Salimi

The Mediating Role of Resilience in Explaining the Happiness Model Based on Spiritual Intelligence and the Quality of Interpersonal Relationships in Students

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Abstract:

Introduction: Over the past decade, research into positive psychology has sought to answer the human question of success, especially the experience of happiness. In positive psychology, it is assumed that there are abilities in human beings such as courage, foresight, optimism, faith, hope and perseverance that act as a barrier against mental illness. The aim of this study was to determining the mediating role of resilience in explaining the happiness model based on spiritual intelligence and the quality of interpersonal relationships in students.

Methods: The research method is cross-sectional correlation. The statistical population included undergraduate male and female students (18-25 years old) of Islamic Azad Universities of Tehran in the first semester of the 1398 academic year. The sample size was 458 people (231 girls, 227 boys) who were selected by multi-stage random sampling. The research tools were: Oxford Happiness, Spiritual Intelligence, Quality of Interpersonal Relationships (Pierce et al 1991) and Resilience. In order to analyze the data, SPSS-V21 and AMOS software were used and the data were analyzed using path analysis method.

Results: The results showed that spiritual intelligence has a direct effect on students' happiness. Spiritual intelligence has an indirect effect on happiness through mediation. The quality of the relationship has a direct and significant effect on students' happiness. The results also show that the value of the indirect effect of relationship quality through intermediate resilience variable on happiness is significant.

Conclusion: Therefore, attention to these variables in the design of appropriate therapies helps researchers and therapists.

Keywords: Happiness" Quality of Interpersonal Relationships" Resilience" Spiritual Intelligence

Citation: Salimi Nia N., Emamipour S., Farzad V., Koochak Entezar R.. The Mediating Role of Resilience in Explaining the Happiness Model Based on Spiritual Intelligence and the Quality of Interpersonal Relationships in Students, Family and health, 2021; 11(A): 73-88

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Introduction:

Over the past decade, research in positive psychology has sought to answer the human question of success, especially the experience of happiness (1). In positive psychology, it is assumed that there are abilities in human beings such as courage, foresight, optimism, faith, hope and perseverance that act as a shield against mental illness. Seligman has shown that learned optimism, for example, prevents depression and anxiety in children and adults. In this context, instead of just repairing the damage, capabilities are also flourishing (2). Happiness is a kind of evaluation that a person has of himself and his life and includes such things as life satisfaction, excitement, positive mood, lack of depression and anxiety, and its various aspects are in the form of cognition and emotions (3). Carr (4) believes that happy people usually evaluate their skills better, remind positive events more than negative events, and make better decisions in life plans. Some researchers believe that happiness is involved in human happiness (5, 6). Research shows that happiness increases our tolerance for pain (7). Also, happy people have a healthy personality and are responsible people, so it is observed that happiness is related to a person's mood and personality (8). The results of the study of Ferdis, Cardoz and Sarikam (9) showed that there is a statistically significant relationship between forgiveness, positivity, happiness and revenge. In other words, revenge was negatively related to forgiveness, positivity, and happiness. Increased forgiveness, positivity, and happiness also reduce revenge. Seligman (10) divides positive emotions into three categories. If positive emotions come with the future, they include optimism, hope, confidence, loyalty, health, and a good outlook. If they come with the past tense, they include satisfaction, contentment, pride, and serenity, which are the main positive emotions. But if they are accompanied by the present, they come in two forms of fleeting pleasures and lasting pleasure.

On the other hand, according to Miller (11), spirituality is the life-giving force or essence of human existence that controls human life and plays a role in people's relationships with themselves, others, and nature and the Almighty God. Be (12). Edwards (13) has questioned the correctness and effectiveness of using spirituality to solve problems in non-spiritual contexts. He himself believes that this intelligence can only be used to solve spiritual problems. In this regard, Emmons (14) discusses the use of spiritual intelligence to solve everyday problems, but Woolman also considers spiritual intelligence only suitable for solving existential and moral problems. Research on forgiveness, which is one of the components of spiritual intelligence and its effect on improving interpersonal relationships and mental health, has been researched in recent decades. Ritzman emphasizes that human nature is described in sincere love and relationship with God, and that forgiveness is necessary to heal man's deep emotional wounds. In the study of Bagheri, Akbarzadeh and Hatami (16) with the aim of the relationship between spiritual intelligence and happiness and demographic characteristics of nurses in two different hospitals in Bushehr, the results showed that there is a significant relationship between spiritual intelligence and happiness.

