). As we have elaborated before, Durkheim thinks social solidarity is a natural consequence of an advanced division, that is to say society. He suggests that society is an important tool in creating connectedness and coherence among individuals, as it is suggested in spirituality literature.

In Durkheim's approach, the ideal society is not something outside the real society and is not composed of merely the mass of members composing it, but in contrast, it encompasses the ground which they occupy, the tools they use, and the attitudes and religious beliefs they embrace (Durkheim, 1964, p. 422). Actually, society is not an external, objective reality designating behavioral standards but is effective on individual consciousnesses, hence operating as an internal behavioral regulator (Tole, 1993, p. 5). Similarly, spirituality can act as an intrinsic motivator and internal control mechanism, aligning individuals' behaviours and attitudes with their values and convictionp. Religion or other similar spiritual values are considered as a glue, linking individuals to each other and aligning individual realities with those of their groupp. As it is assumed in workplace spirituality literature, Durkheim also assumes that there are two primary anthropological needs of mankind: the first is social or group belonging and the second is value regulation (Gofman, 2019, p. 29): society has the potential to meet both of these needp. Moreover, in Durkheim's philosphy, as in the case in the workplace spirituality approach, this value regulation is possible through spiritual mechanisms, that is to say, religion can act as a tool for creating solidarity and for regulating the society.

Conclusion

Even though Durkheim has written on quite a considerable number of subjects, he is usually identified with the functionalist model of social analysis, since he has given great importance to religion in his work throughout his career (Olaveson, 2001, p. 91). According to Durkheim, religion has the primary role of assuring the equilibrium of

society and adapting it to external conditions (Olaveson, 2001, p. 91). For Durkheim, in the evolution of religion, the sacred has become more and more transcendent and universalistic (Tole, 1993, p. 18), thus overlapping with what is understood as spirituality in the extended literature (Tacey, 2004). Religion is something above human, something powerful and effective, thereby creating a higher level goal and meaning in life. In fact, in spiritual literature, religion is also considered as a social tool, rather than being respected as an ethereal purpose. To sum up, religion is on stage with a worldly function. Supporting our analysis related to his approach, Durkheim insists that contrary to pure positivist mindset, religion should no longer be understood as an inexplicable hallucination of some sort. Since it has gained a foothold in reality," he posits that religious forces are real," even though science denies the effect of religion in principle. From both perspectives, it can be concluded that when people have the opportunity to live their own spirituality in their social environment, this strengthens their loyalty within the society they are in, ensures the social order, and ensures the efficient functioning of social systems as a social regulator. So, with the perspectives of both approaches, religion should be viewed as a social tool creating a holistic reality rather than a heavenly conviction that is merely about the afterlife.

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Research Article

Answers to Carl Gustav Jung in the Perspective of the Quran: The Process of Individuation[*]

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Abstract

This study aimed to present a critical approach to the concept of individuation in the analytical psychology. Content analysis was used. The obtained seven themes are about the verses of Ashab-ı Kehf and the two men in the Quran. It is understood that individuation does not occur spontaneously and means true path in the Quran, that it takes place in sleep, that it has dreams of transformation related to individuation, that it has some stages. Someone must firstly believe in Allah to individualize. The first stage of individuation is the individuation of the heart, that is, the metaphysical resurrection. The oppsosite of individuation of the heart is the sealing of the hearts may occur. It has been discovered in the Quran that the soul is the shadow, the mating soul is the anima/animus, that is, the heart. The shadow is represented by the soil, and the anima/animus is represented by the cave in the Quran. In the dream of Ashab-ı Kehf, it is concluded that the dog in the cave represents the shadow, and the young person who goes to the city represents the persona. The cave is not a psyche compartment that the self is matures in the individuation.

Keywords:
Quran • Human nature • Soul • Ashab-ı Kehf • Psyche • Individuation • Analytical psychology • Psychiatric Nursing

Kur'an Işığında Carl Gustav Jung'a Yanıtlar: Bireyleşme Süreci

Öz

Çalışma, bireyleşme kavramına ve analitik psikoloji kuramına eleştirel bir yaklaşım sunmayı amaçlamaktadır. Nitel araştırma yöntemi olarak içerik analizi kullanıldı. Elde edilen yedi tema Ashab-ı Kehf kıssası ve iki adamı konu alan ayetler hakkındadır. Jung'un belirttiği gibi bireyleşmenin kendiliğinden oluşmadığı, öncelikle kişinin Allah'a iman etmesi gerektiği anlaşılmıştır. Bireyleşmenin Kur'an dilinde hidayet anlamına geldiği, uykuda gerçekleştiği, bireyleşme ile ilgili dönüşüm rüyaları görüldüğü ve bireyleşmenin derece derece olduğu anlaşılmıştır. Bireyleşmenin ilk derecesinin kalpte gerçekleşen bireyleşme yani metafiziksel diriliş olduğu bunun karşıtınsa kalplerin mühürlenmesi olduğu anlaşılmıştır. Kur'an dilinde nefsin gölge, zevceleşen nefsin anima/animus arketipleri yani kalp olduğu ve gölgenin toprakla, anima/animusun mağarayla temsil edildiği keşfedilmiştir. Ashab-ı Kehf kıssasındaki rüyada mağaradaki köpeğin gölge, şehre giden gencin personayı temsil ettiği sonucuna varılmıştır. Mağara bireyleşme sürecinde kendiliğin olgunlaştığı ruhsal bir bölme değildir.

Anahtar Kelimeler:
Kur'an • Fıtrat • Nefis • Ashab-ı Kehf • Psişe • Bireyleşme Süreci • Analitik Psikoloji • Psikiyatri Hemşireliği

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It is explained in the Quran that human perception in this world is limited, but in the Hereafter, one can comprehend all truth. For this purpose, depictions are made to express situations such as human nature, creation, resurrection, and death, which are outside our perception (Quran 17: 14, 39:42, 39:6, 50: 41-42-43, 51: 56, 59:9, 75:26-27-28-29-30 et. al.). We should do research on the psyche, and as it is advised in the Surah ar-Rum 8, we should think about the subtleties of the creation of our own souls. When the verses that describe human nature, creation, death, and resurrection are evaluated together, we can reach more accurate and detailed information about the psyche.

Jung (2003) noticed the representative explanation of the psyche in the Surah al-Kahf. Some interpretations have been made from the perspective of Freud (Assad, 2013; Karaman et al., 2003). In short, theorists and scholars have benefited from each other's views in their explanations. Their common point is that the psyche comprises certain parts. It is understood from the explanations that each part has certain functions and that these parts work in relation to each other. In Plato's understanding of the soul, the soul consists of three parts (Bıçak, 2015). As a result, the psyche's catalysts, which can be called the psychological mechanisms that guide the behavior, can help us understand the psyche that created stories, epics, mythological stories, legends, and philosophy. In the same way, the psyche, which has been tried to be understood since ancient times, can help us in psychology and nursing science, understanding humans, and disease diagnosis, treatment, and care. The psyche is very important for psychiatric nurses. Because in psychiatric nursing, the individual is evaluated from biological, sociological, psychological, and spiritual perspectives; care is provided by utilizing various theories and approaches.

The Quran contains representative explanations of human nature. Jung noticed these representative explanations. While constructing the analytic psychology theory, he attempted to interpret the representative explanation and depiction of individuation about human nature in Surah al-Kahf. However, Jung used Surah al-Kahf alone to explain individuation (Jung, 2015). In the literature, there are very few studies that give critical answers to the explanations of individuation (Türcan, 1999; Gebel, 2003; Short, 2004; Kasapoğlu, 2006). The studies mostly focus on evaluating Jung's acceptance of the concept (Aydın, 2010; Derin, 2015; Uçkun 2015; Çeker, 2019). However, there are many issues that are not clearly understood in individuation. Critical reassessment and interpretation of the concepts of individuation and therefore analytic psychology within the whole Quran can be an important option for researchers. As a result, when the Quran is evaluated in its entirety, individuation can be understood more clearly. This study is a step towards achieving this evaluation and interpretation.

Method

This study aimed to present a critical approach to the concept of individuation in the analytical psychology theory. Jung made a mistake while interpreting the Surah al-Kahf by focusing his interpretation only on this surah. As a result of his mistake, the following point of view was developed. If the concept of psyche is evaluated within the framework of the whole Quran, one can develop a more accurate perspective of the psyche. The research questions are as follows;

- Is individuation expressed in the Quran?

- What are the degrees of individuation?

- In which archetype transformation takes place first in individuation?

- Which is the archetype that is close to consciousness?

- Could individuation be defined as a religious process?

- As Jung (2003) states, is the cave a part of the psyche in which the self matures?

- What are the parts of the psyche in the Quran that can be described as archetypes?

- What are these archetypes in the Quran?

- What is the function of the ego?

- Verse 82 of al-Isra says, "*We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss.*" Is this explanation related to individuation?

The answers to these questions can ensure significant progress in the care of psychiatric nursing. Psychiatric nurses provide care by evaluating the individual from biological, sociological, psychological, and spiritual perspectives (Birol, 2010). Various theories and approaches are used when providing care. One of these theories is the analytical psychology theory. For this purpose, the study aims to present a critical approach towards individuation in the analytical psychology theory. By using content analysis, which is a qualitative research method, it seeks to provide answers to Jung's explanations about individuation in light of the Quran.

All surahs of the Quran were read in the order of revelation. The research was carried out by reading the Quranic surahs in the form of evaluation of the texts, which is one of the qualitative research methods. In this study, the parable of seven sleepers and two men in al-Kahf were evaluated. The Holy Quran of the Presidency of Religious Affairs of Turkey was selected as the main reading text. The "Clear Quran" website was referred to for the English translation of the Quran as the website offers clear, pure, and easy-to-understand translations (Clear Quran, b.t.).

Design

The qualitative descriptive research design was used to examine the process of individuation as explained in the Quran. For the reporting of qualitative research, the Consolidated Criteria for Reporting Qualitative Research (COREQ) were used (Tong, Sainsbury & Craig, 2007).

Data Analysis

The content analysis method was used for data analysis. Nvivo program was used in the analysis. Content analysis provides a meaningful conception of the raw data and creates a certain framework, leading to the emergence of codes, categories, and themes (Creswell, 2014). All surahs of the Quran were read several times in the order of revelation. Because if the concept of psyche is evaluated within the framework of the whole Quran, one can develop a correct perspective of the psyche. These readings are evaluated in the context of analytical psychology theory and content analysis within the whole Quran. After reading the surahs repeatedly, creating themes, and achieving saturation in the themes, the analysis was completed.

Results

The obtained themes were as follows: *non-spontaneous individuation, levels in individuation, individuation during sleep: transformation dreams, the first step in individuation: individuation in the heart/resurrection, the sealing of hearts against individuation in the heart, soul becoming wife: al-Kahf (cave), young people and dog in the cave: persona and shadow*.

Theme: Non-spontaneous individuation

In the Quran, it is understood that the equivalent of individuation is the true path, which means "*hidayet*" in Turkish. As Jung (2003) argues, individuation does not occur spontaneously. For this, first of all, one has to believe in and gain Allah's approval and mercy. Allah states that "*He did not create (…) humans except to worship Him*" (adh-Dhariyat, 56) and that "*He created (…) humans to test them, He already showed them the Way, whether they choose to be grateful or ungrateful*" (al-Insan, 2-3). It is understood that there is good news for the servants who prefer to walk in praise of this path and turn to Allah and that these servants are the ones whom Allah guides. As a result, Allah will reward His servants and guide them. The other verses leading to this theme are in Table 1. In Surah al-Baqarah (272), Prophet Mohammad (PBUH) was told "*Their guidance is not your responsibility, but Allah guides whom He wills. Any charity you give is for your own good. Any charity you give shall be for the sake of Allah. Any charity you give will be repaid to you in full, and you will not be wronged.*"

Allah created people to know Him. For this, he granted people free will. First of all, the person who believes in Allah with his free will gains the consent and mercy of Allah and takes the right path (guidance). In this way, Allah will reward His servants and guide them through the right path. Those who are set right will be able to understand that the Quran is real as a reward, by recognizing one of the proofs of Allah's existence (Fussilat, 53) and by correcting the soul (al-Baqarah, 54).

Theme: Levels in individuation

It is stated in the Quran that people have degrees, and those closest to Allah have the highest degrees. It is stated that all prayers and efforts should be aimed at raising one's degree in the sight of Allah. In al-Mutaffifin 21 and 28, those with the highest degree are described as those closest to Allah. Some of the verses leading to this theme are in Table 1. The stages of the individuation process, which have various stages with increased levels of expression, are indicated.

Theme: Individuation during sleep: Transformation dreams

In this theme, it is understood that one purpose of dreams is to provide transformation in individuation. It is clearly stated in the Quran that those who fall asleep are cleared of Satan's veil and undergo a brief transformation in which their hearts are reinforced. In al-Kahf, the sleep of seven sleepers is described (PRA). Some verses that state that individuation takes place in sleep are in Table 1.

Allah, who guides towards the true path (al-Baqarah, 213) and owns the paths of ascension (al-Ma'arij, 1-3), may be performing metaphysical transformation of people in dreams. Because individuation is the phenomenon that takes place in the unconscious. In individuation, the ego and other unconscious parts perform a metaphysical transformation. Therefore, it is possible that this transformation takes place in sleep, which is an unconscious life. For example, Prophet Mohammad (PBUH) is known to rise to *ma'arij*, which means roads, degrees, means of ascension. While some scholars argue that the word *ma'arij* in the surah refers to spiritual degrees (Yazır, 2000), scholars like Alusi, Ruhu'l-meani, and Assad (2013) considered the word *ma'arij* to be a metaphor. They interpreted human beings as ways of understanding Allah's existence and establishing spiritual intimacy with Him. According to some scholars, this event took place in the dream of the Prophet. They cite Verse 60 of Surah al-Isra' as a source of their arguments. The phrase in the verse is "*the dream we showed you*" (Karaman et al., 2003).

