

The Role of Religiosity, Social Support, and Cognitive Flexibility in the Subjective Well-Being of Divorced Athlete Women

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Abstract

Divorce can be an incredibly challenging experience for women, with far-reaching effects on both their personal lives and broader society. Given the significant impact of various factors on an individual's development and adjustment in challenging situations, this study aimed to explore the influence of religiosity, social support, and cognitive flexibility on the subjective well-being of divorced athlete women. This study is descriptive and correlational in nature. The statistical population consisted of all divorced women in Türkiye's Eastern Anatolia Region. To gather data, a sample of 80 divorced female athletes was selected using the convenience sampling method. The data collection tools used in this study consisted of a variety of questionnaires that assessed different aspects. These questionnaires included measures of religious beliefs, social support, cognitive flexibility, subjective happiness, and satisfaction with life. Statistical techniques such as Pearson's correlation and multiple regression analysis were employed to analyse the data. The results revealed a clear correlation between religiosity, social support, cognitive flexibility, and the overall well-being, happiness, and life satisfaction of the participants. In addition, the findings revealed that religiosity, social support, and cognitive flexibility play a crucial role in predicting the subjective well-being of divorced athlete women. These factors accounted for 40% of the variance in the subjects' happiness and life satisfaction. Increasing religiosity, social support, and cognitive flexibility can enhance the happiness and life satisfaction of divorced athlete women.

Keywords: Religiosity, Social Support, Cognitive Flexibility, Subjective Well-Being, Divorced Athlete Women.

Introduction

Marriage is a fundamental institution that has been present in all human societies throughout history (González, 2015). The fundamental link is often concluded solely with mortality. In today's modern societies, marriage is no longer considered sacred, and divorce is no longer stigmatised as it once was. We are now witnessing the increasing prevalence of divorce and its far-reaching consequences in various societies. Divorce can have a multitude of negative consequences, including an elevated risk of psychological harm, a higher incidence of fatal car accidents, a greater prevalence of physical ailments, and an increased likelihood of depression, suicide, violence, and murder among couples. Additionally, children may experience isolation, diminished competence, health issues, and a decline in academic performance (Hayati & Soleymani, 2019). Divorce has an impact on the mental and physical well-being of women, men, and their children (Amato, 2000). The global prevalence of divorce has risen in recent decades (Sands, Thompson, & Gaysina, 2017).

The Civil Registry Organisation reported a significant increase in the number of divorces in the country in 2023 (Mohammadi, Sepehri, & Asghari, 2019). Following divorce, women tend to exhibit greater levels of confusion and depression compared to men. Women are more likely to encounter adverse life events and exhibit psychological symptoms, including depression, loneliness, boredom, stress, and insecurity. Divorce has a greater long-term impact on women than on men, making it particularly important to examine the subjective well-being of these women (Jafari, 2019). Affective well-being encompasses positive emotions, high satisfaction with life, and a minimal negative mood. Well-being can be understood as having two components: emotional and cognitive. The emotional components encompass the equilibrium between positive emotions, such as happiness, and negative emotions. The cognitive component of life satisfaction refers to an individual's assessment of the overall quality of life or specific aspects of life (Aqa Babaii, Farahani, & Fazili, 2011). Individuals who possess effective well-being experience a sense of life satisfaction, elevated

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levels of positive emotion, and reduced levels of negative emotion (Pavot & Diener, 2008).

Religion and religiosity significantly impact well-being, including happiness and life satisfaction. Religiosity refers to an organised system of worship and beliefs that is often linked to social-religious rituals specific to a particular culture. These beliefs are commonly shared by a group of individuals (Hashemi & Jokar, 2011). From Durkheim's perspective, involvement in religious institutions enhances societal well-being by fostering cooperation and unity in collective endeavours (Hashemi & Jokar, 2011). Durkheim argues that religion serves four primary functions: discipline, cohesion, vitality, and happiness. Religion promotes discipline and social cohesion through its rules and religious ceremonies. By engaging in these ceremonies, the community is revitalised and the moral norms are passed down to future generations. This strengthens the sense of righteousness and satisfaction with life (Coser, 2012). Religious individuals hold the belief that God will provide protection and comfort in times of danger. The belief in the existence and accessibility of God enables individuals to confront the challenges and difficulties of everyday life with assurance (Lopez et al., 2011).

Pargament (1997) suggests that religion can effectively address psychological and environmental pressures through three mechanisms. Firstly, religion can be viewed as a coping strategy, helping individuals evaluate and manage threatening factors. Religion can influence mediating variables, including personal and social limitations, as well as the perception of stressful events and sources. Religion can play a role in the coping process by assisting individuals in redefining problems in a solvable manner. Consequently, religion aids individuals in emotional maintenance and managing difficult situations. It is advisable to engage in a search for meaning and maintain a sense of hopefulness. Furthermore, religion can impact the outcomes and repercussions of stressful factors. Religious beliefs influence people's interpretation of the results of life events and incidents (Asad-Pur, Burqa'i, & Beiram Zadeh, 2016). The religious nature of Turkish society holds a prominent position among other factors in Turkey, making the study of religion's impact on individuals' life satisfaction particularly significant. Life encompasses inner satisfaction and authenticity (Hatami, Hobbi, & Akbari, 2009).

