



Spiritual and psychological well-being among theology faculty students: An examination of interrelationships and predictive factors

Hatice Yetiş^{1*}, Ali Esgin²

¹Department of Psychology, Istanbul Aydin University, Turkey

²İnönü üniversitesi Fen Edebiyat Fakültesi Sosyoloji Bölümü Malatya, Turkey

*Corresponding author, e-mail: haticeyetis@stu.aydin.edu.tr

Abstract

This study examines the relationship between spiritual well-being and psychological well-being among theology faculty students. Spiritual well-being refers to the positive values associated with self-identity, social environment, religious and non-religious symbols, the meaning of life, and personal satisfaction, while psychological well-being involves being in harmony with others, having self-respect and confidence, enjoying life, and effectively dealing with problems. These two states of well-being are interconnected and mutually influential. A correlational model was used to investigate the levels of spiritual well-being and psychological well-being among the participants and explore whether these levels vary based on demographic factors. The study aimed to determine the relationship between spiritual well-being and psychological well-being and assess the extent to which psychological well-being predicts spiritual well-being. Data were collected from 307 theology faculty students in Istanbul and Izmir using the PERMA Well-Being Scale, Spiritual Well-Being Scale, and a Personal Information Form. Statistical analysis was performed using SPSS 24.0, including calculating scale scores and examining kurtosis and skewness coefficients to assess score distribution. The findings revealed positive relationships between the variables, and it was determined that psychological well-being significantly predicted spiritual well-being. Based on these results, the study provides recommendations for further research and practice.

Keywords: Spirituality, Spiritual well-being, Psychological well-being, Well-being.

How to Cite: Yetiş, H. & Esgin, A. (2023). Spiritual and psychological well-being among theology faculty students: An examination of interrelationships and predictive factors. *International Journal of Research in Counseling and Education*, 7 (1), pp 1-15, DOI: <https://doi.org/10.24036/00611za0002>



This is an open access article distributed under the Creative Commons 4.0 Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. ©2023 by Author.

Introduction

The human being, the subject of psychology, becomes understandable and meaningful when considered as a whole. An individual must be mentally and spiritually healthy as well as physically healthy. Just as attention is paid to healthy nutrition and sports for our bodies, for our mental state, which represents our spirituality, and for a healthy mindset, it is necessary to pay attention to what we read, watch and listen to. When we look at the explanations of the concept of psychological well-being, it is reinforced with the concept of a good life, but what is meant by a good life for psychological well-being? What are the elements included in this concept? It has been discussed and researched for many years (Deci & Ryan, 1990). It is also defined with explanations such as being in search of a meaning in life, paying attention to individual development, and being in positive relations with other people (Keyes, Shmotkin, & Ryff, 2002). Psychological well-being is knowing the quality of life and goals of the individual, their positive and negative aspects, their hidden powers and being aware of the quality of their relationship with the society they live in (Yener, 2010). When we look at examples from life, it is assumed that people who are psychologically good are satisfied in their work and individual lives, are physically and mentally healthy, have a very good self-confidence, motivational resources and positive thinking. When it comes to psychological well-being, it should not only be characterized as the absence of a psychologically bad situation. It means to include positive states such as enjoying life, being happy, meeting needs. As a person's positive well-being increases, his view of life and the social environment, his understanding of life and his quality of life also increase. All these can be characterized as psychological well-being, and with

this well-being, the person can realize his potential in struggling with difficulties and realizing himself. We can say that the effect of psychological well-being is enormous (Kermen, Tosun, & Doğan, 2016). At the same time, psychological well-being has a personal structure and provides information about how the individual handles himself and the qualities of his experiences (Telef, Uzman, & Ergün, 2013). A person's psychological well-being is also associated with having a lot of positive emotions, good relations with the social environment, and directing one's own life as one wishes. In this regard, Frank states the basis of psychological well-being as individual, mental and social well-being. He stated that people with mental well-being should make sense of life. (Okan & Ekşi, 2017). Well-being is the state of being happy and reaching the highest life satisfaction (Ruggeri, Garcia-Garzon, Maguire, Matz, & Huppert, 2020). The name of this circle created by Doğan is the circle of well-being and the spiritual field seen in this circle is stated as spirituality. In this way, it is interpreted that it is a part of well-being.

The concept of spirituality comes from the Latin word Spiritus, meaning "to be alive" and "breath". When we consider this concept in the historical context, it generally exists within the framework of religion (Hill et al., 2013). Since the word spirituality does not have a clear equivalent in the Turkish language, the word "maneviyat" has been used instead of this word, and this word has been used in the TDK dictionary as words meaning intangible things, heart power and morale (Daştan & Buzlu, 2010). It is observed that the concept of spiritual well-being, which was used for the first time in a symposium on aging (White House Conference on Aging) held in 1971, increased the interest and need for spiritual well-being and spiritual treatment due to the problems faced by the increasing elderly population in the 20th century America. It is also known that inner peace and self-worth in the philosophy of Buddhism have an effect on the emergence of spiritual well-being (Kim, Reed, Hayward, Kang, & Koenig, 2011)

Spiritual well-being has been conceptualized in psychology through Poloutzian and Ellison (Ellor, ve, & McGregor, 2011). Spiritual well-being is a concept that examines the individual's inner world, his environment and his relations with God, and includes some of the issues related to life and religion. The concept of spiritual well-being can be examined in two dimensions. The first dimension is the existential dimension, which includes one's self and its relationship with the outside world. The second dimension is the religious dimension, which encompasses one's relationship with God. The important thing here is that people are satisfied with God and the fulfillment they get from life (Moberg, 1984). Spiritual well-being examines the person's own self, social environment, and relations with religious and non-religious symbols in a general context, taking into account their spiritual development and changes. At the same time, it discusses the relationship between spiritual well-being, the meaning of life, the enjoyment of one's life, and the values that are described as spiritual. Thus, the preferences of people and the characteristics of these preferences emerge with their main reasons.

When the concept of spirituality is examined in historical development, it is seen that it is related to religion. Religion and spirituality are concepts that are intrinsically intertwined. For this reason, it is not possible to try to separate the two clearly. It is stated that the studies on explaining the concept of spirituality and religion are influenced by personal experience and inner formation. Those who have a religious side can be evaluated within the boundaries of spirituality. However, spirituality should not be limited to religion only because, although spirituality has an individual aspect, there are also spiritual phenomena that can be considered outside of religion (Hull & Kapaklikaya, 2003). Spirituality is a source of strength in problem-solving, is effective in emotional management, has restorative effects in cases of depression, and promotes inner serenity. (Govier, 2000; Hamka, Suen, Ramadhan, Yusuf, & Wang, 2022; Hood Morris, 1996). However, they stated that spirituality reduces mental problems and supports well-being (Corey, 2005).