Theme: First step in individuation: Individuation in the heart/ Resurrection

The Quran refers to the reinforcement in the hearts (e.g., Hud, 120; al-Furqan, 32), the corroded hearts (al-Mutaffifin, 14), and sealed hearts (e.g., al-Baqarah, 7;

an-Nisa', 155). Whoever believes in Allah, Allah has sent their hearts to the truth (al-Taghabun, 11), that is, Allah has written faith in their hearts (al-Mujadilah, 22). Surah al-Kahf tells us that the hearts of young people who believe in Allah are strengthened. This theme enables us to conclude that the strengthening of the hearts is the transformation of the heart and individuation of the heart takes place. It is understood that individuation in the heart occurs during sleep. Some of the verses are shown in Table 1.

The transformations in the form of reinforcement and strengthening of the heart, writing faith in the heart, and guiding the heart toward the truth lead us to the conclusion that the first stage of individuation takes place in the heart. It is the depiction of dream in Verses 17-18 of al-Kahf that enables me to discover that individuation in the heart allows metaphysical birth or resurrection (Table 2).

According to Jung (2012), in this dream, the cave is a hidden cavity where rebirth takes place. In my opinion, this cave is the symbol of the mother's womb in the metaphysical world. Thus, the metaphysical birth of the person who is transformed in the cave is realized. One has now been born and has existed in the metaphysical world. Therefore, those who believe in the Quran may be called alive, and those who do not believe may be called dead. Two of the relevant verses (Ya-seen, 70; Fatir, 22) are shown in Table 1. In summary, with the individuation occurring in the heart, the person is born metaphysically and is alive now. Thus, the first step in individuation takes place.

Theme: The sealing of hearts against individuation in the heart

In the Quran, it is clearly stated that curtains are put in the hearts of those who fall behind in the remembrance of Allah and who are immersed in life in the world or that their hearts are sealed and cannot be guided. Those who are arrogant, those who have diseased hearts, those who have hardened hearts, who do not think or use their minds or take advice will not be able to achieve salvation by faith. Therefore, their hearts are sealed and will not be guided. Some verses that enable us to reach this theme are shown in Table 1.

While the individuation in the heart takes place by faith in Allah, the sealing of the heart takes place by being arrogant and not believing in Allah. Certainly, Allah, who knows the essence of the breasts (those in the hearts), will guide his servant to the right path and seal the heart of his servant. These people have taken the desires of their souls (al-Jathiyah, 23) and Allah has increased their illnesses because they have a disease in their hearts caused by hypocrisy (al-Baqarah, 10). Because Allah knows these things, He has perverted them and sealed their ears and hearts, and has put a cover on their eyes. There is no longer a way to guide them except for the way of Allah (al-Jathiyah, 23).

Theme: Soul becoming wife: al-Kahf (Cave)

In an-Nisa 1, it is stated that man was created from a single soul, from which his wife was also created and that many men and women were formed and spread to the world in tribes. In az-Zumar 6, it is explained that man was created from a single soul and that his wife was created from it. In at-Takwir 7, where resurrection is explained, it is stated that the souls will be paired as they had been in the first creation. In these verses, the words translated as "paired" mean "created" or "matched."

I argue that the soul is a physical and metaphysical property (Karaman et al., 2003). Therefore, I think that enjoyment can be explained on a biological and metaphysical basis. For example, if we consider biological creation, the metaphysical nephew has inherited traits from our parents, such as the presence of XX or XY chromosomes in our DNA. Jung (2003) calls them archetypes. He calls these masculine and feminine archetypes from parents, animus, and anima. Jung states that in dreams, the shadow is the same sex as us, and the anima/animus is embodied in the appearance of the other sex (Jung, 2008; 2003).

In terms of the Quran, it may contain the soul, metaphysically feminine and masculine features that carry the chromosomes of the mother and father. In other words, there may be both feminine and masculine properties in our nature. And this delightful metaphor may be told to us. In various surahs (e.g., Yunus, 4, 34; an-Naml, 64; al-'Ankabut, 19; ar-Rum, 11, 27; al-Buruj, 13), the anima and animus archetype in all people is clarified by explaining that every human creation is repeated in this way.

In Surah al-Kahf, we may be talking about the youth in the cave because the transformation of a man's anime is depicted. Because the cave is one of the symbols of anima (Jung, 2003; 2001; 1997; 1996). The conversion takes place in the cave. The transformation that takes place is the strengthening of the heart. According to me, in the Quran, the cave is the symbol of the heart.

In al-Kahf 16-17, which describes young people experiencing a transformation in the cave, the strengthening of the hearts of young people whose guiding (individuation) is increased is depicted (Table 2). The first strengthening of the heart is individuation. These verses may describe how the love of Allah was born into the heart of a Muslim and how this love illuminated and warmed the heart. Because as the love of Allah illuminates and warms the hearts, the sun sends light beams to the cave. According to me, the metaphor of "*love of Allah was born in my heart*" is an archetypal definition.

Another important piece of evidence that strengthens the argument that the cave symbolizes the heart is that the soul was created from soil. In al-Kahf 37 and many other verses, it is explained that man was created from soil and mud (Ta-ha, 55; al-Hajj, 5; as-Sajdah, 7). In al-Baqarah 74 (Table 1), which depicts the hearts of those

with and without love, the metaphor of *solidification and petrification of hearts* is not ordinary. It is represented by symbols like soul earth, mud, and stone. The heart formed by the exhilaration of the soul is symbolized by the cave. It is natural that both are made up of close metaphysical raw materials. And both are therefore symbolized by close physical raw materials.

In the Quran, the shadow archetype corresponds to the soul. Because the soul has a dark side like a shadow. The soul is made ready for envious and selfish passions (an-Nisa, 128). *Nefs* orders extreme evil (Yusuf, 53), is stingy, ambitious (al-Hashr, 9), and deceives the person into doing unpleasant work (Yusuf, 18). Jung (2008; 2003; 2001; 1997; 1996) defines the shadow as all the immoral, ambitious, and unpleasant desires and activities. The shadow is our dark personality, the animal-like side of our personality, the racial heritage inherited from the lower forms of life, and the primitive side of our creation. The soul is the first substance in human creation (Quran, 4:1) like a shadow.

If the cave symbolizes the man's heart (i.e., the anima), then, the question of what the woman's heart (i.e., the animus) is comes to mind. The cave is the symbol of both the anima and the animus. This is like the state of the X chromosome in the DNA. In the physical world, the gender of the woman symbolized as XX is composed of the combination of X chromosomes from one mother and one father. In order for a woman to exist metaphysically, her mother's shadow and her father's animus must merge, and for a man's metaphysical existence, her father's shadow and her mother's anima must be combined. In the Quranic narrative, the metaphysical world consists of the unity of archetypes from a mother and a father who have a heart and a soul. As a result, the metaphysical gender of the person becomes female, with the heart coming from the father and the soul unification from the mother. Thus, the soul becomes the wife. Therefore, in the metaphysical world, the female heart is also symbolized by the cave. The assumption that anima (heart archetype from the female) and animus (heart archetype from the male) are symbolized by the cave is rational for this. Like the X chromosome in the female (XX) and male (XY) DNA, the heart will be symbolized by a cave of both metaphysical genders. However, the X in the female DNA will be from the father, and the X in the male DNA from the mother. Even though the X symbol in both sexes represents the same thing, this symbol will mean masculinity in women and femininity in men. Therefore, the X chromosome in the physical world is symbolized as the cave in the metaphysical world. Although the cave represents the same thing in both sexes, this symbol indicates masculinity in women and femininity in men.

In my opinion, the statement "*soul was created and then the soul became a wife*" can be interpreted in this way. According to analytical psychology, it can be stated as first the shadow was created then became a wife and anima/animus was created, or in the Quranic language "*soul was created and then the soul became a wife.*" As Jung

(2008; 2003; 2001; 1997; 1996) argues, it is for this to symbolize the soul and wife in different genders in dreams.

Theme: Young people and dog in the cave: Persona and shadow

It is explained in the Quran that sleep is the same thing as death, that the soul is returned to Allah for a short while in the sleep, and that the soul will be held by Allah until the resurrection. Az-Zumar 42 dictates as follows;

> *"Allah takes the souls at the time of their death, and those that have not died during their sleep. He retains those for which He has decreed death, and He releases the others until a predetermined time. In that are signs for people who reflect."*

How can we find the answer to the question of how the souls taken in sleep or death are taken metaphysically by Allah in verses that tell the resurrection and that we will be resurrected in response to the voice of the caller? This answer is the answer to the call of Allah. Some verses are as follows;

> *"And listen for the Day when the caller calls from a nearby place. The Day when they will hear the Shout in all truth. That is the Day of Emergence. It is We who control life and death, and to Us is the destination." (Qaf, 41-42-43).*

> *"On that Day, We will leave them surging upon one another. And the Trumpet will be blown, and We will gather them together." (al-Kahf, 99)*

By Allah's call, they fall asleep, die, or rise from their graves. Because Allah is the return. We can understand from the verses al-Kahf 99, al-Baqarah 260, and Qaf 21-29 that the psyche integrity is disrupted after the soul's self-initiation of sleep, or death, leaves the psyche, which is a whole, by the call of Allah. After death, the wave of the parts of the psyche, which mix with each other, come together by blowing. The parts of the psyche that come together with the call and are separated from each other and which are important for life, death, and resurrection are depicted in al-Kahf 99. In my opinion, the parts of the psyche that come together with the call and are separated from each other are the archetypes that were described by Jung.

Al-Kahf 18 (Table 2) depicts young people who are asleep. According to me, this dream is a dream of one of the young people. Each young person may have had the same dream separately. If this assumption is true, the young people and the dog depicted in the dream may represent archetypes. The fact that a metaphysical situation is described in this representative narrative, that we consider them awake and fear them when the situation is perceived by physical reality, reinforces the argument that representations can be archetypes. When I first read this verse, I remembered the following lines of Yunus Emre's poem titled "*I love you from inside my spirit*": "*Don't tell I'm on myself, I'm not on myself, A self is on me, inside of me.*" (Yunus Emre, b.t.). It is stated in the literature that man has real, ideal (Higgins, 1987), and social ego (James, 1950). In my

opinion, Yunus Emre's poem tells these selves in poetic language. These selves are the archetypes that interact with consciousness at different times and give direction to the behavior with Jung (2008; 2003; 2001; 1997; 1996).

The dog can be a shadow archetype, symbolized by a dog that is ready to protect the person from danger at the entrance of the cave at any moment. The dog can become aggressive when necessary but is also loyal and can be trained. The dog in this dream may be representing the archetypal origin of one's method of coping with the most primitive stress, defined as the fight-or-flight or the fight-flight-or-freeze response, which protect the person from danger (Üstün, Akgün & Partlak, 2005). In al-A'raf 175-176, there is another representative narrative that supports this theme. The surah compares those who obey the devil and turn their backs on Allah with the dog breathing heavily with his tongue hanging out. The shadow also represents the most primitive human characteristics. The narrative in this surah also brings to mind the shadow archetype. For this reason, the dog seems to represent the shadow.

The interesting thing is that after waking up, one of the young people is sent to the city. The advice given to the young person is "... *be very kind (do not attract attention) and do not let anyone notice*" (al-Kahf, 19). This brings the persona to mind. The archetype of the persona is a social ego that we present to the outside world. And one tries to protect himself with his social ego: to prevent social exclusion or to get social approval (Jung, 2008; 2003; 2001; 1997; 1996). One of them is the Muslim habits or character. The persona archetype of a Muslim guides Muslim habits or character. Thus, it may be suggested that after the transformation of the heart in the surah, young people should be careful not to turn back into blasphemy and hand over themselves to Islam by wearing a Muslim mask. An example of submission is al-Ahqaf 15 (Table 1).

In al-Kahf 28 (Table 2), it is advised that young people should be careful not to turn back into blasphemy after the transformation in their hearts and that their social environment is composed of Muslims. In this way, the person who acts in accordance with the Islamic personality in an environment composed of Muslims will not be forced or turn back to blasphemy, will get social approval, and be prevented from the temptation. Because the individuation of the submissive one has not been completed and even the first individuation step has taken place.

Anima-animus (heart) also has an important effect on human emotions, thoughts, and behaviors. For this reason, the heart (anima-animus), soul, and persona are responsible for human actions in this world. And in the Hereafter, he will be one of those who answer in the presence of Allah. The following are some verses;

"And know that Allah stands between a man and his heart…" (al-Anfal, 24).

"When you read the Quran, seek refuge with Allah from Satan the outcast." (an-Nahl, 98).

"Not a word does he utter, but there is a watcher by him, ready." (Qaf, 18).

