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Effectiveness of the Spiritual Intelligence Curriculum Based on Brain-Centered Emotional Interactive Strategies on the Resilience of Parents with Intellectually Disabled Children

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ABSTRACT

Objective: The purpose of this study was to investigate the efficacy of a curriculum aimed at enhancing spiritual intelligence on resilience among parents with intellectually disabled children, which was developed using brain-centered emotional interactive strategies.

Methods: The research employed a semi-experimental approach with a pre-test, post-test design and a control group. The statistical population consisted of all parents of intellectually disabled children in the six districts of Isfahan city's exceptional education schools, totaling 2411 individuals. The sample, consisting of 60 parents, was selected using a combined sampling method that included both simple random and accessible sampling. Connor and Davidson's (2003) resilience questionnaire was utilized as the data collection instrument. Data analysis entailed the use of analysis of covariance and the Kolmogorov-Smirnov test to assess data normality, Levene's test to examine variance equality, and regression homogeneity assumption testing. Data analysis was conducted using SPSS-24.

Results: The results revealed that the curriculum designed to enhance spiritual intelligence, which focused on hope, resilience, and social isolation, had a significant impact on parents of mentally retarded children ($F=2759.46$, $p<0.05$, $F=228.77$, $p<0.05$, $F=10.230$, $p<0.05$).

Conclusions: Consequently, this study demonstrates the potential of spiritual intelligence content curriculum as an effective intervention for enhancing the resilience among parents with intellectually disabled children.

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Introduction

Parents of a child with intellectual disabilities are taken aback upon informing about their child's mental retardation, which in turn leads to a state of crisis for the parents. In the event that parents are unable to accept their child's intellectual disability and exhibit resistance in this domain, it will result in a lack of attention towards the child's education (Meppelder et al. 2015). Neglecting the child's education subsequently hampers the development of their abilities and talents, impeding their ability to acquire knowledge. Conversely, spiritual intelligence pertains to the inner world of the mind and its connection with existence in the broader world. Spiritual intelligence denotes the capacity to deeply comprehend spiritual queries and possess inner insight that encompasses multiple levels of intelligence. This form of intelligence revolves around the awareness of spirituality as a fundamental aspect of existence or as a creative life force (Safara, & Bhatia, 2013). It embodies a complete internal awareness, encompassing a profound comprehension of the body, matter, mind, and spirituality. In accordance with the theory of spiritual intelligence, every problem possesses a spiritual solution; it is merely a matter of acquiring the knowledge to attain it. If an individual is viewed as a two-dimensional being, encompassing both terrestrial and celestial or material and spiritual dimensions, their mental well-being is contingent upon the spiritual dimension prevailing over the material dimension (Mayer, 2000). An individual who dedicates their life to the remembrance of God should incorporate this devotion into all of their actions, engage in benevolent and public endeavors for their own satisfaction, thereby strengthening their spiritual dimension (Srivastava, 2016). Researchers believe that the meaning of life or the search for the meaning of life is related to self-concept, mental health, hope and satisfaction with life, and identifying and paying attention to the factors that religion raises for peace and confidence can help achieve a broader perspective of self-concept and improve psychological impressions about oneself, such as positive self-concept, are useful (Abtahi & Nadri, 2013). Factors such as the reaction of others, comparison with others, intelligence in its various dimensions including emotional intelligence and spiritual intelligence, social roles and identification are considered to be other effective factors in the development of self-concept (Preckel et al., 2013). Considering challenges such as increasing mental risks and decreasing students' health Karen & Jarry, 2008), it seems that spiritual intelligence is one of the most important factors that can improve people's activities and performances as a motivational

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mechanism (Mitroff, 2003), because people with spiritual intelligence have a broader understanding of themselves (John et al., 2003), more motivation to work (Giacalone & Jurkiewicz 2004) and more self-efficacy. Spiritual intelligence training helps people to create the context of their mental health through creating an internal commitment to certain rules and thereby developing their behavioral processes in order to influence the environmental conditions (Korem et al., 2012). People with high spiritual intelligence have the capacity for excellence and have a high desire for consciousness.

