Self and Its Actualization: Panoramic Validity

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Abstract

Objective: The validity of Quranic Orientation Scale (QOS) developed by Khodadady and Dastgahian [1] was explored. They extracted its underlying factors through Principal Axis Factoring (PAF) and rotated them via Promax with Kaiser Normalization (PKN). This study, however, rotated the extracted factors via Varimax with Kaiser Normalization (VKN) to find out 1) which rotational method determines the invariance in the factors extracted from the QOS and 2) which factors rotated with these methods associate positively with English language achievement (ELA).

Method: The responses of 1123 grade 4 senior high school students (G4SHSSs) who took the QOS were subjected to PAF and VKN. The extracted and rotated factors were then correlated with the students' scores on a test measuring their ELA. To standardize the method the word "self" was operationalized by resorting to divine religion and schema theory.

Results: VKN is superior to PKN for several reasons. First, it shows QOS enjoys not only factorial but also divine, empirical and theoretical validity. Secondly, the invariance in the QOS items lies in its first factor. Thirdly; the first factor rotated by VKN is broader than that of the PKN in its constituting items. And finally, the first factor rotated by VKN explains G4SHSSs' self-actualization better than the QOS because its positive association with the ELA is stronger than those of the QOS and PKN.

Conclusion: Self is an 11-taxon schema through which G4SHSSs resort not only to God but also to other sapiens to actualize it.

Keywords: Allah, all the created, factor analysis, rotation, sapiens, schema theory

Introduction

Norko [2] employed the word "self" 11 times in order to address "truth" as "the spiritual quest of forensic psychiatry". However he defined neither the self nor the truth so that the validity of his quest could be tested empirically. Khodadady [3] argued that an operational definition of "self" is necessary in comprehending any type of text because it represents a concept or schema whose features constitute a hierarchical structure or taxonomy originally established by Linnaeus [4]. Khodadady developed the microstructural approach of schema theory (MICAST) to explain Linnaeus' taxonomy from a *cognitive* perspective and then measure reading written texts as a means of self-actualization.

The MICAST stipulates the acceptance of two assumptions. First, as "selves" all sapiens share some variables such as desires or needs which require their cooperation and mutual understanding to satisfy them, i.e., common features. Secondly, they differ from each other in other variables such as energy, interest, and time spend to meet the needs, i.e., distinctive features [3]. Research findings show that these common and distinctive features of "self"

determine which hierarchical taxa a sapiens chooses to actualize its self in.

Khodadady and Zahani [5], for example, applied the MICAST to explore the taxa to which the schema of "self" is assigned in the three fields of divine religion, psychiatry, and psychology as represented by "the *Quran* (Q) revealed to Muhammad from "610 … [to] 632 AD" [6], "Kaplan & Sadock's Synopsis of Psychiatry: Behavioral Sciences/ Clinical Psychiatry" [7], and "Abnormal Psychology" [8], respectively. Their analysis showed that the taxa established in divine religion were more comprehensive and *objective* than psychiatry and psychology.

Following Laing [9, 10, 11], Comer [8], for example, accepted two taxa of self, i.e., true and false, and then claimed that "human beings must be in touch with their true selves in order to give meaning to their lives. Other people's expectations, demands, and standards require us to develop a false self rather than a true one". In contrast to this passive definition in which no self can become true because of false selves it interacts with, the Q offers God as the only *true*

self because He alone is *Ever-Living* and *Self-Subsisting* (Q2:255). A sapiens can become a *true* self if and only if it follows God and acts as His messengers such as Abraham (Q19:43), Moses (Q2:51), Jesus (Q2:87) and Muhammad (Q33:40) did.

Contrary to their expectations, Khodadady and Zahani's [12] analysis of representative texts supported the macrostructural approach of schema theory (MACAST). Instead of focusing on readers' understanding of "self" in the texts read the MACAST adopts their authors as authorities who decide what "self" is and what taxa it consists of. Shostrom [13], for example, developed the Personal Orientation Inventory (POI) on the basis of Maslow's [14] description of self within a five-taxon hierarchy of needs.

Similarly, Caraccio [15] claimed that his "Need Satisfaction Assessment for Students (NSAS)" had content validity because "experts in the field of Humanistic Psychology" approved its items.

Since Khodadady and Zahani's [5, 12] findings showed that the schema of "self" in divine religion is more comprehensive and objective than psychiatry and psychology, the present author analyzed the Q in order to find out what taxa it places the self in. The analysis showed that it addresses it as a schema within 11 taxa. As the creator of sapiens commonly known as God or Theo, the author of Q names Himself Allah and brings up His own characteristics as the main features of the first taxon referred to as macro-domain in the MACAST (Table 1).

Table 1: Taxa of self as a schema defined authoritatively (MACAST) and empirically (MICAST)

Self	MACAST	MICAST*	Factor*	# of items*
macro-domain	Theo/ God/ Allah	Quran		
meta-domain	psychical monotheist	Quran		
domain	monotheist	Quranic Orientation Scale		48
kingdom	polytheist	believing in Holy Scripture	1	12
phylum	self-theist	remembering and seeking Allah	2	13
class	wisdom	fulfilling Quranic obligations	3	8
order	emotion	following Allah confidently	4	4
family	cognition	following Quranic instructions	5	4
genus	instincts	not befriending disbelievers	6	4
species	the created	informed Quranic struggle	7	3
word	be	320 word types (60-item QOS)		
*Adapted from "A scripture-specific religious orientation scale: Development and validation" by E. Khodadady & B. S. Dastgahian (2020), *Journal of Psychology and Mental Health Care,* 4(1), p. 8-9.				

