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Research Article

Spiritual Oriented Cognitive-Based Group Therapy For Enhancing Resilience and Spiritual Well-Being Against Mobbing

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Abstract

This study examines the effect of spiritually oriented cognitive-based group counseling on the resilience levels and spiritual well-being of individuals subjected to mobbing. The study used a quasi-experimental design with the control group (each group=11) with a pretest-posttest application. The mean age of the experimental group was 31.01, with a standard deviation of 6.04; the mean age of the control group was 33.09, with a standard deviation of 6.28. Eight sessions lasting 90 minutes were conducted with the experimental group. Cognitive and spiritual intervention to enhance resilience was applied to the experimental group. No intervention was applied to the control group. Measurement tools, Personal Information Form, Adult Resilience Scale, and Spiritual Well-Being Scale, were applied to the participants as pretest and posttest. Data were analyzed using Mann-Whitney U test and Wilcoxon Signed Ranks Test. As a result of the study, it was found that spiritually-oriented cognitive-based group counseling was effective on the resilience levels and spiritual well-being of individuals who were subjected to mobbing. The findings were discussed within the framework of mobbing, resilience, and spirituality literature, and recommendations were presented.

Keywords:

Mobbing • Resilience • Spirituality • Cognitive-Behavioral Therapy

Individuals may have to cope with many challenges in their daily lives. These challenges can also be seen in work life, an essential part of adult development (Kroth & Boverie, 2000). Work-life, which is a manifestation of adult individuals' life roles and value expectations (Bacanlı & Öztemel, 2017), contains many challenges such as subordinate-superior relationships, bullying, stress, stalking, deaf ear syndrome, learned helplessness (Barutçu & Atasever, 2015; Lokmanoğlu, 2019). Normative or non-normative challenges in work life may require effective coping with problems and managing individual resources (Libby, Ghushchyan, McQueen & Campbell, 2010; Bacanlı & Öztemel, 2017).

Mobbing is one situation that challenges individuals socially, psychologically, and physically in business life (Leymann & Gustafsson, 1996). Leymann (1990) defines mobbing as the psychological terror to which an employee is subjected by his/her coworkers or managers until the employee quits his/her job or becomes unable to fulfill his/her profession. However, there are also various names, such as workplace trauma (Wilson, 1991), workplace harassment (Björkqvist, Österman & Hjelt-Bäck, 1994), and intimidation/ emotional harassment (Keashly & Jagatic, 2003). Based on these definitions, it can be said that hostile, verbal and non-verbal behaviors, rumors, and attitudes that cause mental or physical harm to an individual working in an organization by his/her manager or colleagues and that are carried out continuously and repetitively are mobbing (Wilson, 1991; Björkqvist, Österman, & Hjelt-Bäck, 1994; Zapf, 1999; Keashly & Jagatic, 2003).

Mobbing has devastating effects on the individual (Leymann, 1996). These effects include depression, anxiety, eating disorders, heart diseases (Cassitto & Gilioli, 2003), insomnia, self-blame, decreased self-esteem, excessive crying (Corney, 2008), feeling distant from partners, isolation, helplessness (Lewis, 2004), being traumatized (Leymann & Gustafsson, 1996; Lutgen-Sandvik, 2006), suicidal thoughts (Pompili, et al., 2008), nightmares, nausea, palpitations, hives, high blood pressure (Westhues, 2004), intense stress, emotional and physical disorders (Davenport, Schwartz & Elliott, 2003), decreased self-confidence, decreased work efficiency and weakened ability to achieve goals (Lobnikar, Pagon, Duffy & Ganster, 2000). Individuals may be subjected to mobbing due to some characteristics (Zapf, 1999). These characteristics can be listed as having difficulty in resisting difficulties (Djurkovic, McCormack & Casimir, 2005), being in a disadvantaged group (Tutar, 2004), being hardworking and successful, and not conforming to group norms (Özler, Atalay & Dirican, 2015), lack of social skills and self-confidence (Zapf, 1999), being creative and having new ideas (Davenport, Schwartz & Elliott, 2003). Mobbing, which challenges the individual in many ways (Leymann & Gustafsson, 1996), can strengthen the individual with the concept of psychological resilience (Masten, 2014), which is related to problem-solving and evaluation, coping with the adverse situation (Heppner & Krauskopf, 1987) and successful adaptation after the negative situation (Masten, 2014).

Resilience, which is one of the resources that facilitate coping with mobbing (Van Heugten, 2012), is the individual's ability to respond positively to situations and risks that threaten his/her existence (Masten, 2014), to recover quickly after negative changes and bad situations, and to recover quickly after being hurt (Earvolino- Ramirez, 2007). An individual's resilience can affect the current working environment, work-life, and work-life balance (Warner & April, 2012). In this context, it has been observed that adults with high individual resilience experience more positive emotions such as hope and optimism (Fredrickson, 2001), can be more flexible in the face of difficulties, and can evaluate difficulties as an internal growth and learning experience (Siebert, 2005).

Physical health, psychological health, and well-being are significant in working life and should be the focus (Spurgeon, 2003). Therefore, it is essential to strengthening resilience before, during, and after mobbing. The factors related to the construction of resilience in work life are shown in Figure 1. It is seen in Figure 1 that the construction of resilience at work depends primarily on the individual's deepening and establishing a connection with himself/herself. At the same time, self-understanding and self-acceptance of the individual is also supportive point in deepening and connecting. Deepening and connecting enable the individual to feel that he/she has a purpose, meaning, and direction in his/her life and that he/she can connect with his/her reasons when the conditions become difficult (Warner & April, 2012).

Figure 1.
Personal Resilience Building Blocks Model (Warner & April, 2012).
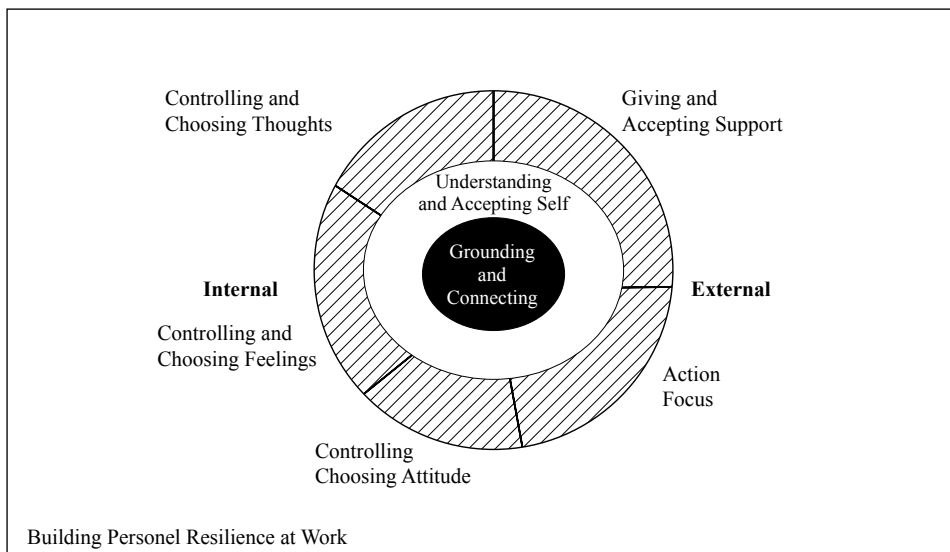
Controlling and choosing thoughts, controlling and choosing emotions, and controlling and choosing behaviors are intrinsic factors in building resilience at work. Controlling these points closely resembles the ABC model of Cognitive Behavioral Therapy, namely thought-emotion, and behavior. Leahy (2018) stated that people's thoughts affect their emotions and behaviors due to the information processing procedure. Being action-oriented shows the determination to seek a solution, to make efforts toward a solution, and to deal with the problem instead of accepting or ignoring the problem (Warner & April, 2012). Giving and accepting support is an area that strengthens social relations and emphasizes universality. Individuals who face mobbing in their work life can improve their resilience by showing support-seeking and support-giving behaviors (Van Heugten, 2012).

The individual needs to take control to develop resilience in the face of mobbing (Van Heugten, 2012). At this point, resilience is related to managing emotions, thoughts, and behaviors. Being flexible when reacting to an adverse event, not getting stuck in negative emotions and thoughts, and expanding the behavioral repertoire will make it easier to cope with future negativity and increase the individual's resilience (Neenan, 2017). The cognitive-based approach to strengthening resilience includes (a) relying on the client's experiences in cognitive, behavioral, emotional, and physiological reactions, (b) the therapist's awareness of psychological resilience by observing the client, and (c) testing the individual-specific psychological resilience model by conducting behavioral experiments (Padesky & Mooney, 2012). Meta-analysis studies on therapy approaches to strengthening resilience have also revealed that CBT-based approaches positively affect resilience (Joyce, et al., 2018). Budiyono, Sugiharto, Sutoyo, & Rachman, (2020) used the cognitive-based approach to improve resilience in their experimental study with prisoners. They concluded that the cognitive-based approach was effective in strengthening resilience. Fava & Tomba (2009) also emphasized that CBT-based practices improve resilience.

Spirituality, which contributes to revealing and realizing the power in an individual's life, contains many sources, such as courage to look at and trust one's resources (Shafranske & Gorsuch, 1984), supernatural/transcendent power that people are motivated and connected to (Hill, et al., 2000), a deep curiosity about nature or the universe, being in unity with people (Worthing & Aten, 2009). Spirituality is one of the essential factors in the construction and protective factors of resilience. Connor, Davidson & Lee (2003) found that spirituality positively affects resilience. Masten (2001) found that spirituality is an essential resource that affects resilience, especially for individuals at risk in a psychological and social context. Greene & Conrad (2002) stated that there is a relationship between spirituality and resilience and that this may be a protective factor when an individual uses spiritual resources to cope. Burke (2006) stated that spiritual oriented-interventions could revitalize hope and resilience in trauma victims.

Painful situations that the individual has difficulty coping with breaking the person's hope (Ekşi, Kaya & Okan, 2022). In such painful situations, it is essential to include spirituality in the process in addition to psychological interventions, and this integration provides a proactive resource function that helps the individual cope with painful situations (Ekşi, Kaya & Okan, 2022; Shafranske & Sperry, 2007). Spirituality is a concept that is quite common among clients and is also effective in well-being (Carlson & González-Prendes, 2016). Husain & Hodge (2016) stated that by integrating spiritual interventions into cognitive therapy, faster progress could be made, the client's problem situation may relapse less and therapeutic cooperation can improve. When spiritual interventions are included in cognitive therapy, it can be said that the client's concerns are addressed, the client's participation is increased, and their spiritual powers are utilized in the therapeutic environment, making the therapy more effective (Carlson & González-Prendes, 2016; Hodge, 2006; Hodge & Nadir, 2008). Williams, et al., (2014) concluded that spiritual interventions and emotional processing during remission effectively prevent major depressive episodes, especially in clients at high risk of relapse. It has been observed that cognitive therapy with integrated spiritual interventions is effective in individuals with relapsing depression (Hick & Chan, 2010; Kuyken, et al., 2016; Ma & Teasdale, 2004), more effective results are obtained when spirituality is added when working with elderly clients with depression, and at the same time, the use of spirituality in therapy between adults and elders may be attractive (Hodge & Bonifas, 2010). At the same time, it has been observed that cognitive therapy with spiritual interventions in clients with substance addiction is effective on the well-being of the client (Looney, 2011), and cognitive therapy with spiritual interventions in clients with alcohol addiction has positive results by increasing spiritual coping resources and motivation (Hodge & Lietz, 2014).

Many studies aim to increase resilience in the face of the difficulties faced by the individual in business life. Castro, Hoge & Cox (2016) created Battlemind Training to reduce American soldiers' pre-war and post-war stress. This program is a group application that focuses on resilience, emotion control, taking responsibility, self-confidence, and flexibility. Gonzalez, Singh, Schell & Weinick (2014), prepared a program to improve the ability of aviation workers to cope with stressful events, to enable aviation workers to adapt smoothly to work and family life after returning from duty "to ensure the resilience of aviators, to increase their performance, to strengthen the mind, body, and spirit using a skill-based approach ."At the end of the program, individuals' resilience levels increased. Reivich, Seligman & McBride (2011) developed Master Resilience Training. This program was applied to soldiers, and self-awareness, self-regulation, optimism, mental agility, character strengths, and communication were studied. As a result of the application, an increase in the level of resilience of the soldiers was observed. Agteren, Iasiello, & Laura (2018) created a program to improve healthcare professionals' resilience in high-stress environments.

The program focused on inefficiency, burnout, and mental health, which are reflections of stress in work life. It was concluded that emphasizing thinking skills during the implementation increased the resilience level of individuals. Meulen, Velden, Aert, & Veldhoven (2020) concluded that interventions related to resilience were influential in their meta-analysis study on resilience and mental health of military personnel against stress factors.

Mobbing is one of the subjects that has been extensively studied in our country and the world. Yorulmaz (2019), in his meta-analysis study conducted within the scope of including mobbing in thesis studies in Turkey, revealed that this concept had been studied in many fields, such as economic, administrative sciences, medicine, sociology, psychology, and sports sciences. In their meta-analysis study, Jiménez & Lai (2015) concluded that the characteristics of mobbing perpetrators and mobbing victims and the effects of mobbing on the victims and the organization had been extensively researched. It was seen that the studies were quantitative and qualitative in design. Hoşgör & Gün (2020) stated in their meta-analysis that mobbing and burnout and its sub-dimensions were mainly investigated. It was seen that the studies were in quantitative design. Tiftik (2021), in his meta-analysis study on academics and mobbing, concluded that mobbing perception of academics was mainly emphasized. It was seen that the studies were in a quantitative and qualitative design. Onağ & Kaya (2021) stated how the concept of mobbing is perceived, job satisfaction, burnout, transformational leadership, organizational health, leadership styles, academic performance, management, quality of work life, organizational cynicism, and organizational trust variables were examined together with mobbing. It was seen that the studies were quantitative and mixed design. Dolapçı & Cemaloğlu (2022) stated that mobbing and leadership or motivation variables were examined together. It was seen that the studies were quantitative, qualitative, and mixed design. Ceran & Pınar (2022) concluded that the variables with the most studied relationship with mobbing are turnover intention, job satisfaction, burnout, and organizational commitment. It has been observed that the studies have quantitative and qualitative designs. In their meta-analysis study, Varghese et al. (2022) focused on the prevalence and determinants of mobbing among nurses in Southeast Asia and the Western Pacific Regions.

When the literature is examined, there is no intervention study on mobbing (Leymann & Gustafsson, 1996), which profoundly affects the individual. However, while resilience was included in the intervention equation, it was noted that a solution-based approach to mobbing would increase positive results and broaden the perspective (Van Heugten, 2012). At the same time, spirituality, which positively affects the strengthening of resilience (Burke, 2006; Carlson & González-Prendes, 2016; Greene & Conrad, 2002; Masten, 2001), was thought to be an essential source of support in building resilience against mobbing. It is thought that this intervention,

which is solution-oriented towards mobbing, which affects the individual and his/her life intensely, increases positive results, and supports the individual, will contribute significantly to the literature. At the same time, it is predicted to be a light for solution-oriented interventions in future studies.

The spiritually-oriented cognitive-based group counseling practice aims to examine the effect of group counseling practice on the resilience levels and spiritual well-being of individuals exposed to mobbing. The hypotheses put forward for this purpose are as follows:

H_1 . In terms of resilience scores, the post-test scores of the experimental group are significantly higher than the control group.

H_2 . In terms of spiritual well-being scores, the post-test scores of the experimental group are significantly higher than the control group.

Method

Research Model

This research is an experimental study to determine whether spiritually oriented cognitive-based group counseling effectively affects the psychological resilience levels of individuals who have been mobbed in their work life. In the study, a quasi-experimental design with a pre-test - post-test applied control group was used. Since the criteria constituting the group were sought in this study, a quasi-experimental design was preferred in which the available groups could be matched on certain variables, and unbiased assignment could be made over these groups (Gay, Mills, & Airasian, 2005). The study's independent variable was group counseling, and the dependent variable was psychological resilience and spiritual well-being. The study group of the research consists of individuals who are in working life and who are exposed to mobbing. The research sample was formed based on volunteerism from individuals qualified to represent the universe. The individuals participating in the research were selected using criterion sampling from purposeful sampling methods.

Participant

Announcements were made on social media to reach the participants of the group counseling sessions. Then, 24 people who applied for group counseling sessions were reached, and interviews were conducted. In the individual interviews with the people who filled out the form to voluntarily participate in the application, interviews were held about their thoughts about mobbing experiences, their reactions to mobbing, and the content of the group therapy program. Twelve people who met the criteria of having mobbing experience, continuing their working life, and approving the spiritual

interventions and techniques to be used in the study constituted the experimental group, and 11 people constituted the control group. At the same time, in the interviews conducted by the researcher expert, the participants were informed about the spiritual interventions and techniques to be used in the therapeutic process, which is one of the ethical issues emphasized by Barnet & Fiorentino (2000) and Yarhouse & Van Orman (1999). One person who did not meet the criteria for continuing his/her professional life was excluded from the process. Since one of the participants did not want to answer the pre-test and participate in the process, the experimental group completed the process with 11 people, 6 women, and 5 men. In the control group, 11 people (7 women and 4 men) participated in the post-test. All participants in the experimental and control groups had a bachelor's degree. The age range of the experimental and control groups varied between 24-45. The mean age of the experimental group was 31.01, with a standard deviation of 6.04; the mean age of the control group was 33.09, with a standard deviation of 6.28.

Data Collection Tools

Personal Information Form, Adult Resilience Scale (Arslan, 2015), and Spiritual Well-Being Scale (Ekşi & Kardaş, 2017) were used to obtain the data needed in this study.

Personal Information Form In this section, there are questions about individuals' name, surname, contact information, gender, occupation, working years in the profession, their thoughts about mobbing, and their reactions to mobbing.

Adult Resilience Scale The adult form was created by Arslan (2015) based on the Child and Youth Resilience Scale (CYRS-28) (Ungar & Liebenberg, 2011). As a result of the validity and reliability studies for the created scale, it was concluded that the scale comprises four dimensions and 21 items. These sub-dimensions are Relational Resources, Individual Resources, Cultural and Contextual Resources, and Familial Resources. The five-point Likert scale is rated between 'Describes me completely (5)' and 'Does not describe me at all (1)'. Higher scores show higher resilience. As a result of the exploratory factor analysis, it was seen that the scale had a four-factor structure that explained 65% of the total variance. Item factor loads varied between .53 and .83. The internal consistency coefficient of the scale was .94. The test-retest coefficient was .85. As a result of validity and reliability studies, it has been seen that the scale can evaluate resilience in adults in our country (Arslan, 2015).

Spiritual Well-Being Scale It was developed by Ekşi & Kardaş (2017) to measure the spiritual well-being of adults. As a result of the validity and reliability studies for the created scale, it was concluded that the scale comprises three dimensions and 29 items. These subdimensions are Transcendence, Harmony with Nature, and Anomia. The five-point Likert scale is rated between "5-Completely suitable for me" and "1-

Not suitable for me at all". The range of scores to be taken from the scale varies between 145-29. Considering the compatibility of the Kaiser Mayer-Olkin coefficient in terms of factor analysis, values between 1 and 0.5 can be considered appropriate, while the KMO value of the scale is very appropriate at 0.95. The total elements of the scale explained 58.337% of the variance, and it was concluded that the Spiritual Well-Being Scale measures the spiritual well-being of adults in a valid and reliable dimension (Ekşi & Kardaş, 2017).

