




The Effectiveness of Logotherapy Based on Rumi's Thoughts on Happiness, Psychological Well-being, and Life Enthusiasm in Mothers of Children with Cancer

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ABSTRACT

Objective: The present study aimed to examine the effectiveness of logotherapy based on Rumi's thoughts on happiness, psychological well-being, and life enthusiasm in mothers of children with cancer at Amir Kola Children's Hospital in Babol.

Methods and Materials: This quasi-experimental study employed a pretest-posttest design with a control group. The research population included all mothers of children with cancer who had visited Amir Kola Children's Hospital in Babol during 2023-2024. The sampling method was non-random and purposive, with a sample size of 30 mothers. Data were collected using the Oxford Happiness Questionnaire (2001), Ryff's Psychological Well-being Scales (1989), and the Life Enthusiasm Questionnaire by Hasanzadeh (2015). Subsequently, logotherapy based on Rumi's thoughts (Norouzi, 2017) was implemented over eight sessions, each lasting 1.5 hours, for the experimental group. A posttest was then conducted on both the experimental and control groups.

Findings: The results of data analysis indicated that group logotherapy had a significant positive effect on the happiness, psychological well-being, and life enthusiasm of mothers of children with cancer. Based on the reported p-value ($P < 0.05$), a significant difference was observed between the mean scores of happiness, psychological well-being, and life enthusiasm between the two groups. In the comparison of posttest to pretest scores, the experimental group showed a significant increase in all three components—happiness, psychological well-being, and life enthusiasm—compared to the control group.

Conclusion: Therefore, it can be concluded that logotherapy based on Rumi's thoughts is effective in enhancing the happiness, psychological well-being, and life enthusiasm of mothers of children with cancer.

Keywords: logotherapy, happiness, psychological well-being, life enthusiasm, cancer.

1. Introduction

According to the National Cancer Institute (NCA) and the latest report up to 2023, 9,910 children under the age of 15 and 5,280 adolescents aged 15 to 19 were diagnosed with cancer in the United States. The most common types include leukemia, brain tumors, and other central nervous system tumors, as well as lymphoma (Siegel et al., 2023). Similarly, in a report from the United Kingdom, childhood cancer accounted for less than 1% of all cancer cases, with 46% of the cases occurring in girls and 54% in boys (Johnston et al., 2020). Childhood cancer diagnosis is a traumatic experience for the caregivers, attracting increasing attention from professionals seeking strategies to support these parents (Masadeh, 2015). When parents face their child's cancer diagnosis, they often feel guilty, as the long-term hospitalization required for treatment can disrupt the normal course of life (Masadeh & Jarrah, 2016). This situation can significantly affect the happiness of mothers, as family functioning undergoes profound changes, leading to alterations in the family's overall joy. Happiness is an internal state influenced by positive emotions, dependent on an individual's attitude and perception, and refers to a pleasant state resulting from the experience of positive emotions. Argyle (2001) conducted research on the meaning of happiness and claimed that despite its ambiguity, happiness is clear to most people and is often defined as being in a state of joy, cheerfulness, or other positive emotions, or being satisfied with one's life. However, from his perspective, happiness includes positive emotions, satisfaction, and the absence of depression, anxiety, and other negative emotions (Argyle & Hills, 2001).

Parents of children with cancer may face numerous physical, social, and economic challenges during caregiving. Their family life, marital relationship, employment, health, and social life are negatively affected by the caregiving burden, which in turn impacts their psychological well-being (Inbaraj et al., 2023). This poses a serious challenge to both the happiness and psychological well-being of parents. Happiness and psychological well-being are interrelated concepts; how individuals evaluate their lives is connected to both. Psychological well-being reflects how individuals feel about themselves and includes emotional responses, life satisfaction, and judgments about the quality of life (Diener, 2002).

Psychological well-being consists of components such as self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth

(Ryff, 1989). Self-acceptance involves striving to feel good about oneself, even when aware of one's limitations. Positive relations refer to the capacity for establishing quality relationships with others. Purpose in life is the belief that life is meaningful and purposeful. Autonomy involves a strong sense of individuality and personal freedom. Environmental mastery refers to the ability to effectively manage one's life, and personal growth reflects the feeling of continuous growth and development as an individual (Ryff & Keyes, 1995). If an individual evaluates their personal circumstances or life negatively, this negative emotion can extend beyond that specific area, transforming many behaviors and attitudes toward personal and social situations. While general psychological consequences may stem primarily from external factors, recent research suggests that family-related factors and internal challenges significantly impact psychological well-being (Morhun et al., 2020; Norouzi, 2017).

