

Original Research



# How online behavior demonstrates psychological conflicts in Emile Durkheim's collective consciousness of societies highly involved in the COVID-19 pandemic

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## Article info

### Article History:

Received: 21 April 2021

Accepted: 22 May 2021

published: 27 July 2021

### Keywords:

Coronavirus

Pandemic

Collective Consciousness

Internal Conflicts

Google Trends

## Abstract

**Background:** According to Emile Durkheim's theory, we can consider societies as having a collective consciousness. To predict the behavior of societies, it is wise to consider the most involved conflicts in their collective consciousness.

**Methods:** We can use online behavior such as Google searches to find an approach to what goes on inside the souls of societies, because when many people search for a term, it means that there is a conflict about that term in the collective consciousness of that society. In this article, during the unprecedented situation that all countries around the globe are confronting due to the coronavirus disease 2019 (COVID-19) pandemic, we sought to track the online behavior of nine countries that were seriously involved.

**Results:** As human conflicts are well categorized in Cloninger's proposed planes of being, we selected search terms according to this category through conflict tables. Patterns of denial, recalling the Black Death, anxiousness, greed, competition, and tendencies of violence were also seen around the world. In most countries, the major findings/issues at the Spiritual, Intellectual, Emotional, Material and Sexual planes were those concerning "Compassion (Conciliation)", "Lack of Prudence", "Lack of Calmness and the Lack of Benevolence", and "Lack of Charity and Lack of Discretion or Forethought", respectively.

**Conclusion:** Awakening each conflict can result in behaviors that concern both societies and government. Predicting these behaviors can help societies take necessary measures and interventions. This especially lends new insights for educational systems in setting policies.

## Introduction

For the first time in December 2019, a pneumonia of unknown cause was discovered in Wuhan, China. In January 2020, the World Health Organization (WHO) confirmed the outbreak as a "Public Health Emergency of International Concern".<sup>1</sup> On March 11, 2020, WHO described COVID-19 as a pandemic. "Pandemic is not a word to use lightly or carelessly. It is a word that, if misused, can cause unreasonable fear, or unjustified acceptance that the fight is over, leading to unnecessary suffering and death," the WHO Director-General said at a news conference on COVID-19.<sup>2</sup> While the COVID-19 outbreak has caused great concern among scholars, governments, and the general population, less is known about its psychological and behavioral effects on societies. Most profound human conflicts arise in times of crisis.

According to Emile Durkheim, every society has a "Collective Consciousness" (CC),<sup>3,4</sup> and the function of CC is based on the activation of conflicts. Due to activated conflicts, the potential issues in confronting COVID-19 might be predictable. Lexical hypothesis, on the other hand, merits that applied language mirrors personality features and conflicts<sup>5,6</sup>. This approach has been generally used to describe the personality dimension of individuals.<sup>6-8</sup> Applying it in a broader context - that is, assessing dimensions of social consciousness - remains an area of study.

Cloninger defines the core of a human's personality as "self-aware consciousness" or "coherence of being", which is the awareness of the world that surrounds us as well as one's intuitive awareness of one's self as a unique being.<sup>9</sup> Self-aware Consciousness is a live and free awareness

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of the world that can predict variances in people's level of "awareness of reality" or "the unity of being".<sup>9,11</sup> Self-aware consciousness, based on the degree of growth or development, can lead to art and creativity, science, wisdom -- or personality disorders.<sup>10,11</sup>

The hierarchy of the levels of consciousness consists of five stages: 1) Consciousness of being- that is, being aware of a stable existence and persistence in time, where a lack of this sense might cause relentless engagement in sexual and risk-taking behavior. 2) The consciousness of free will; lack of this awareness can cause irresponsibility. 3) The consciousness of beauty; impairment of this aesthetic sense can cause a lack of a sense of love, wonder, and admiration. 4) The consciousness of truth - awareness of the intrinsic and inner unity of all the components of this world, which is the basis of faith. 5) The highest stage of consciousness is the consciousness of goodness; persistent preoccupation with revenge and attributing evil qualities to enemies can show a failure to reach this point.<sup>9,11</sup>

Cloninger also defines five layers of personality or "planes of being" according to people's adaptation to confronting problems that beget unique concerns according to the individual's perspective. Sexual plane: the concerns and conflicts of this plane are perceived as issues of reproduction and sexuality. Material plane: these concerns involve property, prestige, and social status. Emotional plane: these concerns are perceived to be around emotional bonds and social attachments. Intellectual level: these concerns include culture, communication, and problem-solving. The spiritual plane: these are concerns beyond the individual human's personal existence.<sup>9,11</sup>

These classifications provide a multifaceted and dynamic matrix that can predict humans' flexibility, adaptation mechanisms, and well-being in interaction with stressors. Despite dynamicity, human thought can be used as a core indicator of the states of being.<sup>11</sup> The conflicts of thought can be brought into consciousness by expressing them, for example, in speaking or writing.<sup>9</sup> Measuring thoughts through speech, therefore, can be a valuable tool in revealing humans' conflicts. Personality characteristics also, get encoded as terms and words in everyday language.<sup>6</sup> With this categorization of conflicts, Cloninger conducted interesting research on people (such as Emerson and Thoreau) about conflicts that occurred at different times and events based on their writings. In this article, similar work has been conducted leading not to individuals but to the society, not to writings but to data collected from Google Trends (Infodemiology).

To find new methods and approaches for identifying conflicts in the collective consciousness, it is crucial to take advantage of real-time internet data. Infodemiology, that is, information epidemiology, is a concept that was introduced by Gunther Eysenbach.<sup>12,13</sup> In infodemiology, Internet resources and data are used to inform public health and policy.<sup>14,15</sup> Selecting the correct terms is the key to valid results when examining online queries.<sup>16</sup> As

human conflicts are so well categorized in Cloninger's proposed planes of being, we selected search terms according to this category through conflict tables. Therefore, Google Trends Service can be a valuable way of assessing the conflicts involved in dealing with any crisis as the popularity of the terms searched by each region is identifiable.

This study aims to examine the conflicts inflicted by the current COVID-19 pandemics in the collective consciousness of societies. The interpretation of events plays an important role in dealing with the crisis and this interpretation varies among individuals of different societies. Google Trends shows how much a given search term enters the Google search engine over a given period - in this case during the pandemic COVID-19 crisis. Since this service uses algorithms with little apparent bias, it shows the popularity of search terms in each region. The popularity of terms searched in each region when the terms are categorized according to five distinct layers of personality-planes of being can be used to understand societal concerns and inflicted conflicts.

The national search patterns on the Google platform are open to many different interpretations. Due to the merits of Cloninger's interpretive scheme, which is the only theory that explains self-awareness and identifies the elements and stages of its development and the conflicts of each stage (as the most important factors in determining one's behavior), here we have relied exclusively on this interpretive structure. To the best of our knowledge, this is the first study making an effort to understand and interpret the conflicts of societies that are heavily involved in the COVID-19.

