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Research Paper

Predicting marital happiness based on resilience, spiritual well-being and self-compassion in Women teachers

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Abstract

The purpose of this research was to predict marital happiness based on resilience, spiritual well-being and self-compassion in Women teachers of Poldokhtar city. The present research method was descriptive and correlation type. The statistical population included all the female teachers of the second secondary level of Poldokhtar city in the academic year of 1400-1401, Based on Morgan's table, the sample size was estimated to be 110 people, and 97 people were selected as a sample using the staged cluster sampling method. Azrin, Naster and Jones (1973), Conner and Davidson (2003) resilience, Palutzin and Ellison (1982) spiritual well-being and Ross (2012) self-compassion questionnaires were used to collect data. Descriptive and inferential statistics of Pearson's correlation coefficient and stepwise regression were used for data analysis. The results showed that there was a positive and significant relationship between resilience and marital happiness, between self-compassion and marital happiness, and between spiritual well-being and marital happiness ($p < 0.01$). Also, there was a multiple relationship between resilience, spiritual well-being and self-compassion with marital happiness in Women teachers ($p < 0.01$).

Key Words: marital happiness, resilience, spiritual well-being and self-compassion

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Introduction

One of the most important organizations in any country is the education organization, and the role of motivated and effective teachers can be mentioned as one of the factors for the progress of this organization (Carney, Murakami, Bunch, Viamontes and Campbell, 2018). Since employment is an important part of every person's life and regardless of earning, it fulfills a large number of basic human needs such as social ties, sense of worth, self-confidence and sense of sufficiency or competence. However, work may also be a major source of psychological stress (Derkes, Bakker, Peters, & Van Wyngarden, 2016). And this psychological pressure is double in the era of Corona, especially for teachers due to the stress of teaching and the fact that teaching is online (Yadollahi, Tavakoli, Poursalehi Navideh and Azartash, 1400).

These stresses also have a great impact on the teachers' personal lives, so that their marital happiness is affected. For this reason, it is important to examine the issue of happiness and compatibility of couples from various aspects, because if people cannot reach a relative agreement and compatibility in their relationships with each other, the functions of the family will be disturbed (Korja et al., 2016). Marital happiness or satisfaction can be considered as a psychological situation that does not arise by itself, but requires the efforts of both couples, especially in the early years, marital happiness is very unstable and relationships are

at the highest risk. Quinn and Sawyer, 2016).

Considering the importance of the role of teachers in the well-being and development of students and society, it is very important to investigate the factors affecting the marital happiness of teachers, which also affects their teaching. It seems that one of these factors is resilience. In fact, resilience is defined as the capacity of people to respond and even thrive in positive and negative stressful situations (Sotomarquez, Ayala and Mata, 2013). By improving the level of resilience, people can resist and overcome stressful factors as well as factors that cause many psychological problems (Hosseini Qomi and Salimi, 2019).

In addition to resilience, the presence of spiritual well-being in teachers can also affect their marital happiness. In fact, true religious and spiritual beliefs fulfill many basic human needs and fill his moral, emotional, and spiritual voids (Bussing, Waberman, Hewitt, Langer, & Thiel, 2018). Spiritual well-being consists of two components of spirituality and health and has two dimensions of religious health and existential health (Sidal, McIndoe, Ayustin, & Wrigley, 2017). Religious health indicates a relationship with a higher power, that is, God. Existential health is a psychosocial element that expresses a person's sense of who he is, what he does, why he does it, and where he belongs. Both religious health and existential health include transcendence and moving beyond oneself (Untrainer, Lewis, &

Khink, 2014).

In this regard, the presence of self-compassion is also related to the improvement of marital happiness in teachers. Rias (2012) considers the root of self-compassion to be the pressures and stressful conditions of life, and believes that this structure before being used as an emotional pattern negative and neutral, they act as an effective emotional regulation strategy and provide the basis for the formation of positive feelings of affection. Self-compassion is one of the new concepts in the field of psychology, which somehow replaces the concept of self-worth (Fong, Chen, Kim and Lu, 2021). Self-compassion is a powerful predictor of mental health. Also, self-compassion has a negative relationship with self-criticism, depression, anxiety, rumination, and thought suppression (Warren, Smiths, & Neff, 2016). While it has a positive correlation with life satisfaction and social skills (Neff, 2019).