In contrast to self-theistic psychiatrists such as Freud who employ their fantasies and call God, according to Favazza [16], a "noxious" illusion, as the One-and-Only One God (Q21:108) Allah singles out Himself as the very "manifest truth" (Q24:25) who has created whatever there are in the heavens and on the earth and between them as reality (Q25:59). (The directly quoted English translation of the Arabic Quranic verses or ayat cited in this study is rendered by Nasr et al. [17]. Allah is, therefore the only *true* self who occupies the 1st schema taxon of *macro-domain.* He is also the only self who gives life to whatever He creates through word "*be*" i.e., the 11th taxon of "self" (Table 1).

Furthermore, biologists such as Stone [18] accept that no sapiens knows "how life on Earth originated", Allah, however, announces it is He who originates life through His words. He did, for example, create 'Adam [the first sapiens] from dust then said to him, "Be!" and he was' (Q3:59). Allah placed him along with his progeny in the 10*th* taxon of species. Similarly, he created creatures other than sapiens by telling them '"Be!" (Q16:40) and they were. He placed them in the taxon of species along with sapiens.

In addition to specifying Himself as the origin of life, Allah announces that all the created do have their unique self. They have

been created to actualize it within an appointed period of time before they die (Q6:2). Among the created, He does, however, single out sapiens as His vicegerents in this world because they agreed that Allah breathe His *psyche* into them (Q15:29, 32:9, 38:72). This very divine psyche provides the sapiens with the ability to choose one of the three selves and actualize it during their temporary life in this world, i.e., self-theistic, polytheistic, and monotheistic. The actualization results in their *optional* acquisition of the 5th, 4th or 3rd taxon of phylum, kingdom or domain, respectively.

Self-theists in almost all fields of knowledge including psychiatrists such as Sadock, Sadock and Ruiz [7], for example, claimed that "there is no underlying absolute truth". Hinchliffe [19], however, defined it as "that which is absolutely true for all time". This operational definition does in fact attest to Allah's description of Himself in the Q as "the Manifest Truth" (Q24:25). Because of being the *Ever-Living* and *Self-Subsisting* (Q2:255) Allah is the one and only one self who "is absolutely true for all time".

According to the Q, all the created other than a few jinns such as the Satan have accepted to serve sapiens willingly because the sapiens are the only species that possess Allah's *psyche* blown into them. It is, therefore, through this psyche that the sapiens employ

or exploit whatever there is in this world to become a self-theist, polytheist or monotheist by choice. If a sapiens chooses to become a monotheist i.e., the 3rd taxon of domain, and assimilates its psyche with that of Allah's, i.e., s/he does whatever Allah asks and does Himself, it acquires the 2nd taxon of meta-domain in the hereafter and becomes a psychical monotheistic self (Table 1). Becoming a psychical monotheistic self renders a sapiens a *true* self because it will live in the hereafter "forever" (Q4:57).

Actualizing one's self as a monotheist in this world in order to become a psychical monotheist in the hereafter is, however, challenging because it requires spending a lot of energy, interest, and time on formal education to understand and follow Allah as the truth. It also requires not only bringing one's wisdom, emotion, cognition and instincts represented by the 6, 7, 8, and 9th taxa under the control of psyche but also treating the created represented by the 10th taxon justly as instructed by Allah. For these reasons, the majority of sapiens prefer polytheism, i.e., the 4th taxon of kingdom. Polytheistic sapiens assume that they can blame other selves for what they themselves have done (Q75:14). Few of these polytheists succeed to bring almost all other polytheists under their control and actualize themselves as self-theists, i.e., the 5th taxon of phylum (Q12:53). Instead of proper employment of the created, instincts, cognition, emotion and wisdom represented by the 10, 9, 8, 7 and 6th taxa of genus, family, order, and class, respectively, the self-theists manipulate the polytheists to consolidate themselves as one of their gods on the earth.

In summary, among the three selves actualized in this world, i.e., monotheists, polytheists and self-theists, the first is the most challenging because it requires 1) following Allah word by word, 2) standing against polytheists and self-theists, 3) acquiring formal education to increase knowledge as the main prerequisite of personal commitment, 4) internalizing the knowledge as truth, and 5) representing Allah as His vicegerents on the earth. According to the Q, Allah has provided all sapiens with the education, i.e., what they did not know (Q96:5), through breathing His psyche into them. They do, however, forget (Q2:286) because they fail to keep in touch with Him. God did, therefore, send down the Q as the last reminder (Q15:9) and the very truth itself (Q8:7). The emphasis on the truth understood through formal education and personal commitment do in fact distinguish divine religion not only from psychiatry and psychology but also from all other fields of human knowledge.

