

Evaluation of a Conceptual Model of the Relationships of Communication Patterns and Love Styles with Marital Burnout: The Mediating Roles of Forgiveness and Self-Worth among Married Women

Hossein. Charsetad¹, Jafar. Moharami^{2*}, Nasrin. Jaefari Kadijan²

¹ PhD Student in General Psychology, Department of Psychology, NT.C., Islamic Azad University, Tehran, Iran

² Department of Psychology, NT.C., Islamic Azad University, Tehran, Iran

* Corresponding author email address: j.moharami@iau.ac.ir

Article Info

Article type:

Original Research

Section:

Family and Couple Therapy

How to cite this article:

Charsetad, H., Moharami, J., & Jaefari Kadijan, N. (2027). Evaluation of a Conceptual Model of the Relationships of Communication Patterns and Love Styles with Marital Burnout: The Mediating Roles of Forgiveness and Self-Worth among Married Women. *KMAN Counseling and Psychology Nexus*, 5, 1-14.

<http://doi.org/10.61838/kman.psynexus.5801>



© 2027 the authors. Published by KMAN Publication Inc. (KMANPUB), Ontario, Canada. This is an open access article under the terms of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License.

ABSTRACT

The present study aimed to evaluate the fit of a conceptual model explaining the relationships of communication patterns and love styles with marital burnout, considering the mediating roles of forgiveness and self-worth among married women. The research employed a descriptive design based on correlational modeling. The statistical population consisted of all married women residing in Tehran. The sample size was determined using the formula $N \geq 50 + 8M$, recommended by Tabachnick and Fidell, as well as Cochran's formula. Accordingly, 385 married women were included in the analysis. Participants were selected through convenience sampling from five geographical areas of Tehran: north, south, east, west, and central Tehran. The data collection instruments included a demographic information form assessing age, occupation, educational attainment, and duration of marriage; the Pines Couple Burnout Measure (1996); the Communication Patterns Questionnaire developed by Christensen and Shenk (1991); Sternberg's Triangular Love Scale (1986); the Family Forgiveness Scale developed by Pollard, Anderson, and Jennings (1998); and the Contingencies of Self-Worth Scale developed by Crocker et al. (2003). Following data collection, the data were analyzed using descriptive and inferential statistical methods. Minimum and maximum scores, means, and standard deviations were calculated in the descriptive statistics section. Pearson's correlation analysis was used in the inferential statistics section, and structural equation modeling was conducted to assess the fit of the conceptual model. Data analyses were performed using SPSS version 25 and AMOS version 26. The hypothesized research model demonstrated an acceptable fit. Communication patterns had a significant negative effect on marital burnout, and love styles had a significant negative effect on marital burnout. Communication patterns had significant positive effects on forgiveness and self-worth, while love styles had significant positive effects on self-worth and forgiveness among married women. Furthermore, communication patterns influenced marital burnout through the joint mediating roles of forgiveness and self-worth, and love styles influenced marital burnout through these two mediators. Communication patterns also influenced marital burnout through forgiveness alone, and love styles influenced marital burnout through forgiveness alone. In addition, communication patterns influenced marital burnout through self-worth, and love styles influenced marital burnout through self-worth among married women.

Keywords: marital burnout model, communication patterns, forgiveness, self-worth, love styles

1. Introduction

Marriage is one of the most consequential interpersonal contexts in adulthood because it integrates emotional intimacy, companionship, commitment, sexuality, shared decision-making, economic cooperation, and family responsibilities within a continuing relational system. Although marriage may provide psychological security, belonging, and opportunities for personal development, it can also become a sustained source of stress when partners repeatedly fail to meet one another's emotional and relational needs. Over time, unresolved conflicts, unmet expectations, emotional disconnection, ineffective communication, and repeated experiences of disappointment may gradually erode marital satisfaction and contribute to marital burnout. Marital burnout is not merely a transient feeling of dissatisfaction; rather, it represents a progressive state of physical, emotional, and psychological exhaustion resulting from prolonged relational strain. Individuals experiencing marital burnout may report fatigue, hopelessness, emotional depletion, diminished affection, negative attitudes toward their spouse, and a reduced willingness to invest in the relationship. The importance of this construct is underscored by evidence that boredom, emotional stagnation, and declining relational engagement are associated with lower marital satisfaction and weakening marital bonds (Muturi, 2023). Research on marital stability likewise suggests that recurring negative interaction patterns, unresolved conflict, and the accumulation of destructive exchanges can gradually move couples toward relational deterioration and dissolution (Gottman, 2013).

Marital burnout develops through a complex interaction of individual, interpersonal, and contextual factors. At the individual level, perfectionistic standards, maladaptive beliefs, rigid expectations, and negative self-evaluations may intensify disappointment within marriage. At the interpersonal level, ineffective communication, mutual criticism, withdrawal, avoidance, and insufficient emotional responsiveness may reduce the couple's ability to regulate conflict constructively. At the broader relational level, the fading of intimacy, passion, commitment, and mutual appreciation may weaken the psychological resources that sustain marital continuity. Studies have indicated that marital conflict and burnout may be associated with perfectionism and gender-related differences, suggesting that individual standards and personal vulnerabilities can shape how relational difficulties are perceived and managed (Modarresi, 2016). Furthermore, early maladaptive schemas

may create enduring patterns of interpreting oneself and others in ways that heighten sensitivity to rejection, criticism, abandonment, or emotional deprivation (Naderi & Ramazanzadeh Ali Zamini, 2015). Such cognitive and emotional structures may become activated within marriage and contribute to rigid patterns of conflict, dissatisfaction, and exhaustion.

Communication patterns constitute one of the most important interpersonal mechanisms associated with marital functioning. Communication allows partners to express needs, negotiate differences, exchange emotional support, repair misunderstandings, and construct shared meanings. However, when communication becomes dominated by criticism, defensiveness, demand, withdrawal, avoidance, or emotional disengagement, it may increase distress rather than resolve it. The demand-withdraw pattern is particularly important because one partner typically pressures, criticizes, or insists on discussing a problem, while the other avoids, becomes silent, changes the subject, or withdraws emotionally. This pattern may become self-reinforcing: the more one partner demands, the more the other withdraws, and the more one partner withdraws, the more intensely the other demands. Research on the demand-withdraw pattern has emphasized its association with gendered interaction structures and marital conflict, demonstrating that this pattern is not simply an isolated communication behavior but a recurring relational process with implications for dissatisfaction and instability (Christensen & Heavey, 2019).

In contrast, mutual constructive communication is characterized by active listening, respectful emotional expression, collaborative problem-solving, validation, and a willingness to consider the partner's perspective. These behaviors can reduce escalation and increase the likelihood that disagreements will be resolved without damaging emotional closeness. Mutual avoidance, however, may provide temporary relief from conflict while preventing couples from addressing important concerns. Over time, avoided problems may accumulate and produce resentment, emotional distance, and relational fatigue. Contemporary findings have shown that communication patterns and emotional distress are significantly related to relationship dissatisfaction among married individuals, indicating that dysfunctional communication may operate both directly and through emotional strain (Hafiza et al., 2025). Communication-skills interventions have also been found to improve relational exchange processes and reduce psychological distress among women experiencing marital

burnout, reinforcing the practical and theoretical importance of communication patterns in understanding burnout (Saffarinia & Moghaddasi, 2023).