According to my opinion, the person in the Quran (yourself, me, you, him, her in English) is the equivalent of the word *ego*. The ego witnesses all that is happening in this world. Because it is our consciousness of this world. Muslim person, the soul, the heart, and Muslim character are the parts of the psyche. Jung's shadow, anima/animus, ego, and persona are referred to as id, ego, and superego by Freud (2006). As can be examined in Table 3, four items can be categorized as follows;

Table 1
The Themes are Related with the Process of Individuation in the Perspective of the Quran

Themes	Some of the Qur'an surahs
Non-Spontaneous Individuation	We relate to you their story in truth. They were youths who believed in their Lord, and We increased them in guidance. *(al-Kahf 13)* When the youths took shelter in the cave, they said, "Our Lord, give us mercy from Yourself, and bless our affair with guidance." *(al-Kahf 10)* And so that those endowed with knowledge may know that it is the truth from your Lord, and so believe in it, and their hearts soften to it. God guides those who believe to a straight path.*(al-Hajj 54)* I did not create the jinn and the humans except to worship Me. *(adh-Dhariyat 56)* *As for those who ... devote themselves to God—theirs is the good news. So give good news to My servants. Those who listen to the Word, and follow the best of it. These are they whom God has guided. These are they who possess intellect. (az-Zumer 17-18)* *Guide us to the straight path. The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided. (al-Fatihah 6-7)* *... God guided those who believed to the truth they had disputed, in accordance with His will. God guides whom He wills to a straight path. (al-Baqarah 213)* If they argue with you, say, "I have surrendered myself to God, and those who follow me." And say to those who were given the Scripture, and to the unlearned, "Have you surrendered?" If they have surrendered, then they are guided; but if they turn away, then your duty is to convey. God is Seeing of the servants. *(Ali 'Imrân20)* *Perhaps you may destroy yourself with grief, chasing after them, if they do not believe in this information. We made what is upon the earth an ornament for it, to test them as to which of them is best in conduct. (al-Kahf 6-7)*
Levels in individuation	*... They were youths who believed in their Lord, and We increased them in guidance. (al-Kahf 13)* *They have different ranks with God, and God is Seeing of what they. (Ali 'Imrân 163)* *Exalted in rank, Owner of the Throne. He conveys the Spirit, by His command, upon whomever He wills of His servants, to warn of the Day of Encounter. (Ghafir15)* *There are degrees for everyone, according to what they have done, and He will repay them for their works in full, and they will not be wronged. (al-Ahqaf 19)* *... God will make room for you. ... God elevates those among you who believe, and those given knowledge, many steps. God is Aware of what you do. (al-Mujadilah 11)*
İndividuation during sleep: Transformation dreams	Then We sealed their ears in the cave for a number of years. Then We awakened them to know which of the two groups could better calculate the length of their stay. *(al-Kahf 11-12)* *Even so, We awakened them, so that they may ask one another. A speaker among them said, "How long have you stayed?" They said, "We have stayed a day, or part of a day." They said, "Your Lord knows best how long you have stayed."... (al-Kahf 19)* *Then after the setback, He sent down security upon you. Slumber overcame some of you .... (Ali 'Imrân 154)* He made drowsiness overcome you, as a security from Him. And He sent down upon you water from the sky, to cleanse you with it, and to rid you of Satan's pollution, and to fortify your hearts, and to strengthen your foothold. *(Al-Anfal 11)*

Table 1
The Themes are Related with the Process of Individuation in the Perspective of the Quran

Themes	Some of the Qur'an surahs
The first step in individuation: İndividuation in the heart / Resurrection	*And We strengthened their hearts, when they stood up and said, "Our Lord is the Lord of the heavens and the earth; we will not call on any god besides Him, for then we would have spoken an outrage." "These people, our people, have taken to themselves gods other than Him. Why do they not bring a clear proof concerning them? Who, then, does greater wrong than he who invents lies and attributes them to God?" "Now that you have withdrawn from them, and from what they worship besides God, take shelter in the cave. And your Lord will unfold His mercy for you, and will set your affair towards ease." (al-Kahf 14-15-16)* *The heart of Moses' mother became vacant. She was about to disclose him, had We not steadied her heart, that she may remain a believer. (al-Qasas10)* *O you who believe! Respond to God and to the Messenger when He calls you to what will revive you. And know that God stands between a man and his heart, and that to Him you will be gathered. (al-Anfal 24)* *... The skins of those who reverence their Lord shiver from it, then their skins and their hearts soften up to the remembrance of God. Such is God's guidance; He guides with it whomever He wills. But whomever God leaves astray, for him there is no guide. (az-Zumer 23)* *Nor are equal the living and the dead. God causes whomever He wills to hear, but you cannot make those in the graves hear. (Fatir22)* *(That he may warn whoever is alive, and prove the Word against the faithless. (Ya-Seen 70)*

Table 2
The themes are Related with the Process of Individuation in the al-Kahf Surahs

Themes	Some Verses of the al-Kahf Surah
The first step in individuation: İndividuation in the heart / Resurrection	*"Now that you have withdrawn from them, and from what they worship besides God, take shelter in the cave. And your Lord will unfold His mercy for you, and will set your affair towards ease." You would have seen the sun, when it rose, veering away from their cave towards the right, and when it sets, moving away from them to the left, as they lay in the midst of the cave. That was one of God's wonders. He whom God guides is truly guided; but he whom He misguides, for him you will find no directing friend. You would think them awake, although they were asleep. And We turned them over to the right, and to the left, with their dog stretching its paws across the threshold. Had you looked at them, you would have turned away from them in flight, and been filled with fear of them. (al-Kahf 16-17-18)*
Soul becoming wife: al-Kahf (Cave)	
Young people and dog in the cave: Perona and shadow.	And content yourself with those who pray to their Lord morning and evening, desiring His Presence. And do not turn your eyes away from them, desiring the glitter of this world. And do not obey him whose heart We have made heedless of Our remembrance—so he follows his own desires—and his priorities are confused. *(al-Kahf 28)*

Table 3
Clasification of Psyche According to the Holy Qur'an, Psychoanalytic and Analytical Psychology Theories

Qur'an (Muslim)	Muslim Person (Yourself, Me, You, Him, Her)	Soul	Heart	Muslim Habits / Character
Analytical Psychology Theory	Eg	Shadow	Anima - Animus	Persona
Psychoanalytic Theory	Ego	Id	Id	Superego

Discussion

According to the Quran, the parts of the psyche that come together with the call of knowing are archetypes. The soul that follows the call of Allah falls asleep, dies, or resurrects from the grave. In this theme, it was interpreted that the parts of the psyche that intermingle after the wave of death would come together by blowing into the trumpet. In the classical commentary, this has been interpreted as the dispatch of large crowds intertwined (Karaman et al., 2003). I think that in the Quran, these three parts of the psyche function as a whole, directing emotions, thoughts, and behaviors so that they have a common responsibility in human life. Therefore, it is understood that they are the parts that determine whether we can pass the test or not in this world and in the other world. The persona enables the person (yourself, me, you, him, her in the Quran) to come into contact with the world. Therefore, the persona will increase the likelihood of a person covering the truth, that is, disbelief, hypocrite, friend, and supporter of the devil, and may be called a devil habitat or character and be called the devil. Such an implication may be made by considering that the infamous other personality or the conscience of the infidels that cause an infidel to be defined as a devil may be the devil (Assad, 2013). In this process, it is understood that Allah has helped the person and protects his persona against external interventions (al-Isra 45). But for the infidels, the situation is the opposite. Accordingly, when it is desired to make changes by intervening in the psyche, it is possible to try to change by changing the persona.

While the ego witnesses the sins of an infidel, the ego of a Muslim is just a watcher. Because Muslims are prudent. The ego prevents the Muslim from being dragged into evil emotions, thoughts, and behaviors. If the infidel does not have any prudence, the ego only witnesses disbelief by not being able to intervene in the bad feelings, thoughts, and behaviors positively. For this reason, it is thought that the self-accountant (Isrâ 14) that is soul will ask the account from his ego. Therefore, we can conclude that the ego will be self-testified by the expression of the eyes, ears, and skins that testify to themselves. In Fussilat 22, "You weren't afraid that your ears, your eyes, and your skin would testify against you, but you didn't think much of what you were doing."

Anima-animus (heart) also has an important effect on human emotions, thoughts, and behaviors. According to Jung (2008; 2003; 2001; 1997; 1996), the psyche contains a limited consciousness called ego. They struggle to make a fixation on their own heart and soul. In al-Anfal 24, Allah states that the person enters between the person and his heart to enable him to move on the right path and prevent his heart from misleading. For this reason, it may be possible to protect the consciousness from malicious feelings by preventing the fixation of the heart by ego or consciousness. Assad (2013) stated that it is the combination of the impulses of the sinner and his unlimited and immeasurable desires.

I interpreted that the heart can be created by becoming the soul of the wife in the theme of the "soul becoming wife: al-Kahf (Cave)". For this reason, the heart may be causing the person to have bad feelings and thoughts as well as the soul. Al-Anfal 24 states, "*Know that Allah comes between a person and his heart*." We understand that people with diseased or hardened hearts are interfering with the connection between themselves and their hearts. His heart is sick, hardened, and sealed, etc.; the ones cannot protect their heart from evil, but Allah prevents them from acting with bad feelings by entering between the person and his heart. Thus, the person whose heart is diseased and hardened (Hajj 53) is protected from the bad feelings of the heart (for example at-Tawbah 15, al-Muddathir 31).

Since it is an archetypal process, individuation can be defined as a religious process. From this study, it is understood that individuation is expressed in the Quran. However, according to the Quran, individuation does not occur spontaneously. Allah has written faith in the hearts of those upon whom He has bestowed guidance and whom He has supported with a spirit from His own sight (al-Mujadilah 22). Al-Mujadilah 22 has been interpreted by scholars such as Zemahshari and Ibn Atiyye as supported by the spirit of faith. Because faith in itself is in the spirit of giving life to hearts (Karaman et al., 2003). In order for individuation to take place, one must first believe and gain Allah's approval and mercy. For Jung, however, individuation is a spontaneous process that occurs entirely within the psyche. According to him, the conscious and unconscious parts of the individual's psyche are united with individuation. Jung sees the endless suffering of modern-day people as the great cleavage of the psyche. In this context, religion is one of the most meaningful attempts to reunite the conscious and unconscious parts of the psyche under the changing conditions of life. Because religion is a psychic process with a completely natural and therapeutic effect, embodying the infinite meaning of the collective unconscious (Jung, 2003; 1998). Assad (2013) also mentioned this unification of religion in his personal experience.

In the study, it was understood that the first degree of individuation was the transformation in the heart, which is represented by metaphysical birth. Therefore, the metaphysical phenomenon of the individuation of the heart occurs in sleep and is perceived as a dream by young people. Because it is understood that there are various ways, degrees, and means of ascension that lead man to comprehend the existence of Allah and to establish spiritual intimacy with Him, and all this happens in dreams or in sleep. In the Quran, it is clearly understood that those who fall asleep are cleared, that they are free from the veil of Satan, that there is a sense of trust, and that their hearts are transformed. Jung (2003) states that some of the dreams tell about the future while some aim to solve the problems and conflicts of daily life. However, we learn from the theme of individuation in sleep: dreams of transformation have one more purpose. The third aim of dreams is to achieve individuation. In addition, a

person is able to realize a desirable religious life and behavior as a result of faith and worship as well as getting closer to Allah (Jung, 2003; 1998).

It is usual for young people who experience a transformation in their hearts to sleep in a cave, which is one of the symbols of the anima. According to me, in the Quran, the cave is the symbol of the heart. However, the cave is also the symbol of the animus. The cave represents the hearts of men and women. In his study, Kasapoğlu (2006) stated that the cave is one of the symbols of the anima archetype. As Jung (2003) points out, the cave is not a part of the psyche in which the self matures. Jung understood the importance of the cave but failed to comprehend the soul metaphor of the Quran. The infidel cannot experience the individuation of the heart, the first of the degrees of individuation, and its share will be the sealing of the transformed heart.

Jung (2012; 2003) states that individuation occurs first through the shadow and then by the anima/animus and finally by the self-association with consciousness. In my opinion, individuation first takes place with the transformation of the anima/animus. Jung (2012) explains that the archetype, which is close to consciousness, is anima/animus, then shadow, and finally the self. From Surah al-Kahf, it is understood that the archetype, which is close to consciousness, is anima/animus (Jung, 2003). However, as I understand from Surah al-Kahf, the archetypal anima/animus is close to consciousness. The reason why I argue that the first step in individuation is the individuation taking place in the heart is that the anima/animus is the heart in the Quran. There is a step-by-step journey to the unconscious, a discovery, as the consciousness begins with the closest. With each journey and discovery, by Allah's leave and reward, one is elevated to the next degree. All this is for the reward of our righteous deeds (Fussilat 53) and the reward of our righteous deeds (see, for example, ar-Ra'd29, Ta-ha 75).

Jung (2003) states that the verses following the "Seven Sleepers" contain moral considerations. He explains why; the verses of moral considerations are the materials needed by those who have to settle for the code of ethics, that is because they cannot be reborn. He states that proper behavior is often a substitute for spiritual transformation. In the Quran, surrender to Allah is often mentioned. Because it is our responsibility to deliver our own essence to Allah, as stated in Ali'Imran 20 (Quran, 3:20). The person surrenders by living in accordance with the Islamic rules and avoiding the forbidden by trying to gain the consent of Allah until he finds healing or guidance. A person who has gained Allah's approval and whose degree of guidance has risen has found healing, and a virtuous human being can live in accordance with the Islamic lifestyle with internal control without having to remember the rules. The story in the Quran depicts the spiritual man and the rebirth for those who have an ear to listen to. Those who have no ears like worldly people will be content to submit to the will of Allah blindly and will be guided to the right path (Jung, 2003).

According to Jung (2003), the cave is a secret cavity where people are incubated and closed for healing. It is the place where rebirth and transformation occur. This claim is confirmed by Surah al-Isra. This explanation is about individuation. In the surah, which is called the word *fajr* (dawn) (Assad, 2013), which symbolizes or imagines the spiritual awakening of man, Allah tells the person who has achieved the spiritual awakening: "*But as for you, O tranquil soul. Return to your Lord, pleased and accepted. Enter among My servants. Enter My Paradise*" (Quran, 89:27-30). In order to reach guidance, that is to be guided, people are called: "*O people! There has come to you advice from your Lord, and healing for what is in the hearts, and guidance and mercy for the believers*" (Quran, 10:57). Therefore, it is a guide and healing for the hearts of people who believe in Allah and who seek to reach the guidance of the Quran. Because the Quran advises people to listen to the voice of their heart, to listen to the inspiration of Allah, to hang onto the rope of Allah, to use their mind, and to explain that they can lead a life in accordance with their nature. The believer can reach the final boundary of the personal unconscious with the necessary energy and move around the boundaries of the collective unconscious. It is granted to it, and thus it can reach the universal, the End Times, and nature. These people are prudent. Clairvoyance is the eye of the heart. Thus, they can see the truth more clearly (Quran, 3:13; Karaman et al., 2003). It is reported that the verses of the Quran are the signs of Allah (the light that illuminates their eyes) and that it is a source of guidance and mercy for a community to believe in (al-A'raf 203). All this is to open the eyes of every devotee who sincerely turns to Allah and to give them advice and preaching (Quran, 50:8). Therefore, the Quran is a reminder from Allah, healing to the hearts, a guide for believers, mercy (Quran, 10:57), and guidance (Quran, 41:44).

