

The Effect of a Positive Educational Package based on the Teachings of Masnavi, Khamseh Nezami on Self-consciousness and Communication Skills in High School Students

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ABSTRACT

Positive emotions change the mental and behavioral characteristics of human beings positively. Happiness is the identification of specific abilities and their use in love, parenting, and daily work. The abilities and virtues in practice protect us from harmful psychological disorders and can be key to recovery. In addition, research has proven the effectiveness of positive thinking skills training in increasing students' happiness. The present study aimed to investigate the effect of a positive educational package based on the teachings of Masnavi and Khamseh Nezami on self-consciousness and communication skills among high school students. The sample consisted of 40 high school students, 20 ones in the experimental group and 20 ones in the control group who were selected randomly. To assess the dependent variables of the research, the Ender Bitzen and Foster's Social Skills Questionnaire (1992) and Fanigstein, Lion and Bass's self-consciousness questionnaire (1975) were used in the research stages. The validity and reliability of the research tools were in good condition. Among the mentioned dimensions, there is a significant difference in the total score of self-consciousness and social anxiety in the three stages of pre-test, post-test and follow-up and interaction between the mean scores of the groups (experimental and control group) with the measurement stages ($P < 0.05$). Besides, there is a significant difference between the mean scores of pre-test with follow-up and post-test with follow-up in the component of socially desirable behaviors ($P < 0.05$).

Keywords

Optimism, Communication Skills, Self-consciousness, Rumi's Masnavi, Khamseh Nezami.

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Introduction

Masnavi Manavi is one of the most valuable moral mystical works of Persian literature that seeks to teach real-life and shows the path of happiness to human beings. The attainment of the source of creation and the ultimate perfection of man is emphasized in this book; however, it also pays attention to striving for a better life in this world in a reciprocal relationship (Vafaeifard, Kazazi). Positive psychology is a new field in psychology (Snyder and Lopez, Seligman and Chick St. Mihali) which mainly focuses on strengthening the abilities and competencies of the individual. To prevent mental illness, people should have abilities such as hope, happiness, skill, perseverance, inner motivation and mental ability. According to Rumi, thought is not only the most important part of human existence but also

the creator of the world of meaning and form. Thoughtful and conscious human beings cause creation in different aspects of life by applying real thought and its various approaches, (artistic, behavioral, spiritual and psychological aspects). Thoughts (unseen jokes) are the cause of good and evil in the universe (Saadati, Golizadeh, Ebrahimi).

One of the principles emphasized in positive psychology is that mental disorders can not only be treated by reducing the negative symptoms, but also by promoting the positive dimensions of the person. Psychological well-being is not necessarily the result of relieving suffering and relief from psychological pain, but it is the feelings of satisfaction, meaning, and positive emotions that lead to well-being (Duck Worth, Stein Wesligman). Lyubomirsky, King and

Daener (2005) emphasize that the benefits of promoting psychological well-being goes beyond having a good feeling because people are happier, more successful, and more physically healthy and therefore more socially active. Teaching positive psychology skills and techniques for people, especially children and adolescents to strengthen and improve positive relationships with others promote positive emotions, behaviors, cognition, increase people's well-being, and treat some mental disorders such as depression and anxiety. It is also very useful and beneficial to increase self-esteem (Sin and Lyubomirsky, 2009). Human life in human societies is based on participatory and cooperative systems. In many cases, individuals alone are not able to meet their needs. Therefore, the interaction and communication of people with each other have always been considered a key element in the field of psychosocial studies. In the field of social sciences, social exchange theory has played a major role in combining the findings in the field of communication and its application to analyze and predict how social factors act in different situations (Shahsavarani, 2018). The development of self-consciousness helps the person to find out whether he/she is stressed or not, and this is usually a necessary precondition for effective and empathetic social relations and interpersonal relationships (Tarmian, Mahjoui and Fathi, 1999). Our understanding of ourselves shapes our destiny. That is, it is our deepest insight into ourselves that affects all of our behaviors and decisions, and thus shapes the quality of life created for ourselves (Brandon, 1996). Based on

the mystical teachings of Rumi in the spiritual Masnavi and Khamseh Nezami, man can achieve a genuine and true life, which will be a new life. True love for beauty depends on the guidance of the prophets and saints; the fruit of such love is God's love for man and the companionship of man and God together or reaching the man to God. This article, it is tried to find out whether the positive educational package of Masnavi and Khamseh Nezami can improve communication skills and self-consciousness in the second-grade high school students in Isfahan or not?