Teaching spiritual intelligence to parents in school in the individual dimension to personal excellence based on belief in the existence of infinity, mental health, increasing honesty and trust, increasing the sense of personal evolution and personal discipline, and in the social dimension to increasing effective communication, increasing happiness, improving healthy attitudes , it also leads to increased life satisfaction, participation, more motivation and social performance; Therefore, the foundation of strengthening positive beliefs about oneself is one of the important goals of education. People who have high spiritual intelligence can deal with stress more easily due to their adherence and belief in a higher power and appeal to religion. Spiritual intelligence as the ability to understand the true meaning of various life issues in a meaningful context for oneself and others (Dev et al., 2018) helps people to seek solutions and turn to a source of comfort in mental crises and problems. Spiritual intelligence is a deep self-awareness in which a person becomes more and more aware of his inner aspects. Spiritual intelligence is the ability to manifest and apply spiritual values in a way that improves the daily functioning and physical and mental health of a person and spiritual people have desirable behaviors such as forgiveness, generosity, humanity, compassion and love. are. Therefore, these people adopt a positive approach towards themselves and their behavior and have a kind and responsible attitude towards themselves. Spirituality is a powerful force that helps a person to be more adaptable and better understand himself and the situation and these issues can strengthen and improve ideas about themselves (Giacalone & Jurkiewicz, 2004).

On the other hand, one of the new educational and scientific approaches that has been discussed by many educational and learning experts in the contemporary world and in the last decade is the new educational approach, called the brain training approach. Educators in today's world, in their turn, are eager to discover and use findings in the fields of neuroscience and related fields to

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provide information for planning educational strategies and learning environments; Whether for a formal school classroom or informal educational settings, because when research advances in areas such as memory, attention, and stress, and information about how people learn, become readily available, teachers and educators are eager to interpret and interpret this information for use in the practical environment (Carew, 2009).

The approach of brain training as a new field has been dubbed by some as educational neuroscience with brain-centered learning and by others as the science of mind, brain and education. The approach of brain training or educational neuroscience emphasizes how the brain learns naturally, and based on that, it is currently looking for the actual structure and function of the human brain in changing the frameworks to create effective education. The brain training approach is the foundation of a comprehensive and constructivist approach to education, based on recent researches in neuroscience (Baratali, 2020). Neuroscience, as a science that studies the structure of the brain and its function, is one of the complex sciences that has gradually and quietly entered various fields of human life. The third millennium is a millennium in which humans, with the help of brain and nerve sciences, have made their way into various fields of human life. A field in this field will be able to open new doors to the psychological and educational issues of humans. The rapid growth of science and research results in today's world has made scientific societies with an interdisciplinary and even transdisciplinary perspective welcome the use of psychology and new research in the advancement of human life. The rationale and imperative for training the brain through the employment of an interactive-emotional strategy resides in the fact that the brain is the sole organ capable of influencing both the external and internal realms. Essentially, leveraging the brain in a proficient manner translates to enhancing one's physical, emotional, and cognitive welfare, thus augmenting humanity's capacity to construct a superior world.

Also, by examining the researches inside and outside in line with the topic, it was found that so far no comprehensive research has been done on the effectiveness of the content of the curriculum to strengthen spiritual intelligence designed based on brain-centered emotional interactive strategies on the resilience of parents with intellectually disabled children.

In the discussion of the importance and necessity of the research, it should be stated that the importance of the present research from the practical point of view is that many parents of mentally retarded children, having such children, hope for resilience in dealing with problems and stressful

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events of daily life and eventually leads to their social isolation. Also, from the research point of view, the importance of this issue is because so far, no research has been done based on strengthening spiritual intelligence based on emotional interactive strategies and the results of this research can help their quality of life.

One of the services that the curriculum planning field can provide in the education, care and development of this group of children with special needs is to inform the parents of this group. Some parents of children with oral disabilities should take effective steps (Baratali, 2020). Family participation in professional and educational activities can increase the sense of competence and control for family members. They can learn different educational skills and methods and help their child. Therefore, in this research, the researcher seeks to answer the question, does the content of the spiritual intelligence strengthening curriculum designed based on brain-centered emotional interactive strategies have a significant effect on the resilience of parents with intellectually disabled children?