Procedure

The group counseling program was developed and implemented by the researcher. The researcher received CBT and spiritual counseling training in her doctoral education within the scope of the "Keep the Suicide Prevention Counseling Network Project" supported by the Ministry of Youth and Sports. In addition to the original content created by the author while preparing the group counseling program content, Boyalı (2022), Çınar (2022), Keskinoğlu & Saçar (2022), Özkapu (2022), Ünverdi (2022), Yavuz & Ekşi (2022), Üzar-Özçetin & Hiçdurmaz (2020), Reivich, Seligman & McBride (2011), Gonzalez, et al. (2014), Kaynak & Terzi (2019) were used directly or adapted. Three academic experts examined the content of the group counseling program in the Guidance and Psychological Counseling field, and arrangements were made according to expert opinions. The group counseling program consists of 8 90-minute sessions. Group counseling sessions were conducted online on the zoom platform. Measurement tools were administered to the participants before and in the last session. The objectives of the spiritually-oriented cognitive-based group counseling program are: (i) To help participants gain the ability to control and choose thoughts, emotions, and behaviors, (ii) To support participants to deepen and connect with themselves, (iii) To support participants to strengthen their communication skills, (iv) To support participants to recognize their social support resources and discover ways to use these resources, (v) To support participants to recognize and use their spiritual resources.

As seen in Table 1, the group process was discussed with the participants in the first session, and group rules were established. Introductions and warm-up activities were conducted. The expectations and goals of the participants from the group counseling process were discussed. The concepts of mobbing and resilience were discussed, and spiritual life maps were created.

Table 1.
Sessions and Session contents

Sessions	Session Content
Week 1	Introductions, setting group rules, mobbing, resilience and spiritual coping
Week 2	Awareness of mobbing experiences, examination of cognitive processing types and spiritual support, ABC model
Week 3	ABCDE model, the use of spiritual coping in business life
Week 4	Healthy communication, self-expression, active listening, spiritual examples in communication
Week 5	Assertiveness, rights at work, i- and saying no, empowering spiritual resources
Week 6	Self-identity, roles in life, and sources of spiritual support
Week 7	Sources of social support, exploring sources of social support, spiritual social support
Week 8	Summary, experience sharing, integration with spirit

In the second session, participants' emotions, thoughts, and behaviors related to mobbing, discoveries, automatic thinking, the ABC model, and cognitive-spiritual processing types were discussed, and the Emotion Thermometer Activity was applied. In the third session, the ABCDE model was processed with the participants, and coping cards were designed to use spiritual resources in business life. In the fourth session, the participants' communication styles, ways of self-expression, and healthy communication were emphasized, and brainstorming was done about spiritual examples in communication. Case examples designed by the case researcher on healthy communication were used for the participants to practice. The fifth session emphasized rights as an individual in business life, assertiveness skill, and their use, use of I language, saying no, and strengthening spiritual resources. While working on the issue of rights in business life, group activities were carried out within the framework of the Ministry of Labor and Social Security ALO 170 line, labor law, law no: 657, and the rights of individuals exposed to mobbing. In the sixth session, a self-box activity was implemented, internal spiritual resources were explored, and roles in life were discussed. In the seventh session, the participants' families, friends, and relatives as sources of social support, the discovery and strengthening of these sources were emphasized, and the activity of communication with relatives was applied. In the eighth session, the sessions were summarized, the experiences related to the process were discussed, the post-test, love bombardment, and centering in the heart activity were applied, and the process was concluded.

Data Analysis

Statistical analysis was performed using the IBM SPSS 22 statistical program. Since the experimental group consisted of 11 people and the control group consisted of 11 people, the data were analyzed using non-parametric methods (Tabachnick & Fidell, 2013). A comparison of the experimental and control groups was made using the Mann-Whitney U test. Intra-group differences in repeated measurements were made using the Wilcoxon Signed Ranks Test. In line with the analysis, first, the differences between the pre-test scores of the experimental and control groups were

examined, then the differences within the group, and finally, the differences between the post-test scores of the experimental and control groups were examined.

Results

In this section, there are pre-test and post-test mean scores for the experimental and control groups and the differences between and within the groups. Table 2 shows the experimental and control groups' pre-test and post-test mean scores and standard deviations

Table 2.
Resilience pre-test and post-test scores of the experimental and control groups

	Experimental Group N=11				Control Group N=11			
	Pre-test		Post-test		Pre-test		Post-test	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Resilience	83,55	9,69	88,1	8,81	78,82	18,71	79,64	17,01
Sprituel Well Being	105	14,87	117,27	14,37	85,36	19,27	81,55	24,68

Table 3.
The results of the Mann-Whitney U Test for pre-test scores of Resilience and Sprituel Well Being levels of experimental and control groups

	Group	N	Mean Rank	Sum of Ranks	Z	p
Resilience	Experimental	11	11,95	131,50	-,329	,743
	Control	11	11,05	121,50		
	Total	22				
Sprituel Well Being	Experimental	11	15,09	166,00	-2,597	,009
	Control	11	7,91	87,00		
	Total	22				

As shown in Table 3, no significant difference was found between the two groups on resilience levels (Z=-.329, p>.05) and there is a significant difference between the two groups on sprituel well being levels (Z=-2,597, p<.05).

Table 4.
The Results Of The Mann-Whitney U Test For Post-Test Scores Of Resilience And Sprituel Well Being Levels Of Experimental And Control Groups

	Group	N	Mean Rank	Sum of Ranks	Z	p
Resilience	Experimental	11	12,82	141	-,953	,341
	Control	11	10,18	112		
	Total	22				
Sprituel Well Being	Experimental	11	16,09	177	-3,32	,001
	Control	11	6,91	76		
	Total	22				

As shown in Table 4, no significant difference was found between the two groups on resilience levels (Z=-.953, p>.05) and there is a significant difference between the two groups on sprituel well being levels (Z=-3,32, p<.05).

Table 5.
The Results Of The Wilcoxon Signed Rank Tests For Pretest-Posttest Scores Of Resilience Of Experimental And Control Groups

	Group	N	Mean Rank	Sum of Ranks	Z	p
Experimental Group	Negative Rank	0	,00	,00	-2,823	,005
	Positive Rank	10	5,50	55,00		
	Ties	1				
	Total	11				
Control Group	Negative Rank	5	4,80	24	-,178	,858
	Positive Rank	4	5,25	21		
	Ties	2				
	Total					

As seen in Table 5, there is a significant difference between the pretest and posttest scores of the experimental group (Z = -2,823, p <.05). It is seen that the scores of the participants from the post-test are higher than the pre-test scores. In other words, a significant increase was observed in the resilience levels of the experimental group after group counseling. On the other side, there was no statistically significant difference between the pre-test and post-test scores in the resilience levels of the control group (Z=-,178, p>.05).

Table 6.
The Results Of The Wilcoxon Signed Rank Tests For Pretest-Posttest Scores Of Sprituel Well Being Of Experimental And Control Groups

	Group	N	Mean Rank	Sum of Ranks	Z	p
Experimental Group	Negative Rank	0	,00	,00	-2,668	,008
	Positive Rank	9	5,00	45,00		
	Ties	2				
	Total	11				
Control Group	Negative Rank	6	8,25	49,50	-1,476	,140
	Positive Rank	5	3,30	16,50		
	Ties	0				
	Total	11				

As seen in Table 6, there is a significant difference between the pre-test and post-test scores of the experimental group (Z = -2,668, p <.05). It is seen that the scores of the participants from the post-test are higher than the pre-test scores. In other words, a significant increase was observed in the experimental group's spiritual well-being levels after group counseling. Conversely, there was no statistically significant difference between the pre-test and post-test scores in the spiritual well-being levels of the control group (Z=-1,1476, p>.05).

Discussion

The first of the findings obtained in this study, which examines the effect of spiritually oriented cognitive-based group counseling on the psychological resilience levels and spiritual well-being of individuals who have been subjected to mobbing in their work

life, shows that there is a significant increase in the psychological resilience level of the experimental group after the group counseling. In other words, group counseling was effective in increasing the psychological resilience levels of individuals subjected to mobbing. Kayacı (2014) examined mobbing and psychological resilience in the academic environment and found that the participants felt stronger by preferring to turn to other areas of interest and establish more professional relationships in coping with mobbing. Jackson, Firtko & Edenborough (2007) stated that professional and nurturing relationships, recognizing and controlling emotions and thoughts, work-life balance, and spirituality could strengthen psychological resilience in the face of problems in business life. Gönlüaçık (2017) stated that increasing psychological resilience could be effective in coping with mobbing and its effects. Van Heugten (2012) stated that when faced with mobbing in the workplace, the exposed individual's avoidance or overthinking behaviors are dysfunctional; instead, the individual can strengthen their psychological resilience by taking control and adopting a more active problem-solving approach. Therefore, the reason for the increase in the psychological resilience levels of individuals subjected to mobbing due to the application may be that individuals take control of their thoughts, feelings, and behaviors within the scope of cognitive interventions and adopt more functional ones instead. In addition, Burton, Pakenham, & Brown (2009), in the program they called READY (REsilience and Activity for every DaY), which aims to strengthen psychological resilience; the individual experiencing difficulties reviewed his/her connection with his/her thoughts and adopted functional coping styles based on cognitive therapy skills training. Waite & Richardson (2004) also created a five-week Personnel Resilience and Resilience Relationships program. This program was based on the protective factors of individuals' self-perception, self-esteem, internal locus of control, job satisfaction, and interpersonal relationships. As a result of the study, it was observed that the program was effective. In this intervention study focusing on the construction of psychological resilience against mobbing, Warner & April's (2012) model of deepening and connecting, self-understanding and self-acceptance, controlling and choosing thoughts, controlling and choosing emotions, controlling and choosing behaviors, being action-oriented, giving support and accepting support were taken as a basis. Thus, by including cognitive interventions in the intervention, the focus was on reducing the adverse effects of mobbing on the individual, controlling negative thoughts, and increasing positive affect and behaviors by including the functional in life. At the same time, the individual's self-acceptance and skill development were also emphasized. The findings of this study have particular importance since no studies are focusing on intervention for the construction of psychological resilience in individuals who have been subjected to mobbing.

Another finding of this study was a significant increase in the level of spiritual well-being in the experimental group after group counseling. In other words, group counseling was effective in increasing the spiritual well-being levels of individuals

subjected to mobbing. In the pretest of the study, it was observed that the spiritual well-being scores of the experimental group were higher than the spiritual well-being scores of the control group. The main reason for this difference between the groups in the pretest may be that the participants who gave their consent as a result of the information about the spiritual interventions and techniques to be used in the therapeutic process (Barnet & Fiorentino, 2000; Yarhouse & Van Orman, 1999) were included in the control group.

Turner (2018) and Pargament, Feuille & Burdzy (2011) stated that spirituality is essential in coping with adverse events in individuals' lives, especially traumatic experiences. After a challenging life event such as mobbing (Leymann, 1996), an individual may see many negative reflections in his/her life and may lose hope for the future. Spirituality is a source of hope, especially in complex life events (Burke, 2006; Pargament, 2013; Van Hunsinger, 2011), and provides spiritual growth (Entwistle, Moroney & Aten, 2018).

Spirituality, which has a significant impact on the well-being of individuals (Carlson & González-Prendes, 2016), was integrated into cognitive interventions in this study and was found to have a significant effect on the spiritual well-being levels of the participants. Cognitive therapy integrated with spiritual interventions was found to have a significant effect on depressive episodes (Hick & Chan, 2010; Kuyken, et al., 2016; Ma & Teasdale, 2004; Williams, et al., 2014), elderly clients (Hodge & Bonifas, 2010), clients with substance addiction (Looney, 2011) and clients with alcohol addiction (Hodge & Lietz, 2014), as well as individuals who have been subjected to mobbing with this study, it can be told that it increases the spiritual well-being levels of individuals. The findings of this study have particular importance since no studies focus on cognitive intervention in which spirituality is integrated into individuals subjected to mobbing.

Conclusion

As a result, a spiritually-oriented cognitive-based group counseling intervention influenced the psychological resilience levels and spiritual well-being of individuals subjected to mobbing. It is thought that this study will contribute to the literature regarding the scarcity of intervention studies for mobbing victims. At the same time, it is considered important to shed light on future studies on mobbing intervention.

Limitations and Recommendations

The study's limitations should also be considered when evaluating the results of this research. The first limitation of the study is that the participants who approved the content in line with the information about the spiritual interventions and techniques

to be used in the therapeutic process were included in the experimental group. This situation can be considered both a step towards ethical rules and a limitation. In this direction, the significant difference between the spiritual well-being scores of the experimental and control groups according to the pre-test results is one of the limitations of the study. Conducting the study online is also one of the limitations. Another limitation is that quantitative measurement tools could not be used to identify participants for the application, and instead, qualitative interviews were conducted. However, in future studies, the effectiveness of only cognitive-based or other therapy models with possible effects can be investigated regarding mobbing intervention programs. At the same time, studies in this field can be expanded by choosing CBT-based, spiritually oriented CBT-based, placebo group, and control group experimental design. Self-confidence, career management, career stress, competence expectancy, burnout in work-life, and work-life balance can also be included in these studies. In this context, it can be said that the dissemination of intervention programs will positively affect the well-being of working individuals.

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Research Article

The Impact of the Logotherapy-Based Spiritually Oriented Group Counseling on Meaning in Life and Multi-Measure Agentic Personality Levels of Emerging Adults

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Abstract

In this study, it was aimed to examine the effectiveness of the 8-session group psychological counseling based on logotherapy, which was developed to increase the level of meaning in life and active personality traits of emerging adults. This research employed a pre-test, post-test, control group experimental design and was conducted online on emerging adults. The experimental group and the research control group were formed with 10 participants among the emerging adults who voluntarily agreed to participate in the research. The study group consisted of 20 emerging adults, aged 18-25; 10 (3 men, 7 women) were in the experimental group, and 10 (4 men, 6 women) were in the control group. Purpose in Life Scale and Multi-Measure Agentic Personality Scale were applied to the experimental and control groups as pre-test and post-test. The experimental group of 10 participants received around 90 minutes of 8 sessions of logotherapy-based, spiritually oriented group counseling; however, no such application was made to the control group. The nonparametric Mann Whitney U test was conducted to determine whether the scores of the experimental and control groups on the multi-measure agentic personality and life purpose scales changed significantly between the pre- and post-tests. The non-parametric Wilcoxon Signed Ranks test was applied to determine whether there was a significant difference between the experimental and control groups' life purpose, multi-measure agentic personality scale post-test scores, and pre-test scores. The practice of spiritually oriented group counseling based on logotherapy was found to be statistically significant at the levels of finding the meaning in life and multi measure agentic personality traits, and the findings were analyzed in the context of the literature. This study tested the efficacy of this program, and it reveals the findings on emerging adults that professionals studying in various disciplines could use this program in a functional way in their studies.

Keywords:
Emerging Adulthood • Meaning in Life • Agency • Spirituality • Logotherapy • Group Counseling

Life includes a series of experiences where people need to overcome problems (Wrosch et al., 2005). Life events that occur during developmental periods can also be determinative in terms of human life (Staundinger, 2001). Additionally, the transition period to adulthood, which is deemed a substantial and distinctive period, can be determinative with respect to human life (Arnett, 2000; Furlong & Cartmel, 1997; Hagan & Foster, 2003). Arnett (2000), who argues that cultural, demographic, and economic alterations in modern societies lead to experiencing the developmental difficulties in identity, role discovery, and the subjects based on subjective experience; named the stage of adulthood as "*emerging adulthood*" (Arnett & Tanner, 2006; Gilmore, 2019).

The period of emerging adulthood is a distinct developmental period between adolescence and adulthood, during which individuals are neither fully grown nor considered adults (Arnett, 2000; 2015). The ages of transition to adulthood, which were previously conceptualized starting from the ages of 18-20 (Erikson, 1968; Havighurst, 1972), are now conceptualized differently depending on culture, individual, and other factors (Arnett & Tanner, 2006). Generally, this developmental period encompasses ages 18-25 and is a period where individuals recognize themselves, compose sense of identity, and experience crises, opportunities, and search for meaning of life concurrently (Arnett, 2015; Schwartz et al., 2013; Mayseless & Keren, 2014; Skulborstad & Hermann, 2016; Steger et al., 2009).

Since its conceptualization as the 'emerging adulthood period' by Arnett (2000), many theoretical and empirical studies have been conducted on the transition to adulthood period (Nelson et al., 2015; Reifman et al., 2007). As a result of these studies, a five-feature model was established that designates the phenomenological and psychological experiences that occur in the emerging adulthood period (Arnett, 2015). These features are identity seeking, experiencing unlimited possibilities, self-focusing, coping with uncertainty, and hovering between adolescence period and adulthood period (Arnett, 2015). Emerging adulthood is a period where many existential crises occurs and individuals seek answers to questions about life and identity (Arnett, 2000; Erikson, 1968; Marcia, 1966). In this period, the individuals' journey to find the meaning in life, which is the perfect timing to discover their identities, takes place in parallel with the development of the sense of identity (Arnett, 2006; Martela & Steger, 2016). Integration of the individual with the true self is essential in the process of creating meaning in life (Schlegel et al., 2009). As stated by Vos and Vitali (2018), meaning is a term based on a personal sense of purpose, values, understanding, self-worth, action-oriented goals, and self-regulation. The existence of meaning in life and the search for meaning are associated with happiness, low anxiety levels and low depression, and are considered among the protective factors against suicide (Dezutter et al., 2014; Hill et al., 2016). Individuals who cannot develop their identities and cannot make progress in terms of purpose and meaning in life, on the other hand, may experience an existential

emptiness with intense feelings of depression, meaninglessness, helplessness, and hopelessness (Frankl, 2014).

Emerging adults who are focused on identity development tend to display action-oriented behaviors (Schwartz et al.,2005). Personality agency enables people to actively manage their lives by making their own decisions and choices, and to undertake the consequences of their behaviors (Atak et al., 2013; Cote, 2002). Agency contributes to the individual living the past and future alternatives based on '*thisness*' by creating and shaping their own context, being in an autonomous structure (Cote & Levine, 2014; Schwartz et al., 2005). In the transition to adulthood, emerging adults with high levels of agency are more likely to take control of their lives and set goals for themselves as they try to understand and manage the challenges they face (Schwartz et al., 2005). In other words, adults who are actively seeking meaning in life tend to be more action-orientated and engaged in their lives (Cote, 2002; Cote, 2016; Schwartz et al., 2005). Emerging adults with high personal agency tend to set the life purposes, possess high self-esteem, self-efficacy in reasonable level, and internal locus of control (Cote, 2002; Cote & Schwartz, 2002; Nunes et al., 2022).