According to the story of the Companions of Kehf, the person who is taking an inner journey is alive because he perceives the physical and metaphysical ones who have stepped or reached the universal. For this reason, his life has been prolonged and has become more meaningful. According to Jung (2003), there is a representative narrative of the individual's entering into the unconscious and establishing a connection between the consciousness and the contents of the unconscious. In this context, there may be a radical change in personality in a positive or negative sense. Transformation is often interpreted as prolongation of life or candidacy for immortality. However, al-Anbiya 34 states that no human being is given immortality (Quran, 21:34). There has been a positive and fundamental change in the personality of young people. The love of Allah is in their hearts. Their hearts are strengthened and solidified. However, this transformation does not enable them to be immortal or have a longer life span. This transformation metaphysically causes them to rise from the dead. For this reason, the Quran addresses the infidels as dead and the believers as alive (e.g., Quran, 35:22; 27:80).

The soul is the shadow archetype, and the heart is the anima/animus archetype. In the Quran, the shadow is represented by the soil and the anima/animus by the cave. In the dream of Ashab-i Kehf (Seven Sleepers), it is concluded that the dog in the cave represents the shadow, and the young person who goes to the city represents the persona. And the heart is symbolized by the cave. In my opinion, the expression of the heart, which is formed by the exhilaration of the soul symbolized as earth, is an important clue for us to understand the metaphysical creation. Therefore, the "*his conscience has dried up*" or "*his heart solidifies*" metaphors can be archetypical. It is understood that the shadow and persona archetypes described by Jung (2008; 2003; 2001; 1997; 1996) have representative expressions in Surah al-Kahf. The dog represents the soul, and one of the young people represents the persona.

Conclusion

In conclusion, individuation does not occur spontaneously and means true path in the Quran. Also, it takes place in sleep and in some stages. One must first believe in Allah to achieve a sense of individuality. The first stage of individuation is the individuation of the heart, that is, the metaphysical resurrection. The opposite of individuation of the heart is the sealing of the heart. It has been discovered in the Quran that the soul is the shadow, and the mating soul is the anima/animus, that is, the heart. The shadow is represented by the soil, and the anima/animus is represented by the cave in the Quran. In the dream of Ashab-i Kehf, it is concluded that the dog in the cave represents the shadow, and the young person who goes to the city represents the persona. The cave is not one of the parts of the psyche and the self matures during individuation. It has been found that the psyche consists of many parts and these parts function as parts of a whole. These parts are soul, heart, character, and person. These parts, which Jung referred to as archetypes, were the shadow, anima - animus, persona, and ego. They were referred to as id, superego, and ego by Freud.

By distinguishing between the overlapping and non-overlapping aspects of Jung's theory with the Quran, the analytic theory of psychology and individuation can be understood more accurately. I suggest that the other parts of the Surah al-Kahf should also be evaluated from this perspective. The healing and mercy of the Quran can become more evident for believers. The approach I used in the study was thus able to ensure the validity and reliability of the theory itself. The theory was tested in this way by eliminating existing inconsistencies and consistent aspects.

In the study, it was found that there are four basic parts of the psyche: soul, heart, character, and person for life, death, and resurrection. These parts are also the parts that determine whether we can pass the test in this world, that is, whether we can win Allah's approval both in this world and in the other world. Therefore, they are effective in the

formation of emotions, thoughts, and behaviors. As a result, these parts can help us in psychology and nursing science, in understanding humans, and in disease diagnosis, treatment, and care. When those engaged in both nursing science and psychology fields work with an analytical psychology perspective, they can better evaluate the psyche and offer psychological help to individuals by eliminating the mistakes and deficiencies of the perspective offered by analytical psychology with the new perspective revealed by the study. The study findings provide important data for nursing care, especially in spiritual care studies. In nursing care plans, nurses can evaluate their patients based on these concepts, identify their problems, and provide care accordingly.

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Compliance with Ethical Standards

Ethics committee permission is not required since the study includes a text reading.

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Research Article

Development and Validation of the Empathy Scale in Marriage for Turkish Cultural Context[*]

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Abstract

The study aims to develop the scale of empathy in marriage. For the validity and reliability analysis of the scale, 638 data were collected from three different sample groups. To test the construct validity of the scale, Exploratory Factor Analysis (EFA), Confirmatory Factor Analysis (CFA), and Criterion validity analysis were performed. Cronbach Alpha internal consistency coefficient was calculated for reliability. Result of the EFA indicated that the scale is one-dimensional and has good load values. The one-dimensional structure of the scale explains 50% of the total variance. Acceptable fit indices [χ^2/df = 2.977, RMSEA= .075, SRMR= 0.05, CFI= 0.954, RFI= 0.897, IFI= 0.954] was obtained in CFA. Criterion validity analysis shows that the scale has criterion validity (r= .472; p< .001). The Cronbach Alpha internal consistency coefficient (.876) of the scale shows that the reliability of the scale is high. The results obtained from the study show that the marital empathy scale is valid and reliable.

Keywords:
Empathy • Empathy in marriage • Scale development

Türkiye Kültürü Bağlamında Evlilikte Empati Ölçeğinin Geliştirilmesi ve Geçerliliği

Öz

Bu çalışmanın amacı evlilikte empati ölçeğinin geliştirilmesidir. Ölçeğin geçerlik ve güvenirlik analizleri için üç farklı örneklem grubundan toplam 638 veri toplanmıştır. Ölçeğin yapı geçerliğini test etmek için Açımlayıcı Faktör Analizi (AFA), Doğrulayıcı Faktör Analizi (CFA) ve Ölçüt geçerliği analizi yapılmıştır. Güvenirlik için Cronbach Alpha iç tutarlık katsayısı hesaplanmıştır. Açımlayıcı faktör analizi sonucunda ölçeğin tek boyutlu olduğu ve iyi yük değerlerine sahip olduğu görülmüştür. Ölçeğin tek boyutlu yapısı toplam varyansın %49,984'ünü açıklamaktadır. Doğrulayıcı faktör analizinde kabul edilebilir uyum indeksleri [χ^2/sd= 2.977, RMSEA= .075, SRMR= 0.05, CFI= 0.954, RFI= 0.897, IFI= 0.954] elde edilmiştir. Ölçüt geçerliği analizi ölçeğin ölçüt geçerliğine sahip olduğunu göstermektedir (r=.472; p<.001). Ölçeğin Cronbach Alpha iç tutarlık katsayısı (.876) ölçeğin güvenirliğini yüksek olduğunu göstermektedir. Çalışmadan elde edilen sonuçlar evlilikte empati ölçeğinin geçerli ve güvenilir olduğunu göstermektedir.

Anahtar Kelimeler:
Empati • Evlilikte empati • Ölçek geliştirme

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An indispensable feature of healthy interactions, empathy is a concept making it easier to understand, to be understood, and to establish effective communication in interpersonal relationships. Empathy indicates the ability to sense the situations others experience (Maibom, 2014), to see their emotions and thoughts from their point of view (Bellet & Maloney, 1991), and to react suitably, going beyond merely understanding emotions (Carrol, 2014). The capacity to consider oneself in the circumstances of another person, to comprehend their thoughts and feelings, and to imagine the things they go through constitute the general characteristics of empathy (Coplan, 2011).

Since the concept of empathy includes understanding each other and sharing each other's feelings, it has a strong connection with culture. The cultural and social characteristics that make up the cultural structure of society shape the way of living and expressing the emotions in that society. For this reason, it is easier for individuals in the same culture to understand each other. From this point of view, to understand cultural differences in psychotherapy, the relationship between empathy and culture (Ridley & Lingle, 1996; Dyche & Zayas, 2001; Chung & Bemak, 2002) and the relationship between spiritual values, which are an element of culture, and empathy (Bradley, 2009; Huber & MacDonald, 2012; Giordano, Prosek, & Lankford, 2014). Rogers stated that the relationship between empathy and culture should be considered in psychological counseling. While empathizing with the client, trying to understand the client's worldview and cultural values will facilitate empathy (Rogers, 1961). According to Kağıtçıbaşı (2000), human development should be evaluated together with the culture in which they live. Because the culture in which a person grows up provides an important idea in understanding his behavior and the reasons for his behavior. Therefore, the spiritual values in our (Turkey) culture, close relationships, people coming together in situations such as illness and mourning, sharing each other's troubles, sharing each other's joys are features that require measuring empathy specific to our culture. Likewise, marriage and family relations are also affected by these characteristics of the culture. For this reason, developing an empathy scale in marriage will make it easier to accurately measure empathy in a marriage relationship. At the same time, since this scale was developed in our society, it will enable us to determine communication and empathy within the family in culturally sensitive interventions more accurately.

As far as marriage relationships are concerned, the interaction of spouses with one another plays a crucial role in the evaluation of the quality of the marriage concerned. Since communication is a vital component of marriage; having good communication skills, understanding one another, and sharing the feelings of one another would make the marriage better and more meaningful. Owing to the importance of empathy in marriage, there is a considerable body of research dealing with empathy in marriage. There are studies dealing with empathy in marriage within the context of

communicative skills, conflict resolution styles (Soylu & Kağnıcı, 2015), marriage satisfaction (Blackmon 1999), marriage compatibility (Dağlı, 2017; Tutarel-Kışlak & Göztepe, 2017), altruism (Yeşilkayalı, 2015), and forgiveness (Alpay, 2009; Fincham, Paleari & Regalia, 2002; Paleari, Regalia & Fincham, 2005). One can see that these studies make use of empathy scales. The review of the existing literature reveals various scales such as an empathy scale for children (Yılmaz Yüksel, 2003), for prospective teachers (Koçak & Önen, 2013), within the sports environment (Erkuş & Yakupoğlu, 2001), for children and adolescents (Gürtunca, 2013), and a basic empathy scale (Topçu, 2008). However, in the search conducted in Google Scholar and EBSCO, no measurement tool was found to specifically measure empathy in marriage. It is known that empathy, which is encountered in all areas of life and enables people to understand each other, is important in marriage relations. Considering the importance of empathy in the marital relationship, which enables spouses to understand each other better and to intervene more easily and constructively on the problems they face, the lack of a measurement tool that will directly measure empathy in marriage is the main reason why this study is necessary. In addition, the fact that this scale will be developed taking into account the family structures in our culture will be beneficial for culture-sensitive interventions in family therapy. For this reason, this study aims to develop the scale of empathy in marriage and bring it to the literature. It is planned to develop an empathy scale in marriage to help the psychological counseling process and facilitate the work of researchers who will work on the marriage.

Methodology

Study Group

The study group consists of married individuals. During the scale development stage, the data required was collected from 351 people (214 women and 137 men) for the Exploratory Factor Analysis (EFA), from 242 people (155 women and 87 men)

Table 1.
Demographic information of the participants.

	Groups	Exploratory Factor Analysis		Confirmatory Factor Analysis		Criterion Validity	
		N	%	N	%	N	%
Sex	Female	214	61	155	64	22	48.9
	Male	137	39	87	36	23	51.1
	Total	351	100	242	100	45	100
Duration of marriage	0-5 years	132	37.6	104	43	17	37.8
	6-10 years	113	32.2	65	26.9	21	46.7
	11-20 years	76	21.7	53	21.9	5	11.1
	21 years or longer	30	8.5	20	8.3	2	4.4
	Total	351	100	242	100	45	100
Number of Children	None	65	18.5	46	19	12	26.7
	1	115	32.8	63	26	13	28.9
	2	114	32.5	86	35.5	12	26.7
	3 or more	57	16.2	47	19.4	8	17.8
	Total	351	100	242	100	45	100

for the Confirmatory Factor Analysis (CFA), and from 45 people (22 women and 23 men) for criterion validity. In line with the purpose of the study, a voluntary consent form was obtained from the participants to collect data in 2019. Ethics committee approval was not required due to the approval of the participant. Information on the data collected for analysis is given in the table.

Item Writing Process and Content Validity

A pool of 23 items was created for the empathy in marriage scale. The scale items created for the empathy in marriage scale were sent to 15 people consisting of Associate Professors in the field of measurement and evaluation as well as Professors and Assistant Professors in the field of Psychological Counselling and Guidance (PCG), all of whom are at least in the doctoral thesis stage. 13 of these individuals reviewed the items in line with the guidelines provided by the researcher and provided feedback. Based on the feedback given by the experts, the content validity of the scale items was calculated. The Lawshe (1975) technique was used for the calculation of content validity. At the end of the evaluation by 13 experts, 4 items were excluded from the pool. To examine the remaining 19 items in terms of language and comprehensibility, the items were applied to 30 university students. Then, the scale was prepared for use based on the feedback provided.

Measuring Tools

Toronto Empathy Scale: Developed by Spreng and colleagues (2009), the "Toronto Empathy Scale" was adapted for the Turkish language by Totan, Doğan and Sapmaz (2012). Originally consisting of 16 items and based on a 5-point Likert structure (1: Not suitable at all, 5: Completely suitable), the scale was edited to be 13 items in the Turkish adaptation with the exclusion of 3 items with factor loads below .30. The EFA and CFA analyses revealed the scale to be a unidimensional scale fit to the original structure of the scale. The internal consistency reliability coefficient was calculated as .79. The reliability coefficient after the test-retest method with 2-week intervals was found to be .73. Items 1, 3, 5, 7, 8, 9, 11, and 12 are scored reversely. The maximum possible score on the scale is 65. A higher score signifies a higher level of empathy and vice versa.

Findings

Validity

Exploratory Factor Analysis: Firstly, an Exploratory Factor Analysis was conducted to test the structure validity of the empathy in marriage scale. In order to do so, the initial step was to examine the Kaiser-Meyer-Olkin (KMO) and Bartlett values

to see whether the scale is suitable for the exploratory factor analysis [(Kaiser-Meyer-Olkin (KMO) coefficient = .897, Bartlett's Test of Sphericity ($\chi2$) = $\chi2$ = 2686.559; p < .001)]. The KMO and Bartlett values show that the scale data is suitable for factor analysis. The factor analysis conducted after this confirmation reveals that the scale is unidimensional. Figure 1 shows the unidimensional structure of the scale. The unidimensional structure of the scale explains 49.984% of the total variance. Figure 2 shows the factor loads for scale items (the lowest load: .574; the highest load: .801).

