



Predicting post-traumatic growth based on spiritual and social well-being in women affected by extramarital relationships

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Abstract

Aim: The purpose of the present study was to predict post-traumatic growth based on spiritual and social well-being in women affected by extramarital relationships. **Method:** The current research method was descriptive-correlation type. The research population included all women who referred to Shahriar health assessment centers, of which 282 women who met the criteria for entering the research were selected by purposive sampling; Then they were evaluated by Tedeschi and Calhoun (1996) post-traumatic growth questionnaire, Palotzin and Ellison (1982) spiritual well-being questionnaire, and Keyes (1998) social well-being questionnaire. Pearson's correlation coefficient and regression analysis were used to analyze the data. **Results:** The results showed that spiritual well-being and social well-being significantly predict post-traumatic growth in women ($p < 0.01$). The examination of the obtained multiple correlation square showed that spiritual well-being and social well-being explained 24.4% of the variance of post-traumatic growth in women affected by extramarital relationships. Also, spiritual well-being has a greater contribution in predicting post-traumatic growth of women affected by extramarital relationships. **Conclusion:** Therefore, it can be concluded that based on spiritual and social well-being, post-traumatic growth can be predicted in women affected by extramarital relationships. **Keywords:** Posttraumatic growth, spiritual well-being, social well-being, extramarital relationships, traumatized women

Introduction

One of the factors that challenge family health and the most important factor that threatens family functioning and marriage stability is marital infidelity. Marital infidelity leads to the weakening of the marriage and the collapse of the couple's intimate relationship structure (Babakhani, 2020). When the commitment in a two-person relationship and generally in marriage decreases and leads to the creation of an emotional, physical and sexual relationship with another person, some degree of betrayal has occurred (Zolrahim, Vahedi, and Mohib, 2020).

Health cannot be evaluated without considering social criteria and proper functioning in life is more than just emotional well-being and includes social identification and social engagement (Hosseini, Mahmoudi, & Maradpour, 2019). Studies have shown that the relationship between a decrease in social well-being and psychological health problems is significant (Sisakhtnezhad & colleagues, 2008; Howton & colleagues, 2011), meaning that socially favorable individuals also have better psychological and individual functioning (Emerson & Caras Monteiro, 2010; Talayani, 2011).

Humans are social beings with a need for meaningful relationships with others; otherwise, they are vulnerable to psychological disorders such as depression and interpersonal problems (McDonald & Sweeney, 2016). Due to the impact of growth after injury on spiritual and social well-being and the importance of mental health in women who have experienced injury in the enhancement of married relationships and reducing damage to families, few studies have been conducted on these issues within the country, especially social welfare and its role, spiritual welfare, and the effect on growth after injury. Therefore, the present study was conducted with the aim of predicting growth after injury based on spiritual and social well-being in women who have experienced injury in intimate relationships.

Method

The current research method was descriptive-correlation type. The research population included all women who referred to Shahriar health assessment centers, of which 282 women who met the criteria for entering the research were selected by purposive sampling; Then they were evaluated by Tedeschi and Calhoun (1996) post-traumatic growth questionnaire, Palotzin and Ellison (1982) spiritual well-being questionnaire, and Keyes (1998) social well-being questionnaire. Pearson's correlation coefficient and regression analysis were used to analyze the data.

Results

The results showed that spiritual well-being and social well-being significantly predict post-traumatic growth in women ($p < 0.01$). The examination of the obtained multiple correlation square showed that spiritual well-being and social well-being explained 24.4% of the variance of post-traumatic growth in women affected by extramarital relationships. Also, spiritual well-being has a greater contribution in predicting post-traumatic growth of women affected by extramarital relationships.

Conclusion

The purpose of the present study was to predict post-traumatic growth based on spiritual and social well-being in women affected by extramarital relationships. It can be concluded that based on spiritual and social well-being, post-traumatic growth can be predicted in women affected by extramarital relationships.

It can be said that the dimensions of social well-being, including social cohesion, social flourishing, social solidarity, social participation, and social acceptance, play

an important role in the growth, well-being, and prosperity of individuals, enabling them to express themselves in social situations and overcome limitations in the face of social or physical problems. When social cohesion, social flourishing, social solidarity, social participation, and social acceptance are enhanced in individuals, they become more creative, aware, resilient, socially cohesive, and ultimately have greater personal health and well-being. In other words, the dimensions of social well-being create various sustainable resources, such as psychological and social, by expanding the scope of individuals' attention and thinking, ultimately leading to an increase in well-being in various dimensions, including social well-being. On the other hand, individuals with low social well-being are isolated and socially withdrawn, they abstain from intense experiences, and generally have doubts about actively engaging with their environment in difficult situations, and in the face of stresses and adversities, including in extramarital relationships, they use negative and weak coping strategies. Therefore, they have less social well-being and cannot experience growth after injury in these conditions.

Since this research was conducted on women who suffered from marital infidelity in the city of Shahriar, caution should be exercised by researchers and users in generalizing the results of this research to women who suffered from marital infidelity in other cities due to cultural, ethnic, and social differences. Limited data collection tools due to the COVID-19 pandemic are another limitation of this research. It is recommended that similar studies be conducted on women and men who have suffered from marital infidelity in other cities and cultures of the country so that the results of these studies can be comparable with each other.

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