

The Relationship of Spiritual Health with Family Integration and Identity Styles in Women with no or Bad Head of the Household

Maryam Sadat Shahshahani¹ , Maryam Safara^{2*} 

1- Department of Social Science, Science and Research Branch, Islamic Azad University, Tehran, Iran.

2- Department of Psychology, Women Research Center, Alzahra University, Tehran, Iran.

*Correspondence should be addressed to Dr. Maryam Safara; Email: m.safara@alzahra.ac.ir

Article Info

Received: Jul 20, 2020

Received in revised form:

Aug 16, 2020

Accepted: Sep 19, 2020

Available Online: Sep 23, 2022

Keywords:

Family integration

Identity styles

Women with a bad head of the household

Women with no head of the household

Abstract

Background and Objective: Today, the number of abandoned women and the women with bad husbands is increasing in the world for different reasons. Most of these families have many problems leading them to be known as a vulnerable group that is faced with many mental problems. The present study attempts to examine the relationship between the three variables of spiritual health, family integration, and identity in the women with no or a bad head of the household.

Methods: The present study is descriptive-correlational. The statistical population of the study included the employed housewives with no or bad heads of the household (n=1013), who were under the support of the Welfare Organization of Alborz province in Iran in 2019-2020. Finally, 285 women were selected under four sub-groups: employed women with bad heads of the household, employed women with no head of the household, housewives with no head of the household and housewives with a bad head of the household. In this study, all ethical considerations were observed and the authors reported no conflict of interests.

Results: The findings showed that in the women with no head of the household, a significant and positive relationship existed between spiritual health and family integration ($P < 0.01$, $r = 0.39$) and there was a positive relationship between spiritual health and successful identity styles ($P < 0.01$, $r = 0.24$). Furthermore, the relationship between spiritual health and identity styles was statistically significant. In the housewives with a bad head of the household, the relationship between spiritual health and successful identity styles was significant at 0.05 and positive ($P < 0.05$, $r = 0.24$). In the employed women with a bad head of the household, spiritual health had a significant and negative relationship with the 'disturbed' identity style ($P < 0.05$, $r = -0.60$). In the housewives with a bad head of the household, spiritual health was found to be significantly and positively correlated with family integration ($P = 0.01$, $r = -0.49$).

Conclusion: The findings show that there is a significant and direct relationship between spiritual health and family integration and identity styles. Improving spiritual health in women with no or bad head of the household will be effective in reinforcing family integration; the fundamental effect of spiritual health as a major source of identity creation in the society particularly in a religious society such as Iran, will have a very important role.



 <https://doi.org/10.22037/jrrh.v8i3.31388>

Please cite this article as: Shahshahani MS, Safara M. The Relationship of Spiritual Health with Family Integration and Identity Styles in Women with no or Bad Head of the Household. Journal of Pizhūhish dar dīn va salāmat. 2022;8(3):128-141. <https://doi.org/10.22037/jrrh.v8i3.31388>

Summary

Background and Objective

Today, the number of abandoned women and the women with bad heads of the household is

Journal of Pizhūhish dar dīn va salāmat

(i.e., Research on Religion & Health)

Vol. 8, No. 3, Autumn 2022

This work is distributed under the terms of the [Creative Commons Attribution 4.0 International License \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).

increasing in the world for different reasons. Based on the Welfare Organization's definition, the women who are responsible for taking care of their families includes those who are responsible for earning a living to meet their own and their families' material and spiritual needs (1). Most of these families have many problems turning them into a vulnerable group that is faced with many mental problems (2, 3).

Since religion, spirituality and spiritual health are important as influential factors in family integration and giving identity to individuals, the present study attempts to examine the relationship between the three variables of spiritual health, family integration, and identity in the abandoned women and the women with a bad head of the household.

Methods

Compliance with ethical guidelines: In order to observe the ethical guidelines, the participants' informed consent was obtained and they were assured that their information would be kept confidential.

The present study is descriptive-correlational. The statistical population of the study included the employed housewives with no or bad heads of the household ($n=1013$), who were under the support of the Welfare Organization of Alborz province in Iran in 2019-2020. Their range of age was from 18 to 50 with mean age of 38 and all of them were mothers in their family. Finally, based on Morgan's table, 285 women were selected and assigned to four groups: employed women with a bad head of the household, employed women with no head of the household, housewives with no head of the household and housewives with a bad head of the household.

The inclusion criteria of the study included being employed women and housewives with no or bad heads of the household and under the support of the Welfare Organization and the exclusion criteria included unwillingness to participate in the follow-up tasks, refusal to fill in the questionnaire and having mental disorder based on self-report. All the questionnaires were completed in one session and if the participants were illiterate, the researcher read the questions out to them. The collected data were analyzed by descriptive and inferential statistics using correlation analysis and hierarchical regression.

