

The Relationship of Religiousness and Resilience with Psychological Well-Being in Veterans' Wives

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Abstract

Background and Objective: The war usually has widespread individual, social, economic and cultural consequences that have a significant impact on physical and psychological problems. The purpose of this study was to determine the relationship of religiosity and resilience with the welfare of the wives of the war veterans in Karaj.

Methods: The research method was descriptive correlational. The statistical population consisted of 3750 veterans' wives in Karaj. The sample population consisted of 249 people who were selected according to Cochran formula by available sampling method. In this study, the research tools included Serajzadeh et al.'s religiosity questionnaire, Connor & Davidson's resiliency questionnaire and Reef's psychological well-being questionnaire. Data were analyzed using Pearson correlation test and stepwise multiple regression analysis. In this study, all ethical considerations were observed and no conflict of interest was reported by the authors.

Results: Findings showed that there was a positive and significant relationship between religiosity components and psychological well-being at the level of 0/01. Also among the five components of resilience, there was a significant linear relationship only between the three components of spiritual influences, negative affect tolerance, and positive acceptance with psychological well-being. Individual competence and control variables did not play a role in explaining the psychological well-being of war veterans' wives.

Conclusion: Considering the fact that the variables of religiosity and resiliency are significant predictors of psychological well-being, it is possible to enhance the psychological well-being of devoted spouses by providing such capacities in educational situations.



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Summary

Background and Objective

War has a significant impact on physical and mental problems. Among these issues is the psychological well-being of the veterans' wives, which is exposed to risk due to their health and rehabilitation needs being ignored (1). Despite different desires, conditions, and requirements,

everyone has a common ground with others, that is mental well-being (2). Mental well-being refers to a state in which one realizes one's own abilities, copes with the stresses of life 'works productively and effectively, and participates in the community' (3). Another possible psychological construct likely to predict psychological well-being is people's resilience. Resilience is a factor that helps people in the face of and adapting to difficult situations and stressful

life protecting them against mental disorders and life problems (4).

Religion influences individual choices and many aspects of daily life and is considered as a manifestation of the collective spirit and a factor of social solidarity and integration (5). It can also act as a source of resilience for individuals in a religious community by creating a support system and increase people's psychological well-being (6). Since there is no research on the relationship between the three structures of religiosity (religious belief, religious commitment and religious emotions) and resilience and psychological well-being, the main issue addressed in the present study is to find whether religion and resilience are related to psychological well-being in veterans' wives?

Methods

Compliance with ethical guidelines: After receiving the implementation license from the Alborz Veterans and Veterans Foundation Center, in order to observe ethical considerations in the present study, the participants were assured that their information would remain strictly confidential. They were informed that the results of the research will be published statistically and as a general conclusion and not individually, and that they were absolutely free not to participate in the study. In addition, participants were informed that upon completion of the study after completing the research, if they wished, they could participate in a free consultation session to be provided with interpretation of the test results and individual results of the questionnaires and to be provided with additional suggestions related to the research variables.

This study is descriptive-correlational in terms of method and applied in terms of purpose.

The statistical population in this study included all the wives of the veterans with 25% of amputation in Karaj (no=3750) in the period 2018-2019, out of whom 249 were selected based on Cochran's formula and available sampling method. The research instruments included Sirajzadeh et al.'s religiosity questionnaires, Connor and Davidson's resilience questionnaire and Reef's psychological well-being questionnaire. The collected data were analyzed using descriptive (indices, mean, standard deviation) and inferential statistics (Pearson correlation and stepwise multiple regression analysis). Statistical assumptions were tested by Shapiro-Wilkes test. It should be noted that 14 questionnaires were excluded from analysis due to

being distorted and 235 questionnaires were submitted to statistical analysis.

Results

Findings showed that there was a positive and significant relationship between religiosity and psychological well-being at the level of (0.1). Also among the 5 components related to resiliency, only three (spiritual influences, negative emotions tolerance, and positive acceptance) had a significant linear relationship with psychological well-being. Individual competence and control variables did not play a role in explaining the psychological well-being of war veterans' wives. Out of the three components of religiosity, only two (commitment and religious emotions) had a significant linear relationship with psychological well-being. As a result, it can be stated that increasing religious commitment and religious emotions in the veterans' wives in Karaj led to an increase in their psychological well-being.

