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## The study of spiritual components in disabled people with experience of posttraumatic growth

Zeinab Shariati\*  
Ebrahim Naeemi\*\*  
Atousa Kalantar Hormozi\*\*\*

### Abstract

The aim of current study was to investigate the spiritual components in disabled people with experience of post traumatic growth. The qualitative research method was conducted and using content analysis. The participants were disabled due to car accidents. Participants were first reevaluated by the with Tedeschi & Calhoun's (1996) The post-traumatic Growth Questionnaire and then semi-structured interview. Data using open and axial coding was converted to 83 open codes and 22 axial codes. This research is a new understanding of the dimensions of spiritual growth in developed people after the damage in Iranian cultural and religious context. The result of this research showed that disability with all the constraints and problems created for the disabled person but cause changes and spiritual growth in different dimensions.

**Keywords:** Spiritual components, posttraumatic growth, trauma

### Extended Abstract

#### Introduction:

Throughout human history, there has been a positive change in disasters and catastrophes in literature, religion, and philosophy (Joseph & Butler, 2010). Positive psychology seems to have increased interest in the concept of positive change and growth resulting from a more challenging event (Park & Helgeson, 2006). This growth, known as post-traumatic growth, or PTG, is defined as the positive changes experienced by the patient, which is the result of being overcome with challenging life events (Calhoun & Tedeschi, 2004). Tedeschi and Calhoun consider these changes as improving relationships with others, opening up to new possibilities, living appreciation, increasing personal strength and spiritual change (Patterson, Park, Paul, Andri & Seligman, 2008). Positive spiritual change, or spiritual growth, is one of the dimensions that Tedeschi and

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\* Master of Rehabilitation Consulting, Allameh Tabataba'i University, Tehran  
(corresponding Author) [zeinabsh1371@yahoo.com](mailto:zeinabsh1371@yahoo.com)

\*\* Assistant Professor, Department of Consultation, Faculty of Psychology and Educational Sciences, Allameh Tabataba'i University, Tehran

\*\*\* Assistant Professor, Department of Consultation, Faculty of Psychology and Educational Sciences, Allameh Tabataba'i University, Tehran

Calhoun called it. Sospinton and Patison (2001) consider spirituality as an aspect of human existence that helps a human being and helps him to cope with life's issues (Shahbazi Rad, Sehvandi & Radmehr, 2013). Queing, King and Carson (2012) have identified spirituality as an individual effort to find meaning in life. Kromrey, Mahoney & Pargament (2009) believed that trauma could lead to spiritual changes (Almon, Thalman & Altmayer, 2013). Spiritual growth here reflects positive changes in the spiritual and spiritual life of a person after a traumatic experience in life. Pain can lead to a deeper belief and more reliance on spirituality and spiritual beliefs, giving a new understanding and insight (Volcker, 2000). There are many studies about the relationship between spirituality and religion with health and psychological well-being, and it shows that spirituality plays a role in how people adapt to a traumatic event (Shaw, Joseph & Lynelli, 2005).. The purpose of this research is qualitative study of spiritual components in disabled people with experience of posttraumatic growth

### Method

This study is carried out as a qualitative-content analysis method.

**Participants:** Participants in this study were individuals with disabilities who had been disabled due to an accident, at least two years of their disability, and had at least 20 years of age. Initially, adults were identified by Tedeschi and Calhoun's posttraumatic growth questionnaires which is standardized by Heidarzadeh et al. (2015), Then the interview was conducted. The interview was semi-structured.

**Instruments:** The Posttraumatic Growth Inventory (PTGI) is one of the most reliable tools for measuring these changes. Heidarzadeh et al (2015) validated the Persian version of the PTGI. The mean PTGI score of the participants was  $68.68 \pm 14.68$ . Cronbach's alpha for the total 21 items of the PTGI and its five subscales was calculated as 0.87 and 0.57-0.77, respectively. Test-retest correlations ( $r = 0.75$ ) suggested the acceptable repeatability of the Persian version of the PTGI.

In this study, semi-structured interviews were used to collect data.

**Procedure:** Referring to participants And the interview was done. After the interview, open and axial analysis and coding were done.

Content analysis was used to analyze the data. This method of analysis is based on identifying and determining the scale of the content in the text and examining the relationship between these categories. The analysis unit was the text of each of the interviews conducted with the participants. The coding process was performed in two stages of open and axial encodings with the purpose of identifying and creating code and categories. Data analysis at axial encodings led to 22 spiritual components for those who developed after injury.