Communication is the core of our lives. In communication, we exchange our thoughts, feelings, and desires, thus showing others how much we love and respect them. In our communication, we express our joys, doubts, dissatisfactions (17). Communication can be a process in which two or more people exchange thoughts, opinions, feelings, and ideas, and by using messages

that have the same meaning for all of them, They take action (18). According to Descartes, when using doubt, a command according to which he doubts everything in order to provide a solid foundation of sound thought, and begins with the phrase, "I think then I am." It can be said that writing these lines is also included in the communication process (19). According to some theorists, the presence of others is in itself rewarding and reinforcing. Perhaps because we, as a result of our evolutionary history, view others as more of a source of positive experiences than negative experiences (20). McAllie, Belsmer, Marcus, Jerome, Kramer, and Katola (21) found in a study that social interactions and the sports environment are important determinants of happiness in the elderly and improve happiness and life satisfaction. Based on their studies, Diner and Lucas (22) state that characteristics such as intimacy, understanding others and caring for them have been suggested as positive factors on happiness, and that these characteristics, whether male or female, will lead to greater happiness. Increasingly, studies have shown that, contrary to the claims of some psychologists who viewed spiritual tendencies as a barrier to mental health, it became increasingly clear that spiritual tendencies play a key role in preventing common disorders such as depression, anxiety, addiction, and problems. Has family and marriage (23).

One of the most important goals of positive psychology is to identify variables and methods that affect well-being and mental health and lead to a better life and adaptation to the needs and threats of life. One of the characteristics and capabilities that is very important in positivist psychology is resilience. Resilience does not mean active resistance to injuries or threatening conditions, but rather active and constructive participation of one's surroundings. Resilience is the ability of an individual to establish a biological-psychological-spiritual balance in the face of risky situations (24). People who are resilient often return to normal by creating positive emotions after coping with stressful situations (25). Khurmaei, Akbari, Sadri and Niroumand (26) studied the mediating role of resilience in the relationship between the dimensions of family communication model and happiness in high school students. The results showed that there is a significant relationship between the dimensions of family communication patterns, resilience and happiness, so that between the orientation of family dialogue, resilience and happiness, a positive relationship and between the orientation of family harmony, There is a negative and significant relationship between resilience and happiness. There was also a positive and significant relationship between resilience and happiness. The results of Nemati and Mahdipour Marlani (27) showed that resilience has a mediating role in the relationship between life satisfaction and happiness, in other words, life satisfaction directly and through the mediation of resilience on happiness It affects.

Given the problems and sensitivities of youth and student life, this issue should be properly evaluated and considered and appropriate planning to identify factors related to spiritual intelligence, resilience, interpersonal relationships, and happiness. This important stratum of society should take place. By measuring spiritual intelligence and resilience and recognizing the pattern of healthy personality and its role and its importance in creating a healthy and happy personality, it is possible to study the mental state of students and present this pattern as a vaccination against mental illness. Used and instilled in students a sense of hope, usefulness, happiness and resilience. A review of the research literature suggests that spiritual intelligence,

resilience, and interpersonal relationships can each predict happiness. Given the consequences of having happiness, mental health and psychological well-being, and since less attention has been paid to the consequences of happiness in research, the present study seeks to answer the following question: Is the model of happiness based on spiritual intelligence? And the quality of interpersonal relationships mediated by resilience has a good fit?

Method:

The type of research is descriptive and the research design is correlational modeling. The statistical population included single male and female undergraduate students (25-18 years) of Islamic Azad University of Tehran in the first semester of the 98-97 academic year. The sample size was 458 people (231 girls, 227 boys) who were selected by multi-stage random sampling. In the first stage, a lottery was randomly selected from the Azad University and the Islamic Azad University of the South Branch. Among the faculties of the South Branch, several faculties (Faculty of Management and Accounting, Architecture, Literature, Law and Psychology) were randomly selected and also classes were randomly selected and students completed the desired questionnaires. The sample size is considered according to Stevens criterion (28) and on the basis that for each variable measured with markers we must have at least 15 items.