Materials and Methods

In the current research, a semi-experimental method was used with a pre-test, post-test design with a control group. The statistical population of all parents with intellectually disabled children in schools of the six districts of exceptional education in Isfahan city was 2411 people, who were replaced by a mixed sampling method (simple random and accessible) of 60 parents in two experimental and control groups. The inclusion criteria were: parents with intellectually disabled children whose children preferably study in exceptional schools. A parent who is willing to cooperate in the research was selected. The health of the parents in the field of neurological disorders was checked (through the study of the files available in the centers) and then the inclusion criteria were determined in consultation with experts specializing in exceptional children in the exceptional organization. In the discussion of ethical considerations, it should be stated that the sample selection in this research was based on fully ethical and accepted procedures. The selection process was through the full knowledge of the parents along with the confidentiality of their preservation and full respect and attention to the health of the parents. In data analysis, analysis of covariance and Kolmogorov–Smirnov test were used to check the normality of the data, Levene test was used to check the equality of variances and homogeneity of regression by testing the

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assumption of homogeneity of slopes. SPSS version 24 software was used for data analysis. The data collection tool was Connor and Davidson's (2003) resilience questionnaire.

The Connor-Davidson Resilience scale (CD-RISC): Connor and Davidson resilience scale was used to measure resilience. Connor and Davidson's Resilience Scale (2003) is a 25-item instrument that was prepared by Cutter and Davidson by reviewing the 1979-1991 research source in the field of resilience. This questionnaire is made on a five-point scale from completely false to always true. In such a way that they get a completely correct score of one, rarely a correct score of two, sometimes a correct score of three, often a correct score of four and always a correct score of five. The scoring range of this scale is between 25-125. Conroe and Davidson reported Cronbach's alpha coefficient of resilience scale as 0.89. The reliability coefficient obtained from the test-retest method in a 4-week interval was 0.87. Connor and Davidson's resilience scale scores had a significant positive correlation with Kobasa hardiness scale scores, and significant negative correlation with the perceived stress scale scores. These results indicate the concurrent validity of this scale. This scale was standardized in Iran by Sharif Nia et al. (2023). To measure the validity of this scale, first the correlation of each item with the total score of the category was calculated and the correlation of each score with the total score except item 3 showed coefficients between 41% and 64%.

Educational package content of the curriculum to strengthen spiritual intelligence: In the present study, the educational package was presented to parents with intellectually disabled children during twelve 90-minute sessions. Table 1 includes the contents of this package.

Table 1. Summary of the content of the sessions of the educational package

Session	Content
1	Conducting the pre-test, introducing the researcher and the group members to each other, introducing the way of doing the work, determining the number of meetings, grouping the members, discussing and exchanging opinions with the group members and getting to know each other's experiences, introducing the subject of the research and determining the structure of the meetings and the main rules. Compliance with the framework of the rules and a brief introduction to the types of intelligence and its role in life, feedback from the meeting, and assignment
2	Playing a short-term motivational clip to create diversity, reviewing the previous session, definitions of spiritual intelligence and its components, introducing the characteristics of spiritual intelligence, teaching relaxation, writing a list of desirable and undesirable habits, feedback from the session, and assigning homework.
3	Playing music without words, reviewing previous session assignments, muscle relaxation, teaching mental imagery to the participants, teaching and training the

