The Effect of Teaching Philosophy for Children on the Growth of Spiritual Intelligence of Sixth Grade Female Students

Masoume Moghimi [1*], Marzieh Shahnazi [2]

1. Faculty Member, Department of Educational Sciences, Farhangian University, Nasibeh Campus, Tehran, Iran.
2. MA, Department of Educational Sciences, Farhangian University, Nasibeh Campus, Tehran, Iran.

Purpose: The present study was conducted with the aim of studying the effect of philosophy education for children on the development of the spiritual intelligence of sixth grade female students.

Methodology: Based on theoretical foundations and previous research based on Islamic-Iranian foundations, it was investigated in the form of a quantitative (semi-experimental) method. The statistical population of the research was all sixth-grade female students of Bedroom district. Among them, 32 people were randomly selected as a statistical sample in the control group and the experimental group. Sohrabi and Naseri's spiritual intelligence questionnaire was used to measure students' spiritual intelligence. The results of statistical data analysis (univariate covariance) showed that teaching philosophy to children has an effect on the development of students' spiritual intelligence.

Findings: In the set of research results, it indicates the effect of teaching philosophy for children on the development of transcendental self-awareness and spiritual experiences of sixth grade female students. But the philosophy education program for children does not show an effect on the development of patience and the ability to forgive. The philosophy education program for children by strengthening logical and analytical powers, along with creating a deep philosophical view, teaches children how to think and make decisions and thereby be able to solve their problems and problems. Solve as much as possible. Spirituality is defined as the constant effort of human beings to answer the reasons of life, but only the mind can answer these questions, which has learned its skills in childhood.

Conclusion: It is suggested to create a compulsory course as philosophy for children in Farhangian University. So that all new cultural teachers are familiar with this program and can be a useful facilitator for students.

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* Corresponding Author: Moghimi@cfu.ac.ir

1. Introduction

The quality of people's life and learning depends on the quality of their thinking (Fisher, 2010). The most important resource of any society is the intellectual resources of its people. What is taken from the above documents, the goal is to build a society where the people of that society, with rationality and thinking based on nature, adjust their relationships in the fields of communication with themselves, God, creation and creation in order to recover their identity and culture through it. , recreate and transcend. Such a society will be wisdom-oriented and wise (Daneshvar et al., 2015: p. 3). It is said that spiritual intelligence is wisdom; the wisdom that is the highest level of human knowledge and by using it, we can hope to find suitable solutions to get out of the current crises and problems of human society (Hedayiti and Zaribaf, 2013). According to the opinion of some researchers specializing in the field of spiritual intelligence (Saadati Shamir and Sanei Hamzanloui, 2017; Lotfi and Saadati Shamir, 2016; Abbasi Enabad and Saadati Shamir, 2016), spirituality is a form of intelligence. Because it predicts performance and compliance and provides abilities that enable people to solve problems and achieve goals. Spiritual intelligence integrates the mental issues of spirituality with the external tasks of the real world (Sohrabi and Khaninzadeh, 2019; Hosni, Bagheri and Saadati Shamir, 2019; Merzi and Saadati Shamir, 2019, 2017).

The research evidences conducted in the background of this research show the effect of spiritual intelligence on this claim. Among the researches of Sarkashikian and Jameh Bozor (1400) on the influence of spiritual intelligence in different dimensions of people's lives, Aram Far et al. (1398) the effectiveness of spiritual intelligence training on dealing with stress and effective communication of students, Fatemi Aghda (1396) responsibility and happiness of students. , (2022Patti Dash, Saadati Shamir and Madbohi 2019Saadii Shamir, Madbohi and Marzi, 2018) The role of spiritual intelligence in the happiness of teenage students during the Covid- 19pandemic, Sisk (2016) Spiritual intelligence: A review of the development of higher consciousness to solve problems It is global in nature.

Spiritual intelligence, which combines the structures of spirituality and intelligence with each other (Zhobtakash Hosseini Nasab and Saadati Shamir, 2016), gives a person various ability and makes him different from others in many fields (Modet, 2014). According to the scientists in this field, the structure of spiritual intelligence can be defined as a structure that includes a set of interconnected mental abilities (King, 2007) that evolves in the span of life (Wellman, 2001; Amram and Drier, 2007) and adapt and solve facilitates problem solving in environmental contexts (Zohar and Marshall, 2000; Emmons, 2000; Sisk, 2001; Wellman, 2001; Wagen, 2002; Nasel, 2004; Amram, 2007; King, 2007) and this set of abilities in the brain from have biological foundations (Amram and Derir, 2007, quoted by Sohrabi and Naseri, 2012: p. 74)