Methodology

To develop the training package, the need-based thematic-inductive content analysis method was used in a two-group quasi-experimental design with pre-test, post-test and two-month follow-up. The statistical population included second-grade high school students in Isfahan in the fall and winter of 1998. The sample includes 40 high school students, 20 ones in the experimental group and 20 ones in the control group who were randomly selected. The mean age of the control and experimental groups is 15.75 and 16, respectively. The research design is quasi-experimental with pre-test, post-test and follow-up. One of the research tools is the positive educational package of Masnavi and Khamseh Nezami, the summary of which is presented in Table 1. The coefficient of agreement (internal agreement) of the experts about the process, time, structure, content and exercises of the training package was also calculated equal to 0.91.

Table 1. Positive psychology model based on category classification (selective coding)

Session	Title	Session summary
1	Justification and introduction	Generally, the first session focuses on guiding participants and familiarizing them with the framework of positive psychology training sessions. In this session, the psychologist's plans and the responsibilities of the participants are explained, the rules related to them are discussed, and the pre-test is performed.
2	Having the maturity to leave the imagination, anger and regret	In the beginning, we are talking about gaining maturity and steadfastness in life. If people become mature, they will not change and will not tremble with any wind. Considering science and suspicion, and that human beings usually live in fantasy and dreams, quitting anger that saves them from God's wrath and quitting remorse and distress were the issues discussed in this session. Homework: To study the ways of gaining maturity and leaving the imagination, anger and regret
3	Hope and optimism, the ability to be positive, optimistic	First, we will talk about the bad traits of a human being, then we will point out that the actions and words of every human being are a witness to the inside, and thoughts hidden in their heart. The actions and speech of human beings can be used to argue about their inner feelings. Therefore, we should be careful about our actions. Then, issues such as happiness in the world, eliminating sorrow,

		not seeing faults, the result of action, stages of human life, past, present and future, building with everyone, mortal life and hope discuss in this session. Homework: Planning to practice optimism and hopefulness and do at least three fun things a day
4	Optimal social behaviors	First, this question arises that what are the desirable social behaviors? And why are these behaviors desirable? Then, several desirable social behaviors are introduced and explain enough about each of them. It can be said that the following behaviors are considered desirable social behaviors. 1- Communication with people 2- Making friends 3- Observing the etiquette of speaking 4- Planting good deeds 5- Avoiding humiliation 6- Maintaining friends. Then each one is described. Homework: Take at least one practical action on each of the introduced behaviors.
5	Quitting bad social behaviors	The importance of quitting unwanted social behaviors in life and its effects on interpersonal relationships are discussed. 1. Jealousy 2. Pride and Arrogance 3- Impatience 4- Coercion 5- acrimony 6- Aggression 7- Laughter 8- Loneliness Then each of these cases is explained regarding the poems of Rumi and Nezami. Homework: Identify at least three cases of social misconduct in their behaviors and make a firm decision to quit.
6	Having meaning in life	In this session, 1. The existence of meaning in all aspects of life 2. Spiritual beliefs supporting the view of life 3- Feeling of meaning in prayer 4- Regret congregational prayer and in each case, the poems of Rumi and Nezami are recited for them according to the time and opportunity. Homework: Recognizing the different meanings in life and paying attention to them and enjoying it, trying to write down the behaviors that are enjoyable for you and you do not notice the passage of time when doing them.
7	Feeling the presence of God in all walks of life	In this session, 1- the feeling of God's presence in life 2- interference of religion in life 3- meaning of life 4- thinking and contemplation about spirituality are discussed and then Rumi and Nezami poems are used. Homework: Understanding the presence and involvement of God in life and mentioning examples for it.
8	Ability to forgive others and reconnection	First, in the field of correct communication, we say that we should not take revenge, but should not be thin-hearted, and that worldliness is a pain, and we reap whatever we do. Then, we will talk about the plague of language, compromising with friends, avoiding the bad prayers of others, making good things, and leaving the escape route open for the enemy. Homework: Practice leaving resentment and tenderness, pay attention to the effects of work in life and bring examples in this regard (think and act on at least three of those whom we resent and can be forgiven)
9	The ability to control resentment and seek revenge and have a realistic understanding	First, we talk about the need to control resentment, and then there are explanations and examples with the titles of taking one blessing, another blessing -the return of one's actions to oneself results in the harassment of others, and we mention the usefulness of bearing others, not hardening patience and softness in deeds. We ask them to have a realistic understanding, and in this case, we give examples such as bitterness on the part of your benefactor, contentment of hearts, the bad temper of good habits, and the result of oppression. Homework: Practice controlling resentment, not being hard at work, and practising realistic comprehension
10	Reviewing and summarizing materials	The issues discussed in the previous sessions will be reviewed. The content of this training program and its results will be discussed. Participants are told that the virtues and abilities taught to them in this course are better to have a lifelong task, and observing the above points makes life worth living in any situation, even despite difficulties. In the end, the post-test was performed