In studies conducted in Turkey, it has been revealed that there is a significant relationship between spiritual well-being and physical health (Ekşi & Kardas, 2017). Chamberlain and Zika (1992) In quantitative researches in which individuals over the age of 60 examine their spiritual well-being and psychological well-being, they observed that there is a significant relationship between spiritual well-being and religiosity in line with the analyzes obtained with the demographic information form, spiritual well-being scale and consent forms. It has been found that there is a positive relationship between spiritual well-being and psychological well-being. Tarık and Büşra (2020), in their study named the role of family support and integrity in the relationship between spiritual well-being and family satisfaction, observed that spiritual well-being has positive oriented relationships in variables related to family life. They explain these relationships as spirituality and the positive feelings it brings with it, the sense of the meaning of life, the state of being in touch with others, the acceptance of unchanging facts, the feeling of trust in the face of uncontrollable events, and the integrity of the individual with himself and those around them (Tunç, 2020).

In another study, the relationship between prospective teachers' spiritual well-being, forgiveness and altruism was examined. As a result of the analyzes, it has been observed that spiritual well-being affects altruism and forgiveness, and it has also been determined that altruism is effective in determining forgiveness orientations (Yavuz, Dilmaç, & Ekşi, 2017). In order for psychological well-being to be fully realized, spiritual

well-being must also be realized, and in the same way, there must be a healthy psychological structure for the formation of spiritual well-being. Spirituality was defined as the pursuit of meaning, value, and significance in one's existence (De Klerk, 2005; Pargament, Magyar-Russell, & Murray-Swank, 2005). Psychological well-being is also possible by reaching this goal or advancing on this path.

This study acknowledges the connection between spiritual and psychological well-being and how they might affect and support one another. The study intends to shed light on the potential link between spiritual well-being and psychological well-being and vice versa by examining the relationship between these two categories of well-being among theology faculty students. The study uses a correlational approach, which enables the evaluation of participant perceptions of their levels of spiritual and psychological well-being, to analyze this relationship. The study also investigates if these levels vary based on demographic factors. The extent of the relationship between spiritual well-being and psychological well-being, as well as the degree to which psychological well-being explains spiritual well-being, are both determined by the researchers through analysis of the data they have collected.

Positive correlations between the variables under consideration are revealed by the research's findings. This implies that among students of theology faculties, there is a significant relationship between spiritual well-being and psychological well-being. The study also investigates if the relationship between spiritual and psychological well-being may be predicted by psychological well-being. The findings support the existence of a positive relationship and offer statistical proof for this assertion. In our study, we wanted to determine the level of relationship between psychological and spiritual well-being with quantitative data. Although there are many national and local literature in the field of Religion and Psychology, which are two different disciplines on the subject, there is no study that examines these two subjects simultaneously, and our study is a first in this regard.

Method

Research Model

Relational Screening Model was used in the research to examine the relationship between Spiritual Well-being and Psychological Well-being. The relational screening model is a research method that aims to explain whether the changes between two or more variables coexist or the degree of these changes (Karasar, 2016). Studies in the descriptive relational screening model describe a situation or phenomenon as it exists, and the relationships and effects of the variables that cause this phenomenon and the degrees of these concepts are determined (Håkansson, 2013; Sidman, 1997). In this study, which was designed with a relational screening model, it was aimed to reveal the university students' perception levels of spiritual well-being and psychological well-being and whether these levels differ according to demographic variables, the relationship between the concepts of spiritual well-being and psychological well-being and the determination of the explanatory rate of psychological well-being on spiritual well-being. At the same time, the t-test was used in the group variable to analyze the scale scores that vary according to demographic characteristics, and the ANOVA test ($k > 2$) was used only in the analysis of grouped variables and this relationship was shown in the tables.

Population and Sample

The population of the research consists of students who study at the faculties of Theology in Istanbul and Izmir in the 2020-2021 academic year and volunteer to participate in the study. The research sample, on the other hand, consists of 350 students studying in theology faculties of universities in the 2020-2021 academic year. A total of 321 students, 260 women and 59 men, participated in the research voluntarily. Accidental sampling method was used in our research. Accidental samples are very likely to be samples that are truly representative of the existing population and enable researchers to statistically calculate the relationship between sample and population correctly (Lawrance, 2013). The probability (random) selection of the selected sample in the research to represent the universe it belongs to provides more accurate data (Kılıç, 2013). In our research, the cities of Istanbul and Izmir were chosen to represent as two big cosmopolitan cities. The selection of the students of the Faculty of Theology, who are especially educated and trained in the field of spirituality, provided a better analysis with the data that overlapped with the survey questions in our study.

Data Collection

Before starting the data collection process, the researchers who developed the data collection tools determined to be used within the scope of the study or who carried out the standardization study into Turkish were contacted via e-mail and the necessary permissions were obtained for the use of the scales. After obtaining the necessary permissions, the data collection tools determined were delivered to 350 volunteer participants aged 18-49 online via Google Forms. The researcher stated the purpose of the study on this form, and also informed that there is no need for any identity information of the participants and that the data obtained from

the participants will be kept confidential. The scales used in the research were applied to the students of the Faculty of Theology living in Istanbul and Izmir. Before the scales were applied, the participants were informed about the purpose of the research and how to apply the scale. The principle of voluntariness was taken as a basis in the implementation of the scales. The tools we used to collect data in our research were determined by Personal Information Form to reach demographic information, Spiritual Well-being Scale to analyze their spiritual well-being and PERMA Multidimensional Well-being Scale to analyze students' psychological well-being.

The scales used in the research were applied to the students of the Faculty of Theology living in Istanbul and Izmir. Before the scales were applied, the participants were informed about the purpose of the research and how to apply the scale. The principle of voluntariness was taken as a basis in the implementation of the scales. The number of participants in our research was 350, and 29 of them were not included in our study due to missing data. For this reason, the total number of participants analyzed is 321.

Personal Information Form

The personal information form prepared by the researchers was used to collect various information such as the age, gender, class, field-department, and education of the parents of the participating individuals.

PERMA Multidimensional Well-being Scale

It was developed by Butler and Kern in 2016. It was adapted into Turkish by (Demirci, Ekşi, Dinçer, & Kardaş, 2017). The Perma Scale consists of 23 items, the expressions of the 11-point scales changing according to the question. Since 8 items are related to negative emotions, loneliness and health, well-being scores were calculated with 15 items. In the Turkish adaptation of the scale, it was observed that the internal consistency reliability coefficient was .81.

Spiritual Well-Being Scale

It was developed through (Ekşi & Kardas, 2017) to determine the processes of understanding and living life with its personal, social and transcendent aspects for adults in line with their own values and meanings. The scale consists of 29 items. The answers given on the five-point Likert scale are 33 (1-5), which is from not suitable for me at all to completely suitable for me. There are three sub-dimensions in the scale: transcendency, harmony with nature and anomie. Considering the Cronbach Alpha values of the scale, transcendency was determined as .953, harmony with nature .864, anomie .853, the total value was determined as .886. The fit indices of the model are ($\chi^2/sd = 4.11$, RMSEA = .06, SRMR = .50, NFI = .90, CFI = .92). It is understood that individuals who score high on the scale have high levels of spiritual well-being, and those who score low have low levels of spiritual well-being (Ekşi & Kardas, 2017).

Data Collection and Statistical Analysis

Data analysis was done with SPSS 24.0. In the study, the scale scores were calculated and the kurtosis and skewness coefficients were examined to determine the conformity of the scores to the normal distribution (Table 1). The kurtosis and skewness values obtained from the scales are found to be between +3 and -3 for normal distribution (DeCarlo, 1997; Groeneveld & Meeden, 1984; Hopkins & Weeks, 1990; Moors, 1986).