The influence of communication on marital burnout may also depend on the standards and expectations that partners bring into marriage. Relationship standards include beliefs about intimacy, support, household roles, emotional expression, loyalty, and the appropriate management of conflict. When partners possess incompatible standards or perceive that their expectations are not being fulfilled, dissatisfaction may increase even when the objective frequency of conflict is not exceptionally high. Cross-cultural research on relationship standards has demonstrated that marital satisfaction is shaped by the degree to which partners' expectations are met within their cultural and relational contexts (Epstein et al., 2015). This perspective suggests that communication patterns cannot be understood independently of the meanings couples assign to their interactions. A conversation experienced by one spouse as problem-solving may be interpreted by the other as criticism, rejection, or control. Therefore, recurring communication patterns may gradually influence marital burnout by shaping perceptions of emotional safety, responsiveness, and relational fairness.

Love styles represent another central dimension of marital functioning. In the present conceptualization, love is reflected through intimacy, passion, and commitment. Intimacy refers to emotional closeness, trust, mutual understanding, support, and a sense of connection. Passion involves physical attraction, romantic desire, excitement, and motivational arousal within the relationship. Commitment refers to the decision to maintain the relationship and invest in its long-term continuity. Although these components are conceptually distinguishable, they function interactively. High commitment without intimacy may preserve the formal structure of marriage while leaving partners emotionally disconnected, whereas passion without commitment may be unstable. Intimacy without sufficient commitment may also fail to provide a secure foundation for long-term marital adjustment. Evidence indicates that the components of love are associated with marital burnout and that family communication patterns may mediate this relationship (Afsari Gorgari, 2022). Thus, love styles may influence burnout both directly and through their effects on communication, emotional responsiveness, and conflict management.

As intimacy and passion decline, spouses may increasingly experience the relationship as routine,

emotionally unrewarding, or burdensome. Relationship fading can involve the gradual weakening of emotional salience, reduced involvement, lower perceived value, and declining motivation to maintain relational exchange. Although relationship fading has also been examined in nonmarital relational contexts, the underlying concept is relevant to marriage because it highlights the progressive nature of disengagement rather than assuming that relationships deteriorate only through acute conflict (Pokorska, 2022). In marriage, such fading may be manifested in reduced affection, limited self-disclosure, avoidance of shared activities, diminished sexual interest, and an increasing sense that the relationship no longer contributes to personal well-being. These processes are closely aligned with marital burnout, which often develops gradually through repeated disappointments rather than a single critical event.

The persistence of marital burnout also explains why therapeutic and educational interventions increasingly focus on modifying entrenched relational and cognitive patterns. Schema therapy has been used to reduce marital conflict and burnout among couples seeking divorce, suggesting that changing deep-seated beliefs and emotional responses can improve relational functioning (Chekani, 2020). Emotional schema therapy has likewise been reported to reduce marital burnout in couples on the verge of divorce by addressing how individuals interpret, regulate, and respond to emotional experiences (Asgari & Goodarzi, 2019). In addition, an educational package developed from couples' lived experiences has demonstrated effectiveness in reducing marital burnout, indicating that interventions grounded in the subjective realities of distressed couples may directly target the processes that sustain exhaustion and disengagement (Fatemi et al., 2024). Together, these findings suggest that marital burnout is modifiable and that its reduction requires attention to both overt interactions and underlying emotional-cognitive mechanisms.

Forgiveness is one such mechanism that may protect relationships from the cumulative effects of hurt and conflict. In close relationships, offenses are inevitable because partners are emotionally interdependent and vulnerable to one another's actions. Forgiveness involves a gradual reduction in resentment, hostility, and retaliatory motivation, accompanied by an increased capacity to understand the offense, acknowledge its impact, and move toward emotional resolution. From a developmental and moral perspective, forgiveness reflects more than the suppression of anger; it involves a transformation in the

individual's orientation toward the offender (Enright & The Human Development Study, 2011). In family relationships, forgiveness may include recognizing the injury, developing a realistic understanding of the event, accepting responsibility where appropriate, engaging in reparative behavior, and achieving a sense of emotional relief. These processes may prevent unresolved injuries from accumulating into chronic bitterness and marital exhaustion.

Forgiveness is especially relevant to conflict resolution because it can interrupt cycles of blame, retaliation, and defensive withdrawal. Research has emphasized the role of forgiveness in improving conflict resolution and relationship satisfaction in romantic relationships (Hazare et al., 2025). Marital forgiveness has also been identified as a predictor of marital satisfaction, alongside agreeableness and marital empathy, indicating that forgiveness may function as both an individual disposition and a relational skill (Tahmasbi & Khorramabadi, 2024). When partners forgive, they may become more willing to communicate openly, reinterpret the offense within a broader relational context, and re-engage in constructive interaction. Conversely, low forgiveness may prolong emotional distress and increase vigilance toward future injuries. Evidence concerning negative interpersonal experiences suggests that forgiveness may operate as a coping response that reduces the emotional burden of relational harm (Flanagan et al., 2012).

Nevertheless, forgiveness is not a uniform response, and its effectiveness may depend on personal and relational characteristics. The severity of the offense, the sincerity of the partner's remorse, the history of previous injuries, and the individual's level of self-differentiation may all influence post-offense adjustment. Recent research has shown that differentiation of self can moderate the relationship between offense severity and post-offense distress in romantic relationships (Kasprzak et al., 2025). Individuals with greater differentiation may be more capable of maintaining emotional connection without losing autonomy or becoming overwhelmed by relational conflict. Accordingly, forgiveness may mediate the effects of communication patterns and love styles on marital burnout because constructive communication and stronger intimacy may facilitate forgiveness, whereas forgiveness may subsequently reduce resentment, emotional overload, and relational exhaustion.

Self-worth is another potentially important mediator in the relationship between marital processes and burnout. Self-worth refers to the individual's perceived value, adequacy, and personal significance. However, self-worth is often

contingent on particular domains, such as approval from others, appearance, academic competence, competition, family support, virtue, or religious beliefs. When self-worth depends excessively on external validation, individuals may become especially vulnerable to criticism, rejection, comparison, and perceived failure. Appearance-contingent self-worth, for example, has been associated with self-objectification, appearance anxiety, and lower self-esteem, illustrating how dependence on external standards may undermine psychological well-being (Adams et al., 2017). Similarly, appearance-contingent self-worth has been examined as a mediating mechanism in the transmission of depressive symptoms, demonstrating that conditional self-evaluation can connect interpersonal and emotional vulnerabilities (Li & Mustillo, 2020).