The second research tool is Fanigstein Sheir & Bas's self-consciousness questionnaire (1975). The self-consciousness scale (SCS) is a self-assessment questionnaire designed by Fanigstein, Lion and Bass in 1975 to measure three distinct types of self-consciousness. The first tendency of private self-consciousness is the tendency to pay

attention to its internal and private aspects. The second tendency of public self-consciousness is the desire to be aware of the aspects of oneself that others can perceive. The third tendency of social anxiety is the tendency to be easily anxious and unhappy in social situations. The questions here belong to the self-consciousness scale. Cronbach's alpha reliability coefficient in the

present study for each of the subscales of private self-consciousness, general self-consciousness, social anxiety and the total score of the self-consciousness scale were 0.65, 0.71, 0.60, and 0.66, respectively.

The third research tool is Inder Bitzen and Foster's Social Skills Questionnaire. The expressions of this questionnaire are in two areas of positive and negative behaviors. The questionnaire was developed by Inderbitzen and Foster (1992) and consisted of 39 items and 2 subscales of objective observation used to assess the level of social skills in adolescents (social behaviors (20 questions) and non-social observation (19)). The validity of this questionnaire was reported by Inder Bitzen and Foster (1992) as 90%, and the results indicate convergent validity and acceptable diagnostic validity of this questionnaire. The reliability coefficient of Cronbach's alpha method was 0.87, 0.90, and 0.84 for each subscale of the scales of socially desirable behaviors, socially undesirable behaviors, and the total score of social skills, respectively, which shows very good coefficients. To analyze the data in the descriptive statistics section, the central tendency and dispersion

indices (mean, standard deviation and standard error) were calculated. In the inferential section, first, the presuppositions were examined. The box, Wilkes lambda, Mauchly's Sphericity Test, and Bonferroni test were used to evaluate the homogeneity of the variance matrix, evaluating the difference between the mean groups, evaluating the validity of the training in each case, and examining the effectiveness of the training from the analysis of variance to compare the measurement steps, respectively.

Findings

As shown in Table 2, and considering F and significance levels in the total score of the self-consciousness variable and its three subscales in three measurement steps, none of which is less than a significant error of 0.05, the null hypothesis of Levin test based on homogeneity between cohort and dependent groups was confirmed and all these pairs of groups are homogeneous with each other and thus the assumption of homogeneity of variances is observed.

Table 2. Levin test to examine the homogeneity of variance of self-consciousness covariance and dependent groups

Variable		F	df1	df2	Significance level
General self-consciousness	Pretest	1/150	1	38	0/290
	Posttest	0/006	1	38	0/941
	Follow-up	0/378	1	38	0/542
Private self-consciousness	Pretest	0/114	1	38	0/738
	Posttest	7/643	1	38	0/009
	Follow-up	1/279	1	38	0/265
Social anxiety	Pretest	1/268	1	38	0/267
	Posttest	0/295	1	38	0/590
	Follow-up	4/040	1	38	0/052
Total score	Pretest	0/231	1	38	0/633
	Posttest	0/005	1	38	0/945
	Follow-up	2/935	1	38	0/095

According to Table 3 concerning F and significance levels in the total score of social skills and its two subscales in three stages of measurement, none of which is less than a

significant error of 0.05, the null hypothesis of Levin test based on homogeneity between cohort and dependent groups was confirmed and all these pairs of groups are homogeneous with each other

and as a result, the assumption of homogeneity of variances is observed.