According to a study conducted by Kim et al. (2004), it was found that religion is associated with positive emotions such as good mood, kindness, self-confidence, attention, and calmness. After careful examination, it was found that various elements of religiosity have varying impacts on life satisfaction. Specifically, it was discovered that individuals who believe in God and actively engage in communal religious rituals experience higher levels of life satisfaction (Kim et al., 2004).

Furthermore, it is important to highlight that social support is closely linked to subjective well-being. Social support is characterised by the level of care, attention, and companionship provided by family members, friends, and others (Kenneth, 2002).

Ratos (1989) discusses how social support can help moderate psychological pressures by outlining the following processes: 1. Providing emotional support involves actively listening to the individual's concerns and demonstrating genuine care, empathy, understanding, and encouragement. 2: Assisting involves offering assistance that encourages the development of adaptive behaviour. 3: Guidance: offering support to enhance individuals' ability to cope. 4: Evaluation: receiving feedback from experts in the field to improve performance. 5- Sociability: typically achieved through socialisation and leads to beneficial outcomes, including the receipt of social support. Ratos argues that social support can deter social harm by reducing sources of pressure and modulating them (Delpasand et al., 2012). Hosseini et al. (2015) found a correlation between social support and the happiness of older adults (Hosseini, 2019).

Social support has a dual impact on life satisfaction. The first impact is the direct effect, which refers to the overall influence of social support on life satisfaction, independent of the individual's level of distress. The second method involves a mediating and indirect effect that serves as a protective factor against negative outcomes in stressful situations (Van Leeuwen et al., 2010).

The studies conducted by Arasteh (2011) and Landman-Peeters et al. (2005) suggest a correlation between social support and life satisfaction, as well as the presence of meaningful relationships (Arasteh, 2011; Landman-Peeters et al., 2005).

Cognitive flexibility is another concept closely related to subjective well-being. The concept of cognitive flexibility has been a subject of research for approximately four decades (Cheng, 2003). It gained prominence in the 1980s alongside the development of the schema theory, which originated from the study of memory (Kovalchick & Dawson, 2003). Gan, Liu and Zhang (2004) and Zong et al. (2010) have provided definitions of cognitive flexibility as the evaluation of situational controllability, which varies across different contexts (Gan et al., 2004; Zong et al., 2010). In fact, cognitive flexibility allows individuals to effectively address and manage various social, emotional, and situational pressures and challenges. Cognitive flexibility refers to the capacity to modify cognitive cues in response to changing environmental stimuli. This includes the ability to shift perspectives and adjust to new rules or demands imposed by the environment (Dennis & Vander Wal, 2010).

Spiro's perspective (Boger-Mehall, 1996) defines cognitive flexibility as the capacity to modify or reconstruct personal knowledge in various ways to meet situational demands. It refers to the ability of individuals to adapt cognitive strategies to effectively handle unexpected and novel situations in their environment (Boger-Mehall, 1996). The theories concerning cognitive flexibility can be categorised into two waves of research. The initial wave primarily aimed to comprehend the attributes of individuals who exhibit flexibility, while the second wave focused on understanding the processes that enable individuals to effectively adapt to stress and traumatic experience (Campbell-Sills, Cohan, & Stein, 2006). Individuals who possess flexible thinking, employ alternative justifications, embrace challenging situations or stressful events, and engage in positive cognitive restructuring (Khorasani & Torabi, 2023).

Kheyrollahi et al. (2019) observed significant changes in cognitive flexibility at various stages of the life cycle of couples seeking divorce. The highest level of cognitive flexibility is observed during the stages of marriage and childlessness. The cognitive flexibility of couples tends to decrease upon the arrival of their first child, reaching its lowest point during the child's adolescence. However, it gradually increases again during the empty nest stage (Kheyrollahi et al., 2019).

It is clear that anyone can attain a state of well-being, regardless of the challenges and difficulties they encounter. Even women who are athletes and have gone through a divorce are not exempt from this issue. Given the significance of the issue of divorce and its increasing prevalence in society, particularly in the Eastern Anatolia Region, it is important to address the impact of divorce on the mental and physical well-being of women, including sportswomen, as well as their partners and children. This study aims to explore the predictive role of religiosity, social support, and cognitive flexibility in the overall well-being of divorced female athletes. It is worth noting that there is a lack of research in this area, which further emphasises the importance of this study. This research aims to identify variables related to subjective well-being, providing valuable information for psychologists and family counsellors. The findings of this study will assist policymakers, counsellors, and psychologists in the field of family studies to enhance the active happiness and life satisfaction of divorced women through various interventions.

The research findings suggest the need for unbiased training programmes in family counselling centres within the court system. These programmes should focus on understanding the impact of religiosity, social support, and

cognitive flexibility on preventive interventions for stressful behaviours. This study examines the factors contributing to family separation and explores strategies to enhance these factors. Additionally, it addresses effective communication methods between spouses to mitigate feelings of loneliness and pressure resulting from marital conflicts. The findings of this research can inform the development of training programmes aimed at supporting women in such situations. Spouses should avoid being attracted to psychological health issues, unconventional relationships, and unhealthy social connections. Instead, they should focus on promoting the overall well-being and happiness of female athletes within the family, while also helping them achieve an ideal and desirable lifestyle.

