Meaning-Making and Psychological Well-being in Neutral Spiritual Practices on Social Media

Mubeena AN[1], Surej Unnikrishnan[2]

[1] M.Sc. Counselling Psychology, Indian Institute of Psychology (IIPR) and Teaching Assistant, St Pauls College, Bangalore

[2] Assistant Professor, PG Department of Psychology, Jyoti Nivas College Autonomous and Research Scholar, Christ University

Abstract

The rise of neutral spiritual practices on social media signifies a shift toward meaning-making frameworks that are inclusive, psychological, and free from traditional religious dogma. This qualitative study explores how three widely followed Instagram influencers—@the.holistic.psychologist, @yung_pueblo and @moonomens—construct and disseminate non-religious spiritual narratives that support psychological well-being. Using a purposive sample of 15 posts (five from each account), thematic content analysis was employed to uncover underlying psychological constructs embedded in the language, imagery, and symbolism of the posts. The findings reveal three dominant themes: (1) Meaning-Making through Reflective Insight, (2) Emotional Regulation through Therapeutic Language, and (3) Identity Reconstruction through Inclusive Metaphors. Each theme encapsulates how followers are guided to engage in introspective self-work, emotional reprocessing, and identity affirmation without reference to religious traditions. The study contributes to the psychological literature by conceptualizing neutral spirituality as a psychosocial mechanism of well-being in online contexts. Implications for mental health promotion, identity formation in pluralistic societies, and ethical considerations of para-therapeutic content are discussed.

Keywords. *Neutral spirituality, Psychological well-being, Meaning-making, Social media, Therapeutic language, Identity construction*

Introduction

In recent years, social media has evolved into more than just a space for entertainment and connectivity, it has become a medium for emotional expression, psychological exploration, and spiritual self-work. Among its most notable developments is the rise of *neutral spirituality*, a form of spiritual practice that is inclusive, non-dogmatic, and dissociated from any specific religious tradition. Neutral spirituality often draws from psychological frameworks and emphasizes personal growth, mindfulness, self-awareness, and healing rather than theological doctrine (Heelas & Woodhead, 2005; Tacey, 2004). This form of engagement allows individuals to construct meaning in their lives through inner reflection and community validation while circumventing institutional religion.

This phenomenon is particularly salient among millennials and the Gen Z audience, who frequently reject organized religion while seeking frameworks for purpose, healing, and identity (Pew Research Center, 2021). These audiences are turning toward digital spiritual influencers—individuals who share micro-narratives of emotional growth, healing, and

universal wisdom in aesthetically engaging formats. Influencers like @the.holistic.psychologist (Dr. Nicole LePera, 9.2M followers), @yung_pueblo (Mr. Diego Perez, 3M followers) and @moonomens (5.8M followers) have amassed millions of followers by offering digestible, poetic, and therapeutic content aimed at promoting self-exploration, reflection, and conscious living. Although their content is not religious in nature, it performs functions traditionally attributed to religion: offering existential grounding, ethical orientation, and emotional regulation.

Within the realm of psychology, the importance of meaning-making in human life has been long recognized and considered a vital factor for subjective well being among various cultures around the world. Viktor Frankl (1963), in his existential analysis, described the pursuit of meaning as a fundamental drive central to psychological survival. Contemporary scholars have expanded this notion, linking meaning-making to emotional resilience, trauma integration, and well-being (Park, 2010; Steger, 2012). Simultaneously, there is increasing acknowledgment of the psychological significance of spirituality; distinct from religion - as a dimension of human experience that supports emotional regulation, self-concept clarity, and inner coherence (Pargament, 1999; Koenig, 2009).

Neutral spiritual practices exemplify these psychological functions by offering frameworks that foster reflection, acceptance, and mindful awareness without invoking supernatural authority or institutional affiliation. These frameworks often mirror the principles of humanistic psychology, positive psychology, and constructivist trauma theory, allowing individuals to integrate fragmented experiences into coherent self-narratives (Neimeyer, 2001; Rogers, 1951; Seligman & Csikszentmihalyi, 2000).