### Findings

83 open codes and 22 axial codes were obtained. Axial codes include Belief in the purposefulness of creation, believing in immaterial goals for creation, believing in the existence of divine wisdom, believing in the Benevolence God for servants, Understanding disability as a divine test, believing in resurrection, increasing the remembrance of the Resurrection, the Believing in the counting of actions, Hope of the result of the Hereafter, the belief in the existence of

continuity and intercourse in the world, the existence of God's plan and order in this continuity, the effect of our bad and good deeds on our own lives and others, understanding disability in terms of Under the influence and effectiveness, the belief in the existence of a law of action and reaction in the world, belief in the inability to understand all the actions and reactions and acceptance of this disability, the existence of various and different reactions, the change in the whole identity of the disabled, the emergence of positive personality - moral and behavioral changes in the disability, increase self-monitoring, improve the quality of relationship with God, existence of a facilitator of communication in relation to God in the life of the disabled, the emergence of positive changes in spiritual beliefs and The positive influences of spirituality believe.

### **Discussion and Conclusions**

As it was seen, the passage from the crises and the observation of the hidden and obvious wisdom and divine miracles make it possible for the person to perceive these events as a result of the purposefulness and in line with it. The suffering man in the process of growth, when he sees himself and the creation, concludes that his creator definitely has a great purpose in his creation. The religious and cultural context of the investigated community has also been effective in this non-material targeting. The wise of knowing God was also the outcome of the crisis and the hidden wisdom behind the events, and could bring hope for people in a better future. In the research of (Beth Wardle, Dy-Liacco, Ciarrocchi, Wicks & Breslford ,2014), it was found that benevolent knowledge of God had the greatest impact on post-traumatic growth. In the further explanation it should be noted that in the cultural context of the community under study, Seeing the difficulty and the crisis as an God's exam is also helpful for the success in that crisis and the hope and motivation to succeed in it. Thinking of death and this thinking that may have died, and the life of the opportunity and the gift God has given them again, will lead the more affected people to think more about the Hereafter and try to prepare themselves for auditing. Heidarzadeh (2014) found that some people with cancer who were seeing death, so they preparing themselves for it and its subsequent life. In explaining the Hope of the result of the Hereafter, one can easily say that a disabled person is more comfortable with the difficulty of disability with the thought that there is a resurrection after life and the world ends one day. The belief in the existence of a relationship between the events and the lives of individuals can help the person injured in accident analysis and documentation in relation to the cause of the incident. Calhoun & Tedeschi (1999) Also referred to individuals who had a sense of monotheism and integrity, and said that this belief could protect him from anxiety. About the belief in the effect of actions (bad or good) on their own lives or on others, one can say that this belief help the person to control and manage his life. In explaining the belief in the law of practice and reaction, it can be said that this belief is among the beliefs that have been formed in the religious and cultural context of the investigated community. It is possible make the world understandable for a person and understand the crisis for him and consistent with the assumption of the fairness of the world, which is a fundamental hypothesis. Also, accepting the lack of understanding of some of the actions and reactions and their variability can reduce the tension

from an ambiguous and uncontrollable situation. In this regard (Otto, Boos, Dalbert, Schops, and Hoyer, 2006) in their survey have stated that people's belief in positive reaction as a result of positive action and negative reaction as a result of negative action can be when facing a crisis in justifying the subject Help the person with disaster. The injured person for the purpose of explaining and understanding disability changes the cognitive frameworks and the prior assumptions. Personality changes, behavior and change in life, communication, and self-monitoring form a new identity. Facing death, reminding of the Hereafter and the lack of opportunities for life on the one hand, and, on the other hand, the crisis of identity for the disabled can bring self-awareness to the individual. In an Islamic society, God is the center of growth (Qasempour, 2007). As people with disabilities say that they have become closer to God after the accident, especially after the passage of time and with the adoption of disability, and during the recovery period, their relationship with the God has changed. Ickovics, Meade, Kershaw, Milan, Lewis and Ethier (2006) showed that 328 teenage girls with multiple traumas showed that they claim to be close to God (Zargham Hajebi, 2009). In addition, in the present study, there were some cases of communication facilitators in the relationship between God and disabled, and the conditions that led to life in disability, which made him closer to God and establish a better and deeper relationship with him.

This research is a new understanding of the dimensions of spiritual growth in the developed people after the damage in the Iranian cultural and religious context. The result of this research has shown that disorders along with the constraints and problems created for disabled people cause changes and spiritual growth in different dimensions. Disability and the process of adaptation to it and then the posttraumatic growth, can be attributed to a change in Belief in the purposefulness of creation, the existence of the resurrection, justice and wisdom of God, continuity and order in the world, Consolidate belief in God, and the overall change in personality and morality. In fact, by acquiring these 22 spiritual components, it will be easy to examine the process of spiritual change, as well as to accelerate and create this process in affected.

Due to the fact that the present study was carried out qualitatively, there were introduced qualitative method limitations, such as the impossibility of removing the observer bias and the inability to Generalized the results. Finally, it is suggested that components of spiritual growth in post-traumatic individuals study in two religious and nonreligious groups and compare them and or study the effect of treatment group on the spiritual components obtained in this study.

### **Conflict of Interests**

The authors had no conflict of interest in conducting this study.



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