The Relationship Between Spirituality and Psychological Wellness: A Serial Multi-Mediation Analysis

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ARTICLE INFO	ABSTRACT
	This study aims to investigate the relationships between spirituality, psychological well-being, compassion, and life satisfaction among adults, as well as the mediating role of compassion and life satisfaction in the relationship between spirituality and psychological well-being among adults. Using the relational survey model, 418 adults were recruited to participate in the study. The Spirituality Scale, Psychological Well-Being Scale, Compassion Scale, and Life Satisfaction Scale were used to collect data. Pearson Product-Moment Analysis was used to examine the links between adults' spirituality, psychological well-being, compassion, and life satisfaction. Using the Regression-Based Bootstrapping Technique and Serial Multiple Mediator Variable analysis, the researchers investigated the mediating function of compassion and life satisfaction in the link between spirituality and the psychological well-being of adults. The sequential mediation function of compassion and life pleasure was found to be significant in the link between adult spirituality and psychological well-being.

1. Introduction

Like any branch of science, the science of psychology updates itself according to contemporary needs. While approaches to psychology have tended to be problem-focused until recently, with the increasing emphasis on positive psychology, there is a growing emphasis on the importance of revealing people's strengths and promoting their positive functioning (Snyder et al., 2011).According to this point of view, while the individual increases the quality of life, he also prevents the emergence of problems (Demir & Türk, 2020). Spirituality also makes the individual strong in terms of positive psychology. Seligman (2007) states that spirituality is one of the basic elements of positive psychology.

Although spirituality is a concept that is often associated with religion and even used interchangeably, it is a concept that has recently started to be distinguished (Tanyi, 2002). It is stated that spirituality is a prerequisite for religion, but religion is not a prerequisite for spirituality (Fry, 2003). Spirituality aims to make life meaningful and achieve its spiritual salvation, but it is not necessary to achieve this purpose only through religion. The individual can achieve this goal through music, art, nature, family, and social relations (Astrow et al., 2001). Therefore, it would be correct to say that spirituality is a more comprehensive concept than

religion. Different definitions have been made in the literature on spirituality. Some definitions of spirituality seem to be as revealing the meaning and purpose of life and reaching one's essence (Coma, 2007); the effort to find the meaning of life, self-acceptance, acceptance of the relations between himself and others, and between himself and the universe (Koenig, 2009), one's pursuit of being the best one can do (Helminiak, 2001). Although there is no common definition of spirituality, when we look at the studies of researchers explaining spirituality, it is seen that concepts such as meaning and purpose, sacred, belief in a power greater than oneself, and transcendence are common in the definition of the spirituality (Kasapoğlu, 2017).

Spirituality is closely related to being good. The World Health Organization (2021) definition of health reveals the importance of spirituality in psychology. The organization defines a healthy individual as being "fully well physically, mentally, socially, and spiritually." According to this definition, it is necessary to be functional spiritually to be healthy. In this respect, the spiritual aspects of people need to be addressed and studied. Studies on this have also contributed to the development of spiritual counseling. Spiritual counseling refers to an area that includes, but is not limited to, the religious aspect of the individual regarding meaning, belief, and purpose. Spiritual counseling aims to eliminate problems related to people's spiritual aspect, provide morale and motivation to the individual, increase their well-being, and support their coping processes (Ayten, 2020). The morale, motivation, and efforts to eliminate the problems that are tried to be gained by the individual with spiritual counseling are related to the individual's well-being. In the definition of health by the World Health Organization, it is stated that spirituality is important for the well-being of the individual. Thoresen (2007) states that people with a spiritual orientation generally do not engage in self-destructive behaviors and have better mental health functions. In addition, spirituality generally gives positive results to individuals' psychological health and well-being (Plante, 2009). In other words, it can be said that spirituality contributes to the health and potential of the individual. In this respect, it has a close relationship with psychological well-being (Arıcı, 2011), which focuses on the ability of individuals to reveal their functionality by increasing their healthy and positive potential. When we look at the theoretical approaches that deal with the concept of psychological well-being, it is seen that they care about the development of the individual and emphasize the importance of well-being in mental health (Çeri & Çiçek, 2021; Ryff & Singer, 2008; Yıldırım & Çelik-Tanrıverdi, 2020).