Table 3. Levin test to examine the homogeneity of variance-covariance and dependent groups of social skills

Variable		F	df1	df2	Significance level
Socially desirable behavior	Pretest	3/792	1	38	0/059
	Posttest	1/190	1	38	0/282
	Follow-up	0/528	1	38	0/472
Socially non-desirable behavior	Pretest	11/512	1	38	0/002
	Posttest	3/395	1	38	0/073
	Follow-up	0/542	1	38	0/466
Total score	Pretest	3/089	1	38	0/089
	Posttest	3/347	1	38	0/072
	Follow-up	1/673	1	38	0/204

Due to the non-significance of the BOX test statistic ($p = 0.248$, $M = 8.60$), the assumption of zero homogeneity of the matrices was rejected ($P < 0.05$) and the variance matrix is homogeneous. Then, the Wilks-Lambda Test was performed to evaluate the significance of the positive educational effectiveness based on the teachings of Masnavi and Nezami Nezami on the total score of self-consciousness and its dimensions in high school students.

As shown in Table 4, there is a significant difference between the total score of self-

consciousness and social anxiety in the three stages of measurement pre-test, post-test and follow-up and the interaction between the mean scores (test and control) with the measurement stages ($P < 0.05$). Besides, no significant difference was observed in the dimensions of private and public self-consciousness in the factor and the interactive effect (factor * group) ($P < 0.05$). The continuation of Mauchly's sphericity test is presented to verify the validity of the model.

Table 4. Lambda -Wilkes test to examine the difference between the means of the groups in self-consciousness

Variable	Effect	Values	F	df1	df2	Significance level	Effect size	Test power
self-consciousness	Factor	0/878	3/55	2/00	37/00	0/042	0/122	0/480
	Factor*group	0/859	3/04	2/0	37/00	0/050	0/141	0/554
General self-consciousness	Factor	0/869	2/97	2/00	37/00	0/045	0/131	0/514
	Factor*group	0/976	0/45	2/00	37/00	0/639	0/024	0/118
Private self-consciousness	Factor	0/945	1/06	2/00	37/00	0/354	0/055	0/223
	Factor*group	0/929	1/40	2/00	37/00	0/258	0/071	0/283
Social anxiety	Factor	0/788	4/97	2/00	37/00	0/012	0/212	0/779
	Factor*group	0/770	5/53	2/00	37/00	0/008	0/230	0/823

According to Table 5, the amount of Mauchly obtained for private self-consciousness and social anxiety with a degree of freedom of 2 at the level of $P < 0.05$ is not significant. There is no reason to reject the assumption of homogeneity of variance in different iterations of the experiment and the presumption of non-establishment of the spherical assumption in the variables of private self-consciousness and social anxiety has been

observed. Additionally, Mauchly value for self-consciousness and general self-consciousness is equal to 0.83 and 0.67, which is significant with a degree of freedom of 2 at the level of $P < 0.05$. Therefore, the spherical hypothesis does not apply for this total score of general self-consciousness and general self-consciousness and the modified analysis of variance test using Epsilon Greenhouse-Geiser should be used. Then, the results of the analysis of variance with repeated

measures of the effectiveness of the training package on self-awareness and its components are presented.

Table 5. Mauchly's sphericity test to evaluate the validity of the model of training effectiveness in self-consciousness

Variable	W Mauchly	χ^2 approximate	Df	Significance level	Epsilon Greenhouse Geiser
Self-consciousness	0/835	6/67	2	0/03	0/858
General self-consciousness	0/672	14/71	2	0/001	0/753
Private self-consciousness	0/988	0/441	2	0/802	0/988
Social anxiety	0/916	3/26	2	0/196	0/922

As shown in Table 6, among the scores of interpersonal self-consciousness and its three components, with the significance of the factor within the groups with F calculated on self-consciousness, general self-consciousness and social anxiety, which are equal to 3.39, 3.83 and 5.31, respectively; the existence of a significant difference between the three measurements of pre-test, post-test and follow-up is confirmed at the level of $P < 0.05$. Besides, considering the significance of the group source with calculated F equal to 9.89, 4.86 and 4.49 among the control

and experimental groups in the total score of self-consciousness and dimensions of general self-consciousness and social anxiety, it can be said that there is a significant difference between the mean scores of the experimental and control groups ($P < 0.05$). While there is no significant difference in the factor and source of the group in the component of private self-consciousness ($P < 0.05$). The Bonferroni post hoc test is presented to evaluate the pair of mean measurement steps with each other and determining the effect of the intervention over time.