Conclusion

All three research hypotheses were tested by stepwise linear regression. According to the obtained results, the two variables of resilience and religiosity of the spouses of veterans in Karaj explained about 33.3% of the variance in their well-being. The role of both variables in predicting the psychological well-being of the participants was positive. These findings are consistent with the results of the studies that have shown that religiosity can act as a source of resilience for individuals and increase the psychological well-being of individuals due to creating a support system (7). The findings further indicate that the components of resilience as a dynamic psychological process fulfill a better function during critical situations (8). The results of another study show that there is a significant relationship between resilience and psychological well-being. All these results are consistent with the findings of the present study.

In addition, the results of the present study are in line with the findings of Disanetiz et al., who showed (9) that resilience, as a psychological factor in welfare-related sciences, acts as an ability to cope with the negative events of everyday life. People with high resilience maintain their mental health and have psychological adjustment under adverse conditions (10). Therefore, in explaining this finding, it can be stated that resilient people are able to reach safe and secure solutions.

In explanation for the findings of the present study, it can be stated that veterans have multiple physical and psychological problems and these problems affect the psychological status of their spouses. In addition to their main roles, the veterans' wives also take care of the veteran. So, behaviors such as reliance on God, worshipping God, and pilgrimage can lead to inner peace by creating hope and encouraging positive attitudes. Having a meaning and purpose in life, having a sense of belonging to a sublime resource, hope in God under the difficult situations of life, enjoying social and spiritual support, and resilience can all help the wives of the war veterans to suffer less harm in the face of stressful life events (11).

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Ethical considerations

According to the authors, this article is obtained from the first author's thesis entitled "The relationship of religiosity and tolerance with psychological well-being of the wives of veterans" in Islamic Azad University, Karaj Branch. This research project has been approved by the Research Council of the Faculty of Psychology of the Islamic Azad University, Karaj Branch, with the code of ethics 11520705971004.

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Conflict of interest

The authors of the article did not report any conflicts of interest in this study.

Authors' contribution

Initial idea and design and writing the research background, distribution of questionnaires and data collection: First author; writing the method section and analysis and interpretation of data and general supervision over the implementation of the project: Second author; and writing discussion, conclusion and revision of the text: Third author.

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ارتباط التدين والصبر بالصحة النفسية عند زوجات معلولي الحرب

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الملخص

معلومات المادة

خلفية البحث وأهدافه: غالباً ما تكون للحرب تبعات واسعة فردية واجتماعية واقتصادية وثقافية، تترك آثاراً كبيرة على المشاكل البدنية والنفسية. ومن هنا، فإن الهدف من هذه الدراسة تحديد العلاقة بين التدين والصبر من جهة والصحة النفسية من جهة ثانية عند زوجات معلولي الحرب في مدينة كرج.

الوصول: ٢٧ ربيع الاول ١٤٤١

وصول النص النهائي: ٨ جمادى الاولى ١٤٤١

القبول: ٧ جمادى الثاني ١٤٤١

النشر الإلكتروني: ٧ شعبان ١٤٤٢

الكلمات الرئيسية:

التدين

زوجات المحاربين القدامى

الرفاه النفسية

المرونة

منهجية البحث: يعتبر منهج هذه الدراسة الوصفى الارتباط. وشملت مجموعة الدراسة ٣٧٥٠ امرأة من زوجات المعلولين في مدينة كرج، حيث تم اختيار نموذج منها تعداد ٢٤٩ امرأة في عام ٢٠١٩ بمراجعة قانون (كوكران) بطريقة الاختيار المتاح. وكانت أدوات الدراسة تشمل ورقة اختبار التدين ل سراج زادة وزملاؤه، وورقة اختبار الصبر ل كونور وديويدسون وورقة اختبار سلامة الصحة النفسية ل ريف. ومن ثم تمت الاستفادة من اختبار إحصاء التعاضد ل بيرسون وتحليل ركرسيون المتعدد بطريق الخطوة خطوة وذلك لتفكيك وتحليل البيانات. تمت مراعاة جميع الموارد الاخلاقية في هذا البحث، و إضافة الى هذا فان مؤلفي البحث لم يشيروا الى اي تضارب في المصالح.