Table 1. Kurtosis and Skewness Values and Confidence Coefficient

	n	Skewness	Kurtosis
Positive	321	-0,550	0,140
Attachment	321	-0,547	0,045
Positive Relationships	321	-0,595	0,474
Meaning	321	-0,422	-0,121
Achievements	321	-0,509	0,253
Perma Well-Being	321	-0,495	0,193
Transcendancy	321	-1,393	1,811
Harmony with Nature	321	-1,170	1,152
Anomy	321	0,600	0,280
Spiritual Well-Being	321	-0,809	0,434

When the values are examined, it is seen that the kurtosis and skewness coefficients of each score are between -3 and +3. According to this result, it was concluded that the scores showed a normal distribution.

Parametric test techniques were used in the study due to the normal distribution of scores. The t-test and ANOVA test were used to analyze the variation of the scale score according to demographic characteristics. While the t-test was used in the analysis of demographic variables with 2 groups, the ANOVA test was used in the analysis of variables with k ($k > 2$) groups.

Result and Discussion

There was a positive linear relationship between spiritual well-being and psychological well-being. Moreover, age and marital status were effective in demographic variables, while gender, longest lived place, and parental status had a neutral effect. The relationship between these variables, for which no semantic relationship was observed, and the other two scales, draws a positive picture.

Table 2. Distribution by Demographic Variables

		n	%
Gender	Female	260	81,0
	Male	59	18,4
	Does not want to specify	2	0,6
Age	Under 20	21	6,6
	Ages between 20-25	130	40,9
	Ages between 26-30	65	20,4
	Ages between 31-35	34	10,7
	Ages between 36-40	40	12,6
	Over 40	28	8,8
Longest lived place	Village	31	9,7
	County/Town	37	11,5
	Province	118	36,8
	Metropolis	135	42,1
Marital status	Single	168	52,5
	Married	152	47,5
Living situation of parents	Parents alive	276	87,1
	One of the parents passed away	41	12,9

Among the participants, 81% were women, 40.9% were aged 20–25, 42.1% had lived in the metropolitan area for the longest time in their lives, 52.5% were single, and 87.1% lived with their parents.

Table 3. Descriptive Statistics

	n	Minimum	Maximum	Avg.	ss
Positive	321	1,00	10,00	6,89	1,65
Attachment	321	2,00	10,00	7,04	1,59
Positive Relationships	321	1,00	10,00	6,56	1,69
Meaning	321	2,00	10,00	7,12	1,58
Achievements	321	1,67	10,00	6,95	1,58
Perma Well-being	321	2,06	9,94	6,94	1,34
Transcendancy	321	2,93	5,00	4,57	0,44
Harmony with Nature	321	2,86	5,00	4,53	0,46
Anomie	321	1,00	5,00	2,41	0,80
Spiritual Well-being	321	2,79	5,00	4,32	0,42

According to the results of the analysis, the mean score of positive was 6.89, the mean score of attachment was 7.04, the mean score of positive relationships was 6.56, the mean score of meaning was 7.12, the mean score of achievement was 6.95, the mean of score perma well-being is 6.94, the mean score of transcendancy was 4.57, the mean score of harmony with nature was 4.53, the mean score of anomies was 2.41 and the mean score of spiritual well-being was 4.32

Table 4. Correlation Analysis

		Perma Well-Being	Transcendancy	Harmony with Nature	Anomy	Spiritual Well-Being
Positive	r	,861**	,281**	,313**	-,661**	,534**
	p	0,000	0,000	0,000	0,000	0,000
	n	321	321	321	321	321
Attachment	r	,826**	,321**	,365**	-,467**	,480**
	p	0,000	0,000	0,000	0,000	0,000
	n	321	321	321	321	321
Positive Relationships	r	,800**	,243**	,269**	-,568**	,459**
	p	0,000	0,000	0,000	0,000	0,000
	n	321	321	321	321	321
Meaning	r	,870**	,368**	,319**	-,591**	,549**
	p	0,000	0,000	0,000	0,000	0,000
	n	321	321	321	321	321
Achievement	r	,821**	,342**	,295**	-,508**	,492**
	p	0,000	0,000	0,000	0,000	0,000
	n	321	321	321	321	321

It is concluded that there is a strong positive correlation between perma well-being score and positive score ($r=0.861$), attachment score ($r=0.826$), positive relationships score ($r=0.800$), meaning score ($r=0.870$), and achievement score ($r=0.821$). It is concluded that there was a weak positive correlation between habit score and positive score ($r=0.281$), attachment score ($r=0.321$), positive relationship score ($r=0.243$), meaning score ($r=0.368$), achievement score ($r=0.342$). It is concluded that there is a weak positive correlation between harmony with nature score and positive score ($r=0.313$), attachment score ($r=0.365$), positive relationship score ($r=0.269$), meaning score ($r=0.319$), achievement score ($r=0.295$). It is concluded that there is a weak negative correlation between anomie score and attachment score ($r=-0.467$), and there is a moderately negative relationship between positive score ($r=-0.661$), positive relationship score ($r=-0.568$), meaning score ($r=-0.591$), and achievement score ($r=-0.508$). It is concluded that there is a weak positive correlation between the spiritual well-being score and the attachment score ($r=0.480$), and there is a moderately positive relationship between the positive relationship score ($r=0.459$), the achievement score ($r=0.492$), and the positive score ($r=0.534$), the meaning score ($r=0.549$).

Table 5. Analysis of Differences in Scale Scores by Gender

Gender		n	Avg.	ss	t	p
Positive	Female	260	6,83	1,70	-1,243	0,215
	Male	59	7,12	1,41	-1,396	0,166
Attachment	Female	260	6,99	1,61	-0,939	0,348
	Male	59	7,20	1,46	-1,003	0,319
Positive Relationships	Female	260	6,52	1,69	-0,853	0,394
	Male	59	6,72	1,67	-0,860	0,392
Meaning	Female	260	7,09	1,58	-0,780	0,436
	Male	59	7,27	1,61	-0,772	0,442
Achievements	Female	260	6,96	1,57	0,265	0,791
	Male	59	6,90	1,65	0,257	0,797
Perma Well-Being	Female	260	6,90	1,36	-0,811	0,418
	Male	59	7,06	1,28	-0,841	0,403
Transcendancy	Female	260	4,56	0,43	-0,222	0,824
	Male	59	4,58	0,48	-0,209	0,835
Harmony with Nature	Female	260	4,53	0,45	-0,357	0,721
	Male	59	4,55	0,51	-0,329	0,743
Anomy	Female	260	2,42	0,80	0,346	0,730
	Male	59	2,38	0,82	0,340	0,735
Spiritual Well-Being	Female	260	4,32	0,42	-0,370	0,712
	Male	59	4,34	0,45	-0,357	0,722

The results of the t-test, which was conducted to analyze the difference between the scale scores in terms of gender, are given in the table. According to the analysis results, it was determined that the scale scores did not differ statistically in terms of gender ($p>0.05$).

