



Research Article

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

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Independent Practioner

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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

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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).

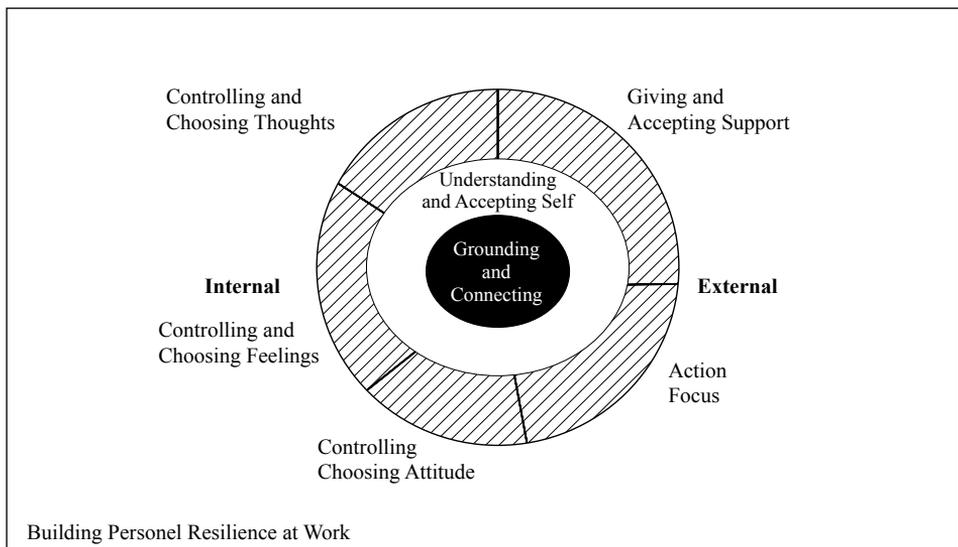
Mobbing has devastating effects on the individual (Leymann, 1996). These effects include depression, anxiety, eating disorders, heart diseases (Cassitto & Gilioli, 2003), insomnia, self-blame, decreased self-esteem, excessive crying (Corney, 2008), feeling distant from partners, isolation, helplessness (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). Budiyo, 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 Barnett & 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), Keskinoglu & 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*

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<b>Sessions</b>	<b>Session Content</b>
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

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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 <i>N=11</i>				Control Group <i>N=11</i>			
	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
Spirituel 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 Spirituel 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				
Spirituel 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 spirituel 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 Spirituel 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				
Spirituel 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 spirituel 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 ( $Z = -1,476$ ,  $p > .05$ ).

## 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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