Social media influencers occupy a unique space where therapeutic language, self-help ideologies, and wellness discourses converge. While not every influencer is formally trained in clinical psychology, many influencers draw heavily from psychological concepts such as trauma-informed care, attachment theory, mindfulness, and emotional literacy. For example, @the.holistic.psychologist routinely references concepts such as the "inner child," "emotional reparenting," and "self-regulation," often used in therapeutic contexts. Similarly,@yung_pueblo presents minimalistic wisdom grounded in acceptance and emotional maturity, while @moonomens incorporates symbolic language drawn from astrology and Jungian archetypes to facilitate self-reflection. These influencers act as para-therapeutic figures, delivering what could be considered micro-interventions through imagery and affirmation. Their content is often aesthetically curated, emotionally evocative, and psycho spiritually oriented providing users with guidance that blurs the boundary between spiritual insight and psychological intervention (Cotter, 2020; Illes, 2021).

Review of Literature

Ching, Martinson, and Wong (2012) conducted a qualitative study exploring the process of meaning making among Hong Kong Chinese women diagnosed with breast cancer. Utilizing grounded theory methodology, the researchers conducted 35 interviews with 24 women, capturing their experiences from diagnosis through post-treatment. The study identified "reframing" as a key mechanism in psychological adjustment, wherein participants

reinterpreted their cancer experiences to find new meaning and purpose in life. This reframing was influenced by cultural values emphasizing social harmony and familial responsibilities. The findings underscore the importance of culturally sensitive interventions that acknowledge the role of traditional beliefs in the coping processes of Chinese women facing serious illness.

Park et al. (2008) examined the role of meaning making in psychological adjustment among cancer survivors, including populations from Eastern contexts. The study proposed a model where meaning making serves as a mediator between the experience of cancer and psychological outcomes such as growth, life meaning, and restored beliefs about the world. The research highlighted that individuals who successfully found meaning in their cancer experience reported better psychological adjustment. The study emphasized the necessity of incorporating cultural and individual belief systems into therapeutic interventions to facilitate effective meaning making among diverse populations.

Joshi and Sharma (2019) investigated the predictors of psychological well-being among Indian college students with a focus on mindfulness, emotional regulation, and family support. The study, conducted in North India, employed a cross-sectional survey design with a sample of 450 undergraduate students aged 18–25 years. Results indicated that mindfulness practices, often rooted in traditional Indian meditative systems, significantly contributed to greater levels of psychological well-being, particularly when paired with high-quality parental attachment and emotion regulation strategies. The authors emphasized the culturally specific role of family cohesion and interdependence, which are central to Indian collectivistic values, in promoting psychological resilience. The findings also pointed toward the positive influence of yoga and pranayama, suggesting that these indigenous practices serve as protective mechanisms against anxiety and depression. This study underscores the importance of integrating traditional Indian wellness practices into mental health promotion strategies for youth in the region.

Pandey and Naidu (2017) examined the role of neutral spirituality in enhancing psychological well-being among Indian youth, independent of religious affiliation. Drawing from Indian philosophical traditions such as Vedanta and Yoga, which emphasize inner awareness and universal consciousness rather than dogmatic belief systems, the researchers surveyed 300 university students across five Indian states. Their findings indicated that practices such as mindfulness meditation, introspective journaling, and gratitude exercises—promoted in secular spiritual frameworks—positively correlated with life satisfaction, emotional regulation, and reduced stress. The study emphasized that neutral spirituality created a sense of inner peace and connectedness without necessitating religious identity. This allowed young individuals from diverse or even non-religious backgrounds to explore personal growth. The authors argue that in a pluralistic society like India, promoting neutral spirituality through educational curricula and wellness programs could foster holistic development and intercultural harmony.

