Self Compassion and Interpersonal Mindfulness as Predictors of Forgiveness in Adulthood[*]

Pınar TOPÇU[1], Seher Merve ERUS[2]

[1]*Yıldız Teknik University, İstanbul, Türkiye*   0000-0001-8048-9931

[2]*Yıldız Teknik University, İstanbul, Türkiye*   0000-0001-5308-3872

ARTICLE INFO	ABSTRACT
	The purpose of the research was to discover whether self compassion and interpersonal mindfulness predict forgiveness in adulthood. In this study, data were gathered from 547 participants, 345 of whom were female (x̄=80.72, sd=16.51) and 202 of whom were male (x̄=81.60, sd=17.33) and between the ages of 22 and 65. "Personal Information Form", "Heartland Forgiveness Scale", "Self Compassion Scale", and "Interpersonal Mindfulness Scale" are the measuring instruments. Multiple regression analysis was conducted on the data. According to a multivariate regression analysis, self compassion and interpersonal mindfulness are predictors of forgiveness. In addition, regression analysis revealed that self compassion and interpersonal mindfulness accounted for 39% of the overall variance in adult forgiveness. In light of the literature and study, the findings are interpreted and defended, and numerous recommendations are provided. Keywords: Forgiveness, self compassion, interpersonal mindfulness, adulthood.

1. Introduction

Transition into adulthood is often characterized by increasing importance and prominence of justice, rights and law in an individual's life agenda. Also, the period that come into existence to develop personally and social relationship (Kaşıkçı & Peker, 2022). The predominance of problems faced in relation to these concepts and the following traumas experienced by individuals encourage many researchers to examine to what extent an individual can be forgiving. Therefore, "forgiveness" is considered a significant variable worth focusing in scientific research (Bugay et al., 2012; Strelan & Covic, 2006; Thompson et al., 2005). Often associated with reconciliation and apologizing from a religious point of view, forgiveness has also been a popular topic in literature, politics, and sociology (Griswold, 2007). Many philosophers define forgiveness as a virtue and power (Exline et al., 2003; Holmgren, 1998). Despite the presence of numerous definitions of forgiveness, researchers agree that it is difficult to make an accurate definition of the concept (Gündüz, 2014). As of the 1990s, some models have been developed based on detailed research focusing on the forgiveness process (Baskin & Enright, 2004; Enright, 1996; Hall & Fincham, 2005; Thompson et al., 2005; Worthington, 1999). The common issues mentioned in these models can be listed as follows: feeling offended, deciding to forgive others, understanding the guilty one/empathetic understanding, deciding to forgive oneself, giving up rage (negative emotions), reconciliation with others (the guilty ones), asking for the mercy of the Creator to cope with negative emotions such as anger, sorrow, grief, and hatred (Walker & Gorsuch, 2004). The related comprehensive studies revealed that forgiveness is evaluated in terms of three dimensions: self-forgiveness, the forgiveness of others, and forgiveness of a situation (Bugay et al., 2012). Developed by the individual

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himself, self-forgiveness refers to one's developing positive emotions, opinions, and behaviors that strengthen his self-image when he is confronted with negative and offending emotions, opinions, and behaviors (Hall & Fincham, 2005). Forgiveness of others is about developing positive emotions such as empathy, compassion, or understanding rather than negative emotions towards the offender (Macaskill et al., 2002). Forgiveness of a situation is defined as an individuals' forgiving the situation that might cause the violation of individual rights (Thompson et al., 2005).

It is quite common for individuals to encounter problems in their personal lives and interpersonal relations. The complex nature and increasing frequency of friendship and romantic relationships during adulthood (Aktu, 2015) and the potential problems encountered in marital relationships (Canel, 2008; Erus, 2019) emphasize the importance of coping with challenging situations, frustration, and being offended in social relationships (Thompson et al., 2005) and self-blaming. In addition, an adult makes some plans at certain ages, such as finding a job, moving to his own place, or getting married (Levinson, 1986). When he fails to achieve these goals properly, the emergence of negative emotions is inevitable. It is possible for a resentful individual who is angry at himself, others, or a situation and develops negative emotions and behaviors such as revenge to give up these emotions for his well-being by forgiving (Lawler-Row & Piferi, 2006).