Table 2.
Scree Plot Chart
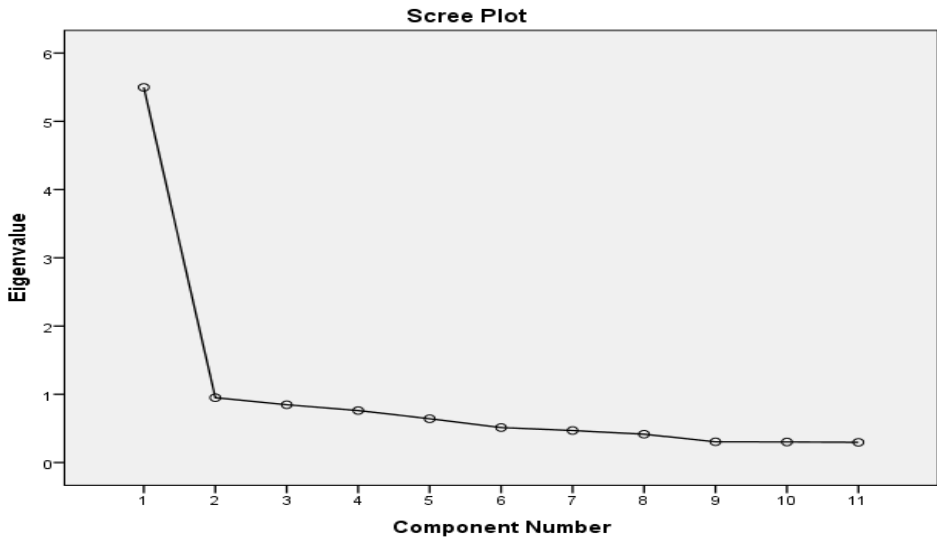
Table 3.
Item Load Values

Items	Item Loads
Empathy17	.801
Empathy19	.782
Empathy4	.758
Empathy18	.754
Empathy6	.747
Empathy16	.729
Empathy2	.698
Empathy3	.646
Empathy15	.626
Empathy1	.622
Empathy10	.574

Confirmatory Factor Analysis: This section discusses the confirmatory factor analysis conducted to test the unidimensional structure of the empathy in marriage scale consisting of 11 items resulting from the exploratory factor analysis. The findings of the confirmatory factor analysis show that the scale displays good fit

and acceptable fit values [χ2 / sd = 2.977, RMSEA = .075, SRMR = 0.05, CFI= 0.954; RFI= 0.897, IFI= 0.954]. Figure 2 shows the path diagram generated for the confirmatory factor analysis. These results show that the unidimensional structure of the scale is verified through the confirmatory factor analysis.

Model 1.
Empathy in marriage scale CFA results
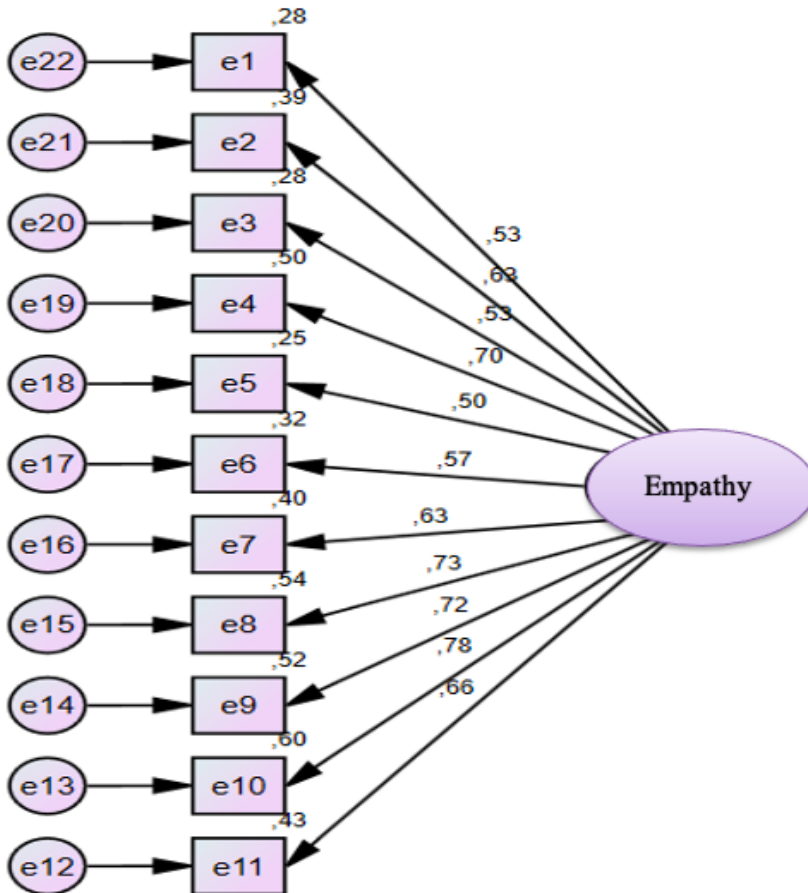
Criterion Validity: The empathy in marriage scale was applied along with the Toronto empathy scale on a sample group of 45 individuals. The analyses revealed a significant positive relationship between the total scores obtained from the Toronto Empathy Scale and those from the Empathy in Marriage Scale (r= .472; p<.001). These results indicate that the Empathy in Marriage Scale developed here displays criterion validity.

Reliability

The Cronbach's Alpha internal consistency coefficient for the empathy in marriage scale developed in the study was calculated as .876. Furthermore, the item-total test correlation and the score differences between top and bottom groups of 27% were examined to identify the distinctive power of the items. The correlation coefficient values between items and the overall test seemed to be greater than .40 for all items (lowest: .472; highest: .686). Furthermore, as the score averages of the top and bottom groups of 27% displayed a significant difference, it can be claimed that the distinctive power of the items is high (p<.001).

Conclusion and Discussion

The concept of empathy is an important element of interpersonal communication and the quality of communication. With this feature, empathy also has an important place in the marriage relationship. The family structure is affected by the culture of the society in which it is located. The fact that empathy is also related to culture (Dyche & Zayas, 2001; Chung & Bemak, 2002) and spiritual values (Bradley, 2009; Huber & MacDonald, 2012) shows that culture can be taken into account in studies on marriage and empathy. Human development is not independent of culture (Kağıtçıbaşı, 2000). The personal characteristics of individuals are affected by the cultural structure they are in (Egan, 2011). Culture has an important role in the successful execution of psychological counseling (Erdur-Baker, 2007). This role of culture in the development of the individual should also be taken into account in family structure and family therapy. In this study, a scale was developed to measure empathy in family relations, taking into account the family structures in our society. Since this scale aims to measure empathy directly in the marital relationship, it will make an important contribution to studies on understanding empathy in marriage. Family relationships and communication styles are features that are directly affected by the cultural structure of society. For this reason, it is thought that this scale, which was developed in the context of family structures in our society, will be useful in culturally sensitive family therapies.

The first analysis conducted on the empathy in marriage scale was the exploratory factor analysis. Initially, the Kaiser-Meyer-Olkin (KMO) and Bartlett values were examined, which are prerequisites for the analyses. Büyüköztürk (2002) considers the load values of 0.60 or greater to be high and values ranging between 0.30 and 0.59 as mid-level. Based on this consideration, particular attention was paid so that each item would display a value greater than 0.50, which led to the exclusion of lower-value items. The analyses revealed that the scale is unidimensional and that its items display acceptable load values (Lowest: 574; Highest: 801). The results indicate that the single dimension constituting the empathy in marriage scale explains 49.984% of the total variance. This value is between the threshold between 40% and 60%, which is acceptable in the field of Social Sciences (Tavşancıl, 2010). The scale consists of 11 items in total. The score obtained within the

scope of the scale indicates the total score in terms of empathy in marriage. Considered to be acceptable for the overall scale in values greater than .70, the Cronbach's Alpha internal consistency coefficient exceeded this threshold for the scale with a value of .876. The internal consistency coefficient is usually deemed acceptable when it is .70 or higher (Büyüköztürk, 2015; Kalaycı, 2010). As the value approaches 1, internal consistency increases. Furthermore, the results obtained for criterion validity (r=.472; p<.001) indicate the satisfaction of this condition. The confirmatory factor analysis results for the empathy in marriage scale validates the structure validity of the scale. The CFA shows that all items display load values greater than .50. This indicates that all items on the scale bear sufficient amounts of loads. In addition, the values obtained from the confirmatory factor analysis show that the scale has good fit and acceptable fit values. χ2/sd ratio is less than 5, IFI and CFI values are greater than 0.90, RMSEA and SRMR values are lower than 0.10 are considered as appropriate values for model fit of the scale (Schermelleh-Engel, Moosbrugger and Müller, 2003; Şimşek , 2007; Çokluk, Şekercioğlu, Büyüköztürk, 2007). The confirmatory factor analysis confirms the results of the exploratory factor analysis, revealing that the scale satisfies the condition of structure validity.

Analyzes made with a data group of 638 people in this study show that the "Empathy in Marriage Scale" is a valid and reliable scale to measure empathy in marriage. However, collecting the data with the help of an online form and the lack of test-retest reliability are the limitations of this study. The validity and reliability of the scale can be retested by using other data collection methods. In addition, it can be investigated whether the scale gives similar results at different times by performing test-retest reliability.

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Research Article

The Efficacy of Psycho-Spiritual Mental Health Education for Improving the Well-Being and Perceptions of School Climate for Students At-Risk for School Failure

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Abstract

This preliminary study investigates the efficacy of the SPARK Mentoring Program, a mental health education intervention grounded the psycho-spiritual Principles of Universal Mind, Consciousness, and Thought for improving the well-being and perceptions for school climate of students at-risk for school failure. Students at-risk for academic failure were assigned to a treatment group (n= 75), and a waitlist comparison group (n= 34). Pre-and post-intervention, participants in both groups completed the Warwick-Edinburgh Mental Well-Being Scale, the Acceptance component of the Difficulties in Emotional Regulation Scale, and the Social and Emotional Learning, High Expectations, Caring Adults, and Peer Climate components of the Alaska School Climate and Connectedness Survey. Compared to the control group, students receiving this intervention (thirteen 45–60-minute sessions during regular school hours) reported improved mental health evidenced by a significant increase in mental well-being, state of mind, and hope for the future, and improved perceptions of school climate evidenced by a significant increase in conflict resolution, valuing academic success, and relational trust with teachers, peers, and school community.
Keywords:
Mental health • School climate • Three Principles/Innate Health • Relational trust • Academic failure

The Efficacy of Psycho-Spiritual Mental Health Education for Improving the Well-Being and Perceptions of School Climate for Students At-Risk for School Failure

Mental health and positive perceptions of school climate (or SC) are particularly important for students at-risk for school failure (Cohen, McCabe, Michelli, & Pickeral, 2009). Regarding SC, considerable research (e.g., Berkowitz, Astor, Moore, & Benbenishty, 2016) shows that students at risk for school failure (hereafter students-at-risk) who report positive perceptions of their SC are less likely to be overcome by negative influences and risk factors that can impede academic success and promote drop-out and other problem behaviors. Several independent reviews of SC research (e.g., Clifford, Menon, Cohen & Hornung, 2012; Haggerty, Elgin & Woodley, 2011; Thapa, Cohen, Guffey & D'Alessandro, 2013) conclude that positive perceptions of SC by students at-risk are associated with several beneficial outcomes including improved academic achievement and graduation rates, and decreased delinquency, drug use, truancy, and drop-out. Furthermore, students-at-risk who report positive perceptions of their SC have fewer discipline referrals (Luiselli, Putnam, Handler, & Feinberg, 2005), fewer harassment events and bullying incidents (Attar-Schwartz, 2009), fewer suspensions and expulsions (Lee, Gregory, Cornell, & Fan, 2011), less fighting and antisocial behavior (Eliot, Cornell, Gregory, & Fan, 2011), higher attendance and graduation rates (Allensworth & Easton, 2007), and heightened relational trust with school peers, school staff, and the school community (Adelmen & Taylor, 2010). Berkowitz, Astor, Moore, and Benbenishty (2016) concluded that positive perceptions of SC by students at risk can reduce achievement gaps among students of different socioeconomic backgrounds and between students with stronger and weaker academic abilities.

Considerable research shows that perceptions of SC for students at-risk are tightly intertwined with their mental well-being (Maras, Weston, Blacksmith & Brophy, 2015; Way, Reddy & Rhodes, 2007). The consensus of this research is that students who report positive perceptions of their SC also report higher levels of mental well-being, self-efficacy, resilience, creativity, satisfaction, and hope for the future (Kasen, Cohen, Chen, Johnson & Crawford, 2009; Liu, 2012; Lucarelli et. al., 2014; Walters, Cross, & Shaw, 2010; Wang, Selman, Dishion, & Stormshak, 2010; White, La Salle, Ashby & Meyers, 2014). Furthermore, positive views of SC by students-at-risk are consistently associated with lower levels of mental stress, depression, and anxiety (White, La Salle, Ashby & Meyers, 2014).

The robust positive relationship between SC perceptions and mental health for students at-risk is well-documented. However, the direction of this relationship remains unclear. The prevailing view appears to be that the mental health of students at-risk is affected by the climate at their schools. This view has spawned a plethora of packages, programs, therapies, and techniques designed to "build" or construct more

positive SC's from the "outside-in" (Kelley, Alexander, & Pransky, 2017a; Marshall, 2005). On the other hand, Kohoulet, Dehghani, and Kohoulet (2015) stated, "… instead of students' mental health being affected by school climate, the situation may be reversed, such that students with poor mental health are more likely to have negative perceptions of their school climate" (p. 3). Put another way, students with good mental health may be more likely to have positive perceptions of their SC. This "inside-out" view suggests that if the mental health of students at-risk improves their perceptions of SC will become more positive. In the preliminary study that follows, we test this speculation by exposing students at-risk to mental health education grounded in the psycho-spiritual principles of Universal Mind, Consciousness, and Thought or The Three Principles/Innate Health (Kelley, 2008, 2011; Pransky & Kelley, 2014; Kelley, Pettit, Pransky, & Sedgeman, 2019).