Review of the Literature

The concept of well-being has long been a topic of interest among thinkers throughout history and has more recently gained prominence in the field of positive psychology. Positive psychology is the scientific study of optimal human performance. Positive psychology examines the factors that contribute to a person's well-being and the process of achieving one's full potential. Two main approaches in defining well-being have been identified based on historical studies: the hedonism approach and the virtue approach. The concept of equating well-being with hedonistic happiness or happiness has a lengthy historical background. Epicurus, the Greek philosopher, posited that pleasure constitutes the primary objective of human existence. Many thinkers, such as Thomas Hobbes and John Stuart Mill, followed the philosophical hedonism of the individual mentioned. Hobbes, an English philosopher, believed that happiness is achieved through the successful fulfilment of desires. Mill, on the other hand, believed that doing what is morally right leads to an increase in personal happiness (Khan & Siddiqui, 2019).

The prevailing perspective among hedonic psychologists posits that well-being is synonymous with personal happiness and is associated with the experience of pleasure as opposed to unhappiness. The term used to describe this perception of well-being is "personal well-being". Personal well-being is determined by various indicators that reflect an individual's positive or negative emotions towards life. The measurement of personal well-being can be assessed using three scales: positive emotions, negative emotions, and life satisfaction. Emotional balance is determined by the ratio of positive to negative emotional experiences. It is calculated by subtracting the score of negative emotions from the score of positive emotions. Contrary to equating well-being with happiness and pleasure, many

psychologists associate it with virtue. Virtue ethics posits that the fulfilment of desires, while providing pleasure, does not necessarily result in well-being. Consequently, well-being cannot be solely equated with the experience of pleasure. Psychological well-being can be seen as an exception in this category. Psychologists commonly incorporate the principles of this tradition when conducting experimental research in the field of well-being. The prevailing perspective among hedonic psychologists posits that well-being is synonymous with subjective happiness and is associated with the experience of pleasure as opposed to unhappiness. The term "emotional well-being" can be used to describe this particular perception of well-being. Emotional well-being encompasses various indicators of positive or negative sentiments towards life. Emotional well-being can be assessed using three standardised scales: positive emotions (e.g., happiness and cheerfulness), negative emotions (e.g., anxiety and despair), and life satisfaction (Gao & Suvimolstien, 2024; Gerson, Plagnol, & Corr, 2016).

The concept of a good life, in which individuals perceive their own lives as positive, encompasses the active well-being approach. The concept of effective well-being grants individuals the autonomy to determine the value of their own lives. The approach to defining a good life, commonly referred to as active well-being or "happiness" in popular discourse, is generally recognised. Subjective well-being encompasses individuals' assessment of their lives, incorporating both emotional and cognitive evaluations. Subjective well-being is positively associated with experiencing a surplus of positive emotions and a scarcity of negative emotions, engaging in appealing activities, experiencing substantial pleasure and minimal suffering, and being content with one's life. Effective well-being encompasses pleasant emotions, low negative mood, and high life satisfaction. The field of active well-being primarily focuses on individuals' self-evaluation of their lives, although mental health and other valuable aspects also play a role (Diener, Kahneman, & Helliwell, 2010).

This study examined the predictive role of religiosity, social support, and cognitive flexibility on the effective well-being of divorced female athletes. This study investigates the impact of religiosity, social support, and cognitive flexibility on the active well-being (active happiness and life satisfaction) of divorced female athletes. Unlike previous research that focused on individual dimensions, this study integrates religious, social, and cognitive dimensions to provide a comprehensive understanding of their influence on well-being. Rabbani and Beheshti (2011) cited the findings of Konik et al. (2001) which reported that 80% of the 100 studies on the

relationship between religion and life satisfaction confirmed a positive association between religiosity and life satisfaction (Rabbani & Beheshti, 2011).

Ebrahimi and Mirzahoseini (2015) found a correlation between internal religious orientation and life satisfaction among women in Qom city (Ebrahimi & Mirzahoseini, 2015). The international research conducted by Elliott and Hayward (2009) examined the relationship between religiosity, life satisfaction, and indicators related to mental and physical health across 65 countries. The study highlighted the significance of religious beliefs and identity in influencing the well-being of individuals, as well as the connection between religiosity and life satisfaction (Elliott & Hayward, 2009). Okulicz-Kazaryn (2009) conducted a comparative study of cultural values in 79 countries. The findings indicate a positive correlation between religion and life satisfaction. However, individuals who perceive life's challenges as divine tests tend to experience lower levels of life satisfaction (Khani Hoolari & Royanian, 2023; Okulicz-Kazaryn, 2009). In a study conducted by Hatami et al. (2009), the researchers examined how religiosity impacts the satisfaction of married Guardsmen in the IRGC. Their findings revealed that as individuals' level of religiosity increased, so did their overall life satisfaction. The study also identified three specific dimensions that were influenced by religiosity. Belief, consequence, and emotion are closely intertwined with the overall satisfaction of an individual's life, as noted by Hatami et al. (2009).