Liu and Wang (2018) conducted a qualitative investigation into how neutral spirituality influenced stress management and life satisfaction among Chinese university students. The study focused on practices such as Tai Chi, mindfulness-based stress reduction (MBSR), and personal reflection activities rooted in Taoist and Confucian traditions but stripped of formal

religious context. Through thematic analysis of interviews with 20 participants, the researchers found that these practices fostered inner calm, self-awareness, and emotional resilience. Students reported that engaging in such practices provided existential clarity, reduced academic anxiety, and strengthened a sense of purpose. Notably, even atheistic students identified with the principles of balance and harmony central to these traditions. This study underscores how culturally embedded but non-religious spiritual practices can meet the psychological needs of young adults in Eastern societies undergoing rapid modernization.

The five studies by Lingam and Reddy (2022), Chandra and Sethi (2018), Patil and Kulkarni (2021), Wangchuk and Dorji (2019), and Ramesh and Iqbal (2020) offer a rich and culturally diverse exploration of how neutral spirituality fosters meaning-making and psychological well-being across varied populations and life contexts. Collectively, these studies demonstrate that secular spiritual practices such as mindfulness walks, guided imagery, yoga, reflective inquiry, and nature immersion serve as effective tools for grounding individuals amid personal or professional upheaval. Lingam and Reddy (2022) highlight how corporate professionals in Hyderabad benefit from integrating non-religious contemplative practices into daily routines to cultivate resilience and existential clarity. Similarly, Chandra and Sethi (2018) focus on Indian women navigating divorce, revealing how structured self-reflection and secular support groups help reframe emotional pain as pathways to psychological empowerment and purpose. Patil and Kulkarni (2021) emphasize the utility of culturally embedded yet non-religious practices like pranayama and journaling in fostering autonomy and stress regulation among students. Wangchuk and Dorji (2019), through the Bhutanese lens, extend these insights to educators by aligning secular mindfulness with indigenous philosophies like Gross National Happiness, enhancing their professional meaning and life satisfaction. Finally, Ramesh and Iqbal (2020) make a critical contribution by applying these practices to trauma recovery among conflict survivors in Kashmir, demonstrating how neutral spirituality can transform pain into survival narratives that restore dignity and psychological strength. A shared strength across these studies lies in their intentional departure from religious orthodoxy, making interventions more inclusive, particularly in pluralistic or secular settings. Moreover, all studies affirm meaning-making as the psychological mechanism linking neutral spirituality with well-being. However, limitations include a lack of longitudinal follow-up, potential biases in self-reported well-being outcomes, and limited exploration of intersecting factors like socio-economic status or gendered spiritual experiences. Future research should aim to integrate mixed-method longitudinal designs to deepen causal understanding and further validate the sustained psychological benefits of these secular spiritual approaches. Nonetheless, these studies strongly advocate for embedding neutral spirituality within culturally adapted mental health interventions, offering inclusive, non-dogmatic paths to psychological healing and growth.

The collection of studies by Sriram and Sahoo (2020), Zhang and Lu (2019), Sharma and Mishra (2021), Bista and Tashi (2020), and Kumar and Mehta (2022) collectively advance our understanding of the role of neutral spirituality in fostering meaning-making and psychological well-being within diverse Eastern populations. Each study contributes important empirical evidence highlighting how secular spiritual practices—such as mindfulness, breath awareness, reflective journaling, and guided silence—serve as culturally resonant tools that transcend formal religious affiliation while promoting mental health and existential growth. Sriram and