If what the Q instructs regarding the relationship between actualizing monotheism, i.e., the best taxon of self actualized in this world, and learning through formal education holds true, then *there must be a significant correlation between the measures of monotheism and indices of formal educational achievement* such as GPAs and English language examinations and tests developed on textbooks including the Q. Recent research findings show that such a relationship does indeed exist between monotheism and formal education.

Khodadady and Dastgahian [1], for example, administered the 60-item QOS to 1123 G4SHSSs, subjected their responses to PAF and rotated the extracted factors via PKN. If the students had followed Allah word by word, i.e., they had agreed *completely* with the 320 words comprising the items, all the 60 items comprising the QOS would not have loaded acceptably on any factors. In other words there would be no taxa on polytheist, self-theist, wisdom, emotion, cognition, instincts and the created represented by the 4, 5, 6, 7, 8, 9, and 10th taxa of domain, kingdom, phylum, class, order, family, genus and species, respectively.

Khodadady and Dastgahian's [1] results, however, showed that because of G4SHSSs' varying degrees of disagreements with the 60 items of QOS, its 48 items rotated by PKN loaded acceptably on seven factors (henceforth 48-item QOS). Based on both the MACAST and MICAST, it is argued in this study that while the 48-item QOS represents monotheism at the taxon of domain, the seven factors named believing in Holy Scriptures (BHS), remembering and seeking of Allah (RSA), fulfilling Quranic obligations (FQO), following Allah confidently (FAC), following Quranic instructions (FQI), not befriending disbelievers (NBD), and informed Quranic struggle (IQS) represent the taxa of kingdom, phylum, class, order, family, and genus, respectively (Table 1).

Out of 1123 G4SHSs who took the QOS in Khodadady and Dastgahian's [1] study, 147 took a schema-based cloze multiple choice item test (S-Test) developed on the English textbook taught to them during their school year. Khodadady and Dastgahian [1] correlated these scores with the 48-item QOS, its seven underlying factors, grade three final English examination (G3EFF) and grade point averages (GPAs). The results showed that among the three indices of achievement, i.e., G3EFF, GPAs and S-Test, only the last correlated *positively* and *significantly* with the QOS (r=.169, *p*<.05), BHS (r=.190, *p*<.05) and FQO (r=.167, *p*<.05), representing the taxa of monotheism, polytheism and wisdom, respectively (Table 2).

Table 2: Correlations of QOS and its underlying factors with S-Test, GPA and G3FEE

MACAST	MICAST (PKN)	Abr.	GPA	G3FEE	S-Test
monotheist	Quranic Orientation Scale	QOS	.02	-.09**	.17*
polytheist	believing in Holy Scripture	BHS	.01	-.07*	.19*
self-theist	remembering and seeking Allah	RSA	.01	-.09**	.16
wisdom/ brain/ mind	fulfilling Quranic obligations	FQO	.01	-.08**	.17*
emotion/ amygdalae	following Allah confidently	FAC	.01	-.09**	.04
cognition/ heart	following Quranic instructions	FQI	.01	-.09**	.11
instincts/ drive	not befriending disbelievers	NBU	.03	-.04	.13
the created	informed Quranic struggle	IQS	.04	-.05	.10
Adapted from "Which self-actualization associates with language and school achievement: Monotheistic or polytheistic?" by E. Khodadady & B. S. Dastgahian (2022), *Journal of Psychiatry and Mental Health*, 7(1), *p.* 8 * *p* <.05, 2-tailed. ** *p* < .01, 2-tailed					

Khodadady and Dastgahian [1] rotated the seven factors underlying the QOS by utilizing PKN because when they submitted their article to *Psychological Studies* its editor, D. Suar, had it examined by four reviewers lasting for almost a year. Commenting on the second revision of the article one of the reviewers argued that "In such type of scale [i.e., the QOS], the factors or dimensions are related. If it is so, one should go oblique rather than Varimax rotation" (personal communication, August 24, 2018). Khodadady and Dastgahian [1] did, therefore, rotate the extracted factors by PKN (Table 1).

Although the reviewer of *Psychological Studies* offered no reason for choosing PKN over VKN other than the relations between the factors, s/he seemed to have been following Finch [21] who conducted a simulation study to compare the two rotation methods. Based on his results he suggested that the PKN and VKN 'are equally able to recover the underlying factor structure, regardless of the correlations among the factors, though the oblique method is better able to identify the presence of a "simple structure." These results suggest that for identifying which items are associated with which factors, either approach is effective, but that for identifying simple structure when it is present, the oblique method is preferable'.

As the developer of both PKN and VKN Kaiser [22], however, announced that "the ultimate criterion of a rotational procedure is factorial invariance, not simple structure". Through invariance "an analytic criterion for rotation" does in fact "allow factor analysis to become a straightforward methodology stripped of its subjectivity and a proper tool for scientific inquiry". In other words, between the PKN and VKN, it is only the VKN which "allows such inferences; regardless of the sampling of tests".

Based on what Finch [21] and Kaiser [22] asserted it is argued that the PKN renders the QOS subjective by simplifying its factorial structure whereas the VKN reveals its scientific or empirical validity by bringing out its factorial invariance. Divine religiously speaking Finch and his followers advocate the PKN as a MICAST-based rotation method through which responses given

to the QOS are simplified whereas Kaiser and his followers adopt the VKN as a MACAST-based rotation method through which the invariance of the responses given to QOS is found objectively in the first factor. The argument has been tested by formulating the hypotheses below.