Spiritual intelligence is a continuous process of interpretation and reinterpretation and is not a single thing and consists of various dimensions, which as a result leads to the way a person feels about himself and this happens in the course of life (Vakilzadeh Dizji et al., 1400). The amount of this intelligence is different in people and it is gradually formed and developed due to the encounter with rich environments that raise existential and spiritual questions. People with high spiritual intelligence have the capacity to excel and have a high desire for awareness, they have flexibility, self-awareness, and the capacity to face difficulties and hardships and overcome them. This intelligence is a capacity for inspiration and intuition, a holistic view of the universe, searching for answers to the fundamental questions of life, and criticism of traditions and customs (Crichton, 2008: 25. Quoted by Hodhdi, 2019: 63). Wigglesworth (2012) considered the goal of developing spiritual intelligence to be deep change, a change that is in the form of evolutionary change. He believes that spiritual intelligence is not developed in a vacuum and is deeply related to the other three important intelligences. Physical intelligence (PQ), cognitive intelligence (IQ) and emotional intelligence (EQ). All these intelligences must be developed for deep change.

In the dominant culture of Iran, accepting and expressing special thought, emotional and behavioral patterns can be considered as a manifestation of spiritual intelligence. In the intellectual and cognitive dimension, belief in the existence of a single, living and stable God who is the creator of all existence and all forces are from him, belief in the unseen world and life after death can be mentioned as one of

the most important intra-individual axes of spiritual intelligence. In the behavioral aspect, adherence to a set of spiritual and religious actions such as prayer, fasting, prayer, reading the Quran, thinking about oneself and the world of creation and in interpersonal relationships, being forgiving, respecting and being kind to people, especially to parents, telling the truth and Patience can be one of the main manifestations of spiritual intelligence (Sohrabi and Naseri, 2012). In this view, the components of spiritual intelligence can be presented in three important and interconnected categories: the relationship between man and God, the relationship between man and the surrounding world, and the relationship between man and himself (ibid: 127). If spirituality is considered a form of intelligence. It should enable a person to solve his problems according to special cultural conditions. In examining the verses of the Holy Qur'an and hadiths from the Prophet of Islam (pbuh), the infallible imams (pbuh) and other Islamic texts, we can find content and concepts that indicate the concept of spiritual intelligence, or the next dimension of this intelligence (ibid.). According to Sohrabi and Naseri, with emphasis on religion, spiritual intelligence is "searching and understanding the meaning of life, the ability to use spiritual resources to solve problems, performing religious behavior, effective adaptation to self, environment and God" (Sohrabi, Naseri, 2012: p. 152). . God says in the Qur'an in verse 31 of Ale Imran: "Say if you love God, then follow me. God will love you and forgive you your sins, and God is Forgiving, Merciful." Say (O Prophet): If you love God, follow me so that God will love you and forgive your sins, and God is Forgiving and Merciful. According to this verse, God's love is realized when a person is subject to His Prophet; That is, to follow the rules and orders of the Sharia that were communicated by the Prophet. Without following the rules of Sharia, God's friendship has no meaning. Friendship with God is accepted when, in addition to loving God, a person also follows the Messenger of God and follows the rules of Sharia (Islam Quisant, 2013). Special is considered as a manifestation of spiritual intelligence (Sohrabi and Naseri, 2012). In religious texts and texts, there is no special word or term that can be translated as spirituality; In general, by putting together the set of abilities, capacities and attributes at the end of the four components: transcendental self-awareness, spiritual experiences, patience and forgiveness, from the foundations of the Islamic religion and the book of the Qur'an as the main sources and from the books of Nahj al-Fasaha, Gharral al-Hakm and Darr al-Kalam and Nahj Al-Balagheh as secondary sources as well as those behavioral and intellectual characteristics whose expression in Iranian culture can be considered as manifestations of spiritual intelligence were extracted from defined sources (Sohrabi, Naseri, 2012: 339).