Individuals of all ages may experience existential problems, whether directly or indirectly (Garcia-Alendete et al., 2018; Mayseless & Keren, 2014). There are different kinds of meaning in each developmental period, and the journey to find the meaning in life lasts for the entire lifetime (Ghafari et al., 2008). A positive link exists between the sense of meaning, which is determinant of mental health, and psychological and physical well-being (Melton & Schulenberg, 2008; Morgan & Farsides, 2009; Savolaine & Granello, 2002). Emerging adults seek answers to their existential questions based on the search for meaning and self-integration, a process that includes identity research, change, difference, anxiety, and existential concerns (Arnett, 2000; Maxwell & Gayle, 2013). Similarly, in processes related to existential therapy, such as logotherapy, individuals seek answers to questions about who they are, what the meaning of life is, and how their lives will be shaped (Frankl, 2006). Experiences with logotherapy show that those who suffer from existential disappointments due to developmental crises should turn to the suitable meaning pieces, along with meaningless pieces in their lives; and discover new ways of finding meaning if faced with different life experience (Frankl, 2018). In other words, logotherapy is related to the journey of individuals who continue to search for meaning along with resources such as spirituality and values in the existential gaps they encounter when faced with existential obstacles, in order to understand their own lives and focus on the meaning of their lives (Esping, 2011; Frankl, 2014; 2018; Morgan, 2013). The persons who turn to the pieces of meaning in their lives with logotherapy are motivated in an optimistic way to take responsibility and take action about their lives (Guerra et al., 2017; Schulenberg et al., 2008).

Logotherapy emerges as an effective therapy ecole in addressing the issue of meaninglessness amoung emerging adults and their search for meaning (Blair, 2004). Current research suggests that existential therapies, which focus on themes such as finding the meaning in life and death, can be applied to individuals of all ages, including those in the emerging adulthood period (Shumaker, 2012). Group counselling, which is a type of logotherapy application, is a valuable therapeutic instrument for discovering and addressing existential problems (Somov, 2007; Yalom, 2011). Group counseling processes based on logotherapy attempt to tap into the therapeutic potential of the group process for addressing existential issues involved in the group process (Somov, 2007). The group process helps the participants in creating a common meaning, feeling that there are problems similar to their own, reducing stress and negative emotions, turning to their spiritual resources, and boosting their psychological resilience (Tantam & van Deurzen, 2019).

In the relevant literature, studies conducted with various groups have shown the effectiveness of logotherapy-based group counseling practices (Ghaderi et al., 2010; Julom & Guzman, 2013; Lee, 2006; Mosalanejad & Koolee, 2013; Southwick et al., 2016). Given its focus on moral, spiritual, biological, and psychological issues, logotherapy is considered an important therapeutic approach for emerging adults who are facing existential crises during a period in their lives when the search for meaning is particularly salient (Guttmann, 2008; Wong, 2016).

Compared to other developmental periods, emerging adulthood period is more prominent with developmental tasks such as taking responsibility, making independent decisions with free will, living a meaningful life, and getting life satisfaction (Gottlieb et al., 2007; Mayseless & Keren, 2014). Many studies in the relevant literature have indicated that it is of great importance for individuals to question the meaning of life, define themselves, and take responsibility for their lives in terms of positive functioning in adulthood period (Schwartz et al; 2011; 2015). Similarly, Frankl (2014) argues that important elements with regard to mental health and personal growth such as finding the meaning of life, concomitant responsibility and freedom, which serve as emerging adults' primary drivers, are crucial. Although group counseling for emerging adults based on logotherapy has been conducted on various topics (Kang et al., 2013; Robatmili et al., 2015), no studies have been found on the issues of meaning in life and personality agency. This logotherapy-based counseling program aims to address and fill this gap in the literature and serve as a model for future studies by emphasizing the tasks crucial to emerging adults' development, such as finding meaning in life and agency. Based on the information in the related literature, the purpose of this study was to prepare a logotherapy-based psychological counseling program with a spiritually oriented group and to examine its effectiveness, which would set an example for psychological interventions aiming to increase the levels of the meaning in life

and active personality characteristics of emerging adults. Therefore, this study aims to examine the effectiveness of logotherapy-based group counseling to increase the levels of significance of emerging adults and to answer the question of whether group counseling has an effect on increasing the features of active personality of emerging adults. The hypotheses examined in this study are as follows:

1- The experimental group will have significantly higher post-test significance level scores than the control group.

2- The experimental group will have significantly higher post-test active personality features scores than the control group.

Methods

Research Model

In this research, a quasi-experimental design with pretest-posttest control group was used to determine the effectiveness of logotherapy-based spiritually oriented group counseling on emerging adults' levels of finding meaning in life and multi-action personality features. Quasi-experimental models were preferred when participants were not randomly assigned (Creswell, 2012). The experimental group received the counseling program, while control group did not receive any intervention and was used for comparison purposes in the design of the pre-test-post-test control group (Büyüköztürk et al., 2018). The dependent variables in this study were finding meaning in life and having active personality features, while the independent variable was the logotherapy-based spiritually oriented group counseling program. The design of the research is displayed in Table 1 below:

Table 1.
Design of the Research

Pre-Test-Post-Test Semi-Experimental Design with Control Group			
Experimental Group	Pre-test	*Psychological Counseling Practice with Logotherapy Based Spiritually Orientated Group*	Post-test
Control Group	Pre-test	No intervention	Post-test

Study Group

47 adults who filled out Google Forms online were subjected to the Purpose in Life Scale and Multi-Measure Agentic Personality Scale in order to identify the groups. The sample group for this study was comprised of 20 emerging adults, of which 10 were experimental and 10 were control. The experimental and control groups' emerging adults were chosen using the purposive sampling technique. Although 3 (30%) of the participants in the experimental group were male and 7 (70%) were female; 4 (40%) of the participants in the control group were male and 6 (60%) were

female. The criterion sampling method, which is one of the purpose sampling types, was used in the selection of participants in this research. The criteria for the selection of the research participants were that the emerging adults had medium to low scale scores and voluntarily participated in the research. The average age of participants was 21.25 years, with a range of 20–25. All participants signed a written informed consent form. Scores on the Purpose in Life Scale ranged from 62 to 88, with an arithmetic average of 76.35 and standard deviation of 1.81. Scores on the Multi-Measure Agentic Personality Scale ranged from 38 to 57, with an arithmetic average of 47.9 and standard deviation of 1.12.

Data Collection Tools

Purpose in Life Scale (PLS)

The Purpose of Life Scale (Purpose in Life Scale; Crumbaugh & Maholick, 1964, 1969), based on Victor Frankl's logotherapy approach, is a measurement tool that measures the purpose of life in terms of quality of life (7 items), meaning and purpose (7 items) and freedom (2 items) and is based on giving information about the individuals themselves. The scale, which Kıraç (2015) translated into Turkish, was tested for reliability using the internal consistency coefficient. The Cronbach's alpha internal consistency coefficient of the scale was calculated as .91 and the reliability coefficient of splitting the test in half was calculated as 0.92. The internal consistency coefficient was determined as 0.8 for Factor 1, 0.82 for Factor 2 and 0.61 for Factor 3. Together with the sub-factors, a total score can be obtained from the scale. The scale has a maximum possible score of 112 and a minimum possible score of 16. Great ratings on the scale denote a high sense of meaning and purpose in life. The results demonstrate that the scale is a functional measurement tool that is usable and reliable in this field.

Multi-Measure Agentic Personality Scale (MMAPS)

The Multi-Measure Agentic Personality Scale (Cote, 1997) is a measurement tool that measures agency in individuals in terms of 15 criteria which are self-esteem (3 items), life purpose (4 items), internal focus of control (4 items) and self-efficacy (4 items) and is based on giving information about the individuals themselves. The internal consistency coefficient was calculated as .81 to test the reliability of the scale, which was adapted into Turkish by Atak et al. (2013). The internal consistency coefficient was found to be 0.72 for life purposes, 0.76 for self-esteem, 0.74 for internal control focus, and 0.73 for self-efficacy. The load values of the items loaded on the factors vary between .42 and .82. According to the affirmative factor analysis findings, the goodness of fit index values of the four-dimensional structure of the scale were calculated $\chi2/sd$ ratio as 3.11, GFI value as .94, AGFI value as 0.92, CFI value as 0.93, RMSEA value as .05, RMR value as .06, NFI value as 0.91 and

NNFI value as 0.92. It is possible to conclude that the four-dimensional model is appropriate considering these values. To ascertain how well the four-dimensional structure is consistent with the superstructure of agency, a second level affirmative factor analysis was carried out. ($\chi2$/sd =3.87, GFI=0.99, AGFI =0.95, CFI =0.98, NFI=0.97, NNFI=0.93, RMR=0.02, RMSEA=0.03). Together with the sub-factors, a total score can be obtained from the scale. Scale has a maximum possible score of 75 and a minimum possible score of 15. High scores on the scale are a sign of an active personality. The findings indicate that the scale is a functioning measurement tool that is usable and reliable in this field.

Analysis of Data

In this research, the experimental group received group counseling for 8 sessions, with each session lasting roughly 90 minutes per week. As there were less than 30 participants in the experiment and the distribution was not normal, non-parametric statistical analyses, such as the Mann Whitney U Test and Wilcoxon Signed Ranking Tests, were applied to the study (Büyüköztürk et al.,2018). First, the significance and agency scale pre-test and post-test scores of emerging adults in the experimental and control groups were compared by using the non-parametric Mann Whitney-U test to comprehend if there was a significant difference. The level of finding meaning in life and active personality traits, as well as the pre- and post-test scores of the emerging adults in the experimental and control groups, were then compared using the Wilcoxon signed rank test to determine whether there was a significant difference.

Process

First and foremost, the study examined the fundamental tenets of the logotherapy approach, its perspective on human nature, its theoretical framework, the therapeutic process, and the methods and techniques employed in order to develop the application of spiritually oriented group counseling based on logotherapy. The literature on the logotherapy approach and emerging adulthood, the search for meaning, agency, and structured group counseling programs based on the logotherapy approach was reviewed during the study's design phase. The program's executive, the author, who was an experienced mental health professional, participated in lectures and studied spiritually oriented logotherapy during the doctoral studies. Along with the author's unique qualifications, the session materials were generated by analyzing previous research (Arıcı & Acar, 2011; Barnes, 2005; Blair, 2004; Boyalı, 2022; Kırca & Hatun, 2021; Schulenberg et al., 2008; Somov, 2007; Welter, 2005) that were carried out in the context of the program's purposes. The group sessions were scheduled to run roughly 90 minutes. After the schedule was written, it was reviewed by two professionals in the fields of guidance and psychological counseling, and the schedule took its final

form according to the feedbacks. Group sessions were conducted online and the Multi-Measure Agentic Personality Scale and the Purpose in Life Scale pre-test applications were completed in the final session before the group sessions started. No studies were conducted on the control group. The sessions' content is listed in Table 2 below:

Table 2.
The Summary of The Group Counseling Content

Sessions	Session content
Session 1	After the meeting of the participants, the first session's emphasis is on developing group norms and defining what it meant to have meaning in life.
Session 2	The session's focus is on enlightening participants on how to find meaning and develop conscious awareness. It was underlined that the participants were in control of their time management and their daily lives. Time awareness and life's limitations were also covered. The discussion that followed covered the evaluation of meaninglessness and the search for meaning in life using the logotherapy method, as well as brief information regarding logotherapy and Victor Frankl's biography.
Session 3	The session's focus is on self-efficacy and self-esteem as well as life purpose, providing information regarding agency and growing conscious awareness. In addition to being questioned to further their understanding of the articles, participants were asked about their strengths and limitations. After then, the participant might make some important goals for the future by considering how significant his life had been up until that point in time, thanks to the life movie activity, which was built on the participants' evaluation of their lives as movies.
Session 4	The theme of the session is to increase awareness of the existing shelters of meaning and to direct the ways of finding meaning towards life purposes. To create their life chronology, participants were asked to think about three positive and three negative life experiences that had an impact on them.
Session 5	The theme of the session is about discovering ways of finding meaning with intimacy, informing and conscious awareness regarding the purpose of life and self-esteem and self-efficacy development. Participants were instructed to sketch a mountain and a figure on top of the mountain who had a significant impact on their life, served as an inspiration to them, or otherwise had a strong influence on them. The next task was for the participants to visualize themselves on top of someone else's mountain and to draw that mountain. Participants were instructed to write a letter to themselves using the voices of the people they value and adore.
Session 6	The theme of the session is on educating and bringing awareness to the concepts of agency and will. The purpose of awareness-raising exercises was to empower participants to take responsibility for their lives, to perform internal and external audits and profit / loss analyses, and to act on their capacity for self-efficacy, spiritual orientation, will-strengthening, and agency.
Session 7	The theme of the session is to identify the values produced on the meaning content in life. Activities to raise awareness were conducted to help participants' creative, experiential, and social values come into focus and to help them choose goals that are in line with their values.
Session 8	The theme of the session is on preparing the action plan for primary life goals and evaluation on group process. The participants' potential short-, medium-, and long-term plans for the extension they selected were discussed. The participants' inability to see the problems that needed to be fixed and to come up with solutions would hinder them from achieving their objectives.

Findings

This section contains the results of the analyses performed to test the research hypotheses.

Table 3.
Descriptive Statistics of Experimental and Control Group, Pretest, Post-Test Scores

Scales	Experimental Group				Control Group			
	Pretest		Posttest		Pretest		Posttest	
	X	Sd	X	Sd	X	Sd	X	Sd
Purpose in Life-Scale	74.7	3.05	89.5	3.57	78.0	1.98	75.9	2.31
Multi-Measure Agentic Personality Scale	47.8	1.65	55.8	1.48	48.0	1.60	44.1	1.73

The descriptive statistical values of the Purpose in Life Scale and Multi-Measure Agentic Personality Scale pre-test-posttest scores for the experiment and control group are shown in Table 3.

Table 4.
The results of the Mann-Whitney U Test for pre-test scores of the purpose of life levels and multi-measure agentic personality levels of experimental and control groups

Scale	Group	N	M.R.	S.R.	U	z	p
Purpose in Life-Scale	Experimental	10	9.6	96	41	-.682	.529
	Control	10	11.4	114			
Multi-Measure Agentic Personality Scale	Experimental	10	10.1	101	37.5	-.304	.796
	Control	10	10.9	109			

As shown in Table 4, no significant differences were found between the two groups on the purpose of life levels and multi-measure agentic personality levels.

Table 5.
The results of the Mann-Whitney U Test for post-test scores of the purpose of life levels and multi-measure agentic personality levels of experimental and control groups

Scale	Group	N	M.R.	S.R.	U	z	p
Purpose in Life Scale	Experimental	10	13.95	139.5	29.5	-2.611	.007*
	Control	10	7.05	70.5			
Multi-Measure Agentic Personality Scale	Experimental	10	14.9	149	37.5	-.3.331	.000*
	Control	10	6.1	61.0			

Table 5 shows that there were statistically significant differences between the control and experimental groups in terms of activity ($p<0.05$) and degree of significance ($p<0.05$). The experimental group benefited from these changes.

Table 6.
The Wilcoxon Signed Rank Test results for pretest-posttest scores of control groups' purpose of life and multi-measure agentic personality.

Pretest Posttest		N	Mean Rank	Sum of ranks	z	p
Purpose in Life-Scale	Negative Rank	8	4.69	37.5	-1.274	.203
	Positive Ranks	1	7.5	7.5		
	Ties			1		
Multi-measure agentic personality scale	Negative Rank	8	5.75	46.0	-1.891	.059
	Positive Ranks	2	4.5	9.0		
	Negative Rank	0				

The analyses were determined that the control group's purpose in life (z=-1. 27, p>0.05) and agentic personality (z=-1.89, p>0.05) show that there was no significant difference between the mean pre-test and post-test scores.

Table 7.
The Wilcoxon Signed Rank Test results for pretest-posttest scores of experimental groups' purpose of life and multi-measure agentic personality.

Pretest Posttest		N	Mean Rank	Sum of ranks	z	p
Purpose in Life-Scale	Negative Rank	0	.0	.0	-2.807	.005*
	Positive Ranks	10	5.5	55		
	Ties	0				
Multi-Measure Agentic Person-ality Scale	Negative Rank	1	1	1	-2.710	.007
	Positive Ranks	9	6	54		
	Negative Rank	0				

When Table 7 is analyzed, it is discovered that there is a significant change in meaning and agency findings between the experimental group's pretest and posttest scores (p<0.05).

As shown in Table 7, there is a significant difference in the Wilcoxon Signed Ranks Test result for the experimental group between the significance total pretest and final test scores (Z = -2.807, p<0.05). The significance level scores received from the protest are higher than those acquired from the pretest. Similarly, the Wilcoxon Signed Ranks Test for the experimental group revealed a statistically significant difference between the overall pretest and posttest scores agentic personality (Z = -2.710, p<0.05). In other words, the scores agentic personality of the experimental group increased significantly after the group counseling program.

Discussion

The study conducted on the logotherapy and spiritually oriented group counseling program for emerging adults to increase their level of meaning and agentic personality in life revealed that it effectively increased the meaningfulness and agency levels of the participant.

Depending on the individual needs, logotherapy can sometimes serve as therapy, philosophy, education, and sometimes serve as a source of support. Logotherapy examines a person's spiritual, psychological, and spiritual dimensions and exhibits them in functional integrity (Guttmann, 2008). Logotherapy is a widely used therapy modality that empowers individuals in their lives. Batthyany and Guttmann (2006) examined more than 600 studies applying the logotherapy approach, who concluded that many studies proved the efficacy of logotherapy. Logotherapy is a proven intervention method with various problems in different life stages of individuals with posttraumatic stress disorder (de Moklebust, 2016), parents of children with Asperger's syndrome (Pakenham et al., 2004), patients (Julom & Guzman, 2013), those with chronic illness (Mehrizi et al., 2022), married people (Hamidi et al.,2013), the elderly people (Moosavi et al., 2012) and immigrant groups (Cho et al., 2013).

Logotherapy is a meaning-centered therapy approach that helps clients find meaning in their lives. The search for meaning is of great importance for motivating people (Frankl, 2014). Meaning implies that one's life has an overarching purpose, which is an essential element of wellbeing. (Ryff & Singer, 1998; Steger et al., 2012). Along with meaning, logotherapy is effective in reducing the depression of patients with diabetes (Bahar et al., 2021), in determining the effect of meaning in increasing the psychological well-being of adolescents (Yee Ho et al., 2011), in increasing the level of meaning in life and well-being in people struggling with HIV (Farber et al. .,2010), in maintaining self-integrity through meaning for elderly people (Lee, 2006) and in young people with cancer (Kang et al.,2009). Numerous studies that demonstrate the efficiency of logotherapy-based programs in various areas can be accessed in the relevant literature.

According to the results, the experimental group's emerging adults' sense of meaning has been significantly enhanced by the logotherapy-based spiritual group counseling program. The wellbeing of emerging adults is positively impacted by finding meaning (Burrow & Hill, 2011; Steger et al.,2012). For emerging adults, finding meaning in life has a major impact on several cognitions, including self-acceptance, self-worth, self-esteem, and life satisfaction (Paradise & Kernis, 2002; Rey et al., 2011). According to Lane's (2015) statement, actions related to the meaning of life and fulfilling the responsibilities of individuals may create positive effects on the personal development of individuals, their mental and physical health, ability to handle stress, cognitive functions, and happiness. Hence, it is concluded that endeavors focused at finding the meaning of life and fulfilling the life responsibilities contribute to the individuals' becoming mature.

Previous studies have proven the effectiveness of logotherapy in emerging adults on finding meaning (Blair, 2004; Fabry, 1994; Robatmili et al., 2015). According to Fabry (1994), several values, including love, the desire for meaning, hope, creativity, science, and the ability to make choices, are effective in the processes of meaning-finding and decision-making. Similar to this, Blair (2004) stressed in his research the importance of discovering one's own existential resources for a meaningful existence, uncovering hidden meanings when they are meaningless, and pursuing a meaningful life with already-existing meaning shelters. In an experimental study on university students conducted by Robatmili et al. (2015), it was found that emerging adults in the experimental group who raised their degree of life meaning experienced considerably lower levels of depression compared to those in the control group. Also, a different study, Şanlı and Ersanlı (2021) revealed that a psychoeducation program based on logotherapy contributed to emerging people build a healthy sense of identity.