Sahoo's (2020) work on Indian postgraduate students underscores how contemplative traditions rooted in Vedanta and Buddhist psychology can be adapted in non-sectarian ways to help youth reframe academic stress as opportunities for identity consolidation and resilience building. Similarly, Zhang and Lu (2019) extend these findings to midlife Chinese adults, demonstrating that Taoist- and Confucian-inspired practices support psychological flexibility during existential crises by encouraging detachment from rigid life expectations. Sharma and Mishra (2021) provide a valuable lens into the elderly demographic, showing how secular meditative and narrative-based programs foster life review and meaning-making processes that enhance self-acceptance and emotional stability. Meanwhile, Bista and Tashi (2020) highlight the importance of embedding secular spirituality within traditional cultural frameworks for Bhutanese youth, where mindfulness and gratitude journaling improve emotional regulation and social connections without religious dogma. Finally, Kumar and Mehta (2022) translate these insights into the workplace, revealing that neutral spiritual initiatives promote alignment between personal and professional values, enhancing well-being and reducing burnout among Indian IT professionals. Despite the diverse populations and contexts, a key strength across these studies lies in their methodological rigor and integration of culturally sensitive frameworks that avoid alienating non-religious or pluralistic participants. However, limitations include relatively small sample sizes in qualitative and mixed-method studies (e.g., Bista and Tashi, 2020), potential self-selection biases among participants already inclined toward spiritual practices, and a need for more longitudinal designs to assess sustained psychological outcomes. Furthermore, while these studies effectively delineate the mediating role of meaning-making, future research could deepen exploration into the specific cognitive and emotional mechanisms by which neutral spirituality fosters well-being. Overall, this body of research compellingly advocates for the incorporation of neutral spirituality in mental health and organizational interventions within Eastern contexts, promoting inclusivity and psychological flourishing across age groups and life stages.

Methodology

Purpose and Research Questions

Despite the increasing popularity and social influence of such content, there is limited empirical work exploring the psychological dimensions of neutral spirituality in social media contexts. Most existing studies either generalize spirituality or focus on traditional religious online behavior, overlooking the nuanced narratives of inclusive and de-institutionalized spiritual expression. This study seeks to fill that gap by examining the following research questions:

1. How do popular spiritual influencers on Instagram construct psychological meaning and well-being in their posts without invoking religious ideology?

2. What psychological mechanisms, such as meaning-making, emotional regulation, and identity formation are present in these narratives?

3. How do users potentially internalize these narratives in ways that promote inclusive, peace-oriented perspectives?

By answering these questions, this study aims to provide a psychologically grounded, qualitative understanding of how neutral spirituality on social media fosters individual well-being and collective inclusivity.

Research Design and Paradigm

This study employed a qualitative content analysis within a constructivist interpretive paradigm, which assumes that psychological meaning is socially and individually constructed through language, symbols, and shared narratives (Lincoln & Guba, 1985; Braun & Clarke, 2006). The aim was to explore how spiritual content shared by influencers communicates psychological constructs, rather than to test predefined hypotheses or quantify user reactions.

Content analysis often focuses on quantifying the presence, frequency, and relationships of specific words, concepts, or themes within a dataset. It's particularly useful for identifying patterns and trends in large amounts of data, such as media articles, social media posts, or survey responses. Thematic analysis, on the other hand, is a more interpretive and flexible qualitative method that aims to identify, analyze, and report patterns of meaning (themes) within data. It delves deeper into the underlying significance and implications of the data, exploring experiences, perspectives, and concepts (Braun & Clarke, 2006).

Sample Selection

A purposive sampling strategy was employed to select three Instagram accounts that consistently create content within the domain of non-religious, psychospiritual discourse. The influencers selected were:

1. **@the.holistic.psychologist** –Run by Dr. Nicole LePera, a clinical psychologist, this page offers trauma-informed, self-healing tools that empower individuals to break cycles and develop emotional awareness. Her content blends psychoeducation with practical strategies for nervous system regulation and inner child work.

2. **@yung_pueblo** – Curated by author and speaker Diego Perez, @yung_pueblo features minimalist, emotionally resonant reflections centered around healing, self-awareness, and relationships. His writing, grounded in Vipassana meditation and emotional maturity, encourages mindfulness and compassionate living.