## Materials and Methods

With the increasing use of mobile phones and the internet around the world, data generated using these technologies can provide a complementary approach to monitoring behavior trends. Google Trends, along with Twitter, is the most popular infodemiology resource that is widely used in healthcare to analyze and predict diseases and epidemics.<sup>17</sup> In this paper, the role of Google query data in the predictability of awakening conflicts of societies was shown in recent research as "Cognitive reflection correlates with behavior on Twitter",<sup>18</sup> "Forecasting influenza-like illness trends in Cameroon using Google Search Data",<sup>19</sup> and "COVID-19 predictability in the United States using Google Trends time series".<sup>20</sup>

Data from the Google Trends platform were retrieved in .csv<sup>21</sup> and were normalized over the selected period. Google Trends reports an adjustment process as follows: "Search results are normalized to the time and location of a query by the following process: Each data point is divided by the total searches of the geography and time range it represents to compare relative popularity. Otherwise, places with the most search volume would always be ranked highest. The resulting numbers are then scaled on a range of 0 to 100

based on a topic's proportion to all searches on all topics. Different regions that show the same search interest for a term do not always have the same total search volumes."<sup>22</sup> The data collection methodology is based on the Google Trends Methodology Framework in Infodemiology and Infoveillance.<sup>23</sup>

We used Google Trends to find the terms that were most often searched by the societies most affected in the COVID-19 pandemic: France, Germany, Iran, Italy, Japan, South Korea, Spain, United Kingdom, and the United States in the seven days following the pandemic announcement (March 15 to 22, 2020).

A set of keywords considered representative of each plane of self-aware consciousness for describing activated conflicts in societies were selected and defined according to Cloninger's "The Quantitative Measurement of Thought"<sup>9</sup>: 15 terms for the level of "Consciousness of Being", 23 terms for the "Consciousness of Free Will" level, 33 terms for the "Consciousness of Beauty", 29 terms for the "Consciousness of Truth" level, and 19 search terms in the "Consciousness of Goodness" level (Table 1).

## Results

We independently examined each level of consciousness for each country. The results are shown in the following tables. The last column shows the quartile of the data set. The higher quartile and the maximum interest of each region have been shown by \* and \*\*, respectively.

### Sexual Plane (Consciousness of Being)

Table 2 shows the search interest by Google Trends based on the Sexual Plane (Consciousness of Being). For Italy, Spain, and France, the highest interest term was the *Black-Death* (25, 43, and 14 respectively). The most interesting terms among Japanese were *Live*, *Trust*, and *Panic*, with a score of 2 for each. *Sex* was the most interesting term in Iran (with a count of 6). The most popular term in the UK was *Anxiety*. *Live* was the most popular term in Germany. The Americans were confronted with the notions of

*Mortality*. The *injury* was the most important search term in South Korea.

### Material Plane (Consciousness of Free Will)

Table 3 shows the search interest in the Material Plane (Consciousness of Free Will). In Iran, Spain, Italy, and France the focus was on *Duty* (58, 64, 52, and 62 respectively). The Japanese were thinking about *Competition*. The most interesting term in South Korea was *Greed*, while for Americans it was *Impulsivity*. In Germany and the UK, *Anger* and *Charity* were the most popular, respectively.

### Emotional Plane (Consciousness of Beauty)

Table 4 shows the search interest in the Emotional Plane (Consciousness of Beauty). In France, *Protection* had the highest interest. Among Iranians, *Intimacy* had the highest interest. In Germany and Italy, *Comfort* was the most popular search term. Among the Japanese, on the other hand, *Affection* rated the highest. In South Korea, Spain, and the UK, the terms *Sensitivity*, *Social*, and *Support* were the most searched, respectively.

### Intellectual Plane (Consciousness of Truth)

Table 5 shows the search interest in the Intellectual Plane (Consciousness of Truth). While *Perfection* was the most searched item in Italy, Spain, and Germany, in Iran it was *Prejudice*. *Self Sufficiency*, *Resistance*, and *Persistence* were the most searched terms in Japan, France, and South Korea, respectively.

### Spiritual Plane (Consciousness of Goodness)

Table 6 shows the search interest in the Spiritual Plane (Consciousness of Goodness). While *Tolerance* was the most searched item in the UK, USA, and South Korea, it was *Coherence* in Iran, Spain, and France. In Japan and Germany people searched for *Hope* the most. In the USA both *Acceptance* and *Tolerance* were equally searched.

## Discussion

**Table 1.** Search terms for Different Levels of Being (Self-Awareness)

Sexual Plane (Consciousness of Being)	Live; Death; Mortality; Vulnerability; Harm; Anxiety; Panic; Sex; Intercourse; Coitus; Trust; Responsibility; Rape; Injury; Black-Death
Material Plane (Consciousness of Free Will)	Selfish; Gluttony; Voracity; Frustration; Obsession; Fight; Aggression; Weapon; Greed; Self Control; Competition; Anger; Humility; Superiority; Inferiority; Argument; Impulsivity; Conservative; Charity; Discretion; Power; Egoism; Duty
Emotional Plane (Consciousness of Beauty)	Protection; Rejection; Loneliness; Dependence; Loving; Sympathy; Empathy; Disgust; Isolation; Appreciation; Attachment; Loyalty; Social; Support; Commitment; Consideration; Reassurance; Intimacy; Warmth; Coldness; Sensitivity; Interest; Emotional; Relief; Comfort; Contentment; Grief; Friend; Relations; Solitude; Depression; Affection; Aid
Intellectual Plane (Consciousness of Truth)	Rationality; Authentic Information; Self-sufficiency; Identity; Prejudice; Resistance; Career; Achievement; Cooperative; Success; Conscientiousness; Persistence; Meaning; Determination; Generative; Effort; Morality; Irresponsibility; Truth; Selflessness; Perfection; Creative; Self-actualization; Faith; Inspiration; Self-Sustainability; Bias; The way I feel; Exertion
Spiritual Plane (Consciousness of Goodness)	Spiritual; God; Hope; Virtue; Pray; Glory; Peace; Mercy; Divine Mercy; Harmony; Compassion; Renewal; Acceptance; Faith; Confidence; Wisdom; Coherence; Gratitude; Toleration

**Table 2 .** Search interest of Sexual Plane (Consciousness of Being) terms during 15 to 22 March 2020

Country	Live	Death	Mortality	Vulnerability	Harm	Anxiety	Panic	Sex	Intercourse	Coitus	Trust	Responsibility	Rape	Injury	Black-Death	QUARTILE
France	10*	4	3	1	3	1	5*	2	0.5	1	3	1	4	1	14**	4
Germany	38**	6	9*	1	9*	5	7	4	0.5	8	4	3	5	1	6	8
Iran	2	3	3	1	3	0	3	6**	0.5	1	2	1	2	3	3	3
Italy	14*	6	3	1	5	1	6	2	0.5	2	5	1	5	3	25**	6
Japan	2**	1	1	1	1	1	2**	1	0.5	1	2**	1	1	1	0	1
South Korea	4	4	7	5	7	6	8	3	0.5	4	3	5	6	23**	12*	7
Spain	7*	4	5	1	5	3	5	1	0.5	2	3	1	7*	4	43**	5
United Kingdom	44	62	67	8	70	100**	86*	4	5	7	93*	20	14	53	48	70
USA	27	49	95**	8	54*	87*	50	4	8	10	26	20	14	46	34	50

