World Scientific News

The Impacts of Spirituality Therapy with Emphasis on True Islam Religion's Teachings on Promotion of Hopefulness

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ABSTRACT

The current research was conducted with the goal of exploring the impacts of spirituality therapy with emphasis on True Islam Religion's Teachings on promotion of hopefulness. The current research consisted of all PNU students, Divandare branch, who were studying in the academic year of 2014-2015. In this research, as many as 30 students were selected via convenience random sampling as the research sample size. The statistical sample of the experimental group was comprised of 15 students who attended spirituality therapy sessions as volunteers. The statistical sample of the control group too was comprised of 15 students who did not take part in the mentioned sessions (they were chosen via convenience random sampling method). The research method was semi-experimental with two control and experimental groups. Then experimental group was placed under nine 2-hour sessions of spirituality therapy, while the control group was received no intervention. To gather data, Sneider's Hopefulness Scale was applied, and Covariance analysis was used for analyzing data. Findings reveal that spirituality therapy with an emphasis on Islamic Teachings is significantly effective on students' hopefulness.

Keywords: spirituality therapy; hopefulness; students

1. INTRODUCTION

Without faith in God, man is limited in this material world; however, having faith in God, man is connected with His source of knowledge, wisdom, authority, esteem, grace and unlimited mercy, such that he asks Him everything and has no worry or anxiety. Based on faith in God, worry and dissatisfaction which is prevalent among all humans will decline or be removed. There is much focus on the material world and extreme competition for achieving material objects and this view governs people, whereas attention to spiritual and psychic needs at this moment is more tangible. This same tendency to material world and competition for acquiring them will result in psychic pressure on the contemporary human and eventual confusion, thus subjecting him to worries, hopelessness and various mental illnesses. From the view of Islam, the only thing that can meet the humans need for comfort and solace and free him from distensions and distress is God. Scholar Tabataba'ea states that man strives to attain happiness and remain immune from miseries. In this regard, man clinches anything to stay, but all of these means and instruments, if prove to be overarching and domineering in one direction they are defeated and trivial on the other hand. There is nothing but God who is omnipotent and omniscient (Arab Bafrani et al, 2013). Hope is one if the life characters which causes man to be hopeful in the future and seeks a better tomorrow and success. When there is hope, there will be happiness and felicity in life; for this, in recent years, psychologists have addressed a new subject under positive psychology (Husseini, 2010). Hope is a process by which people 1) set their goals; 2) develop special strategies for meeting those objectives; 3) create necessary motives for implementing them and preserve those objectives. Hope is a positive motivation state with considering clear goals for life. Regarding hope, on the one hand, the motive for wanting on will for moving towards goals and on the other hand, exploring appropriate ways for acquiring goals are hidden. Also, self-efficacy is defined as individual's judgment about his on abilities concerning the conduct of an action. On the one hand, optimism means having positive expectations for results and implications and these implications are considered to be constant, overall and internal factors. Hopefulness is a positive motivational state which arises from a successful feeling of agency (goal directed energy) and planning for attaining goals.

According to researches by Peterson and Lutanz, hopefulness level among mangers of fast food chains has been found to be positively correlated with the financial performance of the unit and their staffs' job satisfaction. In a research, it has been suggested that organizations whose staffs; level of hopefulness was higher, saw more successful performance compared to other organizations. Bandura defines self-efficacy of the individual's intuition and judgment about his own abilities and skills for doing things which are needed in various occasions (Bahadori Khosrowshahi et al, 2012). For Bandura, peoples' previous skills and accomplishments could not predict their future performance; rather man's beliefs concerning their own abilities affect the way they act. Researches have demonstrated that self-efficacy is directly and significantly correlated with job satisfaction (Yousef and Luthans, 2007).

In a research, it has been shown that higher self-efficacy will lead to commitment and more job satisfaction. Also, optimism refers to choosing directions in which positive outcomes are usually expected and these outcomes are considered to be overall, constant and internal factors (Peterson, 2000). Snyder (2002) maintains that hope develops considerably during infancy, childhood, and adolescence. In the end of the first years of life, objects sustainability and cause and effect schemata allow infants to have predictive thoughts about

pathways directed at goals. In the second year, they learn to implement purposeful activities for seeking pathways towards favorable goals. They can consider pathways surrounding the obstacles and follow them actively.