Within marriage, self-worth may shape how individuals interpret their spouse's behavior. A woman with a stable sense of self-worth may perceive disagreement as a manageable relational difference, whereas a woman whose self-worth depends heavily on approval may interpret the same disagreement as evidence of rejection, inadequacy, or unlovability. Repeated criticism, emotional neglect, and withdrawal may therefore weaken self-worth and increase susceptibility to burnout. Conversely, constructive communication, affection, commitment, and forgiveness may reinforce feelings of competence, belonging, and personal value. Evidence shows that quality-of-life enrichment training can improve self-worth and psychological capital among women, suggesting that self-worth is responsive to psychosocial intervention and may serve as a protective resource (Zare et al., 2021). In marital contexts, strengthened self-worth may enable individuals to regulate emotions more effectively, maintain realistic expectations, and engage in conflict without experiencing every relational difficulty as a threat to personal identity.

Self-worth may also be closely related to forgiveness. Individuals with fragile or externally contingent self-worth may find it difficult to forgive because offenses can be experienced as confirmation of personal inadequacy. In contrast, those with greater self-acceptance may be better able to distinguish between the partner's harmful behavior and their own inherent value. Research has indicated that self-compassion and forgiveness are related to marital burnout and that self-criticism may mediate these associations (Sharifi et al., 2024). This finding is particularly relevant because self-criticism represents an internal process through which relational difficulties become psychologically exhausting. When individuals respond to

marital problems with harsh self-judgment, they may experience greater shame, helplessness, and depletion. Forgiveness and self-worth may therefore operate jointly: forgiveness reduces persistent resentment toward the spouse, while self-worth protects against internalizing relational injuries as evidence of personal worthlessness.

A comprehensive explanation of marital burnout should therefore integrate communication patterns, love styles, forgiveness, and self-worth rather than examining each variable independently. Communication patterns reflect the behavioral organization of marital interaction; love styles represent the emotional and motivational foundation of the relationship; forgiveness captures the capacity to process and resolve interpersonal injuries; and self-worth reflects the individual's internal evaluation of personal value. These constructs may form a dynamic system in which constructive communication and stronger intimacy, passion, and commitment increase forgiveness and self-worth, which in turn reduce marital burnout. Conversely, demand-withdraw communication, mutual avoidance, weakened love components, low forgiveness, and unstable self-worth may jointly contribute to emotional, physical, and psychological exhaustion. Existing studies have examined several parts of this framework, yet fewer investigations have simultaneously tested the direct and mediated relationships among these variables within a single structural model, particularly among married women.

Therefore, the present study aimed to evaluate a conceptual model of the relationships of communication patterns and love styles with marital burnout, considering the mediating roles of forgiveness and self-worth among married women.

2. Methods and Materials

2.1. Study Design and Participants

In terms of its objective, the present study was applied research, and in terms of its data collection method, it was a descriptive study based on correlational modeling. The statistical population consisted of all married women residing in Tehran in 2025. The sample size was determined using the formula $N \geq 50 + 8M$, proposed by Tabachnick and Fidell (2007), as well as Cochran's formula for an unlimited population. Based on these formulas, a sample of 385 married women was considered. Participants were selected through convenience sampling, with particular attention to recruiting individuals from five geographical areas of Tehran: north, south, east, west, and central Tehran.

2.2. Measures

The Couple Burnout Measure is a self-report instrument designed to assess the degree of marital burnout experienced by couples. This instrument was developed by Pines in 1996 and consists of 21 items distributed across three subscales: physical exhaustion, including feelings of fatigue, weakness, and sleep disturbances; emotional exhaustion, including feelings of depression, hopelessness, and entrapment; and psychological exhaustion, including feelings of worthlessness, frustration, and anger toward one's spouse. All items are rated on a 7-point scale. A score of 1 indicates that the respondent has never experienced the stated condition, whereas a score of 7 indicates that the condition is experienced to a very great extent. Pines (1996) reported satisfactory face and content validity for the measure, indicating that it met acceptable psychometric criteria. Cronbach's alpha was reported to be .91 for the total scale and ranged from .91 to .93 for its subscales. In Iran, Navidi (2005) calculated a Cronbach's alpha coefficient of .86 for the measure in a sample of 240 nurses.

The Communication Patterns Questionnaire is a self-report instrument designed to assess marital communication between partners. It consists of 35 items and includes three subscales: demand-withdraw communication, mutual constructive communication, and mutual avoidance communication. Items are rated on a 9-point scale ranging from 1, indicating "very unlikely," to 9, indicating "very likely." Christensen and Sherk (1991) evaluated and confirmed the validity of the three subscales. Heavey et al. (1996) also examined the criterion-related and construct validity of the questionnaire. To assess criterion-related validity, they calculated the correlations between scores on the questionnaire's subscales and observational ratings obtained while couples discussed a relationship problem in a laboratory setting. The resulting correlation coefficient was $r = .72$, which was statistically significant at $p < .01$. In Iran, Ebadatpour (2000) assessed the validity of the questionnaire by calculating correlations between its subscales and the ENRICH Marital Satisfaction Questionnaire. The correlation coefficient obtained between the relevant subscale and the ENRICH Marital Satisfaction Questionnaire was $r = .74$, which was significant at $p < .01$. Christensen and Heavey (1990) and Heavey et al. (1993) examined the reliability of the questionnaire and reported Cronbach's alpha coefficients ranging from .50 to .78 for its subscales. Ebadatpour (2000) also evaluated the internal

consistency of the questionnaire's subscales in an Iranian sample.

Sternberg's Triangular Love Scale was developed in 1986 to examine and evaluate the structure of love based on the components of intimacy, passion, and commitment. The questionnaire contains 45 items and consists of three components: intimacy, passion, and commitment. Each component is assessed using 15 items. The items are scored on a 5-point Likert scale ranging from 1, "not at all," to 5, "very much." The total score ranges from 45 to 225, with higher scores indicating greater levels of the measured components of love. The scale has been used as a valid and reliable instrument across different cultures (Engel & Kenneth, 2002; Lemieux & Hale, 2002). Cronbach's alpha coefficients of .92 for intimacy, .88 for commitment, and .92 for passion have been reported for the questionnaire (Mashak, 2010). In Iran, Mesbahi (2019) reported a Cronbach's alpha coefficient of .96 for the total scale and a split-half reliability coefficient of .89.