In this study, the aim was to increase the level of emerging adults finding meaning in life and to strengthen agency-related personality characteristics. According to the research's

findings, logotherapy and psychological counseling with the spiritual-based group helped the experimental group's emerging adults' multifaceted agency-related personality features rise to higher degrees. According to Cote (2002), agency is made up of a composite psychological structure that comprises self-esteem, life objectives, self-efficacy, and an internal focus of control rather than a single psychological structure. Emerging adults who live meaningful lives and take actions in line with their life goals grow independent and perform adult roles (Cote, 2005). Across a study they conducted in several ethnic groups, Cote and Schwartz (2002), discovered that having active personality traits had a positive impact on determining one's identity and life goals. This demonstrates that the difference which happened in favor of experimental group, between the experimental group and the control group in terms of emerging adults' levels of finding the meaning in life and their active personality traits is not a coincidence and is a result of the program's effectiveness. The findings of the research are supported by another study by Nunes et al. (2022), in which it was shown that agency is of great importance for emerging people to set life objectives, boost self-esteem, foster self-efficacy, and have an internal focus of control.

As a result of this study, it was observed that the adults who participated in spiritually oriented group counseling sessions based on logotherapy had made progress in identifying many sorts of meaning in life and in developing their multifaceted active personality features. This study showed that emerging adults could benefit from logotherapy-focused, spiritually based group psychotherapy, as observed by the significant improvement in their post-test scores on the Multi-Measure Agentic Personality Scale and Purpose in Life Scale.

Even though the findings corroborated the researchers' hypotheses, this study had some limitations. One of the limitations of this research was the use of self-evaluation measures rather than methods that can offer a more objective evaluation of the level of meaning and agency of emerging adults. Another limitation covered the cultural context of the findings, as the participant population in this study was limited to emerging adults living in Turkey. It is important to note that finding meaning in life and agency may have different impacts in individualist and collectivist cultures. Therefore, it is advised that future study expand this research findings to explore the impact of spiritually oriented logotherapy studies on finding the meaning and agency in emerging adults from different ethnic and cultural backgrounds.

Another limitation of this study was that the group counseling sessions were conducted online. Although the developmental stage of the emerging adult sample in this study is appropriate for the purpose of the study, future research that include younger or older participants may enable a comparison of the findings by age.

Since finding the meaning and agency in emerging adults are of particular importance in the context of personal development and self-actualization, it is

important to address these issues more in studies focusing on issues such as mental and emotional health and social progress. Hence, more research seems to be required to ascertain the demographic, individual, and psychosocial aspects that influence emerging adults' processes for finding the meaning. In addition, it is recommended to consider the issues of finding the meaning in life and agency with more variables in interdisciplinary studies and practice areas. Studies in practice areas like education, society, counseling, and mental health should pay particular attention to community interventions and systematized politics grounds as well as evaluating the factors that influence emerging adults' processes for finding the meaning in life and agency. In conclusion, more research on finding the meaning in life and agency are required, and these issues need to be addressed in practice areas and politics grounds, since the developmental stages of emerging adults are of particular importance.

Authors' contribution. The author of this study made significant contributions to the field of psychology by investigating the effectiveness of an 8-session group psychological counseling program based on logotherapy for enhancing the level of meaning in life and active personality traits among emerging adults. The author formed the experimental and control groups, conducted the research online, and utilized a pre-test, post-test, control group experimental design to determine the program's efficacy. The authors' contribution to this program is noteworthy as they provided empirical evidence of the program's effectiveness in increasing the level of meaning in life and agentic personality traits of emerging adults. Miss Yıldız findings suggest that professionals from various disciplines could utilize this program in a functional way to assist

emerging adults in their personal growth and development. The authors' research methodology and analysis provide a solid foundation for future research in this area, allowing for further investigation of the program's effectiveness and potential modifications to better serve the needs of emerging adults.

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Research Article

A Spiritual Touch on Family Resilience:
A Positive Psychology Based Group Study
From Burnout To Hope

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Abstract

The purpose of this study was to develop and implement a spiritually oriented, positive psychology-based group counseling program to increase the level of family resilience of mothers and to determine whether this program produces a difference. The design of this study was a convergent parallel mixed design. In the study, the two databases, after being analyzed separately, were treated together and analyzed using the side-by-side comparison method. A quasi-experimental one-group pretest-posttest design was used in the quantitative part of the study. The conducted psychological counseling group comprises ten female parents (aged 32 to 40) whose children attend primary school. The participants received eight sessions of the psychological counseling program, each lasting 90 minutes and prepared by the researcher. This mixed research includes the interpretation of pretest-posttest data obtained from the Family Resilience Scale and the Spiritual Resources Scale, as well as the findings that emerged from qualitative observation, interview, recording, and analysis of documents obtained from research participants. The quantitative portion of the research was analyzed using the Wilcoxon Signed Rank Test, while the qualitative portion was analyzed using thematic analysis. The study's quantitative findings indicate that psychological counseling practice with the group significantly increased the level of family resilience and the use of spiritual resources of the participants. Six themes emerged from the qualitative research analyses: hope, reliance (tawakkul), patience, social support, steps to change, and resilient attitude.

Keywords:
Positive psychology • Spirituality, • Family resilience • Spiritual Resources • Group counseling

Spirituality is the emotions, thoughts, and behaviors that result from one's relationship with the divine or transcendent (Hill & Pargament, 2003). Due to the positivist paradigm that prevailed in the previous era, the inclusion of spirituality in psychology took time, and the number of practices in the field remained limited until the early 2000s. However, research based on the consideration of spirituality as a psychological resource has increased in the second half of the twentieth century due to the emergence of the positive psychology movement and its influence over time (Shafranske & Sperry, 2007; Zinnbauer, 2009). In other words, the growing trend of the positive psychology movement has accelerated the recognition of spirituality as a significant phenomenon in mental health research.

Positive psychology is a concept that seeks to make people's life more effective by focusing on their strengths, positive attributes, virtuous behaviors, and motivations (Sheldon, Cheng, & Hilpert, 2011). The primary objective of the positive psychology method is to comprehend the conditions that enhance individuals' quality of life and investigate the processes that will improve the lives of individuals, institutions, and various human societies. Interventions based on the positive psychology approach do not aim to correct what is bad or wrong but rather to support the development of the individual by exploring ways to develop and nurture what is good (Seligman & Csikszentmihályi, 2000). Similarly, research undertaken in the last century in the mental health field demonstrates that the objectives that are mainly focused on are progressing based on individuals' well-being or supporting this well-being (Ryan & Deci, 2001).

Examining the basic concepts of positive psychology reveals that it contains numerous spiritual values, including psychological well-being (Ryff & Keyes, 1995), subjective well-being (Diener, 2005), hope (Snyder, 2002), flow (Csikszentmihalyi, 1990), and compassion. However, positive psychology's emphasis on character strengths is equally notable. The concept of character strengths refers to the positive and robust aspects of individuals. Under the six fundamental virtues of courage, wisdom, love, justice, transcendence, and equilibrium, character strengths include values such as wisdom, love, justice, and transcendence; reasoning, creativity, curiosity, love of learning, perspective, determination, honesty, pleasure, love, social intelligence, kindness, justice, leadership and teamwork (Peterson & Seligman, 2004). Positive psychology bases its studies on forgiveness instead of revenge, gratitude instead of anger or envy, and positive emotions such as happiness and hope instead of depressive emotions (Sheldon et al., 2011).

There are many similarities between spirituality and positive psychology when we consider the phenomena in the field of positive psychology. This demonstrates that one of the essential areas that can be studied within the scope of positive psychology is spirituality (Miller-Perrin & Krumreimancoso, 2015). While studying the

happiness of individuals, positive psychology assumes that systematized formations, such as spirituality/religion, are the factors that affect the happiness of individuals. It argues that religious behaviors and thoughts are essential structures for people to live peacefully and happily (Emmons & Hill, 2001). From this perspective, spirituality can be used as a significant resource in promoting mental health in practices based on positive psychology.

In positive psychology, resilience is one of the most critical concepts for supporting mental health, and the relationship between resilience and spirituality is frequently studied. Although this concept was initially considered in terms of individual resilience, over time, it has also been studied in terms of family, community, and institutional resilience (Gordon & Song, 1994; Walsh, 1988; Allison et al., 2003; McCubbin & McCubbin, 1996; Skovholt et al., 2001). Family resilience is expressed as the ability of family members to cope effectively with life changes, stressful situations, or unfavorable circumstances (McCubbin & McCubbin, 1996). Examining the definitions used to describe the concept of family resilience reveals that two primary themes are highlighted. The first is the family's exposure to any threat or stressful situation, and the second is the family's ability to adapt in the face of this challenging experience (Rutter, 2006).

Family resilience is shaped by the belief systems within the family, the way the family is managed, and the communication processes of family members. Families' belief systems, on the other hand, include evaluation of suffering and crises, commitment to the family, having integrative values, making sense of unfavorable situations, courage, optimism, having a positive outlook centered on power, faith, and religious/spiritual rituals (Walsh, 2006). Similarly, Defrain (1999) emphasized that spirituality is a crucial resource that family members use to overcome challenging and stressful life circumstances.

All forms of spirituality in human life contain four fundamental elements. These four fundamental elements are relationships, values, meaning in life, and commitment. Each of these values has been proven to be directly related to the negative life experiences or stressful situations that a person encounters (Seaward, 2005). All of these values, behaviors, and attitudes mentioned are strongly associated with an individual's level of resilience. In many communities, spiritual/religious practices (prayer, meditation, thinking work, journaling, yoga, mindfulness) are increasingly adopted as a coping resource (Neal, 1999). In various domestic and international research on the significance of religious/spiritual resources in coping with stressful situations, spirituality has been found to play a significant role in the literature (Benzies & Mychasiuk, 2009; Bayraklı et al., 2011; Özbay & Aydoğan, 2013; Bhana & Bachoo, 2011; Klerk & Greeff, 2011; Tekdemir & Gürses, 2020).

When one considers the relationships between the phenomena of spirituality, resilience, and positive emotions as a whole, one finds that they have two essential elements in common. These fundamental elements are expressed as personal meaning and life purpose (Smith et al., 2012). Personal meaning can be defined as goals that a person considers essential in life and the motivation to achieve those goals. The individual's self-determined goals for this purpose constitute the life purpose. The person who has a personal meaning acts regularly and consistently for the sake of that meaning and experiences a sense of satisfaction when they achieve those goals (Reker, 2000). Given all of this information, it is believed that spiritually oriented, positive psychology-based group counseling that increases family resilience in mothers will have important effects on increasing the resilience of individuals.

Looking at the literature, we find several group counseling practices where positive psychology and spiritual resources are discussed together (Elham et al., 2015; Fallah et al., 2011; Lambert et al., 2010; Peng, 2015; Park & Peterson, 2008). All of these research findings are significant indications that religious/spiritual-based positive psychotherapy approaches provide effective results, particularly for people with a strong spiritual/religious orientation. In addition, it was noted that when relevant research was examined, there were a limited group and mixed-method studies for parents.

The purpose of this study is to implement a group counseling program based on spiritually oriented positive psychology and to test the effectiveness of this program. In this context, answers were sought to whether there are changes in the level of mothers' family resilience and their use of spiritual resources, as well as the type and quality of these changes.

Research Process

Research Model

This research employs a convergent parallel mixed method design. In the convergent parallel mixed method, quantitative and qualitative data are collected simultaneously, but the obtained data are analyzed independently. The basic assumption of this approach is that both qualitative and quantitative data provide the researcher with different types of information. In this design, qualitative data reflecting participant viewpoints and quantitative data derived from measurement instruments are collected. The findings obtained from the analyzes are examined to see if they corroborate one another (Creswell, 2017).

The dependent variables of the study are mothers' level of family resilience and their use of spiritual resources, and the independent variable is a psychological counseling program with a positive psychology-based spiritually oriented group.

The mothers who will take part in the study were selected using the criterion sampling method. Criterion sampling is a technique for reviewing and analyzing situations based on predetermined criteria (Patton, 2015).

In the quantitative part of the study, a quasi-experimental one-group pretest-posttest design was used. The quantitative part of the study was analyzed using the Wilcoxon Signed Rank Test, one of the non-parametric tests (n<30). In the qualitative part of the study, a thematic analysis was conducted.

Study Group

The study group in this research consists of ten mothers between the ages of 32 and 40 whose children attend a public primary school in the Sultangazi district of Istanbul. Participants in the study group were selected from among parents who indicated that they had difficulties coping with challenges in their family life with their children, spouses, or extended families and that they needed to demonstrate their ability to cope with these difficulties.

Research shows that mothers have to cope with many difficult situations on their own, both in the family and social life (Demirgöz Bal, 2014; Elçi, 2011; Powell & Greenkouse, 2010; the Republic of Turkey Prime Ministry General Directorate, 2010). Since the work to be implemented to develop family resilience of mothers, who play one of the most critical roles in family and community life, will positively affect their individual and family lives, the entire study group consists of mothers.

The purpose of this study was to investigate the effectiveness of positive psychology-based spiritually oriented group counseling in enhancing the family resilience of mothers. The content of group counseling sessions has been prepared to be related to family resilience by shaping the concepts of responsibility, trust, hope, contemplation, compassion, and gentleness, which are regarded by spiritual systems and form the foundation of the positive psychology approach. The aims of the spiritually oriented positive psychology-based group counseling program were determined to be becoming aware of family experiences and building a relationship with the spiritual aspect, the group members' reviewing their spiritual backgrounds, recognizing that spirituality is also a resource in the face of life's obstacles, recognizing the relationship between family resilience and spirituality, and effecting the awareness gained on the individual to exhibit a more resilient stance in the face of family problems in daily life.

The majority of group counseling methods and approaches as an intervention within the scope of the research were prepared by the researcher herself. However, the "Spiritual Life Maps" (Özkapu, 2022, pp. 349-357) and "Journey to Values"

(Yavuz, 2022, pp. 53-61) activities were used by quoting in the second and third sessions, respectively. A lecturer who is an expert in the Department of Guidance and Psychological Counseling examined the planned program, and required adjustments were made in response to this review. The psychological counseling program with this group consists of eight 90-minute sessions. Counseling sessions with the group were held once a week in a suitable room of the public school where the children of the participating parents were enrolled.

The Flow of Research

The flow of the research is shown in Figure 1.

Figure 1
The Flow of Research

- Announcing the "Positive Psychology Based Spiritual Oriented Family Resilience Group Work" to the parents.

- Participant selection based on criteria identified from a participant pool formed among volunteers.

- Establishment of the experimental group.

- Application of pre-testing.

- Holding 90-minute group counseling sessions once a week for eight weeks, as planned by the researcher.

- Post-test application following the eighth session.

- Testing hypotheses and discussing findings.

Collection of qualitative data

Content of Group Counseling Sessions

Session 1: Information and orientation; family and resilience concepts.

Session 2: Practices of recognizing the spiritual past and spirituality as a coping resource.

Session 3: Spiritual life patterns, discovering values, and developing a sense of purpose

Session 4: Religious/spiritual leaders' important personality qualities and parenting processes.

Session 5: The relationship between patience as a spiritual resource and family resilience.

Session 6: The relationship between the concepts of responsibility, trust, and contemplation from spiritual resources and family resilience

Session 7: The relationship between hope as a spiritual resource and family resilience.

Session 8: Concluding, sharing of experiences.

Data Collection Tools

Family Resilience scale: The 37-item scale created by Kaner & Bayraklı (2010) has four sub-dimensions: combativeness, commitment to life, self-efficacy, and control. The scale is of the 5-point Likert type. High scores on the scale suggest that the individual has a high perception of resilience. In the data set obtained from female participants, the internal consistency coefficients of the scale were found to be .90 for the sub-dimension of combativeness and challenge, .87 for the commitment to life sub-dimension, .71 for the self-efficacy sub-dimension, and .43 for the control sub-dimension.

Spiritual Resources scale: Çelimli et al. (2019) conducted the Turkish language validity and reliability evaluations of the scale, which was developed by Westbrook et al. (2018). The scale consists of 24 items and contains four sub-dimensions: religion, nature, humanitarianism, and transcendence. The coefficient of test-retest reliability was determined to be .65. For all sub-dimensions, Cronbach's alpha internal consistency coefficient of the scale was determined to be .88.

Findings

Quantitative Findings

Table 1
The Results of The Wilcoxon Signed Rank Tests for Pretest-Posttest Scores of Sources of Spirituality of Experimental Group

		N	Mean Rank	Sum of Ranks	Z
Experimental Group	NegativeRank	0	,00	,00	-2,807
	PositiveRank	10	5,50	55,00	
	Ties	0			
	Total	10			

P<.05

As evidenced by the table, the difference between the mean scores was found to be statistically significant as a result of the Non-Parametric Wilcoxon Signed Ranks

Test, which was used to determine whether there was a significant difference between the pretest and post-test scores of the participants in the Spiritual Resources scale (Z=-2.807; p<05). The stated difference favored the post-test. As a result, after the group practices, it was discovered that the level of using the spiritual resources of the mothers who formed the experimental group increased significantly.

Table 2
The Results of The Wilcoxon Signed Rank Tests for Pretest-Posttest Scores of Family Resilience of Experimental Group

		N	Mean Rank	Sum of Ranks	Z
Experimental Group	NegativeRank	2	3,75	7,50	-2,040
	PositiveRank	8	5,94	47,50	
	Ties	0			
	Total	10			

P<.05

As displayed in the table, the difference between the mean scores of the experimental group was found to be statistically significant as a result of the Non-Parametric Wilcoxon Signed Rank Test, which was used to determine whether there was a significant difference between the pretest and posttest scores of the participants in Family Resilience scale (Z=-2.040; p<05). The stated difference favored the post-test. As a result, after the group applications, it was discovered that the family resilience levels of the mothers in the experimental group increased significantly.

Qualitative Findings

Statements of participants before group counseling and themes. At the beginning of the group counseling practice, the participants were asked about the challenges they had encountered in family life and their feelings and views regarding these obstacles. The emergent themes are described below.

Intolerance: This theme represents the participants' behaviors toward their children that they are unhappy with but continue to display because they cannot tolerate them. Below is a selection of examples from the participants' statements on this theme.

P1: According o what I've learned from books I've read or psychologists I've seen on TV, the behaviors I exhibit have a negative impact on my child.

P3: I struggle for the sake of my child, after all. I say it in a friendly way, and I get angry when my child still doesn't do it.

P9: I love my children so much, but I am not always patient with them. Even though I don't want to, I insult them when angry. I feel regret later, but at that moment, I can't help myself.

These participant statements demonstrate that there are some actions that mothers unintentionally engage in during the child-rearing process and that they experience feelings of regret as a result of these behaviors. The mothers' expressions indicate they are unaware of what they can do to be more patient in this regard.

Helplessness: This theme contains the participants' statements that they do not know what to do in the face of difficulties they experience in the family. Below are a few selected examples of this theme.