Oxford Happiness Questionnaire (Ergil, 2001): This questionnaire was prepared by Ergil, Martin and Gersland in 1989 and revised in 2001 (29). This questionnaire has 29 four-choice items that are graded from zero to three. In this case, in each article, the option that represents the highest level of happiness is given a score of three. In the questionnaire through Cronbach's alpha, halving the test and retest were reported 0.93, 0.92 and 0.79, respectively. Also, the validity of the questionnaire was reported through factor analysis and the desired face validity. Jokar and Rahimi (30) in their research obtained the validity coefficient of this questionnaire 0.92 and its validity by factor analysis. In the present study, the internal consistency method was used to determine the validity of the Cronbach's alpha coefficient of 0.94. To determine the validity, the factor analysis method was used using the principal components method and the existence of a factor was confirmed. The criterion for extracting the factors was the slope of the scurvy curve and the eigenvalue was higher than one. The KMO coefficient was 0.93 and the Bartlett gravity coefficient was P<001, 3226.92. The amount of factor load of females in the extracted factor ranged from 0.36 to 0.74.

Badie et al.'s (2011) Spiritual Intelligence Questionnaire: A 42-item spiritual intelligence questionnaire was developed in 2011 by Badie et al. (31) which has 4 subscales of general thinking and belief dimension (12 components), ability to deal with and interact with problems (14). Component), dealing with moral values (9 components) and self-awareness, love and affection (7 components). This questionnaire is scored on a Likert scale with five options: Strongly Agree, Agree, Do Not Pretend, Disagree and Strongly Disagree. To determine the reliability of the spiritual intelligence questionnaire, two methods of Cronbach's alpha and halving were used, which for the whole questionnaire are equal to 0.85 and 0.78, respectively, which indicates the acceptable reliability of the questionnaire. To determine the validity of the questionnaire, its score was correlated with the score of the criterion question and it was found that there is a significant positive relationship between them (p = 0.001, r = 0.55), which

indicates that the spiritual intelligence questionnaire of the required validity Enjoys. In the present study, Cronbach's alpha method was used to evaluate the reliability of the Spiritual Intelligence Questionnaire. Reliability was obtained using Cronbach's alpha method for the whole questionnaire equal to 0.71 which shows that the questionnaire has a good reliability coefficient. Also, the value of reliability obtained for each of the subscales of the Spiritual Intelligence Questionnaire is as follows: general thinking and belief dimension 0.75, coping ability 0.81, moral values 0.61, self-awareness 0.76. The values obtained for the subscales of spiritual intelligence show that these subscales also have good reliability.

Pierce et al. (1991) Interpersonal Quality Questionnaire: This questionnaire was developed by Pierce et al. In 1991 (32). The Pierce Relationship Quality Questionnaire has 25 items and 3 subscales, which are: Perceived social support (7 components). Interpersonal conflicts (12 components) and depth of relationships (6 components). Also in each of the 25 components, the individual must assess the quality of their relationship with parents, friends and spouse. The minimum possible score is 25 and the maximum is 100, which is divided into the quality of low relations (25 to 50 points), the quality of medium relations (50 to 65 points), the quality of high relations (score above 62). 0.83 was obtained for the whole questionnaire and above 0.70 for the subscales. In this study, the reliability of the relationship quality questionnaire using Cronbach's alpha was reported on 77 people equal to 0.92 (32).

Connor and Davidson Resilience Questionnaire (2003): This questionnaire was prepared by Connor and Davidson (24) by reviewing the research resources of 1979-1979 in the field of resilience. Psychometric properties of this scale in six groups, general population, referred to primary care Psychiatric outpatients, patients with generalized anxiety disorder and two groups of patients with post-traumatic stress disorder were evaluated. The authors of this scale believe that this questionnaire is well able to distinguish resilient individuals from non-resilient individuals in clinical and non-clinical groups and can be used in research and clinical situations (33). The questionnaire has 25 questions that are scored on a Likert scale between zero completely false and four (always true). The average score of this scale is 52 so that the higher the subject score is 52, the higher the resilience and the closer his score is to zero, the less resilience he will have. Dos with Cronbach's alpha coefficient of 0.84 to 0.92 showed sufficient internal stability (34), two examples of questions are as follows: It is difficult to feel happy, unless a good-looking person is smart, rich and creative. And happiness depends more on how I feel about myself than what others think of me.

SPSS21 and AMOS software were used for data analysis. Path analysis was used to determine the significance and the variance-covariance matrix was used as input data. The code of ethics of the present study IR.USWR.REC.1398.231 was registered in the ethics committee of the university.

