

The Prediction of Marital Forgiveness Based on Emotional Regulation, Attachment to God and Religion-based Coping Strategy in Women with Domestic Violence Experience

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Abstract

Background and Objective: The structure of some families provides conditions for violence against women. Violence threatens the health and security of the family. The purpose of this study was to predict marital forgiveness based on emotional regulation, attachment to God, and religion-based coping strategies in women with experience of family violence.

Methods: This is a descriptive and correlational study. The statistical population included all women referring to counseling and psychotherapy centers in Tehran in 2018. A total of 300 people were selected by simple random sampling. The research instruments included marital forgiveness scale, cognitive-emotional adjustment scale, attachment to God's scale, and religious coping scale. Data were analyzed using descriptive statistics, correlation coefficient and regression analysis. In this study, all the ethical considerations have been observed and no conflict of interest was reported by the authors.

Results: The results of the present study showed that emotional adjustment variables ($P < 0.05$, $r = 0.61$), attachment to God ($P < 0.05$, $r = 0.48$), and religion-based coping strategies ($P < 0.05$, $r = 0.52$) have a significant correlation with marital forgiveness in women experiencing domestic violence and can significantly predict 41.8 percent of the variance in marital forgiveness in these women ($P < 0.05$).

Conclusion: Based on the results, it can be concluded that religion-based coping strategy, safe attachment to God, and adjustment of excitement affect the level of marital forgiveness. Therefore, in the plans developed by the authorities, there is a need to familiarize women experiencing domestic violence with Islamic-spiritual structures and emotional management.

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Summary

Background and Objective

Violence against women is a social problem and has many negative consequences in the society (1, 2). Types of violence include physical,

psychological and verbal, economic and sexual violence (3, 4). In Iran, the incidence of domestic violence in different cities has been reported by 17.5% to 93.6% (5). In 66% of Iranian families, women have experienced violence at least once (4). One of the variables acting against psychosocial harm caused by domestic violence is

forgiveness (6, 7). Forgiveness is an adaptive behavior that is related to mental health (8). In the Holy Quran, the word forgiveness has been used 34 times, and Almighty God has always asked people to forgive.

The role of excitement in marital life is very important (9). Regulation of one's emotions refers to a skill through which a person affects his/her excitement and the factors affecting it (10-13). Studies show that strategies such as rumination, spontaneity and catastrophe are directly related to marital problems (14). Some Quranic verses also refer to emotional skill in human life. There is evidence to show that attachment to God makes it possible to forgive (15). As pointed out by Kirkpatrick (16), attachment to early childhood caregivers continues through time and within the framework of other systems such as attachment to God and the homeland. Therefore, God can be considered as a support for attachment (17, 18). Beck also stated that those who are more attached to God are more forgiving and less likely to be depressed (19).

Religion means a set of beliefs, actions and feelings that are organized around the concept of ultimate truth (20). In addition to cognitive-emotion and attachment structures, religion-centered coping strategies also affect how communication is formed and maintained. Believing that a role or relationship has religious-religious characteristics causes that role or relationship to take on transcendent attributes and to be seen as a manifestation of God and to be called sacred. The manifestations of this sanctification of marital life can be seen in the religious and cultural foundations of many nations (21). In this regard, Islamic verses and hadiths have repeatedly referred to the sanctity and divinity of marriage.

Fox also mentions that religion plays an important role in coping with stress (22). Pargament *et al.* defined the religious coping strategy as the search for meaning in times of stress and failure, which consists of three interpersonal, spiritual, and emotional segments (23). Guitar *et al.* found that 21-25% of women committed marital infidelity during their lives, and one of the main reasons has been the experience of domestic violence and revenge on the spouse (24). A look at the status of divorce in Iran in recent years shows evidence of increased problems between couples and marital problems (25, 26). Therefore, the present study aimed to predict marital forgiveness based on emotional regulation, attachment to God and religion-based

coping strategies in women with family violence experience.

Methods

Compliance with ethical guidelines: The ethical guidelines followed in conducting the research included explaining the objectives of the study and ensuring that the information would remain confidential, leaving the participants free to participate in the study, and obtaining informed consent to participate in the study.