He has defined self-compassion as a component structure including self-kindness versus self-judgment, human sharing versus isolation, and compassion versus psychological vulnerability, and believes that the combination of these related components is characteristic of any person who has self-compassion. (Vusi, Venzini and Fucci, 2019) and it means simply directing kindness to oneself, experiencing and being affected by the suffering of others (Chow and Marzlik, 2019).

Considering the effective role of teachers in educating the next

generation, investigating the factors affecting their marital happiness is of particular importance.

Therefore, the question of the present research is whether marital happiness can be predicted by means of spiritual well-being, resilience and self-compassion in the secondary school teachers of Poldokhtar city. In this way, the current research is guided by the following hypotheses:

1. Marital happiness is predicted based on resilience in Women teachers.
2. Marital happiness is predicted based on spiritual well-being in Women teachers.
3. Marital happiness is predicted based on self-compassion in Women teachers.
4. Marital happiness is predicted based on resilience, spiritual well-being and self-compassion in Women teachers of Poldokhter city.

Method

The current research is a descriptive-analytical and correlational study. In the correlation method, the goal is not to discover cause and effect relationships, but the goal is to discover the relationship between two or more variables. The main advantage of the correlation method is that it is possible to consider many variables and measure the relationship between them. The statistical population of the research was made up of all female teachers of the second secondary level of Poldokhtar city in the academic year of 1400-1401 in the number of 110 people.

In the current research, using the staged cluster sampling method, 10

schools were randomly selected from the second secondary girls' schools in Poldokhtar city, and according to the population size, the sample size was estimated to be 86 through Morgan's table. After going to the schools and coordinating with the school principals as well as coordinating with the teachers and considering the conditions of Corona, the research questionnaires were placed in the working groups of the teachers through virtual means. In the end, a total of 97 people answered the questionnaires completely and entered the research. The following tools were used to collect information.

Marital happiness: Marital happiness questionnaire was created by Azrin et al. (1973) in the form of 10 items. This questionnaire measures the overall level of marital happiness in nine different environments of husband and wife relationships, including household responsibilities, raising children, social activities, money, social relationships, sexual relationships, educational (or career) progress, individual independence, spousal independence (independence to title of a couple) using general single-item indicators. Each question can be used as an independent indicator for marital happiness in certain areas of marital interaction. To obtain the general index of marital happiness, the total scores of the questions can be added.

In front of each statement there is a range from 1 to 10, in which the respondent rates his level of happiness according to the statement. In a research by Jiasos

Nejad (2007), the correlation value of the happiness scale with the Spanier marital relationship quality scale was 0.71, and the results of the confirmatory factor analysis confirmed its single-factor structure with excellent fit indices for the Iranian society. The reliability value of this questionnaire was found to be 0.87 using Cronbach's alpha method in the research of Zahadat and Omidre (2015). In the present study, Cronbach's alpha method was used to determine the reliability of the marital happiness questionnaire, which was obtained as 0.85.

Resilience Questionnaire: Connor and Davidson's Resilience Questionnaire (2003), (CD-RIS) by examining the psychometric characteristics of this scale in six groups; The general population, primary care patients, psychiatric outpatients, patients with generalized anxiety disorder, and two groups of post-traumatic stress patients have been studied. The producers of this scale are of the opinion that this questionnaire is well able to distinguish flexible from inflexible people in clinical and non-clinical groups and can be used in research and clinical situations. This questionnaire has 25 items, which are scored on a Likert scale between zero (completely false) and five (always true), and Mohammadi (2004) adapted this scale for use in Iran.

Using Cronbach's alpha coefficient, Mohammadi (1384) found the reliability coefficient of the scale to be 0.89. they got The reliability of resilience scale was calculated by Heydari, Naderi and Mashaalpour

(2009) using two methods, Cronbach's alpha and halving. The reliability coefficient using Cronbach's alpha method was equal to 0.83 and the reliability coefficient was equal to 0.77 using the bisection method. In the halving method, the correlation coefficient between the two halves was equal to 0.63, and the alpha of the first half and the second half was calculated as 0.66 and 0.78, respectively. The reliability of this questionnaire was found to be 0.87 in Moghadampour's research (2017). In the current study, Cronbach's alpha coefficient was used to check the reliability of the resilience questionnaire, which was obtained as 0.87.