Table 6. Analysis of Scale Scores for Age Differences

		n	Ort.	ss	F	p
Positive	Under 20	21	6,70	1,73	1,965	0,084
	Ages between 20-25	130	6,68	1,64		
	Ages between 26-30	65	6,85	1,62		
	Ages between 31-35	34	7,12	1,85		
	Ages between 36-40	40	7,04	1,44		
	Over 40	28	7,68	1,65		
Attachment	Under 20	21	7,08	1,35	2,626	0,024*
	Ages between 20-25	130	6,79	1,57		
	Ages between 26-30	65	6,91	1,67		
	Ages between 31-35	34	7,53	1,68		
	Ages between 36-40	40	7,24	1,38		
	Over 40	28	7,73	1,45		
Positive Relationships	Under 20	21	6,14	1,38	3,344	0,006*
	Ages between 20-25	130	6,22	1,67		
	Ages between 26-30	65	6,93	1,45		
	Ages between 31-35	34	6,43	2,01		
	Ages between 36-40	40	7,01	1,51		
	Over 40	28	7,17	1,99		
Meaning	Under 20	21	6,14	1,11	6,716	0,000*
	Ages between 20-25	130	6,83	1,52		
	Ages between 26-30	65	7,06	1,59		
	Ages between 31-35	34	7,57	1,71		
	Ages between 36-40	40	7,74	1,23		
	Over 40	28	8,05	1,73		
Achievements	Under 20	21	6,35	1,42	6,363	0,000*
	Ages between 20-25	130	6,61	1,49		
	Ages between 26-30	65	6,91	1,61		
	Ages between 31-35	34	7,18	1,81		
	Ages between 36-40	40	7,73	1,10		
	Over 40	28	7,88	1,58		
Perma Well-being	Under 20	21	6,50	1,07	4,978	0,000*
	Ages between 20-25	130	6,65	1,24		
	Ages between 26-30	65	6,95	1,32		
	Ages between 31-35	34	7,21	1,59		
	Ages between 36-40	40	7,39	1,11		
	Over 40	28	7,71	1,53		
Transcendancy	Under 20	21	4,52	0,45	1,350	0,243
	Ages between 20-25	130	4,52	0,45		
	Ages between 26-30	65	4,55	0,47		
	Ages between 31-35	34	4,62	0,31		
	Ages between 36-40	40	4,66	0,39		
	Over 40	28	4,70	0,49		
Harmony with Nature	Under 20	21	4,57	0,37	1,345	0,245
	Ages between 20-25	130	4,46	0,52		
	Ages between 26-30	65	4,58	0,46		
	Ages between 31-35	34	4,57	0,36		
	Ages between 36-40	40	4,66	0,33		
	Over 40	28	4,54	0,47		

		n	Ort.	ss	F	p
Anomy	Under 20	21	2,63	0,77	5,303	0,000*
	Ages between 20-25	130	2,60	0,82		
	Ages between 26-30	65	2,35	0,81		
	Ages between 31-35	34	2,38	0,79		
	Ages between 36-40	40	2,09	0,66		
	Over 40	28	1,95	0,59		
Spiritual Well-being	Under 20	21	4,26	0,36	3,517	0,004*
	Ages between 20-25	130	4,24	0,44		
	Ages between 26-30	65	4,34	0,47		
	Ages between 31-35	34	4,37	0,34		
	Ages between 36-40	40	4,48	0,32		
	Over 40	28	4,50	0,42		

*p<0,05

The results of ANOVA conducted to analyze the difference in scale scores in terms of age are given in the table. According to the analysis results, the attachment score shows a statistically significant difference according to age (p<0.05). According to the average scores, it is observed that those between the ages of 31-35 have higher scores than those between the ages of 20-25. According to the results of the analysis, the positive relationships score shows a statistically significant difference according to age (p<0.05). According to the average scores, it is observed that those older than 40 have higher scores than those younger than 20 years old. According to the results of the analysis, the meaning score shows a statistically significant difference according to age (p<0.05). According to the average scores, it is observed that those older than 40 have higher scores than those younger than 20 years old. According to the results of the analysis, the achievement score shows a statistically significant difference according to age (p<0.05). According to the average scores, it is observed that those older than 40 have higher scores than those younger than 20 years old. According to the analysis results, the perma well-being score shows a statistically significant difference according to age (p<0.05). According to the average scores, it is observed that those older than 40 have higher scores than those younger than 20 years old. According to the results of the analysis, the anomie score shows a statistically significant difference according to age (p<0.05). According to the average scores, it is observed that those younger than 20 years old have higher scores than those over 40 years old. According to the analysis results, the spiritual well-being score shows a statistically significant difference according to age (p<0.05). According to the average scores, it is observed that those who are older than 40 have higher scores than those between the ages of 20-25. According to the results of the analysis, it was determined that there was no statistically significant difference in age in terms of positive score, transcendancy score and harmony with nature score (p>0.05).

Table 7. Analysis of Differences in Scale Scores in terms of the Longest-Lived Place

		n	Ort.	ss	F	p
Positive	Village	31	6,68	1,53	0,543	0,653
	County/Town	37	6,68	1,40		
	Province	118	6,89	1,60		
	Metropolis	135	6,99	1,78		
Attachment	Village	31	6,37	1,44	2,565	0,055
	County/Town	37	6,82	1,53		
	Province	118	7,14	1,43		
	Metropolis	135	7,16	1,73		
Positive Relationships	Village	31	6,23	1,58	1,151	0,329
	County/Town	37	6,24	1,78		
	Province	118	6,59	1,57		
	Metropolis	135	6,70	1,77		
Meaning	Village	31	6,74	1,25	2,064	0,105
	County/Town	37	6,68	1,50		
	Province	118	7,29	1,53		
	Metropolis	135	7,19	1,69		

(Spiritual and psychological well-being among theology faculty students...)

		n	Ort.	ss	F	p
Achievements	Village	31	6,45	1,56	2,084	0,102
	County/Town	37	6,62	1,40		
	Province	118	7,00	1,54		
	Metropolis	135	7,11	1,64		
Perma Well-being	Village	31	6,52	1,05	2,089	0,102
	County/Town	37	6,63	1,14		
	Province	118	7,01	1,27		
	Metropolis	135	7,05	1,49		
Transcendancy	Village	31	4,64	0,34	0,691	0,558
	County/Town	37	4,48	0,44		
	Province	118	4,57	0,43		
	Metropolis	135	4,57	0,47		
Harmony with Nature	Village	31	4,57	0,47	0,354	0,786
	County/Town	37	4,48	0,45		
	Province	118	4,56	0,44		
	Metropolis	135	4,52	0,48		
Anomie	Village	31	2,41	0,64	2,331	0,074
	County/Town	37	2,73	0,86		
	Province	118	2,38	0,82		
	Metropolis	135	2,34	0,78		
Spiritual Well-being	Village	31	4,37	0,33	1,410	0,240
	County/Town	37	4,19	0,39		
	Province	118	4,34	0,43		
	Metropolis	135	4,34	0,44		

The ANOVA results, which were conducted to analyze the difference between the scale scores in terms of the longest lived place, are given in the table. According to the results of the analysis, it was determined that the scale scores did not show a statistically significant difference in terms of the place where they lived the longest ($p > 0.05$).