Self compassion is believed to be a variable that might affect to what extent an individual might forgive. Just like forgiveness, self compassion dates back to Buddhism doctrines 2000 years ago (Oral, 2016). Enright (1996), in his "process of forgiveness model", defines compassion as an individual's willingness to love himself although he is offended. An individual sometimes experiences negative emotions throughout his life such as grief, sadness, and failure and he should feel relaxed, calm down, and overcome these emotions without being harmed so that he can effectively cope with these emotions (Deniz et al., 2008). At this point, he has to develop self compassion to cope with negative emotions such as suffering, burn-out, sadness, and failure by calming himself and without harming himself (Özyeşil, 2011). Neff (2003a) defines compassion as "understanding an individual without being judgmental assuming that he might make mistakes in his actions and behaviors". Self compassion does not mean a person's total perceives positively (Çelik-Örnek et al., 2022). Self compassion refers to how an individual establishes a relationship with himself in case of failure, inadequacy, or personally challenging events in his life and represents his compassion towards himself (Neff, 2016). Self compassion consists of three components. Self-kindness is about understanding oneself instead of making harsh self-criticism and self-judgment (Neff, 2003a). Common humanity refers to an individual's seeing his experiences as human experiences rather than labeling them as discriminating and othering ones, while mindfulness is defined as an individual's keeping distressing opinions and feelings balanced at present rather than over associating himself with them (Neff, 2003a; Neff, 2003b). It is a strategy an individual uses while forgiving oneself or others by showing mercy and compassion to himself without ignoring his own grief (Baskin & Enright, 2004; Enright, 1996).

The "forgiveness of others" dimension of forgiveness is crucial for interpersonal relationships (Prieto-Ursua & Echegoyen, 2015). In this respect, another concept associated with forgiveness is a trendy topic of study called interpersonal mindfulness. It refers to mindfulness, a subcomponent of self compassion experienced in interpersonal relationships (Deniz & Erus, 2021; Duncan et al., 2009; Erus, 2019; Kohlenberg et al., 2015; Pratscher et al., 2018). Mindfulness is the awareness that occurs by focusing the attention and is based on accepting the experiences at the moment without making judgments (Baer, 2003; Kabat-Zinn, 2003). Also, mindfulness is connected with positive thoughts, and mindfulness exercises can help to cope with negative thoughts (Arslan & Bayraktar-Uyar, 2020). Mindfulness is a universal method employed while focusing attention and involves affectionate, compassionate, understanding, sincere, and friendly communication (Kabat-Zinn, 2003). Thus, it might be concluded that mindfulness, as a dimension of self compassion (Deniz & Erus, 2021; Neff, 2003a; Neff, 2003b), defines a specific type of mindfulness that emerges during internal processes. Therefore, the general definitions of mindfulness tally with those of intrapersonal mindfulness (Duncan, 2007; Duncan et al., 2009; Kohlenberg et al., 2015). Interpersonal mindfulness, on the other hand, is a concept explaining awareness about emotions while interacting with other people focusing attention without impulsive reactions, and making judgments about feelings and opinions (Erus & Deniz, 2020; Pratcher et al., 2018). Forgiveness leads to beneficial consequences both for individuals and their relationships. A new point of view acquired due to mindfulness fosters emotional recovery by calming individuals when they face problems in their relationships with others (Johns et al., 2015). Some studies are reporting that interpersonal

relationships improve positively as forgiveness increases (Freedman & Zarifkar, 2016; Prieto-Ursua & Echegoyen, 2015; Worthington & Drinkard, 2000).

The studies in the related literature show that forgiveness correlates with self compassion (Chung, 2016; Fahimdanesh et al., 2020; Johns et al., 2015; Mistler, 2010; Onaylı, 2019; Oral, 2016); mindfulness (Abid, 2016; Fuente-Anuncibay et al., 2021; Johns et al., 2015; Lewis, 2017; Menahem & Love, 2013; Pizarro-Ruiz et al., 2021), and interpersonal relationships (Freedman & Zarifkar, 2016; Prieto-Ursua & Echegoyen, 2015; Worthington & Drinkard, 2000). Accordingly, it is important to determine to what extent self compassion, which involves the internal processes of mindfulness and concerns individuals' understanding towards themselves and to what extent interpersonal mindfulness variables, which comprise interpersonal processes of mindfulness, predict forgiveness.