Spiritual well-being questionnaire: The spiritual well-being questionnaire was created by Palotzin and Ellison (1982) and contains 20 questions and two subscales, including religious health, which is well-being resulting from a relationship with a supreme power, and existential health, which is a psychological-social element, expressing feelings. who is a person? What does he do and why and where does he belong? The questions of the test person are related to the subscale of religious health and measure the level of the person's experience of a satisfying relationship with God, and the paired questions are related to the subscale of existential health. which measures the feeling of purposefulness and satisfaction with life. The answer scale to the questions is a 6-point Likert scale from completely agree to completely disagree. Regarding the

positive questions, the totally agree option gets a score of 6 and the completely disagree option gets a score of 1.

The grading of negative questions is the opposite (questions 1-2-5-6-9-12-13-16-18 are negative questions). The total score of spiritual health is obtained by summing the scores of all questions. Palotzin and Ellison (1982) reported Cronbach's alpha coefficients of religious and existential health and the whole scale as 0.91, 0.91 and 0.93, respectively. The psychometric properties of this scale have been investigated by Deshehri et al. (2007) on Tehran university students. Retest reliability coefficients of the whole scale, religious health and existential health were reported as 0.85, 0.78 and 0.80, respectively (Deshiri et al., 2017). In the present study, Cronbach's alpha method was used to check the reliability of the spiritual well-being questionnaire, which was obtained as 0.84.

Self-compassion questionnaire: The self-compassion questionnaire was developed by Ross (2012). This tool has 12 items that are scored using a five-point Likert scale from one to five (1=almost never to 5=almost always). In this tool, the range of scores is between 12 and 60, and the higher the subject's score, the more self-compassion he has. In a research conducted in Iran by Shahbazi et al. (2015), first this scale was translated and then its validity and reliability were calculated and it was found that the overall reliability of the scale is 0.91 using Cronbach's alpha

coefficient and the validity is also using Concurrent validity was significant at the 0.001 level.

The Cronbach's alpha coefficient was reported as 0.78 in the study of Moradi Kellarde et al. (2018). In the present study, the Cronbach's alpha coefficient was used to check the reliability of the self-compassion questionnaire, which was obtained as 0.82.

In order to conduct the research, in order to comply with ethical considerations, the subjects were assured at the beginning of the response link that the information obtained from the research will be used confidentially and anonymously, in order to preserve personal secrets and not violate the privacy of individuals. , the results should be reported at the general level. SPSS-27 software was used to analyze the data obtained from this research. At the descriptive level, mean and standard deviation were used, and at the inferential level, Pearson's correlation coefficient and stepwise regression were used.

Results and Discussion

Descriptive findings showed that 59 people were under 33 years old and 38 people were over 33 years old. 33 people had a bachelor's degree

and 64 had a master's degree. Table 1 shows the mean and standard deviation of the research variables.

Table 1. Mean, standard deviation and number of subjects in research variables

variable	average	standard deviation
Marital happiness	51.93	9.85
Resilience	47.74	13.83
Spiritual well-being	51.95	11.78
Self-compassion	36.32	8.87

Descriptive statistics including mean and standard deviation are given in Table 1. The correlation

coefficients of the research variables are shown in Table 2.

Table 2. Correlation matrix between research variables

Independent variables	Marital happiness	
	r	p
Resilience	0.572	0.001
Spiritual well-being	0.507	0.001
Self-compassion	0.421	0.001

As seen in Table 2, the correlation coefficient between resilience variables with marital happiness ($r=0.572$ and $p<0.01$), spiritual well-being with marital happiness ($r=0.507$ and $p<0.01$) and self-compassion with marital happiness ($r=0.421$ and $p<0.01$) were obtained. Therefore, hypothesis 1, 2 and 3 of the research are confirmed. Also, to check which of the

variables has a more effective role in predicting marital happiness, stepwise regression analysis was used, so that the variables of resilience, spiritual well-being and self-compassion were used as variables. The predictor of marital happiness was entered into the equation as a criterion variable, the results of which are shown in Table 3.