Table 8. Analysis of Differences in Marital Status of Scale Scores

		n	Ort.	ss	t	p
Positive	Single	168	6,74	1,62	-1,638	0,102
	Married	152	7,04	1,67		
Attachment	Single	168	6,87	1,54	-1,967	0,050
	Married	152	7,22	1,62		
Positive Relationships	Single	168	6,28	1,63	-3,156	0,002*
	Married	152	6,87	1,71		
Meaning	Single	168	6,77	1,50	-4,209	0,000*
	Married	152	7,50	1,58		
Achievements	Single	168	6,64	1,57	-3,668	0,000*
	Married	152	7,28	1,52		
Perm Well-being	Single	168	6,68	1,26	-3,619	0,000*
	Married	152	7,21	1,38		
Transcendancy	Single	168	4,51	0,45	-2,208	0,028*
	Married	152	4,62	0,43		
Harmony with Nature	Single	168	4,49	0,49	-1,576	0,116
	Married	152	4,58	0,43		
Anomie	Single	168	2,56	0,80	3,708	0,000*
	Married	152	2,24	0,77		
Spiritual Well-being	Single	168	4,25	0,43	-3,292	0,001*
	Married	152	4,40	0,41		

* $p < 0,05$

The results of the t-test, which was conducted to analyze the difference between the scale scores in terms of marital status, are given in the Table 8. According to the results of the analysis, the positive relationships score shows a statistically significant difference according to marital status ($p < 0.05$). According to the average scores, it is observed that married people have higher scores than singles. According to the results of the analysis, the meaning score shows a statistically significant difference according to marital status ($p < 0.05$). According to the average scores, it is observed that married people have higher scores than singles. According to the results of the analysis, the achievement score shows a statistically significant difference according to marital status ($p < 0.05$). According to the average scores, it is observed that married people have higher scores than singles.

According to the analysis results, the perma well-being score shows a statistically significant difference according to marital status ($p < 0.05$). According to the average scores, it is observed that married people have higher scores than singles. According to the results of the analysis, the score of transcendency shows a statistically significant difference according to marital status ($p < 0.05$). According to the average scores, it is observed that married people have higher scores than singles. According to the results of the analysis, the anomie score shows a statistically significant difference according to marital status ($p < 0.05$). According to the average scores, it is observed that single people have higher scores than married people. According to the analysis results, the spiritual well-being score shows a statistically significant difference according to marital status ($p < 0.05$). According to the average scores, it is observed that married people have higher scores than singles.

According to the results of the analysis, it was determined that there was no statistically significant difference in marital status in terms of positive score, attachment score and harmony with nature score ($p > 0.05$).

Table 9. Analysis of Scale Scores in terms of Parents' Living Status

		n	Ort.	ss	t	p																																																																																																
Positive	Parents alive	276	6,85	1,67	-0,925	0,356																																																																																																
	One of the parents passed away	41	7,11	1,49			Attachment	Parents alive	276	7,05	1,59	0,653	0,514	One of the parents passed away	41	6,88	1,58	Positive Relationships	Parents alive	276	6,51	1,70	-1,254	0,211	One of the parents passed away	41	6,86	1,54	Meaning	Parents alive	276	7,08	1,56	-1,268	0,206	One of the parents passed away	41	7,41	1,64	Achievements	Parents alive	276	6,90	1,53	-1,360	0,175	One of the parents passed away	41	7,26	1,82	Perma Well-being	Parents alive	276	6,90	1,34	-1,001	0,317	One of the parents passed away	41	7,13	1,32	Transcendancy	Parents alive	276	4,57	0,43	0,214	0,831	One of the parents passed away	41	4,55	0,52	Harmony with Nature	Parents alive	276	4,55	0,45	1,101	0,272	One of the parents passed away	41	4,46	0,54	Anomie	Parents alive	276	2,44	0,81	1,727	0,085	One of the parents passed away	41	2,21	0,75	Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away
Attachment	Parents alive	276	7,05	1,59	0,653	0,514																																																																																																
	One of the parents passed away	41	6,88	1,58			Positive Relationships	Parents alive	276	6,51	1,70	-1,254	0,211	One of the parents passed away	41	6,86	1,54	Meaning	Parents alive	276	7,08	1,56	-1,268	0,206	One of the parents passed away	41	7,41	1,64	Achievements	Parents alive	276	6,90	1,53	-1,360	0,175	One of the parents passed away	41	7,26	1,82	Perma Well-being	Parents alive	276	6,90	1,34	-1,001	0,317	One of the parents passed away	41	7,13	1,32	Transcendancy	Parents alive	276	4,57	0,43	0,214	0,831	One of the parents passed away	41	4,55	0,52	Harmony with Nature	Parents alive	276	4,55	0,45	1,101	0,272	One of the parents passed away	41	4,46	0,54	Anomie	Parents alive	276	2,44	0,81	1,727	0,085	One of the parents passed away	41	2,21	0,75	Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away	41	4,34	0,48								
Positive Relationships	Parents alive	276	6,51	1,70	-1,254	0,211																																																																																																
	One of the parents passed away	41	6,86	1,54			Meaning	Parents alive	276	7,08	1,56	-1,268	0,206	One of the parents passed away	41	7,41	1,64	Achievements	Parents alive	276	6,90	1,53	-1,360	0,175	One of the parents passed away	41	7,26	1,82	Perma Well-being	Parents alive	276	6,90	1,34	-1,001	0,317	One of the parents passed away	41	7,13	1,32	Transcendancy	Parents alive	276	4,57	0,43	0,214	0,831	One of the parents passed away	41	4,55	0,52	Harmony with Nature	Parents alive	276	4,55	0,45	1,101	0,272	One of the parents passed away	41	4,46	0,54	Anomie	Parents alive	276	2,44	0,81	1,727	0,085	One of the parents passed away	41	2,21	0,75	Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away	41	4,34	0,48																			
Meaning	Parents alive	276	7,08	1,56	-1,268	0,206																																																																																																
	One of the parents passed away	41	7,41	1,64			Achievements	Parents alive	276	6,90	1,53	-1,360	0,175	One of the parents passed away	41	7,26	1,82	Perma Well-being	Parents alive	276	6,90	1,34	-1,001	0,317	One of the parents passed away	41	7,13	1,32	Transcendancy	Parents alive	276	4,57	0,43	0,214	0,831	One of the parents passed away	41	4,55	0,52	Harmony with Nature	Parents alive	276	4,55	0,45	1,101	0,272	One of the parents passed away	41	4,46	0,54	Anomie	Parents alive	276	2,44	0,81	1,727	0,085	One of the parents passed away	41	2,21	0,75	Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away	41	4,34	0,48																														
Achievements	Parents alive	276	6,90	1,53	-1,360	0,175																																																																																																
	One of the parents passed away	41	7,26	1,82			Perma Well-being	Parents alive	276	6,90	1,34	-1,001	0,317	One of the parents passed away	41	7,13	1,32	Transcendancy	Parents alive	276	4,57	0,43	0,214	0,831	One of the parents passed away	41	4,55	0,52	Harmony with Nature	Parents alive	276	4,55	0,45	1,101	0,272	One of the parents passed away	41	4,46	0,54	Anomie	Parents alive	276	2,44	0,81	1,727	0,085	One of the parents passed away	41	2,21	0,75	Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away	41	4,34	0,48																																									
Perma Well-being	Parents alive	276	6,90	1,34	-1,001	0,317																																																																																																
	One of the parents passed away	41	7,13	1,32			Transcendancy	Parents alive	276	4,57	0,43	0,214	0,831	One of the parents passed away	41	4,55	0,52	Harmony with Nature	Parents alive	276	4,55	0,45	1,101	0,272	One of the parents passed away	41	4,46	0,54	Anomie	Parents alive	276	2,44	0,81	1,727	0,085	One of the parents passed away	41	2,21	0,75	Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away	41	4,34	0,48																																																				
Transcendancy	Parents alive	276	4,57	0,43	0,214	0,831																																																																																																
	One of the parents passed away	41	4,55	0,52			Harmony with Nature	Parents alive	276	4,55	0,45	1,101	0,272	One of the parents passed away	41	4,46	0,54	Anomie	Parents alive	276	2,44	0,81	1,727	0,085	One of the parents passed away	41	2,21	0,75	Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away	41	4,34	0,48																																																															
Harmony with Nature	Parents alive	276	4,55	0,45	1,101	0,272																																																																																																
	One of the parents passed away	41	4,46	0,54			Anomie	Parents alive	276	2,44	0,81	1,727	0,085	One of the parents passed away	41	2,21	0,75	Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away	41	4,34	0,48																																																																										
Anomie	Parents alive	276	2,44	0,81	1,727	0,085																																																																																																
	One of the parents passed away	41	2,21	0,75			Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706	One of the parents passed away	41	4,34	0,48																																																																																					
Spiritual Well-being	Parents alive	276	4,32	0,42	-0,377	0,706																																																																																																
	One of the parents passed away	41	4,34	0,48																																																																																																		