Facing challenges like a child's illness can cause parents, especially mothers, to lose their enthusiasm for life, preventing them from maintaining a positive mood or experiencing positive emotions. Physical changes, psychological stress, and caregiving responsibilities affect the individual's and the family's functioning, as well as other systems related to the family (Parhiz et al., 2016). Considering the quality of life of caregivers of cancer patients is crucial for improving the treatment process and providing effective care, which in turn enhances the recovery of children with cancer (Galiana et al., 2022). Having meaning in life can increase life enthusiasm and help individuals embrace life's suffering. Logotherapy, an existential approach, provides a conceptual framework to help clients find meaning in their lives. This method emphasizes four key existential concerns: death, freedom, isolation, and meaninglessness (Norouzi, 2017; Norouzi, Hasannezhad Reskati, & Hosseini, 2020; Norouzi et al., 2023; Norouzi et al., 2019; Norouzi, Moradi, et al., 2020). Meaning in life acts as a key that can resolve life's challenges and create positive attraction in individuals (Frankl, 1955). Logotherapy, founded by Viktor Frankl, considers the search for meaning as the key to human health. It posits that suffering, pain, and death are integral to life and unavoidable. Every person must strive to find meaning in suffering and understand that living is suffering, and liberation comes from finding meaning in suffering (Sun, Wu, et al., 2021).

In Persian mystical literature, there are poetic and prose works that can be used to develop culturally sensitive

educational and therapeutic programs with a focus on meaning. The reason for selecting a cultural approach is the growing need in psychotherapy to ensure that treatments are both empirically supported and culturally relevant. Specialists have long recognized that the best therapy addresses clients' needs and cultural contexts (Cardemil, 2010). Based on this, a logotherapy package based on Rumi's thoughts was developed by Norouzi (2017) at Kharazmi University (Norouzi, 2017). This package has been used in various human sciences studies, and its effectiveness has been discussed. For example, the effectiveness of logotherapy based on Rumi's thoughts has been demonstrated in reducing levels of depression, anxiety, and distress, reducing death anxiety and depression, reducing post-traumatic stress and increasing resilience, and enhancing autobiographical memory and social health (Norouzi, 2017; Norouzi, Hasannezhad Reskati, & Hosseini, 2020; Norouzi et al., 2023; Norouzi et al., 2019; Norouzi, Moradi, et al., 2020).

Given the caregiving burden that parents of children with cancer, especially mothers, carry, this study seeks to answer the question: Does logotherapy based on Rumi's thoughts impact the happiness, psychological well-being, and life enthusiasm of mothers of children with cancer?

2. Methods and Materials

2.1. Study design and Participant

The method and design of the present research can be categorized as applied research in terms of its purpose. This study employed a quasi-experimental design with a pretest-posttest control group and random assignment. Specifically, from the population of mothers of children with cancer, 30 participants were selected using purposive non-random sampling and were then divided into experimental and control groups. The study population included all mothers of children with cancer who visited Amir Kola Children's Hospital in Babol during 2023-2024. The sample consisted of 30 participants (15 in the experimental group and 15 in the control group), selected through purposive non-random sampling and then randomly assigned to the two groups using simple random sampling (by drawing lots based on the hospital patient file numbers). Inclusion criteria were: mothers of children with cancer, no prior participation in logotherapy based on Rumi's thoughts, and written consent for informed and committed participation in the research. Exclusion criteria were: simultaneous participation in another psychotherapy program, use of psychiatric

medications, unwillingness to continue participation, and missing more than two sessions.

After obtaining the necessary research permits from the university, the researcher coordinated with the management of Amir Kola Children's Hospital in Babol. When the selected participants met the inclusion criteria, an introductory meeting was held to discuss the research, its objectives, and potential outcomes. After obtaining their consent to participate, 30 mothers of children with cancer were selected using purposive sampling and randomly assigned to the experimental and control groups (15 participants each). The experimental group received treatment based on the selected approach (logotherapy based on Rumi's thoughts), while the control group received no intervention. Both groups were assessed twice (pretest and posttest) separately. The first assessment was conducted prior to the intervention using a pretest to measure the participants' happiness, psychological well-being, and life enthusiasm. The second assessment, a posttest, was conducted after the intervention. The control group followed their regular routine, while the experimental group participated in 8 weekly 90-minute educational sessions based on the standardized content and protocol of logotherapy based on Rumi's thoughts, designed by Norouzi at Kharazmi University (2017). Finally, the data collected from the pretest and posttest questionnaires were statistically analyzed to evaluate the effectiveness of logotherapy based on Rumi's thoughts on the dependent variables (Norouzi, 2017).