Psychological well-being is expressed as the whole of progressing in line with personal goals, establishing meaningful relationships with people, and personal development skills (Keyes et al., 2002). In another definition, psychological well-being is an excess of positive emotions and thoughts about one's life (Myers & Diener, 1995). Individuals with a high level of well-being based on thoughts have general satisfaction in life. In contrast, individuals with a high level of well-being based on emotions experience more positive emotions. On the contrary, individuals with low psychological well-being make negative evaluations of their lives more frequently. As can be seen, psychological well-being is a multidimensional concept. Ryff & Keyes (1995) suggest six dimensions of psychological well-being these include self-acceptance, which is defined as one's positive assessment of himself and his past; positive relationships; the ability to have friendly relationships with others; autonomy; the capacity to manage the environment; the ability of the individual to manage his or her life; living a purposeful life; and personal development, which is defined as the individual's ongoing growth.

When we look at the literature, it is possible to come across studies dealing with spirituality and psychological well-being. In these studies, generally, a positive relationship was found between spirituality and psychological well-being (Bożek et al., 2020; Ellison & Fan, 2008; Fiorito & Ryan, 2007; Jahan & Khan, 2014; Ivtzan et al., 2013; Thauvoye et al., 2017; Yoon et al., 2015).

The Mediator Role of Compassion and Life Satisfaction

The feeling of compassion, which has many positive features, is closely related to spirituality. Because spirituality is a concept related to positive characteristics such as love, compassion, forgiveness, and harmony that provide happiness for oneself and others (Lama, 2001), it would be correct to evaluate spirituality within a scope that encompasses compassion. It is expected that individuals with strong spirituality will also have a high sense of compassion, contributing to psychological well-being. Compassion means being able to share a person's pain (Gilbert, 2009). Compassion does not only form the basis of helping behaviors established with others (Cosley et al., 2010), but it is also stated that it is a process that has mental and physical healing effects

(Gilbert, 2009; Gilbert & Irons, 2005). Compassion is an emotion that also enables the establishment of close bonds with others (Shiota et al., 2006). Many concepts can be mentioned frequently among the characteristics of the compassionate individual. Among them are virtuous behavior patterns such as caring for kindness, being more driven to care for oneself and others, being sensitive to one's own and others' needs, sensitivity to one's own and others' feelings, empathy, and a non-insulting understanding (Gilbert, 2009). Compassionate individuals are more interested with giving. In other words, they do what they do without expecting anything in return, and they share their love with the other person without conditions (Osho, 2007). When we look at the literature, although there is no study between compassion and spirituality, it is stated that spirituality also contains the characteristic of compassion (Lama, 2001). For this reason, individuals with strong spirituality should also have a high level of compassion. Spirituality and compassion can be considered as two concepts that positively support each other. When we look at the relationship between compassion and psychological well-being, a positive relationship was found in studies (Jazaieri et al., 2014; Kirby, 2017). In similar studies, Neff & Germer (2012) developed a self-compassion-based intervention program and found that the implemented program reduced stress and increased life satisfaction and quality. In addition, many studies have found a positive relationship between happiness and compassion (Erdoğan, 2017; Goleman, 2003; İşgör, 2017; Ladner, 2004; Lyubomirsky, 2008).