The results of the t-test, which was conducted to analyze the difference between the scale scores in terms of the living status of the parents, are given in the table. According to the results of the analysis, it was determined that the scale scores did not show a statistically significant difference in terms of the living status of the parents ($p > 0.05$). The predictive effect of spiritual well-being on psychological well-being was evaluated by path analysis. The standardized path coefficients for the analysis results are given in Figure 1

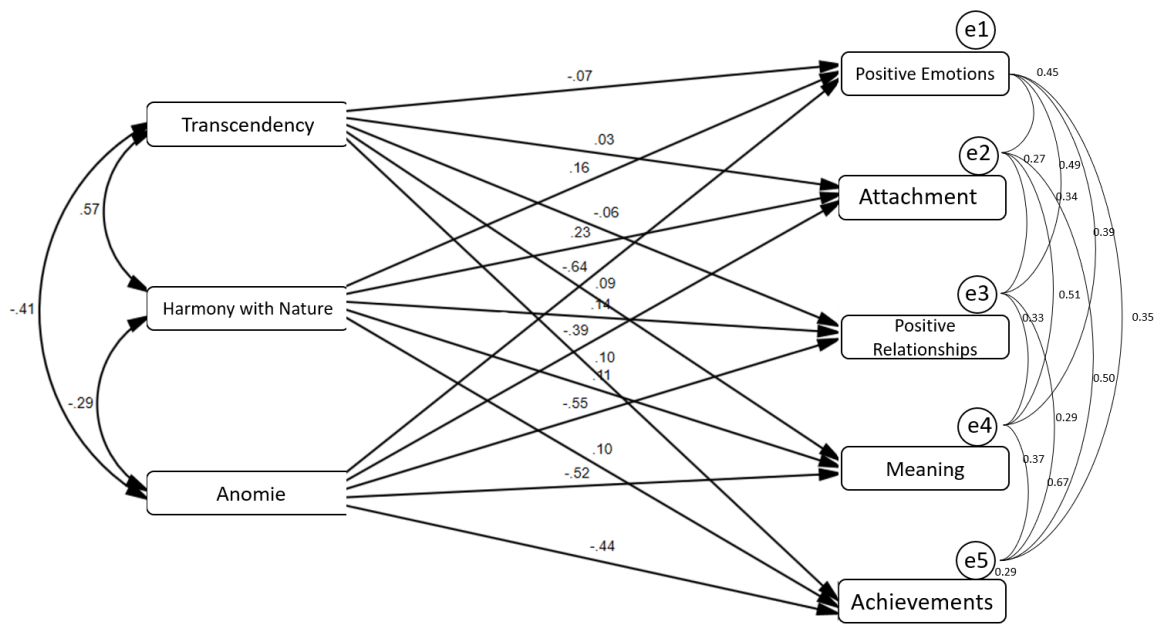


Figure 1. Standardized Path Coefficients

Table 10. Path Analysis Results

Predictor	Predicted	B	S.E.	β	<i>t</i>	<i>p</i>
Transcendancy	Positive Emotions	-0.28	0.20	-0.07	-1.40	0.16
Transcendancy	Attachment	0.11	0.22	0.03	0.49	0.63
Transcendancy	Positive Relationships	-0.23	0.23	-0.06	-1.00	0.32
Transcendancy	Meaning	0.34	0.21	0.09	1.64	0.10
Transcendancy	Achievement	0.37	0.22	0.10	1.66	0.10
Harmony with Nature	Positive Emotions	0.59	0.18	0.16	3.23	0.00
Harmony with Nature	Attachment	0.80	0.20	0.23	3.95	0.00
Harmony with Nature	Positive Relationships	0.52	0.21	0.14	2.51	0.01
Harmony with Nature	Meaning	0.37	0.19	0.11	1.96	0.05
Harmony with Nature	Achievement	0.36	0.20	0.10	1.80	0.07
Anomie	Positive Emotions	-1.31	0.09	-0.64	-13.95	0.00
Anomie	Attachment	-0.77	0.10	-0.39	-7.44	0.00
Anomie	Positive Relationships	-1.15	0.11	-0.55	-10.87	0.00
Anomie	Meaning	-1.03	0.10	-0.52	-10.72	0.00
Anomie	Achievement	-0.86	0.10	-0.44	-8.41	0.00

As a result of path analysis, spiritual well-being sub-dimension of harmony with nature predicted the sub-dimensions which are psychological well-being positive emotions ($\beta = .16, p < .05$), attachment ($\beta = .23, p < .05$) and positive relationships ($\beta = .14, p < .05$) at a statistically significant level. In addition, the anomie sub-dimension of spiritual well-being predicted the sub-dimensions which are positive emotions ($\beta = -.64, p < .05$), attachment ($\beta = -.39, p < .05$), positive relationships ($\beta = -.55, p < .05$), meaning ($\beta = -.52, p < .05$) and achievement ($\beta = -.44, p < .05$) at a statistically significant level.