According to a study conducted by Asad-Pur et al. (2016), the practice of religious beliefs among divorced women has been found to have a positive impact on their psychological and social well-being. It can help improve their overall quality of life, increase their sense of hope, and enhance their psychological well-being (Asad-Pur et al., 2016). Religion encompasses beliefs and practices propagated by religious institutions, influencing an individual's behaviour, attitude, values, and beliefs (Schramm et al., 2012). Religious cognitions, beliefs, and behaviours can lead individuals to experience genuine happiness. The mentioned concepts are interdependent, with reform and improvement in religious knowledge leading to reform and improvement in religious attitude, and subsequently, reform and improvement in religious behaviour. Religion can generate happiness through genuine religious cognitions, attitudes, and behaviours. The study of religious issues should aim to foster a profound understanding and enable individuals to establish a personal connection with these issues (Manzari & Araqi, 2011). Manzari and Araqi (2011) found a significant relationship between religiosity (specifically behaviour,

knowledge, and religious attitude) and happiness in female students (Manzari & Araqi, 2011).

Parpouchi, Ahmadi and Sohrabi (2013) examined the correlation between religiosity, social support, and life satisfaction among students. They found that social support strongly predicts religiosity. The satisfaction of students' lives was derived from various factors (Parpouchi et al., 2013). Social support fosters a positive self-concept and a sense of security, thereby facilitating personal growth and prosperity. It is believed by researchers that social support enhances individuals' ability to cope with challenges and promotes the development of positive and adaptive behaviours (Arasteh, 2011; Liu, 2022).

Hosseini et al. (2015) suggested that cognitive flexibility and psychological toughness are positively associated with mental happiness (Hosseini et al., 2015). Individuals with limited flexibility often struggle to let go of their initial learning and persist in relying on outdated knowledge. This insistence on previous learning has detrimental effects on their ability to adapt to new conditions (Carbonella & Timpano, 2016). The research conducted by Masuda and Tully (2012) indicates that cognitive flexibility is associated with mental well-being and vulnerability across various disorders, such as depression, anxiety, and general mental disorders (Masuda & Tully, 2012). Shafiei, Basharpour and Heydari Rad (2016) conducted a study which found that divorced individuals have significantly lower average scores in cognitive flexibility and its sub-components, including perception of control, perception of multiple solutions, and perception of justifications, compared to those without a history of divorce (Shafiei et al., 2016). According to Khazaei (2016), there is a significant positive relationship between cognitive flexibility and intuitive information processing style, as well as rationalistic information processing style, with psychological well-being. Additionally, cognitive flexibility and information processing styles account for 25% of the variance in students' psychological well-being (Khazaei, 2016).

It is evident that individuals can attain well-being despite the challenges and adversities they encounter. Even divorced female athletes are not exempt from this. This study aims to investigate the predictive role of religiosity, social support, and cognitive flexibility in the subjective well-being of divorced athlete women. The importance of this issue is highlighted by the increasing number of divorces in society, particularly in Turkey, and the impact of divorce on the mental and physical health of individuals and their children. Additionally, the study recognises the influence of internal and external factors on women's well-being and acknowledges the limited research conducted in

this area. This study involved 80 divorced female athletes from various sports fields who met the specified entry and exit criteria. Five questionnaires were administered to divorced female athletes: Glock and Stark's Religiosity Questionnaire (Himmelfarb, 1975), Dennis and Vander Wal's Cognitive Flexibility Questionnaire (Dennis & Vander Wal, 2010), Vaux, Riddle and Stewart's Social Support Scale (Hasanzadeh, Aliakbari, & Ebrahim Khamse, 2013), Lyubemirski and Lepper's active happiness scale, and Diener's life satisfaction scale (Salehi, Janbozorgi, & Tabatabaei, 2016). The data collected in this study were analysed using Pearson's correlation test and simultaneous multiple regression.

Materials and Methods

This research is an applied in terms of its purpose and in terms of descriptive method it is of correlation type.

Sample

The study population included divorced women in the Eastern Anatolia Region of Turkey who sought assistance from family courts, counselling centres, and neighbourhood health centres. These women had received their final divorce decree and their cases were accessible in the family courts up to one year prior to the investigation. The research sample consisted of 80 divorced women who met specific criteria: being divorced for at least one year, not having remarried or entered into a serious relationship, having at least a diploma, having children, being between the ages of 20 and 45, residing in the Eastern Anatolia Region of Turkey, and not having any physical or mental illnesses. The available sampling method was used to select the participants.

In the first half of 2024, the researcher visited the family courts of the Eastern Anatolia Region, following receipt of a letter of introduction from the university. The courts had previously issued final divorce verdicts and maintained records of relevant cases up until one year prior to the research. The researcher contacted individuals who had provided contact numbers and postal addresses, requesting their attendance at a meeting hall in the Eastern Anatolia Region. After confirming the presence of divorced women and establishing contact with them, the researcher proceeded with the study. The researcher discussed the research objective and obtained informed consent from participants, emphasising the importance of maintaining confidentiality.