The Family Forgiveness Scale was developed by Pollard et al. in 1998. It consists of 40 items and five subscales: realization, recognition, reparation, restitution, and resolution or a sense of relief. Each subscale contains eight items. The items are rated on a 4-point Likert scale, with responses scored as follows: "almost always true" = 4, "often true" = 3, "rarely true" = 2, and "never true" = 1. Several items are reverse-scored. To evaluate the validity of the Family Forgiveness Scale, Pollard et al. (1998) examined its correlations with Worthington's Autonomy Scale and the Relational Ethics Scale. The findings indicated that the subscales demonstrated satisfactory convergent validity. The results also provided evidence of acceptable construct validity for the Family Forgiveness Scale. In Iran, Asgari and Heydari (2012) assessed the validity of the scale by examining the relationship between its positive score and scores on the Interpersonal Forgiveness Scale. A positive correlation of $r = .40$ was found between the two measures, which was statistically significant at $p < .01$ and supported the validity of the Family Forgiveness Scale. The

Cronbach's alpha coefficient for the questionnaire has been reported to be .83. In Iran, Seif and Bahari reported a Cronbach's alpha coefficient of .85 for the questionnaire. Daghighleh, Asgari, and Heydari (2012) also reported a Cronbach's alpha coefficient of .85 and a split-half reliability coefficient of .65.

The Contingencies of Self-Worth Scale consists of 35 items and seven subscales: family support, competition, appearance, God's love, academic competence, virtue, and approval from others. The questionnaire is scored on a 7-point Likert scale ranging from 1, "strongly disagree," to 7, "strongly agree." A score of 1 represents the lowest level of self-worth, whereas a score of 7 represents the highest level of self-worth. The developers evaluated and confirmed the validity of the questionnaire using confirmatory factor analysis and assessed its reliability using Cronbach's alpha coefficients. In Iran, Marzban et al. (2013) confirmed the validity of the questionnaire and reported a Cronbach's alpha coefficient of .74 for its reliability.

2.3. Data Analysis

The collected data were analyzed using descriptive and inferential statistical methods. In the descriptive statistics section, minimum and maximum scores, means, and standard deviations were calculated. In the inferential statistics section, Pearson's correlation analysis was conducted, and structural equation modeling was used to evaluate the fit of the conceptual model. The data were analyzed using SPSS version 25 and AMOS version 26.

3. Findings and Results

Descriptive statistics were calculated to provide an initial overview of the distributions of the study variables and their respective dimensions. Table 1 presents the number of participants, minimum and maximum observed scores, means, and standard deviations for communication patterns, love styles, marital burnout, forgiveness, self-worth, and their subscales.

Table 1

Descriptive Statistics for the Study Variables and Their Subscales

Variable	N	Minimum	Maximum	M	SD
Communication patterns	385	190	342	245.00	27.07
Demand-withdraw communication	385	11	39	25.84	9.48
Mutual constructive communication	385	12	39	24.55	7.17
Mutual avoidance communication	385	9	29	15.93	5.19
Love styles	385	300	395	342.61	20.40

Intimacy	385	98	133	120.19	7.37
Passion	385	90	131	107.25	10.25
Commitment	385	98	135	115.25	7.43
Marital burnout	385	30	93	69.85	11.52
Physical exhaustion	385	8	35	24.27	4.20
Emotional exhaustion	385	10	35	25.44	4.18
Psychological exhaustion	385	8	38	20.14	5.50
Forgiveness	385	101	160	131.37	13.69
Realization	385	14	32	24.42	9.95
Recognition	385	16	32	25.72	3.25
Reparation	385	18	32	26.42	3.24
Restitution	385	18	32	26.52	2.82
Resolution or sense of relief	385	15	30	28.28	3.52
Self-worth	385	166	235	191.03	12.70
Approval from others	385	17	35	26.19	3.57
Appearance	385	16	31	25.59	3.65
Competition	385	20	32	27.52	1.98
Academic competence	385	23	33	28.13	1.72
Family support	385	24	35	29.41	2.58
Virtue	385	10	35	24.58	6.79
God's love	385	24	35	29.45	2.64

As shown in Table 1, the mean scores for communication patterns, love styles, marital burnout, forgiveness, and self-worth were 245.00 ($SD = 27.07$), 342.61 ($SD = 20.40$), 69.85 ($SD = 11.52$), 131.37 ($SD = 13.69$), and 191.03 ($SD = 12.70$), respectively. Among the dimensions of communication patterns, demand-withdraw communication had the highest mean score ($M = 25.84$, $SD = 9.48$), whereas mutual avoidance communication had the lowest mean score ($M = 15.93$, $SD = 5.19$). Among the love components, intimacy had the highest mean score ($M = 120.19$, $SD = 7.37$). Emotional exhaustion was the most prominent dimension of marital burnout ($M = 25.44$, $SD = 4.18$), followed by physical exhaustion ($M = 24.27$, $SD = 4.20$). Resolution or a sense of relief had the highest mean among the dimensions of forgiveness ($M = 28.28$, $SD = 3.52$). Among the self-worth dimensions, God's love ($M = 29.45$, $SD = 2.64$) and family support ($M = 29.41$, $SD = 2.58$) had the highest mean scores.

Before conducting the inferential analyses, the data were screened for missing values, outliers, normality, linearity, and multicollinearity. The distributions of the study variables were considered sufficiently normal for the use of Pearson's correlation analysis and maximum likelihood estimation in structural equation modeling. The sample size of 385 participants was also considered adequate for estimating the proposed structural model. Moreover, the correlations among the predictor and mediator variables ranged from .310 to .788 and remained below the critical value of .90, indicating that severe multicollinearity was not present. Accordingly, the data were considered appropriate for correlation analysis and structural equation modeling.

Pearson's correlation coefficients were calculated to examine the bivariate relationships among communication patterns, love styles, marital burnout, forgiveness, and self-worth. The correlation matrix is presented in Table 2.

Table 2

Pearson Correlation Matrix for the Study Variables

Variable	1	2	3	4	5
1. Communication patterns	1				
2. Love styles	.310**	1			
3. Marital burnout	-.381**	-.133**	1		
4. Forgiveness	.383**	.788**	-.127*	1	
5. Self-worth	.647**	.647**	-.139**	.455**	1

As indicated in Table 2, communication patterns were positively and significantly correlated with love styles ($r =$

.310, $p < .01$), forgiveness ($r = .383$, $p < .01$), and self-worth ($r = .647$, $p < .01$). Communication patterns were negatively

and significantly correlated with marital burnout ($r = -.381$, $p < .01$). Love styles were positively and significantly correlated with forgiveness ($r = .788$, $p < .01$) and self-worth ($r = .647$, $p < .01$), whereas they were negatively correlated with marital burnout ($r = -.133$, $p < .01$). Marital burnout was negatively correlated with forgiveness ($r = -.127$, $p < .05$) and self-worth ($r = -.139$, $p < .01$). Finally, forgiveness

was positively and significantly correlated with self-worth ($r = .455$, $p < .01$).

Structural equation modeling was used to evaluate the overall fit of the proposed conceptual model. The absolute, comparative, parsimonious, and relative fit indices obtained for the structural model are reported in Table 3.