In the preschool time from 3-6 years of age, fast linguistic development, pre-operational intuitive thinking will allow for the more development of designing hopeful pathways in facing problems and obstacles. In late childhood and adolescence, rational thinking skills will develop and this will pave the way for hopeful and complex planning and seeking pathways towards valuable goals and acting in a social context by considering parental wants, desires by sisters and brothers, peers and teachers. Children who develop a hopeful nature usually have parents who assume a hopeful role as a pattern and guide them in developing and carrying out plans for eliminating obstacles and attaining valuables goals.

Individual and social factors role in hopefulness

Is hope and motivation among people for furthering their own activities and operations and those of their societies an individual task which is only roots in mental and personality characteristics or the social conditions and culture affects it too? What impacts culture and social condition have on the feeling of hopefulness or that of hopelessness among people in then society and vice versa, what outcomes feeling of hopefulness and hopelessness have for the people? When speaking of hope, two components need to be at least considered: 1) existence of desire and passion and wants in then individual and 2) likelihood of this passion desire and want being met. Therefore, a person is hopeful when he at first wants something and second, does not consider as impossible attention that want.

In this case, man strives for promoting his own affairs and comes out of passive forms. To the contrary if for any possible reasons, man reaches a level of reluctance such that he has no wants, or that he sees the conditions in such a way he cannot foresee a likelihood for meeting his own wants or change those conditions, it is natural that he will have no motive for mobility and activity in himself and one cannot expect him to be dynamic and mobile. The society in which there is such a situation will become a static and immobile society.

If in a culture, peoples' passion and desire are essentially suppressed and thought of indecent things, or that in some special social conditions, it becomes impossible for people to fulfill their wants, or ways for reaching and attain them is made limited or blocked, the likelihood of the emergence of hopelessness and lack of motivation in the society will rise and thus will practically lead to stalemate and statics in that society. For instance, suppose social conditions are in such a way the individual feels he cannot approach his goals via his own planning and efforts and his efforts will in the end bear no fruit on the fulfillment of their goals, thus sees success as because of some other factors not as a result of his own efforts (e.g. if he sees the fulfillment of success as being based on group, familial and ethic belongings).

In this case, either the individual sees himself outside of the dominating circle such that he is overwhelmed by feeling of frustration and failure along with insolvency and hopelessness, where he sees no resort except passivity and refraining rage or emerging it in form of aggression, or that he comes to this conclusion that he needs to choose another are for success instead of planning and efforts (e.g. for his own education and job) and thus to guarantee his own success via his own dependence on groups enjoying progress and dominating people (i.e. he should replace relations with criteria concerning progress and success).

Affected with depression, man might lose passion and desire for life, so that he has no want in the world (even in most cases, these people have passion for approaching the end and immobility and long for death). On the other hand, due to kind of attitude and their own depressed thinking, they see themselves and the world so negatively that might foresee no likelihood for improving the situation and the meeting their ends. This kind of thinking (negative look at oneself, the world and the future) is both result of depression and could generate depression and thereby aggravate the person's depression or get it continue..

In other words, the depressed individual, due to his depression, has a negative look and hence, feels frustrated and on the other hand, this negative look of oneself, the world and the future and the resulting hopelessness feeling, will lead to more feeling of depression. Thus, this vicious circle repeats itself and generates depression. This hopelessness may become prevalent in the depressed person such that no one can ever have hope in his treatment.

Hope is the necessity of life and individual and social movement. Feeling of hopelessness, as it can take man towards statement, it is also able to hinder him from movement and progress. The necessity to have a dynamic and live society is to pay attention to various factors which have roles in the peoples' feeling of hope and motives. In this writing, soem efefctuve facturs in the feelign of hopefulness individually and socially have bene mentioend, however, naturally, review and exploprtaion of all thes efactyurs requires accurate and systemtci studies regarding grounds and cultural cnditions in the societuy and this writing does not claim this. Thus, the current research was conducted with the goal of exploring the impacts of spirituality therapy with emphasis on True Islam Religion's Teachings on promotion of hopefulness.