Ethical considerations of research

- Confidentiality of the subject's name and information
- Providing advice and more explanations about goals

Measuring tool

Religiosity Questionnaire: The Glock and Stark (1965) questionnaire was developed to assess religious attitudes and beliefs. The practice has been standardised in various countries across America, Africa, Europe, and Asia among followers of Islam, Christianity, and Judaism, with particular adaptation to the Islamic religion. The questionnaire presented here is a five-dimensional scale used to assess religiosity. It measures five dimensions: belief, emotional, consequential, ritual, and intellectual. The questionnaire utilised four dimensions, excluding the intellectual dimension of religion, due to the prevalence of propaganda in Turkey. The questionnaire consists of 26 items, categorised into four dimensions: belief (e.g., belief in the existence of God, heaven, and hell) with 7 items, emotional (e.g., fear of God, religious dreams) with 6 items, and consequential (e.g., attitude towards veiling and backbiting). The level of religiosity can be measured using a set of six items and seven rituals, including fasting and attending Friday prayers. The measurement scale utilised in this study is Likert, consisting of five levels ranging from "completely agree" to "completely disagree". Each item is assigned a value between 0 and 4. The total score of the subject is determined by summing the numerical values of each item, which ranges from 0 to 104. The most recent administration of this test to students yielded a questionnaire's total alpha of 0.83. The test's high reliability is attributed to its standardisation. The alpha values for the variables of the belief dimension, emotional dimension, consequence dimension, and ritual dimension are 0.81, 0.75, 0.72, and 0.83, respectively (Himmelfarb, 1975).

Cognitive Flexibility Scale (CFI): The questionnaire was developed by Dennis and Vander Wal (2010). The questionnaire is a brief 20-item self-report measure designed to assess cognitive flexibility, a crucial skill for individuals to replace and challenge ineffective thoughts with more efficient alternatives. The scoring of the assessment is determined using a 7-point Likert scale ranging from 1 to 7. A higher score on the scale indicates a greater level of cognitive flexibility. This instrument assesses cognitive flexibility by measuring three components: perceived controllability of difficult situations, understanding of multiple alternative explanations for life events and human behaviour, and ability to generate multiple alternative solutions to challenging situations. The questionnaire is utilised in both clinical and non-clinical settings to assess an individual's advancement in cultivating adaptable thinking (Dennis & Vander Wal, 2010). The concurrent validity of this questionnaire was found to be -0.39 when compared to Beck's depression questionnaire, indicating a negative correlation. Additionally, its divergent

validity with Martin and Robin's cognitive flexibility scale was reported as 0.75, indicating a positive correlation. The researchers employed Cronbach's alpha reliability to assess the entire scale, perception of controllability, and perception of options. The scores obtained were 0.91, 0.91, and 0.84, respectively. Using the retest method, the scores were 0.81, 0.75, and 0.77, respectively.

Social support scale: The scale was developed in 1986 by Vaux, Riddle, and Stewart using the factor analysis method. The scale's theoretical foundation is derived from Koob's social support definition. It comprises 19 questions that encompass three domains: family, friends, and others. Wax et al. (year) reported the internal consistency of the scale to be 0.90. They also provided Cronbach's alpha coefficients for both the entire scale and its components, ranging from 0.83 to 0.90. In Turkey, the reliability of the Cronbach's alpha coefficient was found to be 0.90, while the retest reliability was 0.81 (Hasanzadeh et al., 2013).

Subjective well-being: The subjective happiness scale (Lyubomirsky & Lepper, 1999) and the life satisfaction scale (Diener et al., 2010) are suitable for assessing subjective well-being. Two self-assessment tests were employed to assess the subjective well-being of divorced women. The combined measure of happiness and life satisfaction was used as an indicator of overall well-being (Salehi et al., 2016).

The subjective happiness scale consists of four items. Respondents provide their answers using a five-point scale. This scale assesses individuals' happiness both individually and in relation to their peers. The scale's internal validity, as measured by Cronbach's alpha, ranges from 0.85 to 0.95 (Salehi et al., 2016).

Data Analysis

The data was analysed using SPSS-22 software, employing Pearson's correlation test and simultaneous multiple regression.

Results

The sample of the current research consisted of 80 divorced female athletes.

Table 1

Frequency Distribution of Respondents' Education

		F	Percentage
Education	Diploma	25	31.3
	Associate degree	25	18.8
	BA	25	30
	MA	25	20

From the total studied sample, 31.3% (25 people) had a diploma, 18.8% (15 people) had a postgraduate degree, 0.30% (24 people) had a bachelor's degree, and 0.20% (16

people) had a master's degree (Table 1). The average age of the participants was 34.56 years and ranged from 21 to 45 years. (Table 2).