Forgiveness is a challenging journey that might take too much time (Gündüz, 2014; Maddaus, 2020). The process of forgiveness and its challenging nature might also be affected by the quality of the relationship established with the offender, the external factors before the conflict as well as the psychological qualities of the offended individual (Bugay et al., 2012). Therefore, as a relational concept, forgiveness can improve the quality of relationships (Wade et al., 2014). Despite its positive characteristics, forgiveness is a matter of choice and cannot be imposed on individuals (Gordon & Baucom, 2003; Webb & Toussaint, 2018; Worthington, 1998). Forgiveness is about willingly and consciously trying to develop reactions that might lead to positive emotions, such as compassion, empathetic understanding or generosity, instead of negative emotions, including rage, frustration, being offended, or punishment (Bugay et al., 2012; Enright et al., 1992). Forgiveness has an important role in psychological counseling processes carried out with adults (Carr, 2016; Hebl & Enright, 1993; Menahem & Love, 2013; Wade & Worthington, 2005) and the studies conducted with adults (Krause & Ellison, 2003; Seyfi, 2017; Şahin, 2020). The present study plans to focus on the effects of self compassion and interpersonal mindfulness, which are expected to affect and facilitate forgiveness. Therefore, it aims to determine whether self compassion and interpersonal mindfulness of adults significantly predict their forgiveness levels.

2. Methodology

2.1. Research Model

The study was conducted according to the correlational design. This study aims to investigate the relationship between forgiveness, self compassion, and interpersonal mindfulness in adults. The dependent variable of this study is forgiveness, and the independent variables are self compassion and interpersonal mindfulness.

2.2. Research Sample

The participants of the study are a group of adults whose ages range between 22 and 65. The sampling of the study was determined by the convenient sampling method, which is used when the voluntary individuals are easily available at a convenient time and place for data collection (Martella et al., 2013) since it facilitates the data collection process (Creswell, 2009). The study participants were accessed by using a convenient sampling method in the present study. The frequency, distribution, mean, and standard deviation of the demographic information about the participants are displayed in Table 1.

According to Table 1, 345 participants (%63.1) are female, and the number of male participants is 202 (%36.9). 202 (%36.9) participants are younger than 28 years old, 207 (%37.8) are in 29-40 age range, and 138 (%25.2) participants are older than 41 years old. As for the educational background of the participants, the distribution of the participants according to the educational program they graduated last is as follows: primary school (43 participants: %7.9); secondary school (111 participants: %20.3); associate degree programs (73 participants: %13.3); undergraduate programs (246 participants: %45) and MA and Ph.D. programs (74 participants: %13.5). In addition, the number of married participants is 291 (%53.2), while 230 participants (%42) are single, 19 (%3.5) are divorced, and 7 participants (%1.3) are widows or widowers. Finally, 262 (%47.9) participants have a child or children while 285 (%52.1) participants do not have any children.

Table 1. *Demographic Information About the Participants*

,		n	%	Mean	Standard Deviation
Gender	Female	345	63.1	80.72	16.51
	Male	202	36.9	81.60	17.33
Age	Between 22 and 28 years old	202	36.9	79.45	16.05
	Between 29 and 40 years old	207	37.8	80.11	16.35
	Between 41 and 65 years old	138	25.2	84.77	18.07
Graduated education level	Primary school	43	7.9	78.63	18.90
	Secondary school	111	20.3	80.14	16.84
	Associate degree program	73	13.3	80.00	15.59
	Undergraduate program	246	45.0	81.54	17.07
	MA or Ph.D. programs	74	13.5	83.17	15.85
Marital Status	Married	291	53.2	80.84	17.26
	Single	230	42.0	80.70	16.07
	Divorced	19	3.5	86.47	19.40
	Widows/ers	7	1.3	86.00	13.76
Parenting status	Having a child or children	262	47.9	81.92	17.24
	No child	285	52.1	80.23	16.38
Total		547	100		