H1. The number of factors extracted from the QOS and rotated by the PKN and VKN is the same.

H2: The QOS rotated by the PKN has fewer items than the QOS rotated by the VKN.

H3. The number of items constituting the factors rotated by the PKN will be fewer than that of factors rotated by the VKN.

H4: Monotheism validated by the PKN and VKN associates differently with the English language achievement (ELA) measured by S-Test.

H5. The factors underlying monotheism validated by the PKN and VKN associate differently with the ELA measured by S-Test.

Methodology
Participants
A total of 1123 female grade 4 senior high school students (G4SHSs) took part in this study voluntarily. They took the Persian demographic scale (DS) as well as the Persian Quranic Orientation Scale (QOS) in one session. One hundred forty seven of these students also took the S-Test. For detailed information see Khodadady and Dastgahian [1, 20].

Instruments
Three instruments were administered in this study: Persian DS, Persian QOS and English S-Test.

Procedures
The Persian DS and QOS were administered to G4SHSs in one session early in the school year. They did, however, take the S-Test at the end of school year so that they could get ready for the University Entrance Examination (UEE) held nationally in the summer of each year in Iran. (English language competence is one of the abilities measured by the UEE.) For the detailed description of the S-Test see Khodadady and Dastgahian [20].

Data analysis

Data analyses were the same as those conducted by Khodadady and Dastgahian [1, 20]. However, VKN rather than PKN was employed to rotate the extracted factors.

Results

Table 3 presents the results of rotating the factors underlying the QOS with both PKN and VKN. Similar to the former, the latter yielded seven factors and thus confirmed the *first* hypothesis that the number of factors rotated by VKN is the same as those rotated by PKN. Contrasting the number of items constituting the QOS rotated by PKN and VKN confirmed the *second* hypothesis as well because the QOS rotated by the PKN has fewer items, i.e., 48, than the QOS rotated by the VKN, i.e., 59 items. Since the validated 59-item QOS has almost the same number of items constituting the non-validated QOS, i.e., 60, the VKN *is superior to PKN in determining the domain of the MACAST-based monotheism.*

Table 3: MACAST and MICAST-Based Taxa of QOS rotated by PKN and VKN

Divine taxa	MACAST	Factor	MICAST	No. of items/ words	
				PKN	VKN
monotheism	60 items		Quranic Orientation Scale	48	59
polytheist		1	believing in Holy Scripture	12	16
self-theist		2	remembering and seeking Allah	13	17
wisdom/ brain/ mind		3	fulfilling Quranic obligations	8	11
emotion/ amygdalae		4	following Allah confidently	4	4
cognition/ heart		5	following Quranic instructions	4	4
instincts/ drive		6	not befriending disbelievers	4	4
the created		7	informed Quranic struggle	3	3
words	320			259	310

Similar to the domain of monotheistic self represented by the validated 48-item and 59-item QOSs, the number of items constituting factors 1, 2 and 3 representing the kingdom, phylum and class of polytheism, self-theism and wisdom taxa in VKN, i.e., 16, 17, and 11, is more than that of PKN, i.e., 12, 13, and 8, respectively. The difference does, therefore, *largely* confirm the *third* hypothesis that the number of items constituting the factors rotated by PKN will be fewer than that of factors rotated by VKN. These results show that PKN hides G4SHSSs' being polytheistic, self-theistic and wisdom-oriented through reducing the distinctive features of their representative factors, i.e., their constituting items.

The third hypothesis is confirmed *largely* because in addition to factors 1, 2, and 3, factor 6 rotated by PKN differs from the same factor rotated by VKN not in the number of items but in the items constituting the factor (Table 4). Out of four items constituting factor 6 in PKN, i.e. 51, 56, 57, and 60, item *60*, "neither do I defame nor am sarcastic to anyone" contributes to factor 3 rotated by VKN. Out of four items constituting factor 6 in VKN, i.e., 47, 51, 56, and 57, item *47*, "I hold secret counsels [only] for righteousness and self-restraint" *does not*, however, contribute to any factors rotated by PKN.

Table 4: The 60 items (I) of the QOS and their loadings on seven factors (F) rotated by VKN (VKNL) and PKN (PKNL)

I	VF	VKNL	PF	PKNL*	Statements
34	1	0.647	1	.691	I believe in the Holy Scriptures (e.g., the Quran and Bible), Allah's angels and the day of judgment.
30	1	0.618	1	.666	I perform ablution and/or Ghusl when I prepare for prayer.
6	1	0.608	1	.664	I obey Allah and his messenger Muhammad (AS).
52	1	0.594	1	.625	I observe fasting.
50	1	0.585	1	.536	I don't like Allah's enemies (e.g., disbelievers and Satan) and don't befriend them.
43	1	0.540			I send my blessings on Mohammad (AS) as Allah and his angels do.
4	1	0.487	1	.486	I do not follow some of the people of book (e.g., Jews and Christians) who want to rob me off my beliefs.
53	1	0.485	1	.404	Satan bids humans to indecency and dishonor.
49	1	0.484			I look to the Quran and the Sunnah of Muhammad (AS) for guidance and let nothing else take precedence of them.
35	1	0.473	1	.488	I don't give my money in usury nor earn any money in usury.