It is thought that another variable that can mediate between spirituality and psychological well-being is life satisfaction. It is expected that individuals with high spirituality will also have high life satisfaction. One study even supports this (Ekşi, 2019). According to Ekşi, high life satisfaction may also indicate high psychological well-being.Because it is stated that life satisfaction is among the determinants of psychological well-being (Kermen et al., 2010). Life satisfaction, an important concept of positive psychology, is used to express the situation that occurs due to the difference between what one has in his life and what he desires (Özer & Karabulut, 2003). Life satisfaction is our general judgments and feelings about our whole life. It includes the individual's past, future, and present satisfaction, the desire to continue his life differently, and the thoughts of others on the individual's life (Diener et al., 1999). Life satisfaction is affected by personal and psychological factors, such as income level or gender (Myers & Diener, 1995). Life satisfaction is a concept that encompasses an individual's life, and it is not understood as the individual's satisfaction from a particular or a single event or situation (Yıldırım & Arslan, 2020). The general satisfaction of the person in his whole life is called life satisfaction (Dost, 2007). For the individual to be satisfied with his life, he is expected to have positive emotions in general. While emotional states are examined in positive psychology, more emphasis is placed on increasing positive emotions (Hefferon & Boniwell, 2014).

When we look at the literature, some studies have a positive relationship between spirituality and life satisfaction (Holder et al., 2016; Jafari et al., 2010; Kasapoğlu & Wildigül, 2018; Kim et al., 2013). On the other hand, it is stated that life satisfaction is one of the determinants for psychological well-being (Kermen et al., 2016). Therefore, it has been seen in the literature that the relationship between the two concepts and other concepts is generally examined (Demir et al., 2021; Mehmood & Shaukat, 2014; Parvizi, 2021).

Spirituality contributes positively to the physical and mental health of the individual in two ways. First, as a result of spiritual life, the individual is protected from being a prisoner of negative emotions by experiencing many positive emotions. Another is that a strong spirituality contributes positively to physiological and psychological health by reducing the use of harmful substances and negative emotions that harm the individual (Karslı, 2019). Spirituality is important for the individual's mental health and positive dimensions of life (Berghuijs et al., 2013). In the light of the information given above, it is understood that spirituality is an important force in human life. Being good in terms of spirituality is a characteristic that a healthy individual should have. It is thought that the individual's strong spirituality increases compassion and life satisfaction in the same way, and this situation will positively affect the individual's psychological well-being. One of the important points that positive psychology has emphasized recently is positive emotions. Increasing the well-being of the normal individual is currently one of the important tasks in psychology. It is aimed that the study will be an important study to increase the well-being of normal individuals. In this sense, it is thought that this study will contribute to positive psychology, which emphasizes the strengths of human beings, the developing fields of spiritual counseling, and to the well-being of normal individuals. It is expected to make significant contributions to positive psychology that emphasizes human strengths and the emerging fields of spiritual counseling. However, it is thought that the study is also important in terms of shedding light on the

mechanisms underlying the relationship between spirituality and psychological well-being. Therefore, this study examines the relationships between adults' spirituality, psychological well-being, compassion, and life satisfaction, and the mediating role of compassion and life satisfaction in the relationship between adults' spirituality and psychological well-being.

2. Methodology

2.1.Research Model

This study used the relational survey model, which is included in the general survey research. Karasar (2005) stated that relational survey models are research model that aims to determine the existence and degree of change between two or more variables. This study examined the relationship between adults' spirituality, psychological well-being, compassion, and life satisfaction. In addition, the mediator roles of compassion and life satisfaction in the relationship between spirituality and adults' psychological well-being were examined. Therefore, this study is in the type of predictive relationship research.

2.2.Research Sample

The research sample consists of 418 adults. The convenience sampling method was used while choosing the research study group. The convenient sampling method is choosing from easily accessible and applicable units due to the limitations in terms of time, money, and labor (Büyüköztürk et al., 2017). The study group reached a total of 418 people, 230 women (55%) and 188 (45%) men. Participants in the study are between the ages of 18-66 ($\bar{x}$= 32.14; SD= 12.61). 2 (0.5%) of the participants stated that they were primary school graduates, while 53 (13.2%) were high school, 271 (64.8%) were undergraduate, and 92 (22%) were graduate. 7 (1.7%) of the participants stated that they had a low socioeconomic level, 366 (87.6%) had a medium, and 45 (10.8%) had a high socioeconomic level.