2.3. Data Collection Tools and Procedure

The data set was prepared by combining the data collection instruments used in the present study. The first part of the data set included the informed consent form that provides detailed information about the purpose of the study and information about the researchers. The form also stated that the data collected would not be shared with anyone and would be used only for the purposes of the study. The final sections of the data set included the personal information form, scale instructions, and items. Following the approval, the data for the study were collected face-to-face from the individuals around the researchers who fit the sampling criteria and via the link created by using Google Forms. The participation was entirely voluntary. The data collection procedure lasted approximately 15 minutes, and the data were collected between November and December 2021. The data collection instruments are explained in detail below.

Heartland Forgiveness Scale: Developed by Thompson et al. (2005), Heartland Forgiveness Scale was adapted to Turkish by Bugay et al. (2012). This 7-point Likert scale consists of 18 items and measures individuals' tendency to forgive. It has three dimensions: self-forgiveness, the forgiveness of others, and forgiveness of a situations. A high score obtained from the scale means high levels of forgiveness. The first translation and adaptation study of the scale for Turkish culture was carried out by Bugay and Demir (2010). Bugay et al. (2012) conducted a further study with a wider sampling of 796 participants (430 female and 366 male; mean age: 20.6) to test the scale. They found that the three-factor structure of the scale was proper. The Cronbach alpha internal consistency coefficients for self-forgiveness, the forgiveness of others, and forgiveness of a situations were calculated as .71, .82, .79 respectively (Bugay et al., 2012). In this research, the Cronbach's alpha internal consistency coefficient of the scale for the overall score was found to be .84.

Self Compassion Scale: Self compassion scale was developed by Neff (2003b) and reliability and validity studies in Turkish were carried out by Deniz et al. (2008). The purpose of the scale is to measure the self compassion levels of individuals. The study aims to adapt the scale to Turkish was conducted with 341 university students (184 female, 157 male; mean age: 19.81). Exploratory and confirmatory factor analyses showed that the scale is a valid measurement tool. This one-dimensional scale consists of 24 Likert-type items rated on a 5-point scale. A high score obtained from the scale indicates high levels of self compassion. Cronbach alpha internal consistency coefficient of the scale was found to be .89 and test-retest reliability was calculated as .83 (Deniz et al., 2008). In this research, Cronbach's alpha internal consistency coefficient of the scale was calculated as .90.

Interpersonal Mindfulness Scale: Developed by Erus and Tekel (2020), the "Interpersonal Mindfulness Scale" is a 5-point Likert-type scale consisting of 13 items. The scale has two dimensions: "awareness" and "being present in the moment". Nine items are related to "awareness" and four items are about the "being present in the moment" dimension. A high score obtained from the scale is interpreted as high levels of mindfulness in

interpersonal relationships. According to the exploratory factor analyses, the factor loads of the scale ranged between .60 and .84. The Cronbach alpha internal consistency coefficient for the "awareness" dimension was calculated as .85, for "being present at the moment" dimension as .71 and for the overall scale as .83. Test-retest reliability of the scale, and both dimensions was higher than .75 (Erus & Tekel, 2020). In this research Cronbach's alpha internal consistency coefficient of the scale was calculated as .90.

2.4. Data Analysis

Certain assumptions were tested before the multiple regression analysis. First, single-variable normality tests were done, and the skewness and kurtosis values of the variables were examined. The range for skewness and kurtosis values was taken as -2 and +2, which indicates a normal distribution (George & Mallery, 2010; Kline, 2011). As for the determination of multiple-variable extreme values, Mahalanobis distances were used, and the criterion here was that the critical value should not be lower than .001 (Büyüköztürk, 2019). Accordingly, two extreme values were identified and excluded from the analysis. The assumption stating that there is no multicollinearity between the independent variables, variance inflation factor (VIF), and tolerance value was met. There was not a .80 and higher correlation between the variables.