The present study is correlational. The statistical population included all women referring to counseling centers in Tehran (eastern region). Using simple random sampling, 300 people were selected and responded to the marital forgiveness scale (27 and 28), emotional adjustment scale (29-31), attachment to God (32), and religious coping scale (23 and 33). Data were analyzed using descriptive statistics, Pearson correlation coefficient and regression.

Results

Demographic data showed that the mean age of the participants was 35.76 (and 7.12 years). Thirty two percent of women were employed and 68% were housewives. Seventy percent had children and 30% had no children. The duration of marriage was reported in 63% of the participants to be 5 years and above and in 37% between 2 and 4 years. Fifty eight percent of the respondents referred to a combination of physical/psychological and verbal violence, 33% to a combination of physical/economic and psychosocial violence, and 9% to a combination of physical/sexual/economic and psychological-verbal violence. There was a meaningful relationship between marital forgiveness and emotional adjustment ($r=0.61$), religiously-oriented coping strategy ($r=0.52$) and attachment to God ($r=0.48$). The correlation of predictive variables with marital forgiveness was 0/604 and these variables predicted 41.8% of the variance in forgiveness. Also, the religious-dominant coping strategy with standard beta equal to 0.47 had the highest positive contribution to predicting marital forgiveness variance in the women experiencing domestic violence.

Conclusion

In line with the results of previous studies (34 and 35), the findings of the present study showed that excitement regulation can predict marital forgiveness among women with an experience of domestic violence. People with higher positive emotions are more likely to show positive emotional states than those with negative

emotions. They also have a more positive attitude and focus on positive aspects of life. They have the ability to make the marital life enjoyable despite the existing problems in their life.

Another finding of this study, in line with the previous studies (21, 36, 37), was that the religious-dominant coping strategy has the potential to predict marital forgiveness. It can be argued that individuals using religion-based coping strategy tend to be more targeted and adaptable to the unpleasant situations and experiences of life and they react with forgiveness and adaptability rather than retaliation against the spouse and his violence. Also, another finding, in line with the previous studies (38 and 39), was that attachment to God can explain marital forgiveness. This can be explained by the fact that people with a secure attachment consider God the Almighty as a safe and powerful support that they always have; thus, they experience more endurance and forgiveness in their interpersonal relationships.

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Ethical considerations

The Ethics Committee in Biomedical Research of Shahid Beheshti University of Medical Sciences has confirmed this research.

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Conflict of interest

The author of the article did not report any conflicts of interest.

Author's contributions

Writing the abstract and statement of the problem: first and second authors; Writing the importance of the study and research methodology: third author; Analysis of research findings: fourth author and Writing the discussion and conclusion sections: fifth author.

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توقعات التسامح الأسري القائم على أساس تنظيم الاضطراب، والارتباط بالله، وطرق المواجهة المعتمدة على الدين عند النساء التي مرت بتجارب العنف الأسري

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الملخص

معلومات المادة

خلفية البحث وأهدافه: إن تركيبة بعض العوامل تساعد على إيجاد ظروف وقوع العنف على المرأة. والعنف يهدد سلامة الأسرة وأمنها. والدراسة الحالية قد تمت بهدف توقع التسامح الأسري القائم على أساس تنظيم الاضطراب، والارتباط بالله، وطرق المواجهة المعتمدة على الدين عند النساء التي مرت بتجارب العنف الأسري.

الوصول: ٢٧ محرم ١٤٤٠

وصول النص النهائي: ١٣ ربيع الأول ١٤٤٠

القبول: ١٥ ربيع الثاني ١٤٤٠

النشر الإلكتروني: ٢٩ شوال ١٤٤١

الكلمات الرئيسية:

الارتباط بالله

الاضطراب

التسامح الزوجي

العنف الأسري

المواجهة المعتمدة على الدين

منهجية البحث: هذه الدراسة توصيفية، ومن نوع الدراسات المشتركة. والمجموعة المستهدفة تشمل جميع النساء اللائي راجعن مراكز الاستشارة والعيادات النفسية في مدينة طهران خلال عام ٢٠١٧، وقد تم اختيار ٣٠٠ امرأة منهن كنماذج بطريقة عشوائية بسيطة. وتشمل أدوات التحقيق معايير التسامح الزوجي، والتنظيم المعرفي للاضطراب، والارتباط بالله، والمواجهة الدينية، وتحليل المعطيات بالاستعانة بطرق الإحصاءات الوصفية، ومعادل التعاون والتراجع. وقد تمت مراعاة جميع الجوانب الأخلاقية في هذا البحث، وإضافة إلى هذا فإن مؤلفي المقالة لم يشيروا إلى أي تضاد للمصالح.