2. METHODOLOGY

The current research consisted of all PNU students, Divandare branch, who were studying in the academic year of 2014-2015. In this research, as many as 30 students were selected via convenience random sampling as the research sample size. The statistical sample of the experimental group was comprised of 15 students who attended spirituality therapy sessions as volunteers. The statistical sample of the control group, too was comprised of 15 students who did not take part in the mentioned sessions (they were chosen via convenience random sampling method). The research method was semi-experimental with two control and experimental groups. Then experimental group was placed under nine 2-hour sessions of spirituality therapy , while the control group was received no intervention. To gather data, Sneider's Hopefulness Scale was applied, and Covariance analysis was used for analyzing data.

Research tools

Hopefulness questionnaire which was developed by Snyder et al (1991) involves 12 statements and is carried out in a self-measurement form. From these statements, four statements are for measuring factorial thinking, four statements for measuring strategic thinking and the last four are deviancy statements. Therefore, this questionnaire measures two subscales of factor and strategy. The mean validity and reliability of this tool has been reported to be 91%. The overall internal constancy of the tests was 74% to 84% and the reliability of the test-retest was 0/80. In periods more than 8 to 10 weeks, this rate is even

higher (Snyder and Lopez, 2007). In addition, there are many data about the concurrent validity of the Hope Questionnaire and items that are predictive. For instance, this questionnaire has correlation of 0/50-0/60 with Questionnaires of Optimism, Expectation for fulfilling goals and Self-esteem (Sneider, 2002). In a research by Golzari (2007) which was conducted on 660 female students in Tehran, Cronbach's alpha coefficient of this scale was obtained 0/89 (Khaledian et al, 2013).

3. RESULTS

The current research was conducted with the goal of exploring the impacts of spirituality therapy with emphasis on True Islam Religion's Teachings on promotion of hopefulness. In this regard, descriptive information about hopefulness scores in the pretest and posttest of experimental and control groups, as well as reports of slopes homogeneity assumptions and covariance tests results regarding both groups have been presented.

Table 1. Descriptive data of hopefulness scores in the pretest and posttest in the experimental and control groups (N = 15).

Group	Stage	Hopefulness	
		mean	SD
Experimental	Pretest	21/47	2/58
	Posttest	23/33	2/64
Control	Pretest	21/87	2/5
	Posttest	21/94	2/17

Table (1) shows descriptive data then pretest and posttest of Hopefulness in the two experimental and control groups. According to the Table 1 data, the mean and standard deviation in variable hopefulness in the experimental group were 21/47 and 2/58 in the pretests while they were 23/33 and 2/64 I the posttest respectively; meantime, in the control group, the mean and standard deviation in the pretest were 21/87 and 2/5 in the pretest while they were 21/94 and 2/17 in then posttest.

Table 2. Results pertaining to slopes homogeneity assumption test.

Variables	Sum of squares	df	Mean of squares	F	Sig	Eta square
Group	0/012	1	0/012	0/009	0/925	0/000
Pretest	127/753	1	127/753	92/599	0/001	0/781

Pretest group*	0/183	1	0/183	0/133	0/719	0/005
Error	35/871	26	1/38			

Table (2) findings reveal that slopes homogeneity with value of -0/133 F(1.26) was not significant for hopefulness; thus, the assumption of regression slopes homogeneity for the variable of hopefulness has been met. Given the above-mentioned findings, in order to explore the hypotheses intended, covariance analysis has been used, where the results have been provided in Table (3).

Table 3. Analysis tests results in hopefulness.

Variables	Sources of variations	Sum of squares	d.f	Mean squares	F	Sig	Eta square
Hopefulness	Pretest	128/213	1	128/213	96/017	0/001	0/781
	Group	22/82	1	22/82	16/82	0/001	0/384
	Error	36/053	27	1/335			

Data in Table (3) indicates that the F value (F = 16/82) and significance level (0/001) in variable group shows discrepancy between the two groups in the posttest. Thus, the results suggested the efficacy of spirituality on increasing hopefulness among the ones attended. In other words, spirituality therapy has managed to increase hopefulness score among the experimental group volunteers. The η 2-0/384 is evidence on the level of high efficacy level of this method on the mentioned variables.