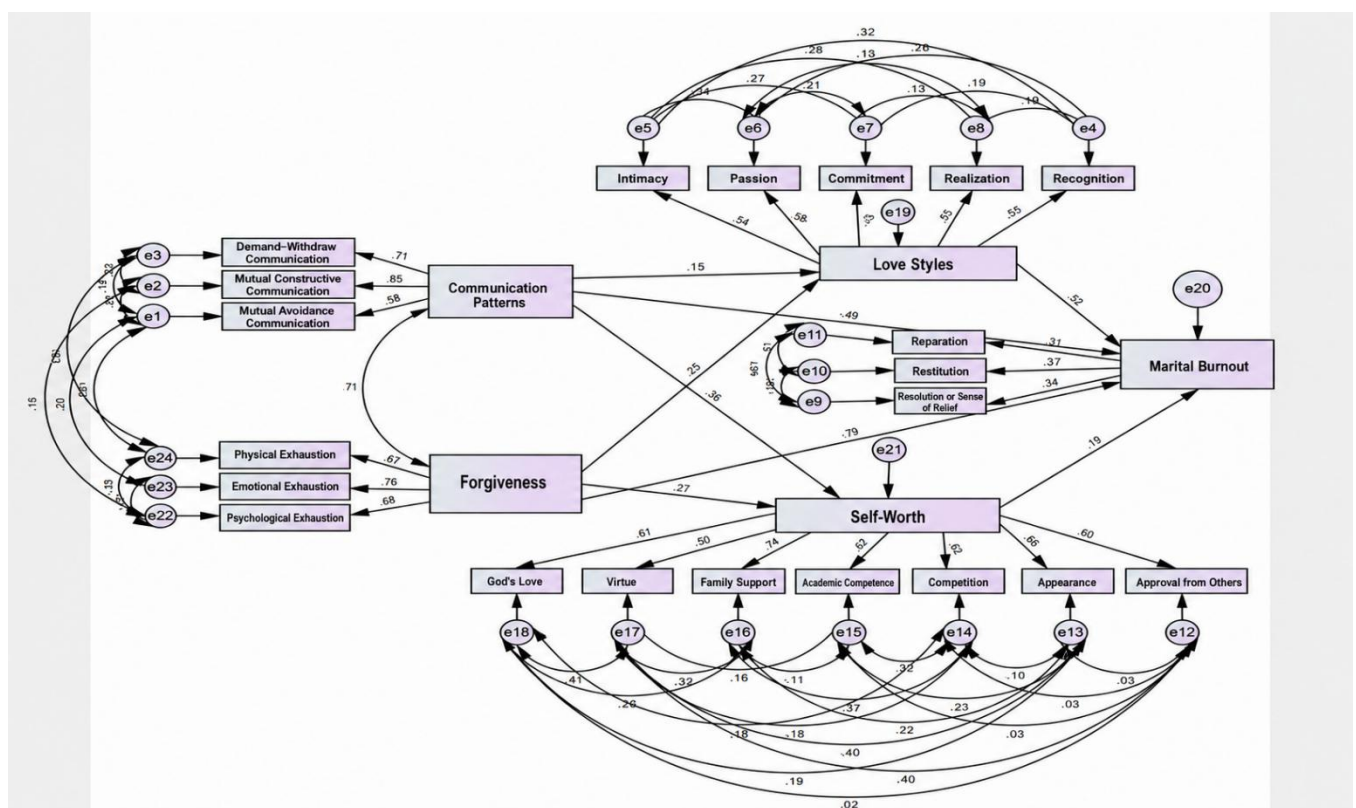
Table 3

Fit Indices for the Proposed Structural Model

Category	Fit Index	Acceptable Criterion	Obtained Value	Evaluation
Absolute fit	GFI	> .90	.945	Acceptable
Absolute fit	RMR	Close to zero	.017	Acceptable
Absolute fit	RMSEA	< .10	.041	Acceptable
Comparative and relative fit	CFI	> .90	.949	Acceptable
Comparative and relative fit	RFI	> .90	.906	Acceptable
Comparative and relative fit	IFI	> .90	.950	Acceptable
Parsimonious fit	PRATIO	> .50	.724	Acceptable
Parsimonious fit	PCFI	> .50	.687	Acceptable
Comparative and relative fit	NFI	> .90	.932	Acceptable
Normed chi-square	CMIN/DF	< 5.00	2.652	Acceptable

Figure 1

Final Model



The fit indices presented in Table 3 indicated that the proposed structural model had an acceptable fit to the observed data. The RMSEA value was .041, which was

lower than the recommended upper limit of .10 and indicated a low level of approximation error. The RMR value of .017 was also close to zero. Furthermore, the normed chi-square

value was 2.652, which was below the acceptable threshold of 5.00. The GFI, CFI, RFI, IFI, and NFI values were all greater than .90, while the PRATIO and PCFI values exceeded .50. Collectively, these indices demonstrated that the proposed conceptual model adequately represented the relationships among communication patterns, love styles, forgiveness, self-worth, and marital burnout.

Table 4

Direct and Indirect Path Analysis Results for the Proposed Structural Model

No.	Structural Path	Path Coefficient	C.R.	<i>p</i>	Result
1	Communication patterns → Marital burnout	-.381	-8.088	< .001	Supported
2	Love styles → Marital burnout	-.133	-2.622	.009	Supported
3	Communication patterns → Forgiveness	.383	8.113	< .001	Supported
4	Communication patterns → Self-worth	.647	16.628	< .001	Supported
5	Love styles → Forgiveness	.788	25.104	< .001	Supported
6	Love styles → Self-worth	.312	6.445	< .001	Supported
7	Communication patterns → Forgiveness → Self-worth → Marital burnout	-.097	10.231	< .001	Supported
8	Love styles → Forgiveness → Self-worth → Marital burnout	-.095	10.227	< .001	Supported
9	Communication patterns → Forgiveness → Marital burnout	-.049	14.901	< .001	Supported
10	Love styles → Forgiveness → Marital burnout	-.100	14.799	< .001	Supported
11	Communication patterns → Self-worth → Marital burnout	-.050	10.710	< .001	Supported
12	Love styles → Self-worth → Marital burnout	-.044	10.351	< .001	Supported

As presented in Table 4, communication patterns had a significant negative direct effect on marital burnout ($\beta = -.381$, C.R. = -8.088, $p < .001$), indicating that more favorable communication patterns were associated with lower marital burnout among married women. Love styles also had a significant negative direct effect on marital burnout ($\beta = -.133$, C.R. = -2.622, $p = .009$). Communication patterns had significant positive direct effects on forgiveness ($\beta = .383$, C.R. = 8.113, $p < .001$) and self-worth ($\beta = .647$, C.R. = 16.628, $p < .001$). Similarly, love styles had significant positive direct effects on forgiveness ($\beta = .788$, C.R. = 25.104, $p < .001$) and self-worth ($\beta = .312$, C.R. = 6.445, $p < .001$). The sequential indirect effect of communication patterns on marital burnout through forgiveness and self-worth was negative and significant ($\beta = -.097$, C.R. = 10.231, $p < .001$). The corresponding sequential indirect effect of love styles through forgiveness and self-worth was also negative and significant ($\beta = -.095$, C.R. = 10.227, $p < .001$). In addition, communication patterns had significant negative indirect effects on marital burnout through forgiveness ($\beta = -.049$, C.R. = 14.901, $p < .001$) and through self-worth ($\beta = -.050$, C.R. = 10.710, $p < .001$). Love styles likewise had significant negative indirect effects on marital burnout through forgiveness ($\beta = -.100$, C.R. = 14.799, $p < .001$) and through

The direct and indirect effects specified in the conceptual model were subsequently examined. Table 4 presents the standardized path coefficients, critical ratios, significance levels, and hypothesis-testing results for all direct, specific indirect, and sequential indirect paths.

self-worth ($\beta = -.044$, C.R. = 10.351, $p < .001$). Therefore, all direct and indirect pathways specified in the proposed conceptual model were statistically significant and supported.