2.3.Data Collection Tools and Procedure

Spirituality Scale: The Spirituality Scale was developed by Demirci & Ekşi (2018) and is a one-dimensional, 6-item scale. The fit index values calculated as a result of the confirmatory factor analysis during the development of the scale were found to be at an acceptable level (x^2 = 381.29, sd = 160, RMSEA = .074, NFI = .96, NNFI = .98, CFI = .98, IFI = .98). , RFI = .96 and SRMR = .052). The factor loadings of the items in the scale ranged from .37 to .84. The internal consistency coefficients for the subdimensions of the scale were calculated to range from .72 to .88 points, and the internal consistency coefficient of the total score was calculated to be .95. It was found that the corrected correlation coefficients of the scale ranged from .41 to .77. The reliability coefficient for this study was calculated to be .78.

Psychological Well-Being Scale: Diener et al. (2010) created the Psychological Well-Being Scale to measure socio-psychological well-being as a supplement to existing well-being measures.The Turkish adaptation of the scale was made by Telef (2013). The scale is a 7-point Likert type, and the scores that can be taken from the scale are between 8-56 points. As a result of the exploratory factor analysis performed during the adaptation process of the scale, it was determined that the total explained variance was 42%. The factor loads of the scale items were calculated between .54 and .76. In confirmatory factor analysis, fit index values were found to be RMSEA= 0.08, SRMR=0.04, GFI= 0.96, NFI= 0.94, RFI= 0.92, CFI= 0.95, and IFI=0.95. The Cronbach alpha internal consistency coefficient obtained in the reliability study of the scale was calculated as .80. According to the test-retest result, there was a high level, positive and significant relationship between the first and second application of the scale (r= 0.86, p<.001). It was determined that the item-total correlations of the Psychological Well-Being Scale varied between .41 and .63, and the t-values were significant (p<.001). The reliability coefficient for this study was found to be .82.

Compassion Scale: The Compassion Scaledeveloped by Pommier (2011), was adapted into Turkish by Akdeniz & Deniz (2016), and its validity and reliability studies were carried out. Psychometric properties of the scale are examined with confirmatory factor analysis, criterion-related validity, internal consistency, and test-retest methods. Confirmatory factor analysis was conducted for the scale's construct validity, and six dimensions constituting the compassion structure were confirmed. The scale consists of 24 items. The internal consistency reliability coefficient was found to be .85 for the entire scale. In addition, it was concluded that the correlation

coefficient between the applications made with the test-retest method was sufficient. It was observed that the reliability coefficient of this research was .85.

Life Satisfaction Scale: It is a 5-item single-factor scale originally developed by Diener et al. (1985). It was adapted into Turkish by Dağlı & Baysal (2016). To test the consistency between the scores obtained from both scales, the Pearson Product-Moment Correlation Coefficient was calculated and found to be 0.92. Accordingly, it was determined that there was a high level, positive and significant relationship between the English and Turkish scales. The scale's Cronbach Alpha internal consistency coefficient was 0.88, and the test-retest reliability was 0.97. The factor analysis results revealed that the Life Satisfaction Scale, as in the original scale, showed a single-factor structure and consisted of 5 items as in original scale. The reliability coefficient for this study was found to be .80.

2.4. Data Analysis

In the data analysis, it was first checked whether the variables exhibited a normal distribution. When the skewness (skewness) and kurtosis (kurtosis) of the values obtained were evaluated to understand if the variables had a normal distribution, it was found that the values had a normal distribution (spiritual, S= -.93, F= .12; psychological well-being, S= -.17, K = -.46; compassion, S= -.46, F= -.23; life satisfaction, S= -.17, F= -.45). The distribution is considered normal when the kurtosis and skewness scores are between -1 and +1 (Hair et al., 2013).The study tested the relationships between adults' spirituality, psychological well-being, compassion, and life satisfaction with Pearson Product-Moment Analysis. In the study, the mediating role of compassion and life satisfaction in the relationship between spirituality and psychological well-being of adults was performed using the Regression-Based Bootstrapping Technique with Serial Multiple Mediator Variable analysis (Hayes, 2013). This method is used by uploading the "Multiple Mediation (INDIRECT)" macro developed by Preacher and Hayes (2008) into the IBM SPSS Statistic 22 program.