7	1	0.471	1	.541	I eat of the halal things Allah has given me and thank Him.
39	1	0.463	1	.442	I do not violate the sanctity of the rites of Allah, holy months and places.
9	1	0.456	1	.478	I avoid wine and gambling because they are some of Satan's work.
25	1	0.451	1	.445	I do not befriend the people who take my religion for a mockery or sport.
44	1	0.424			Allah will punish anyone who consumes people's wealth in vanity and/or hoards [money and] valuable stones and goods.
31	1	0.390			I enter others' house after getting permission and salute them.
42	2	0.631	2	.819	I remember Allah frequently and repeatedly.
28	2	0.617	2	.772	I seek the means to approach Allah [by saying or doing what he wants] and strive in His cause.
24	2	0.563	2	.662	I collect my whole mind and approach Allah in a spirit of reverence when I pray.
36	2	0.560	2	.645	I do not fight in Allah's way without undertaking proper preparations and precautions.
27	2	0.552	2	.711	I prepare myself for the hereafter by doing what Allah wants me to do.
26	2	0.551	2	.649	I struggle in the way of Allah with my possessions and my life.
23	2	0.548	2	.684	I turn to Allah with sincere repentance.
41	2	0.546	2	.630	I bow down, prostrate myself, serve Allah and do good.
21	2	0.531	2	.602	I guard my own soul without judging the actions of those who have gone astray.
40	2	0.504	2	.516	I follow Allah because I am afraid I may say or do something He does not like.
11	2	0.494	2	.501	I have accepted Islam wholeheartedly and I do not follow the footsteps of Satan.
48	2	0.472	2	.474	I seek Allah's help in patience and prayers.
22	2	0.429			I am with those who are truthful.
45	2	0.422	2	.445	I save myself and my families from a fire whose fuel is men and stones.
1	2	0.377			I do not let anything (e.g., riches and opportunities) or anyone (e.g., parents and family) divert me from the remembrance of Allah.
38	2	0.348			I stand out firmly for justice, as witness to Allah, even as against myself, my parents and relatives.
54	2	0.334			I persevere in patience and constancy and strengthen others [in faith and good deeds].
46	3	0.579	3	.645	I do not betray my trusts.
33	3	0.569	3	.609	I fulfill all my obligations.
58	3	0.539	3	.539	I do not eat my property in vanity, i.e., waste it or earn money by hurting or destroying others.
59	3	0.520	3	.501	I do whatever I say.
29	3	0.441	3	.423	If a sinner comes to me with any news I will ascertain the truth before I accept it.
20	3	0.441	3	.409	I am just because that is next to piety.
60	3	0.434	6	.367	Neither do I defame nor am sarcastic to anyone.
32	3	0.425			I make my utterances straightforward.
55	3	0.410	3	.323	I do not cancel my charity (sadqat) by showing off.
37	3	0.385			I do not make unlawful the good things Allah hath made lawful for me but commit no excess.
12	3	0.317	3	.346	I have transactions in which the goods are taken now and the payment is promised in future written and signed.
14	4	0.810	4	.910	If I follow Allah, he will forgive me.
15	4	0.770	4	.825	If I follow Allah, he will remove all evil deeds from me.
13	4	0.556	4	.534	If I follow Allah, he will give me the criterion to judge between right and wrong.
16	4	0.468	4	.433	If I help (the cause or religion of) Allah, he will help me and plant my feet firmly.
10	5	0.571	5	.622	I give [to the needy] of the good things which I have (honourably) earned.
2	5	0.456	5	.502	I do not let anyone laugh at another one.
3	5	0.434	5	.460	I spend some from whatever Allah has given me in charity or help others and society.
8	5	0.407	5	.349	I avoid suspicion as much as possible because it is a sin in some cases.
56	6	0.517	6	.589	I do not take disbelievers as my intimate friends.

51	6	0.475	6	.515	I do not take the disbelievers as friends instead of the believers.
57	6	0.358	6	.362	I do not discourage anyone who embarks on dangerous tasks for the sake of Allah.
47	6	0.349			I hold secret counsels [only] for righteousness and self-restraint.
19	7	0.496	7	.570	I do not take my parents, family and relatives for protectors if they prefer disbelief to belief.
18	7	0.458	7	.506	I do not accuse anyone of unbelief without proper investigation when I do something in the cause of Allah.
17	7	0.416	7	.506	I do not yield to my family members if their demands conflict with my religious convictions.
5					I follow the law of equality in retaliation or Qisas, e.g., If someone kills my brother on purpose, his brother must be killed.

*Adapted from "Which self-actualization associates with language and school achievement: Monotheistic or polytheistic?" by E. Khodadady & B. S. Dastgahian (2022), *Journal of Psychiatry and Mental Health, 7(1)*, pp. 6-8

The correlation coefficients obtained between S-Test, 59-item QOS and its underlying factors rotated by VKN are presented in Table 5. As can be seen, the coefficient of the S-Test and 48-item QOS is the same as that of S-Test and 59 item QOS, i.e., r = .17, p <.05. This result disconfirms the fourth hypothesis that the domain of monotheism validated by the PKN and VKN, respectively, associates differently with the ELA measured by S-Test. The lack of difference in the magnitude of significant association of the ELA with the 48-item and 59-item QOSs will be addressed in the Discussions section shortly.