4. Discussion

The present study evaluated a conceptual model explaining the relationships of communication patterns and love styles with marital burnout through the mediating roles of forgiveness and self-worth among married women. The findings indicated that the proposed structural model adequately fit the observed data. All reported absolute, comparative, incremental, and parsimonious fit indices fell within acceptable ranges, suggesting that the hypothesized relationships among communication patterns, love styles, forgiveness, self-worth, and marital burnout were theoretically and statistically coherent. The findings further showed that communication patterns and love styles had significant negative direct effects on marital burnout, whereas both variables had significant positive effects on forgiveness and self-worth. In addition, forgiveness and self-worth independently and sequentially mediated the relationships of communication patterns and love styles with marital burnout. Therefore, marital burnout appears to be influenced not only by the observable quality of marital

interactions and the emotional structure of love but also by the psychological processes through which women resolve relational injuries and maintain a sense of personal value.

The significant negative effect of communication patterns on marital burnout indicated that more constructive and adaptive communication was associated with lower physical, emotional, and psychological exhaustion in marriage. This result is consistent with the established view that communication is one of the central mechanisms through which couples regulate conflict, express needs, maintain emotional connection, and repair relational ruptures. Dysfunctional patterns such as demand-withdraw communication and mutual avoidance may intensify marital tension because they prevent partners from reaching a shared understanding of the problem. In the demand-withdraw cycle, the persistent demands of one spouse may increase the withdrawal of the other, while withdrawal may intensify criticism and pressure, producing a self-perpetuating pattern of conflict. The structural and gender-related dimensions of this interaction pattern have been emphasized in previous research, which identified demand-withdraw communication as an important feature of distressed marital relationships (Christensen & Heavey, 2019). The present findings also correspond with evidence that maladaptive communication patterns and emotional distress are related to greater relationship dissatisfaction among married individuals (Hafiza et al., 2025).

Constructive communication may reduce marital burnout by allowing spouses to identify problems before they develop into chronic sources of resentment. Active listening, emotional validation, mutual problem-solving, and respectful self-expression can reduce ambiguity and prevent partners from interpreting disagreement as rejection or hostility. In contrast, avoidance may provide only temporary emotional relief, while leaving important issues unresolved. Over time, unresolved concerns may accumulate and create emotional distancing, hopelessness, and fatigue. This interpretation is compatible with Gottman's theory of marital stability and dissolution, according to which repeated negative interactions and ineffective repair attempts gradually undermine the emotional foundation of marriage (Gottman, 2013). It is also supported by research showing that communication-skills training can improve social exchange patterns and reduce psychological distress among women experiencing marital burnout (Saffarinia & Moghaddasi, 2023). Therefore, communication patterns appear to function as both immediate behavioral predictors

of burnout and broader indicators of the couple's capacity to maintain relational stability.

The significant negative direct effect of love styles on marital burnout showed that stronger intimacy, passion, and commitment were associated with lower marital exhaustion. This finding is consistent with previous evidence indicating that the components of love are related to marital burnout and that family communication patterns may help explain this relationship (Afsari Gorgari, 2022). Intimacy provides emotional closeness, understanding, trust, and perceived responsiveness; passion contributes attraction, excitement, and motivational engagement; and commitment supports persistence and investment in the relationship. When these components are present, spouses are more likely to experience the marriage as emotionally rewarding and meaningful. When they weaken, marriage may become routine, emotionally distant, and burdensome, increasing the likelihood of burnout.

The relationship between love styles and burnout may also be explained through the gradual process of relational fading. Emotional disengagement does not always result from severe or dramatic conflict; it may develop through the progressive loss of interest, affection, mutual appreciation, and perceived relational value. Research on relationship fading emphasizes that disengagement can occur gradually as emotional salience and motivation to sustain the relationship decline (Pokorska, 2022). In marital relationships, declining intimacy may reduce opportunities for emotional support, weakening passion may contribute to boredom, and uncertain commitment may increase insecurity. The association between boredom in marriage and reduced marital satisfaction further supports this interpretation (Muturi, 2023). Thus, the negative effect of love styles on marital burnout suggests that the emotional and motivational quality of love serves as a protective resource against relational exhaustion.

The results also indicated that communication patterns had a significant positive effect on forgiveness. This means that more constructive interaction patterns were associated with a greater capacity to recognize offenses, acknowledge emotional injuries, engage in reparative processes, and achieve relief after conflict. Constructive communication may facilitate forgiveness because it creates opportunities for the offending spouse to explain behavior, accept responsibility, express remorse, and respond empathically to the injured partner. Forgiveness is unlikely to develop when conflict is characterized by denial, criticism, defensiveness, or emotional withdrawal. The present finding is consistent

with research emphasizing forgiveness as an important mechanism in conflict resolution and relationship satisfaction in romantic relationships (Hazare et al., 2025). It also corresponds with the developmental understanding of forgiveness as a transformation of negative motivations and moral orientation toward the offender (Enright & The Human Development Study, 2011).

Communication may be especially important because forgiveness requires meaning-making. The injured spouse must interpret the offense, evaluate its significance, and decide whether emotional restoration is possible. Open and respectful communication can reduce distorted interpretations and help distinguish intentional harm from misunderstanding or situational failure. In this process, empathy may reduce the desire for retaliation and promote a more balanced understanding of the partner. Evidence showing that marital empathy and forgiveness predict marital satisfaction supports this explanation (Tahmasbi & Khorramabadi, 2024). Forgiveness may therefore be understood not as passive tolerance of harmful behavior but as an interpersonal process supported by accountability, emotional expression, and constructive dialogue.

Communication patterns also had a significant positive effect on self-worth. This finding suggests that women who experience more adaptive communication within marriage are more likely to preserve a positive sense of personal value. Spousal communication can function as a continuous source of interpersonal feedback. Respect, acknowledgment, responsiveness, and emotional validation may reinforce the perception that one is worthy of love and consideration. Conversely, chronic criticism, contempt, withdrawal, or invalidation may gradually weaken self-worth and increase dependence on external approval. Relationship standards may also shape this process because individuals evaluate their marital experiences according to expectations regarding support, affection, respect, and role performance (Epstein et al., 2015). When communication repeatedly violates these standards, women may interpret the interaction not only as a relational problem but also as evidence of personal inadequacy.