Results:

Table 1 shows the mean and standard deviation of the variables.

Table 1. Mean and standard deviation of research variables

Relationship quality	Resilience	Happiness	Spiritual Intelligence	
71/26	46/33	41/16	144/237	mean
9/278	7/820	12/24	13/630	standard deviation

The average score of spiritual intelligence in this study is 144.23 and its standard deviation is 13.63. The average happiness is 41.16 and its standard deviation is 12.24, the average resilience is 46.33 and its standard deviation is 7.82, and finally the average relationship quality is 71.26 and its standard deviation is 9.27.

Kolmogorov-Smirnov test was used to check the normality of the data, the results of which are shown in Table 2. In this test, the value of the test statistic should not be significant to indicate that the data are normal.

Table 2. Kolmogorov-Smirnov test

Kolmogorov-Smirnov			
meaningful	**Degrees of freedom**	**Statistics**	
0/33	393	0/51	Spiritual Intelligence
0/41	393	1/51	Happiness
0/52	393	0/87	Resilience
0/12	393	0/98	Relationship quality

The results obtained in Table 2 show that the level of preparation for the Kolmogorov test was not significant at the level of 0.05. Therefore, it can be said that all research variables have a normal distribution.

Table 3 shows the correlation matrix of the research variables with the happiness dependent variable.

Table 3. Correlation matrix of predictor variables with happiness dependent variable

Happiness	Relationship quality	Resilience	Spiritual Intelligence		
			1	Correlation	Spiritual Intelligence
		1	0/367[**]	Correlation	Resilience
	1	0/374[**]	0/480[**]	Correlation	Relationship quality

1	0/560**	0/652**	0/532**	Correlation	Happiness

As it is clear from the results of Table 3, all research variables have a significant relationship with the happiness dependent variable. It also has the highest relationship with the happiness of the resilience variable with a correlation of 0.60 and the lowest relationship with the spiritual intelligence variable.

Figure 1 shows the standard coefficients of the researcher's proposed model to evaluate the happiness model based on spiritual intelligence and the quality of interpersonal relationships mediated by resilience.
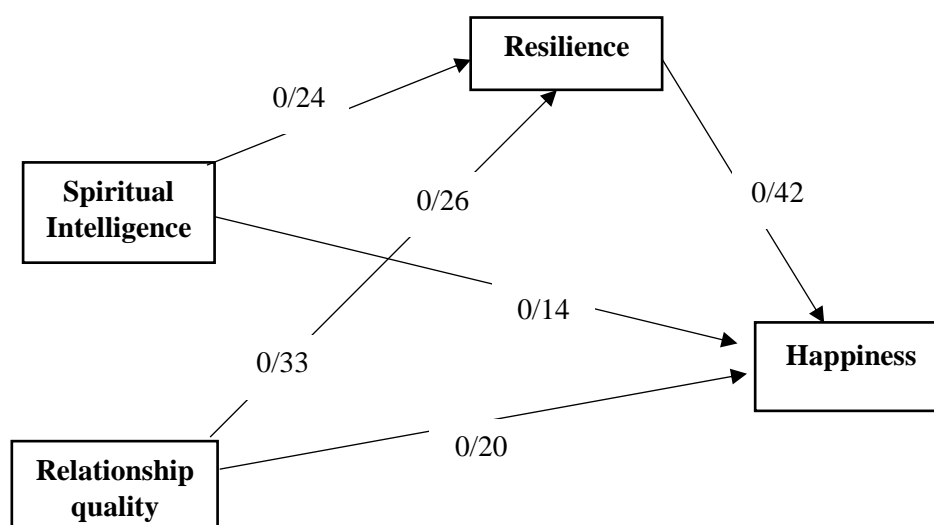

Figure 1- Path analysis model Path analysis model of relationships between variables

Indicators related to model fit are presented in Table 5.

Table 5. Model fit indices

CFI	RMSEA	IFI	GFI	χ^2/df	Fit index
> 0/9	< 0/08	> 0/9	> 0/9	≤ 3	**Acceptable domain**
0/99	0/057	0/99	0/99	2/25	**Observed value**

Based on the data in Table 5, the chi-square-to-freedom ratio index (χ^2 / df) confirms the model fit df / χ^2, which is less than 3 and means that the model fits the data. The second root of the mean squares of the estimation error (RMSEA) is 0.06, which is less than the criterion (0.08) and show a decrease compared to the original model, and the IFI, CFI and GFI indices are also lower than the model. The initial ones are increased and are larger than the desired criterion (0.9). According to the obtained fit indices, it can be said that the model has a good fit.