For data collection, three questionnaires were used including the Objective Scale of my Identity Base, Family Integration questionnaire, and Poltzin's Spiritual Health questionnaire.

Results

Based on the results, out of the 251 participants who completed the questionnaires, 45 had bad a bad head of the household and 206 had no head of the household. In addition, 3 were married and 208 were single. In terms of employment, almost half (51.4%) were employed and the other half (48.6%) were housewives. Out of them, 186 specified their income; almost half (43.3%) had an income lower than one million Tomans in a month. Besides, most of them ($n=113$) had either received education in school with no diploma or had a diploma ($n=86$).

The findings showed a significant and positive relationship between spiritual health and family integration ($P<0.01$, $r=0.39$). Furthermore, the relationship between spiritual health and identity styles was statistically significant. The relationship of spiritual health with successful identity styles was positive but negative with the other three styles. Overall, in the abandoned employed women, all the variables except the family integration had a significant relationship with 'disturbed' identity style. Spiritual health had no significant relationship with family integration and 'delayed' identity style in housewives with no head of the household. But the relationship between spiritual health and the successful identity style was significant at 0.05 and positive ($P<0.05$, $-r=0.24$). In addition, the correlation between spiritual health and 'disturbed' and 'premature' identity styles was significant and negative. In the employed women with a bad head of the household, spiritual health had a significant and negative relationship only with the 'disturbed' identity style. In the housewives with a bad head of the household, spiritual health was found to be significantly and positively correlated with family integration ($P=0.01$, $-r=0.49$) but this relationship was negative and significant with the 'disturbed' and 'premature' identity styles.

Conclusion

The purpose of the present study was to examine the relationship of identity and spiritual health with family integration in women. The findings revealed a significant and positive relationship between spiritual health and family integration. The results of the study by Hayati et al. about the women supported by Imam Khomeini Relief Committee also showed a significant and positive relationship between spiritual experiences and family integration (4). The results of another study on the relationship of spirituality and forgiveness with family integration and adaptability in the veterans injured in war showed that the variables

of life meaningfulness, relationship with God, spiritual performance and development and social religious activities as the subscales of spirituality had a positive relationship with family integration. In this study, it was found that relationship with God and social and religious activities have a considerable role in predicting family integration and adaptability in the veterans and their families (5). The results of the present study are matched with those of Paziresh, who examined the role of spiritual experiences in family disintegration and reducing socio-behavioral harms to women (6).

Another finding of the study was that there is a relationship between successful identity style and spiritual health in employed women and housewives with no head of the household. In addition, religion and identity are two important factors in human social and individual life that can influence some aspects of individual life (7).

Improving spiritual health in women with no or bad head of the household, who constitute a large part of the population in the society, will be effective in reinforcing family integration; on the other hand, the fundamental effect of spiritual health as a major source of identity creation in the society particularly in a religious society such as Iran, will have a very important role.

Acknowledgements

The authors would like to thank all the participants in the present study.

Ethical considerations

According to the authors, this article is obtained from the MA thesis of the first author entitled “the moderating effect of spiritual health on the relationship between identity styles in women and family integration: developing the methods of spiritual health in the formation of successful identities in women”, which had been confirmed and approved by the department and research council of the Faculty of Literature, Human and Social Sciences of Islamic Azad University, Science and Research Branch on 2019/28/01.

Funding

According to the authors, this study had no sponsor and was carried out at the first author's personal expense.

Conflict of interest

the authors reported no conflict of interests.

Authors' contribution

writing all sections of the article: first author; collecting and analyzing the data: second author.

References

1. Hasanpour A, Abtahi SA, Azizpour lindi A, Dadashi-Amir M. Identifying and Prioritizing the Ways of Empowering Female Heads of Households. *Social Welfare*. 2021;21(80):81-115. (Full Text in Persian)
2. Amoozadeh Khalili M, Rezazadeh F. Supporting women heads of households with an emphasis on the role of health and employment. Shiraz: First International Conference on Social Sciences and Sociology; 2015. (Full Text in Persian)
3. Gholi Poor M, Elmi Moghadam M. Female-headed households; Challenges, problems and hackers. Mashhad: 2nd International Conference on Psychology, Educational Sciences and Lifestyle; 2015. (Full Text in Persian)
4. Fatemi Aqda M, Hayati M. Investigating the Relationship Between Spiritual Experiences and Accountability with Family Cohesion in Female Heads of Households. *Women's Studies Sociological and Psychological*. 2017;15(2):185-203. (Full Text in Persian)
5. Beygi A, Mohammadifar M, Najafi M, Rezayi A. Relationship of spirituality and forgiveness with family cohesion and adaptability in veterans. *Iranian Journal of War and Public Health*. 2016;8(1):33-9. (Full Text in Persian)
6. Paziresh F. A Comparative Study of Irrational Beliefs, Mood Disappointment, and Spiritual Experiences in Divorced Couples and Ordinary Couples. Shiraz: Shiraz University, Faculty of Educational Sciences and Psychology; 2014. (Full Text in Persian)
7. Mirhashemi M, Hoseinsharghi A. The Correlation Identity Styles and Religious Orientation with University Students' General Health. *Research in Cognitive and Behavioral Sciences*. 2016;6(1):77-90. (Full Text in Persian)