> *P1: I tried everything. No matter what I do, nothing works.*
>
> *P3: I make that much effort. I try to avoid using bad language. Neither his father nor I even gave him a flick. But even on doing the homework, we're still unable to agree. Both his father and I tried. We speak with his teacher. Again, it doesn't work. Day by day, I begin to believe that there is nothing I can do.*
>
> *P2: I no longer even say it. No matter what he does.*
>
> *P8: I attempted several times to tell my husband's family. But there is no way I can make them listen to me. They continue to interfere with everything with my child, no matter what we say.*

In the face of the challenges they confront with their children and other family members, these statements can be regarded as evidence that mothers have a strong sense that there is nothing left for them to accomplish. It was observed that most participants made statements similar to the content of this statement. These statements indicate that participants need to possess the ability to be resilient in the face of difficulties.

Control Compulsion: This theme reflects the participants' perceptions of the power of control in their life and their thoughts on how this circumstance has affected them. Some examples from the participants' statements on this theme are presented.

> *P3: Don't you think it is right for me to want my child to be neat and clean? Otherwise, his life will be affected badly. I realize I'm being domineering, but I believe this will better his life.*
>
> *P5: It drives me crazy when girls don't clean up their rooms and make a mess. I can't stop, no matter how many times I tell myself things like "hold yourself." I tidy up instead of them, and no matter how much I tell them, they don't change.*
>
> *P6: I'm a very obsessive person. I want everything to be neat. I keep having thoughts about it. I reflect that to my children as well. I want their stuff to be in an order.*

These statements can be viewed as evidence that mothers feel the responsibility to exert control over the majority of situations in their lives. Also, participants have an unrealistic perception that they can control most events. The participants also expressed how this compulsion made their lives more challenging. Therefore, it is possible to interpret these statements as a reflection of how mothers' tendencies to control most aspects of daily life make their lives more challenging.

Inadequacy: This theme represents the mothers' thoughts and perceptions that they cannot perform the obligations and responsibilities expected of them within the family. The following are examples selected from the participants' statements on this theme.

P1: I don't have enough time to spend with my children. I sometimes feel guilty about treating them unfairly. My husband sometimes helps, but since he works all day, he doesn't have anything to do either.

P4: I'm a mother of three. Since my son is disabled, I spend the whole day taking care of him. I can't give my other two daughters any of my time. My conscience is not at all clear about this. My husband is only home in the evenings. All he does is eat and rest. That's how it goes.

P8: I fight with my two daughters and my son all the time because they don't do their homework and make a mess of the house. No matter what I say, I can't make them pay attention to my advice. My husband does nothing to help out. I already have my own problems. Even so, I do my best to take care of them, but no matter what I do, we always fight.

P7: I get along well with my children and my husband. Still, I worry that I don't spend enough time with my two children. We find it hard to do things as a family where everyone takes part and shares things.

The statements of the participants are significant reflections of their feelings of frustration and inadequacy as a result of the many responsibilities that are expected of them. It can be observed that the expectations that exist in the nature of motherhood, as well as the expectations established by the surroundings, force the participants. Therefore, it is evident that this circumstance harms the lives of women who experience intense feelings of inadequacy.

Loneliness: This theme includes statements indicating that the participants lack the social support necessary to share their family responsibilities. Following are selected examples of this theme.

P6: My mother-in-law lives in the same building as us. But instead of asking her for help, I'd better do it myself. Because she gets everything done the way she wants or does it herself.

P8: No one ever asks how I'm doing. According to the people around me, I must do everything on my own.

P10: They are my priority. I usually put my own wants last. If I want anything, I don't say anything about it. I can handle my own things. After all, my husband works. Also, for some reason, if I want something for myself, I end up feeling selfish.

These statements significantly emphasize the necessity for women to share their responsibilities. Although many participants have large families, it is recognized that they do not receive the help they anticipate from their husbands, relatives, or close friends or that they are hesitant to ask for it.

Participant statements revealed during the group counseling process and themes. Throughout the group counseling process, qualitative data were collected from participants via observations, interviews, recordings, and documents. The emergent themes are described below.

Hope: This theme includes statements about positive expectations that participants have developed for the future. Below are selected examples of this theme.

P6: I've previously said about my desire to attend university. Despite the fact that many things prevented this, I think I can try new things about education. I want to study something that interests me. Nothing is ever too late.

P8: During this session, I looked at the little girl inside me and thought, "Wow, what have you done with your little self?" It made me feel so good to do this. If that little girl could accomplish that, I can do better.

P9: My soul rested. It felt very good to return to the past, to live, to feel, and to observe how everything had passed.

The participants' statements indicate that they have developed a perspective that includes more optimistic future expectations. It has been observed that this hopeful perspective positively impacts participants to make them more resilient in their personal and family lives.

Reliance (Tawakkul): This theme comprises the participants' thoughts and behaviors regarding the positive impacts of incorporating the concept of reliance into their daily lives as a result of the practices conducted. Following are selected participant statements on this theme.

P6: I think my life has changed since we watched the video about reliance. I even showed a few of my friends this video. I learned that most things can't be changed, no matter how hard I try. It also made me less obsessed.

P3: You need to make a connection to life with three words; reliance, contemplation, and smile. Reliance is a very important concept for me in life. When I was sick and everyone was waiting for me to die, this word kept me alive. If something is in your destiny, you can learn from anything, even an ant, but if it is not in your destiny it wouldn't matter even if the whole world was put in front of you.

P4: With the help of Allah, I can overcome any difficulty if I trust in Him.

P7: Sharing, and acting out past emotions has given me relief. I realized that some things cannot be changed and that acceptance is the best way.

These sentences reflect the participants' statements regarding the processes of accepting situations over which they have no right or power to change It was found that all of the participants provided varied examples of reliance from their own life, indicating that they regard reliance as a significant coping resource. In addition, it was noted that remembering reliance and related notions of reliance more frequently during the process led to positive changes in the participants' daily lives.

Patience: This theme includes various participant expressions regarding the attitudes they adopted toward being patient with their children following group counseling sessions. Selected of these statements are presented below.

P3: A neighbor told me this week that he saw my older son smoking. I would have normally acted very differently. But I paused and thought about how I should react so he can better understand me. Then I went to him and spoke calmly. He said he didn't smoke. I remained silent even though I did not believe it. At least we did not fight and hurt one another.

P8: Before I say something to my son, I try to calm down. I take deep breaths. If I have to, I go somewhere else. This helps me to be more patient with the things that anger me a lot.

P9: After we talked, I decided to say "salawat" (a religious term) to my children before I get angry. I tried that this week. I was able to hold myself many times, but not all of the time. I felt good that I hadn't hurt them.

Throughout the session, it was noted that the participants developed numerous ways to be more patient with their children. These strategies include methods that each participant develops, such as using religious resources, breathing exercises, remaining in the moment, and thinking. This situation can be viewed as a reflection that the participants gained the motivation to be patient in difficult family situations and put them into practice.

Social Support: This theme reflects the participants' experiences receiving support from their environment. Selected of these participant statements are presented below.

P3: It's great to share and learn from each other. There were already chat groups   that I had joined, but I'll do it more often.

P6: This group made me feel so good that it was a relief to see that other people have had similar feelings. I wasn't alone. My obsessions have even gotten less.

P8: I've been to a psychologist before but this was the first time I opened myself to this extent. Everyone in this group gave me confidence. I'd love to have someone with whom I could share my experiences in the future.

P10: Everyone in this group taught me something. After the group, I hope to see you. I will do my best for it.

All of the participants reported that listening, telling, and sharing was very beneficial to them and that they have made various plans to repeat that experience in the future. These participant statements indicate that they have formed a social support area that they can apply against future challenges.

Steps to Change: The participants' actions and life plans, which were shaped by the group counseling process, are reflected in this theme. The following are some selected expressions relating to this theme.

P4: This week, I returned to my old knitting hobby this week to relax myself. I make tiny hairpins and ornaments out of knitting for children. I don't know how time goes by so quickly when I do these. Having some time to myself was good for me. That can also help me make money.

P6: Although I wanted to do it for a long time, I couldn't do it. This week, I enrolled in a Quran course. It was great to have taken this step.

P7: I haven't tried it yet, but I'll tell my husband what I want now. My first goal is to tell my husband which armchair I like better, even if they don't like it.

P8: I placed the names of Allah above my bed. Every day, I will come to realize something about these names and put it into action.

These statements reflect how mothers have developed strategies to strengthen their life resilience. It was revealed that each participant set various short- and long-term goals in light of their values and took significant steps toward achieving these objectives. These statements might indicate that the group counseling process provides participants with motivation and the courage to change.

Resilient Attitude: This theme comprises the participants' statements on the coping methods they have developed in response to life's challenges. Below are selected examples of this theme.

P1: My sister left us; my brother became a drug addict. We are bankrupt. Everything in our lives has changed, but we stood up and held hands. We helped each other all the time. I don't know what's next for us. Life is hard and full of surprises. But if I've made it this far, I'll be able to make it through the next ones.

P4: I coped with what happened to me after that bad thing that happened to my sister when I was young. I got through the death of my father. I dealt with the situation of my own child's health. First, my faith in God and then my own strength was always with me as I did all of these things. I hope that this is how it will be in the future.

P10: We will act as if we have armors in front of us when we don't want to hear rumors in conversations that can't be learned from. I can't wait to give it a try. If I do it without exaggeration, it will contribute a lot to my life.

Looking at the statements of the mothers, it is noticeable that they have developed an awareness that they can do something rather than feeling helpless in the face of the difficulties they face. These expressions can be interpreted as an essential reflection of the participants' determination to develop critical strategies to remain psychologically resilient by creating their unique meanings.

Discussion

This study aimed to improve the family resilience levels of mothers by providing them with eight sessions of spiritually oriented, positive psychology-based psychological counseling to enable them to discover their resources and use them more effectively in their daily lives. A pretest-posttest single-group experimental design was used in the quantitative part of the study, whereas a thematic analysis was used in the quantitative part. Based on the quantitative analyses conducted to evaluate the differences between the applied group and the psychological counseling sessions, it was determined that the group had a positive and significant change in spiritual resources and family resilience. By examining both the processes of the participants before group counseling and the changes brought about by the process from various aspects, many themes were reached by evaluating qualitative data collected during the research process.

Before the implementation of group counseling sessions, participants made statements on the themes of intolerance, helplessness, control compulsion, inadequacy, and loneliness, and during and after the counseling practice, they made statements that formed the themes of hope, reliance, patience, social support, resilience, and steps to change.

While raising their children, parents may face various challenges or obstacles. Depending on the age of the children, their temperament, or the number of children their parents have, these difficulties may vary (O'Brien, 1996). The presence of themes obtained, such as helplessness, loneliness, inadequacy, and intolerance in the qualitative data, maybe a similar indicator of the various difficulties encountered in these areas.

It was discovered that individuals' family resilience levels significantly increased as a result of the psychological therapy intervention with a spiritually oriented positive psychology-based group. This situation serves as an example of the effect of spirituality on resilience. The idea that spirituality is an essential component of human nature is now widely accepted. According to research, spirituality is a valuable resource used for coping with difficult living conditions (Ayten et al., 2012; Bryant-Davis & Wong, 2013; Cummings & Pargament, 2010; Sağlam-Demirkan, 2020; Spacious, 2019; Zwingmann et al.., 2006). Positive religious coping describes using religious and spiritual dimensions as a resource for coping with negative or challenging occurrences. Positive religious coping is characterized by a secure relationship with the creator, the development of a belief in the significance of life, and a sense of spiritual commitment. Spirituality, therefore, has a considerable effect on individuals and families' mental, physical, and social health (Gall & Younger, 2013; Pargament et al., 2001).

Family resilience refers to the ability of a family to cope effectively with life crises, stresses, or difficulties. This concept provides an explanation for why some family dynamics remain healthy and robust while others are unable to withstand adversity (McCubbin & McCubbin, 1988). Every family faces various problems or stress

factors from time to time. This difficult circumstance has the potential to damage the functioning of the family as well as the potential to enhance the family if the appropriate steps are taken (McCubbin & McCubbin, 1993). Therefore, it can be said that the mothers', who have a crucial role in family systems, the discovery of their spiritual resources and their ability to utilize them to strengthen their resilience has a protective and enhancing result.

When faced with life's challenges, many families use the spirituality they share based on a common belief system to exhibit an optimistic (McCubbin & McCubbin, 1988; Mahoney et al., 2001; Marks, 2004; Rew et al., 2004; Tanyi, 2006; Walsh, 1998;).95% of the parents who participated in the meta-analysis conducted by Mahoney et al. (2001) reported that religion is an essential factor in the family. When examining the family structure of Turkish society, it is seen that families are comprised of nuclear and extended family structures, each with its certain value systems (Sayın, 1987). In a survey performed by the Republic of Turkey Prime Ministry General Directorate of Family and Social Research (2010) to reveal family values in Turkey, 96.8% of participants stated that the family holds a significant place in their lives, and 87% stated that when confronted with financial or moral issues, they should first turn to their family for support. 90.3% of the participants indicated that they would be willing to face any challenges for the sake of their family. According to the research, values such as loyalty, support from extended family, respect, and commitment to religious and spiritual values were prominent; frequently praying in the face of problems experienced in the family, adherence to religious rules in daily life, and adherence to values that are considered important in the family are used as coping mechanisms. This study's qualitative and quantitative data reveal results that parallel these findings. In the subthemes derived from the qualitative data acquired during the study process, it was discovered that the majority of participants used religious rituals to overcome the difficulties they met in life and that this circumstance had a good effect on their lives. Many participants indicated that they developed coping mechanisms, such as saying salawat, using Allah's names, and relying on Allah. Additionally, it was noted that there was a notable increase in the use of spiritual resources after the program to build resilience was implemented.

Examining the findings from qualitative data reveals the emergence of positive psychology concepts such as hope, trust, and patience. Similar to this conclusion, a literature review reveals that spiritually-based group counseling practices have effective results on the development of numerous positive psychology-related phenomena in persons. Fallah et al. (2011) conducted sessions with spiritually-based group counseling practices for women with cancer that included positive psychology ideas, including gratitude, forgiveness, patience, and hope. After the study, it was discovered that there was a substantial difference in the participants' levels of life

satisfaction, happiness, and hope. Elham et al. (2015) carried out a study with a spiritual/religious basis and interventions on providing hope, sharing spiritual experiences, strengthening family ties, prayer, and worship on 66 patients receiving treatment in the coronary care unit; it was discovered that the individuals' anxiety levels decreased while their well-being increased. In the study conducted by Lambert et al. (2010), the participants were assigned the task of praying about a friend, praying for a friend's well-being, and praying about any subject every day for four weeks and as a result of the application, the participants demonstrated an increase in their capacity for forgiveness. All of this research demonstrate that spiritually-based positive psychology practices, such as those in this study, produce positive changes in variables related to an individual's level of resilience.

All of the participants in the study group of this research are female. The cultural structure of the society in which people reside establishes various patterns and expectations for how women and men should behave and think (Powell & Greenkouse, 2010). Most of the gender-specific expectations that people confront are shaped within the family. When examining the roles assigned to women by society, it is evident that there are many expectations in areas such as education, employment, and marriage and that these expectations can negatively impact the lives of women (Demirgöz Bal, 2014). Women in a discourse analysis on being a woman in Turkey said they felt compelled to carry out obligations placed on them by society. However, while most women expressed the problems they encountered in life, they talked about the problems related to family and home life (Elçi, 2011). According to the research conducted by the Republic of Turkey Prime Ministry General Directorate of Family and Social Research (2010), there are many expectations placed on women in Turkey, including family duties, housekeeping, care, economic management, relationships with society, relationships with relatives and neighbors, and being caring and loving. Due to these imposed gender roles, women endure various emotional, mental, and social issues, as evidenced by these findings. Therefore, it is believed that this study, which was undertaken for women to enhance family resilience, will have a positive impact on many facets of their lives.

It is believed that this research will serve as a significant example of spiritually oriented positive psychology-based group studies, family resilience support, and the utilization of spiritual resources, all considered lacking in the national literature. The application of this study to women who face many problems in the areas of child-rearing, daily responsibilities, and family relations, and who play a prominent role in the family is thought to increase the family resilience levels of mothers and bring about positive changes on both an individual and social level. In addition, it is believed that these studies can be conducted regardless of gender and age and that the implementation of the projects will have significant effects on the health of families and communities.

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Research Article

Through the Inner World: Development of Reclusion Tendency Scale

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Abstract

The aim of this study is to develop a valid and reliable scale to determine the reclusion tendency levels in adults. The sample group is consistent with adults between the ages of 18-60 (Mage=26.2 years; age range: 18-33 years). A literature review was performed and existing scales were examined prior to this study. Potential items were formed. Then the data collection using the template scale began. The collected data was used for exploratory and confirmatory factor analysis and for the purpose of testing the structural validity of the scale. As a result of the exploratory factor analysis, a measuring tool of 22 items consisting of four sub-dimensions of internal observation, spirituality, productivity, and autonomy sub-dimensions that explain the 58,51% of the total variations was formed. There is a meaningful positive correlation identified between the Reclusion Tendency Scale and the Preference For Solitude scale (r=.49; p<.001). The total reliability coefficient is calculated .92; .88 for "internal observation", .88 for "spirituality", .66 for "autonomy", and .75 for "productivity" sub-dimensions. The findings from this study suggest that the reclusion tendency   scale is a valid and reliable scale when tested in a sample of young adults.

Keywords:
Reclusion • internal observation • spirituality • productivity • autonomy • scale development

The experience of spending time alone can cause adverse effects on our emotions at certain times as well as we take advantage of its many psychological factors. Despite the difficulty of discussing the concept of reclusion in the 21st century, also called the modern age, there has been a compulsory reclusion and a distance to social life with the threat of the new coronavirus. In addition, since the outbreak of the COVID-19 pandemic, people have faced a greater challenge as they have been obliged to stay at home and main a social distance (Fingerman, Ng, Zhang, et al., 2021). This can exacerbate the adverse effect of loneliness. We mention coronavirus, because it is the current program. However, there can be many different reasons for choosing to spend time alone.

Reclusion means moving away from social circles towards its essence, a journey to its inner world and concurrent spiritual maturity (Taşdelen, 2012). The notion of reclusion is linked to the state of loneliness. To frame the state of solitude in a positive way, it is possible to say that it helps one with the opportunity to understand and feel the meaning of one's life and sources of value, and to reach the source of meaning beyond one's self and be freed from the negative aspects of social existence (Barbour, 2014). At this point, it is important to note the difference between loneliness and the preference for solitude; there already various research is done on the subject (Avan, 2019; Burger, 1995; Erpay, 2017; Long & Averill, 2003; Thomas & Azmitia, 2019). While Fromm (1941) mentions the role of solitude in discovering one's inner resources, Winnicott (1958) mentions the importance of solitude capacity as a sign of one's emotional maturity, autonomy, and psychological health in adulthood. While Maslow (1970), one of the founders of humanist psychology, refers to self-actualized individuals, he describes one that is autonomous, independent from the external environment and is able to prefer solitude at times. Rogers (1980) mentions the necessity of being one's true self through experiences that are both painful and valuable and enduring the restraints of society, as well as the importance of being friends with and listening to our own selves. Looking more closely at the culture of Turkey, the role of preferring loneliness seems important in spiritual education (Demirdaş, 2012; Kızılgeçit, 2012).