Transcendent self-awareness is generally the transcendence of the capacity to transcend the boundaries of human knowledge, experience, and consciousness, especially in a spiritual or religious way. In this approach, man is not limited to physical, mental and social dimensions, he is superior and exalted. Spiritual experiences include experiences such as the feeling of unity and becoming one with nature, the deep feeling of peace and transcending the dimension of time and space. Patience, which is actually extracted from the religious/mystical texts of Iran, is used in the meaning of stability and perseverance against difficulties, sufferings and sins in which there is no complaint to others. There are many examples of patience in Iran's religious and mystical culture and texts. In the literature related to spiritual intelligence, forgiveness, one of the basic components of this concept, has been mentioned repeatedly. Forgiveness is one of the topics that are emphasized in the holy books, especially the Holy Quran. (Sohrabi, Naseri, 2012: p. 320). To cultivate and develop spiritual intelligence in Islam, several methods can be used, the most important of which are: learning science, asking questions and following thoughts and thinking, striving for self-awareness, walking and traveling on earth and studying the history of the past, remembering and remembering God. , respecting and preserving human dignity, piety and piety and cultivating intellect (Sohrabi and Khaninzadeh, 2019: 278) according to Von (2002), if we define spirituality as the reasons of life, the mind can answer the questions and reasons of life, which is its skill As a child, he learned to calm his emotions, to have the courage to confront and plan why, and to act on what he believes in. Sometimes there is an idea that the education system should have the answers to these questions ready in advance, but Lepiman He believes that everyone's definition of his life and existential concepts originates from his wisdom, and the wiser a person is, the more profound and transcendent a meaning he will have (Ranjdoost, 2019). In recent years, there has

been a remarkable return to the way of thinking that philosophy is an activity. The question raised here is that if philosophy is universal and if philosophy is the process of moving and being on the way, then why can't children get involved in it? (Panahi, 2016). Lippman (1991) proposed the theory that if we engage the child's mind in philosophical topics, we can develop his way of thinking. He believes that if we connect children's natural curiosity and desire to know the world with philosophy, we can turn children into critical, flexible and effective thinkers (Malekian and Khurshidabadi, 1400). For this purpose, Limpen presents the Philosophy for Children program and defines it as: "applied philosophy in education in order to develop students with advanced skills in reasoning and judgment". Critics of teaching philosophy to children, considering philosophy as a discipline, argue that children cannot learn philosophy. The defenders of philosophy for children have a different opinion (Qaidi, 2016). Philosophy for children is a kind of applied philosophy. Its purpose is to help children to change from everyday affairs to rational affairs, from inattention to attention, and from ordinary thoughts to critical thoughts. reach (Fisher, 2009). Limpen's fundamental method is the use of "Socratic dialogue in a research community". Philosophy for children is, in essence, a way to change the educational system, which means moving from a sterile debate between "teacher-centered education" and "child-centered education" to "exploration-centered education" (Naji and Hashem, 2017, translated by Mohammadi, 2019). In this model, not only the importance of critical thinking is emphasized, but also creative thinking and caring thinking are given importance; All three types of thinking are necessary" (Naji, 2019: 30). The Fabak program introduced multidimensional thinking in a more general method than the dialog-oriented exploration, which is based on the pragmatic concept of the exploration circle. Dialogue is one of the oldest and most effective methods of philosophical exploration, which is tested by proposing arguments for or against them. (Naji and Hashemi, 2017, translated by Mohammadi, 2019: 380).

The story is the main teaching tool for the philosophy program for children; That is, the story in this program is a tool to create thinking (Fisher, 2015/Hamdani, 2017). The most important and main criterion in choosing philosophy stories for children is to have philosophical content. The basic concepts of philosophy are suitable for children at any age of education, but the secret of successful introduction They are to express them in a language that fits the experience and understanding of children at a certain age and background. Since our old stories are rich and fruitful resources that can be good texts for working with children due to their many attractions, if they are rewritten according to the age of children and made available to children and teenagers, they can teach many lessons indirectly. Let them learn, and this education will be far more valuable and effective if it is accompanied by discussion (Hekmat Sadra Foundation, 2016: 75). In his research, Nouhi (2018) considered Masnavi Manavi book as a reference book, which, due to the variety and volume of anecdotes, also contains many philosophical-mystical topics, including ontology, epistemology, as one of the most suitable sources for Design and discussion are suggested in the circle of philosophical exploration of Iranian children.

The problem and discussion about the story is the method chosen in the philosophy program for children to answer children's questions (Kam, 1379, Eskandari and Kiani, 1386). Lippman considers questioning in the classroom to be the best method of intellectual development for children and teenagers, and in this way, according to him, he uses the Socratic dialectic method (Hedayiti, 2013). The development of spiritual intelligence through the exploration of existential questions is indicated by the fiction literature of teenagers. Such literature attracts the teenage reader in a way that draws their attention to the story and explores their own and others' feelings. Dystopian stories (The Maze Runner) foster the exploration of adolescent self-awareness and foster the continued development of concepts of connection, justice, and responsibility.