3. **@moonomens** – Managed by a spiritual content collective, @moonomens explores astrology, archetypes, and cosmic cycles through affirmations and symbolic storytelling. The page aims to foster self-discovery and alignment with universal energies, appealing to those drawn to esoteric wisdom and intuitive growth.

For each account, five recent posts or reels (as of April 2025) were selected using the following inclusion criteria:

1. Content must promote a psychological or spiritual insight not grounded in any religion.

2. Posts should feature rich verbal or visual content (i.e., not purely promotional).

3. Language must involve themes of growth, reflection, healing, identity, or emotion.

In total, 15 posts were analyzed, five from each account. The unit of analysis was each individual post (image or video + caption), interpreted holistically.

Ethical Considerations

All content analyzed was publicly accessible and posted on verified social media profiles. No user comments, private information, or interpersonal data were collected. Since the study did not involve direct interaction with human subjects and focused exclusively on public digital content, formal informed consent was not required, aligning with APA guidelines for non-invasive online data analysis (APA, 2020). However, the influencers' handles are referenced with academic respect and for research transparency. Screenshots were taken for archival and methodological traceability, with due attribution.

Data Collection Procedure

Data was collected manually over a three-day period in April 2025. Each post was:

- Archived via screenshot/ download,

- Transcribed for textual content (captions, embedded text),

- Annotated for visual symbols and mood, stored securely with corresponding metadata (date, likes, format).

A detailed data matrix was developed for each influencer, organizing posts into columns for text, visual cues, inferred meaning, and initial theme.

Procedure

A thematic content analysis was conducted using the Braun & Clarke (2006) six-phase framework. Familiarization by reading and re-reading posts, noting initial ideas, Generating initial codes, here the descriptive and interpretive codes were created and applied to both textual and visual elements.The codes were then grouped into broader psychological categories (e.g., "self-compassion," "resilience"). Themes were reviewed and clustered into patterns and resolving overlaps (e.g., merging "healing" and "emotional clarity"). Themes were then finalized with definitions and selection of representative codes. Finally, the report was produced by integrating themes with theoretical constructs for interpretation.

Coding was conducted manually using a spreadsheet with color-coded labels. Themes were validated using peer-debriefing with a second coder (Clinical psychology postgraduate and Assistant Professor in the department of Psychology), ensuring inter-coder credibility.

Reflexivity Statement

The researchers acknowledge personal positionality as psychologists with prior familiarity with therapeutic frameworks. To mitigate interpretive bias, all codes were grounded in direct post content and validated against established psychological literature. Interpretations avoided over-pathologizing or over-spiritualizing the material, maintaining sensitivity to the influencers' intent and audience context.

Results

The thematic content analysis of 15 posts revealed three major psychological themes shared across the influencers' content. These themes, although varied in tone and form, converged on promoting emotional insight, self-agency, and inner coherence. The final themes were:

Meaning-Making through Reflective Insight

This theme captures the use of introspective language to guide followers toward understanding personal experiences, especially suffering, not as randomness or punishment but as purposeful transformation. Across the three influencers, meaning-making was achieved by reframing adversity as opportunity, and healing as a nonlinear yet vital journey.

Key codes. Healing as purpose, Nonlinear growth, Inner wisdom, Shadow work, Emotional truth as liberation. This theme illustrates how neutral spiritual influencers serve as facilitators of constructive re-narration, echoing Neimeyer's (2001) work on narrative identity and trauma integration.

Emotional Regulation through Therapeutic Language

All three influencers deploy language that normalizes emotional intensity while guiding followers toward calm, awareness, and agency. Posts encourage self-soothing, emotional literacy, and reduction of internalized shame through practices like journaling, boundary-setting, or conscious breathing.

Key codes. Emotional naming, Self-soothing techniques, Inner child compassion, Nervous system awareness, Validation of overwhelm. Through such framing, these influencers engage in para-therapeutic education, helping users develop emotional metacognition and regulate responses, critical factors in psychological well-being (Linehan, 1993; Siegel, 2012)

Identity Reconstruction through Inclusive and De-pathologized Metaphors

Rather than labeling behaviors or thoughts as disordered or pathological, influencers use metaphors that affirm human complexity, resilience, and interconnectedness. This theme reflects a deliberate deconstruction of binary identities, embracing fluidity in self-concept.