The association between communication and self-worth can also be explained through contingencies of self-worth. Individuals whose value depends strongly on approval, appearance, family support, or performance may be especially sensitive to negative marital interactions. Research has demonstrated that appearance-contingent self-worth is associated with appearance anxiety, self-objectification, and lower self-esteem (Adams et al., 2017).

Conditional self-worth has also been identified as a mechanism linking interpersonal and emotional difficulties to depressive symptoms (Li & Mustillo, 2020). Accordingly, supportive marital communication may stabilize self-worth, whereas criticism and emotional rejection may activate vulnerability in domains on which self-worth depends. The present result is also consistent with evidence that psychosocial enrichment programs can improve self-worth and psychological capital among women (Zare et al., 2021).

Love styles had significant positive effects on both forgiveness and self-worth. The positive relationship between love styles and forgiveness may reflect the motivational role of intimacy and commitment in preserving the relationship after an offense. Individuals who feel emotionally close to their spouse and remain committed to the marriage may be more willing to interpret conflict within the broader history of the relationship, regulate anger, and seek reconciliation. Passion may also maintain emotional investment and reduce indifference following conflict. However, forgiveness depends partly on personal differentiation and the ability to remain connected without losing emotional autonomy. Previous findings indicate that differentiation of self moderates the relationship between offense severity and post-offense distress in romantic relationships (Kasprzak et al., 2025). Thus, love may create motivation for forgiveness, while psychological maturity and differentiation influence how effectively forgiveness is achieved.

The positive effect of love styles on self-worth can be explained by the affirming function of intimate relationships. Being loved, desired, understood, and chosen by a committed partner may reinforce feelings of significance and personal adequacy. Intimacy communicates that one's inner experiences are worthy of attention, passion communicates desirability, and commitment provides evidence of enduring relational value. In contrast, the erosion of these components may lead individuals to question their attractiveness, lovability, or relational competence. This process may be intensified among those whose self-worth is highly dependent on interpersonal approval. The finding is therefore consistent with the broader view that self-worth is shaped through recurring relational experiences rather than being entirely independent of social context.

A major contribution of the present study was the finding that forgiveness and self-worth mediated the relationship between communication patterns and marital burnout. Communication patterns had significant indirect effects on

burnout through forgiveness and through self-worth separately, as well as through the sequential pathway involving forgiveness followed by self-worth. The mediation through forgiveness suggests that constructive communication reduces marital burnout partly because it enables couples to process injuries and prevent resentment from becoming chronic. Unforgiven offenses can remain emotionally active, leading to rumination, distrust, hypervigilance, and repeated conflict. Forgiveness may reduce these burdens and release psychological resources that would otherwise be consumed by anger and defensive coping. Evidence that forgiveness can serve as an adaptive coping response to negative interpersonal experiences supports this interpretation (Flanagan et al., 2012).

The mediation through self-worth suggests that communication affects burnout partly through the individual's internal evaluation of herself. Constructive communication may preserve self-respect and personal efficacy, enabling women to address marital problems without experiencing them as evidence of worthlessness or failure. In contrast, destructive communication may increase self-criticism and emotional depletion. This explanation aligns with research showing that self-compassion and forgiveness are related to marital burnout and that self-criticism mediates these associations (Sharifi et al., 2024). The sequential mediation through forgiveness and self-worth further suggests that successful resolution of relational injuries may strengthen self-worth. When a conflict is acknowledged and repaired, the injured spouse may experience validation, respect, and restored emotional security, which can protect against burnout.

Forgiveness and self-worth also mediated the relationship between love styles and marital burnout. This finding demonstrates that intimacy, passion, and commitment do not reduce marital burnout solely through their direct emotional benefits. Rather, they may also create conditions that support forgiveness and stabilize self-worth. A loving relationship may provide sufficient emotional security for spouses to confront offenses without assuming that the relationship is irreparably damaged. It may also make reparative efforts more believable and reconciliation more desirable. In addition, feeling loved and valued may reduce the tendency to internalize marital difficulties as evidence of personal deficiency. Therefore, love styles appear to reduce burnout through both interpersonal restoration and intrapersonal protection.

The indirect findings also help explain why interventions targeting only surface-level conflict may be insufficient.

Marital burnout often reflects deeply established cognitive, emotional, and interactional patterns. Schema therapy has been found to reduce marital conflict and burnout among couples seeking divorce by modifying maladaptive beliefs and relational responses (Chekani, 2020). Emotional schema therapy has likewise shown effectiveness in reducing marital burnout among couples on the verge of divorce (Asgari & Goodarzi, 2019). These findings suggest that improvement requires attention to how spouses interpret emotions, regulate distress, and respond to perceived rejection. Early maladaptive schemas may further contribute to rigid interpretations of marital events and increase sensitivity to criticism or abandonment (Naderi & Ramazanzadeh Ali Zamini, 2015). Accordingly, forgiveness and self-worth may represent important mechanisms through which deeper therapeutic change reduces marital burnout.

5. Conclusion

Finally, the findings are compatible with intervention research showing that educational programs grounded in couples' lived experiences can reduce marital burnout (Fatemi et al., 2024). Such interventions may be effective because they address the concrete interactional and emotional experiences through which burnout develops. Programs that improve communication but ignore forgiveness may leave accumulated resentment unresolved, while programs that encourage forgiveness without strengthening self-worth may inadvertently place the burden of reconciliation on emotionally vulnerable individuals. The present model therefore supports an integrated approach in which communication, love, forgiveness, and self-worth are treated as interdependent components of marital functioning. Overall, the results suggest that lower marital burnout is associated with constructive communication, stronger intimacy, passion, and commitment, greater capacity for forgiveness, and a more stable sense of self-worth.

The present study had several limitations. Its cross-sectional and correlational design prevents firm causal conclusions regarding the direction of the relationships among communication patterns, love styles, forgiveness, self-worth, and marital burnout. The use of convenience sampling may also limit the generalizability of the findings beyond married women residing in Tehran. All variables were assessed using self-report instruments, which may have increased the likelihood of common-method variance, social desirability, and recall bias. The study included only women and did not collect paired data from their spouses; therefore,

the findings represent individual perceptions rather than the reciprocal and dyadic nature of marital interaction. In addition, potentially influential variables such as socioeconomic status, number of children, duration and severity of marital conflict, mental health history, attachment style, and exposure to intimate partner violence were not incorporated into the structural model.

Future studies should examine the proposed model using longitudinal designs to clarify temporal ordering and determine whether changes in communication patterns and love components predict later changes in forgiveness, self-worth, and marital burnout. Dyadic research involving both spouses is recommended so that actor and partner effects can be assessed and discrepancies between partners' perceptions can be analyzed. Probability sampling across different cities, cultural groups, and socioeconomic backgrounds would improve generalizability. Future researchers should also combine self-report measures with observational assessments of couple communication, clinical interviews, and partner reports. Experimental and intervention-based studies could test whether improvements in forgiveness and self-worth account for reductions in marital burnout following communication or couple-therapy programs. Additional mediators and moderators, including attachment security, emotional regulation, self-compassion, differentiation of self, marital empathy, and conflict severity, should also be examined.