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	participants to spiritual states, recalling memories of spiritual states, emotional discharge box technique, writing a wish list, feedback from the meeting, and assigning assignments.
4	Using a pleasant scent, reviewing the assignments of the previous session, muscle relaxation and calm breathing, learning mindfulness, breathing with mindfulness, and practicing mindfulness breathing, posing questions: What changes do I need in my life? What are the obstacles to changes? It is forbidden to practice judgment and comparison, what is the current concern of your mind? How is the quality of your communication with others? How is the quality of your life in terms of social-economical-spiritual-psychological-emotional dimensions? How can you have a valuable life? Feedback from the meeting and assignment
5	Changing the layout of the training environment, reviewing the assignments of the previous session, muscle relaxation and calm breathing, practicing eating with mindfulness while eating, teaching the use of spiritual resources (connecting to the transcendent source of honesty, truth in solving everyday life problems with prayer and remembrance), practicing the art of gratitude Thanking others, giving feedback from the meeting, and assigning assignments
6	Members entering the workshop environment with natural flowers, reviewing the exercises done at home, teaching the participants how to do work in different ways, improve your creativity centers and flexibility in the brain. Do all things with mindfulness, passing thoughts with mindfulness. , the definition of happiness, complete the continuation of the gratitude sentences with new words. Muscle relaxation practice, feedback from the meeting, and assignment
7	Conducting the camp with the aim of members' participation, self-awareness of spirituality and its internalization and its benefits for mental and physical health, positive interpersonal relationships, creating a strong communication network with each other, the characteristics of happy people and ways of living happily, teaching and practicing the use of virtuous behaviors in everyday life. (Forgiveness, gratitude, passing, helping others, feedback from the meeting, and assigning homework
8	The definition of stress, the teaching of different styles of coping with stress, Meichenbaum model of stress reduction, which is a permanent mental behavior in which a person makes a promise to himself every day and night, except based on the worldview of the purpose and meaning of life and authentic values. Do not act. Meditation increases the activity in the frontal cortex of the brain. Feedback from the meeting, and assignment
9	The ability to use virtuous behaviors (appreciating and being purposeful and hopeful, characteristics of a hopeful person
10	Answering the basic questions of my life, where did I come from? who am I? where am I? Where am I going?)- What is important? Does my job lead to evolution in my life? Using group discussion, feedback from the meeting and assigning assignments
11	A review of the previous meeting - hope and care in sick people - ways to reach hope and care, feedback from the meeting and assignment
12	Examining the homework of the Gestalt empty chair technique - the difference between being patient, enduring and enduring - saying no - the power of empathy - sharing feelings and emotions - meditation - feedback from the meeting, and setting assignments

Results

Table 2 shows the Kolmogorov Smirnov test regarding the assumption of normality of pre-test and post-test score distribution in relation to parents' resilience.

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Table 2. Results of Kolmogorov Smirnov test

Test	Control group		Experimental group	
	Pretest	Posttest	Pretest	Posttest
K-S	0.557	0.167	0.177	0.139
P	0.076	0.089	0.099	0.200

The assumption of normality of the distribution of pre-test and post-test scores in relation to parents' resilience is confirmed in both experimental and control groups. Considering that the Kolmogorov-Smirnov Z value is between 1.96 and 95% confidence, it can be said that there is no difference between the observed and expected frequencies, in other words, the data distribution is normal. Also, considering the value of significant (2taild) which is more than the significant level (0.05), it can be said that the data distribution is normal. The second assumption of performing the covariance analysis test called the homogeneity of variances was examined by Levine's test for the homogeneity of variances, and the results can be seen in Table 3.

Table 3. Levine's test to homogeneity of variances in relation to parents' resilience

Variable	F	DF1	DF2	p
Resilience	3.568	1	54	0.057

Table 3 shows that Levin's test is not significant for resilience, due to the lack of significance, the variances are equal. The third assumption of covariance analysis test called regression homogeneity was examined by the slope homogeneity assumption test, the results of which are evident in Table 4.

Table 4. The results of the regression slope homogeneity test in relation to parents' resilience

Source	SS	DF	MS	F	P
Pretest * Group	37.906	2	18.953	15.716	0.056

The results of this test indicate that because the interaction effect (interaction of pre-test and group) is not significant at the 0.05 level, therefore, the assumption of regression homogeneity is also established.