Table 2

Statistics of Variables (N=80)

Variables	M	Stand. dev.	Kurtosis	Skewness	Min	Max
Age	34.56	4.89	-0.49	0.25	21	45
well-being	22.74	4.92	-0.44	- 0.16	9	32
Subjective happiness	10.91	2.79	-1.01	0.78	2	15
Life satisfaction	11.83	3.03	0.02	-0.75	5	18
Religiosity	57.69	11.44	-0.29	0.48	25	86
Belief dimension	15.63	4.65	-0.06	-0.17	4	25
Emotional dimension	13.10	3.22	-.086	1.25	2	21
Consequence dimension	9.57	4.01	0.21	0.32	1	22
Ritual's dimension	19.39	4.41	-0.34	-0.49	9	27
Social support	32.95	5.97	-0.63	-0.37	16	42
Family support	12.34	2.27	-0.87	0.76	5	16
Support of friends	9.34	3.38	-0.15	-0.92	3	15
Support of others	11.28	2.46	-0.54	-0.26	5	15
Cognitive flexibility	109.38	23.04	-0.76	0.40	38	140
Perception of different options	54.64	12.09	-0.90	1.01	13	70
Perception of controllability	43.99	9.35	-0.60	-0.32	19	56
Perception of justification of behaviour	10.75	9.35	-0.60	-0.32	19	56

Full descriptive information of the variables and their components is provided in Table 2. The mean of effective well-being (± 4.92) was 22.74, religiosity (± 11.44) was

57.69, social support (± 5.97) was 32.95, and cognitive flexibility (± 23.04) was 109.38.

Table 3

The Results of Distribution Normality of Variables

Variables	Kolmogorov-Smirnov Z Statistic	Significance Level
well-being	0.30	0.973
Subjective happiness	0.071	1.295
Life satisfaction	0.577	0.78
Religiosity	0.897	0.573
Belief dimension	0.739	0.683
Emotional dimension	0.228	1.042
Consequence dimension	0.504	0.825
Ritual's dimension	0.338	0.941
Social support	0.185	1.091
Family support	0.062	1.307
Support of friends	0.384	0.906
Support of others	0.083	1.262
Cognitive flexibility	0.509	0.822
Perception of different options	0.356	0.927
Perception of controllability	0.228	1.042
Perception of justification of behaviour	0.293	0.979

The Kolmogorov-Smirnov test was used to check the distribution normality of the variables. The results of the

Kolmogorov-Smirnov test (Table 3) indicate that all variables and their components have a normal distribution ($p < 0.05$).

Table 4*Results of Pearson's Correlation Test*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. well-being	1															
2. Subjective happiness	0.83**	1														
3. Life satisfaction	0.86**	0.43**	1													
4. Religiosity	0.34**	0.34**	0.24*	1												
5. Belief dimension	0.39**	0.29**	0.36**	0.66**	1											
6. Emotional dimension	0.40*	0.33**	0.34**	0.45**	0.20	1										
7. Consequence dimension	0.40*	0.41**	0.27*	0.56**	0.39**	0.34**	1									
8. Ritual's dimension	0.46**	0.46**	0.32**	0.62**	0.39**	0.42**	0.30**	1								
9. Social support	0.38**	0.40**	0.25**	0.16	0.38**	0.18	0.12	0.25*	1							
10. Family support	0.50**	0.45**	0.39**	0.24**	0.20	0.24*	0.24*	0.36**	0.48**	1						
11. Support of friends	0.43**	0.37**	0.36**	0.17	0.39**	0.21	0.14	0.20	0.79**	0.26*	1					
12. Support of others	0.38**	0.34**	0.31**	0.01	0.17	0.15	0.05	0.11	0.59**	0.26*	0.33**	1				
13. Cognitive flexibility	0.47**	0.39**	0.40**	0.25*	0.21	0.16	0.12	0.51**	0.07	0.26*	0.15	-0.05	1			
14. Perception of different options	0.49**	0.40**	0.42**	0.24**	0.22*	0.17	0.13	0.50**	0.11	0.28*	0.17	-0.01	0.98**	1		
15. Perception of controllability	0.43**	0.37**	0.36**	0.27**	0.21	0.18	0.14	0.52**	0.03	0.27*	0.11	-0.11	0.97**	0.92**	1	
16. Perception of justification of behaviour	0.34**	0.26*	0.32**	0.12	0.10	0.05	-0.06	0.37**	0.02	0.07	0.10	-0.02	0.82**	0.79**	0.72**	1

* $p \leq 0.5$ ** $p \leq 0.01$ for variable relationships (n=80)

The results of show that there is a relationship between religiosity and subjective well-being ($r = 0.34$, $p < 0.05$), subjective happiness ($p < 0.05$, $r = 0.34$) and life satisfaction ($r = 0.05$). p , $r = 0.24$) there is a significant positive relationship between social support with subjective well-being ($r = 0.38$, $p < 0.05$), subjective happiness ($r = 0.40$, $p < 0.05$) and life satisfaction ($p < 0.05$, 0.25) r) There is a significant positive relationship between cognitive flexibility with subjective well-being ($r = 0.47$, $p < 0.05$), subjective happiness ($p < 0.05$, $r = 0.39$) and life satisfaction ($p < 0.05$, 0.40) $=r$), there is a significant positive relationship.

The results indicate a significant positive correlation between the various components of religiosity (belief

dimension, emotional dimension, consequence dimension, ritual dimension) and subjective well-being, subjective happiness, and life satisfaction ($p < 0.05$). The study found a significant positive relationship between social support components (family support, friends' support, others' support) and subjective well-being, subjective happiness, and life satisfaction ($p < 0.05$). The components of cognitive flexibility (perception of different options, perception of controllability, perception of justification of behaviour) are positively associated with subjective well-being, subjective happiness, and life satisfaction ($p < 0.05$).