Table 3. Summary of regression analysis with step-by-step model

predictor variables	MR	RS	F&P	Regression coefficients			Constan t
				1	2	3	
Resilience	0.57	0.32	F=46.3	$\beta=0.57$			a
	2	8	0	2			32.46

			P=0.00 1	B=0.40 8 t=6.805 p=0.00 1			
Resilience	0.61	0.37	F=28.5	$\beta=0.42$	$\beta=0.27$		25.87
- Spiritual	5	8	5	0	1		
well-being			P=0.00 1	B=0.29 9 t=4.268 p=0.00 1	B=0.22 7 t=2.755 p=0.00 7		
Resilience	0.64	0.41	F=21.5	$\beta=0.40$	$\beta=0.18$	$\beta=0.20$	22.01
- Spiritual	0	0	5	5	2	5	
well-being-			P=0.00 1	B=0.28 8 t=4.193 p=0.00 1	B=0.15 2 t=1.744 p=0.08 5	B=0.22 7 t=2.253 p=0.02 7	
Self-compassio n							

As can be seen in Table 3, according to the regression results, variables of resilience, spiritual well-being and self-compassion were included in the analysis by step-by-step method. In the first step, only the resilient variable is placed, whose F and P values are 46.30 and 0.01, respectively. Then, in the second step, by adding the variable of spiritual well-being, its F and P values were obtained, respectively, 28.55 and 0.01. And in the third step, by adding compassion variable, its F and P values were obtained, respectively, 21.55 and 0.01.

Discussion and Conclusion

The results of the present study indicate that the variables of resilience, spiritual well-being and self-compassion can predict marital happiness. The first finding of this research was that marital happiness is predicted based on resilience in Women teachers. This finding is

In this model, the multiple correlation coefficient of resilience variable in the first stage is 0.572; The coefficient of determination of the variables of resilience and spiritual well-being in the second stage was calculated as 0.615 and the coefficient of determination of the variables of resilience, spiritual well-being and self-compassion in the third stage was calculated as 0.640, which indicates that these three stages are respectively 0.328 and 378. 0 and 0.410 of the variable explain marital happiness. As a result, the fourth hypothesis is also confirmed.

consistent with the results of the researches of Moghads Ali et al. (1400), Karimi and Esmaeili (2019), Zhou et al. 2015) is harmonious and congruent. Therefore, in a research, Karimi and Ismaeili (2019) showed that the emotion regulation strategy of "reevaluation" and resilience had a

positive and significant relationship with marital adjustment. The emotion regulation strategy "suppression" had a negative relationship with marital adjustment. In general, emotion regulation strategies and resilience predicted marital adjustment among teachers.

Also, in a research, Zhou et al. (2019) showed that parental self-efficacy and resilience are low in mothers with autistic children, and this puts their parents' psychological well-being and marital adjustment at risk. In explaining this finding, it can be said that teaching is enjoyable for teachers. Although this process is accompanied by many hardships and discomforts, the hope of students to learn usually creates a feeling of trust in them and students accept themselves. Teachers usually experience more stress and burnout than other jobs. On the other hand, resilience is defined by a person's response to stressful life events or continuous exposure to stress.

Resilience is a factor that helps people to face and adapt to difficult and stressful life conditions and protects them from mental disorders and life problems (Zhou et al., 2019). Resilient people have high personal adaptation to environmental stressors in their lives. In the context of the positive effect of resilience on marital happiness, he emphasizes the basic characteristics of resilient people that promote marital happiness, such as social ability, ability to solve problems, self-direction,

sense of purpose and belief in a bright future.

Teachers need compatible and supportive models; Because they are forced to make changes in their lives, and in their personal lives, they have high levels of frustration and dissatisfaction and try hard to maintain their normal lives (Moghdas Ali et al., 1400).

Another finding of the current research was that marital happiness is predicted based on spiritual well-being in cultured women. This finding is based on the results of Zarei (2019), Homai (2017), Amanolahi et al. (2016), Fallah Chai et al. (2016). , Islaminejad et al. (2015), Biranvand et al. (2015), Segami and Van Eeden (2021), Brown et al. (2020), Lee and Jirasek (2019), Khurana and Joshi (2017) and Jenni et al. (2015).) coordinated and consistent.

In explaining this finding, it can be said that considering the importance of the family institution and its influence in the society, the happiness of its members can be considered as one of the criteria for the health of the society. Happiness is also one of the proven topics in life. Happiness and positive mood bring good effects for people; Among other things, it makes people reflect more, it increases the quality of communication, people become altruistic and help others. Considering that the most important components of marital relationship quality are happiness in marital relationships (Islaminejad et al., 2015).

It seems that prayer and spiritual communication with God and having a spiritual life are important

and fundamental factors in creating happiness. Diener and Su (1997) believe that people with religious orientation, with the opinion that in the world of destination There is greatness, they can increase their happiness (Zarei, 2019).