The Three Principles/Innate Health

The Three Principles/Innate Health (or 3P/IH) is grounded in the work and insights of theosopher, Sydney Banks (1998, 2001, 2005) who primary prevention pioneer, Donald Klein (1988), described as follows: "... this man, without any attempt on his part to do so, had suddenly entered into a vastly different level of awareness, a form of spontaneous spiritual transformation about which William James had written in the early 1900s..." (pp. 311-312). Banks asserted that a deeper understanding of people's psychological lives can be achieved by looking beyond the realm of form in which the social sciences generally restrict their scope of inquiry. Banks asserted there are spiritual Principles that create form and he used *Universal Mind, Consciousness, and Thought* as metaphors to represent these Principles. Banks posited that these three Principles are at the source of people's psychological life experiences. Banks asserted that these Principles are fundamental truths always present and operating in the psychological realm, much as gravity exists as a principle of the physical world and is always present. The Principles Universal Mind, Consciousness, and Thought have been described in depth elsewhere (for a review see Kelley, Pransky, & Lambert, 2015; Pransky & Kelley, 2014). A brief review follows.

The Principle of Universal Mind

Banks referred to Universal Mind as "… the intelligence of all things whether in form or formless… [and asserted that] Universal Mind holds the secret to all psychological functioning" (p. 59). Banks (1998) stated:

> The Universal Mind, or the impersonal mind, is constant and unchangeable… The personal mind is in a perpetual state of change… Universal Mind and personal mind are not two minds thinking differently, but two ways of using the same mind… All humans have the ability to synchronize their personal mind with their impersonal mind to bring harmony into their lives. (p. 32)

In sum, Banks viewed Universal Mind as formless energy that powers all life; an energy of which we are all a part; an intelligent life energy that powers the other two principles—Consciousness and Thought—which all people "use" to create their psychological lives. When we say "use" these three Principles, we are not mean that people must "do something"—that tools, techniques or new beliefs are necessary. Rather, we mean that everyone continually uses these Principles to create their psychological experiences in the same way everyone uses gravity to stay anchored to Earth.

The Principle of Consciousness

Banks saw Consciousness as the ability to be conscious, to take in life, to have experience, and to be aware of that experience. Banks (1998) referred to Consciousness as "the gift of awareness" (p. 39) … [that] "… allows us to see creation*"* (p 47); "… that enables us to observe and experience the existence and the workings of the world we live in" (p.97). Banks (1998) stated, "Consciousness… allows for the recognition of form, form being the expression of Thought" (p. 39). In other words, Consciousness animates people's thinking via their physical senses forming their moment-to-moment psychological experiences.

Banks (1998) asserted further that "The gift of Consciousness combined with Mind and Thought allows us to experience life at an infinite number of levels of understanding" (p.75). Each level looks and feels very real at the time, but it is only "real" at that level of consciousness, and the level through which one sees the world can change at any moment with their next thought. The only experience people can have is their own thinking coming into their consciousness at that level and being experienced as "reality." Consciousness allows people to recognize that it is their use of the power of Thought, enlivened by the power of Consciousness, that creates their psychological lives and to view this process from a more impersonal or objective stance.

The Principle of Thought

Banks (1998) referred to Thought as "... the creative agent we use to direct us through life" (p.54) and he asserted that every person is born using the power of Thought to guide them through life. Thought stands between what happens out in the world and one's personal experience of what happens. Banks (2001) asserted, "Thought is not reality, but it is through thought that our realities are created" (ML, p. 49). Banks (1998) explained further, "Your thoughts are like an artist's brush. They create a personal picture of the reality you live in. It is we human beings that use Thought to produce such things as our feelings, moods and our overall perceptions of life" (p. 56).

Thus, Thought, as a Principle, refers to the fact that people have a power that allows them to create thoughts and to make meaning for themselves of their thoughts

(i.e., people decide the importance of their thoughts via additional thoughts). Banks (1998) emphasized that Thought does not refer to what people think (i.e., thought content) or to the products of their thoughts (e.g., beliefs, perceptions, feelings, states of mind). Rather, is it "the fact that people think" that is a human common denominator. People's thoughts, enlivened by their consciousness, become their psychological experiences. People's behavior then unfolds in exact alignment with how the Principles of Universal Mind, Consciousness, and Thought make their lives appear to them (Kelley, Pettit, Pransky, & Sedgeman, 2019; Kelley, Pransky, & Lambert, 2015a). Banks (1998) stated:

> There is nothing in the world that can come to pass without Thought and Consciousness… there would be no reality without Consciousness and Thought… Consciousness gives our five senses the ability to react to life: our seeing, our smelling, our touching…This is what brings it all] to life. But it can't come in by itself. It has to have a thought… Our thoughts in turn create our character, our behavior, and the behavior of all humanity. (p. 43)

Innate Mental Health

Banks (1998) further asserted that mental health is people's most natural state and is readily available to anyone whenever the personal mind quiets. In other words, when the personal mind quiets, the default setting of mental health engages. This mental health includes a non-self-conscious state of mind, unconditional feelings of self-esteem, an absence of insecurity, a capacity for insight and creativity, an unforced enjoyment of learning and natural curiosity (i.e., learning without "thinking about" learning), and an interest in others and in exploration of the world (Mills-Naim & Mills, 2014). According to Banks, regardless of their current circumstances, mental status, and prior socialization, everyone has the same built-in predisposition for mental health and will exhibit this health whenever the personal mind quiets from maladaptive personal thought (e.g., worry, rumination, over-analyzing). Finally, Banks asserted that people's feelings are a barometer of the quality of their thinking, and mental well-being in the moment; reliably informing them whether they are operating from their innate health or overriding it with their own disordered personal thinking.

Mental Health Education

Banks asserted that when people have sufficient insight regarding the way the Principles of Universal Mind, Consciousness and Thought manifest within everyone to create their psychological lives, their mental health will improve. According to Banks, sufficient insight regarding the nature of these Principles is the only intervention necessary—no skills, no techniques, no new beliefs—only sufficient insight regarding the operation of these Principles, particularly the Principle of Thought. Even when techniques (e.g., meditation) are used, the change always comes from within via a quiet mind and healthy feelings such as well-being, gratitude, and

hope that naturally unfold. As such, 3P/IH mental health education is not about helping people change their thoughts; it is about helping people realize that when their thoughts change, their feelings, perceptions, and state of mind also change. Nor is this education meant to help people find techniques or strategies to quiet the mind; it is about helping people realize that when the personal mind quiets, mental well-being and more positive perceptions of their existing circumstances surface.

The authors have observed that students at-risk do not often realize the distinction between what is happening in the outside world and their personal experience of it, or the meaning they make of it via their own personal thinking. These students do not typically recognize that their own thinking is the source of their psychological experiences. Rather, these students often confuse the source of their psychological experiences with what is happening "out there"—within outside reality. A student's anger is coming from a fellow student, a teacher, a parent. The very next day, however, the same student might respond differently to the very same people, because his/her thoughts have changed (Mills-Naim & Mills, 2014).

We posit that students at risk can be assisted to recognize, in the moment, that what they experience is their own thinking made to appear real via their consciousness. If these students do not realize this fact, they will typically take their unhealthy personal thoughts to heart and often act on whatever "reality" these thoughts manifest. On the other hand, if these students realize what they are doing, they will be less likely to view the effects of these thoughts as "the truth" or the way things really are.

We have also observed that students at-risk do not often realize the resource of innate mental health available to them via a quiet mind. Thus, these students tend to chronically obscure this health via innocently misusing of the power of Thought (Kelley, Pettit, Pransky, & Sedgeman, 2019; Kelley, Pettit, Sedgeman, & Pransky, 2020). However, these students can be assisted to notice what they experience when their personal minds quiet down. They can be assisted to recognize that mental well-being and common sense are always available to them and that only their disordered personal thoughts—taken to heart—can obscure this innate health. Finally, students at-risk do not often realize they have an internal gauge that will reliably inform them when their personal thinking is disordered—*their feelings* (Kelley, Pransky, & Lambert, 2016a). This means that using the signal of a negative or discomforting feeling these students can allow their personal minds to quiet and their innate well-being and common sense to surface.

Supportive Research

Considerable preliminary research exists in support the efficacy of 3P/IH mental health education for improving the mental health and behavior of a variety of

client types. For example, Kelley, Mills, and Shuford (2005) reported that learning challenged students receiving 3P/IH showed a significant improvement in reading level, self-esteem, and grade point average. Sedgeman and Sarwari (2006) reported that HIV-positive patients receiving 3P/IH showed a significant reduction in stress and anxiety which was sustained at follow-up. Bannergee, Howard, and Mansheim (2010) reported that women in residential substance abuse treatment receiving 3P/IH showed significant positive outcomes regarding substance use, criminal justice involvement, employment, housing, adverse effects of substance use, and psychological wellbeing. Halcón, Robertson, and Monsen (2010) reported that Somali and Ethiopian women refugees receiving 3P/IH showed a significant decrease in posttraumatic stress symptoms. Kelley (2011) reported that adult prisoners on probation receiving 3P/ IH showed a significant improvement in mental well-being and mindfulness. Kelley, Pransky, and Lambert (2015a) reported that adults exposed to 3P/IH showed a significant improvement in nonattachment and regulating negative emotions, and a significant reduction in rumination, depression, and anxiety. Kelley, Pransky, and Lambert (2015b) reported that as adult's understanding of 3P/IH increased, their dependence on techniques (e.g., meditation) to experience mindfulness decreased, and their ability to maintain well-being during negative states of mind increased. Kelley, Pransky, and Lambert (2016a) reported that adults receiving 3P/IH showed a significant improvement in hedonic well-being, eudiamonic well-being, social well-being, and overall mental health. Kelley, Pransky, and Lambert (2016b) reported that adults exposed to 3P/IH showed a significant improvement in mindful attention, mindful acceptance, flow, and flourishing mental health. Reece-Evans and Pevalin (2017) reported a significant increase in mental well-being for students and staff in a U.K. school receiving 3P/IH that was maintained at follow-up. Kelley, Alexander, and Pransky (2017a) reported that compared with a waitlist control group, children and adolescents receiving 3P/IH showed a significant improvement in resilience, and participants at highest risk showed a significant decrease in risky behavior. Kelley, Hollows, Savard, and Pransky (2017) reported that compared with a control group, male residents in an English prison receiving 3P/IH showed a significant improvement in well-being, purpose in life, and prison behavior, and a significant decrease in anxiety and anger. Robertson, Halcon, and Hoffman (2018) examined the effects of culturally adapted 3P/IH on coping and mental health outcomes for Somali refugee women post-resettlement and reported a significant decrease in depression as well as a significant improvement in several dimensions of coping. Kelley, Hollows, and Savard (2019) reported that compared to a control group, male prison residents receiving intensive 3P/IH reported a significant increase in mental well-being and purpose in life, and a significant decrease in depression, anxiety, and anger which were either maintained or significantly improved at follow-up. El-Mokadem, DiMarko, Kelley and Duffield (2020) reported that compared with a waitlist control

group, participants diagnosed with chronic fatigue syndrome receiving 3P/IH education reported a significant increase in psychological and physical well-being and a significant decrease in depression, anxiety, fatigue, and pain interference. The study that follows is the first to test the efficacy of SPARK 3P/IH-based mental health education for improving the mental health and perceptions of SC for students at-risk for school failure.

The Present Study

Hypotheses

Following exposure to SPARK mental health education, the authors predict that participants will report improved mental health. We used the following hypotheses to test this prediction:

Hypothesis 1: Compared with the control group, students receiving SPARK will show a significant increase in mental wellbeing.

Hypothesis 2: Compared with the control group, students receiving SPARK will show a significant improvement in state of mind.

Hypothesis 3: Compared with the control group, students receiving SPARK will show a significant increase in hope for the future.

We also predict that following exposure to SPARK, participants will report improved perceptions of SC. The Centers for Disease Control and Prevention (2009) and several prominent school climate researchers (e.g., Shetgiri et al., 2015) report that students' perceptions of school climate routinely show a positive relationship with "resolution of interpersonal conflict" and "value placed on academic success." Thus, we used the following hypotheses to test this prediction:

Hypothesis 4: Compared with the control group, students receiving SPARK will show a significant improvement in conflict resolution.

Hypothesis 5: Compared with the control group, students receiving SPARK will show a significant increase in valuing academic success.

Another consensus of school climate research is that students' perceptions of school climate consistently show a robust positive association with relational trust. (e.g., Dewit, Karioja, & Shain, 2011; Krane, Karlson, Ness, & Kim, 2016; McLaughlin & Clark, 2010; Thapa, Cohen, Guffy, & D'Alessandro 2013). In other words, on average, students with positive perceptions of school climate also report more warm, respectful, supportive connections with members of the school community (e.g., peers, teachers, parents). Thus, we used the following hypotheses

to test this prediction:

Hypothesis 6: Compared with the control group, students receiving SPARK will show a significant increase in relational trust with teachers.

Hypothesis 7: Compared with the control group, students receiving SPARK will show a significant increase in relational trust with school peers.

Hypothesis 8: Compared with the control group, students receiving SPARK will show a significant increase in relational trust with the school community.

Method

Participants

This study was approved by an internal review board and informed consent to participate was obtained from all study participants and their caregivers. Five schools in lower income urban neighborhoods in Hillsborough County, Florida agreed to participate in the study. Administrators at each school informed their students and students' caregivers of the availability of the SPARK program and emphasized that participation was voluntary. 109 students agreed to participate. All participants were identified by their schools as at-risk for academic failure based on poor grades, overdue or incomplete homework assignments, truancy, and disruptive classroom behaviors (e.g., profanity, fighting). Participants' grade levels ranged from 8 through 12. Participants' ages ranged from 12 to 19 years. The mean age of the participants was 14.81, with a standard deviation of 1.34. Sixty-eight percent reported as female and 32% as male. Approximately 86% reported as Black or Latinx, and 14% as White.