2.2. Measures

2.2.1. Happiness

The Oxford Happiness Inventory (OHI) is a well-known self-report tool used in many studies on happiness, including the current study. This scale consists of 29 items and was developed based on the perspectives of Argyle, Martin, and Crossland (1989, as cited in Argyle, 2001) on happiness and Beck's theory of depression. Argyle et al. (1989) reported a Cronbach's alpha reliability coefficient of 0.90 and a test-retest reliability of 0.78 after seven weeks. Additionally, Alipour and Nourbala (1999) found a Cronbach's alpha reliability of 0.93 and a test-retest reliability of 0.92 in a sample of 132 Iranian participants. The scale uses a 4-point Likert scale where options are scored from 0 to 3, with scores ranging from 0 (not at all) to 3 (a lot). The total score is calculated by summing the scores of the 29 items. Pearson correlations between the Oxford Happiness Inventory, the

Beck Depression Inventory, and the extraversion and neuroticism subscales were 0.48, 0.45, and 0.39, respectively, indicating good convergent and divergent validity. Factor analysis extracted five factors—life satisfaction, self-esteem, subjective well-being, contentment, and positive affect—which accounted for 49.7% of the total variance. These findings suggest that the Oxford Happiness Inventory has good reliability and validity for measuring happiness in an Iranian population. Ebrahimi (2013) reported a Cronbach's alpha reliability coefficient of 0.82 for this questionnaire (Attari et al., 2020), and the researcher in this study found a reliability coefficient of 0.84.

2.2.2. Psychological Well-being

The original form of this scale consists of 120 items, but shorter forms with 84, 54, and 18 items have also been proposed. In the present study, the 18-item version was used. The scale consists of six subscales: self-acceptance (items 6, 12, 18), purpose in life (items 5, 11, 17), personal growth (items 3, 9, 15), environmental mastery (items 2, 8, 14), autonomy (items 1, 7, 13), and positive relations with others (items 4, 10, 16). Each subscale contains three items, and responses are rated on a 7-point Likert scale (1 = strongly disagree to 7 = strongly agree). Ryff and Keyes (1995) reported Cronbach's alpha coefficients for the full scale and subscales ranging from 0.40 to 0.52. Joushanlou, Rostami, and Nosratabadi (2006) found good and significant correlations between subscale scores and the total scale score (Nadi & Sajadeyan, 2012; Norouzi, 2017).

2.2.3. Life Enthusiasm

This questionnaire, developed by Hasanzadeh in 2015, contains 50 items scored on a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree). Items 8, 11, 13, 16, 19, 24, 27, 33, and 44 are reverse-scored. The psychometric properties of this questionnaire include a test-retest reliability of 0.85, an item-total correlation of 0.93, and concurrent validity correlations with the Ryff Psychological Well-being Scale (0.61), Meaning in Life (0.59), Life Conception (0.68), Life Satisfaction Scale (0.63), and Orientation to Life Scale (0.70). The Cronbach's alpha reliability coefficient was reported as 0.93, indicating that the questionnaire has good reliability and validity for measuring life enthusiasm. A higher score indicates greater life enthusiasm, while a lower score indicates less life enthusiasm (Hasanzadeh & Talebi, 2023).

2.3. Intervention

2.3.1. Logotherapy Based on Rumi's Thoughts

In the first session, the aim is to help mothers understand the reason for their existence, embrace gratitude, and recognize their role in spiritual awareness. Drawing from Rumi's Ghazals (No. 330 and No. 1725), the session emphasizes reflection on God's attention to humans and parallels it with the relationship between a mother and her child. The participants engage in a self-assessment exercise, reflecting on their thoughts about God and their role in life. Through the story of "Sarosh Mehr" and a comparison of divine care with maternal care, mothers begin to explore their connection to their children and God. As an assignment, they meditate on the call to prayer, reflecting on their feelings and thoughts, and report these reflections in a 10-sentence format.