4. CONCLUSIONS

The aim of the current research was to determine the efficacy of spirituality with emphasis on True Islamic Teachings on promotion of hopefulness among students, where given the hypotheses in the study, it can be concluded that using spirituality therapy is effective on promoting h0pefulness among students. The findings are in concert with findings in similar researches by Bahadori Khosrowshahi et al (2012), Peterson (2000), and Yousef and Luthans (2007). Hopeful people, compared to hopeless ones, expose better adaptability in the face of stressors. Their durability motives cause them to teach themselves how to attain the goals and this issue will increase their self-confidence. As a result, they will find more enjoyable feeling in regard to what they have learned.

Hopeful people accept stressors as challenges in life and welcome them, whereas the hopeless ones believe that challenges to be obstacles for fulfilling goals and are influenced by them. Hopeful people choose better lifestyles and avoid the occurrence of crises and by the time of crises, they expose higher adaptability skills. The best performance and hope is rejection of fears and doubts; however, hope and denial are mot the same. The main difference between hope and denial being that hope is faced with reality, while denial rejects it. Being hopeful is not easy all the time. At critical points, people sense more need for support and encouragement on the part of the family and other supportive systems. It is clear that hope's function serves as a supportive mechanism, while hopelessness threatens the body, psyche and the life quality. For Robinson (1983) hope is one of the pillars of mental ability which manifests life accomplishments.

Hope is the ability to believe in a better feeling of the future. Through its influencing force, hopes motivates activity system so that the system can acquire new experiences and create new forces in the organism; as a consequence, hopes makes human work and strives and get him approach a higher level of mental and behavioral performance. Hope is not a conscious experience, but when man is placed under unusual pressures and complicated paths in life. Sense of hopefulness appears so soon and gets man reach solace after going through crisis. Needless to say that man feels worrying and vague states of a crisis and miseries. In hopeless people, this worry increases on daily basis, while in hopeful ones, mental balance is once again created and as a result, chromic depression is seen less. Most of the time, personal weakness and frailty are related with feeling of hopelessness. When one feels himself weak, he cannot control his social behaviors and cannot compete things properly, though he/she applies all of his force. He cannot be effective in group activities either; such a person has a feeling of loneliness, and hopelessness and this hopelessness leads to depression. To fulfill solace and internal security, it is necessary for the person to feel he always has a companion who, by the time of crises, can support him with confidence.

When the goal "hope" is met, it is no longer hope, rather it become asset; pains and suffering, at the present time, in the hope of becoming better in the future, is endured. Therefore, all of our efforts are valuable. Hope causes ability in lack of being influenced against problems in the current time. It also leads to openness to new opportunities, whereas hope is the basis of effective life. Life with inappropriate hope is like wishful thinking and is one of mental disorders signs, being considered as an illusion. In counseling, hope does not only arise from efforts for giving confidence to authorities; rather it is counseling relationship which brings about hope. This traditional view has roots in the Psychological Psychotherapy Paradigm, where the goal is to sedate personal mental illness. In the recent decade, an acceptable view among psychologists which defines the confrontation of hopefulness with mental illness has been suggested by Seligman (2002).

On the other hand, Seligman (2002) has suggested an approach which founds positive psychology concentration on the abilities in proportion to abilities to man's weak spots. Though attention to mental illness is thought of a major therapeutic goal; however, in the approach concentrated at pathology, there are two problems; first, not all the people looking for psychotherapy are mental patients. Despite the fact that they feel their lives are unattractive and are displeased with them, they have none of the diagnostic criteria of mental illness. Mental health experts maintain most of these people face problem while judging their own. For instance, Keyes (2005) argues that insolvent people, who have lower mental health, though have no diagnostic mental disorder, are found to be weaker in terms of insolvency,

goal setting, resiliency and intimacy, compared to the ones who are extremely addicted to alcohol. Since such clients want to improve their lives look for treatments not mitigation of a mental disorder; second, if therapists concentrating on mental ills base treatment instead of abilities on shortfalls, inattention to future goals might not reveal decent treatment strategies (Seligman, 1998).

Also, prayer embodies personal relations with God more strongly and man, at each time he is faced with frustration and despair and even at happy movements can establish relations with God. This issue gives man new blood. It is recommended that this subject be raised in junior, high school and academic levels and in other areas in the country. With respect to limitations of the research, one can refer to the execution of spirituality therapy sessions, where in some cases; questions were raised on the part of clients that the researcher could not provide persuasive answers.

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