Research Groups

A treatment group was formed containing 75 students from three of the five participating schools. A waitlist control group was formed containing 34 students from the other two schools. For the treatment group, 64% reported as female and 36% as male. For the control group, 79% reported as female and 21% as male. There was no significant difference between the groups on gender ($\chi^2 = 2.35$, degrees of freedom, 2, p = .31). For the treatment group, the age range was 12-19 years, and the mean age was 14.67, with a standard deviation of 1.35. For the comparison group the age range was 13-18 years and the mean age was 15.25, with a standard deviation of 1.26. Based on an independent t-test, there was no significant difference in age between the two groups. For the treatment group, 84% reported as Black or Latinx, and 16% reported as White. For the control group, 92% reported as Black and Latinx, and 8% reported as White. There was no significant difference between the groups on race or ethnicity ($\chi^2 = 0.88$, degrees of freedom, 2, p = .35).

Intervention

The three Principles-based mental health education intervention is called SPARK—an acronym for "Speak to the Potential, Ability, and Resilience inside every Kid." SPARK was facilitated by two instructors each with several years of experience teaching this understanding to middle school and high school students. SPARK classes met weekly for 45-60 minutes during regular school hours for 13 consecutive weeks. Classes were held in regular classrooms at participating schools during regular school hours. Each SPARK class contained between 7 and 17 students. The average attendance of participants was 87%, or approximately 11.5 of the 13 sessions. All 75 treatment participants completed a minimum of 7 SPARK classes.

The SPARK curriculum is comprised of the following core lessons: overview and introduction; principles behind your life and finding your SPARK; the power of Thought; your personal guide to decision making; community engagement; how state of mind influences judgment and reasoning; surviving mood swings; finding success in the midst of stress, feeling fear and insecurity without fear and insecurity; the inside-out nature of self-esteem; separate realities; cultivating meaningful relationships; dating and healthy relationships; mentoring and leading from the inside-out; bully prevention from the inside-out; academic success; college and career readiness; financial stability; parenting from the inside-out; creating the life designed for you; and graduation.

In the SPARK classes, stories, metaphors, symbols, videos, group activities, discussions, and games are used to introduce participants to the Principles of Universal Mind, Consciousness, and Thought and to help them grasp the way these Principles manifest within everyone. For example, the metaphor of the sun and clouds is used to represent how a student's innate mental health (i.e., the sun) can become obscured by her/his disordered personal thoughts (i.e., the clouds) and, like the sun, this health is always available whenever the personal mind quiets. Also, the metaphor of a tea bag being converted into tea by hot water is used to illustrate how thought is made to appear real via consciousness. SPARK instructors also assist students to recognize that mental health does not mean people feel good all the time; that people's feelings, perceptions, and states of mind change as their thinking changes. Students are further assisted to realize that the sensory manifestations of their thinking cannot damage or hurt them no matter how extreme, painful or insecure they feel, and that their innate well-being and common sense will resurface whenever the personal mind quiets.

Measures

Warwick-Edinburgh Mental Well-Being Scale-Short Form (WEMWBS-SF; Tennant et. al., 2007). The WEMWBS-SF comprises 7 items measuring mental well-being. The WEMWBS has good psychometric properties (Stewart-Brown et. al., 2009). Tennant and associates (2007) examined the relationship between the WEMWBS

and other measures of mental well-being and mental ill-health and reported relatively high correlations with the other wellbeing measures (correlations ≥ 0.7), and moderate negative correlations with the measures of mental ill-health. Responses are made on a 5-point Likert scale ranging from 1 (none of the time) to 5 (all the time). A sample item is, "I have been feeling useful". Item responses are summed for a total WEMWBS-SF score.

Difficulties in Emotional Regulation Scale (DERS; Gratz & Roemer, 2004). The DERS has 36-items that assess six components of emotional regulation. DERS subscale scores have been found to have high internal consistency within both clinical (e.g., Gratz et al., 2008), and non-clinical populations (Gratz & Roemer, 2004). To measure "state of mind" we used the DERS-Non-Acceptance of Emotional Responses Scale which contains six items that measure people's ability to maintain well-being during unpleasant states of mind. A sample item is, "When I'm upset, I feel guilty for feeling that way." Items are measured on a 5-point Likert scale (1 = almost never; to 5 = almost always). Item responses are summed to obtain a total DERS-Acceptance score.

Alaska School Climate and Connectedness Survey (ASCCS; American Institutes for Research & Association of Alaska School Boards, 2006). The ASCCS measures eight areas shown to have a strong relationship with SC. To measure "hope for the future" we used six items from the ASCCS Social and Emotional Learning component. A sample item is, "Setting goals for myself." To measure "conflict resolution" we used six additional items from the ASCCS Social and Emotional Learning component. A sample item is, "Respecting a classmate's opinions during a disagreement". To measure "valuing academic success" we used six items from the ASCCS High Expectations component. A sample item is, "I try hard to do well in school." To measure "relational trust with teachers" we used five items from the ASCCS Caring Adults component. A sample item is "My teachers treat me with respect." To measure **"**relational trust with peers" we used five items from the ASCCS Peer Climate component. A sample item is, "Students in this school help each other, even if they are not friends." To measure "relational trust with the school community" we used five items from the ASCCS Parent and Community Involvement component. A sample item is, "This school is a welcoming place for families like mine". Item responses are summed to obtain a total score for each ASCCS component.

Treatment participants completed the study's measures at pretest at the start of their first SPARK session and at posttest at the end of their final SPARK session. During comparable time periods, control participants completed the study's measures pre and post. During the duration of the study, all participants continued to participate in regular school classes and activities.

Results

The descriptive statistics for the pre-test and post-test outcome measures of state of mind, mental wellbeing, hope for the future, conflict resolution, valuing academic success, and relational trust with teachers, peers, and school community are presented in Table 1. The distribution of the variables was checked, and statistical tests were conducted that showed that the variables had a normal distribution. In addition, the Cronbach's alpha values, a measure of internal reliability for the index outcome variables, were higher than .70.

In Table 1, the mean and standard deviations for the outcome variables are presented for the entire group, the treatment group, and the control/comparison group. In addition, t-test values, using the independent t-test, are presented for the outcome variables to determine if there was a difference between the two groups on the pre-test and post-test for the outcome areas. Except for three outcome measures, there was no statistically significant difference (p ≤ .05) between the treatment group and the control/comparison group on the pre-test results. However, for valuing academic success, connection with teachers, and connection with the school community, the treatment group was higher on the pre-test as compared with the control group. Regarding the post tests, for mental well-being, hope for the future,

Table 1.

Descriptive Statistics for Pre-Test and Post-Test Outcome Measures and Independent T-Test Results

Outcome	All Participants		Treatment Group		Control/ Comparison Group		
	Mean	SDev	Mean	SDev	Mean	Sdev	T-Test Value
Value Academic Success pre-test	27.19	3.61	27.60	3.50	25.92	3.73	2.02*
Value Academic Success post-test	27.10	3.45	27.89	2.55	24.62	4.61	3.31**
Hope for the Future pre-test	26.09	3.81	26.32	3.69	25.37	4.17	1.06
Hope for the Future post-test	26.53	3.55	27.29	3.11	24.12	3.80	4.11**
State of Mind pre-test	17.11	3.33	17.21	3.65	16.79	2.13	0.70
State of Mind post-test	17.57	3.47	17.89	3.57	16.54	2.99	1.68
Mental Wellbeing pre-test	22.64	3.70	22.84	3.63	22.04	3.93	0.92
Mental Wellbeing post-test	24.11	3.55	24.92	2.87	21.58	4.30	3.55**
Conflict Resolution pre-test	24.05	3.82	24.17	3.87	23.67	3.69	0.57
Conflict Resolution post-test	24.67	3.61	25.55	2.89	21.92	4.26	3.90**
Connect with Teachers pre-test	19.72	3.24	20.23	3.23	18.12	2.75	2.87**
Connect with Teachers post-test	20.07	3.41	20.75	3.04	17.95	3.69	3.70**
Connect with Community pre-test	19.29	3.44	19.52	3.47	18.58	3.30	1.16
Connect with Community post-test	19.64	3.28	20.20	3.08	17.92	3.33	3.09**
Connect with Peers pre-test	20.06	3.28	20.19	3.33	19.67	3.13	0.67
Connect with Peers post-test	21.05	2.92	21.55	2.42	19.50	3.78	2.50**

Note. Sdev stands for standard deviation. The total number of the participants was 109, with 75 in the treatment group and 34 in the control/comparison group. The Independent T-Test values are for the differences between the treatment group and the control comparison group. The Levene's Test of Equality of Variances was used and if statistically significant at p ≤ .05, the t value reported is the one for equal variances are not assumed.
* p ≤ .05   ** p ≤ .01

valuing academic success, conflict resolution, and connection with peers, there were statistically significant differences between the two groups. Based on the t-tests, those in the treatment group scored statistically higher than those in the comparison group

Table 2.
Analysis of Covariance (ANCOVA) for the Outcome Variables Controlling for Pre-Test Scores, Gender, Age, and Race

Outcome	Variables	Mean Square	F Value	Partial Eta-Squared
Value Academic Success	Gender	32.62	3.94*	.04
	Age	0.38	0.05	.00
	Race	7.81	0.94	.01
	Pre-Test	127.55	15.41**	.14
	Group	124.90	15.08**	.14
Hope for the Future	Gender	9.06	0.93	.01
	Age	5.77	0.59	.01
	Race	4.43	0.46	.01
	Pre-Test	117.00	12.04**	.12
	Group	124.96	12.86**	.12
State of Mind	Gender	0.51	0.05	.00
	Age	33.44	3.32	.04
	Race	9.18	0.91	.01
	Pre-Test	193.44	19.20**	.17
	Group	47.35	4.70*	.05
Mental Wellbeing	Gender	16.87	1.69	.02
	Age	34.64	3.47	.04
	Race	2.16	0.22	.00
	Pre-Test	76.52	7.66**	.08
	Group	127.15	12.74**	.12
	Gender	2.25	0.24	.00
Conflict Resolution	Age	28.69	3.08	.03
	Race	3.12	0.34	.00
	Pre-Test	151.55	16.28**	.15
	Group	144.10	15.47**	.14
Connect with Teachers	Gender	5.94	0.64	.01
	Age	0.39	0.04	.00
	Race	18.24	1.98	.02
	Pre-Test	122.45	13.29**	.12
	Group	47.94	5.20*	.05
Connect with Community	Gender	0.03	0.00	.00
	Age	5.73	0.65	.01
	Race	7.69	0.88	.001
	Pre-Test	131.10	14.94**	.14
	Group	69.71	7.95**	.08
Connect with Peers	Gender	10.99	1.51	.02
	Age	33.35	4.60**	.05
	Race	0.32	0.04	.00
	Pre-Test	57.48	7.92**	.08
	Group	42.28	5.83**	.06

Note. The number of participants in the waitlist control group was 34, and the number of participants in the experimental group was 75. * $p \leq .05$ ** $p \leq .01$

on the post-test for each of these the outcome areas. While treatment participants scored higher than comparison group on the post-test for state of mind, the difference between the two groups was not statistically significant at p ≤.05.

Analysis of covariance (ANCOVA) was used to determine if there were significant differences between the comparison group and treatment group on the eight post-test outcome measures while controlling for gender, age, race, and pre-test scores. These results are presented in Table 2. There were significant differences between the treatment group and comparison group on all eight post-test outcome measures even when controlling for gender, age, race, and pre-test scores. The treatment group was significantly higher on each post-test outcome measure as compared to the control group. Thus, it is concluded that each of the study's hypotheses is supported.

Discussion

The prevailing view of school climate researchers is that the mental health of students at-risk is substantially affected by the climate at their schools. The authors speculated that the situation may be the reverse—that, on average, if the mental well-being of these students improves their perceptions of their SC will also improve. This study tested this speculation by assessing the efficacy of SPARK 3P/IH-based mental health education for improving the mental well-being and perceptions of school climate for students at-risk for school failure. The results appear to support each of our hypotheses as follows:

Mental Health

Hypotheses 1, 2, and 3 were supported. Compared with the waitlist comparison group, students receiving SPARK reported improved mental health evidenced by a significant increase in mental wellbeing, state of mind, and hope for the future. These results were expected because, on average, when students realize the inextricable connection between their thinking and their experience, the way they relate to their maladaptive personal thinking and its discomforting effects begins to shift. They become less likely to believe and identify with the content or negative effects of this thinking (e.g., insecure feelings, distorted perceptions, low moods), and less inclined to view their unhealthy personal thoughts as "the truth," and to act on them. They begin to realize that these maladaptive personal thoughts have no power over them unless they think they do. They also realize they have "free will" to choose what thoughts to honor, entertain, and act on, and what thoughts to "take with a grain of salt" and allow to pass through.

Heightened hope for the future reported by these students is particularly noteworthy as considerable research shows a robust association between low hope for the future

and school failure, addiction problems, and deviant behavior, and between high hope for the future and faith, love, health, and happiness, and less depression, anxiety, drug/alcohol use, boredom proneness, and fighting (Martin, McKinnen, Johnson, & Rohsenow, 2011; Melton & Schulenberg, 2007; Schulenberg, Hutzell, Nassif, & Rogina, 2008; Shetgiri et al., 2015).

Perceptions of School Climate

Hypotheses 4 and 5 were also supported. Compared with the control group, students receiving SPARK showed improved perceptions of their school climate reflected by a significant increase in valuing academic success, and conflict resolution. These findings were expected because when students grasp sufficient understanding of how the power of Thought creates their (and everyone else's) psychological experiences from the "inside-out," the grip of their disordered personal thoughts begins to loosen and, in turn, they start to experience hope for the future and value in succeeding academically that were previously obscured by their conditioned personal thoughts. When students realize the connection between their thinking and their psychological experiences, they are less likely to relate to their thoughts, feelings, and perceptions as "the reality" or "the truth." Rather, they are more likely to "see" these experiences as "separate personal realities" created by their own thinking and made to appear real, in the moment, by their own consciousness. Thus, they are less likely to become gripped by these discomforting experiences, and to act on them. Also, they begin to take the biased judgments and negative behaviors of others less personally and see more sensible ways to avoid and resolve interpersonal conflicts (Shetgiri et al., 2015).