Similarly, another assumption met was that there is not a multiple correlation problem that might cause a problem when the "tolerance" value is higher than .20 and the highest VIF value is lower than 10 (Büyüköztürk, 2019; Can, 2020). When the Durbin-Watson test value is between 1.5 and 2.5, there is no autocorrelation between variables (Kalaycı, 2010). When all these assumptions were met, Pearson correlation analysis was done first, which was followed by multiple regression analysis. IBM SPSS 28th version package software was used for the statistical analyses, and the degree of significance was taken as .05.

2.5. Ethical

This study collected data following the "Higher Education Institutions Scientific Research and Publication Ethics Directive". Ethics committee approval was obtained from the university where the researchers study in.

3. Findings

Pearson product-moment correlation coefficient analysis was done to determine the correlation between forgiveness, self compassion, and interpersonal mindfulness in adulthood. The results of the analysis were shown in Table 2.

Table 2. *Pearson Product-Moment Correlation Coefficients between Variables*

Variables	n	Mean	Sd	1	2	3
1. Forgiveness		81.04	16.81	1.00		
2. Self compassion	545	78.20	16.11	.63*	1.00	
3. Interpersonal mindfulness		48.08	8.65	.18*	.35*	1.00

*p<.001

Table 2 shows Pearson product-moment correlation coefficient analysis results. The correlation coefficient between 1.00 and .70 means that there is a high correlation, between .70-.30 means that there is a medium correlation, and less than .30 means that there is a low correlation between variables (Kline, 2011). There is a statistically medium positive significant relationship between forgiveness and self compassion (r=.63; p<.001); between self compassion and interpersonal mindfulness (r=.35; p<.001). There is a statistically low positive significant relationship between forgiveness and interpersonal mindfulness (r=.18; p<.001). Multiple linear regression analysis was applied to determine to what extent self compassion and interpersonal mindfulness predict forgiveness in adulthood, and the results were presented in Table 3.

Table 3. *Multiple Linear Regression Analysis Results*

Variables	B	Standard Error	β	t	p	Binary r	Partial r
Constant	31.70	3.64	-	8.70	.000	-	-
Self Compassion	.68	.04	.64	17.95	.000	.63	.61
Interpersonal Mindfulness	-.07	.07	-.04	-1.07	.283	.18	-.05
R= .628; R²=.394; F$_{(2-542)}$=176.43; p=.000							

Table 3 shows that self compassion and interpersonal mindfulness predicted forgiveness in adulthood [F (2, 542)=176.43, p<.001]. Self compassion and interpersonal mindfulness explain %39 of the total variance for forgiveness in adulthood. When t-test result regarding the significance of the regression coefficient is evaluated, it can be seen that self compassion significantly predicts forgiveness in adulthood (p<.001); but interpersonal mindfulness doesn't significantly predict forgiveness in adulthood (p>.05). The relative order of importance of independent variables on forgiveness is respectively self compassion (.64) and interpersonal mindfulness (-.04) according to the standardized regression coefficient (β).

4. Conclusion and Discussion

The study's results showed that self compassion and interpersonal mindfulness predict forgiveness. Some studies are reporting a moderate positive correlation between self compassion and forgiveness (Asıcı & Karaca, 2014; Breen et al., 2010; Chung, 2016; Mistler, 2010; Neff & Pommier, 2013; Onaylı, 2019; Sarıçam & Biçer, 2015; Zhang & Chen, 2016). The studies conducted with the participants that are similar to those of the present study also found that self compassion predicts forgiveness (Chung 2016; Mistler 2010; Onaylı 2019; Sarıçam & Biçer 2015). In forgiveness, the offended gives up negative emotions such as anger or blaming, cognitive processes such as judgments, and impulsive reactions such as taking revenge and develops compassionate and positive emotions towards the offender (Al-Mabuk et al., 1995). Enright (1996) suggests that one should start loving himself and being understanding towards himself by accepting his mistake although this mistake aggrieved him. Self compassion involves giving importance to one's needs as much as the importance given to others' needs and being compassionate towards oneself as much as he is compassionate towards others (Deniz & Gündüz, 2021).