The philosophy program for children aims to cultivate critical thinking, strengthen the power of reasoning, judgment, help to develop skills related to healthy thinking in children and teenagers, and stimulate high levels of thinking in joint exploration among group members (Bagheral Uloom Research School, 2013) Shah Mohammadi (2014) in research It has shown that there is a significant effect between teaching philosophy for children on critical thinking and its components (creativity, commitment, maturity) and it increases this thinking among students. There should be an opportunity

for children to gain wisdom and experience the joy of striving to think with consideration in its various layers, and in addition to intellectual growth, knowledge, value and skills that are the basis for the development of their spiritual, moral and social intelligence. to earn In a research, Yousufian Ahri, Ranjdoost and Azimi (1400) showed that the general policies of creating transformation in the country's education system refer to the development of the culture of thinking, research, creating logical and coherent thinking for analyzing and examining a topic (the general policies of the system: 2012 paragraph 2) and also they state that the development of spiritual intelligence during the elementary school period is one of the important factors in preventing behavioral abnormalities which causes the growth of thought and strengthening of individual beliefs and considering that some of the presuppositions of the philosophy education curriculum For children, it is contrary to what is defined in the education system of the upstream documents. Philosophy means interest in wisdom, the best way to cultivate rationality. Based on the investigations conducted in the background of the research, it shows the importance and necessity of teaching philosophy to children based on Islamic principles in the education of the country and even the Islamic world and its gap in the education system of the country. Also, due to the fact that school is considered as an institution in the fundamental strengthening of the thinking of people in the society, this research seeks to answer the question of how the use of philosophy education for children based on Iranian-Islamic principles in schools can have an effect on the growth of the spiritual intelligence of sixth grade female students. Have a windy area?

2. Methodology

The current research is applied in terms of purpose and semi-experimental with a pre-test-post-test design with an experimental and control group. The statistical population of the study consists of all 185 female students of the sixth grade in Badrood district in Isfahan province. The choice of this group of students is due to the fact that sixth grade students, according to Nasel's model (2004) about the relationship with cognitive intelligence, emotional and spiritual intelligence, which considers the formation of spiritual intelligence after establishing the foundation of cognitive and emotional intelligence, and since the evolution of emotions It also takes place during adolescence (Burke, 2011, translated by Seyed Mohammadi) and also many theorists of spiritual intelligence: Rollekpartin, Benson King and Wagner (2006), consider the evolution of spirituality and of course spiritual intelligence from adolescence (Sajadinejad and Akbari, 2015). became the best optimal range for philosophy classes for children is 16 people (Fisher, 2016) where the number of 32 sixth grade female students of Tolo Azadi School due to limitations and problems were selected as an available statistical sample and randomly divided into two groups of 16 people (one experimental group and a control group) were assigned. It was used to randomly match the groups, through heterogeneous randomization, based on the students' fifth grade final average.

In order to conduct this research, after obtaining the necessary permits, the researcher appeared in the classroom, then after obtaining the consent of all the students, the questionnaire of Sohrabi and Naseri's spiritual intelligence (2013) was provided to the students in an electronic form in the classroom. All the conditions of the control and experimental groups, with the exception of the application of education in the experimental group (based on the selection of Iranian-Islamic stories based on the measurement of spiritual intelligence variables), are completely the same, and the philosophy program for children in the control group is not implemented; Before the implementation of the plan, both groups were evaluated (pre-test) and after the implementation of the research plan, both groups were evaluated again (post-test) to estimate the effect of the experimental action or the effect caused by its error and randomness. to be Therefore, since the purpose of this research is to investigate the effect of the implementation of the philosophy education program for children on the development of the spiritual intelligence of sixth grade female students in Badrood region, the independent variable in this research is the implementation of the philosophy education program for children and the dependent variable is the development of the children's spiritual intelligence.

The tool of data collection was the 97-question standard questionnaire of Sohrabi and Naseri (2012), in which four components of spiritual intelligence, which include: transcendental self-awareness, spiritual

experiences, patience and forgiveness, were examined. In this questionnaire, the first variable is transcendental self-awareness with 55 items, the second variable is spiritual experiences with 19 items, the third variable is patience with 16 items, and the fourth variable is forgiveness with 7 items. 1 (never), 2 (rarely), 3 (sometimes), 4 (often) and 5 (almost always). Items (7,10,18,25,29,31,34,41,44,46) ,47,51,54,55,60,68,71,75,83,92) are scored in reverse. The reliability coefficient of the whole questionnaire of 97 questions created by the researcher is equal to 0.98. In this research, the emphasis is on Iranian-Islamic culture, so the stories selected by Iranian authors and according to the conditions of Fabak stories based on the variables of spiritual experiences, forgiveness, patience and transcendental self-awareness (the stories are based on the items raised in the Sohrabi and Naseri questionnaire) became And then the following stories were worked on in the experimental group in 15 philosophical class sessions, for one hour in two sessions a week.