In the second session, the focus is on self-awareness and self-control, crucial for personal growth and development. Using allegories from Rumi's Masnavi (Book 1 and 2), such as the Chinese and Roman artists, the wheat barn, and the thornbush, participants are encouraged to identify their strengths, weaknesses, and life goals. The session helps mothers explore their abilities and limitations, aiming to increase their self-control and self-awareness. By reflecting on these allegories, mothers are tasked with listing three positive and negative traits, skills, and life goals, drawing insights from interactions with family and friends. This assignment fosters a deeper understanding of how to harness self-control to manage life's pains and challenges.

In the third session, the focus shifts to acceptance, particularly of the difficult circumstances surrounding their child's illness. By examining allegories from Masnavi (Book 2 and 4), including the story of the old healer and mystic, mothers are guided toward accepting the illness without falling into isolation or self-dependence. They learn problem-solving strategies to deal with life's challenges. The session emphasizes changing attitudes towards difficult situations. The mothers are encouraged to identify 10 personal challenges that they have struggled to accept and report how their perspective has shifted towards these difficulties, promoting a mindset of acceptance and resilience in the face of adversity.

The fourth session centers on managing pain and finding meaning amidst suffering. Drawing from various books of Masnavi, the session emphasizes that pain and suffering can lead to deeper thought and that true pain stems from separation from God. Mothers are encouraged to shift their

focus from pain to the meaning and joys that life can still offer. The session explores how engagement with life's meaningful activities fosters personal growth and resilience. The assignment involves listing at least 20 activities that bring peace and joy, helping mothers to focus on these pleasures to alleviate the burden of their pain and suffering, turning suffering into a source of spiritual growth.

In the fifth session, mindfulness and meditation (Dhikr) are explored, focusing on the present moment through the remembrance of God. Using verses from Masnavi (Book 4 and 6), the session teaches mothers that mindfulness can alleviate past worries and purify their inner world. The significance of prayer rituals, such as bowing and prostration, is discussed, emphasizing their spiritual cleansing power. The session encourages mothers to embrace mindfulness as a tool for emotional regulation and spiritual peace. The assignment invites them to reflect on their spiritual journey, documenting their thoughts and feelings in 10 levels, cultivating a deeper connection with the divine and a clearer understanding of their inner emotional landscape.

In the sixth session, death anxiety and the meaning of love are addressed, helping mothers reduce their fear of death by fostering connections with others and finding meaning in love. By exploring allegories from Masnavi (Book 3 and 4), mothers are guided to view death as a natural and inevitable part of life, rather than something to fear. The session encourages acceptance of death as a phase of life and highlights love as a path to finding meaning and fulfillment. Mothers are asked to reflect on how they can make a positive impact before they die, focusing on love and service to others. They are tasked with writing a 10-sentence reflection on what actions they can take to bring joy to others and improve their own well-being, embracing life with purpose and meaning.

In the seventh session, the focus is on patience and endurance in the face of pain and suffering. Using verses from Masnavi (Book 1 and 3), the session emphasizes that the goal of life is not to escape suffering but to find meaning through patience and perseverance. Mothers are taught that patience provides a sense of control over one's life and facilitates personal growth and resilience. The session explores how enduring life's challenges leads to spiritual and

personal development. Mothers are encouraged to reflect on their physical, emotional, and psychological pains, learning to be patient with their struggles. They are tasked with identifying and contemplating their personal challenges, considering what they can learn from these experiences.

In the eighth and final session, the theme of gratitude is explored, focusing on thankfulness towards oneself, others, and God. Using selected verses from Masnavi (Book 1, 3, and 6), mothers are taught the importance of gratitude for enhancing blessings and strengthening relationships with family, loved ones, and the divine. The session emphasizes the role of gratitude in fostering inner peace and spiritual connection. Mothers are encouraged to reflect on the people who have supported them throughout their child's illness and to express their gratitude to these individuals. They are tasked with practicing gratitude in their daily lives, focusing on being thankful for the support of others and the blessings in their life, and reporting on their reflections and experiences in this process.