Baskin and Enright (2004), in their model explaining the "forgiveness of others" process, claim that the offended should develop empathy for the offender, which will foster the offended individuals' self compassion (Cunningham, 1985). Macaskill et al. (2002) conducted a study with adults aged between 18 and 54 and concluded that forgiveness increased as individuals' empathy levels increased. Worthington and Scherer (2004) state that the offended feels a sort of violation, which arouses negative emotions and can be avoided by developing positive emotions such as empathy, understanding, affection, and compassion. In this respect, it can be said that self compassion is a step to ensure forgiveness. According to Neff (2003a), the emotions felt while developing self compassion are similar to those felt while one forgives himself. It is also essential for an individual to develop total acceptance - i.e, self compassion – for forgiveness (Ewert et al., 2021). One can forgive himself, others, or even situations. Neff (2003a) defines self compassion as "one's developing a self-caring and rigorous attitude towards himself in case of suffering and anger that are experienced when he is confronted with negative life experiences. At this point, both concepts have internal processes involving positive emotions when confronted with challenging life experiences. One should protect himself against stressful life experiences and challenging life events that are out of his will, such as death, accident, and natural disaster (Leary et al., 2007). At this point, self compassion helps the individual to realize that he is not the only one who suffers from this challenging life experience and to be understanding towards himself (Neff, 2003a; Neff, 2003b; Neff & Pommier, 2013) and forgiving, in turn, helps him to feel balanced (Strelan, 2007).

Self-forgiveness, which is another dimension of forgiveness, is also related to self compassion. Making mistakes and being culpable are common flaws of human beings (Neff et al., 2007; Sakız & Sarıçam, 2015). An individual might offend, or he can make mistakes against himself (Halamova et al., 2018). At this point, he widens his focus by approaching his grief, and offending situation with a kind, empathic, and forgiving attitude, and he notices that these negative emotions are just temporary (Deniz & Sümer, 2010; Ewert et al., 2021; Neff & Pommier, 2013). In summary, the available studies in the literature report a correlation between self compassion and forgiveness during university education experienced in the early adulthood period (Asıcı & Karaca, 2014; Breen et al., 2010; Onaylı, 2019; Sarıçam & Biçer, 2015) and mid-adulthood period (Chung, 2016; Mistler, 2010; Neff & Pommier, 2013; Zhang & Chen, 2016). Due to the similarities between the results of the present study and those of the related studies in the literature, self compassion is believed to be one of the predictors of forgiveness during adulthood.

One of the study's findings is that there is a low-level significant correlation between forgiveness and interpersonal mindfulness, and that self compassion and interpersonal mindfulness predict forgiveness when

combined. Although forgiveness is an internal and conscious strategy used against damaging actions experienced by an individual, it is in fact an interpersonal relationship issue (Allemand et al., 2007; Enright et al., 1991). Interpersonal relationships are especially important when one is supposed to forgive someone else. Allemand et al. (2007) examined interpersonal forgiveness in a study conducted with 180 adults (age range: 19-65) who had a romantic relationship. The study's results revealed that an individual might get offended when he communicates and establishes a relationship with someone else. The degree of feeling offended depends on to what extent individuals are close to each other and understand each other's feelings in an interpersonal relationship. Similarly, Baskin and Enright (2004) focus on relationships with others in their forgiveness of others process model. Freedman and Zarifkar (2016) state that interpersonal forgiveness might contribute to the well-being of an individual during a therapy focusing on forgiveness. Thus, it might be concluded that high levels of interpersonal mindfulness might help individuals forgive others in a relationship. In addition, it might be stated that the awareness about the necessity for an individual to develop positive rather than negative emotions towards the offender (Oral, 2016) is closely related to interpersonal mindfulness. Interpersonal mindfulness is a type of mindfulness involving relationships among individuals. Mindfulness refers to one's being aware and alert during an event in the moment (Brown & Ryan, 2003). This is called interpersonal mindfulness when an individual is present in the moment throughout his communication with another person (Pratscher et al., 2018). There are some studies in the literature reporting that forgiveness facilitates and improves interpersonal relationships (Alpay, 2009; Ayten, 2009; Johns et al., 2015; Kadiangandu et al., 2007; Worthington, 1998); there is a significant positive correlation between forgiveness and mindfulness (Braun et al., 2020; Eyring et al., 2021; Foulk et al., 2017; Johns et al., 2015; Orcutt et al., 2005; Roberts et al., 2021; Webb et al., 2013; Zümbül, 2019) and mindfulness predicts forgiveness (Fuente-Anuncibay et al., 2021; Lewis, 2017; Pizarro-Ruiz et al., 2021).