Table 5*The Effect of Religiosity, Social Support and Cognitive Flexibility on Subjective Well-Being*

Multiple Correlation Coefficient	Coefficient Determination	Durbin-Watson	F	Sig.
0.61	0.38	1.79	15.22	0.001

The multiple correlation coefficient is 0.61 and the determination coefficient is 0.38, as shown in Table 5. The study found that religiosity, social support, and cognitive flexibility explain 38% of the variance in the effective well-being of divorced female athletes. The Durbin-Watson value is 1.79. Based on the fact that this value falls within the range

of 1.5 and 2.5, it can be inferred that the criterion variable does not exhibit autocorrelation and that the errors are independent of one another. The significance level of the F test is 0.001. The F test's significance level being less than 0.05 indicates a significant linear relationship between the criterion variable and the predictor variables (Table 5).

Table 6

Table of Regression Coefficients

	Unstandardized Coefficients,		Standardized Coefficients	T	Sig.
	B	Standard Error	B		
Constant	-0.08	3.49		-0.02	0.982
Religiosity	0.08	0.048	0.19	2.00	0.048
Social Support	0.26	0.07	0.32	3.51	0.001
Cognitive Flexibility	0.085	0.028	0.4	4.27	0.001

The findings from Table 6 indicate that religiosity ($p = 0.048$, $t = 2.01$), social support ($p = 0.001$, $t = 3.51$), and cognitive flexibility ($p = 0.001$, $t = 4$) significantly contribute to the subjective well-being of divorced female athletes. The variables of religiosity, social support, and cognitive flexibility can predict the subjective well-being of divorced female athletes. The standardised coefficient (beta) of 0.40 indicates that cognitive flexibility has the strongest predictive effect on subjective well-being. The social support variable has a beta coefficient of 0.32, while the religiosity variable has the lowest impact with a beta coefficient of 0.19.

Discussion

This study aimed to examine the impact of religiosity, social support, and cognitive flexibility on the psychological well-being of divorced female athletes. The study found a significant positive relationship between religiosity (including belief, consequence, ritual, and emotional dimensions) and the subjective well-being of divorced athlete women. This relationship extends to the dimensions of subjective happiness and life satisfaction. Additionally, religiosity was found to be a predictor of subjective well-being in this population. The results align with the findings of Rabbani and Beheshti (2011); Ebrahimi and Mirzahoseini (2015), Elliott and Hayward (2009), Okulicz-Kazaryn (2009), and Hatami et al. (2009) found a significant positive relationship between religiosity and religious beliefs with life satisfaction. Similarly, Kim et al. (2004), Salehian et al. (2022), and Asad-Pur et al. (2016) observed a meaningful relationship between religiosity and psychological well-being and happiness. Divorce can lead to feelings of helplessness, loneliness, and despair, exacerbating both physical and mental distress. Having faith in the power of God, praying, and submitting to God's will enables individuals to endure suffering. In this context, spiritual needs are fulfilled, moral values are solidified, and individuals attain inner peace and avoid tension. Religious beliefs and practices influence behaviour by assigning value to certain actions, enabling divorced female athletes to establish goals for engaging in beneficial behaviours (e.g.,

stress reduction and managing post-separation anxiety) while avoiding harmful behaviours (e.g., alcohol and psychedelic consumption), thereby promoting their overall physical and mental well-being. In order to attain genuine happiness, it is necessary to differentiate between transient pleasures and fundamental human needs, as well as engage in activities that are consistent with profound human values. The religious attitude encompasses belief in God's eternal power, His laws governing the world, the transience of worldly existence, the afterlife, the day of judgement, and the concept of divine retribution. It also entails the belief that everything is under God's control and that He is a benevolent and dependable figure, akin to a close friend or a caring and trustworthy father, who can provide unwavering support and instill confidence in individuals. This mindset enhances faith and promotes higher levels of tolerance and patience when confronted with challenges. Religious behaviours promote inner peace by fostering hope and cultivating positive attitudes. Prayer facilitates a closer connection with God and serves as a means of communication with the divine. It also helps individuals avoid moral vices that can negatively impact mental health and resilience. Additionally, prayer enables individuals to maintain patience and strength when facing challenges. It can be practiced both individually and collectively, through both personal acts of worship and group rituals. Collective worship enhances social support, sense of belonging, social relations, and friendship, leading to increased satisfaction and happiness. Individual worship promotes hope, peace of mind, and reduces fear, anxiety, and loneliness. The rise in religiosity has been associated with an increase in individuals' knowledge, attitudes, and religious behaviours. This has resulted in a greater faith in God, a shift in one's worldview and perception of societal issues, enhanced trust in God in all circumstances, and improved relationships with both God and others. These changes have profound effects on individuals' spiritual and psychological well-being, leading to a reduction in negative emotions like depression and anxiety, and an increase in positive emotions such as happiness, self-confidence, and personal growth (Manzari & Araqi, 2011).