\* Higher quartet

\*\* The maximum interest

**Table 3 .** Search interest of Material Plane (Consciousness of Free Will) terms during 15 to 22 March 2020

Country	Selfish	Gluttony	Voracity	Frustration	Obsession	Fight	Aggression	Weapon	Greed	Self Control	Competition	Anger	Humility	Superiority	Inferiority	Argument	Impulsivity	Conservative	Charity	Discretion	Power	Egoism	Duty	QUARTILE
France	8	9	4	25*	17	10	18*	10	12	8	9	18*	1	4	1	24*	6	5	1	6	8	0.5	62**	17
Germany	8	6	9	7	11	10	16	23*	22*	7	7	42**	2	7	3	14	8	0.5	2	2	16	1	41	16
Iran	3	4	0	3	8	13*	7	5	5	21*	4	9*	0	4	3	2	1*3	0.5	1	0	4	0.5	58**	8
Italy	15	5	5	4	16	21*	7	19*	10	16	9	15	1	6	1	4	9	6	2	1	16	1	52**	16
Japan	3	2	16**	3	3	3	1	3	7*	3	14*	6*	1	4	2	5	4	0	0.5	3	3	0.5	5	5
South Korea	8	5	7	11	8	6	6	15	30**	8	19*	15	3	15	9	26*	11	0	3	6	11	1	16*	15
Spain	8	4	6	3	8	10*	8	8	13*	6	5	9	1	6	2	7	11*	4	2	1	12*	0.5	64**	9
United Kingdom	53	19	19	53	27	43	19	54	54	23	38	57*	12	41	12	26	56*	1	100**	20	44	2	98*	54
USA	41	35	30	34	31	63*	25	76*	50	34	29	66*	25	51	29	40	84**	3	17	30	49	4	81*	51

\* Higher quartet

\*\* The maximum interest

**Table 4.** Search interest of Emotional Plane (Consciousness of Beauty) terms during 15 to 22 March 2020

Country	Protection	Rejection	Loneliness	Dependence	Loving	Sympathy	Empathy	Disgust	Isolation	Appreciation	Attachment	Loyalty	Social	Support	Commitment	Consideration	Reassurance	Intimacy	Warmth	Coldness	Sensitivity	Interest	Emotional	Relief	Comfort	Contentment	Grief	Friend	Relations	Solitude	Depression	Affection	Aid	QUARTILE
France	100**	4	8	2	6	6	2	4	4	2	2	2	5	30*	3	1	4	2	3	1	6	1	1	5	9*	0.5	10*	3	8	49*	17*	59*	1	8
Germany	7	5	16*	4	4	4	3	6	2	1	4	4	2	21*	9*	1	3	4	6	1	11*	2	8*	3	43**	1	7	3	5	10*	27*	7	1	7.5
Iran	0	2	6*	2	4	6*	0	4	0	0.5	0	1	0	5*	2	1	0	8**	4	0	6*	0	3	0	0	1	3	4	0	2	0	3	0	4
Italy	4	3	14*	4	7*	8*	2	6	0.5	1	2	4	3	8*	5	1	1	2	6	0.5	8*	2	3	1	16**	1	9*	4	2	5	2	5	1	6
Japan	2	2	4*	2	2	6*	4*	7*	0.5	1	2	1	0.5	4*	2	2	1	2	4*	0.5	4*	1	1	1	2	1	2	1	1	1	2	8**	0.5	3
South Korea	8	15*	12*	22*	4	10	6	12*	1	2	6	8	2	15*	10	4	3	8	9	1	35**	6	8	5	9	3	9	4	4	5	8	19*	1	10
Spain	4	3	10*	2	6	8*	2	7*	1	1	2	4	23**	10*	4	1	3	2	5	1	6	2	3	2	8*	1	6	3	2	5	2	4	1	6
United Kingdom	59*	25	44	12	21	53	25	44	77*	6	32	28	14	92**	17	6	30	12	40	8	57*	32	41	64*	61*	6	63*	21	13	13	55*	27	12	54
USA	34	41	38	28	30	65*	36	42	8	9	40	27	17	88*	25	7	23	27	48	6	73*	72*	51	100**	86*	12	79*	25	13	24	97*	38	23	58

\* Higher quartet

\*\* The maximum interest

**Table 5.** Search interest of Intellectual Plane (Consciousness of Truth) terms during 15 to 22 March 2020

Country	Rationality	Authentic Inf	Self_sufficiency	Identity	Prejudice	Resistance	Career	Achievement	Cooperative	Success	Conscientiousness	Persistence	Meaning	Determination	Generative	Effort	Morality	Irresponsibility	Truth	Selflessness	Perfection	Creative	Self-actualization	Faith	Inspiration	Self-Sustainability	Bias	The way I feel	Exertion	QUARTILE
France	2	0	0	1	8	72**	16*	5	7	6	2	13	1	4	0	62*	0.5	0	4	2	42*	14*	0	2	15*	0	17*	8	4	13.5
Germany	4	0	11	3	4	16*	10	7	0.5	4	11	19*	1	2	1	8	1	3	12*	1	32**	16*	0	4	12*	0	17*	10	5	11.5
Iran	2	0	0	2	15**	5*	0	2	0	2	0	6*	2	2	0	3	1	0	7*	0	14*	5*	0	0	1	0	0	9*	0	4
Italy	4	0	0	3	6	10	12*	5	7	2	3	17*	1	2	1	10	1	0	6	2	38**	17*	0	2	3	0	17*	13*	4	10
Japan	1	0	14**	1	2	2	2	2	0.5	2	3	9*	1	1	0	8*	0.5	0	4	1	4	6*	0	1	1	0	7*	4	4	4
South Korea	10	0	0	4	8	22*	4	7	1	8	19*	39**	4	8	0	20*	2	0	7	0	16	16	0	2	5	0	33*	14	20*	16
Spain	2	0	0	2	4	11*	10*	5	5	2	4	23*	2	2	0	7	1	0	6	1	24**	16*	0	5	3	0	10*	14*	5	8.5
United Kingdom	16	0	35	9	71*	86*	19	30	23	17	29	34	21	7	10	29	8	14	43	15	89*	68*	12	20	20	100**	50*	43	100**	46.5
USA	17	48	85*	12	39	70*	27	37	7	23	50	54	14	10	74*	50	13	21	63	23	83*	62	68	38	21	0	100**	71*	83*	69