The results of covariance analysis related to the effect of curriculum content on parents' resilience

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Table 5. The results of covariance analysis related to the effect of curriculum content on parents' resilience

Source	SS	DF	MS	F	P	Effect size
Pretest	5.240	1	5.240	47.592	0.001	0.473
Group	25.188	1	25.188	228.774	0.001	0.812
Error	5.835	53	0.11	-	-	-
Total	579.397	56	-	-	-	-

According to table 5, it can be seen that the second hypothesis of the research is confirmed using covariance analysis test with pre-test control according to (F=228.77 وp<0.05) and the curriculum content is designed to strengthen spiritual intelligence based on emotional interactive brain-centered strategies has a significant effect on the resilience of parents with mentally retarded children. Based on the effect size coefficient (0.812), the difference between the two experimental and control groups in the amount of scores related to the impact of curriculum content designed to strengthen spiritual intelligence based on brain-centered emotional interactive strategies on the resilience of parents with intellectually disabled children has been significant. This means that 81.2% of the changes in the post-test scores can be explained by using the intervention effect. In other words, the changes in the post-test scores compared to the pre-test scores resulted from the implementation of curriculum content designed to strengthen spiritual intelligence based on brain-centered emotional interactive strategies, which has been able to increase the resilience of parents with mentally retarded children as an effective intervention. be made

Discussion

The present research was conducted in order to evaluate the effectiveness of the content of the spiritual intelligence strengthening curriculum designed based on brain-centered emotional interactive strategies on the resilience of parents with intellectually disabled children. The results showed that the research hypothesis is confirmed using covariance analysis test with pre-test control.

The mentioned results are in agreement with the findings of previous studies (Farshad, & Amirfakhraei, 2020; Safara et al., 2019; Dindar et al, 2016). In response to the aforementioned question, it should be said that spiritual intelligence, as one of the new concepts of intelligence, includes a kind of adaptability and problem-solving behavior that shows the highest levels of growth in various cognitive, moral, emotional, and interpersonal areas in individuals, and the individual helps to coordinate with surrounding phenomena and achieve internal and external

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integration. This intelligence gives a person a general and meaningful view of life goals, experiences and events and enables him to frame and reinterpret his experiences and deepen his knowledge.

Research shows that there is a high correlation between spiritual intelligence and emotional intelligence, personal competencies and mental health. Research shows that spiritual intelligence helps to grow, enrich and strengthen emotional intelligence. Also, emotional intelligence helps spiritual intelligence, and in order to have a stress-free life with physical and mental health, spiritual intelligence and emotional intelligence are necessary for each other (Koohbanani et al., 2013). People who have high spiritual intelligence can deal with stress more easily due to their adherence and belief in a higher power and appeal to religion. Spiritual intelligence as the ability to understand the true meaning of various life issues in a meaningful context and context for oneself and others (Dev et al., 2018) and helps people to seek solutions in mental crises and problems. Spiritual intelligence is a deep self-awareness in which a person becomes more and more aware of his inner aspects.

Because parents play an essential role in the education and upbringing of a child and can provide the basis for successful education and upbringing in the family by creating an appropriate emotional atmosphere, especially in the early years of the child's life when only the parents and other family members spend time with the child. The more effort and struggle of parents regarding the education and upbringing of children will lead to the progress and speed of their learning in the next ages, and the more parents pay attention to the child and spend more facilities for him, the better the learning will be. This is also true for parents with mentally retarded children. Since the parents of mentally retarded children must constantly deal with their children in relation to the responsibilities that they bear, with stress factors such as the stress of taking care of their children during their lifetime.

Among the limitations of the study, the present research involves parents of intellectually disabled children, which poses constraints on the generalizability of the findings. Additionally, this research is cross-sectional in nature and was conducted solely in the city of Isfahan. Based on the research findings, it is recommended that this content be utilized as a suitable instrument for addressing the resilience of parents with intellectually disabled children. Consequently, it is proposed that a concise report of the current research be disseminated to the education and welfare departments,

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whereby the content designed for counselors at these centers can be delivered in the form of an educational workshop. This approach aims to enhance spiritual intelligence through a brain-centered emotional interactive strategy for parents who have children with concerns that exceed those of parents with typically developing children, thus constituting a proactive measure.

Data availability statement

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

Ethics statement

The studies involving human participants were reviewed and approved by ethics committee of Payam e Noor University. The patients/participants provided their written informed consent to participate in this study.

Author contributions

All authors contributed to the study conception and design, material preparation, data collection and analysis and contributed to the article and approved the submitted version.

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