Table 5: Correlations between S-Test (ST), 59-item QOS and its underlying factors (F)

F	MACAST	MICAST	ST a	ST	QOS	BHS	RSA	FQO	FAC	FQI	NBD
	monotheist	QOS	.17*	.17*							
1	polytheist	BHS	.19*	.22**	.88**						
2	self-theist	RSA	.16	.14	.95**	.77**					
3	wisdom	FQO	.17*	.09	.78**	.54**	.69**				
4	emotion	FAC	.04	.03	.64**	.59**	.55**	.35**			
5	cognition	FQI	.11	.01	.62**	.41**	.56**	.58**	.31**		
6	instincts	NBD	.13	.12	.79**	.68**	.73**	.55**	.47**	.35**	
7	the created	IQS	.10	.15	.71**	.60**	.63**	.48**	.46**	.39**	.58**

a Adapted from "Which self-actualization associates with language and school achievement: Monotheistic or polytheistic?" by E. Khodada-dy & B. S. Dastgahian (2022), *Journal of Psychiatry and Mental Health, 7(1)*, p. 8. Note. BHS, Believing in Holy Scriptures; RSA, Remembering and seeking Allah; FQO, Fulfilling Quranic obligations; FAC, Following Allah confidently; FQI, Following Quranic instructions; NBD, Not befriending disbelievers; IQS, Informed Quranic struggle; * *p* <.05, 2-tailed. ** *p* < .01, 2-tailed

Among the factors underlying the 59-item and 48-item QOSs the first factor representing polytheists *correlates* significantly with the S-Test, i.e., r = .22, *p* <.01 and r = .19, p <.05, respectively (Table 5). While the third factor of 48-item QOS representing *wisdom* correlates significantly with the S-Test, i.e., r = .17, *p* <.05, the same factor underlying the 59-item QOS does not, i.e., r = .09, *ns* (Table 5). These results confirm the *fifth* hypothesis that the factors underlying the MACAST-based monotheism validated by the PKN and VKN associate differently with the ELA measured by the S-Test.

Discussions
The word "self-actualization" (SA) does not play any role in "Health Psychology" [23] because it does not employ it even once. It does, however, play a relatively noticeable role in the field of "Abnormal Psychology". Comer [8], for example, defined the SA in the glossary of his textbook as a "humanistic process by which people fulfill their potential for goodness and growth". He did not, however, support his definition with any statistical indexes such as correlation coefficients so that its contribution to "Abnormal Psychology" could be tested empirically.

Sadock, Sadock and Ruiz [7] did not consider SA worthy of being treated as an entry in the 12-page glossary of their textbook on psychiatry. They did, however, define it in its first out of nine occurrences in the body of textbook as "persons' creative powers to fulfill their potentialities". This definition which was apparently offered by Goldstein [24] strips sapiens from any type of free choice, let alone responsibility, because "each person has a different set of innate potentialities". They do, therefore, strive for SA "along different paths". This subjective definition is the same as European Parliamentary Research Center's [25] definition of invasion. It declared that Russia invaded Ukraine on 24 February 2022 because there was a "close relationship between Vladimir Putin's regime and the Russian Orthodox Church".

Similarly Maslow [26] replaced SA with the word "potentialities" in his "five-taxon hierarchy of needs" and then assigned it to its

top taxon. He argued that self-actualizers realize their potential by "fulfilling themselves" and "doing the best they are capable of doing". He did, nonetheless, limit the number of self-actualizers to only one percent of population because SA can only be achieved when the needs down in the hierarchy are satisfied, i.e., esteem, belongingness and love, safety and physiological [27, 28].

Although Maslow did not deliberately operationalize his need-based SA in order not to face empirical criticisms, his followers did so under various names such as the Personal Orientation Dimensions [13], the Personal Orientation Inventory [29], the Tennessee Self-Concept Scale [30], the Jones Self-Actualization Scale [31]; the Northridge Developmental Scale [32], the Short Index of Self-Actualization (SISA) [33] and Need Satisfaction Assessment (NSAS) [15].

Among the scales developed on Maslow's definition of SA, only the NSAS and SISA have been explored in association with academic achievement, i.e., formal education. The designer of the former, however, claimed that "Two items from the NSAS had a statistically significant relationship with academic achievement: "When I use the bathroom it is not because I feel sick (p = .003)." and "I do not eat enough to stay healthy (p = .008)" [15] without providing any correlation coefficients.

As regards the SISA Rastegar and Fatemi [34] administered it to 77 gifted students aged between 15 and 17 in a high school in Iran. Then they correlated the SISA as a measure of students' SA with their English language and school achievement measured by their English scores gained at the end of school year and their GPAs, respectively. The results showed that the SISA correlated significantly *neither* with English (r=16, ns) *nor* with school achievement (r=.01, ns), indicating that it has no "criterion-related validity" [35].