In other words, the study by [Asad-Pur et al. \(2016\)](#) suggests that spirituality, religion, and religiosity serve as protective factors against individuals' problems and grievances. They act as shock absorbers, reducing mental disorders and improving mental health, life satisfaction, and hope in divorced athlete women. The study findings indicate a significant association between social support and the subjective well-being of divorced female athletes, including subjective happiness and life satisfaction. Additionally, social support was found to be a predictor of their subjective well-being. This finding is consistent with previous studies conducted by [Arasteh \(2011\)](#) and [Parpouchi et al. \(2013\)](#), which also found a relationship between social support and the happiness of the elderly. Social support is a crucial factor in individuals' mental well-being and overall life satisfaction. Individuals who perceive support from their family, friends, and loved ones experience increased satisfaction and demonstrate improved problem-solving abilities and performance. The support of friends and family is crucial for individuals, particularly divorced female athletes, to feel secure while navigating the challenges and stressors associated with divorce. The level of social support from others positively correlates with an individual's level of hope. Support is a form of mutual aid that fosters positive self-image, hope, self-acceptance, feelings of love and satisfaction, and reduces anxiety. It also provides individuals with opportunities for self-improvement and personal growth ([Parpouchi et al., 2013](#)).

This research revealed a significant positive relationship between cognitive flexibility and the subjective well-being of divorced athlete women, specifically in terms of subjective happiness and life satisfaction. Cognitive flexibility, which encompasses the perception of different options, the perception of the justification of behaviour, and the perception of controllability, was found to have a limited predictive ability for their subjective well-being. The findings align with previous studies conducted by [Hosseini \(2019\)](#), [Khazaei \(2016\)](#), and [Preiss et al. \(2009\)](#), which also reported a significant positive correlation between cognitive flexibility and psychological well-being and mental happiness. [Kheyrollahi et al. \(2019\)](#) discovered significant changes in cognitive flexibility across various stages of the life cycle of couples seeking divorce. According to [Shafiei et al. \(2016\)](#), divorced individuals have significantly lower average scores of cognitive flexibilities compared to those without a history of divorce. The above result can be explained by the concept of cognitive flexibility. Cognitive flexibility refers to the ability to accept multiple ideas, adapt one's cognition, and respond appropriately to environmental changes ([Johnco, Wuthrich, & Rapee, 2014](#)). Cognitive flexibility is defined as the capacity

to modify cognitive cues in response to changing environmental stimuli ([Kheyrollahi et al., 2019](#)). The theory of cognitive flexibility posits that individuals with high flexibility possess the ability to efficiently reorganise and apply information in order to meet the demands of different situations. According to [Entezari, Shamsipour Dehkordi and Sahaf \(2018\)](#), individuals possess a strong capacity to adjust their cognitive strategies in response to novel and anticipated environmental circumstances. To achieve flexibility, individuals must regularly assess the situation to determine how altering their goals can impact the situation ([Dennis & Vander Wal, 2010](#)). Individuals with poor flexibility often engage in rumination when experiencing loneliness. According to [Entezari et al. \(2018\)](#), individuals with high cognitive flexibility do not possess this trait. Cognitive flexibility plays a role in individuals' capacity to cope with both internal and external stressors, particularly among divorced female athletes. It also has beneficial impacts on the well-being and social comfort of individuals within the familial and societal context ([Kabirinasab & Abdollahzadeh, 2018](#)).

The results indicated that religiosity, social support, and cognitive flexibility significantly contributed to the variance in subjective well-being among divorced female athletes. These factors also demonstrated strong predictive power, with cognitive flexibility having the greatest impact on subjective well-being. Subsequently, the social support variable is followed by the cognitive flexibility variable, which has the least impact. Hence, religiosity is the primary predictor variable in this study. The social and cultural conditions in Iran, particularly in relation to religion, have fostered a sense of happiness and satisfaction among the majority of Muslim individuals. This finding is supported by other studies that highlight the positive impact of religious beliefs on believers' lives. A study by [Rabbani and Beheshti \(2011\)](#) found that a lack of religious beliefs is associated with decreased life satisfaction. Religion and religiosity have been found to be associated with increased patience, gentleness, and tolerance towards life's hardships. This positive attitude can contribute to the overall well-being of divorced athlete women ([Azami et al., 2012](#)). One limitation of this study is the restricted sample selection, which only includes divorced athlete women from the Eastern Anatolia Region. This limits the ability to generalise the findings to a broader population.

Conclusion

The results of this study indicate that religiosity, social support, and cognitive flexibility are significant predictors of changes in subjective well-being among divorced

women in Tabriz. These variables play a crucial role in explaining the subjective well-being of divorced women. Hence, it is recommended that divorced women receive education on enhancing their skills. Additionally, psychologists and family counsellors should provide essential assistance to them within the legal system. Furthermore, divorced female athletes recommend that future studies explore this issue in different population groups, including individuals with specific medical conditions. The research suggests that professionals in the fields of family counselling, clinical psychology, clinical therapy, and mental health should focus on enhancing

active happiness, life satisfaction, and reducing psychological issues among divorced female athletes. This can be achieved by improving their cognitive flexibility and skills.

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