The notion of loneliness is presented as a bad experience in some studies (Ernst & Cacıoppo, 1999). Burger (1995), who pioneered drawing the distinction between loneliness and preference for solitude, found a positive correlation between the two and interpreted that individuals with a preference for solitude cannot have enough social communication skills while Creamer & Lake (1998) obtained the same results. On the contrary, some studies have shown that the loneliness that individuals experience makes them less lonely and increases their level of well-being (Chua & Koestner, 2008). Another research has shown that optimal voluntary solitude experiences, as opposed to compulsory solitude, positively affect individuals' balance of socializing and solitude, therefore raising levels of happiness and well-being (Ren, Wesselmann

& Williams 2016). Individuals concentrate on their own needs, goals and thoughts and remain present in their own process of getting to know one another (Larson, 1990). The experience of loneliness has different meanings according to its assigned concepts. In research originated in the Western world, the concept of loneliness is associated with concepts that are harmful to one's mental health such as anxiety, hopelessness, and stress while the concept of solitude is considered to be potentially beneficial to the individual (Kızılgeçit, 2012). Interestingly, research shows that people's perceptions of loneliness vary by their cultural characteristics (e.g., immigration and acculturation; Jiang et al., 2019; Pfeifer, Geyer, Storch and Wittmann, 2019). In East Asian cultures, for example, self-reflection and introversion are valued, while North American cultures estimate that they are phased (Jiang et al., 2019). Therefore, loneliness can be perceived as more positive in East Asia than in North America.

The notion of loneliness and its negative effects on human psychology, and its difference with the favorite loneliness have been explained. Preference for loneliness and reclusion have a few commonalities. However, the preference for solitude expresses a conscious choice for solitude while reclusion expresses a conscious choice for solitude as well as the goal of achieving spiritual maturity. When individual retreats and withdraws away from people and sources of distraction, the possibility of listening to oneself, focusing on one's inner world, and increasing the gravitation towards spirituality rises (Long & Averill, 2003). The relationship between the experiences that individuals describe as spiritual and their state of solitude is mentioned (Lambert, Stillman & Fincham, 2013). The experience of solitude or reclusion can be very well considered as a need as much as socializing. The ability to be alone can be a valuable resource that fosters and facilitates learning, thinking, productivity, change and increasing self-awareness by returning to our inner world (Storr, 1988). People who are able to prefer solitude are commonly self-sufficient, calm, able to act rationally rather than emotionally, able to handle their problems on their own, in no need of anyone else to spend quality time and are able to control their sexual urges and needs (Brunstein, 1993; Shrapnel & Davie, 2001).

Purpose

It is important to develop a scale, in the light of the existing literature and research mentioned above, that will evaluate the tendency to reclusion in our own culture. It is a matter of interest what kind of relations will be present between the tendency of reclusion and various psychological traits. This study is intended to fill the gap in the literature regarding the measurement of the tendency to imprisonment. The process of developing the scale starts with the identification of requirements and a thorough review of the documentation. Our research showed us the need for a measurement tool for the subject of imprisonment and we carried out a literature review. There

were no steps with the word reclusion. We regard the Preference For Solitude Scale, developed by Burger (1995) and adapted in Turkish by Erpay & Atik (2019), as a similar scale. The fact that this scale has not been of the Likert type or revised since 1995 has encouraged research on this issue. Cramer & Lake (1998) developed the Preference For Solitude Scale that is consistent with efficiency sub-dimensions concomitant of preference for solitude, enjoying the preference for solitude, and the need for solitude. Nestler, Back & Egloff (2011) conducted a scale development study to measure individual differences in preference for solitude in a way appropriate to German culture. Western sources use the concepts of "loneliness" in a negative way, and loneliness in a rather positive way. The concept of "reclusion" (inziva) was considered an appropriate substitute for loneliness in Oriental culture in terms of structure, meaning and scope. It is important to develop a new measurement tool that considers cultural property with the goal of creating a more comprehensive structure for the incarceration trend. Not only does the research identify the tendency of adults to become reclusive, it can also help respondents improve their self-awareness by promoting a review of their understanding of reclusion. As a result, a prison trend scale has been developed and its validity and reliability are tested on adults.

Method

This research is a scale development study. A Reclusion Tendency Scale was developed with the aim of identifying the reclusion tendency in adults. The steps in the process of scale development are explained respectively.

Sample groups

Exploratory and confirmatory factor analyses are performed in different groups. The target group for the research is determined as adults between the ages of 18-60 (M=26, SS=7.84). The information regarding the groups is explained below.

Sample group 1

The sample group for the research is consistent with adults between the ages of 18-60. 24% of participants are female and 83% are male. The trial form of the scale is applied to a total of 324 adults. There has not been incomplete or incorrect data as the form was filled via Google Forms. Exploratory factor analysis was performed with this data.

Sample group 2

Data has been collected from adults between the ages of 18-60 with the aim of validating the structure of the scale. 229 of the participants are female while 87 of

them are male. Confirmatory factor analysis is performed with the collected data from 316 adults.

Process

First, a literature review was conducted and certain steps were planned in order to progress methodically (DeVellis, 2003; Erkuş, 2016). A literature review on the concept of reclusion and associated concepts was conducted. University students were interviewed about the concept of reclusion. The process of composing the items began after the literature reviews and interviews were completed. 63 items that were written to address cognitive, affective, and behavioral fields were examined by two experts with a Ph.D. in the field and the number of items was reduced to 48 after some items were decided to be removed or revised. Then a questionnaire that examines each item regarding whether the item is suitable, needs revision, or should be removed, was filled out by six experts. As a result, a template of 26 items was created. The scale was designed in a five-point Likert type (1-Never 2-Rarely 3-Sometimes 4-Often 5-Always).

Measurement

Preference For Solitude Scale

The scale of preferring to be alone was developed by Burger (1995). The Turkish validity and reliability study of the scale was carried out by Erpay & Atik (2019). There are 12 items in total on the scale. Each item consists of two options. While one of the two items means preferring to be alone, the other option means to be with other people. Each of the items reflecting the preference for solitude is evaluated as 1 point. The highest 12 points and the lowest 0 points can be taken from the scale. A high score means more preference for solitude (Burger, 1995). The internal-consistency reliability coefficient of the scale is .77 for the whole scale. The test-retest reliability coefficient of the scale was found to be .81 (Erpay & Atik, 2019).

Reclusion Tendency Scale

he scale was developed to determine the reclusion tendency levels of adult individuals. The scale consists of 23 items and 4 sub-dimensions (internal observation, spirituality, productivity, autonomy). The minimum score that can be obtained from the scale is 23, and the maximum score is 115. An increase in the scores indicated the scale indicates that the level of reclusion tends to increase.

Data collection

The data for the research is collected online from different provinces of Turkey via Google Forms. Permission from the ethics board was obtained. Individuals participated voluntarily.

Data analysis

Kasier-Meyer-Olkin (KMO) coefficient and Barlett Sphericity test were performed in order to determine whether the collected data is suitable for factor analysis. Then, exploratory factor analysis (EFA) was performed through Principal Component Analysis and Varimax rotation. Extreme values were checked in order to determine the reliability of the scale and none was identified. Confirmatory factor analysis (CFA) was performed using the data from a total of 316 individuals. In addition to these analyses, Pearson correlation analysis was performed in order to determine the scale validity using a scale that is considered to measure a similar structure.

<div align="center">

Results

</div>

This section explains the psychometric results that are obtained at the end of the process of Reclusion Tendency Scale (RTS) development and its introduction to the field. The findings of the analyses that were performed in the face of the procedures that are observed in the literature for scale development are presented in the table below.

Exploratory factor analysis

Exploratory factor analysis was employed in order to determine the relations of the items in the RTS scale to themselves and to sub-factors if there are any. First, the Kaiser-Meyer-Olkin (KMO) and Bartlett Test of Sphericity values were examined since they are of crucial importance. After the values are proven to be suitable, other procedures of the scale development process were executed.

KMO value is .929. There is an assumption in the literature that KMO value that is close to 1 is perfect, and below 0.50 is unacceptable. Tavşancıl (2010) states 0.90 and above is perfect, 0.80 and above is pretty good, 0.70 and 0.60 are average, 0.50 and above is bad. As seen in the table below, the KMO value obtained in this study (.929) is considered perfect. Similarly, Bartlett's Test of Sphericity results is 4652.27 (p< .000). According to these results, the obtained data is meaningful and the user data has many variables and is in a normal distribution. After the data is proven to be suitable for factor analysis, another analysis is performed to determine the dimensions of the scale. Items 3, 5, 8, and 9 that are loaded in more than one dimension were removed. The information regarding the load of the factors is presented in Table 1.

Table 1

Exploratory Factor Analysis Results Regarding the Scale

Items	Factor 1	Factor 2	Factor 3	Factor 4
Experiences of loneliness make people productive.	.73			
Experiences of loneliness allow me to form more meaningful relationships with others.	.66			
I need to be alone to be aware of my feelings.	.64			
I discover different sides of myself when I am alone with myself.	.64			
My awareness of nature increases when I am alone.	.64			
Before making an important decision, I get away from everything and evaluate my thoughts.	.63			
Spending time alone makes me mature.	.58			
Experiencing loneliness makes me act as I am.	.57			
I think more about the meaning of life when I am alone.	.55			
I focus more easily on my work when I am alone.	.49			
Reclusion increases my surrender to God.		.88		
When I am in reclusion, I feel closer to God.		.84		
Reclusion increases my gratitude for what I have.		.82		
When I am alone, I realize the blessings that I could not realize in the flow of life.		.62		
I prefer to be alone to think about life after death.		.59		
Being away from people allows me to dream.			.77	
I prefer to be alone to review my life.			.75	
When I am alone, I have more opportunities to think.			.74	
I prefer to be alone to pray.				.64
Being alone protects me from social pressure.				.62
I feel rested when I am alone.				.54
I like solitude as I have no regrets for what I have said or done.				.50

The sub-dimensions for the scale are determined as internal observation (10 items), spirituality (5 items), productivity (3 items), and autonomy (4 items), in consistency with the reclusion. The graphic regarding the distribution of the dimensions is in Figure 1.

The graph shows a dramatic decrease after the first factor. This means the scale may have one general factor. The factors that come after the three following factors are seen to have an eigenvalue lower than 1. The scale is then decided to have four dimensions. As a result of the analyses, there are four factors with eigenvalue over 1. The total variation these factors explain regarding the scale is determined as 58,51%.

Figure 1
Eigenvalue Graph Regarding the Reclusion Tendency Scale
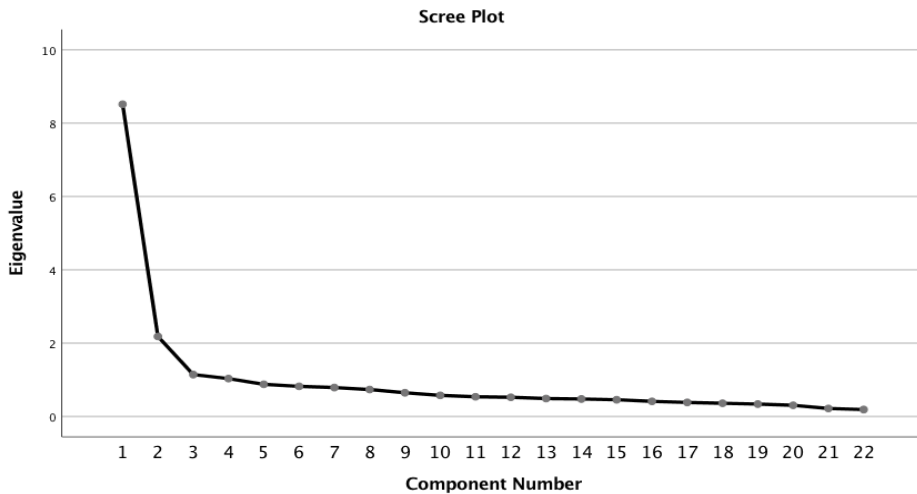
Findings on reliability analysis

It is recommended to perform various reliability analyses when a new measurement tool is developed. An important reliability analysis is checking Cronbach alpha and McDonald's Omega internal consistency coefficient. Kalaycı (2010) states that the consistency of the items in the measurement tool among themselves is important in terms of testing the intended structure. The internal consistency coefficient is accepted to be .70 and above (Kline, 2015; Tabachnick & Fidell, 2013). Internal consistency increases as it gets closer to 1. The internal consistency coefficient analysis results for the Reclusion Tendency Scale are presented in the table below.

Table 2
Reliability Coefficients after Factor Analysis

	Factor 1 Internal Observation	Factor 2 Spirituality	Factor 3 Autonomy	Factor 4 Productivity	Total
Cronbach Alpha	.88	.88	.66	.75	.92
Mc. Donald Omega (ω)	.86	.85	.63	.72	.89

As seen in Table 2, Cronbach alpha internal consistency coefficient is in an acceptable range.

Confirmatory factor analysis

Confirmatory factor analysis is used to check if the developed measurement tool provides the adaptive value accepted in the literature. Özabacı (2011) explains the RMSEA and SRMR values as root mean error squares and standardized root mean

error squares. It is generally expected that the RMSEA value is under 0.08. It is considered the best if the value is closer to zero as possible. The same applies to SRMR. While it is agreed that CFI value which expresses the comparative adaptation index, should be over 0.90; 0.97 and above indicates the perfect value (Ayyıldız, Cengiz & Ustasüleyman, 2006).

Figure 2
Confirmatory Factor Analysis Path Diagram for Reclusion Tendency Scale
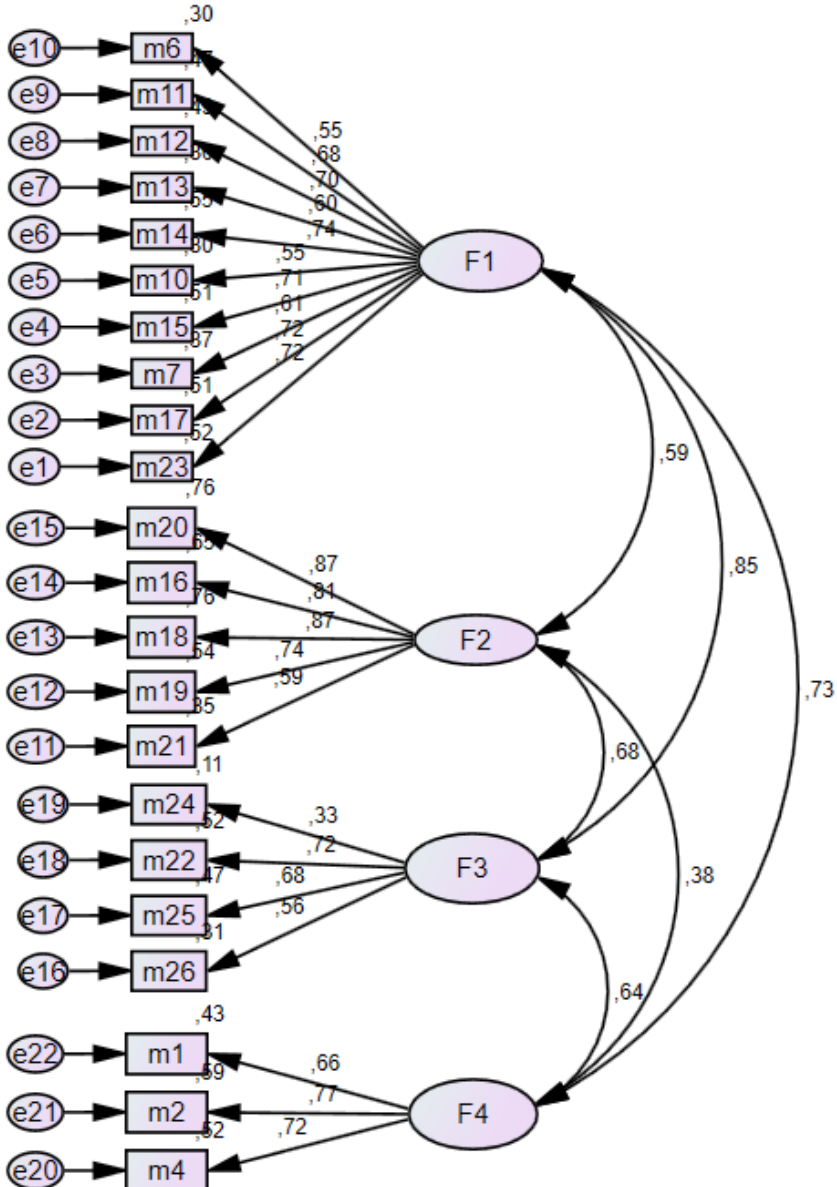
The results of the confirmatory factor analysis are shown in the figure above. It is seen that all the items in Reclusion Tendency Scale are in four different dimensions and have meaningful relations. These results confirm the confirmatory factor analysis and show that all the scale items can be considered components of a structure. In this regard, the 22-item and four-factor structure of the Reclusion Tendency Scale is put to Confirmatory Factor Analysis (CFA) and is confirmed. All item loads seem to be over .50 when CFA analyses are checked. This shows that all the items have a sufficient load.

Table 3
Comparison of Standard Adaptation Criterion with Research Data

Adaptation Measures	Good Adaptation	Acceptable Adaptation	Adaptation Values Obtained in the Research
$c2/df$	$0{\leq}c2{\leq}2df$	$2df{\leq}c2{\leq}3df$	2.69
RMSEA	$0{\leq}RMSEA{\leq}0.05$	$0.05{\leq}RMSEA{\leq}0.08$	0.06
SRMR	$0{\leq}SRMR{\leq}0.05$	$0.05{\leq}SRMR{\leq}0.10$	0.07
IFI	$0.95{\leq}IFI{\leq}1.00$	$0.90{\leq}IFI{\leq}0.95$	0.92
CFI	$0.95{\leq}CFI{\leq}1.00$	$0.90{\leq}CFI{\leq}0.97$	0.92
GFI	$0.90{<}GFI{<}1.00$	$0.85{<}GFI{<}0.90$	0.90

Table 3 shows a good range of adaptation for the values obtained from confirmatory factor analysis. Chi-square value is calculated as $(\chi2/sd)= 2.69$. RMSEA value is=0.06; SRMR value= 0.07. CFI= 0.92; GFI= 0.90. In light of the obtained results, the data demonstrates that the scale is in an acceptable range.

Correlation between reclusion tendency scale and preference for solitude scale

It is crucial to apply the scale on similar sample groups with similar scales that are already tested for validity and reliability in order to test the scale that is developed for the first time. Therefore, Reclusion Tendency Scale is compared with the Preference For Solitude Scale in order to test its validity and reliability. The preference For Solitude Scale is chosen for this purpose as it is considered to be similar to Reclusion Tendency Scale. Thus, Reclusion Tendency Scale is analyzed alongside the Preference For Solitude Scale and the results are indicated in the table below.

Table 4
Reclusion Tendency Scale Total Points and Preference For Solitude Scale Correlation Results

Variables	PFSS	RTS
Preference For Solitude Scale	1	.49*
Reclusion Tendency Scale	.49*	1

Pearson correlation analysis was performed on Reclusion Tendency Scale in order to determine its relation to the Preference For Solitude Scale and the obtained results are as in the table above. Since the Preference For the Solitude Scale is calculated in total points, its total points are included in the analyses alongside Reclusion Tendency Scale total points. Results of the performed analyses demonstrate that the Preference

For the Solitude Scale and Reclusion Tendency Scale have meaningful relations (r=.49; p<.001). The results suggest that Reclusion Tendency Scale demonstrates good relations with similar scales.