This technique is a method that tests relationships between multiple variables. Parallel mediation models assume that no mediator causally affects the other, whereas serial mediation models assume that there may be a causal relationship between mediator variables. However, serial mediation models allow testing of a specific theoretical sequence between variables. In this respect, serial mediation models are considered advantageous in testing multiple paths between variables and determining which ones are significant using a single model (Carnahan et al., 2020). The model used for the mediator role in this study was designed according to Model 6 proposed by Hayes (2013) in the presence of one independent, dependent, and two mediating variables.

2.5. Ethical

Before the data collection process, the necessary ethics committee permission was obtained from the Trabzon University Social and Human Sciences Ethics Committee.

3. Findings

In this part of the study, the statistical analyzes applied according to the purpose of the study and the order of the subproblems, as well as the results obtained from the analysis, are given.

3.1. Findings Regarding the Relationships Between the Variables of Spirituality, Psychological Well-Being, Compassion, and Life Satisfaction

Table 1. *Pearson Product-Moment Analysis of the Relationships Between Spirituality, Psychological Well-Being, Compassion, and Life Satisfaction Variables*

Variables	1	2	3	4
Spirituality (1)	1			
Psychological Well-Being (2)	.38**	1		
Compassion (3)	.23 **	.21**	1	
Life Satisfaction (4)	.21**	.45**	.10*	1
Average	27.19	44.89	101.49	18.14
Standard Deviation	2.73	5.79	10.30	3.36

**p< .01, *p< .05

As shown in Table 5, according to the results of the Pearson correlation analysis conducted to show the relationship between the variables spirituality, psychological well-being, compassion, and life satisfaction, there is a moderately positive and significant relationship between spirituality and psychological well-being (r= .38, p <.01); a low level of a positive and significant relationship between spirituality and compassion (r= .23, p <.01); a low level of positive and significant relationship between spirituality and life satisfaction (r= .21, p <.01); a low level of positive and significant relationship between psychological well-being and compassion (r= .21, p <.01); a moderately positive and significant relationship between psychological well-being and life satisfaction (r= .45, p <.01); and a marginally positive and significant relationship between compassion and life satisfaction (r= .10, p <.05).

3.2. Findings Regarding the Mediation of Compassion and Life Satisfaction in the Relationship Between Spirituality and Psychological Well-Being in Adults

In the research, the answer to the question of "Does the spirituality of adults significantly predict their psychological well-being through compassion and life satisfaction?" has been sought. The data were analyzed with the Regression-Based Bootstrapping Technique to reach the answer. The model used for the mediator role was designed according to the Serial Multiple Mediation Model (Model 6) suggested by Hayes (2013). In the model, the independent variable spirituality is expressed by the expression x, psychological well-being as the dependent variable by the expression y, and the mediating variables by the expression m1 for compassion and m2 for life satisfaction. This model with two mediating variables includes three indirect and one direct effects. These effects are the indirect effect of spirituality on psychological well-being through compassion (a1b1), the indirect effect of spirituality on psychological well-being through life satisfaction (a2b2), and the indirect effect of spirituality on psychological well-being through the series of compassion and life satisfaction (a1d1b2). These three indirect effects represent the total indirect effect of spirituality on psychological well-being (X: a1b1 + a2b2 + a1d1b2). Adding the direct effect of boredom on happiness (c') to the total indirect effects shows the total effect of spirituality on psychological well-being (c).