علاقة الصحة النفسية بالتماسك الأسري واشكالية الهوية وظاهرة التشرد والعنف الأسري لدى النساء

مريم السادات شهشهاني^١، مريم صف آرا^{٢*}

١- قسم علم الاجتماع، فرع العلوم والدراسات، جامعة آزاد الإسلامية، طهران، إيران.

٢- قسم علم النفس، مركز دراسات النساء، جامعة الزهراء (س)، طهران، إيران.

* المراسلات الموجهة إلى الدكتور مريم صف آرا: البريد الإلكتروني: m.safara@alzahra.ac.ir

معلومات المادة

الوصول: ٢٨ ذى القعدة ١٤٤١

وصول النص النهائي: ٢٦ ذى الحجة ١٤٤١

القبول: ١ صفر ١٤٤٢

النشر الإلكتروني: ٢٦ صفر ١٤٤٤

الكلمات الرئيسية:

التماسك الأسري

النساء المعرضات للعنف الأسري

النساء الأرمال

أنماط الهوية

الملخص

خلفية البحث وأهدافه: تصاعد عدد الأسر التي تعيلها النساء أو الأسر المتعرضة للعنف الأسري في كافة أرجاء العالم في السنوات الأخيرة. ومعظم هذه الأسر تعاني من مشاكل عديدة تضعها في خانة الشرائح الاجتماعية الهشة وتجعلها معرضة للكثير من المشاكل والتحديات النفسية. تهدف هذه الدراسة رصد العلاقة بين ثلاثة متغيرات هي السلامة النفسية، والتماسك الأسري، واشكالية الهوية لدى النساء الأرمال والمعرضات للعنف الأسري.

منهجية البحث: تعتمد الدراسة المنهجية الوصفية الارتباطية. والمجتمع الإحصائي الذي جرت عليه الدراسة هو ربات البيوت والأرامل العاملات المعرضات للعنف الأسري والمدرجات تحت حماية المؤسسات الإغاثية الاجتماعية في مدينة كرج. وقد اختير ١٠١٣ امرأة في عام ٢٠٢٠-٢٠١٩ لإجراء الدراسة. وفي الاختيار الأخير تم اختيار ٢٨٥ امرأة وتم تقسيم هذه النساء إلى أربع فئات كالتالي: (١) النساء العاملات المعرضات للعنف الأسري، (٢) الأرمال العاملات، (٣) ربات البيوت المعرضات للعنف الأسري، (٤) ربات البيوت الأرمال. واستفادت الدراسة لجمع المعلومات من ثلاثة استبيانات في موقع هويتي الإلكتروني، واستبيان التماسك الأسري والسلامة الروحية لبيولوتزين. تمت مراعاة جميع الموارد الأخلاقية في هذا البحث وإضافة إلى ذلك فإن مؤلفي البحث لم يشيروا إلى أي تضارب في المصالح.

المعطيات: أظهرت النتائج أن علاقة السلامة الروحية بالتماسك الأسري النساء الأرمال العاملات هي علاقة إيجابية ($P < 0.01$ و $r = 0.39$) كما كانت لها علاقة إيجابية بمسألة انماط الهوية ($P < 0.01$ و $r = 0.24$). أما بالنسبة إلى ربات البيوت الأرمال فقد كانت العلاقة بين السلامة الروحية وأنماط الهوية علاقة إيجابية بنسبة ٥% وذات دلالة واضحة ($P < 0.05$ و $r = 0.24$) أما فئة العاملات الأرمال فقد كانت علاقة السلامة الروحية بانعدام الهوية علاقة سلبية يمكن الإشارة إليها ($P < 0.05$ و $r = -0.60$). في حين كانت العلاقة بين السلامة الروحية بالتماسك الأسري لدى ربات البيوت المعرضات للعنف الأسري علاقة إيجابية وذات دلالة واضحة ($P < 0.01$ و $r = 0.49$).

الاستنتاج: أظهرت النتائج أن السلامة الروحية لها علاقة مباشرة بالتماسك الأسري وأنماط الهوية. وتعزيز السلامة الروحية لدى النساء المعرضات للعنف الأسري والنساء الأرمال، يمكنه توطيد أواصر الأسرة. إذن تأثير السلامة الروحية كمصدر من مصادر صناعة الهوية في المجتمع البشري وخاصة مجتمع ديني كالمجتمع الإيراني ذو أهمية كبيرة في توطيد وشائج الأسر.