Discussion

The goal of this research was to develop a valid and reliable scale for determining incarceration patterns in adults. The extended scale is of the Likert type. A four-dimensioned measurement tool explaining 58.51% of the total change resulting from exploratory factor analysis (EFA) was obtained. The coefficient of internal coherence is calculated as follows: 92; 88 for "internal observation", 88 for "spirituality", 66 for "autonomy" and . 75 for subcomponents "productivity". Each of the 22 items that form the scale has high factor loads in their own factors while having low factor loads in other factors, which is considered a sign of the independence of these factors. Cronbach's alpha internal coherence coefficient is calculated to be 0.92. Along with exploratory factor analysis, confirmatory factor analysis shows that all article load values are exceeded. 50 and the ladder elements have sufficient loading. Confirmation factor analysis demonstrated that the RMSEA and SRMR values are within an acceptable adaptation range. The factor structure in exploratory factor analysis is therefore confirmed by confirmatory factor analysis. Validity analyses of the scale showed a positive correlation of 0.49 between the prison tendency scale and the loneliness preference scale. The incarceration trend scale is thus presented in the literature as a valid and reliable scale. The search lacks test-retest confidence. It is recommended to include this type of trust in future searches. Its relationship to social isolation and social retirement may be investigated in the future.

The notion of incarceration is explained in four sub-components. The first relates to internal observation. Internal observation is one of the constituent elements of the concept of awareness (Siegel et al. 2009). In reclusion, the person can find the opportunity to explore different aspects and reflect on the meaning of life. On the scale "I discover different sides of myself when I am alone with myself." "I think more about the meaning of life when I am alone." the items describe this dimension. The second is spirituality, which is the transcending connection that is established with the universe (Kelly, 1995). Reclusion can bring awareness to spirituality. On the scale of "Reclusion increases my surrender to God." "When I am in reclusion, I feel closer to God." the items explain the spiritual dimension. The third is productivity, that is, the implementation of something new. "Being away from people allows me to dream." the items explain the productivity dimension. The last one is autonomy, which literally means self-regulation (Ryan & Deci, 2006). "I feel rested when I am alone." "Being alone protects me from social pressure." the items explain the autonomy dimension.

The scale development process begins with the identification of requirements and a thorough literature review. Our research showed us the need for a measuring tool for the subject of imprisonment and we conducted a literature review. It is essential to emphasize the importance of retirement and socializing. The positive effects of balancing socialization with withdrawal on psychological well-being are proven by research (Ren, Wesselmann & Williams 2016). Experiencing solitude is expected to contribute to a person's well-being and benefit the individual when internally motivated (Chua & Koestner, 2008; Coplan, Ooi & Nocita, 2015; Nguyen, Ryan & Deci, 2018). When looking at the preference for loneliness in the relationship between loneliness and depression, the preference for loneliness in an individual significantly diminishes this relationship. (Coplan, Hipson, Archbell, Ooi, Baldwin & Bowker, 2019). If time spent alone does not hinder subjective well-being, it even reinforces positive affectivity according to another research (Toyoshima & Sato, 2019). In research aimed at understanding the reasons for preference forw solitude, it is seen that individuals who are excluded from their social circles come to have higher levels of preference for being alone (Ren, Wesselmann & Van Beest, 2020).

This study which is based on self-actualization and fully functioning human theories, mainly argues for shedding light on the subject of reclusion tendency subject which has been ignored for a long while. We find it very valuable to touch upon the subject of reclusion that allows one to slow down without wearing ourselves down and turn inwards in our current cycle of movement and speed, and eventually motivate people to inner voyages.

Reclusion Tendency Scale can be applied to many different groups such as students, adults, married individuals, working individuals, etc. and the effects of reclusion Tendency on psychological well-being, peace, and happiness can be examined. The data are collected from adults aged 18 to 60 and validity and reliability tests are applied. It may be beneficial if this structure was researched in adolescents or different groups. It also may be beneficial for the literature to research its relations to concepts that seem to be similar from afar such as social isolation and social retreating.

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Research Article

Explicit spirituality, self-esteem and the mechanisms of social and temporal comparison

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Abstract
The purpose of this research is to find out if people who call themselves spiritual compare themselves less to others and have a higher self-esteem. Comparing oneself to others often leads to suffering and unhappiness. Thus, this quantitative study aimed to investigate the relationship between explicit spirituality, social and temporal comparisons and self-esteem. Four questionnaires were completed by 331 participants, each evaluating the different variables. The results confirmed our hypothesis which suggested that individuals with high spiritual scores would have low social and temporal comparison scores on the one hand, and high self-esteem on the other. The theoretical implications and limitations of the study are discussed.
Keywords:
spirituality • explicit spirituality • social comparison • temporal comparison • self-esteem.

In recent years, spirituality has aroused a growing interest in the field of psychology. Despite this interest and the resulting scientific advances, the concept of spirituality in everyday language is often associated with esoteric or sectarian phenomena, sometimes impeding its study. Furthermore, it is often perceived as being closely linked to religion, leading to the exclusion of individuals with no religious beliefs from this spiritual approach (Biccheri & al., 2016). However, the growing disillusionment with religious institutions, particularly in Europe, is leading to developments in spirituality outside of the religious sphere (Hill & al., 2000). Spirituality can thus be religious or non-religious, the neologism "a-religious" allows for the dissociation of religion from spirituality in a more general cultural perspective (Renard, 2018). Among Anglo-Saxons, the acronyms SBNR (Spiritual But Not Religious) or SBNA (Spiritual But Not Affiliated) are used to identify spirituality outside of a religious framework and/or formal institution. A major distinction with religion is the transversality of spirituality. Regarding the differences between the two, Koenig, McCullough and Larson (2001, p.18) suggested six specific distinctions. Spirituality is: - more individual, - more subjective, - less formal, - the emotional dimension is oriented towards the self, - there is no authority, - and no doctrine, whereas religion is: - more collective, - more objective (therefore measurable), - organized, - ritualized (social practices), - subject to authorities - and develops a doctrine that separates good from evil. For Roof (1999, p.35), spirituality can be defined around four themes: 1. a source of values and ultimate meaning (or purpose beyond oneself); 2. a means of understanding; 3. inner awareness; and 4. personal integration, both in the form of inner unity (with respect to oneself) and outer unity (the capacity to be connected to others). More recently, Carignan and Bellehumeur (2019, p.22) presented a concept of spirituality around five elements: "1. Self-transcendence refers to overcoming oneself, leaning towards something that is beyond oneself, which may (or may not) be the Transcendent or "sacred"; 2. Connectedness refers to the relationship with oneself, others or the Transcendent; 3. Meaning refers to the meaning given to events, elements and circumstances of life; 4. Purpose refers to the motivation or justification for one's existence, what one lives for; 5. Contribution refers to the meaning of what one brings to life, to the community or to the environment" There are many definitions of spirituality, but researchers generally agree that the concept of spirituality is multidimensional, objectifiable and an intimate experience.

Spirituality is often defined as an inner search of each individual for meaning and purpose in life. It is a distinct and considered universal dimension of human experience. In particular, it is associated with a certain form of appreciation of life. Spirituality is also an inner quest for truth and authenticity that aims at the fulfillment of the individual. This search for meaning aims to achieve coherence in one's life (Wink & Dillon, 2002). This intimate quest for coherence and meaning leads people to be authentic with themselves. Often we behave according to what others

think. When the individual compares, it leads to jealousy, competition, aggression and leads the individual to forget his identity, his real desires, his aspirations and his dreams. Through this mechanism, the individual will act according to others, resulting in suffering and regret (Ware, 2011). The main question that arises in this article is the following: do people who say they are spiritual, compare themselves less to others? When individuals do not compare themselves much to others, do they have a higher self-esteem? Getting to know each other, rather than wanting to be what others want, could lead to high self-esteem. Indeed, spirituality commits the individual to focus on the relationship with the self, which can lead to increased self-esteem and, as a corollary, increased happiness, which, according to Lyubomirsky, Tkach and DiMatteo (2005), are inextricably linked. These elements, therefore, lead us to question the links between spirituality, i.e., the relationship to oneself, and the mechanisms of daily life common to all individuals, namely social comparison.

Social comparison

Festinger (1954), defined social comparison as examining similarities and differences between the self and others. Friedmann (2011) explains that individuals compare themselves to others regarding their opinions and abilities as well as their values. Thus, by comparing themselves positively to others, individuals seek to improve their own well-being and self-esteem. However, this very costly process can lead to anxiety and suffering (Crocker & Park, 2004 ; Verduyn & al., 2020). According to Hogg (2000), social comparison is a pervasive feature of group life. It occurs at the intergroup level, with individuals comparing their group to other groups as well as at the interindividual level, with individuals measuring themselves against members of other groups, as well as their own. Authors such as Friedmann (2011) have identified three main types of comparison. First, the comparison with a group or a person that one considers close to oneself, which is qualified as lateral (allowing one to evaluate one's performance and to confirm one's opinion). Then, the so-called top-down comparison, which consists in comparing oneself to someone weaker than oneself (in the aim of increasing one's self-esteem). Finally, the so-called ascending social comparison, which intervenes when one compares oneself to someone considered superior by oneself (in the aim of self-improvement and progression, by identifying oneself with a targeted model). Individuals, in the process of social comparison, may be motivated by needs for self-evaluation (top-down comparison) and self-improvement (bottom-up comparison) (Vogel & al., 2014; Wood, 1996).

Temporal Comparison

In a complementary theory, Albert (1977) studied temporal comparisons that deal with the temporal aspect of human experience, leading to the comparison of oneself

at different periods in a temporal perspective. This allows the individual to establish an identity that endures over time and thus to be able to evaluate, initiate and adjust to changes. Self-evaluation is a fundamental reflective analysis for human beings. Whether positive or negative, it allows individuals to situate themselves in relation to others and to themselves. Together, these two types of evaluation are true reference points for individuals and are directly linked to their well-being and more particularly to their self-esteem (de la Sablonnière & al., 2009 ; Vogel & al., 2019).

Self-esteem

Defined as a personal judgment of dignity, self-esteem is expressed in the attitudes that individuals have toward themselves. Heatherton and Wyland (2003) described self-esteem as an emotional evaluative component that individuals feel when they assess their abilities and skills. In this sense, individuals with low self-esteem generally have an aversion to the perception of what surrounds them and see the world in a more negative way. According to the authors, depression, shyness and loneliness are all linked to low self-esteem. Research has shown that social and temporal comparisons are a source of threat to one's well-being (de la Sablonnière & Tougas, 2008). Conversely, high self-esteem, considered vital to psychological health, is thought to act as a "social vaccine" protecting individuals from social and societal problems (Heatherton & Wyland, 2003, p.226).

Social and temporal comparisons and self-esteem

Both psychological and social processes, namely temporal comparison and social comparison, can play an important role in maintaining self-esteem (Rickabaugh & Tomlinson-Keasey, 1997; Schmuck & al., 2019). However, when based on domains that require constant validation or comparison with others, self-esteem can be constantly threatened. To address this, Crocker and Park (2004, p.408) suggested moving to internal contingencies of self-esteem. For example, being a moral person or being compassionate can render self-esteem less vulnerable to the threats of everyday life and, while pursuing self-esteem goals, reduce the costs. There are also cross-cultural differences in the pursuit of self-esteem. According to Heine and al. (1999), the Japanese focus more on relationships than distinction from others. Unlike Western societies based on individualism, the Japanese support interdependence, which may furthermore relieve anxiety.

Hypotheses and problematic

This study focuses on so-called explicit spirituality to include religious and non-religious individuals. On the other hand, different forms of comparison have been identified such as social comparison (Festinger, 1954) and temporal comparison (Albert,

1977). Self-esteem is also a key concept in this research. It is considered as an attitude towards oneself related to personal beliefs about skills, abilities, social relationships and future outcomes. So far no study on spirituality, dissociated from religion, has been carried out with the aim of highlighting an influence on the process of social and temporal comparison as well as on self-esteem. We may wonder if people with spirituality are led to compare themselves less socially and temporally and conversely for people without spirituality (who compare themselves more), maintaining a high self-esteem. Thus, spirituality would act as an internal contingency that would allow the individual to have a high self-esteem and avoid the costs that a comparison can cause

We put forward the hypothesis (H1) that individuals with a high score on the spirituality scale would obtain a low score on the social comparison scale. Indeed, spirituality leads the individual to focus on the relationship with the self, minimizing comparison to others and oftentimes, providing a protection from social judgment and comparison (Lyubomirsky, 2007).

We also put forward the hypothesis (H2) that individuals with a high score on the spirituality scale would obtain a low score on the temporal comparison scale. Indeed, despite the presence of a temporal dimension within spirituality, such as the practice of recalling fond memories for example, here, we measured a different aspect which corresponds not to a spiritual practice but to a need for self-evaluation which can threaten the well-being of individuals, the elderly in particular (Rickabeugh & Tomlison-Keasey, 1997).

Our third hypothesis (H3) concerned participants who score highly on the spirituality scale and who we believe would also score highly on the self-esteem scale. Previous studies have shown, for example, that spiritual and religious people with HIV have higher self-esteem than people who do not have such beliefs (Cotton & al., 2006).

Furthermore, we hypothesized (H4) that subjects who score highly on the social comparison scale would obtain a low score on the self-esteem scale. Bearing in mind the work on social comparisons, here, we expected to find low self-esteem scores which, in turn, can be considered a motivation for individuals to engage in the quest for self-esteem, and this, by comparing themselves to others, more often than not, weaker than themselves (Blanton & al., 2000).

In addition, we hypothesized (H5) that individuals who score highly on the temporal comparison scale would obtain a low score on the self-esteem scale. We expected to find the same result here, as for the previous hypothesis (H4). Indeed, self-evaluation through temporal comparison is negatively related to both well-being and self-esteem (de la Sablonnière & al., 2009).

Our sixth and last hypothesis (H6) predicted that individuals with a high score in social comparison would also obtain a high score in temporal comparison. Closely tied to the two previous hypotheses, we predicted that individuals who tend to compare themselves socially to their peers would also tend to compare themselves to themselves over time.

From the previous hypotheses, we construct a theoretical model (Figure 1) in which social and temporal comparison are mediators in the association between spirituality and self-esteem. Specifically, taking into account the previous assumptions, the indirect relationships between spirituality and self-esteem through social and temporal comparison are positive since we assume that spirituality reduces social and temporal comparison which in turn increase self-esteem.

Figure 1.

Hypothesized model of relationships between the main variables of the study: with social and temporal comparison as mediators through which the association between spirituality and self-esteem is positive.
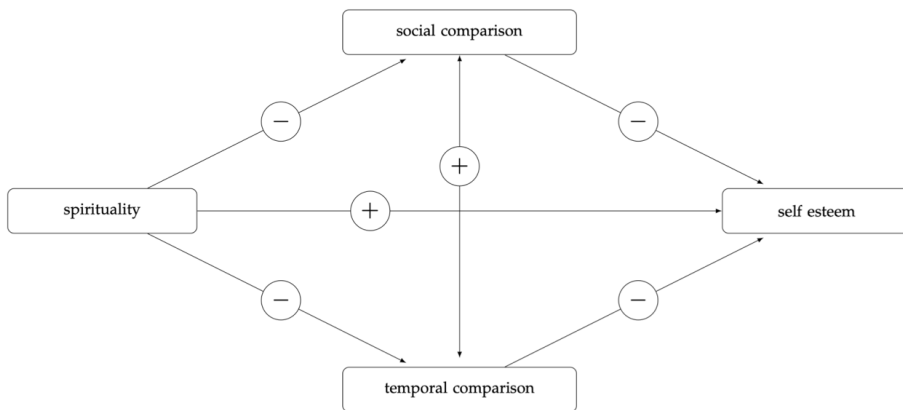
Method

Study Group

A total of 425 individuals participated in the study, however, only 331 subjects were retained. We were unable to analyze 94 questionnaires as some participants provided two answers for a single question, preventing statistical processing of the data. An additional participant did not indicate their age. The sample consisted of 8.8% men (n = 29) and 91.2% women (n = 302). The average age of individuals overall was 40.3 years (SD = 12.1), 39.9 years (SD = 11.5) for women, and 44.7 years (SD = 16.7) for men.

It is important for the study to describe whether the participants are religious or non-religious because the explicit spirituality questionnaire asks people only about their spirituality. Spirituality can therefore be religious or non-religious. To find out, you have to ask people about their beliefs. Regarding religious beliefs, 54.7% of subjects (n = 181) had no beliefs versus 45.3% of subjects (n = 150) who did. Moreover, 18 men and 163 women declared having no religious belief compared to 11 men and 139 women who did. Finally, the average age of the non-believers was 38.7 years (SD = 11.6) compared to an average age of 42.2 years (SD = 12.4) for the believers. The subjects of the study were contacted through social networks. Data collection was carried out via the internet.

All procedures were conducted in accordance with the ethical standards of the Ethics Committee for Non-Interventional Research (CERNI) of the University of Nantes (ethics committee approval no. 30052022-1) and with the 1964 Declaration of Helsinki and its subsequent amendments. Informed consent was obtained from all individual participants included in the study.

Instruments

We conducted our research using four quantitative questionnaires that subjects were asked to complete. We harmonized the measures in the four questionnaires (spirituality, spatial comparison, temporal comparison and self-esteem) using a Likert scale for each item, ranging from 1 "strongly disagree" to 5 "strongly agree".

In this study we administered the unidimensional a-religious explicit spirituality scale constructed and validated by Roussiau, Bailly and Renard (2018) in 16 items. Explicit spirituality is when, in a questionnaire, there is only the term spirituality (no terms related to religion). This scale refers to the well-being and strength provided by spirituality, on questions of the meaning of one's life, transcendence, relationships with others and the sacred. Example items: "My spirituality brings me well-being", "My spiritual belief gives meaning to my life" or "My spirituality guides my life's priorities". This scale has a satisfactory internal consistency and good psychometric qualities (α=.92 for our sample and α=.97 in the validation study). It is equally well adapted for men and women as well as for believers and non-believers. For each item, subjects must position themselves on a Likert scale ranging from 1 "strongly disagree" to 5 "strongly agree".

For the social and temporal comparison, we used the eight items created by de la Sablonnière, Hénault and Huberdeau (2009), the last item was modified to better fit our own study, namely (8) "when I evaluate my daily difficulties, I compare mine to the daily difficulties faced by others." For each item, participants were initially asked to rate themselves on an 11-point Likert scale, ranging from 0 "totally disagree" to 10

"totally agree". Example of items for social comparison: "I tend to measure my quality of life with the quality of life of others" or "I am not the kind of person who compares himself to others" and for temporal comparison: "I tend to measure my present quality of life with my past quality of life" or "I never consider my present situation with my past life situation". The internal consistency of the questionnaire in our sample was satisfactory for the two dimensions of comparison (respectively α=.72 for the social and α=.77 for the temporal, against α=.90 and α=.86 in the validation study).

Self-esteem was measured using Rosenberg's (1965) self-esteem inventory, translated into French by Vallières and Vallerand (1990). This scale contains a total of 10 statements, 5 of which are positively oriented and 5 of which are negatively oriented. Example items: "I think I have a number of good qualities" or "I have a positive attitude towards myself". The authors' results showed that the psychometric qualities of this scale are acceptable and compare favorably with the English version. The level of internal consistency is satisfactory and the correlation for the test-retest appears to be very adequate while being equivalent to that of the English version. This scale was initially presented as a 7-point Likert scale ranging from 1 "strongly disagree" to 7 "strongly agree". The internal consistency of this questionnaire on a Likert scale of 1 to 5 for our sample remains acceptable (α=.83 for our sample and α=.83 in the validation study).