Table 6 presents the standard path coefficients between the variables and the significance level for each of the path coefficients.

Table 6. Estimation of standardized coefficients of direct, indirect and total effects and the amount of variance explained by happiness

amount of variance explained	Total effect	Indirect effect	direct impact				
	0/24**		0/24**	Resilience	←	Spiritual Intelligence	**1**
	0/26**		0/26**	Resilience	←	Relationship quality	**3**
	0/46**	0/048	0/42**	Happiness	←	Resilience	**6**
	0/34**	0/20**	0/14**	Happiness	←	Spiritual Intelligence	**8**
0/63	0/39**	0/19**	0/20**	Happiness	←	Relationship quality	**9**

As can be seen from the results in Table 6, all the direct effects of the variables are significant. The effect of resilience on happiness (0.048) was not significant, but the indirect effects of spiritual intelligence on happiness (0.20) and relationship quality on happiness (0.19) were significant. Also, the amount of variance that the predictor variables in the model predict from the happiness dependent variable is equal to 63%, which is an acceptable and good value.

Table 7 shows the direct and indirect effects between the research variables.

Table 7. Direct and indirect effects between research variables

Indirect effect	direct impact	dependent variable		Intermediate variable		Predictive variable
	0/14**	Happiness	←	–	←	Spiritual Intelligence
0/10**		Happiness	←	Resilience	←	Spiritual Intelligence
	0/20**	Happiness	←	–	←	Relationship quality
0/109**		Happiness	←	Resilience	←	Relationship quality

The results of Table 7 show that the value of the direct effect of spiritual intelligence on students' happiness is equal to 0.14, which is significant at the level of $p < 0.01$. Therefore, the first hypothesis of the research is confirmed and spiritual intelligence has a direct and

significant effect on students' happiness. The value of the indirect effect of spiritual intelligence through the mediating variable of resilience on happiness is equal to 0.10, which is significant at the level of p <0.01, so the second hypothesis of the research is confirmed. The value of the direct effect of relationship quality on students' happiness is equal to 0.20, which is significant at the level of p <0.01. Therefore, the third hypothesis of the research is confirmed and the quality of the relationship has a direct and significant effect on students' happiness. The value of the indirect effect of relationship quality through the mediating variable of resilience on happiness is 0.109, which is significant at the level of p <0.01. Therefore, the fourth hypothesis of the research is confirmed.

Conclusion:

The aim of this study was to explain the mediating role of resilience in explaining the happiness model based on spiritual intelligence and the quality of interpersonal relationships in students. Findings showed that spiritual intelligence has a direct and significant effect on students' happiness. Because spiritual intelligence is an experienced ability that allows people to gain more knowledge and understanding and provides the basis for perfection and progress in life. The results of Mirzers (35) and Patterson (36) research show that happiness has an effective role in improving and increasing physical and mental health and causes a feeling of security and satisfaction in life and a higher spirit of participation, and people with spiritual lives, Undoubtedly, they are psychologically healthy people. Therefore, it can be said that people with high spiritual intelligence will enjoy a higher level of happiness, and because both components are very closely related to mental health, this explanation is in line with the results of Yaghoubi's research (37) which showed that There is a significant relationship between spiritual intelligence and mental health in students. According to Peterson (36), happy people tend to see themselves and others positively and interpret events positively. Happiness research has also shown that happy people have higher individual, family, educational and social productivity (38). Also, the findings of this study are in line with other studies conducted in the field of spiritual intelligence and happiness. Ellison (39) showed that after continued social support, firm faith leads to happiness.