\* Higher quartet

\*\* The maximum interest

**Table 6.** Search interest of Spiritual Plane (Consciousness of Goodness) terms during 15 to 22 March 2020

Country	Spiritual	God	Hope	Virtue	Pray	Glory	Peace	Mercy	Divine Mercy	Harmony	Compassion	Renewal	Acceptance	Faith	Confidence	Wisdom	Coherence	Gratitude	Toleration	QUARTILE
France	1	4	8	9	2	8	3	2	0.5	5	18*	0.5	0.5	2	8	2	80**	11*	13*	9
Germany	1	3	12**	5	3	8*	3	1	0.5	9*	6	1	3	4	5	3	7*	3	6	6
Iran	0	4	8*	2	4	5*	2	1	0	2	0	0	0	0	2	0	25**	1	0	4
Italy	1	4	13*	7*	5	8*	2	1	0.5	5	1	0.5	3	2	5	3	6	2	20*	6
Japan	0.5	1	6**	2	1	3	2	0.5	0.5	2	1	1	3	1	2	2	5*	4*	4*	3
South Korea	2	3	13	5	4	5	3	1	0	3	6	2	16*	2	16*	6	24*	5	34**	13
Spain	1	4	10*	4	2	8*	2	1	0.5	3	2	1	3	5	5	4	29**	2	0	5
United Kingdom	15	12	50*	18	14	22	13	3	2	13	28	16	16	20	43*	33*	14	16	53**	28
USA	26	22	70	28	21	28	20	13	7	20	44	24	100**	38	45	48*	20	25	100**	45

\* Higher quartet

\*\* The maximum interest

In this study, we have shown that seeking trends on the Internet may be accurate predictors of the behavior of societies, considering their most involved conflicts. Predicting people's behaviors when dealing with crises is one of the most important needs of scholars and policymakers. As behaviors are associated with the activation of intra-psychic conflicts, any attempt to identify such conflicts is of crucial importance. Referring to cyberspace and finding terms that people in the community pay special interest to can be a vital tool in understanding conflicts and interpreting consequent behavior.

The term collective consciousness (CC) refers to the conditions of the subject in society as a whole and how individuals see themselves in a group. This term has been used by social theorists/psychoanalysts such as Durkheim, Althusser, and Yong to describe how an autonomous individual identifies with the larger group/structure<sup>3,4</sup>. According to Durkheim, every society has a CC that as an independent force influences the attitudes of individuals. Individual awareness and moral conscience are derived from a prescriptive system that forces members of society to think, judge, and act on certain socially desirable norms. According to this theory, the character of CC depends on the type of mnemonic encoding used within a group<sup>3,24</sup>.

In the age of big data, Google analytics has become a valuable tool for researchers to explore and predict human behavior, as online data are said to be correlated with actual health data<sup>25-30</sup>. This paper illustrates how Google Trends can be used to examine issue salience for hard-to-survey mass populations. To the best of our knowledge, the current study is the first one that attempts to identify the conflicts and dominant issues of the countries profoundly involved in the COVID-19 pandemic, as the deepest psychiatric conflicts emerge in crises.

### **The conflicts identified in the Sexual Plane (Consciousness**

### **of Being)**

In Spain, Italy, and France, the highest interest was in the *Black-Death*, which is based on Cloninger's "The Quantitative Measurement of Thought"<sup>9</sup> and activates "2.1: Hopelessness (fatigability)/ostentation (anxious showoff)" conflict can be interpreted in light of the historical memories of these particular societies which had had a tough experience of Black Death related to plague pandemy in the medieval era.

*Black-Death* recall might play a destructive role in the psyche of these societies, depleting their psychic energy in dealing with the disease.

Some Iranians were at the level of "2.0: Emptiness (fear of annihilation/hate-filled lust)". They may have wanted to offset the fear of destruction and helplessness with eroticism. Others, however, took the issue quite seriously and dealt with it as "2.5: Harm Avoidance (feel sick and/or anxious)" conflicts, with search terms such as *Mortality, Panic, Injury, Black-Death, Harm and Death* of equal interest. "2.6: Cautiousness and careless worry are at risk" shows some Iranians were willing to follow health guidelines while others were not. With the onset of the disease, however, there was less denial and more *anxiety*.

The Japanese seemed to deal with *life/death* and *trust/mistrust* conflicts. They were prone to *Trust* in "2.6: Basic trust (helpless/exploitative, taking advantage)", while from "2.5: Harm Avoidance conflict (anxiety and/or anxious/denial of sickness and/or anxiety)" they moved to *Anxiety* and *Panic*. It is probably that the *Trust* and the life-centered approach and support of mother surrogates will give this society good morals and make them resistant to the onslaught of disease.

At this level, Americans were preoccupied with the notions of *Mortality, Harm, and Anxiety*, given their greater focus on life/death conflict with mortality and their attention to "2.5: harm avoidance (anxiety and/or anxious denial of sickness and/or anxiety)" *Injuries* and

*Anxiety*. Therefore, *Anxiety* and Fear of *Injury* and *Death* would be expected to increase and would emerge at the lowest levels of the American social consciousness rather than socioeconomically.

Germans thought more about *Live* in the conflict of life/death. They look at *Mortality*, *Harm*, and *Coitus* much lower than *Live*. In the contrast between life/death, “2.5: harm avoidance (feel sick and/or anxious/ denial of sickness and/or anxiety)”, they have taken the life side. They are less likely to behave inappropriately and disproportionately.

The British have become *Anxious* in the “2.5: Harm Avoidance conflict (feeling sick and/or anxious/denial of illness and/or anxiety)”, and they were worried and *Panic*-stricken, but in their Trust/Mistrust conflict, “2.9: Basic confidence and responsibility (mocking/flattering orexhibiting)” they have taken the side of the *Trust*, therefore, this trust may have alleviated their *Anxiety* and prevented irregular reactions.

The South Koreans were the most important *Injury* seeker, with *Black Death* indicating that they took the concern very seriously and was almost at odds with the “2.6: Cautiousness/careless concern of risk” as there was no possibility of underestimating the problem. They were more likely to be frightened.

### **The conflicts identified in the Material Plane (Consciousness of Free Will)**

In four countries, Iran, Italy, Spain, and France, the focus was on *Duty*. In other words, they were at the highest level of materiality that has reached the *Charity* stage, from the conflict of selfishness/service of others to the task and the powerful performance of the tasks “Feeling powerful and purposeful (giving direction/sarcasm)”.

Iranians thought of a powerful *Fight* with disease “3.8: Industrious and exploratory power-seeking/skeptical rigidity” as well as conflict “3.7: Impulsive, innovative, liberal, accepting, transience/traditional, conservative permanence” have reached discretion and forethought.

The Italians, along with their *Duty*, also thought about *Fight* and struggle. But thinking about *Weapons* may have been a sign of their involvement in conflict “3.4: Anger or quick loss of temper/slowness to lose temper” and their thinking about *Anger* would be something to consider.