Table 1. Philosophical stories in the Facebook class in the experimental group

variable	name of the story	The name of the book	Mozhgan Pervinian and colleagues	Number of sessions
patience	Cocoon and butterfly	Discussion plan for classroom management	Dr. Reza Norouzi and Munira Abedi	3
	two fish	Intellectual stories for Iranian children (3)	Dr. Reza Norouzi and Munira Abedi	
Forgiveness	a glass of water	Intellectual stories for Iranian children (6)	Mohammad Purohab	
	reward of charity	Share your kindness	Zahra Namazi and Maryam Rajabi	2
Spiritual experiences	Purity of the heart versus the people of the heart and the people of the law	Practical teaching of philosophy to children	Hedyeh and Hamidreza Godarzi	
	heart fountain	The fountain of the heart	Mehdi Azarizdi	
	Satan's great invention	Good stories for good children	Sepideh Khalili	4
	Pain treatment	Bostan Saadi, Iranian sweet stories	Professor Mohammad Mahdi Memarian	
	Philosophical story	Seven philosophical stories and mystics with the appendix of Gore	first lesson	
	Knowledge of the creator	The sixth Persian book	Yahya Qaidi	
	A boy who was raised by Simorgh	Shahnameh stories and philosophy for children		6
	missed opportunity	Old Iranian stories	Ramin Jahanpour	

The obtained information was analyzed with the help of descriptive statistics (mean, standard deviation) and inferential statistics (variance-covariance analysis test) by SPSS 25 software.

3. Findings

The main research variables include transcendental self-awareness, spiritual experiences, forgiveness and patience. Before examining the research questions, the statistics and descriptive information related to each of the mentioned variables were examined and analyzed and the related results were presented in the table below.

Table 2. Descriptive statistics of the main research variables

Variable	group	posttest			Pretest		
		Mean	Variance	Sd	Mean	Variance	Sd
Transcendent self-awareness	the experiment	211.562	348.529	18.668	211.125	448.250	21.171
	Control	230.500	223.467	14.948	235.375	84.783	9.207

Spiritual experiences	the experiment	71.500	38.667	6.218	69.62	103.58	10.177
	Control	79.562	36.796	6.074	79.437	43.463	6.592
Forgiveness	the experiment	23.062	18.329	4.281	23.87	28.117	5.302
	Control	25.375	33.050	5.748	27.125	30.117	5.487
Patience…	the experiment	54.562	111.996	10.582	51.625	38.383	6.195
	Control	61.500	118.400	10.881	54.312	108.363	10.409

To examine the research questions, the univariate analysis of variance-covariance test is used, but before using parametric tests, it is necessary to meet some basic assumptions, and if these assumptions are followed and confirmed, these tests can be used, which at the beginning of examining the hypotheses, these presuppositions are examined.

Table 3. Significance level, homogeneity of variance and regression

Research questions	sig $P \geq 0/05$	Homogeneity of variance and regression
The test of the main question: What is the effect of teaching philosophy for children on the development of spiritual intelligence of sixth grade female students in Badrood district?	0.845	0.712= F ،0.406≥ p
The test of the first question: What is the effect of teaching philosophy for children on the development of transcendental self-awareness of sixth grade female students?	0.949	1.120 F= ،0.298≥ p
Second question test: What is the effect of teaching philosophy for children on the development of spiritual experiences of sixth grade female students in Badrood district?	0.333	1.830= F ،0.186≥ p
The third question test: What is the effect of teaching philosophy for children on the development of patience of sixth grade female students in Badrood district?	0.054	0.283= F ،0.599≥ p
Question 4 test: What is the effect of teaching philosophy for children on the development of the forgiveness ability of sixth grade female students in Badrood district?	0.844	1.471= F ،0.235≥ p

As you can see in the table above, the significance level of the variable of the research group in the pre-test of the main component and self-awareness, spiritual experiences, patience and forgiveness is greater than 0.05 (p ≤ 0.05). This indicates that the assumption of homogeneity of the regression slope is respected; In the following, it is necessary to check the assumption of homogeneity of variances. According to the values displayed in the table and according to the homogeneity of variance and regression results, it can be concluded that the null question about the homogeneity of variances in the two control and experimental groups is not rejected at the 5% level. As a result, the observed covariance matrices of the dependent variable are equal among different groups. Therefore, the assumption of homogeneity of the variance-covariance matrix is confirmed.