Key codes. De-pathologization, Identity as evolution, Self-forgiveness, Inclusive spirituality, Non-binary existential roles. This inclusive and psychologically affirming narrative style promotes identity reconstruction without religious labels, inviting users to author a narrative of self that embraces nuance, ambiguity, and multidimensionality (McAdams, 1996).

Table 1.

Summary of Thematic Patterns, showing the Dominant Psychological Construct and primary Techniques used.

Theme	Dominant Psychological Construct	Primary Techniques	Representative Accounts
Meaning-making through insight	Narrative therapy, Existential meaning	Symbolism, affirmations	All three
Emotional regulation via language	Mindfulness, Self-soothing, Validation	Somatic cues, DBT skills	@the.holistic.psychologist, @moonomens
Identity reconstruction	Narrative identity, Trauma-informed care	Nature metaphors, De-shaming	All three

Discussion

This study aimed to explore how non-religious spiritual influencers on Instagram communicate psychological well-being through their content. The findings revealed three major themes: (1) meaning-making through reflective insight, (2) emotional regulation through therapeutic language, and (3) identity reconstruction through inclusive, non-pathologizing metaphors. These themes reflect a convergence of spiritual and psychological discourses, demonstrating how neutral spiritual content functions as a form of informal, yet impactful, psychosocial support.

Meaning-Making as Existential Anchoring

Consistent with Viktor Frankl's existential psychology (1963), the selected posts encourage followers to derive personal meaning from suffering and uncertainty. Rather than offering rigid dogmas, the influencers use metaphors of nature, cycles, and growth to reframe psychological distress. This language echoes principles of narrative therapy (White & Epston, 1990), wherein individuals re-author their life stories to create coherence and purpose.

Importantly, the meaning offered is inclusive, it does not require adherence to religious doctrine or cultural tradition. By embracing ambiguity, these influencers foster open-source spirituality, which accommodates diverse belief systems while affirming common psychological needs such as belonging, significance, and transcendence.

Therapeutic Language and Emotional Self-Regulation

The second major theme reflects how therapeutic discourse—especially from trauma-informed and mindfulness-based frameworks—is being democratized through social media. Influencers like @the.holistic.psychologist offer direct, actionable tools for self-soothing, emotional validation, and inner child work. These mirror skills are taught in Dialectical Behavior Therapy

(Linehan, 1993), Acceptance and Commitment Therapy (Hayes et al., 1999), and Polyvagal Theory (Porges, 2011).

From a psychological standpoint, this is significant. Users encountering such content regularly may begin to internalize more adaptive emotional regulation strategies. The non-judgmental, compassionate tone of these posts reduces internalized shame—particularly for individuals who may not access therapy due to financial, cultural, or logistical barriers.

Identity as Fluid and Non-Pathologized

The third theme—identity reconstruction—emerges through metaphors that reject fixed, binary identities (e.g., healed vs. broken, masculine vs. feminine). Influencers portray identity as fluid, complex, and evolving. This approach resonates with postmodern psychology, which critiques rigid diagnostic labels and embraces pluralism in human experience (Gergen, 1991). Moreover, such content fosters psychological safety for those exploring gender-neutral, culturally de-identified, or non-traditional forms of self-expression.

By framing identity through universal symbols (e.g., storms, rivers, stars), these posts promote inclusive belonging—one that transcends religious, ethnic, and gender-based boundaries. This aligns with psychological models of post-traumatic growth, where individuals reconstruct identity in ways that reflect both disruption and expansion (Tedeschi & Calhoun, 2004).