The Japanese thought about *Competition*, and the conflict of “3.2: Autonomy with competition and seeking control/regulation (feeling trapped)” that would tend to compete. This seems to indicate that their flexibility was low and they were still thinking about the same relationship as before COVID-19. They were waiting for the crisis to pass and the competition to reopen. The same *Greed* was active at this point and the conflict of “3.2: Greed, self-aggrandizement/guilt and blaming others when unsuccessful or incredulity (derealization) when successful” was resolved in favor of *Voracity*. Probably the Japanese brokers who were active in material and

competitive issues were still thinking about their former relationships and trying to profit from the post-crisis situation.

South Koreans were also involved in the conflict of “3.2: Greed, self-aggrandizement/guilt and blaming others when unsuccessful or incredulity (derealization) when successful”, as well as the conflict between “3.6: Argumentative, liking to debate/compliant or deferential” led them to *Argument* in the event of problems. They were also *Competitive*, and the quest for superiority along with the pull of *Duty* balanced their approach to issues.

Americans in Conflict “3.7: Impulsive, innovative, liberal, accepting transience/traditional, conservative permanence” tended to *Impulsivity*. In terms of conflict “Anger or quick loss of temper/slowness to lose temper” they tended to *Anger*. The tendency for *Weapon* might have made their rage more violent, but the high inclination to *Duty* and possibly because of their prioritization may have tempered the conflicts mentioned above. Their treatment staff may also have shown anger and resentment at the same time as conscientiousness.

In France, this was the biggest *Duty* at this level and seemed to be at the highest level of conflict, “3.9: Feeling powerful and purposeful (giving direction/sarcasm)”; the issue that might have arisen is that the level of *Argument* was high and it seemed to conflict with “3.6: Argumentative, liking to debate/complaint or deferential”. If things do not go well, many people will go to the right to protest and argue for the right policies, and these protests will occur especially when there is *Frustration* due to “3.0: Disorderliness, leading to acts of aggression (fight) when frustrated/regimented, leading to retreat (flight, escape) when frustrated with fear for self and feeling powerlessness, humiliation, or shame”.

In Germany, while *Duty* was on the positive side of material-level conflicts, *Anger* was also high. It appears to have conflicted with “3.4: Anger or quick loss of temper/slowness to lose temper” and might have caused reactions. The *Weapon* is an especially interesting term and *Greed* was one of the top choices that showed layers of people and part of their collective spirit with “3.2: Greed, self-aggrandizement/guilt and blaming others when unsuccessful or incredulity (derealization) when successful”, as there is no distraction from *Greed*.

In England, *Duty* “3.9: Feeling powerful and purposeful (giving direction/sarcasm)” and *Charity* “3.8: Industrious and exploratory power-seeking/skeptical rigidity” were the main conflicts. There were also *Angry* “3.4: Anger or rapid loss of temper/slowness to lose temper” and the possibility of “3.7: Impulsive, innovative, liberal, accepting transience/traditional, conservative permanence” reactions.

### **The conflicts identified in the Emotional Plane (Consciousness of Beauty)**

In France, *Protection* had the highest percentage of

interest. It seems that in conflict “4.0: Complaints of succorance or approval and protection-seeking/rejection of others” the French have selected *Protection* and will not refuse support and the support of the government and institutions should be shown to them. Therefore, the government and institutions must show their benevolence to the people. The need for *Affection* was high: “4.6: Need for intimacy (warmth)/detachment (coldness)”; they took sides with emotions and their sense of intimacy should not be taken away from them. The *Solitude* term is interesting in France and shows that in some parts of the French collective spirit, they can tolerate independent loneliness in conflict with “4.4: Social dependence (dependently demanding, need for social protection)/independence (resisting social pressure)”.

Among Iranians, the categories of *Intimacy*, *Sensitivity*, *Loneliness*, and *Sympathy* were the highest interest. In conflict “4.6: need for intimacy (warmth)/detachment (coldness)”, *Intimacy* was the priority for them. In conflict “4.7: Tender-minded sentimentality (sensitivity to social cues)/tough-minded (insensitivity to social cues)” they tended to favor *Sensitivity*. Considering community issues, *Sympathy* was more important than mere pragmatism in “4.1: Yearning for sympathetic companionship/disgust”. For Iranians, *Loneliness* was a problem in “4.1: Concern about approval or loneliness/being unloved” where concerns about loneliness and being separated from society were important. These emotional traits may have rendered them quarantined and endangered while being socially and mentally supportive.

In Germany, thoughts of *Comfort* suggest “4.8: appeasement and attachments (emotional affirmation, comfort) or relief of discomfort” and feelings of *Depression* and in need of social *Support* suggests “4.4: Seeking support and commitment/convenience (declining support)” conflicts. The commitment of the government and the institutions to *support* them is vital.

In Italy seeking *Comfort* indicated conflict in “4.8: Need for appeasement and attachments (emotional affirmation, comfort) or relief of discomfort”. Feeling *Lonely*, however, pointed to the conflict in “4.1: Concern about approval or loneliness/being unloved”. They were *Grief-stricken* by the loss of good people and situations.

The Japanese thought about *Sympathy* and *Affection*, and if they could not get it, it may have caused *Disgust* “4.1: Yearning for sympathetic companionship/disgust”. In South Koreans, *Sensitivity* and social *Dependency* were important “4.4: Social dependence (dependently demanding, need for social protection)/independent (resisting social pressure)”. *Affection* and emotions were very important.

The Spanish perspective was more *Social* “4.4: Social dependence (dependently demanding, need for social protection)/independence (resisting social pressure)”. They felt the need for *Support* and they sought it in the social field and *Loneliness* could thus cause concerns “4.1:

Concern about approval or loneliness/being unloved”.

In Britain in conflict “4.4: Seeking support and commitment/convenience (declining support)” they looked for *Support*. Getting involved in *Isolation*, and possibly “4.2: Social Vulnerability (feeling hurt, wounded, rejected)/social aloofness”. Mourning for losses (relationships, communication, financial problems, lifestyle) led them to seek *Relief* and *Comfort*.

*Relief* was the most important thing in America, looking for *Support* and *Comfort*, and becoming *Sensitive*. In conflict was “4.8: Need for appeasement and attachments (emotional affirmation, comfort) or relief of discomfort”; Americans seemed to look for *Comfort* with a sense of calmness and *Relief* and to have expectations of their community.

### **The conflicts identified in the Intellectual Plane (Consciousness of Truth)**

Iranians were involved with conflict “5.4: Determination to succeed and little reaction to frustration or non-reward” and wanted *Perfectionist* achievements. They were also involved in issues related to *Prejudice*, and in contrast to “5.2: Tolerance/avoiding prejudice towards others”, some gave way to *Prejudice* and some replaced tolerance. They also began to question how they feel about their rationality, preparing for a rational look at issues “5.0: Need to maximize rationality (work-hardened)/minimizing spoiled emotionality”.

In France, they considered *Resistance*, which is in line with “5.5: Persistence (determining attainment of happiness) and resisting underachievement”. They also tended to *Effort*, the conflict “5.6: Generative service to others, the eagerness of effort, or acts of morality and resistance to laziness, moral relativism or autocratic control (respecting the freedom of others within your influence)”. They also thought about *Perfectionism* and determination and decided to succeed “5.4: Determination to succeed and little reaction to frustration or non-reward”. Thus the French were likely to work hard, resist, and strive.