Table 4. The results of the analysis of philosophy education for children on the spiritual intelligence of students

Variable	Sum of squares	Df	F	Sig	Effect size
Corrected model	11362.782	2	5.483	.010	.274
Width from the origin	22503.257	1	21.718	.000	.428
Before the test of spiritual intelligence	.001	1	.000	.999	.000
group	6887.765	1	6.647	.015	.186
error	30048.186	29			
Total	4612943.000	32			
The grand total was corrected	41410.969	31			
adjusted correlation coefficient 0.274			correlation coefficient 0.224		

It can be seen in Table 4; the results of univariate covariance analysis show a significant difference between the two experimental and control groups in the variable of students' spiritual intelligence

(F=6.647 and p ≥ 0.015) and according to the mean values of this component in the There is a significant difference between the spiritual intelligence scores in the experimental group and the spiritual intelligence scores in the control group (significance level less than 0.05). As a result, it can be seen that students who receive philosophy education have more spiritual intelligence than other students. In general, observations show that teaching philosophy for children has an effect on the spiritual intelligence of students with an effect size of (0.18).

Table 5. The results of the analysis of philosophy education for children on the transcendental self-awareness of students

Variable	Mean of squares	Df	F	Sig	Effect size
Corrected model	2938.099	2	5.006	.014	.257
Width from the origin	9331.133	1	31.795	.000	.523
Before the supreme self-awareness test	69.068	1	.235	.631	.008
group	2261.777	1	7.707	.010	.210
error	8510.869	29			
Total	1574803.000	32			
The grand total was corrected	11448.969	31			

<div align="center">adjusted correlation coefficient 0.205   correlation coefficient 0.257</div>

It can be seen in Table 5, the results of univariate covariance analysis show a significant difference between the two experimental and control groups in the transcendental self-awareness variable of students (F=7.707 and p ≥ 0.010) and according to the mean values of this component in the post-test, the scores There is a significant difference between transcendental self-awareness in the experimental group and transcendental self-awareness scores in the control group (p ≥ 0.05, significance level less than 0.05). As a result, it can be seen that the students who receive philosophy education have a higher self-awareness than other students. In general, the observations state that teaching philosophy for children has an effect on the transcendental self-awareness of students with an effect size of (0.21).

Table 6. The results of the analysis of philosophy education for children on the students' spiritual experiences

Variable	Ms	Df	F	sig	Effect size
Corrected model	722.200	2	4.892	.015	.252
Width from the origin	2126.009	1	28.801	.000	.498
Before the test of spiritual experiences	.200	1	.003	.959	.000
group	470.059	1	6.368	.017	.180
error	2140.675	29			
sum	181366.000	32			
grand total corrected	2862.875	31			

<div align="center">adjusted correlation coefficient 0.201   correlation coefficient 0.252</div>

It can be seen in Table 6, the results of univariate covariance analysis show a significant difference between the two experimental and control groups in the variable of students' spiritual experiences (F=6.368 and p≥0.017). And according to the average values of this component in the post-test, there is a significant difference between the scores of spiritual experiences in the experimental group and the scores of spiritual experiences in the control group (p ≥ 0.05, significance level less than 0.05). As a result, it can be seen that students who receive philosophy education have more spiritual experiences than other students. In general, the observations state that philosophy education for children has an effect on students' spiritual experiences with an effect size of (0.18).

Table 7. Analysis results of teaching philosophy for children on students' patience

	Ms	Df	F	sig	Effect size
Corrected model	737.541	2	3.446	.045	.192
Width from the origin	1038.961	1	9.709	.004	.251
Before the test of patience	352.510	1	3.294	.080	.102
group	267.874	1	2.503	.124	.079

error	3103.427	29
Total	111605.000	32
The grand total was corrected	3840.969	31
	adjusted correlation coefficient 0.136	correlation coefficient 0.192

It is noted in Table 7, the results of univariate covariance analysis show a significant difference between the two experimental and control groups in the students' patience variable (F=2.503 and p≥0.124). And according to the mean values of this component in the post-test, there is no significant difference between the scores of patience in the experimental group and the scores of spiritual experiences in the control group (p≥0.05 while the significance level is greater than 0.05). As a result, it can be seen that students who receive philosophy education are not more patient than other students. In general, the observations state that teaching philosophy to children does not affect the patience of students.