Drawing on the MACAST, Khodadady and Dastgahian [20] argued that scales such as the SISA have no content validity because Maslow [27] misled his readers through "flowery discourse" (Q6:112). He did, for example, employ broad and general words to define "self" with a frequency or token of six in his book "Religions, Values, and Peak-Experiences". The tokens form part of five sentences in which his readers are introduced to *best, real,* and *sick* self. None of these modifiers are, however, operational. According to Maslow [36], for example, "Spontaneity (the impulses from our *best* self) gets confused with impulsivity and acting out (the impulses from our *sick* self), and there is then no way to tell the difference".

In contrast to Maslow, Allah's operational definition of SA through 11 taxa reveals the criterion-related validity of QOS through its significant association with ELA measured by the S-Test developed on the textbook "Learning to Read English for Pre-University Students" [37] taught to G4SHSSs. The magnitude of significant association between the domain of monotheism measured by 48-item QOS and ELA is, nonetheless the same as that of its 8-item taxon of wisdom with the ELA in PKN, indicating that the PKN does not distinguish the broader domain of monotheism from the narrower taxon of wisdom in terms of G4SHSSs' ELA.

A comparison of the 8-item wisdom taxon of PKN with its 11-item counterpart in VKN explains why PKN does not distinguish between the domain of monotheism and the class of wisdom. Among the three extra items of wisdom in the VKN, i.e., 32, 37 and 60, two do not contribute to the 48-item monotheism, i.e., 32 and 37. Item 60 does, however, contribute to the taxon of genus in PKN. These results show that *the invariability of polytheism in PKN is compromised by reducing, i.e., simplifying, the number of items constituting wisdom from 11 to eight, resulting in its significant relationship with the ELA. The inclusion of these three items in the structure of the wisdom taxon in VKN, however, renders it irrelevant to the ELA.*

The 11-item wisdom in VKN does not associate with G4SHSSs' ELA because learning the English language cannot explain why the students should "neither defame nor be sarcastic to anyone" (item 60). Through utilizing rotational methods such as PKN some self-theists, however, exploit significant relationships between advances made in physical sciences in the name of wisdom to claim that "We are more powerful than ever before …Self-made gods with only the laws of physics to keep us company" [38]. G4SHSSs have not, however, gained the position of established self-theists yet to claim godhood; therefore, they focus on their own instincts.

Intuitively G4SHSSs know what monotheism and self-theism are (Q91:8). However, few opt for *monotheism and the remaining majority select polytheism.* For this very reason, the domain of "self" validated by both 48-item and 58-item QOSs via PKN and VKN, respectively, represents monotheism. G4SHSSs develop this domain to have not only polytheists and self-theists but also monotheists by their side so that they can develop their own wisdom, emotion, cognition and instincts in the process. The significant correlation between QOSs and ELA shows that the students successfully learn *the English language to decide which god suits them best, i.e., Allah of monotheism or gods of polytheism.*

Although both PKN and VKN attest to the monotheistic self developed by G4SHSSs, the PKN provides non-monotheists with a suitable method to equate *wisdom with monotheism* in terms of their relationship with the ELA on the one hand and reducing the relationship between polytheism and ELA on the other. The VKN, however, offers polytheism as the main factor through which monotheism is made *less relevant* not only to SA but also to the ELA. The PKN is thus employed by self-theists such as Freud [39] and Harari [38], to assume Allah's position themselves. Their argument is that *there is no need for monotheism because what sapiens can achieve through this domain can also be achieved through the class of wisdom.*

VKN, however, reveals the empirical falsity of distorting the schema of "self" at its domain of monotheism and then equating it with the class of wisdom through several steps. First, PKN misrepresents

the class derived from the domain not only by reducing its number of items from ten to eight but also by subsuming its 11th item, i.e., item 6, in the family of cognition. Secondly, PKN reduces the number of items constituting the kingdom of polytheism from 16 to 12. And lastly, it decreases the magnitude of significant correlation between polytheism and ELA from 0.22 ($p < .01$) to 0.19 ($p < .05$)

Similar to VKN, schema theory reveals the falsity of PKN. Its macro-structural approach, i.e., MACAST, subsumes the schema of SA into 11 taxa on the authority of Allah. Based on this authority, the 60-item QOS must measure only one taxon, i.e., the domain of monotheism. G4SHSSs, however, disobey Allah and render it a 59-item scale. This very disagreement assigns most and few of them to the kingdom of polytheists and the phylum of self-theists, respectively. Although a few students follow Allah as monotheists and learn the English language in the process, the majority prefer polytheism, resulting in its stronger association with the ELA.

The significant association between G4SHSSs' ELA with the domain of 59-item monotheism validated via VKN on the one hand and its stronger association with the 16-item polytheistic taxon of self on the other indicate several novel findings of this study. The first finding shows among the 60 items constituting the QOS *most* students disagreed with item five, "I follow the law of equality in retaliation or Qisas, e.g., If someone kills my brother on purpose, his brother must be killed".

The disagreement of G4SHSSs with item five is due to its wording. It is based on Q2:178 stating "O you who believe! Retribution is prescribed for you in the matter of the slain: freeman for freeman, slave for slave, female for female. But for one who receives any pardon from his brother, let it be observed honorably, and let the restitution be made to him with goodness. That is an alleviation from your Lord, and a mercy. Whosoever transgresses after that shall have a painful punishment" [17].