2.4. Data Analysis

The research data were analyzed using version 24 of the Statistical Package for the Social Sciences (SPSS). In the descriptive statistics section, mean and standard deviation were used for the pretest and posttest stages. The Kolmogorov-Smirnov test was used to check for normality, and Levene's test was used to assess homogeneity of variances. In the inferential statistics section, analysis of covariance (ANCOVA) and multivariate analysis of covariance (MANCOVA) were used to compare the mean scores of the experimental and control groups and to assess the effect of pretest scores and other covariates on the posttest.

3. Findings and Results

The mean age of participants in the experimental group was 31.47 years, and in the control group, it was 31.20 years. The minimum age in the experimental group was 26, while the control group had a minimum age of 25. The maximum age in the experimental group was 40, and in the control group, it was 39.

Table 1*Mean (Standard Deviation) of Research Variables*

Variables	Group	N	Pretest Mean (SD)	Posttest Mean (SD)
Happiness	Experimental	15	37.60 (7.79)	57.53 (10.43)
	Control	15	40.13 (8.29)	43.60 (8.10)
Psychological Well-being	Experimental	15	33.40 (9.21)	58.26 (15.32)
	Control	15	34.00 (8.10)	34.06 (7.75)
Life Enthusiasm	Experimental	15	135.26 (39.74)	201.20 (30.92)
	Control	15	142.66 (36.28)	143.46 (36.16)

In [Table 1](#), descriptive statistics for the variables, including mean and standard deviation for pretest and posttest in both experimental and control groups, are presented. The results show that in the experimental group, the posttest mean and standard deviation scores for happiness, psychological well-being, and life enthusiasm increased compared to the pretest. In contrast, this difference in the control group was minimal.

To compare the impact of logotherapy based on Rumi's thoughts on happiness, psychological well-being, and life enthusiasm between the two groups, multivariate analysis of variance (MANOVA) was used. Before conducting this analysis, the assumptions of data normality and homogeneity of variances were tested. The results indicated that both assumptions were met. The Shapiro-Wilk test confirmed data normality ($P > 0.05$), and Levene's test showed homogeneity of variances between the two groups ($P > 0.05$). The homogeneity of variance-covariance

matrices was also confirmed based on Box's M test results ($F = 0.384$, $P > 0.05$). Thus, there were no obstacles to performing multivariate covariance analysis (MANCOVA).

The results of the multivariate test are shown in [Table 4](#). This analysis initially compared the linear combination of happiness, psychological well-being, and life enthusiasm between the groups, based on group effects. The multivariate analysis of variance (MANOVA) results in [Table 2](#) indicate that, given the Wilks' Lambda ($F = 135.56$, $P = 0.000$, Wilks' Lambda = 0.054), there is a statistically significant difference between at least one of the components (happiness, psychological well-being, and life enthusiasm) between the experimental and control groups. The Eta-squared value shows that the difference between the two groups concerning the dependent variables is significant, accounting for approximately 94% of the variance in happiness, psychological well-being, and life enthusiasm between the groups.

Table 2*Results of Multivariate Analysis of Variance (MANOVA) on the Mean Scores of Logotherapy Based on Rumi's Thoughts on Happiness, Psychological Well-being, and Life Enthusiasm*

Source of Variation	Statistic	Value	F	df (Hypothesis)	df (Error)	P	Eta Squared
Group	Pillai's Trace	0.94	135.56	3	23	0.000	0.94
	Wilks' Lambda	0.054	135.56	3	23	0.000	0.94
	Hotelling's Trace	17.68	135.56	3	23	0.000	0.94
	Largest Root	17.68	135.56	3	23	0.000	0.94

As shown in [Table 2](#), there is a significant difference between the mean scores of happiness, psychological well-being, and life enthusiasm in the two groups. According to the results in [Table 1](#), the posttest scores for happiness,

psychological well-being, and life enthusiasm in the experimental group significantly increased compared to the control group.

Table 3

Results of Multivariate Covariance Analysis (MANCOVA) of Logotherapy Based on Rumi's Thoughts on Happiness, Psychological Well-being, and Life Enthusiasm

Variables	SS	df	MS	F	P
Happiness	3022.40	1	3022.40	169.02	0.000
Psychological Well-being	652.357	1	652.357	47.73	0.000
Life Enthusiasm	1552.44	1	1552.44	68.14	0.000

Table 3 shows that logotherapy based on Rumi's thoughts had a significant effect on happiness ($P < 0.05$, $F = 169.02$), psychological well-being ($P < 0.05$, $F = 47.73$), and life enthusiasm ($P < 0.05$, $F = 68.14$). Therefore, after adjusting for the pretest scores, the differences between the two groups in terms of happiness, psychological well-being, and life enthusiasm were statistically significant. These findings suggest that logotherapy based on Rumi's thoughts is effective in enhancing the happiness, psychological well-being, and life enthusiasm of mothers of children with cancer.