Table 8. Analysis results of teaching philosophy for children on students' ability to forgive

	Ms	Df	F	sig	Effect size
Corrected model	48.987	2	.929	.406	.060
Width from the origin	896.356	1	34.003	.000	.540
Before the test of patience	6.206	1	.235	.631	.008
group	48.797	1	1.851	.184	.060
error	764.482	29			
Total	19583.000	32			
The grand total was corrected	813.469	31			
	adjusted correlation coefficient 0.005		correlation coefficient 0.06		

As can be seen in the above table, the results of univariate covariance analysis show a significant difference between the two experimental and control groups in the variable of students' ability to forgive (F=1.851 and p≥0.184). And according to the average values of this component in the post-test, there is no significant difference between the scores of forgiveness in the experimental group and the scores of spiritual experiences in the control group (p≥0.05 while the significance level is greater than 0.05). As a result, it can be seen that students who receive philosophy education are not more forgiving than other students. In general, the observations state that teaching philosophy for children is not effective and meaningful on students' ability to forgive

4. Discussion

The current research was conducted with the aim of studying the effect of the philosophy education program for children on the growth of the spiritual intelligence of sixth grade female students based on theoretical foundations and previous research in the form of a quantitative method. The findings of the statistical analysis of the main question, how is the effect of teaching philosophy for children on the development of the spiritual intelligence of sixth grade female students in Badrood district? It shows that there is a significant and effective relationship between having or not teaching philosophy for children and the level of spiritual intelligence of sixth grade female students. It seems that in Iran so far, no research has been done on the effect of the philosophy education program for children on the development of spiritual intelligence of students (in a semi-experimental way). But this finding is consistent with the theoretical foundations and empirical research of the following studies: Shahmohammadi 2019, Aram Far et al. 2018, Behzad Far 2014, Hosni and Mollah Kandi 2014, Nowrozi et al. 2014, Hedayati and Zaribaf 2013, Ganjour 2002, Johnson 2018, Westenberg 2017, Triki 2006. In this way, the promotion of philosophical approaches in educational methods, due to its special nature, can work in cultivating spiritual intelligence and raising spiritual capacities and resources in such a way that, by creating preparation, teenagers can face the problems of life and give meaning to life. getting rid of apathy and anonymity, making important decisions and thinking about existential issues by trying to solve daily problems. In explaining the answer to this question, it can be acknowledged that philosophy education for children, considering the two basic components of deep thinking and dialogue-oriented, can It is an appropriate method for the growth of spiritual intelligence

and addressing the spiritual needs of children (Hdayaiti and Zaribaf, 2013), this program has the ability to address spiritual intelligence, and the students who participated in the philosophy class acquire skills that give them the greatest possibility to control life and learning. they give

The findings from the statistical analysis of the first partial question, what is the effect of teaching philosophy for children on the development of transcendental self-awareness of sixth grade female students in Badrood district? It has been shown that there is a significant difference between having and not having education (philosophy for children) and the growth of transcendental self-awareness of female elementary school students. Sixth, there is a significant and effective relationship. This finding is in line with the theoretical foundations and empirical research of the following studies: Hodhodi 1400, Suri and Armand 1394, Shahideh 2022, Rohana 2018, Westenberg 2017, Sisk 2016. Thus, spiritual intelligence is more related to asking than answering, which means that a person asks more questions. about himself and life and the world around him. In explaining the answer to this question, it can be acknowledged that spirituality as one of the dimensions of humanity includes awareness and self-knowledge, self-knowledge is one of the levels of self-awareness, and becoming aware is about self-knowledge, self-reflection and self-regulation. (Nooralizadeh Mianji, 1394). At the beginning, spirituality is active in the human existence in a potential form and in the form of curiosity, and this curiosity makes the child ask various questions (Behzaddefar, 2014). Philosophy for children and the development of spiritual intelligence seeks to create curiosity and reason in students regarding fundamental questions.

The findings of the statistical analysis of the second partial question, how is the effect of teaching philosophy for children on the growth of spiritual experiences of sixth grade female students in Badrood district? It indicates that there is a meaningful and effective relationship between having and not having philosophy education for children and the growth rate of spiritual experiences of sixth grade female students. This finding is consistent with the theoretical foundations and empirical research of the following research: Shah Mohammadi 2019, Nouhi 2020, Aram Far 2018, Sohrabi 2017, Nowrozi 2014, Hedayati and Zaribaf 2013, Ganjour 2022, Davidota 2022, Mukherjee 2022, Shahideh 2022, Arizka 2019, Westenberg 2017. and Sisk 2016. Thus, the ability to enter spiritual states and have spiritual experiences is one of the characteristics of spiritual intelligence (Emmons, 2000; Wellman, 2001, King, 2007). The ability to generate personal meaning means the ability to construct meaning and purpose in life and material experiences. Nasel (2004) also agrees with this view and suggests that spiritual intelligence includes thinking about the meaning and symbolism of personal events and incidents to find purpose and meaning in all life experiences. So, it can be said that this intelligence is more intuitive, experiential and transcendental and emphasizes the development of introspective and intrapersonal thinking skills.