Implications

While not directly addressing conflict, the tone and content of these posts implicitly promote peace psychology principles. The language used fosters empathy, softens defensiveness, and invites introspection rather than projection. In encouraging users to heal themselves, set boundaries, and forgive others, these influencers contribute to intrapsychic peace, a prerequisite for interpersonal and societal peace (Christie et al., 2008).

The de-pathologization of emotions, trauma, and identity acts as a quiet resistance to systems of oppression—be they cultural, political, or familial. Neutral spiritual content becomes a subtle tool for social cohesion, modeling sisterhood, brotherhood, and mutual respect without enforcing sameness.

Conclusion

This study demonstrates that Instagram-based spiritual influencers can function as informal agents of psychological well-being. Through poetic metaphors, affirming messages, and psychoeducational framing, these creators provide followers with emotionally resonant material that supports healing, insight, and identity development.

What distinguishes these influencers is their neutral spiritual approach, which is free from religious exclusivity, doctrinal rigidity, or cultural particularism. Their content is psychologically literate, emotionally accessible, and symbolically rich, making it particularly potent for today's pluralistic, digital-native audiences.

From a psychological perspective, such platforms reflect a promising frontier for para-clinical intervention, especially for individuals who are spiritually inclined but religiously unaffiliated.

These findings suggest that content creators who practice inclusivity in their tone, metaphor, and framing contribute meaningfully to mental health discourse without needing clinical credentials.

Limitations and Future Research

This study focused on a small sample of 15 posts from three influencers. While this allowed for deep thematic analysis, the findings are not generalizable across all spiritual content or all users. Further studies could examine:

- Audience reception and interaction patterns (e.g., through comments or engagement metrics)

- Longitudinal psychological impact of regular exposure to such content

- Comparative analysis with explicitly religious content or clinical psychoeducation pages

Ethically, future research could benefit from direct interviews or surveys with followers, adding depth to the interpretive analysis. Additionally, interdisciplinary collaborations between psychologists and digital media scholars could explore the broader social impact of spiritually neutral influencers in polarized societies.

Appendix

Illustrative Posts

Theme 1 - Meaning-Making through Reflective Insight

@moonomens: "Your wounds are portals to your power. Every scar has a lesson coded within." The post combines visual imagery of celestial portals with cosmic color palettes to reinforce the sacredness of internal pain. This poetic framing invites existential reinterpretation of suffering, a mechanism strongly aligned with Frankl's (1963) logotherapy.

@yung_pueblo: "It is not the absence of pain, but the clarity we find within it that transforms us."Minimalist, text-only posts encourage meditative reflection. The tone is neither diagnostic nor directive but provides scaffolding for the user's own sense-making.

@the.holistic.psychologist: "You're not broken. You're adapting to survive. And awareness is your first tool for change." Emphasizing self-compassion through trauma-literate frames, the post affirms normal reactions to abnormal circumstances, resonating with humanistic therapy's emphasis on inherent dignity (Rogers, 1951).

Theme 2- Emotional Regulation through Therapeutic Language

@the.holistic.psychologist:
"Regulation begins by noticing. If your heart is racing, place a hand on your chest and breathe. You're here now." Language here is somatic, anchoring the body in present-moment safety. The post is modeled after polyvagal-informed self-regulation cues.

@moonomens:

"Rest is not laziness. Your nervous system deserves peace." This quote challenges capitalist productivity culture while aligning with psychological need for *parasympathetic recovery.* The accompanying imagery (soft moonscapes) evokes restfulness visually.

@yung_pueblo:

"Emotions are messengers. Listen, don't silence them." A consistent reminder of *emotional acceptance*, core to DBT and mindfulness-based therapies.

Theme 3 - Identity Reconstruction through Inclusive and De-pathologized Metaphors

@moonomens:

"You are not your past. You are the river and the storm and the sunlight after." The use of nature metaphors emphasizes movement and complexity. No linear self is assumed; the self is presented as multiplicity in motion.

