

Special Article: Applied Behavior Analysis

The Concept of Spiritual Personality Based on the Sound Heart Model

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Letter to the Editor

The theory of Sound Heart in spiritual health was investigated in 2019 in "Chair of Behavioral Sciences" in Shahid Beheshti University by psychology professors. Then it was investigated in the "Chair of Transcendental Sciences" by the clerics of the seminary. It received the permission to perform the "Pre-Sem- itism". The model was investigated with the presence of ten judges, critics and observers of the "Supreme Council of Cul- tural Revolution" in the meeting of 2022. Asadzandi, the theo- rist of the Sound heart model by implementing the suggestions of professors, completed the theory according to the criteria of writing theorizing plans in the "Support Board for Theorizing, Criticism and Scientific Debate Chairs of the Supreme Council of the Cultural Revolution". The final meeting was held in 2023. Sound Heart Model was approved by this important scientific- executive center in Iran. The following content is part of the topics discussed in that meeting.

Health sciences are responsible for diagnosis, treatment and care of human reactions to potential and actual health problems and life events [1]. Human reaction to health problems and life events are not only in the physical dimension in the form of "physical signs and symptoms" but also in the form of psycho- social and spiritual distress [2]. Sound Heart Model (SHM) as a spiritual health model is responsible for diagnosis, care and treatment of spiritual reactions of healthy clients, patients, families and community members to health problems and life

events, throughout the life and in the spectrum of health and illness [3]. This model describes human as a spiritual being with a soul (heart) who experiences human life [4]. It considers the soul (heart) as the center of perception and knowledge, the center of feelings and emotions, and the center of controlling verbal and non-verbal behaviors [5], effective on human spiri- tual reactions to health problems and life events [6].

Asadzandi, theoretician of Sound Heart Model (SHM), intro- duces the spiritual personality as relatively stable and important patterns of perception and knowledge, feelings and emotions, verbal and non-verbal behaviors that based on a recognizable pattern shape the communication of a person with God, self, people and the world of creation. The formation of spiritual personality is influenced by a person's style of attachment to God. Humans' style of attachment to God affects their style of attachment to self, people and the world of creation. it also shape the heart states and spiritual reactions to life events [7].

This theoretician based on the need of all human beings to worship and considering the wide spectrum of spirituality (from religious spirituality to extra-religious and secular spirituality) [8], believes that the spiritual reactions of followers of religious spirituality and believers in monotheistic world view are affect- ed by their attachment style to God [7]. But in the followers of trans-religious and secular spirituality, who believe in nature

immersing in natural manifestations; finding spirituality within them; spiritual reactions are affected by attachment to spirituality residing in nature [9]. Because they believe in pantheism (believing that all beings together create an infinite whole in the name of God) and monistic worldviews (unitarian, living in balance and harmony with nature, along with believing in the existence of holiness in the heart of the particles of this material world). And their believe in a higher power based on Esotericism (direct communication with God based on personal perceptions) [10].

Model describes spiritual health as having a sound heart (a heart that meets God, while there is no one but Him in it, a confident and hopeful heart, with a sense of trust, security, cheerfulness and happiness, love and satisfaction with fate) [11]. Spiritual health can be achieved in the light of following the lifestyle and behavior of the Prophet (as an interpreter of the holy text and a spiritual role-model) with a positive image of God and secure attachment to God (belief in God's presence and sufficiency) [12]. The theoretician explained the characteristics of sound heart owners with the hybrid research method of Schwartz-Kim. The sound heart owners are safe from the sadness and regret of the past, fear and anxieties of the future. They live in the present with patience and gratitude [13].

❖ Asadzandi introduces "negative perception of God and insecure attachment to God" as factors of spiritual discomforts, which are created by following the wrong customs of society and unhealthy spiritual role-models [12]. The negative perception of God and insecure attachment to God in patients and families create hopelessness of God's mercy and among healthy clients as neglect of the remembrance of God causes the disruption in communication with self, people and the world of creation. She expresses the spiritual distress in the fourfold communication [14]. Sound Heart Model in "Spiritual Pathology" and explaining the reason for cutting the bond of love and belonging to God considers the following factors: Unhealthy spiritual environment of the society and the pressures caused by the wrong custom of the society (the wrong explanation of religion)

❖ Unhealthy spiritual interpersonal communication (wrong way of spiritual training in the family, wrong performance of teachers, wrong behavior of religious missionaries and influence of peers) [15].

The negative perception of God affects people's spiritual reactions to life events through changing their attitudes. Because these people interpret the events of life outside of the Lordship of God. They suffer from feelings of loneliness and helplessness and spiritual distress (feeling of hopelessness of God's mercy, dissatisfaction with fate, insecurity, worry, fear and anxiety of death and...) [16]. So spiritual health services in the form of spiritual counseling of healthy clients, families and community members [17] and spiritual care of patients and their families can be effective in preventing the creation of spiritual distress and alleviating spiritual suffering, which is considered in the sound heart model protocol [18].

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