Table 6. Analyzing the variance with repeated measures of the effectiveness of education on self-consciousness and its components

Variable	Source		Total squares	Degree of freedom	Mean squares	F	Significance level	Eta	Statistical power
Self-consciousness	Intragroup	Factor	481/017	2	240/508	3/039	0/045	0/070	0/542
		Interactive effect	700/550	2	350/275	4/135	0/020	0/098	0/715
		Error	6438/433	76	84/716				
	Intergroup	Group	1533/675	1	1530/675	9/891	0/003	0/207	0/865
		Error	5892/117	38	155/056				
General self-consciousness	Intragroup	Factor	282/050	2	141/025	3/836	0/026	0/092	0/680
		Interactive effect	33/450	2	16/725	0/455	0/636	0/012	0/122
		Error	2793/833	76	36/761				
	Intergroup	Group	172/800	1	172/800	4/864	0/034	0/113	0/575
		Error	1349/867	38	35/523				
Private self-consciousness	Intragroup	Factor	59/017	2	290/508	1/169	0/316	0/030	20/338
		Interactive effect	65/217	2	32/608	1/292	0/281	0/033	20/584
		Error	1918/433	76	25/243				
	Intergroup	Group	60/208	1	60/208	1/525	0/224	0/039	0/226
		Error	1500/117	38	39/477				
Social anxiety	Intragroup	Factor	144/150	2	72/075	5/310	0/007	0/123	0/824
		Interactive effect	163/550	2	81/775	6/024	0/004	0/137	0/871
		Error	1031/633	76	13/574				
	Intergroup	Group	180/075	1	180/075	4/497	0/041	0/106	0/543
		Error	1521/517	38	40/040				

The results of Table 7 post hoc test in the mean of measurement stages indicate that in the total score

of general self-consciousness and general self-consciousness, there is a significant difference between the mean scores of pre-test and post-test ($P < 0.05$) while there was no significant difference with follow-up between the mean of pre-test with follow-up and post-test ($P < 0.05$). In addition, there is a significant difference between the mean scores of pre-test with post-test and follow-up ($P < 0.05$) in the component of social anxiety, while there is no significant difference between the mean of post-test with follow-up ($P < 0.05$). According to the obtained results, it can

be said that the educational package of positive attitude based on the teachings of Khamseh Nezami effectively increases the self-consciousness and general self-consciousness of high school students only in the post-test stage, while the effect of the intervention has been unstable over time, and its effect cannot be observed in the follow-up phase. Moreover, the results indicated that the educational intervention of the research reduces the social anxiety of students in the two stages of post-test and follow-up and its effect has remained constant over time.

Table 7. Bonferroni test results to compare the measurement stages in self-consciousness, general self-consciousness and social anxiety

Variable	A	B	Mean difference	Standard error	Significance level
self-consciousness	Pretest	Posttest	-4/625	2/425	0/046
		Follow-up	-0/900	1/963	1/000
	Posttest	Follow-up	3/725	1/724	0/111
general self-consciousness	Pretest	Posttest	-3/72	1/445	0/045
		Follow-up	1/450	0/910	0/358
	Posttest	Follow-up	3/275	1/612	0/079
social anxiety	Pretest	Posttest	-2/325	0/935	00/05
		Follow-up	-2/325	0/750	0/011
	Posttest	Follow-up	0/000	0/774	1/000

Due to the non-significance of the BOX test statistic ($P = 0.053$, $M = 12.31$), the assumption of zero homogeneity of the matrices was rejected ($P < 0.05$) and the variance matrix is homogeneous. Then, the Wilks-Lambda test was examined to evaluate the significance of positive educational effectiveness based on Masnavi teachings and Khamseh Nezami on the total score of social skills and its dimensions in high school students. As shown in Table 8, there is a significant

difference in the total score of social skills and two dimensions of favorable behaviors and undesirable social behaviors in the factor (three stages of pre-test, post-test and follow-up measurement) and the interactive effect of measurement steps and average scores (experiment and control). ($01/0 > P$). The continuation of Mauchly's sphericity test is presented to verify the validity of the model.