$$c = c' + a_1b_1 + a_2b_2 + a_1d_1b_2$$

The PROCESS plug-in was used over the SPSS program to examine the indirect effects in this study. In the analyses, 10000 Bootstrap samples were used, and the estimates were evaluated at a 95% confidence interval, reflecting the corrected and bias-free results. Ind1, ind2, and ind3 expressions are used to explain the indirect mediation effects. The shape of the model is given in Figure 1. The results of the Bootstrapping Technique analysis of the mediation of compassion and satisfaction in the relationship between adults' spirituality and psychological well-being are given in Table 2.
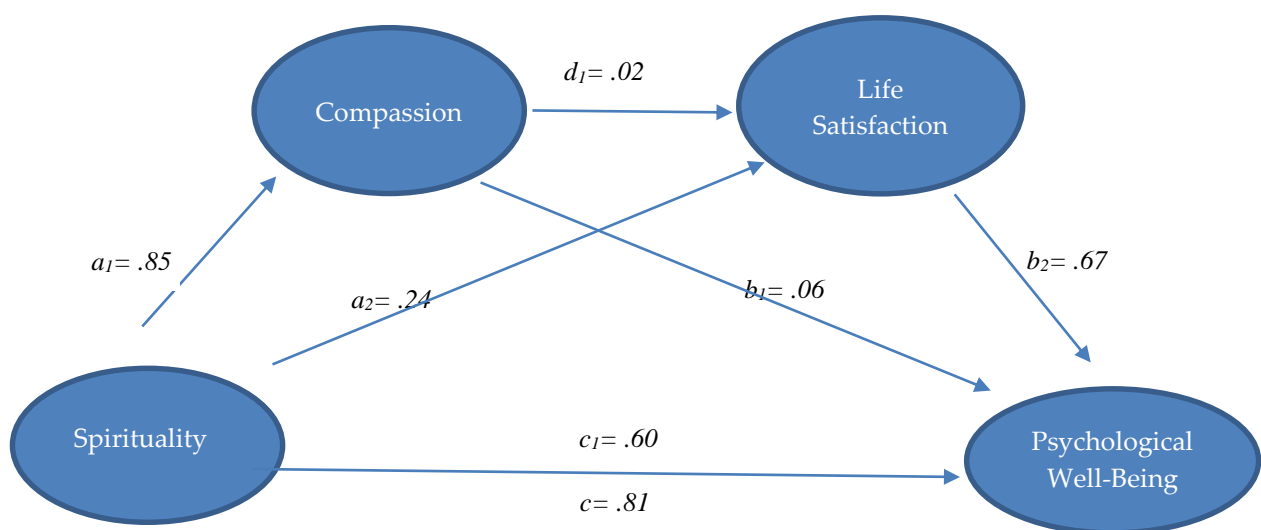

Figure 1. *The Mediating Role of Compassion and Life Satisfaction in the Relationship Between Adult Spirituality and Psychological Well-Being*

Table 2. *Serial Multiple Mediator Variable Analysis*

Variable	Compassion (m_1)			Life Satisfaction (m_2)			Psychological Well-Being (y)		
	Coeff (β)	SH	p	Coeff (β)	SH	p	Coeff (β)	SH	p
Spirituqality (x)	.85	.18	.00	.24	3.91	.00	.60	.09	.00
Compassion (m_1)	---	---	---	.02	1.12	.26	.06	.02	.01
Life Satisfaction (m_2)	---	---	---	---	---	---	.67	.07	.00
Constant	78.27	4.9	.00	9.88	2.04	.00	10.71	3.10	.00
R^2= .05; R^2= .26; R^2= .30									
$F_{(1, 416)}$= 22.40; $F_{(2, 415)}$= 9.75; $F_{(3,414)}$= 60.31									

According to serial multiple mediator analysis, the overall effect of spirituality on psychological well-being was significant (path c; β=-.35, SH=.01, t= 8.46, p<.01, CI [.62, 1.00]). On the other hand, when the mediating variables (compassion and life satisfaction) were taken into the equation simultaneously, the direct relationship between spirituality and psychological well-being decreased; however, it did not lose its significance (path c'; β= .60, SH=.09, t= 6.55, p<.01, CI [.42, 77]). These findings indicate that some indirect effects mediated by compassion and life satisfaction may be significant in the relationship between spirituality and psychological well-being.

The first indirect effect (ind1) is the indirect effect of spirituality on psychological well-being through compassion (spirituality → compassion → psychological well-being), a_1b_1= .16. This indirect effect is significantly positive because the bootstrap confidence interval is above zero (CI [.01, .10]). These findings indicate that people with high spirituality also have high compassion (a_1 positive), and people with high compassion also increase their psychological well-being levels (b_1 positive).