In this study, the relationship between Spiritual Well-being and Psychological Well-being was examined in the University sample. In this whole review, the relationship between the sub-dimensions of the variables in our scales used in a little more detail was analyzed. First of all, the relationships between the presented variables were analyzed and it was observed that there were positive relationships between these variables. After specifying the significant relationships between the variables, it was measured whether it was a predictor of the relationship between spiritual well-being and psychological well-being, and it was observed that there was a significant positive relationship, and it was determined statistically. It has been observed that this result is consistent with the studies conducted in the literature. Ramirez et al. found a positive correlation between spiritual well-being and psychological well-being, and a significant correlation between income level and personal autonomy and psychological well-being in their studies, similar to our study. In our study, a positive relationship is observed between marriages, spiritual well-being and psychological well-being in married individuals, which means in individuals who we think, have reached a certain personal autonomy.

Another study that supported our study differently was conducted to observe how what is associated with moral values affects psychological well-being (Bray & Born, 2004; Linley, Maltby, Wood, Osborne, & Hurling, 2009), also proved in their research that university students who have moral maturity have a more positive psychological well-being than other students. In addition to all these, McCarty and Childre (2002) analyzed in their research that feelings of transcendence, love, respect, compassion, etc. all have very important positive effects on both mental and physical health. While the state of spiritual and psychological well-being affects life positively, the state of spiritual well-being and belief, which helps to cope with the difficulties in life, also have a positive effect on making sense of life (Dost, 2007).

Another study that indirectly supports our research consists of a slightly larger sample. 82,982 participated in this study conducted in 2005-2008 from 57 countries. The positive relationship between life satisfaction, religiosity, and spirituality has been demonstrated by analyzing a large sample. The analysis of the conducted study also shows a positive relationship with the sub-dimensions of our scales. We have analyzed that the relationships of those related to spirituality, well-being and life satisfaction in our questions are positively oriented. As a result, it has been observed that the relationship between the concepts of spiritual well-being and psychological well-being, these two different disciplines that deal with life itself, are actually in a strong positive relationship with each other.

In the analysis of Eksi and Kardas (2017), in which he compared the sub-dimensions of transcendence, harmony with nature and anomie of the spiritual well-being scale, only the dimension of harmony with nature was found to be significant. In our study, however, it was determined that there was a weak positive correlation with the sub-dimensions of the attachment score, positive relationships score and achievement score and also a moderately significant positive correlation with the positive score and meaning score sub-dimensions. Mullen and Copper (1994) found that moral well-being and family support with cancer patients and their spouses indirectly had a significant positive effect on psychological stress and psychological well-being as a whole. In our study, we found that the relationship between spiritual well-being and psychological well-being is stronger and more positive in those who are married and have a family compared to those who are single. When we look at the studies related to spiritual well-being and psychological well-being, we reach a large amount of data on cancer patients. In their study, Cotton, Levine, Fitzpatrick, Dold, and Targ (1999) revealed that cancer patients with a high level of spiritual well-being have lower anxiety and depression levels, more healthy positive habits, and higher hope and quality of life. In a similar study conducted with elderly immigrants in Korea, (Park & Roh, 2013; Yoon & Lee, 2006) examined the relationship between daily spiritual experiences and depression and social support. In their research, they found that daily spiritual experiences and spiritual well-being had a positive effect on depression and had a positive effect on social support. In this study and in our study, it was found that spiritual well-being and psychological well-being were in a positive relationship between elderly individuals.

In a study conducted abroad (Pant & Srivastava, 2019; Rakhshanderou, Safari-Moradabadi, & Ghaffari, 2021) concluded that there is a significant relationship between academic year and spirituality in their study with university students. In this study carried out in Iran, it was seen that the spiritual attitudes and behaviors of the first year university students were higher than the university fourth year students. We see that these two studies support the age findings of our study. In our study, it was observed that there was a positive relationship in all sub-dimensions when evaluated in the general context together with the sub-dimensions of all measurements. Our study will be a reference for future studies by determining the predictive relationships between Psychological Well-being and Spiritual Well-being.

Considering that individuals with high moral and psychological well-being can be more energetic and beneficial, and their life satisfaction will be better at the same time, new trainings, programs and applications can be planned for the employees of private and public institutions and organizations by making use of the results of our research, and important workshops can be done on this subject. These studies, processes and

results can be brought to the literature with data. While planning these practices and studies, the cultural foundations of spiritual well-being, together with psychological well-being, should be known by family counselors and psychological counselors and should be taken into account during counseling.

Our research is a first in our country and many other countries, as a study that deals with and analyzes the human, who forms the society, in general with these two important disciplines. In the university sample of our study, it is seen that the facts that make up spirituality and positive psychological facts play an important role in achieving spiritual and psychological well-being. For these reasons, purpose-oriented programs on spirituality and psychological well-being can be developed or activities can be planned within the campuses so that students at universities can achieve well-being in their lives.

Research Limitations

It was assumed that the participating university students responded honestly to the data collection tools. In our research, the psychological well-being of the Faculty of Theology students is limited to the qualities measured by the PERMA Well-Being Scale and the Spiritual Well-Being Scale. Our research has been handled with various variables in the context of these limits.

Conclusion

In conclusion, this study sheds light on the intricate relationship between Spiritual Well-being and Psychological Well-being within a university sample. The positive correlations identified, along with the predictive power of spiritual well-being on psychological well-being, align with existing literature and reinforce the importance of these dimensions in overall well-being. Unique contributions include insights into the positive associations with marriage, transcendent feelings, and the enduring impact on elderly individuals. The research, a first in the country, underscores the potential for tailored programs and workshops in institutions, emphasizing the need for a holistic approach that considers cultural foundations. Overall, these findings provide a foundation for future studies and interventions aimed at enhancing the well-being of individuals in society.

References

- Bray, S. R., & Born, H. A. (2004). Transition to university and vigorous physical activity: Implications for health and psychological well-being. *Journal of American College Health, 52*(4), 181-188.
- Chamberlain, K., & Zika, S. (1992). Religiosity, meaning in life, and psychological well-being. *Religion and mental health, 138-148*.
- Corey, G. (2005). *Psikolojik Danışma, Psikoterapi Kuram ve Uygulamaları*.
- Cotton, S. P., Levine, E. G., Fitzpatrick, C. M., Dold, K. H., & Targ, E. (1999). Exploring the relationships among spiritual well-being, quality of life, and psychological adjustment in women with breast cancer. *Psychooncology, 8*(5), 429-438. doi:10.1002/(sici)1099-1611(199909/10)8:5<429::aid-pon420>3.0.co;2-p
- Daştan, N. B., & Buzlu, S. (2010). The effects of spirituality in breast cancer patients and spiritual care. *Maltepe Üniversitesi Hemşirelik Bilim ve Sanat Dergisi, 3*(1), 73-78.
- De Klerk, J. J. (2005). Spirituality, meaning in life, and work wellness: A research agenda. *International journal of organizational analysis, 13*(1), 64-68.
- DeCarlo, L. T. (1997). On the meaning and use of kurtosis. *Psychological methods, 2*(3), 292.
- Deci, E., & Ryan, R. (1990). A Motivational Approach to Self: Integration in Personality. *Nebraska Symposium on Motivation. Nebraska Symposium on Motivation, 38*, 237-288.
- Demirci, İ., Ekşi, H., Dinçer, D., & Kardaş, S. (2017). Beş boyutlu iyi oluş modeli: PERMA Ölçeği Türkçe Formunun geçerlik ve güvenilirliği. *The Journal of Happiness & Well-Being, 5*(1), 60-77.
- Dost, M. T. (2007). Üniversite öğrencilerinin yaşam doyumunun bazı değişkenlere göre incelenmesi. *Pamukkale Üniversitesi Eğitim Fakültesi Dergisi, 22*(22), 132-143.
- Eksi, H., & Kardaş, S. (2017). Spiritual Well-Being: Scale Development and Validation. *Spiritual Psychology and Counseling, 2*. doi:10.12738/spc.2017.1.0022
- Ellor, W. J., ve, & McGregor, J. A. (2011). Reflection on Words “Religion”, “Spiritual Well-Being” and “Spirituality”. *Journal of Religion(23)*, 275-278.
- Govier, I. (2000). Spiritual care in nursing: a systematic approach. *Nursing Standard (through 2013), 14*(17), 32.
- Groeneveld, R. A., & Meeden, G. (1984). Measuring Skewness and Kurtosis. *Journal of the Royal Statistical Society. Series D (The Statistician), 33*(4), 391-399. doi:10.2307/2987742