The Germans considered of *Perfectionism* “5.4: Determination to succeed and little reaction to frustration or non-reward”. They engaged in *Persistence*, the level of “5.5: Persistence (determining attainment of happiness) and resisting underachievement”, but *Bias* also influenced their attitude. In some way bias can be related to prejudice “5.2: Tolerance/avoiding prejudice level towards others”. In other words, in Germany, they looked at the problem of *Perfectionism* but with some degree of prejudice and possibly lack of flexibility. Likewise, Italians had a *Perfectionist* attitude based on *Persistence* but with *Bias*.

The Japanese emphasized *Self-sufficiency*. The conflict stands in “5.0: Need for self-sufficiency and sense of identity/minimizing ineptness”. Also, *Persistence* “5.5: Persistence (determining attainment of happiness) and resisting underachievement” and *Effort* “5.3: Career consolidation and ambitious overachievement/



underachievement” were very important for them.

The South Korean searches consisted of *Persistence* and *Resistance* “5.5: Persistence (determining attainment of happiness) and resisting underachievement” underachievement. They looked at the *Bias* to some degree in conflict “5.2: Tolerance/avoiding prejudice towards others”. Lack of flexibility in conceptions of treatment might have been an important issue.

In Spain the attitude of *Persistence* indicated conflict “5.5: Persistence (determined attainment of happiness) and resisting underachievement”, *Perfection* suggests conflict “Ambition (wanting to achieve)/striving for dominance” and *Creative* point to conflicting “5.4: Determination to succeed and little reaction to frustration or non-reward”.

In England, *Exertion* action was important to the level of “5.1: Self-directedness (purposeful, executive)/striving for leadership” and actions must be *Perfect* “5.1: Ambition (wanting to achieve)/ striving for dominance”. They also thought of *Resistance* and, more importantly, *Self-sustainability*, “5.0: Need for self-sufficiency and sense of identity/minimizing ineptness”.

Americans wanted to take a nonjudgmental look as in conflict “5.7: Nonsuppression of what is true and resisting censorship of what is natural”. Interestingly, *Bias* also played a part in their collective spirit, and this may have included the national split. Some people were judgmental and some were looking with prejudice. *Self-sufficiency* in “5.0: Need for self-sufficiency and sense of identity/minimizing ineptness” was also important. Simultaneously, they favored the *Exertion* of “5.1: Self-directedness (purposeful, executive)/striving for leadership” and objective government actions.

### **The conflicts identified in the Spiritual Plane (Consciousness of Goodness)**

The highest search term in France, Iran, and Spain was coherence. *Coherent* “7.9: Wisdom (coherent understanding of faith, hope, and charity)” means seeing the whole and the unity of being and life, good and evil, night and day, men and women and ourselves and others not as separate entities but as components of a coherent whole. In France, along with Coherence, forgiveness and *Compassion* and rejection of the evils of others, along with *Tolerance*, “7.4: Trust in divine mercy” and acceptance of hardships and difficulties “7.6: Restfulness (accepting correction easily)” make up other aspects of French spirituality.

To Iranians, along with *Coherence*, *Hope*, and *Glory*, “7.3: Reverent and Loving prayer giving thanks and glory” was another aspect of their spirituality. Similarly, in Spain, along with Coherence, Hope and Glorification of the “7.3: Reverent and Loving prayer giving thanks and glory”, were active in their collective psyche.

To the Japanese and Germans, *Hope* as conflict “7.1: Understanding of hope (enlightened second nature, hopefulness) or self-recollection of the divinity of being”,

was the highest aspect of their spirituality, and perhaps due to their successful resurgence after World War II. In Germany *Harmony*, “7.5: Understanding of harmony (fluidity)”, that all parts of the world are rotating in harmony, with a high level of praise and *Glory*, “7.3: Reverent and Loving prayer giving thanks and glory” are seen as other aspects of their spirituality. In Japan, on the other hand, along with *Hope*, *Tolerant*, indicates conflict “7.4: Trust in divine mercy”, and *Gratitude*, point out conflict “7.3: Reverent and loving prayer giving thanks and glory”.

People in the USA increased their *Tolerance*, “7.4: Trust in divine mercy”, and *Acceptance*, “7.6: Restfulness (accepting correction easily)”. There was also a growing reliance on *Hope*, as in conflict “7.1: Understanding of hope (enlightened second nature, hopefulness) or self-recollection of the divinity of being”. The collective spirit of Americans will spiritually embrace acceptance of change as a spiritual matter.

The British also moved towards *Tolerance*, moderateness, and *Hope*, as well as *Confidence* and trust in the ultimate, as conflict “7.8: Unshakable confidence and love of the truth”. South Koreans experienced higher *Tolerant*. They also had higher *Coherence* and *Confidence*. Italians experienced spiritual *Tolerance* and *Hope*.

Table 7 summarizes the prevailing levels of conflict between the collective consciousness of the societies in the present study. The list of conflicts is based on Cloninger’s “The Quantitative Measurement of Thought”<sup>9</sup>

As can be seen in Table 8, each society was triggered by different levels of conflict and unresolved issues in facing the COVID-19 crisis. The societies act like human beings when dealing with a critical problem,<sup>4</sup> and their reactions to the crisis and their associated behavior patterns are profoundly affected by activated conflicts. This can either lead to dysfunctional behaviors and mismanagement or to resilience and well-being. For instance, activating the Lack of Self-Acceptance Conflict enables one not to implement the useful solutions that come to their mind, as they minimize their ability to deal with problems.

We also observed that some levels of conflict are active in the most basic layers of the collective spirit while others are at higher and more mature levels. For example, it is necessary for layers of society that reflect the lowest level of conflict (2.2) and engage in a lack of trust, to behave in a manner that does not over-activate the conflict, in other words, gain the trust of those layers.

In this study, no society showed merely high or low levels of conflicts. Therefore, the collective consciousness of all societies has conflicts at high and low levels of thought that necessitate appropriate measures for each layer.

Table 9 illustrates the activated conflicts in regions in general. The first row shows the lowest level of conflicts, which according to Cloninger, are seen in psychosis.<sup>9</sup> In this stage there is no sign of awareness of the activated conflict; therefore, one of the reactions is chosen

unconsciously without any contemplation. In other words, both the process of activation of conflict and the response to it is done unconsciously.