According to Rice (2001), value-based happiness indicates the meaningfulness of life, and one of the most important and effective ways to satisfy desires is turning to spirituality, which can satisfy the desire for honor and respect. This path based on values leads to greater and more important happiness.

A person who uses spiritual well-being can find a meaning for negative experiences that cause occupational and psychological stress and avoid or get rid of their suffering. On the other hand, to establish a deeper relationship with others and ultimately increase their life satisfaction and reach true marital happiness (Biranvand et al., 2015).

Another finding of the current research was that marital happiness is predicted based on self-compassion in Women teachers. This finding is consistent with the research results of Hashem al-Hosseini et al. (2019). As the results of their research showed, there is a significant relationship between self-compassion and marital satisfaction.

In the explanation of this finding, it can be said that people, following their job stress, may feel despair, hopelessness and depression and subject themselves to the attack of judgment, blame and blame. They constantly repeat sentences like

"I'm not good", "I don't do anything right" and confirm their inner suffering; Therefore, it is inferred that changes can be made in increasing self-compassion through encouragement and instilling hope. Because the main key in the encouragement process is to avoid evaluation and judgmental language.

As a result, with encouragement, regardless of the results he achieves, he feels valuable and learns that he does not have to be the best to be perfect, and instead of avoiding painful and uncomfortable feelings, he can approach them with kindness, understanding, and a sense of human commonality (Rezapour and Nasohi, 2017). When people try to avoid or get rid of unwanted thoughts and feelings, they are not only unsuccessful, but also cause great suffering for themselves by having marital conflict.

Realizing this helped members to feel unpleasant thoughts and feelings instead of trying to control them, and doing so made those experiences seem less threatening. blame others and be kinder to themselves (Hashem al-Hosseini et al., 2019).

Also, the results showed that marital happiness is predicted based on resilience, spiritual well-being and self-compassion in Women teachers. Based on the findings of the research, it can be said that resilience has the greatest effect on women's overall happiness.

According to the findings of the current research, it can be concluded that occupational stress can be introduced as a reaction to

chronic pressures and a response to work or organizational pressures. It has been observed that during the corona pandemic, teachers spend considerable time and energy on teaching and making clips. and they respond to parents and students in virtual space, they easily suffer from burnout and job stress and reduce marital happiness; Therefore, solutions are suggested to reduce burnout and job stress in this caring and constructive group of the future generation.

The results of this research showed that resilience, spiritual well-being and self-compassion are related to the marital happiness of female teachers. Therefore, managers of organizations and especially school managers can use resilience, spiritual well-being, and self-compassion to reduce burnout and job stress in teachers or employees, thus increasing their productivity and marital happiness.

Among the limitations of this research, it can be said that due to the fact that the current research is a correlational study, causal relationships cannot be inferred from it. Failure to consider the gender of male teachers is another limitation of the research to generalize the results to the gender of male teachers.

Since the research was conducted on female secondary school teachers in Poldokhtar city, in order to generalize its results to male and female teachers in other cities, caution should be observed. In this regard, it is suggested that considering the relationship between these variables among the Women teachers of Poldokhtar city,

it is suggested that a similar study should be conducted in other cities of the province and the country on male and female teachers and the results should be compared. It is suggested that other influential variables such as age, marital history, etc. , the presence or absence of children are controlled and their results are compared with the results of the present study.

The results of this study indicate a direct relationship between resilience and marital happiness. Therefore, it seems necessary to advise the policymakers to pay attention to the role of resilience as one of the factors related to marital happiness in health planning.

Since spiritual well-being can be used to improve marital happiness, it is of particular importance in providing counseling to increase marital satisfaction and reduce conflicts, marital problems, and marital happiness.

Also, considering the importance of spiritual well-being in predicting marital happiness, it is suggested that family counselors and even couples in an effort to increase marital compatibility should pay special attention to the role of emotions and have the necessary planning and training in the field of recognizing and controlling emotions.

Using the results of the present research, it is possible to advise psychologists and therapists in the field of family issues that they can use the strengthening of the religious belief system of people and bringing such beliefs closer together to improve marital happiness.

According to the mentioned materials, it was found that religious orientation of teachers can improve their marital happiness. Therefore, the more religiously compatible teachers are with each other, the more satisfied and happy they are.

Considering the importance of religiosity and spiritual well-being, religious beliefs and orientations in the family, especially among couples, educational programs with a spiritual and moral approach that will increase the quality of married life and family are suggested.

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