الكشوفات: تشير نتائج الدراسة إلى وجود علاقة إيجابية وذات معنى بين متغيرات تنظيم الاضطراب ($P < 0.05$ و $r = 0.48$)، والارتباط بالله ($P < 0.05$ و $r = 0.41$)، وطرق المواجهة المعتمدة على الدين ($P < 0.05$ و $r = 0.52$) من جهة، وبين التسامح الزوجي عند النساء اللائي مرت بتجارب عنف أسري من جهة أخرى، واستطاعت التنبؤ بصورة ذات معنى بـ ٤١/٨ من التغيرات المرتبطة بالتسامح الزوجي عند النساء اللائي مرت بتجارب عنف أسري سابقة ($P < 0.05$).

الاستنتاج: بملاحظة نتائج الدراسة فإنه يمكن القول بأن طرق المواجهة المعتمدة على الدين، والارتباط الوثيق بالله، وتنظيم الاضطراب؛ لها أثرها في مقدار التسامح الزوجي. وبناءً على ذلك، فإنه من الضروري أن يقوم المسؤولون بتضمين برامجهم تعريف النساء التي مرت بتجارب عنف أسري بالطرق الإسلامية المعنوية وكيفية إدارة الاضطرابات.

يتم استناد المقالة على الترتيب التالي:

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پیش‌بینی بخشودگی زناشویی بر اساس تنظیم هیجان، دلبستگی به خدا و راهبرد مقابله دین‌محور در زنان دارای تجربه خشونت خانوادگی

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چکیده

سابقه و هدف: ساختار بعضی از خانواده‌ها شرایط را برای اعمال خشونت علیه زنان فراهم می‌آورد. خشونت، سلامت و امنیت خانواده را تهدید می‌کند. پژوهش حاضر با هدف پیش‌بینی بخشودگی زناشویی بر اساس تنظیم هیجان، دلبستگی به خدا و راهبردهای مقابله دین‌محور در زنان دارای تجربه خشونت خانوادگی انجام شده است.

روش کار: این پژوهش توصیفی و از نوع مطالعات همبستگی است. جامعه آماری شامل تمامی زنان مراجعه‌کننده به مراکز مشاوره و روان‌درمانی شهر تهران در سال ۱۳۹۶ بود که از بین آنان ۳۰۰ نفر با روش نمونه‌گیری تصادفی ساده انتخاب شدند. ابزارهای پژوهش شامل مقیاس‌های بخشش زناشویی، تنظیم شناختی-هیجانی، دلبستگی به خدا و مقابله مذهبی بود و تحلیل داده‌ها با استفاده از روش‌های آمار توصیفی، ضریب همبستگی و رگرسیون انجام شد. در این پژوهش همه موارد اخلاقی رعایت شده است و مؤلفان مقاله تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج پژوهش نشان داد که متغیرهای تنظیم هیجانی ($P < 0.05$ و $r^2 = 0.61$)، دلبستگی به خدا ($P < 0.05$ و $r^2 = 0.48$) و راهبرد مقابله دین‌محور ($P < 0.05$ و $r^2 = 0.52$) با بخشودگی زناشویی در زنان دارای تجربه خشونت خانگی رابطه مثبت و معناداری داشت و به‌صورت معناداری توانست ۴۱/۸ درصد از تغییرات مربوط به بخشودگی زناشویی را در زنان دارای تجربه خشونت خانگی پیش‌بینی کند ($P < 0.05$).

نتیجه‌گیری: با توجه به نتایج مطالعه می‌توان گفت راهبرد مقابله دین‌محور، دلبستگی ایمن نسبت به خدا و تنظیم هیجان در میزان بخشش زناشویی مؤثر است. بنابراین در برنامه‌ریزی‌های مسئولان آشناسازی زنان دارای تجربه خشونت خانگی با سازه‌های اسلامی-معنوی و مدیریت هیجان ضروری به نظر می‌رسد.

واژگان کلیدی:

بخشش زناشویی

خشونت خانگی

دلبستگی به خدا

مقابله دین‌محور

هیجان

استناد مقاله به این صورت است:

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