Marriage counselors, psychologists, and family therapists should assess communication patterns, love components, forgiveness processes, and self-worth when working with women experiencing marital burnout. Interventions should teach couples to replace demand-withdraw and avoidance cycles with active listening, emotional validation, clear expression of needs, collaborative problem-solving, and effective repair attempts. Therapeutic programs should also help couples restore intimacy, passion, and commitment through emotional disclosure, shared activities, affection, and realistic relational agreements. Forgiveness-focused work should include acknowledgment of harm, responsibility-taking, empathy, reparation, and emotional resolution rather than pressuring the injured partner to dismiss or tolerate harmful behavior. At the individual level, practitioners should help clients identify conditional sources of self-worth, reduce self-criticism, strengthen internal validation, and separate marital difficulties from global judgments of personal value.

Authors' Contributions

Authors equally contributed to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

Acknowledgments

We would like to express our gratitude to all individuals helped us to do the project.

Declaration of Interest

The authors report no conflict of interest.

Funding

According to the authors, this article has no financial support.

Ethical Considerations

The study protocol adhered to the principles outlined in the Helsinki Declaration, which provides guidelines for ethical research involving human participants.

References

- Adams, K. E., Tyler, J. M., Calogero, R., & Lee, J. (2017). Appearance-Contingent Self-Worth and Self-Esteem: The Roles of Self-Objectification and Appearance Anxiety. *Body Image*, 23, 176-182. <https://doi.org/10.1016/j.bodyim.2017.10.004>
- Afsari Gorgari, Z. (2022). Examining the Relationship between Components of Love and Marital Burnout with the Mediating Role of Family Communication Patterns. *Iranian Quarterly Journal of Psychology and Behavioral Sciences*, 14(30), 78-92.
- Asgari, A., & Goodarzi, K. (2019). The Effectiveness of Emotional Schema Therapy on Marital Burnout in Couples on the Verge of Divorce. *Disability Studies*, 6(2), 174-185.
- Chekani, M. (2020). *Examining the Effectiveness of Schema Therapy on Marital Conflicts and Marital Burnout in Couples Seeking Divorce* [Master's thesis in clinical psychology, Naser Khosrow Non-Profit University of Saveh].
- Christensen, A., & Heavey, C. L. (2019). Gender and Social Structure in the Demand/Withdraw Pattern of Marital Conflict. *Journal of personality and social psychology*, 59(1), 73-81. <https://doi.org/10.1037/0022-3514.59.1.73>
- Enright, R. D., & The Human Development Study, G. (2011). The Moral Development of Forgiveness. In W. Kurtines & J.

- Gewirtz (Eds.), *Handbook of Moral Behavior and Development* (Vol. 1, pp. 123-152).
- Epstein, N. B., Chen, F., & Beyder-Kamjou, I. (2015). Relationship Standards and Marital Satisfaction in Chinese and American Couples. *Journal of marital and family therapy*, 31(1), 59-74. <https://doi.org/10.1111/j.1752-0606.2005.tb01543.x>
- Fatemi, M., Diarian, M. M., & Mousavi, S. E. (2024). The Effectiveness of an Educational Package for Reducing Marital Burnout Based on Couples' Lived Experiences on Marital Burnout in Couples Experiencing Burnout in Married Life. *Journal of Cognitive Sciences*, 23(144), 254-274.
- Flanagan, K. S., Hoek, K. K. V., Ranter, J. M., & Reich, H. A. (2012). The Potential of Forgiveness as a Response for Coping with Negative Peer Experiences. *Journal of adolescence*, 35(5), 1215-1223. <https://doi.org/10.1016/j.adolescence.2012.04.004>
- Gottman, J. M. (2013). A Theory of Marital Dissolution and Stability. *Journal of Family Psychology*, 57-75. <https://doi.org/10.1037//0893-3200.7.1.57>
- Hafiza, T. H., Loona, M., & Nawaz, A. (2025). Effect of Communication Patterns and Emotional Distress on Relationship Dissatisfaction among Married Individuals. *Pakistan Journal of Psychological Research*, 40(1), 135-154. <https://doi.org/10.33824/PJPR.2025.40.1.09>
- Hazare, C., Arora, K., ReddyMula, M., Maguluri, S., Bindhu, H., & Varsha, H. (2025). The Role of Forgiveness in Conflict Resolution and Relationship Satisfaction in Romantic Relationships. 3(13), 1745-2769.
- Kasprzak, A., Diaz, M., & Giraldez, C. (2025). Forgiveness in Romantic Relationships: The Moderating Role of Differentiation of Self in the Relationship between Offense Severity and Post-Offense Distress. 5(10), 1-11. <https://doi.org/10.1111/famp.70082>
- Li, M., & Mustillo, S. (2020). Linking Mother and Offspring Depressive Symptoms: The Mediating Role of Child Appearance Contingent Self-Worth. *Journal of affective disorders*, 273, 113-121. <https://doi.org/10.1016/j.jad.2020.03.117>
- Modarresi, F. (2016). *Examining Marital Burnout and Marital Conflicts Based on Perfectionism and Gender* [Master's thesis in psychology, Alzahra University].
- Muturi, E. (2023). The Impact of Boredom in Marriage on Marital Satisfaction. *International journal of psychology*. <https://doi.org/10.47604/ijp.2120>
- Naderi, H., & Ramazanzadeh Ali Zamini, R. (2015). A Comparison of Early Maladaptive Schemas in Patients with Obsessive-Compulsive Personality Disorder and a Nonclinical Group. *Clinical Psychology Studies*, 5(18), 127-142.
- Pokorska, J. (2022). *Relationship Fading in Business-to-Consumer Context* [Internet Aston University].
- Saffarinia, M., & Moghaddasi, S. (2023). The Effectiveness of Couples' Communication Skills Training on Social Exchange Styles and Psychological Distress among Women with Marital Burnout. *Rooyesh-e-Ravanshenasi Quarterly*, 12(11), 109-118.
- Sharifi, B., Raeisi, F., & Haji Hasani, M. (2024). The Relationship of Self-Compassion and Forgiveness with Marital Burnout with the Mediating Role of Self-Criticism in Married Individuals. *Rooyesh-e-Ravanshenasi Quarterly*, 13(9), 21-30.
- Tahmasbi, H., & Khorramabadi, Y. (2024). Examining the Predictive Power of Agreeableness, Marital Empathy, and Marital Forgiveness for Marital Satisfaction in Married Women. *Journal of Psychology*, 28(1), 3-11.
- Zare, F., Manshei, G., & Keshti Araei, N. (2021). The Effectiveness of Quality-of-Life Enrichment Training on Self-Worth and Psychological Capital among Female Heads of Household. *Applied Family Therapy Quarterly*, 2(4), 310-331.