At the next level, conflicts are more sensible. The sign of entering the "Gate of Reason" is seen by mutually accepting the conflict. The collective consciousness of

societies can both see and accept the existence of inherent truth and legitimacy in both sides of the conflict to some extent. The ensuing illumination, consequently, results in finding nondualistic solutions to the conflict through sublimation. Passing this stage, societies reach awareness; that is, the crises leading to activation of conflicts are

**Table 7.** Dominant conflicts in the "collective consciousness" of societies

The Quantitative Measurement of Thought		
Iran	Plane 2	2.6 Basic trust (helpless/exploitative, taking advantage) 2.5 harm avoidance (feel sick and/or anxious/ denial of sickness and/or anxiety) 2.0 Emptiness (controlled, passive, lack of agency) or fear of annihilation/hate-filled lust (wish to rape and victimize)
	Plane 3	3.9 Feeling powerful and purposeful (giving direction/sarcasm) 3.8 Industrious and exploratory power-seeking/skeptical rigidity
		3.7 Impulsive, innovative, liberal, accepting, transience/traditional, conservative permanence
	Plane 4	4.7 Tender-minded sentimentality (sensitivity to social cues)/ tough-minded 4.6 Need for intimacy (warmth)/ detachment (coldness)
		4.1 Concern about approval or loneliness/being unloved
	Plane 5	5.4 Determination to succeed and little reaction to frustration or non-reward 5.2 Tolerance/avoiding prejudice toward others
		5.0 Need to maximize rationality (work-hardened)/ minimizing spoiled emotionality
Plane 7	7.9 Wisdom (coherent understanding of faith, hope, and charity) 7.3 Reverent and Loving prayer giving thanks and glory	
Italy	Plane 2	2.1 Hopelessness (fatigability)/ostentation (anxious show-off)
	Plane 3	3.9 Feeling powerful and purposeful (giving direction/sarcasm) 3.4 Anger or quick loss of temper/slowness to lose temper
		4.8 Need for appeasement and attachments (emotional affirmation, comfort) or relief of discomfort
	Plane 4	4.1. Concern about approval or loneliness/being unloved 5.5 Persistence (determining attainment of happiness) and resisting underachievement
		5.4 Determination to succeed and little reaction to frustration or non-reward
	Plane 5	5.2 Tolerance/avoiding prejudice toward others 7.4 Trust in divine mercy
		7.1 Understanding of hope (enlightened second nature, hopefulness) or self-recollection of the divinity of being
Spanish	Plane 2	2.1 Hopelessness (fatigability)/ostentation (anxious show-off)
	Plane 3	3.9 Feeling powerful and purposeful (giving direction/sarcasm)
	Plane 4	4.4 Social dependence (dependently demanding, need for social protection)/ independence (resisting social pressure) 4.1 Concern about approval or loneliness/ being unloved
		5.5 Persistence (determining attainment of happiness) and resisting underachievement
	Plane 5	5.4 Determination to succeed and little reaction to frustration or non-reward 5.1 Ambition (wanting to achieve)/ striving for dominance
		7.9 Wisdom (coherent understanding of faith, hope, and charity)
	Plane 7	7.3 Reverent and Loving prayer giving thanks and glory
United Kingdom	Plane 2	2.9 Basic confidence and responsibility (mocking/ flattering or exhibiting) 2.5 harm avoidance (feel sick and/or anxious/ denial of sickness and/or anxiety)
		3.9 Feeling powerful and purposeful (giving direction/sarcasm)
	Plane 3	3.8 Industrious and exploratory power-seeking/skeptical rigidity 3.7 Impulsive, innovative, liberal, accepting, transience/traditional, conservative permanence
		3.4 Anger or quick loss of temper/slowness to lose temper
	Plane 4	4.4 Seeking support and commitment/ convenience (declining support) 4.2 Social vulnerability (feeling hurt, wounded, rejected)/ social aloofness
		5.1 Self-directedness (purposeful, executive)/ striving for leadership
	Plane 5	5.1 Ambition (wanting to achieve)/ striving for dominance 5.0 Need for self-sufficiency and sense of identity/ minimizing ineptness
7.8 Unshakable confidence and love of truth		
Plane 7	7.6 Restfulness (accepting correction easily) 7.4 Trust in divine mercy 7.1 Understanding of hope (enlightened second nature, hopefulness) or self-recollection of the divinity of being	

Table 7. Continues

The Quantitative Measurement of Thought		
USA	Plane 2	2.5 harm avoidance (feel sick and/or anxious/ denial of sickness and/or anxiety)
	Plane 3	3.7 Impulsive, innovative, liberal, accepting transience/traditional, conservative permanence
		3.4 Anger or quick loss of temper/slowness to lose temper
	Plane 4	4.8. Need for appeasement and attachments (emotional affirmation, comfort) or relief of discomfort
	Plane 5	5.7 Nonsuppression of what is true and resisting censorship of what is natural
		5.1 Self-directedness (purposeful, executive)/ striving for leadership
	Plane 7	5.0 Need for self-sufficiency and sense of identity/ minimizing ineptness
7.6 Restfulness (accepting correction easily)		
7.4 Trust in divine mercy		
		7.1 Understanding of hope (enlightened second nature, hopefulness) or self-recollection of the divinity of being
Japan	Plane 2	2.6 Basic trust (helpless/exploitative, taking advantage)
	Plane 3	2.5 Harm Avoidance (feel sick and/or anxious/denial of sickness and/or anxiety)
		3.2 Autonomy with competition and seeking control/regulation (feeling trapped)
	Plane 4	3.2 Greed, self-aggrandizement/guilt and blaming others when unsuccessful or incredulity (derealization) when successful
	Plane 5	4.1 Yearning for sympathetic companionship/ disgust
		5.0 Need for self-sufficiency and sense of identity/ minimizing ineptness
	Plane 7	5.3 Career consolidation and ambitious overachievement/ underachievement
		5.5 Persistence (determining attainment of happiness) and resisting underachievement
		7.4 Trust in divine mercy
		7.3 Reverent and loving prayer giving thanks and glory
		7.1 Understanding of hope (enlightened second nature, hopefulness) or self-recollection of the divinity of being
South Korea	Plane 2	2.6 Cautiousness (anticipatory worry and pessimism)/ careless ignoring of risk
	Plane 3	3.2 Greed, self-aggrandizement/guilt and blaming others when unsuccessful or incredulity (derealization) when successful
		3.6. Argumentative, liking to debate/compliant or deferential
	Plane 4	4.4 Social dependence (dependently demanding, need for social protection)/ independent (resisting social pressure)
	Plane 5	5.5 Persistence (determining attainment of happiness) and resisting underachievement
		5.2 Tolerance/avoiding prejudice toward others
	Plane 7	7.8 Unshakable confidence and love of truth
		7.4 Trust in divine mercy
France	Plane 2	2.1 Hopelessness (fatigability)/ostentation (anxious show-off)
	Plane 3	3.9 Feeling powerful and purposeful (giving direction/sarcasm)
		3.6. Argumentative, liking to debate/complaint or deferential
	Plane 4	3.0 Disorderliness, leading to acts of aggression (fight) when frustrated/regimentation, leading to retreat (flight, escape) when frustrated with fear for self and feeling of powerlessness, humiliation, or shame
		4.6. Need for intimacy (warmth)/ detachment (coldness)
	Plane 5	4.4 Social dependence (dependently demanding, need for social protection)/ independence (resisting social pressure)
		4.0 Complaints of succorance or approval and protection-seeking/ rejection of others
Plane 7	5.6 Generative service to others, the eagerness of effort, or acts of morality and resistance to laziness, moral relativism or autocratic control (respecting the freedom of others within your influence)	
	5.5 Persistence (determining attainment of happiness) and resisting underachievement	
	5.4 Determination to succeed and little reaction to frustration or non-reward	
		7.9 Wisdom (coherent understanding of faith, hope, and charity)
		7.6 Restfulness (accepting correction easily)
		7.4 Trust in divine mercy
Germany	Plane 2	2.5 harm avoidance (feel sick and/or anxious/ denial of sickness and/or anxiety)
	Plane 3	3.4 Anger or quick loss of temper/slowness to lose temper
		3.2 Greed, self-aggrandizement/ guilt and blaming others when unsuccessful or incredulity (derealization) when successful
	Plane 4	4.8 Need for appeasement and attachments (emotional affirmation, comfort) or relief of discomfort
		4.4 Seeking support and commitment/ convenience (declining support)
	Plane 5	5.5 Persistence (determining attainment of happiness) and resisting underachievement
		5.4 Determination to succeed and little reaction to frustration or non-reward
Plane 7	5.2 Tolerance/avoiding prejudice toward others	
		7.5 Understanding of harmony (fluidity)
		7.3 Reverent and Loving prayer giving thanks and glory
		7.1 Understanding of hope (enlightened second nature, hopefulness) or self-recollection of the divinity of being