Table 8. Wilks-Lambda test to examine the difference between the mean of the groups in social skills

Variable	Effect	Values	F	df1	df2	Significance level	Effect size	Test power
Social behaviors	Factor	0/467	21/1	00/2	37/00	0/000	0/533	1/000
	Factor*group	0/385	29/5	00/2	37/00	0/000	0/615	1/000
Desirable behaviors	Factor	0/777	31/5	00/2	37/00	0/009	0/223	0/807
	Factor*group	0/726	98/6	00/2	37/00	0/003	0/274	0/905
Undesirable behaviors	Factor	0/602	2/12	00/2	37/00	0/000	0/398	0/993
	Factor*group	0/419	6/25	00/2	37/00	0/000	0/581	1/000

Discussion and Conclusion

The results indicated that the positive educational package based on the teachings of Masnavi and

Khamseh Nezami is effective on the self-awareness of secondary school students. Among the scores of interpersonal self-consciousness and its three components, with the significance of the factor within the groups with calculated F on self-consciousness, general self-consciousness and social anxiety, which are equal to 3.39, 3.83 and 5.31, respectively; the existence of a significant difference between mx three times of pre-test, post-test and follow-up measurements at the level of $P < 0.05$ is confirmed.

In addition, the significance of the group source with calculated F equal to 9.89, 4.86 and 4.49 among the control and experimental groups in the total score of self-consciousness and dimensions of general self-awareness and social anxiety, it can be said that there is a significant difference between the mean scores of the experimental and control groups ($P < 0.05$). While there is no significant difference in the factor and source of the group in the component of private self-consciousness ($P < 0.05$). Generally, the results indicated a positive effect of the training package on self-consciousness, private self-consciousness and social anxiety and there was a significant difference between the experimental and control groups. Therefore, it can cause students to be optimistic. Moreover, a positive educational package based on the teachings of Masnavi and Khamseh Nezami is effective on the social skills of high school students. With the significance of the factor within the groups with calculated F on social skills and two components of desirable and undesirable social behaviors which are equal to 12.12, 6.74 and 4.16, respectively; the existence of a significant difference between the three measurements of pre-test, post-test and follow-up is confirmed at the level of 0.05. In addition, with the significance of the interactive effect of the agent with the group and the source of the group with calculated F equal to 3.96, 8.54 and 4.16 between the control and testing groups of social skills and the two components of desirable and undesirable social behaviors; it can be said that there is a significant difference between the mean scores of the experimental and control groups (0.05). Generally, the results indicated the effect of the educational package on the favorable and undesirable behaviors of students and there was a significant difference between the experimental and control groups, leading to optimistic students.

In the study of research inside and outside the country, Golizadeh, Yazdanjoo and Masaed (2016), in a study entitled: *Analysis of Optimistic Thoughts in the Masnavi Manavi from the Perspective of Psychology*, has stated that the inner world of the mind and the world of the soul is a category that has long been addressed by many mystical poets and psychologists during recent centuries, and they have agreed on the idea of reflecting inner states in the outer world. Positive thinking, as one of the branches of psychology, includes concepts such as optimism, self-confidence, faith and belief, love, hope, patience in the face of difficulties, etc., all of which can be described in detail in Rumi's Masnavi.

The present article, which is interdisciplinary research, is an attempt to explain the effects and influences by examining the components of positive psychology and matching it with the views of Rumi, who has specifically explored the human psyche in the spiritual Masnavi such as Wise Psychology, which is taking a step towards explaining the effects and influences of the two categories of psychology and literature. The inner world and the exploration of mental states are the common chapters of psychology and mystical literature. As shown, both in terms of psychology and Rumi's mysticism, the positive mind absorbs positive energy in life. The result of the present study can be summarized in two aspects: First, the category of positive psychology, as one of the branches of psychology, includes three areas of emotions, traits, institutions and positive organizations. The first case is related to the three past, present and future tenses, all of which are generally absorbers of positive energy, and its source is the positive outlook and attitude that lies in the human soul and psyche. Second, corresponding each of these components with Rumi's poems in the Masnavi Manavi, it became clear that a mystic like him who always sees the world through the manifestation of the light of the beautiful truth, centuries before the advent of psychology, with full knowledge of the mysteries of the human soul and psyche, emphasized that the key to any enigma should be sought within and the heart and mind, which is the place of manifestation of truth; dark thoughts should be removed because a positive attitude is healing and carries goodness. The result is that the common

message of Rumi and all psychologists are that one should be positive to achieve inner peace.