Allah has thus offered three cases as examples for retribution in Q2:178, i.e., "freeman for freeman", "slave for slave", and "female for female". Khodadady and Dastgahian [1], however, replaced the cases with "brother for brother" as the only one. Although they have employed the word *equality* in item five to describe how the retribution must be they have compromised its comprehension through replacing non-familial words with a familial one. Furthermore, the item lacks the preference of word *pardoning* to *retribution* as an alleviation from the God of both the slain and slayer.

As Khodadady and Dastgahian [1] themselves announced "More than 50% of pre-university students agreed with all items except item five … It did not, therefore, load acceptably on any of the seven factors extracted from the QOS". Self-theists such as Finch [21] and his polytheistic followers endorse and exploit PKN under the disguise of simplicity to render not only item five but also items 1, 22, 31, 32, 37, 38, 43, 44, 47, 49 and 54, irrelevant to monotheism. The latter 11 items, according to VKN, play a pivotal role in the understanding and relevance of the taxa through which

monotheism is changed by sapiens into polytheism through the process of gaining formal education.

The second finding is that although references such as the Oxford English Dictionary [40] claim to be "the definitive record of the English language" with "More than 600,000 words, over a thousand years" it does not offer any MACAST-based definition for "self". This study, however, shows that if G4SHSSs had agreed strongly with all the 60 items comprising the QOS as a domain of "self" described by Allah, then the taxa of species, genus, family, order, and class would have emerged with the taxon of domain (Table 3). In other words, they would have brought the created, instincts, cognition, emotion and wisdom under the control of their psyche. Thus the definition of any word not only requires presenting its features as the OED does but also specifying who defines it, sapiens such as Maslow or his creator Allah.

The third finding of this study is that divine "self" is not only truth but also a science-based schema whose domain associates positively with ELA even when it is distorted by self theists such as one of the reviewer of *Psychological Studies* and Finch [21] did. It therefore provides empirical evidence for psychologists such as Schultz and Schultz [41] to avoid *subjectively* supporting scales such as the POI by claiming that "scores indicating higher self-actualization on the POI have been positively related to … academic achievement". While they provided no evidence to support their claim the results reported by Rastegar and Fatemi [34] showed that the self-actualization defined by Maslow and measured by the SISA developed on the POI *does not* help any sapiens actualize themselves through school achievement as measured by the ELA.

The fourth finding of this study is the empirical evidence of Allah's assertion that sapiens can understand God to some extent by acquiring some of His knowledge through studying the laws of nature if "He wills" (Q2:255). Allah did, for example, allow sapiens to combat COVID-19 after they realized that whatever happens to any sapiens anywhere in the world it affects other sapiens everywhere including the United States, i.e., the so-called modern superpower of the world. The disorder destroyed "over 880,000 Americans" [42] until March 2022. It did also partially help Americans realize that they have to get rid of self-theistic president Donald Trump calling for "America First" [43] meaning "I Am the Only One that Matters" [44].

The fifth finding of this study is the necessity of allowing sapiens practice monotheism as freely as other minorities do throughout the world. The LGBTQ are, for example, not only allowed to practice immodesty such as physical demonstration of so-called love and nudity in public but also supported by the heads of governments. Heading the federal government Canada's Prime Minister Justin Trudeau, for example, recently approved the five-year, $100-million plan to support the LGBTQ under the pretext of "the government's commitment to fighting discrimination and supporting diversity" [45]. Monotheists who wear religious symbols at work, however, face problems [46] in the same country.

The last finding of this study is that polytheism and self-theism are practiced in all educational centers or institutions in various names such as recommendation, i.e., networking. For this very reason, monotheists are deprived of any opportunity to be employed in these institutions throughout the world. Even those who manage to be employed are forced to early retirement to say the least simply because it is only the monotheists who do not compromise the truth. The findings of this study do, for example, show polytheism and self-theism practiced in educational institutions in Iran has helped G4SHSSs change their domain of monotheism to the kingdom of polytheism because the kingdom relates to the ELA stronger than the domain does. Corruption embodied in falsehood such as lies will destroy any society ruled by polytheists and self-theists.

Conclusions
Announcing Himself as an absolute authority Allah defines "self" as an 11-taxon schema and assigns His own self to its 1st taxon of macro-domain. Then He elates sapiens to His vicegerency through bestowing His psyche on them. He instructs the sapiens to actualize their self and secure their hereafter through assimilating their psyche with His as psychical monotheists, i.e., the 2nd meta-domain of "self". As regards this world, Allah gives the sapiens the option of acquiring the 3rd, 4th or 5th taxon of domain, kingdom, or phylum of self by actualizing it as monotheists, polytheists or self-theists, respectively. The 59-item QOS validated by VKN shows actualizing monotheistic "self" helps G4SHSSs learn the English language in their schools. Polytheism, however, plays a role more important than monotheism by its stronger relationship with the learning of English through formal education for many reasons among which is being educated *largely* by polytheists and self-theists rather than monotheists. Future research projects are, however, required to find out whether these findings hold true for female G4SHSSs on the one hand and junior high school and university students on the other.

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