Hypotheses 6, 7 and 8 were also supported. Compared with the control group, students receiving SPARK showed improved perceptions of their SC evidenced by a significant increase in connection with teachers, peers, and the school community. These findings were expected because when students have sufficient understanding of how their psychological experiences are created, they realize that their (and everyone else's) feelings, perceptions, and states of mind are products of their own thoughts; not products of external circumstances, adverse life events, or how others treat them. In turn, their inclination to blame other people and external conditions for their psychological experiences lessens, and their ability to trust and form stronger affective bonds with others in the school community increases. These findings are noteworthy because considerable research (e.g., Byrk, Sebring, Allensworth, Luppescu, & Easton, 2010; Comer, Haynes, Joyner, & Ben-Avie, 1996; Malloy, 1998; Meier; 1995; Thapa, Cohen, & D'Alessandro, 2013) shows that relational trust is routinely associated with positive perceptions of school climate. Sedgeman (2005) stated:

> When people realize the one-to-one connection between thought and experience, they gain perspective on life. Changes in their experience of reality no longer look as though they were

randomly caused by outside events or forces… Seeing the emergence of experience from thought appears to bring people peace of mind, no matter what they are thinking. Understanding Principles gives the power of experience to the person, not to life events. (p. 3)

Implications for the School Community

There is substantial evidence from several decades of research that mental well-being and positive perceptions of school climate are routinely associated with improved academic achievement and heightened social and emotional development of students, particularly students at-risk for school failure and other health damaging behaviors (e.g., drug use, delinquency). The authors posit, however, that absent sufficient recognition that thought is the formulator of people's every psychological experience, schools will continue to focus mainly on external strategies to improve their students' well-being and school climate perceptions. This "outside-in" approach may help quiet the minds of many students and temporarily release their innate well-being. In our view, however, "renting" improved well-being pales in comparison to "owning" this health via realizing how to allow the Principle of Thought to operate in one's own best interest (Kelley, Pransky & Lambert, 2015b).

We have observed that when students (and other school community members) are exposed to mental health education grounded in the Principles of Mind, Consciousness, and Thought and, in turn, grasp sufficient understanding of the thought-experience connection, and the availability of innate well-being via a quiet mind, their mental well-being and school climate perceptions naturally improve. Students begin learning with more spontaneity and creativity via an enhanced capacity for insight. Students and teachers become more receptive to change and feel less compelled to defend their ingrained beliefs. Teachers take the unhealthy states of mind of their students less personally. Students' minds begin to relax, and the grip of their typical or habitual thinking begins to loosen so they are more open to new perspectives. Sedgeman (2005) stated, "Once people understand the thought-experience connection and realize how to re-access a healthy state of mind, they can sustain day-to-day peace of mind, wisdom, and well-being regardless of circumstances" (p. 47).

Limitations

This is a single exploratory study and additional research is needed to see if the findings can be replicated. Research among different students at-risk for school failure and at different schools in a wide array of regions should be undertaken to see if the results are consistent across different settings or are contextual and situational. Also, the number of participants studied could be larger, particularly for the comparison group. Furthermore, participants were not randomly assigned to experimental groups, and future studies should do so. Another limitation is that we did not conduct analyses to account for the nesting

of participants within schools, and while participants' schools did not report any efforts to improve their school climate during the duration of the study, it is difficult to know if changes impacting school climate were made during that time. For example, teachers may have implemented additional reward systems or merely increased their implementation of existing strategies. Also, there may have been other school related events like school dances, parties, or perhaps negative events. Further research is also needed to determine the duration of the effects of SPARK. Many interventions have impressive short-term results, but null or inconsequential long-term results. It could be that follow-up education is needed to ensure that the self-reported positive changes are sustained. Finally, future studies should include other outcome factors, such as grades, drop-out rates, school rule violations, and other mental health measures (e.g., self-control).

Conclusion

This study evaluated the efficacy of SPARK 3P/IH-based mental health education for improving the mental health and the perceptions of school climate for students at-risk for school failure. The findings appear to support each of our hypotheses. Compared with the waitlist comparison group, students at-risk receiving SPARK reported improved mental health evidenced by a significant increase in mental well-being, state of mind, and hope for the future. Furthermore, compared with the control group, students at-risk receiving SPARK showed improved perceptions of SC evidenced by significant improvements in conflict resolution, valuing academic success, and relational trust with teachers, peers, and the school community. While more research is needed to test the efficacy of SPARK for improving the mental health and perceptions of SC for students at-risk for academic failure, these preliminary findings appear to warrant attention from education and mental health researchers and practitioners.

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Book Review

Bridging Psychologies:
Islam and Secular Psychotherapy

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Due to the lack of mental health services available to the Muslim community that are culturally and spiritually informed by the Islamic tradition, there has been significant stigma and misunderstanding about participating in therapy. This is in large part because modern Western psychology is commonly understood to be antithetical to Islam or any other religion or spiritual tradition for that matter. Although this has to some degree shifted in recent years with the increased awareness about the need for cultural and spiritual competencies within the field of mental health, it is still a problem.

What is not widely recognized by mental health professionals and the Muslim community is that there is a traditional "science of the soul" (*'ilm al-nafs*) known as Islamic psychology. Islamic psychology is not about introducing religious terms or ideas into the preexisting structure of modern Western psychology, but rather a turn within the depths of the Islamic tradition itself, applying its own ontological and epistemic principles in understanding the human being and its relationship to the sacred and utilizing its own treatment modalities.

The dominant paradigms for studying the mind and behavior are in large part dependent on modern Western psychology and its exclusive ways of knowing that often discredit other modes of

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knowing. It views itself alone to be the only true psychology, yet it is in fact the only "science of the soul" that has divorced itself from the sacred. The notion that only modern science offers valid forms of knowledge is not only problematic, but hegemonic, and is rooted in the historical trajectory of the Renaissance, Scientific Revolution, and so-called Enlightenment. For Muslims around the world it is through the revealed and sacred book of the Qur'ān that one finds the source of all knowledge both outward and inward.

The editor of this volume, Carrie York Al-Karam, president of the Alkaram Institute, a nonprofit research and education institution, makes an important point about how prayer and increasing one's faith can be integral supports to an individual's mental health; however, she makes it clear that if there are serious concerns, individuals need to take appropriate actions to obtain professional help:

> "Although the evidence suggests that prayer and other spiritual resources can be an incredible source of comfort during difficult times, religion and spirituality are not a cure-all. Failure to properly understand the complex and nuanced relationship between religion, spirituality, and mental health causes confusion and perpetuates stigma." (p. xiii)

This volume explores what is termed Islamically Integrated Psychotherapy (IIP), which integrates the tenets of Islam with those of modern psychology. Many Muslims are often reluctant to participate in mental health services, if they do not avoid participation altogether, if they are not contextualized within a spiritual framework, particularly that of Islam. This volume is a step in this direction as it is the direct application of the earlier book by Kenneth I. Pargament, *Spiritually Integrated Psychotherapy*, published in 2007 within the Islamic tradition.

This work consists of nine chapters, each presented by practicing Muslim clinicians conveying the way that they conceptualize the teachings, principles, and interventions of the faith to deliver culturally and spiritually appropriate services for the communities that they serve. The chapters have authors such as Abdallah Rothman, Layla Asamarai, Farah Lodi, Afshana Haque, Ibrahim Rüschoff and Paul M. Kaplick, Rabia Malik, Hooman Keshavarzi and Fahad Khan, Fyeqa Sheikh and Sayyed Mohsen Fatemi, each describing specific applications of IIP as they uniquely present themselves in individual, marital and family therapy, along with approaches for working with children and adolescents.

A key facet of this volume pertains to how individuals are challenged between living in accordance with the Islamic tradition and where this meets the challenges of the modern world that has divorced itself from the sacred. Through Islamic psychology individuals are provided with the transcendent principles that instill trust in God (*Tawakkul*), the remembrance of God (*dhikr*), and mindfulness or God-consciousness (*taqwā*), so that individuals can adequately face the trials and

tribulations of the human condition, for they represent the many deaths of the false self or empirical ego in this temporal world (*dunyā*). The Qur'ān speaks of, "those who believe and whose hearts are at peace in the remembrance of God" (13:28) and says, "God tasks no soul beyond its capacity" (2:286).

What secular psychology often overlooks is that individuals tend to be confused about the meaning of their lives and do not know what they want or what is best for them. Islamic psychology, in contrast, explicitly acknowledges and addresses this confusion: "it may be that you hate a thing though it be good for you, and it may be that you love a thing though it be evil for you. God knows, and you know not" (Qur'ān 2:216). At the same time, every human being is responsible for their own actions: "No soul does evil, save against itself, and none shall bear the burden of another" (Qur'ān 6:164).

The purification of the soul (*tazkiyat al-nafs*) is of utmost importance as we are reminded: "Surely the soul commands to evil, save whom my Lord may show mercy" (Qur'ān 12:53). The perennial psychology, whether in the form of Islamic psychology or any other spiritual psychology, does not advocate *suppression*, but rather self-domination over the lower tendencies of the human soul as informed by the sapiential traditions. Within Islamic spirituality, known as Sufism, there are four degrees of the human psyche ascending from the animal soul (*an-nafs al-ḥaywāniyah*), the passional soul (*an-nafs al-ammārah* or "soul that incites" to evil), the discerning or intelligent soul (*an-nafs al-lawwāmah* or "soul that blames"), and the intellective soul (*an-nafs al-muṭma'innah* or "the soul at peace," the human psyche reintegrated in Spirit or *Rūḥ*).

If the *nafs* (soul, self, or ego) is to be trained to resist desires, this is done not by opposing or suppressing them, as this can make them worse, for they can manifest in more unexpected or subconscious ways, becoming more subtle and difficult to detect. In the same way that the empirical ego cannot realize what is beyond itself, the *nafs* cannot resist the *nafs* through itself. This process requires the aid of a higher order of reality to transcend it; for this reason the participation in a spiritual tradition is vital. To conform to the desires of the *nafs* leads to the individual's destruction, and similarly to resist them leads to the Divine. From the earliest times, diverse human communities were instructed to conduct themselves accordingly: "So vie with one another in good deeds" (Qur'ān 2:148).

Without the inclusion of what transcends and integrates the human psyche into the Spirit, no psychotherapy can be effective. Likewise, any integral psychology requires the tripartite structure of Spirit/Intellect, soul, and body, known in Islam as *Rūḥ*/ *'Aql*, *nafs* and *jism.* The role of cognition and behavior are central to Islamic psychology, yet they are situated in the sacred: "whosoever believes and makes amends, no fear shall come upon them, nor shall they grieve" (Qur'ān 6:48). Islamic psychology, including the perennial

psychology, asserts the fundamental relationship between the human and the Divine in order to recover our primordial nature (*fiṭrah*). The Divine is both transcendent and immanent: "We are nearer to him than his jugular vein" (Qur'ān 50:16). For this reason, a *ḥadīth* emphasizes that "He who knows himself knows his Lord."

When receiving mental health services in this culturally and spiritually informed manner, the individual is continuously aware that while the mental health professional is there to provide treatment, it is ultimately the Divine alone that imparts true therapy. As the Qur'ān points out: "And when I am ill, it is He Who cures me" (26:80). This does not mean that the therapist's role is minimized or unimportant. Here the therapist has knowledge of and experience in supporting and providing treatment, yet they are also aware of their own limitations and that they too are on the spiritual path as is the individual receiving services. It is God alone who can truly heal. It is also important to note that across all of the diverse communities (*ummah*) of the world, each has its own way of leading the seeker back to the Divine, as has been emphasized: "And for every community have We appointed a ritual" (Qur'ān 22:34).

This volume will be welcomed and is valuable for Muslims and Muslim clinicians along with general mental health professionals who are interested in spiritually integrated psychotherapy as it applies to the Islamic tradition. Although modern psychology has begun to some degree to incorporate religious and spiritual practices into its secular framework and is becoming more open to these approaches, it still has a long history of pathologizing religion and spirituality. Additionally, modern Western psychology still in large part views itself as the only valid psychology, implicitly refuting the idea of the existence of other psychologies. This is a very problematic situation that has not been fully understood and cannot be remedied until it is addressed.

While one can certainly find common ground between the spiritual psychologies and that of modern psychology, no integration between the two is possible without first examining their foundations for inherent conflicts. The important question remains: Is modern psychology able to acknowledge the existence of the sacred? Again, the foundations of modern psychology are secular, which means they are cut off or divorced from the sacred. Because of this exclusion of the sacred, one must ask how modern psychology can ever be a true "science of the soul." It cannot be minimized that the emergence of modern science and its psychology was an all-out assault on the metaphysical roots known across the sapiential traditions. The very foundations of contemporary psychology begin with the movements of psychoanalysis (Sigmund Freud, 1856–1939) and behaviorism (John B. Watson, 1878–1958; and B.F. Skinner, 1904–1990), which both constitute the structure of modern psychology. All of the movements and schools that came after them can be viewed as continuations in one form or another of these two pioneering forces, which have not as many assume disappeared

into the annals of history. The question that begs to be answered is whether modern psychology or the field of mental health as it is known today be truly extricated from this superstructure? Malik Badri cautioned in 1979 about adapting the tenets of modern psychology to that of the Islamic tradition and urged the revival Islamic psychology to be a discipline distinct from modern psychology; others have also advocated for this separation and provided valuable articulations of the goal of rehabilitating the traditional "science of the soul" as it was known in all times and places (Nasr, 2007).

If Islamic psychology or other forms of perennial psychology are going to be taken seriously and made available on a large scale, the limits and challenges pertaining to modern Western psychology need to be recognized and remedied. However, it is necessary to emphasize that no form of perennial psychology requires a stamp of approval from modern Western psychology or its science; it receives its validation and efficacy alone through its own metaphysics, sacred science, and spiritual principles that inform its "science of the soul." According to Islamic psychology, "God alters not what is in a people until they alter what is in themselves" (Qur'ān 13:11) and, according to a prophetic saying, "for every disease there is a cure."

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