الكشوفات: تشير المعطيات إلى وجود علاقة إيجابية وذات معنى بمقدار ١% بين مكونات التدين والسلامة النفسية. كما أن هناك من بين المكونات الخمسة المرتبطة بالصبر فإن بين ثلاثة مكونات منها فقط وهي التأثيرات المعنوية وتحمل العاطفة السلبية والتقبل الإيجابي؛ لها ارتباط ذو معنى بالسلامة النفسية. وأما متغيرات الأهلية الفردية والانضباط فإنه ليس لذلك دور في السلامة النفسية لزوجات معلولي الحرب.

الاستنتاج: باعتبار أن متغيرات التدين والصبر هي مؤشرات ذات دلالة على السلامة النفسية فإنه يمكن الارتقاء بالسلامة النفسية لزوجات معلولي الحرب من خلال تحسين القابليات أثناء الفترات التعليمية.

يتم استناد المقالة على الترتيب التالي:

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رابطه دین‌داری و تاب‌آوری با بهزیستی روانی در همسران جانبازان

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بهزیستی روانی

تاب‌آوری

دین‌داری

همسران جانبازان

چکیده

سابقه و هدف: جنگ معمولاً پیامدهای گسترده فردی، اجتماعی، اقتصادی و فرهنگی دارد که تأثیر بسیاری بر مشکلات جسمی و روانی می‌گذارد. از این رو، هدف از این پژوهش تعیین رابطه دین‌داری و تاب‌آوری با بهزیستی روانی در همسران جانبازان شهر کرج بود.

روش کار: روش این پژوهش توصیفی از نوع همبستگی است. جامعه آماری ۳۷۵۰ نفر از همسران جانبازان شهر کرج بود که از میان آنان نمونه‌ای به تعداد ۲۴۹ نفر در سال ۱۳۹۸ با توجه به فرمول کوکران به روش دردسترس انتخاب شد. ابزارهای پژوهش شامل پرسش‌نامه دین‌داری سراج‌زاده و همکاران، پرسش‌نامه تاب‌آوری کونور و دیویدسون و پرسش‌نامه بهزیستی روان‌شناختی ریف بود. برای تجزیه و تحلیل داده‌ها نیز از آزمون آماری همبستگی پیرسون و تحلیل رگرسیون چندگانه به روش گام‌به‌گام استفاده شد. در این پژوهش همه موارد اخلاقی رعایت شده است و مؤلفان مقاله هیچ‌گونه تضاد منافع‌ی گزارش نکرده‌اند.

یافته‌ها: یافته‌ها نشان می‌دهد بین مؤلفه‌های دین‌داری با بهزیستی روانی رابطه مثبت و معنی‌داری در مقدار ۰/۰۱ وجود داشت. همچنین از بین پنج مؤلفه مربوط به تاب‌آوری، تنها بین سه مؤلفه تأثیرات معنوی، تحمل عاطفه منفی و پذیرش مثبت با بهزیستی روانی رابطه خطی معناداری وجود داشت و متغیرهای شایستگی فردی و کنترل، در تبیین بهزیستی روانی همسران جانبازان نقشی نداشتند.

نتیجه‌گیری: با توجه به اینکه متغیرهای دین‌داری و تاب‌آوری پیش‌بینی‌کننده‌های معناداری برای بهزیستی روانی هستند، می‌توان با ایجاد ظرفیت‌هایی در موقعیت‌های آموزشی، بهزیستی روانی همسران جانبازان را ارتقا بخشید.

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جنگ معمولاً پیامدهای گسترده فردی، اجتماعی، اقتصادی و فرهنگی دارد که تأثیر فراوانی بر مشکلات جسمی و روانی

مقدمه