يتم استناد المقالة على الترتيب التالي:

Shahshahani MS, Safara M. The Relationship of Spiritual Health with Family Integration and Identity Styles in Women with no or Bad Head of the Household. Journal of Pizhūhish dar dīn va salāmat. 2022;8(3):128-141. <https://doi.org/10.22037/jrrh.v8i3.31388>

رابطه بین سلامت معنوی با انسجام خانواده و سبک‌های هویت در زنان بی‌سرپرست و بدسرپرست

مریم سادات شهشهانی^۱، مریم صف‌آرا^{۲*}

۱- گروه علوم اجتماعی، واحد علوم و تحقیقات، دانشگاه آزاد اسلامی، تهران، ایران.

۲- گروه روان‌شناسی، پژوهشکده زنان، دانشگاه الزهرا (س)، تهران، ایران.

* مکاتبات خطاب به دکتر مریم صف‌آرا؛ رایانامه: m.safara@alzahra.ac.ir

اطلاعات مقاله

دریافت: ۳۰ تیر ۱۳۹۹

دریافت متن نهایی: ۶ مرداد ۱۳۹۹

پذیرش: ۲۹ شهریور ۱۳۹۹

نشر الکترونیکی: ۱ مهر ۱۴۰۱

چکیده

سابقه و هدف: امروزه پدیده خانوارهای زن‌سرپرست یا بدسرپرست به دلایل مختلف در تمام دنیا رو به فزونی است. بیشتر این خانوارها مشکلات عدیده‌ای دارند که موجب شده است قشری آسیب‌پذیر شناخته شوند و با مشکلات روانی متعددی روبه‌رو باشند. هدف از این مطالعه بررسی ارتباط بین سه متغیر سلامت معنوی، انسجام خانوادگی و هویت در میان زنان بی‌سرپرست یا بدسرپرست خانواده بود.

روش کار: پژوهش حاضر از نوع توصیفی-همبستگی است. جامعه پژوهش زنان خانه‌دار و شاغل بی‌سرپرست و بدسرپرست تحت پوشش بهزیستی شهر کرج به تعداد ۱۰۱۳ نفر در سال ۹۹-۱۳۹۸ بود. درنهایت ۲۸۵ نفر ذیل چهار گروه با گروه‌بندی زنان بدسرپرست شاغل، بی‌سرپرست شاغل، بدسرپرست خانه‌دار و بی‌سرپرست خانه‌دار انتخاب شدند. برای جمع‌آوری داده از سه پرسش‌نامه سنجش عینی پایگاه هویت من، انسجام خانواده و سلامت معنوی پولوتزین استفاده شد. در این پژوهش همه موارد اخلاقی رعایت شده است و مؤلفان مقاله تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج نشان داد که در زنان بی‌سرپرست شاغل سلامت معنوی با انسجام خانواده رابطه مثبت و معنادار ($r=0/39$ و $P<0/01$) و با سبک‌های هویت موفق رابطه مثبت داشت ($r=0/24$ و $P<0/01$). در زنان بی‌سرپرست خانه‌دار رابطه بین سلامت معنوی و سبک هویت موفق در سطح $0/05$ مثبت و معنادار بود ($r=0/24$ و $P<0/05$). در نمونه زنان بدسرپرست شاغل سلامت معنوی تنها با سبک هویت آشفته رابطه منفی و معناداری داشت ($P<0/05$ و $r=-0/60$). در نمونه زنان بدسرپرست خانه‌دار سلامت معنوی با انسجام خانواده رابطه مثبت و معنادار آماری نشان داد ($r=0/49$ و $P<0/01$).

نتیجه‌گیری: یافته‌ها نشان می‌دهد که سلامت معنوی با انسجام خانواده و سبک‌های هویتی رابطه مستقیم و معناداری دارد. تقویت سلامت معنوی زنان بدسرپرست و بی‌سرپرست، در تقویت انسجام خانوادگی آنان مؤثر خواهد بود؛ تأثیر بنیادین سلامت معنوی به‌عنوان یکی از منابع اصلی هویت‌ساز و هویت‌بخش در جامعه به‌ویژه در جامعه‌ای دینی مثل ایران نقشی بسیار مهمی خواهد داشت.

واژگان کلیدی:

انسجام خانواده

زنان بدسرپرست

زنان بی‌سرپرست

سبک‌های هویتی

استناد مقاله به این صورت است:

Shahshahani MS, Safara M. The Relationship of Spiritual Health with Family Integration and Identity Styles in Women with no or Bad Head of the Household. Journal of Pizhūhish dar dīn va salāmat. 2022;8(3):128-141. <https://doi.org/10.22037/jrrh.v8i3.31388>