4. Discussion and Conclusion

Based on the results, there was a significant difference between the mean scores of happiness, psychological well-being, and life enthusiasm in the two groups. Specifically, the posttest scores in the experimental group for happiness, psychological well-being, and life enthusiasm increased significantly compared to the pretest, and these scores were significantly higher than those in the control group. In other words, logotherapy based on Rumi's thoughts was effective in enhancing the happiness, psychological well-being, and life enthusiasm of mothers of children with cancer. These findings are consistent with the prior research findings (Elsherbiny & Al Maamari, 2018; Hutzell, 2008; Kim & Choi, 2023; Mozarpour & Golestanipour, 2021; Norouzi, 2017; Norouzi et al., 2023; Norouzi et al., 2019; Norouzi, Moradi, et al., 2020; Sun, Hung, et al., 2021).

To explain the findings, it can be stated that logotherapy based on Rumi's thoughts is derived from our local culture and subcultures, which naturally enhances its effectiveness. Content developed based on culture increases the adaptability of those living within that culture, which was evident in this study as well. There is ample evidence suggesting that cultural competence yields positive therapeutic outcomes (Norouzi et al., 2019). In logotherapy based on Rumi's thoughts, the meaning given to an event is more important than the event itself. The goal of logotherapy is to help individuals find meaning in their suffering, which

in turn influences how they respond to it. Thus, the logotherapist seeks to reduce the intensity of distress by giving individuals' suffering value and purpose, which increases their ability to endure with satisfaction. As a result, participants are taught to value the opportunities life presents and not dwell on the past, which requires them to be present in the here and now—a concept central to mindfulness. Logotherapy based on Rumi's thoughts, due to its deep cultural impact and the rich content of Rumi's ideas, which transcend specific times and places, is highly effective in enhancing individuals' mindfulness. Through changing thoughts and redefining goals, the therapy instills greater hope and motivation for life, helping participants become more aware of the pleasures and blessings around them, and enabling them to respond more flexibly to life's tensions, such as their child's illness. In this therapy, emphasis is placed on connection, attention, and focus on God, so that through this connection, the individual can find themselves, achieve self-awareness, and extract meaning from their pain and suffering. They are then able to express gratitude for all the conditions provided for them. As a result, we can expect an increase in mindfulness, since mindful individuals gain insight and wisdom about everything and can take purposeful, measured steps forward. Moreover, it is through this process that individuals realize that life's challenges are inevitable, thus experiencing more happiness and, consequently, improved mental health (Bagheri, 2017; Norouzi, Hasannezhad Reskati, & Hosseini, 2020; Norouzi et al., 2023; Norouzi et al., 2019). In Iranian metaphors and similes, it is often said that awakening sleeping souls is key ("One who knows but does not know that they know, must be awakened so they no longer sleep"); Rumi's views awaken people from their ignorance, and since families with sick children often face despair, such awareness remains more impactful in their lives and they work harder to preserve and apply it (Bagheri, 2017; Norouzi, Moradi, et al., 2020).

5. Limitations and Suggestions

This study was geographically limited to the city of Babol and Amir Kola Children's Hospital, and certainly, the city of Babol and one hospital cannot fully represent the behavior of this group in other cities of Mazandaran Province or other hospitals treating children with cancer. Therefore, caution should be exercised when generalizing the results to other cities. Since the study population consisted of mothers of children with cancer, the results should only be applied to this population and should not be generalized to other groups, such as fathers of children with cancer. The long-term effects of the therapeutic intervention on the experimental group were not followed up at different time intervals. Future researchers are encouraged to utilize logotherapy based on Rumi's thoughts in their studies and analyze its impact on various psychological variables. It is also recommended that similar studies be conducted with fathers of children with cancer to better understand the psychological challenges faced by this group.

Authors' Contributions

Authors contributed equally to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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Declaration of Interest

The authors report no conflict of interest.

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Ethical Considerations

The study protocol adhered to the principles outlined in the Helsinki Declaration, which provides guidelines for ethical research involving human participants.

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