Sarvari and Muharrami (2013), in a study entitled *Human Identity in Nezami's Five Treasures*, which analyzes Nezami's perspective on the individual, social and ideal human identity in *Five Treasures*, is an idealistic thinker who uses poetry in the service of human liberation from the ignorant city and achieves the utopia. The *Five Treasures* is a full-fledged mirror of Nezami character in which the poet has noticed the various manifestations of the dignity and greatness of the human gem, in addition to the passion of love and asceticism. In the portrayal of the heroes of his stories, he portrays the identity of an ideal human being and avoids a realistic representation of the identity features of the heroes of his stories and considers more of a type of person. A type that every moment adds perfection to their previous perfections by emphasizing the ideal. In fact, he is every hero he creates; sets a new model for human beings to learn from their destiny and to build themselves and finally achieve human perfection. In addition to showing the individual identity of man, he has also portrayed his social and ideal (divine) identity. In *The Five Treasures*, the perfect man sometimes has a religious identity, a sage, and a lover in whom earthly love takes on a more sublime form so that it gives him a mystical identity.

In an article entitled *The Concept of General Reason in Rumi's Thought*, which deals with the Concept of Reason in Rumi's Thought, Karim (2010) considers that two types of intellect can be obtained through education and traditional sciences, that is, the partial intellect that leads man to his worldly rank, and the intellect that exalts man above all creatures is the general intellect. The partial intellect is imperfect and it is not possible to reach the correct knowledge with it, but the whole intellect is perfect and causes enlightenment and true knowledge. Generally, positivism as one of the branches of psychology includes concepts such as optimism, self-confidence, faith and belief, love, hope, patience in the face of difficulties, etc., all of which can be described in detail in Rumi's *Masnavi*. Individual and social identities are not very effective in a globalized society; therefore, human beings need an identity beyond individual and tribal/ethnic/linguistic identity in today's world to

feel safe in a world-wide society. In today's world, we need this vast identity, which can be called "human identity" - more than in the past. Positive psychology is also a branch of psychology that seeks the good life and the scientific study of the ideal human function. The science that emphasizes his strengths and abilities such as courage, gratitude, hope, living happily, mental health, enjoyment, optimism, satisfaction instead of paying attention to the weaknesses and inadequacies of man, etc. Nezami is an idealistic thinker who has used poetry in the service of freeing man from the ignorant city and reaching the utopia. The *Five Treasures* is a full-fledged mirror of Nezami character in which the poet has noticed the various manifestations of the dignity and greatness of the human gem, in addition to the passion of love and asceticism. Furthermore, Raiat, Arjmandnia and Afrooz (2015) showed that the method of teaching optimistic skills can be used as an effective way to reduce irrational beliefs and increase the happiness of delinquent adolescents. Human actions in the world will impose inevitable feedback on him, and humans should strive to eliminate negative feedback in the realm of reaction. Nezami expresses the value of freedom through equality, shown with mutual respect for subordinates, women, and other living beings as part of creation, and with respect for other religions. He mutually shares global ethical concerns and perspectives. He also respects and emphasizes the dignity of human beings, affirms the diversity of cultures, intercultural participation and dialogue, responsible use of knowledge resources and networks, commitment to being open listening to the wisdom and moral guidance of the character. With his moral teachings, Rumi teaches seekers that freedom and liberation from the air of the soul are among the most important mystical and moral points. A positive educational package of *Masnavi* and *Khamseh Nezami* can affect social skills and increase self-awareness, cause a positive attitude of human beings and as a result achieve the above goals.

This research has been performed on secondary school students in Isfahan on a quasi-experimental basis. Accordingly, there is no complete test, so care should be taken in generalizing the results to all students.

The following issues can be suggested:

1. According to the results, it is suggested that short scientific brochures, as well as appropriate tracts, be prepared and made available to school education staff.
2. It is suggested that teaching the concepts of the positive educational package of Masnavi and Khamseh Nezami should be included in the agenda of the associations of parents and educators of the education departments for presentation in family education sessions.
3. It is suggested that positive training courses be organized for school counsellors and principals concerning the teachings of Masnavi and Khamseh Nezami.
4. Considering the role of positivity therapy and considering the emphasis on human strengths, it is suggested that this method be used more as a treatment method in health centers.
5. Considering the humanizing role of Masnavi and Khamseh Nezami books, it is suggested that some of them be taught as educational content in the second secondary school.

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