The findings of the statistical analysis of the third partial question, what is the effect of teaching philosophy for children on the development of patience of sixth grade female students in Badrood district? It is indicative of this according to the average values of this variable in the post-test of patience scores in the experimental group with patience scores in the group There is no evidence of a significant difference. This finding is in line with the theoretical foundations and empirical research of the following studies: Fatemi Eqda 2016, Hosseini and Moghadam Fard 2016, Askarian Fard 2014, Norouzian et al. 2015. In this way, students who receive philosophy education are not more patient than other students. In general, observations state that teaching philosophy to children does not affect the patience of students. Also, this finding is not in line with the theoretical foundations and empirical research of the following studies: Zohar and Marshall, citing Hedayati and Zaribaf 2013, Aram Far et al. 2018, Ganjour 2022, Mukherjee 2022, Arizka 2019. In explaining the answer to this question, it can be acknowledged that the spiritual intelligence of the components It is highly qualitative, interpretive and subject to situations, and due to the formation of spiritual intelligence over time and the need to discover the intra-personal and extra-personal contexts in the process of the formation of spiritual intelligence, it is seen to carry out research that investigates this issue comprehensively and in-depth using qualitative methods. Although observation, feedback and interview with students and teacher (experimental group) shows the effect of teaching philosophy for children on students' interest in the

subject of patience. By examining the background, it seems Ganjour (2002) used content analysis of the inferential analysis type in his research, which is not the same as our research variable (patience). However, the research conducted by Fatemi Aqda (2016) used a questionnaire tool (Sohrabi and Naseri) which is in line with the research variable (patience). Perhaps it seems that a mixed (quantitative-qualitative) method should be used to investigate this intelligence more and better.

The findings of the statistical analysis of the fourth partial question, what is the effect of teaching philosophy for children on the development of the forgiveness ability of sixth grade female students of Badrood district? It is indicative of this according to the average values of this variable in the post-test of forgiveness scores in the experimental group with scores There is no significant difference in forgiveness in the control group (significance level greater than 0.05). As a result, it can be seen that students who receive philosophy education are not more forgiving than other students. This finding is not in line with the theoretical foundations and empirical research of the following studies: Aram Far et al. 2018, Hosseini and Moghadam Fard 2016, Asgarian 2014, Ganjur 2022, thus teaching philosophy to children does not affect the forgiveness ability of sixth graders. In explaining the answer to this question, it may seem that the number of philosophy classes for teaching this variable (2 out of 15 philosophy training sessions) was not enough, and besides the story tool, other philosophical tools such as drama, role-playing and first-hand experiences, television can be used. And he used animation and real stories in philosophy class. It is possible that the use of a mixed method (quantitative and qualitative) as well as longitudinal trend and panel studies will have an effect on the development of the ability to forgive in the implementation of the philosophy education program for children. In the set of research results, it indicates the impact of philosophy education for children on the development of self-awareness and spiritual experiences of sixth grade female students.

But the philosophy education program for children does not show an effect on the development of patience and the ability to forgive. This finding is important because human life is an intellectual life and philosophy is shaping thought. This should be instilled in the child from an early age and they should acquire skills that will give them the most possibility to control and monitor their life and learning. This research was conducted on students (sixth grade) who are at the beginning of entering adolescence. This period, as the second critical and sensitive period of life, gives them the second opportunity to develop spirituality in such a way that by creating the necessary preparation through the promotion of spirituality and spiritual health, it prepares the teenager to deal with the problems of life. The purpose of the philosophy education program for children based on Islamic principles is to improve the state of thinking in schools and to introduce the element of thought into the educational system of Islamic countries. The findings of the current research contain important practical and theoretical indications. In terms of practical implications, considering the importance and necessity of spiritual intelligence, as well as the teachability of this intelligence and the impact that teaching philosophy for children has on the development of this intelligence. It is expected to create a compulsory course as philosophy for children in Farhangian University. So that all new cultural teachers are familiar with this program and can be a useful facilitator for students, and in terms of theoretical implications, it is suggested that this research be conducted in a combined (quantitative-qualitative) manner in order to gain a deeper understanding of the relationships between the variables. Also, in another study, the effect of philosophy education for children on the development of forgiveness and patience should be investigated. The current research of Ali Ram has its strengths and new findings and limitations. One of the limitations of the current research in using Sohrabi and Naseri's spiritual intelligence questionnaire is that students may have a very different understanding of the questionnaire items. Also, the participants in the research were 12-13-year-old students, which should be used with caution in generalizing the results to other age groups.

Acknowledgments

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