- Håkansson, A. (2013). *Portal of research methods and methodologies for research projects and degree projects*. Paper presented at the The 2013 World Congress in Computer Science, Computer Engineering, and Applied Computing WORLDCOMP 2013; Las Vegas, Nevada, USA, 22-25 July.
- Hamka, Suen, M. W., Ramadhan, Y. A., Yusuf, M., & Wang, J. H. (2022). Spiritual Well-Being, Depression, Anxiety, and Stress in Indonesian Muslim Communities During COVID-19. *Psychol Res Behav Manag*, 15, 3013-3025. doi:10.2147/prbm.S381926
- Hood Morris, L. E. (1996). A spiritual well-being model: Use with older women who experience depression. *Issues in Mental Health Nursing*, 17(5), 439-455.
- Hopkins, K. D., & Weeks, D. L. (1990). Tests for Normality and Measures of Skewness and Kurtosis: Their Place in Research Reporting. *Educational and Psychological Measurement*, 50(4), 717-729. doi:10.1177/0013164490504001
- Hull, J. M., & Kapaklikaya, İ. (2003). Manevi gelişim: Yorumlar ve uygulamalar.
- Karasar, N. (2016). *Bilimsel Araştırma Yöntemleri*.
- Kermen, U., Tosun, N. İ., & Doğan, U. (2016). Yaşam doyumu ve psikolojik iyi oluşun yordayıcısı olarak sosyal kaygı. *Eğitim Kuram ve Uygulama Araştırmaları Dergisi*, 2(1), 20-29.
- Keyes, C. L., Shmotkin, D., & Ryff, C. D. (2002). Optimizing well-being: the empirical encounter of two traditions. *J Pers Soc Psychol*, 82(6), 1007-1022.
- Kılıç, S. (2013). Örneklem Yöntemleri. *Journal of Mood Disorders*, 2(1).
- Kim, S. S., Reed, P. G., Hayward, R. D., Kang, Y., & Koenig, H. G. (2011). Spirituality and psychological well-being: Testing a theory of family interdependence among family caregivers and their elders. *Research in nursing & health*, 34(2), 103-115.
- Lawrance, N. W. (2013). Toplumsal Araştırma Yöntemleri, Nitel ve Nicel Yaklaşımlar 1, 6. *Basım, Yayınodası Toplum Bilim Dizisi, Ankara*.
- Linley, P. A., Maltby, J., Wood, A. M., Osborne, G., & Hurling, R. (2009). Measuring happiness: The higher order factor structure of subjective and psychological well-being measures. *Personality and individual differences*, 47(8), 878-884.
- Moberg, D. O. (1984). Subjective Measures of Spiritual Well-Being. *Review of Religious Research*, 25(4), 351-364. doi:10.2307/3511368
- Moors, J. J. A. (1986). The Meaning of Kurtosis: Darlington Reexamined. *The American Statistician*, 40(4), 283-284. doi:10.1080/00031305.1986.10475415
- Mullen, B., & Copper, C. (1994). The relation between group cohesiveness and performance: An integration. *Psychological Bulletin*, 115(2), 210.
- Okan, N., & Ekşi, H. (2017). Spirituality in logotherapy. *Spiritual Psychology and Counseling*, 2(2), 143-164.
- Pant, N., & Srivastava, S. K. (2019). The impact of spiritual intelligence, gender and educational background on mental health among college students. *Journal of religion and health*, 58, 87-108.
- Pargament, K. I., Magyar-Russell, G. M., & Murray-Swank, N. A. (2005). The sacred and the search for significance: Religion as a unique process. *Journal of social issues*, 61(4), 665-687.
- Park, J., & Roh, S. (2013). Daily spiritual experiences, social support, and depression among elderly Korean immigrants. *Ageing & mental health*, 17(1), 102-108.
- Rakhshanderou, S., Safari-Moradabadi, A., & Ghaffari, M. (2021). Structural equation modeling of the spirituality and self-efficacy among college students. *Journal of religion and health*, 60, 488-499.
- Ruggeri, K., Garcia-Garzon, E., Maguire, Á., Matz, S., & Huppert, F. A. (2020). Well-being is more than happiness and life satisfaction: a multidimensional analysis of 21 countries. *Health and Quality of Life Outcomes*, 18(1), 192. doi:10.1186/s12955-020-01423-y
- Sidman, M. (1997). Equivalence relations. *Journal of the Experimental Analysis of Behavior*, 68(2), 258.
- Telef, B. B., Uzman, E., & Ergün, E. (2013). ÖĞRETMEN ADAYLARINDA PSİKOLOJİK İYİ OLUŞ VE DEĞERLER ARASINDAKİ İLİŞKİNİN İNCELENMESİ. *Electronic Turkish Studies*, 8(12).
- Tunç, B. (2020). *MANEVİ İYİ OLUŞLA AİLE DOYUMU ARASINDAKİ İLİŞKİDE AİLE DESTEĞİ VE BÜTÜNLÜĞÜNÜN ROLÜ*. AYDIN ADNAN MENDERES ÜNİVERSİTESİ SOSYAL BİLİMLER ENSTİTÜSÜ,
- Yavuz, B., Dilmaç, B., & Ekşi, F. (2017). Öğretmen Adaylarının Manevi (düşünsel) İyi Olma, Özgecilik ve Bağışlayıcılık Eğilimleri Arasındaki Yordayıcı İlişkiler. *2. Avrasya Pozitif Psikoloji Kongresi Özetler Kitabı*.
- Yener, Ö. (2010). Kişisel Sorumluluk Bağlamında Öznel ve Psikolojik İyi Oluş Sosyal Psikolojik Bir Değerlendirme. *Dicle üniversitesi sosyal bilimler enstitüsü dergisi*(4), 46-58.

Yoon, D. P., & Lee, E.-K. O. (2006). The impact of religiousness, spirituality, and social support on psychological well-being among older adults in rural areas. *Journal of gerontological social work, 48*(3-4), 281-298.