The results showed that spiritual intelligence through mediation of resilience has an indirect effect on happiness. This finding is consistent with the results of Khosroshahi et al. and Khormai et al., Gholipour et al. Shahbandi showed that spiritual intelligence with the role of mediator of resilience can have a significant effect on students' responsibility. Keshavarzi and Yousefi research showed that the overall scores of emotional intelligence and spiritual intelligence positively and significantly predict the overall score of resilience. Because spiritual intelligence and spirituality at work give meaning to work life and make a person consider his work valuable and based on a sublime goal, and in the light of spiritual experience and a sense of unity or the emergence and presence of a supernatural force at work, intuition And his creativity is strengthened and his ability to solve problems and deal with stressors and resilience is crystallized for him. According to Yang and Mao, we solve problems with spiritual intelligence according to the position, meaning and value of those problems. The intelligence by which we are able to give meaning and concept to our works and activities and use it to become aware of the meaning of our actions. People with high spiritual intelligence are more

resilient to problems and can overcome problems more calmly, which creates a sense of self-efficacy and control that leads to happiness in people. Turns. They have more positive emotions and experience more positive feelings and emotions; In the face of adversity, they make a more active effort to dream through tensions and pressures. Because of this, they can be stronger in the face of adversity and not lose their composure, resulting in greater happiness. Overall, the present study shows that resilience can act as a mediator between spiritual intelligence and happiness, and with increasing resilience, more happiness can be experienced. Since resilience is a teachable and changeable variable, people can increase their happiness by increasing resilience.

The results showed that the quality of the relationship has a direct and significant effect on students' happiness. According to research, the quality of relationships is associated with less depression, better health. Moradi in a study showed that group training in problem solving and communication skills in general increases the happiness and quality of life of married married students. Unhealthy and inefficient communication reduces the attention between individuals or the lack of common concepts and creates indirect and ambiguous verbal exchanges. Communication and dialogue constitute the common world of individuals. The tone of speech and the words used, whether loving and respectful or angry and resentful, show how people treat each other. Verbal communication, like physical communication, is both a means of communicating and a means of consolidating it. When the conversation between two people is satisfying and loving, the parties feel safe and a healthy relationship is established, and whenever the conversation is aimed at dominating, creating tension, disrespect or hitting the other Yes, insecurity prevails and communication is unhealthy.

The results showed that the amount of indirect effect of relationship quality through resilience mediator variable on happiness is significant. This finding is in line with the results of Bahadori, Khosroshahi et al. (40), Shahsavar et al. (41) and Mahmoud and Ghaffar (42). People with high levels of interpersonal relationships develop more flexible behaviors and build better relationships with others. These flexible behaviors lead to better problem solving and better understanding of the situation. In fact, people who have a positive evaluation of their lives experience more peace of mind and can categorize the information they receive more broadly and diversely. , Self and world create three components in individuals. These three components are commitment, control and struggle, in fact trained people believe in change, transformation and dynamic life and the attitude that every event does not necessarily mean a threat to human safety and health, cognitive flexibility and tolerance It is followed by stressful events and ambiguous situations. Cubasa and Phuket (43) believe that they have high optimism, hope and conscientiousness because of their high curiosity, tendency to have interesting and meaningful suitors, assertiveness, energetic and that change in life is natural, can be compromised. Benefit the person with stressful life events.

Limitations of the research

Among the limitations of the research are the large number of questions in the questionnaire - which made the participants tired of answering the questions - and the lack of easy communication with the participants due to administrative issues and etc. pointed out. Given the importance of the issue of happiness and its effects on personal and social progress and

excellence, it is necessary to address the principles of happiness and its effective precedents in educational, social and communication media and view it as a national movement to the public. The people, especially the youth, should make the necessary changes in themselves and the society should achieve the desired vitality. A space should be allocated for self-help courses in universities, and a more prominent presence of clerics in the university is recommended for students to benefit from religious and spiritual teachings. For future research, it is recommended to do longitudinal studies instead of cross-sectional studies. Given that the present study is a cross-sectional and semi-in-depth study, it is not able to study and recognize some changes that occur over time. Therefore, conducting longitudinal studies with an interval of one year or more, leads to understanding the trend of change and helps determine the scientific and executive policies of the relevant authorities.

Ethical considerations

This article is taken from the doctoral dissertation of Islamic Azad University, Research Sciences Branch, Tehran. The purpose of the study was explained to the students participating in this study and their informed consent was obtained. By providing a form of informed consent, measures such as informing the statistical community about the purpose of the study, explaining that the statistical community is free to participate in the study and their identity information remains confidential, the questionnaire was distributed among the entire statistical community and delivered after the questionnaire.

Application of research

The mediating role of resilience in explaining the happiness model based on spiritual intelligence and the quality of interpersonal relationships in students was one of the objectives of this study. The findings of this study can be made available to university counseling centers to help raise students' morale and happiness and increase their vitality.

Acknowledgments

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