Participants were also asked about their gender, age, and whether or not they had a religious belief. The study was conducted in accordance with the code of ethics for psychologists: the data collected was anonymous and each candidate was informed of the purpose of the study in which he or she participated. At the end of the questionnaire, participants were asked if they had any questions, comments or suggestions regarding the questionnaires or the study in which they had just participated. This helped to highlight any limitations in the understanding of the questionnaires and to deepen our understanding of the quantitative results. Statistical processing was carried out using Jamovi software.

Results

Descriptive analysis of variables

Table 1.

Descriptive analysis of variables of interest (N=331)

	Mean	SD	Minimum	Maximum	Skewness	
					Skewness	SE
Spirituality	4.42	0.538	1.63	5.00	-1.393	0.134
Social comparison	2.40	0.702	1.00	4.75	0.150	0.134
Temporal comparison	3.22	0.750	1.00	5.00	-0.251	0.134
Self-esteem	3.95	0.642	2.10	5.00	-0.348	0.134

Results of the descriptive analysis of variables are included in Table 1. The mean score for spirituality was 4.42, with a minimum of 1.53 and a maximum of 5 (SD = 0.538). The distribution of the subjects' spirituality scores was highly skewed (skewness=-1.39) indicating that most participants obtained a high spirituality score. Regarding the social comparison score, the mean was 2.40, with a minimum of 1 and a maximum of 4.75 (SD = 0.702). The distribution of these scores was symmetrical (skewness=0.150) and can be considered close to a normal distribution. The mean temporal comparison score was of 3.22 with a minimum score of 1, a maximum score of 5 and a median of 3.13 (SD = 0.750). The mean was slightly higher for the temporal comparison score than for the social comparison score, the distribution appears normal. Overall, these results suggest that individuals have a social comparison score that is in the average range (close to 2.5) and a temporal comparison score that is slightly above average. From these descriptive analyses, we can assume that subjects tend to compare themselves more to themselves over time, than they do to others. Finally, the mean score for self-esteem was 3.95, with a minimum score of 2.10, a maximum of 5 and a median of 4 (SD = 0.642). Despite a rather high mean for this score, the results show a normal distribution. The study sample obtained a relatively high score on the self-esteem scale.

Correlational analyses of the scores obtained for spirituality, social and temporal comparison and self-esteem

Table 2.

Bravais Pearson correlation matrix

	1		2		3		4		5
1 Spirituality score	—								
2 Social comparison score	-0.235	***	—						
3 Temporal comparison score	-0.160	**	0.319	***	—				
4 Self-esteem score	0.206	***	-0.523	***	-0.169	**	—		
5 Age	0.180	**	-0.148	**	-0.247	***	0.138	*	—

Note. * p < .05, ** p < .01, *** p < .001

Given the sample size, the correlational analysis between the different variables of interest was performed using Bravais-Pearson tests. The results (Table 2) showed a significant negative correlation between the spirituality scores and the social comparison scores, r = -0.235***, thus indicating that an increase in the spirituality score is associated with a decrease in the social comparison score. Similarly, the results also highlighted that the more spiritual an individual is, the less likely they are to engage in temporal comparison (comparing themselves with themselves at different points in time), r = -.160**. Furthermore, matrix analysis suggested that an increased spirituality score was associated with an increased self-esteem score (r=.206***). Finally, both increased social comparison scores and increased temporal comparison scores were associated with a decreased self-esteem score (r=-0.523*** and r=-.169** respectively).

In addition, we noted significant correlations, not considered in our initial hypotheses, between age and all four of our independent variables: positive correlations with the spirituality and self-esteem scores (r=.180** and r=0.138* respectively) and negative correlations with the social and temporal comparison scores (r=-.148** and r=-0.247*** respectively).

Mediation analysis

The mediation model was fitted using a parallel mediator's model in a structural equation (see Hayes, 2018 for details on this model). Estimates of the indirect effects of social and temporal comparison on self-esteem were generated using bootstrapping, with 5,000 bootstrap replications (Hayes, 2018). The bootstrap confidence intervals for the indirect effects were constructed using the Bias-corrected method. According to this method, if the Bias-corrected bootstrap confidence interval does not contain 0, then a significant indirect effect is found.

The analyses were performed in R (R core Team, 2016) using the lavaan package (Rosseel, 2012). Figure 2 provides the results for the fitted mediation model with self-esteem as an outcome. In this model, religious beliefs of the participants was controlled. There is a positive and significant direct association between spirituality and self-esteem (D=0.097*). There is a positive and significant indirect relation between spirituality and self-esteem through social comparison (I=0.147, CI=[0.079,0.215]) but there is not an indirect relation through temporal comparison (I=-0.001, CI=[-0.129,0.897]). A high level of spirituality reduces social comparison and thus improves self-esteem. However, this is not the case with the temporal comparison.

Figure 2.

*The theoretical model adopted for self-esteem. The estimated path weights (ie regression coefficients) between variables are standardized. p < .10. * p < .05. ** p < .01. *** p < .001.*
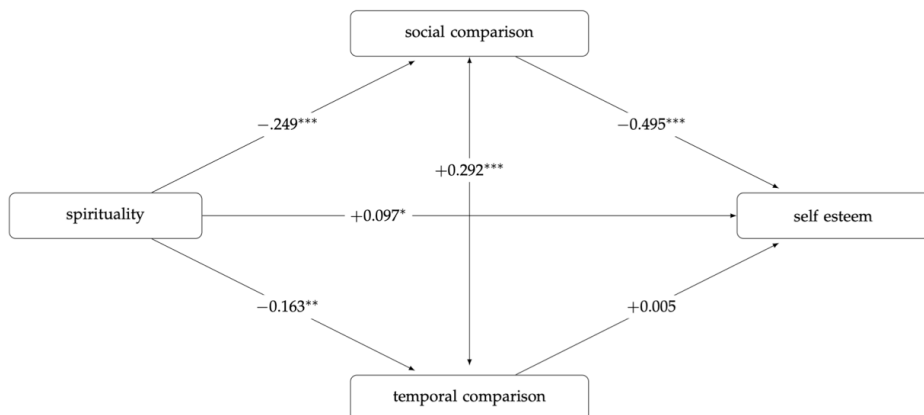
Links with religious beliefs

Student's t tests were performed to compare the mean scores of individuals with and without a religious belief. The homogeneity of variances was not rejected for any of the variables considered, so Welch's corrections were unnecessary.

Table 3.
Comparison of different scores between individuals who reported having a religious belief (N=150) and those who did not (N=181)

| | Beliefs | | | | | |
| | NO | | YES | | | |
	Mean	**SD**	**Mean**	**SD**	**d**	**p**
Spirituality score	4,37	0,588	4,49	0,466	0,219	0,048
Social comparison score	2,33	0,732	2,48	0,661	0,206	0,063
Temporal comparison score	3,21	0,732	3,22	0,775	0,02	0,857
Self-esteem score	4,02	0,63	3,87	0,645	0,234	0,035
Age	38,88	11,531	42,15	12,448	0,274	0,014

The results obtained (Table 3) show that, on average, individuals with religious beliefs obtained a higher spirituality score (d=0.219*) but a lower self-esteem score (d=0.234*). For the social and temporal comparison scores there was no significant difference between believers and non-believers. Results showed an age difference between believers and non-believers (d=0.014), believers being of a more advanced age on average than those with no religious beliefs.

In a second step, the correlational analysis between the variables of interest was reproduced in the two sub-samples of believers and non-believers. From a statistical point of view, this amounts to investigating whether or not the links between the variables of interest are moderated by being a believer or not. To test the hypothesis of equality of correlation coefficients between believers and non-believers, we used the procedure described in Chen and Popovich (2002, p.20). The results are presented in Table 4 and demonstrate that none of the correlations between the variables of

Table 4.
Bravais-Pearson correlation coefficients of the variables of interest for believers and non-believers

		1		**2**		**3**		
Spirituality score	YES	—						
	NO	—						
	z	—						
Social comparison score	YES	-0,213	**	—				
	NO	-0,272	***	—				
	z	0,563		—				
Temporal comparison score	YES	-0,092		0,336	***	—		
	NO	-0,213	**	0,309	***	—		
	z	1,113		0,27		—		
Self-esteem score	YES	0,141		-0,446	***	-0,163	*	—
	NO	0,279	***	-0,574	***	-0,174	*	—
	z	1,298		1,559		0,102		—

interest depended significantly on whether or not the subject was a believers. Thus, no significant differences that might be associated with being a believer or not were observed between the relationships linking the variables of interest.

Discussion

In this study, using a quantitative methodological approach, we demonstrated that high levels of explicit spirituality were associated with low social and temporal comparison scores and high levels of self-esteem. Moreover, we have highlighted by a mediation model that spirituality has a beneficial effect on self-esteem through reduced social comparison. More precisely, we have shown that high spirituality leads to less social comparison, which implies higher self-esteem. However, the direct effect of spirituality on self-esteem is significant, which means that a significant part of the association between spirituality and self-esteem is explained by others non measured variables in our study. Considered together, these findings are consistent with previous research (Lyubomirsky & al., 2005; Crocker & Park, 2004). We present the specific implications of our study. As previously stated, we observed that high levels of explicit spirituality were related to low social comparison and high self-esteem (H1 and H3 validated). Spirituality may therefore be considered a moderating variable which, on the one hand, decreases the comparison mechanism, whose deleterious effects have been recognized in various studies, and on the other hand, increases self-esteem. Indeed, Young, Shcherbakova and Cashwell (2000) have previously shown that spirituality acts as a moderator between negative life events and both depression and anxiety, weakening their impact. It can therefore be assumed that a high level of spirituality is linked to better emotional health (Regnerus, 2003). Spirituality can be a source of strength for many of the challenges that most individuals face (e.g., health complications and psychosocial problems), regardless of age or life situation (Thoreson, 1998, cited in Hayman & al., 2007). This suggests that spirituality leads to a certain subjective well-being that is described as being spiritual.

Moreover, in spirituality the relationship to time is particular. We speak of temporalities in the plural because the experiences of one's relationship to time can be different according to one's spiritual approach. For example, in mindfulness activities, the individual may have the sensation of forgetting time. In this study, we evaluated one dimension of this temporality, namely comparison with oneself, which is integrated into the concept of a sequential process (de la Sablonnière & al., 2009) where social comparison would precede temporal comparison. Indeed, we observed that individuals who tend to compare themselves socially to their peers also tend to compare themselves to themselves over time (H6 validated). Moreover, some authors have emphasized the anxiety-provoking nature of these temporal comparisons (Rickabaugh & Tomlinson-Keasey, 1997), so it is not surprising that a

negative correlation between this variable and spirituality was observed. The majority of studies in this field have developed the idea that spirituality minimizes the feeling of negative effects.

We further noted that spirituality is negatively correlated with temporal comparison, independently of religious belief. This is interesting to observe because religious dogma inscribes the life of men and women in time. Indeed, for Christians, for example, life is punctuated by baptism, communion or marriage, giving a temporality to religious life. The management of this temporality is left to the organization of institutional systems. In contrast, among non-believers, there are no such institutions that inscribe men and women in this temporal dimension (H2 validated).

Our results regarding self-esteem, defined as the perception and evaluation of oneself in personal and social contexts (Kamya, 2000), have also been demonstrated in previous literature. Indeed, sociometer theory suggests that a person's self-esteem is primarily derived from the feedback they receive from others (Leary & al., 1995). This is consistent with our results which show that the self-esteem score is negatively correlated with both social and temporal comparisons (H4 and H5 validated). This, for example, was observed in a study by Vogel and al. (2014), which highlighted the detrimental effects of social comparison on well-being in the context of social networks. In addition, in our sample, it was observed that the older an individual is, the more spiritual they are. This can be explained by the fact that older people are more available, capable, and motivated to invest in their personal spirituality (Mystakidou & al., 2008). This obviously contributes to better self-esteem since comparisons may highlight the deterioration of their physical and cognitive abilities, inevitably linked to aging (Rickabaugh & Tomlinson-Keasey, 1997). The positive correlation between religious belief and age can also be explained by the growing disillusionment around religious institutions and the importance of the secularization process in modern Western culture (Renard, 2018). Our results are also consistent with Suls and Mullen's (1984) model that envisions social comparisons following the lifespan model. According to this concept, in childhood social comparisons become the predominant mode of evaluation. Later, in old age, due to changes in the environment and a decrease in social interactions, the mode of comparison becomes more temporal. Although our results do not show this correlation between age and temporal comparison, we did observe decreased social comparison scores in older individuals. It is possible that the correlation does not appear in our results due to the average age within our sample (40.3 years old). In fact, according to the literature, the temporal comparison appears only at an advanced age, often after retirement (60 years old), when the individual's social interactions are reduced (de la Sablonnière & al., 2009). This is not the case in our sample. Our results also showed a link between religious belief and social comparison. This can be explained and integrated into

Allport and Ross' (1967) concept of intrinsic and extrinsic religion. According to these authors, extrinsic people use religion as a means to gain status, security and opportunities for socializing. They tend to be strongly affiliated with their religious traditions, beliefs, and practices. In contrast, intrinsic people internalize their beliefs and have a higher level of commitment, viewing religion as an end in itself and living it selflessly. This distinction is echoed by Kelly (1995) who sees spirituality as a personal affirmation of a transcendent connection in the universe and religion as a believing, institutional and ritual expression of spirituality. Thus, as shown by Zinnbauer et al (1997), people can experience and develop spirituality without necessarily being religious, and the reverse is also possible. According to these elements, spirituality is more likely to be found in intrinsic personalities. Our results further show that religious belief is positively correlated with self-esteem. This may support the idea that adherence to a religion can be used as a means of defense and external psychological support (Genia, 1991). In other words, the set of beliefs provides responses and religious practices provide a support structure. Religious belief does not increase self-esteem when the support structures are external rather than internalized, that is, when people base their religion on external motivations (status or privilege) rather than internal ones (spirituality).

It is also important to keep in mind that some forms of spirituality are linked to ill-being. Researchers from various disciplines have long speculated about the effects of religion and spirituality on human health and well-being. But in King et al (2013) study, spiritual people were found to be more likely to use or be addicted to drugs and to have abnormal eating attitudes, anxiety disorders, and/or phobic disorders than people who were neither religious nor spiritual. The authors concluded that people who have a spiritual understanding of life, in the absence of a religious framework, are more vulnerable to mental disorders. However, as King, Speck and Thomas (1994) pointed out, not only is it difficult to measure the strength of belief given its philosophical nature, but definitions of spirituality may differ from one study to another, implying that results are difficult to compare and yet are identified under the same label: spirituality. Spirituality has mainly been studied in psychology as a dimension involved in a process to overcome adversity, triggered by negative experiences. It is generally studied as an effective coping strategy in response to distress (Pargament, 1997). Spirituality must be understood not only as a coping strategy but also as an upward pathway to and from self-transcendent positive emotions.

More concretely, in a professional context, Tusaie and Dyer (2004) recognized the importance of a belief system in providing meaning to one's existence, a coherent life story and an appreciation of one's uniqueness leading to high levels of resilience at work. Thus, according to these authors, it is important to participate in a range of healthy activities outside of work. These activities should include those that are

physically, emotionally and spiritually nourishing. Research has shown that spiritual practices, such as meditation, induce positive emotions that can be conducive to spirituality. They promote pro-social behavior and a desire to become a better person. These emotions can be studied in secular contexts and in all individuals, regardless of their religiosity (Van Cappellen & al., 2013). In other words, religion and spirituality are considered excellent coping strategies for dealing with stress and adversity, and conversely, individuals can also develop spirituality after experiencing certain positive emotions.

How can we explain the overrepresentation of women in this research? The first exploratory analyses based on our socio-demographic data reveal a majority of women, believers and non-believers. These results are conceptually in line with other works, particularly sociological ones (Bronner, 2003). We adopt a certain number of beliefs (found in mystical-esoteric spirituality) when we have little control over our environment, which can give us the illusion of better control. These beliefs then represent a means of exercising greater control over one's life on a daily basis. That being said, we have assessed spirituality, but we do not know if this spirituality is specifically mystical-esoteric. Further studies could seek to identify, according to gender and social positioning, the links with particular forms of spirituality.

At the methodological level, the manner in which our data was collected has both advantages and limitations and conditions the criticism of our study. On the one hand, the framework of our survey had to be adapted to the health conditions related to COVID-19, limiting us to the use of a questionnaire shared on the Internet in order to avoid any physical contact. Participants' answers were therefore based solely on self-reported measures. As such, subjects may have underestimated or overestimated their levels of spirituality, social comparison, temporal comparison, and self-esteem, and this may have limited the reliability of the results. On the other hand, the various questionnaires attempted to objectively measure determined norms of each construct without exploring the richly subjective and complex meanings of these variables. Studies that examine these concepts from a qualitative perspective are needed to make these results more relevant. The study sample was composed of a majority of spiritual people, which resulted in a high spirituality score within the sample. This can be explained by the fact that the people recruited to answer the different questionnaires belonged to groups of people who were already aware of and committed to this concept. Furthermore, completing a questionnaire relating to spirituality, while belonging to a spirituality group, could have produced social desirability biases. Our sample was also predominantly female (91.2%), yet in the literature it has already been shown that gender differences exist in spiritual beliefs and that they impact behavior (Hayman & al., 2007). Future research on spirituality and social and temporal comparison should consider a more mixed and therefore more representative sample in order to achieve further analyses between women and men. We used the unidimensional scale constructed

and validated by Roussiau, Bailly and Renard (2018) measuring so-called explicit a-religious spirituality. We believe that the combination of two spirituality questionnaires could be relevant and complementary. For example, Genia (1991) proposed a Spiritual Experience Index (SEI) theoretically based on developmental and not multidimensional conceptualization. This allows for the assessment of the degree of spiritual maturity for people of various religious and spiritual backgrounds with the objective of specifying the spirituality score of participants. Finally, longitudinal research and cross-sectional studies may lead to a better understanding of developmental changes in spiritual functioning. Despite these limitations, this study contributes to the literature and to our understanding of the role spirituality plays in the social and temporal comparison processes. It appears that individuals' spirituality influences multiple aspects of their lives, with their spiritual identity being integral to who they are. As such, this research provides support for authors who argue that a spiritual approach to life promotes well-being (Payne & al., 1991).

To conclude, we know that, in institutions and among many professionals, approaching spirituality poses a problem in relation to questions related to secularism, potential and real religious proselytizing, sectarian embrigadement phenomena ... which leads to many resistances. Helping professionals, psychotherapists, psychologists, professionals in the health and education sectors can work with scales of explicit spirituality or open questions in the same perspective. Spirituality in all its forms (religious and non-religious) is thus open to all professionals who wish to get involved in this theme without having to position themselves. We can note that we also find important advantages when we work from another methodology : implicit spirituality. That is to say, one exchanges only from the dimensions that constitute spirituality (meaning of one's life, transcendence, feeling of connection ...) without naming it (Ameline & al., 2019). This is the subject of future research that will allow for the development of relevant tools to address spirituality in the context of a helping relationship for people in whom spirituality is a resource to cope with life. For example, helping people deal with the issue of social comparison. To make people understand that an excessive comparison with others is a source of suffering and that a work on oneself, on one's own life objectives is a possibility to be more fulfilled and to have a better self-esteem

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