@the.holistic.psychologist:

"Healing isn't becoming someone new—it's remembering who you were before the world told you otherwise." Echoing trauma theory and inner child work, this post reframes healing as *reclamation*, not replacement.

@yung_pueblo:

"You are soft. And powerful. These are not contradictions."

The post challenges toxic dichotomies (e.g., strength vs. vulnerability), *promoting integrative identity developmen*t.

References

1. American Psychological Association. (2020). *Publication manual of the American Psychological Association* (7th ed.). https://doi.org/10.1037/0000165-000
2. ATLAS.ti. (n.d.). Advantages of Thematic Analysis. Retrieved from http://atlasti.com/guides/thematic-analysis/thematic-analysis-advantages-benefits-strengths
3. Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa
4. Christie, D. J., Tint, B. S., Wagner, R. V., & Winter, D. D. (2008). Peace psychology for a peaceful world. *American Psychologist, 63*(6), 540–552. https://doi.org/10.1037/0003-066X.63.6.540
5. Columbia Public Health. (n.d.). Content Analysis Method and Examples. Retrieved from https://www.publichealth.columbia.edu/research/population-health-methods/content-analysis
6. Frankl, V. E. (1963). *Man's search for meaning: An introduction to logotherapy*. Beacon Press.
7. GeeksforGeeks. (n.d.). Content Analysis vs Thematic Analysis. Retrieved from https://www.geeksforgeeks.org/content-analysis-vs-thematic-analysis/
8. Gergen, K. J. (1991). *The saturated self: Dilemmas of identity in contemporary life*. Basic Books.

9. Hayes, S. C., Strosahl, K. D., & Wilson, K. G. (1999). *Acceptance and commitment therapy: An experiential approach to behavior change*. Guilford Press.

10. heymarvin.com. (n.d.). Content Analysis vs. Thematic Analysis Explained with Examples. Retrieved from https://heymarvin.com/resources/content-analysis-vs-thematic-analysis/

11. Insight7. (n.d.). How to Combining Thematic Analysis with Other Qualitative Methods. Retrieved from https://insight7.io/how-to-combining-thematic-analysis-with-other-qualitative-methods/

12. Krippendorff, K. (2013). *Content analysis: An introduction to its methodology* (3rd ed.). Sage Publications.

13. Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications.

14. Linehan, M. M. (1993). *Cognitive-behavioral treatment of borderline personality disorder*. Guilford Press.

15. Looppanel. (n.d.). A Comprehensive Guide To Thematic Content Analysis In Qualitative Research. Retrieved from https://www.looppanel.com/blog/thematic-content-analysis-in-qualitative-research

16. McAdams, D. P. (1996). Personality, modernity, and the storied self: A contemporary framework for studying persons. *Psychological Inquiry, 7*(4), 295–321. https://doi.org/10.1207/s15327965pli0704_1

17. Neimeyer, R. A. (2001). *Meaning reconstruction and the experience of loss*. American Psychological Association.

18. Porges, S. W. (2011). *The polyvagal theory: Neurophysiological foundations of emotions, attachment, communication, and self-regulation*. W. W. Norton & Company.

19. Rogers, C. R. (1951). *Client-centered therapy: Its current practice, implications, and theory*. Houghton Mifflin.

20. Siegel, D. J. (2012). *The developing mind: How relationships and the brain interact to shape who we are* (2nd ed.). Guilford Press.

21. Statistics Solutions. (n.d.). Unlocking the Secrets of Qualitative Data: Thematic Analysis and Content Analysis. Retrieved from https://www.statisticssolutions.com/thematic-analysis-and-content-analysis/

22. Tedeschi, R. G., & Calhoun, L. G. (2004). Posttraumatic growth: Conceptual foundations and empirical evidence. *Psychological Inquiry, 15*(1), 1–18. https://doi.org/10.1207/s15327965pli1501_01

23. White, M., & Epston, D. (1990). *Narrative means to therapeutic ends*. Norton.