The second indirect effect (ind2) is the indirect effect of spirituality on psychological well-being through life satisfaction (spirituality → life satisfaction → psychological well-being), a_2b_2= .16. This indirect effect is significantly positive because the bootstrap confidence interval is above zero (CI [.07, .25]). These findings indicate that people with high spirituality have high compassion (b_2 positive), and people with high compassion also increase their level of psychological well-being (b_2 positive).

The third indirect effect (ind3) is the serial effect of spirituality on happiness through compassion and life satisfaction (spirituality → compassion → life satisfaction → psychological well-being), $a_1d_1b_2$= .01. This indirect effect is significantly positive because the bootstrap confidence interval is above zero (CI [.12, .32]). These findings show that people with high spirituality have increased compassion (a_1 positive); people with high compassion have high life satisfaction (d_1 positive); and accordingly, the level of psychological well-being decreases (b_2 positive). In addition to these results, it is seen that the whole model is significant ($F_{(3,893)}$=326.59, p<.001, R2=.30) and explains 30% of the total variance.

4. Conclusion and Discussion

This study examined the relationships between adults' spirituality, psychological well-being, compassion, and life satisfaction, and the mediating role of compassion and life satisfaction in the relationship between adults' spirituality and psychological well-being.

As a result of the research, it was seen that there were positive and significant relationships between the spirituality of adults and their psychological well-being, compassion, and life satisfaction and that spirituality predicted psychological well-being, compassion, and life satisfaction. Similar to our research results, in the studies carried out, spirituality was found to be related to psychological well-being (Doğan, 2006; Horozcu, 2010; Koenig et al., 2001; Tiliouine et al., 2009), compassion (Sprecher & Fehr, 2005) and life satisfaction (Khalek, & Ahmed, 2010; Pollner, 1989; Poloma & Pendleton, 1990). Spirituality includes the individual's reaching his essence, the search for meaning in life, his relationship with other people, and the acceptance of himself and a power greater than himself (Astrow et al., 2001; Koenig, 2009). Spirituality will increase one's sensitivity and compassion for other people by increasing one's compassion for other people (Piedmont, 2013). Again, it is known that people will experience positive emotions more when they find meaning in their lives with their spirituality, have a purpose, and reach their essence, so that they will be more satisfied with life and feel positive emotions (Frankl, 2000). The reason why spirituality increases psychological well-being, compassion, and life satisfaction can be explained by the values it contains and the fact that a person with high spirituality values his or her relationships with others, cares about his or her own well-being and that of others,

is sensitive to their needs, and takes their feelings and thoughts into account.It can be expected that when an individual is sensitive to others and their pains and attaches importance to his relationships with others, his compassion will increase, he will be sensitive to his own needs and feelings, and his search for meaning will find the meaning of life. His satisfaction from life and psychological well-being will increase with his positive feelings and thoughts.

As a result of the research, it was seen that there were positive and significant relationships between adults' compassion and their psychological well-being and life satisfaction and that compassion predicted psychological well-being and life satisfaction. Similar to our research results, studies have shown that compassion is associated with psychological well-being (Hutcherson et al., 2008; İşgör, 2017; Lutz & Skirberk, 2012) and life satisfaction (Hopkins & Reynolds, 2001; Ladner, 2004). Compassion arises when others are perceived as vulnerable, distressed, or needy, motivating the person to support others (Goetz et al., 2010). Compassion is seen as an emotion, a reflection of life satisfaction and psychological well-being, that facilitates establishing close bonds with others (Shiota et al., 2006). Compassion increases life satisfaction and psychological well-being because compassion has features such as being interested in the pain of others and being more tolerant of their own mistakes and failures. Because it can be thought that the individual who has these attitudes and realizes himself will find resources for happiness, life satisfaction, or well-being.