**Table 8.** 5\*5 Matrix of Elevation of Conflicts in Human Thought for 9 countries

Subplane of Thought	Plane 2 (Sexuality)	Plane 3 (Intention)	Plane 4 (Emotion)	Plane 5 (Intellect)	Plane 7 (Spirit)
Spiritual aspects (7)	(Lack of Hope)	(Lack of Charity)	(Lack of Love of others)	(Lack of Faith)	Coherence (Virtue, Holiness)
	U. Kingdom	Iran Italy Spanish U. Kingdom France	Italy USA Germany		Iran Spanish U. Kingdom S. Korea France
Intellectual aspects (5)	(Lack of Self-Respect)	(Lack of Discretion or Forethought)	(Lack of Fellowship or Friendship)	(Lack of Perseverance)	Patience
	Iran Japan S. Korea Germany	Iran USA S. Korea France U. Kingdom	Iran France	USA France	U. Kingdom USA France
Emotional aspects (4)	(Lack of Self-Acceptance)	(Lack of Forbearance or Nonviolence)	(Lack of Calmness)	(Lack of Prudence)	Compassion (Conciliation)
	Iran U. Kingdom USA Japan	Italy USA Germany U. Kingdom	Spanish U. Kingdom S. Korea France Germany	Iran Italy Spanish Japan S. Korea France Germany	Italy U. Kingdom USA Japan S. Korea France Germany
Material aspects (3)	(Lack of Tolerance)	(Lack of Flexibility)	(Lack of Interdependence or Mutual Support)	(Lack of Justice)	Reverence of God (Piety)
		Japan S. Korea Germany	U. Kingdom	Iran Italy Japan S. Korea Germany	Iran Italy Spanish Japan Germany
Sexual aspects (2)	(Lack of Trust)	(Lack of Self-Control)	(Lack of Benevolence or Good Will)	(Lack of Moderation)	Awe of God
	Iran Italy Spanish France	France	Iran Italy Spanish Japan France	Iran Spanish U. Kingdom USA Japan	Italy U. Kingdom USA Japan Germany

not merely summarized in finding a solution but in development and growth. Through this stage, the unity and affinity of all beings are experienced in the collective consciousness. The dominance of and preoccupation with conflicts are overriding, and transcendence leads to well-being and resilience (Gate of Psyche stage).

**Conclusion**

The human psyche is a dynamic structure that reacts to a variety of events. People living in one area can be considered as cohesive units and since they have a common purpose, sufficient coherence is created for the formation of collective consciousness. Google Trends can be used to become familiar with what is most important for each society, thereby probing the depths of the collective consciousness. By tracking keywords related to conflicts, we can identify conflicts of different planes

of being. Therefore, we can forecast these conflicts and identify related behaviors to be prepared for appropriate measures. This holds new insights especially for the educational systems in setting policies. Due to the cross-sectional nature of this study, we can only describe the mentioned conflicts in a selected period and no cause and effect relationship can be concluded. Therefore, more longitudinal studies are suggested.

**Ethical approval**

Since this study is in the field of Google Trends, and there is no patient or human subject involved in the study, we felt that ethical consideration was not applicable.

**Competing interests**

According to the authors, this article has no conflict of interest and was not funded by any department or organization.

**Table 9.** Quantitative Definition of the stages of Self-Aware Consciousness

Level of Thought	Description of Thought	Awareness of Conflict	Compatibility to table 8
2.0 – 3.3	Distortion of self-awareness (child Like) (conscious of immediate likes and dislikes)	Repressed memory of source of conflict (strong negative emotions) (immature ego defences dominate) (thinking is more-or-less unrealistic)	All Plane 2 and material and sexual aspects of Plane 3
3.3	Gate of humanity	Entrance to the first stage of self-aware consciousness	Material aspects of plane 3
3.4 – 5.3	The first stage of self-awareness (ordinary adult cognition-intension, emotion, intellect) (classic cause and effect) ("I'm right. You're wrong.")	One-sided awareness of conflicts (source of conflict externalized) (ego defence of suppression common) (thinking is more-or-less selfish)	Spiritual, Intellectual and emotional aspects of Plane 3, plane 4 and material and sexual aspects of plane 4
5.3	Gate of reason (rational intuition)	Acceptance of the reality of both sides of the conflict	Material aspects of plane 5
5.4 – 5.7	The second stage of self-awareness (metacognition, meditation, mindfulness) (conditional parental view) ("we all should be kind.")	Two-sided awareness of conflicts (calm and the patient search for deeper understanding; elevation (purgation) of what was subconscious by transcendence) (thinking is judgmental and based on conditional or contingent reasoning)	Intellectual and emotional aspects of Plane 5
5.8 – 7.0	The third stage of self-awareness (contemplation, self-actualization)	Impartial illumination of conflicts by sublimation (oceanic feelings of inseparable love)	Spiritual aspects of plane 5
7.0	Gate of the psyche	Entrance to unitive spirituality	Sexual aspects of plane 7
7.1 – 7.9	State of constant awareness (unconditional understanding) ("life is like that.")	No conflicts (understanding of faith) (increasing humility, serenity, wisdom, well-being, and virtue)	Spiritual, Intellectual, emotional, and material aspects of plane 7

**Author contributions**

AF and LMKH were involved in this study to design and data collection. AF provided the systematic analysis and finding results. AF, SBM, and LMKH draft the research and the manuscript.

**Acknowledgments**

I would like to thank Dr. C. Robert Cloninger for his guidance in this qualitative study.

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