An increase in an individual's awareness indicates increased relationship satisfaction (Barnes et al., 2007) and more recognition of emotions (Gambrel & Keeling, 2010). Also, communication becomes more quality due to decreased negative emotions such as rage or grudge (Barnes et al., 2007). Replacing negative emotions such as rage, grudge, and anger with positive ones such as affection, understanding, and kindness (Enright, 1996) is a characteristic nature of forgiveness. As a result, as stated by John et al. (2015), it is easier for people to forgive an interpersonal offense when they are aware. They conducted a study with 99 adults ranging in age from 22 to 69, and they discovered that participants with high levels of awareness and non-judgmental mindfulness had higher forgiveness scores. Awareness has been studied in the literature as a component of interpersonal mindfulness (Duncan, 2007; Erus & Tekel, 2020; Pratscher et al., 2018). Similarly, being non-judgmental is often used in the definition of interpersonal mindfulness (Deniz & Erus, 2021; Duncan, 2007; Pratscher et al., 2019). Menahem and Love (2013) state that mindfulness and empathy have a therapeutic effect in forgiveness therapy. In their study carried out with adults having a romantic relationship, Roberts et al. (2021), reported that forgiveness increases in a romantic relationship as mindfulness increases. Similarly, Eyring et al. (2021) found that forgiveness has an effect in the development of interpersonal mindfulness between couples. All the above explanations imply a close correlation between interpersonal mindfulness and forgiveness.

Forgiveness can be experienced in three ways: self-forgiveness, forgiveness of others, and forgiveness of a situation (Thompson et al., 2005). Interpersonal mindfulness refers to one's being present in the moment in their relationships with others and focusing on others' internal experiences, emotions and opinions in an accepting way without being judgmental (Deniz & Erus, 2021). In addition, it is about developing a compassionate and non-judgmental attitude toward others' emotions and opinions in a relationship (Duncan, 2007). It might be concluded that interpersonal mindfulness is more prominent in the forgiveness of others while it plays a weaker role in self-forgiveness and forgiveness of situations. Self compassion, on the other hand, can be defined as accepting one's own grief, being non-judgmental towards one's own suffering, and accepting this grief as an experience that everyone might face (Neff, 2003a; Neff, 2003b). It is related to one's internal processes; therefore, it plays an effective role in all three dimensions of forgiveness. As a result, the current study's finding that self compassion has a stronger correlation with forgiveness than interpersonal mindfulness makes more sense. Finally, the current study discovered that selfcompassion and interpersonal mindfulness account for 39% of forgiveness.

5. Recommendations

The study group of this research is limited to individuals whose ages range between 22 and 65. Further studies might be conducted with participants from a ,more comprehensive age range, including the late adulthood period. In addition, the effects of self compassion and interpersonal mindfulness levels of individuals on their forgiveness levels might be examined separately for early, mid, and late adulthood periods, and the differences might be analyzed. Forgiveness, self compassion, and interpersonal mindfulness were determined using overall scores, and a general result was concluded accordingly. Thus, further studies might examine the relationships between self-forgiveness, forgiveness of others, and forgiveness of a situation, which are subdimensions of forgiveness, and self-kindness, common humanity, which are subdimensions of self compassion, and being in the moment, and awareness variables, which are the subdimensions of interpersonal mindfulness. Also, the relative importance rank of the variables might be determined for each dimension of forgiveness. The present study revealed that an increase in self compassion and interpersonal mindfulness leads to an increase in forgiveness; however, it would also be interesting to examine how self compassion and interpersonal mindfulness affect forgiveness and how they facilitate forgiveness. Moreover, the answers to these questions might be explored in detail by designing qualitative studies employing different data collection techniques such as observation and interviews. Finally, it is recommended to develop certain programs in which self compassion and interpersonal mindfulness intervention programs can be implemented. The effect of these programs on forgiveness might be examined using experimental models.

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