As a result of the research, it was seen that there was a significant relationship between the psychological well-being of adults and their life satisfaction and that life satisfaction predicted psychological well-being. Studies have shown that these two variables are interrelated, and life satisfaction is considered as one of the complements of psychological well-being (Diener, 1984; Kermen et al., 2016). While life satisfaction is considered the presence of positive emotions and satisfaction with one's life (Hefferon & Boniwell, 2014), psychological well-being is expressed as the totality of progress in line with personal goals, building meaningful relationships with people, and personal development skills (Keyes et al., 2002). It can be explained by the fact that the individual with high life satisfaction has strong psychological well-being, is happy with his life, and experiences satisfaction and joy more than unpleasant emotions such as sadness and anger. Diener et al. (1999) also stated that if the individual has low satisfaction with his life, he will have low psychological well-being by frequently experiencing negative emotions such as anger and anxiety.

As another result of the study, the serial mediating role of compassion and life satisfaction was found to be significant in the relationship between adults' spirituality and psychological well-being. When examining the literature, some studies explain the direct effect of spirituality on psychological well-being (Koenig et al., 2001; Tiliouine et al., 2009). The direct effect of spirituality on psychological well-being can be explained by the fact that spirituality supports the strengths and positive lifestyles of the person in the process of self-realization, enables him to reveal himself at higher levels, and ensures that he is strong, hopeful, and peaceful (Baldacchino & Droper, 2001; Hall, 2006). However, no studies investigating the mediating variables which explain the relationship between spirituality and psychological well-being have been found in the literature. It is known that spirituality increases one's relationship with other people and their compassion for them (Piedmont, 2013). Emmons (2000) also stated that spirituality increases the use of spiritual resources in solving vital problems and virtuous behaviors such as compassion in interpersonal relationships. Compassionate people, on the other hand, are expected to share their pain with others (Gilbert, 2009), support others during difficult times (Gilbert & Irons, 2005) to solve their problems, build healthy relationships with others, reinforce positive emotions in their lives (Vara, 1999), and thereby make their lives easier and provide satisfaction (Brettle & Grant, 2004).It can be thought that the psychological well-being of people with high life satisfaction will increase as they progress towards their personal goals, establish meaningful relationships with other people, and have more positive emotions and thoughts in their lives (Diener, 1984; Hefferon & Boniwell, 2014; Myers, & Diener, 1995).

As can be seen, in this study, the relationships between adults' spirituality, psychological well-being, compassion, and life satisfaction were examined, and the mediating role of compassion and life satisfaction in the relationship between adults' spirituality and psychological well-being was examined. The study results show that the interventions designed to increase adults' psychological well-being should focus on increasing spirituality, self-compassion and life satisfaction stemming from spirituality. Spirituality provides values of psychological well-being such as the sense of meaning and purpose, social support, and positive emotions that make the individual healthy and happy in body and spirit (Karslı, 2019). It is thought that the research is

important in that it is carried out with positive psychological concepts that emphasize the strength of the human being, not the focus of mainstream psychology that emphasizes the negative. Seligman & Csikszentmihalyi (2000) argued that true happiness could be achieved by avoiding wrong and discovering right. A happy, healthy life is the desired outcome of positive psychology (Peterson & Seligman, 2004). It is thought that this research, in which psychological well-being is explained by spirituality, compassion, and life satisfaction, which includes human strengths and virtues, will contribute to the positive psychological literature.

5. Recommendations

The relationships between spirituality, psychological well-being, compassion, and life satisfaction in this study are limited to the quantitative data obtained from the adults participating in the research. Future studies can examine the relationships between spirituality, psychological well-being, compassion, and life satisfaction of participants in different age groups. In addition, qualitative and mixed-pattern studies can be designed to study these variables in detail.

In line with the results obtained from the research, it can be suggested by experts who are interested in mental health that positive psychotherapy-based individual and group counseling practices, including concepts such as spirituality, compassion, and life satisfaction, to increase psychological well-being of individuals. However, it can be recommended that individuals be given skill training on the mechanisms underlying psychological well-being by their psychological counselors in school environments, even before they are adults.

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