Logotherapy Oriented Group Counseling Program to Foster Forgiveness Flexibility*

Affetme Esnekliği Kazandırmaya Yönelik Logoterapi Yönelimli Grupla Psikolojik Danışma Programı

Tuğba Seda Çolak ⬤, **Mustafa Koç** ⬤

Abstract. In this study, a Logotherapy Oriented group counseling program was prepared with the aim of fostering Forgiveness Flexibility. Within the scope of this study, Logotherapy theory has been utilized with the underlying thought that it will contribute to fostering the concept of forgiveness, which has become an especially prominent topic in the recent years. During the development process of the program, related programs and literature about both forgiveness and Logotherapy were examined. The program was designed as a process model including the components of decision making. As a result, a psychological counseling program consisting of 8 sessions was built. The program was carried out with 12 subjects as an experimental study (Çolak, 2014) and found to be effective in fostering forgiveness flexibility.

Keywords. Forgiveness, Forgiveness Flexibility, Logotherapy, Group Counseling Program.

Öz. Bu araştırmada Logoterapi Yönelimli Affetme Esnekliği kazandırmaya yönelik bir grupla psikolojik danışma programı hazırlanmıştır. Araştırma kapsamında, son yıllarda özellikle ön plana çıkan affetme kavramını kazandırmaya katkı sağlayacağı düşünüldüğünden Logoterapi kuramından faydalanılmıştır. Programın geliştirilme sürecinde hem affetme hem de Logoterapi ile ilgili geliştirilmiş programlar ve ilgili alanyazın incelenmiştir. Program, affetme karar bileşenlerini de içeren bir süreç modeli olarak planlanmıştır. Sonuç olarak 8 oturumdan oluşan bir psikolojik danışma programı oluşturulmuştur. Program deneysel bir çalışmada (Çolak, 2014) 12 üyenin yer aldığı bir grupta uygulanmış ve etkili bulunmuştur.

Anahtar Kelimeler. Affetme, Affetme Esnekliği, Logoterapi, Grupla Psikolojik Danışma.

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Tuğba Seda Çolak (Corresponding Author)
Duzce University, Faculty of Education, Duzce, Turkey
e-mail: tugbacolak@duzce.edu.tr
Mustafa Koç
Duzce University, Faculty of Education, Duzce, Turkey
e-mail: mustafa.koc@duzce.edu.tr

PDR
Türk Psikolojik Danışma ve Rehberlik Derneği
Turkish Psychological Counseling and Guidance Association
Genel Merkez / Central Office

INTRODUCTION

Forgiveness and Forgiveness Flexibility

While displaying features of a moral reaction, forgiveness entails deliberately choosing to let go of the need for vengeance; however, the process of forgiveness does not require atonement or making up for the mistake by the offender (Baskin and Enright, 2004; Enright and Kittle, 1999; Enright and The Human Development Study Group, 1996). Forgiveness is a two-dimensional process that encompasses letting go of negative behaviors such as vengeance, and adopting positive ones such as showing compassion (Gismero-Gonzalez et al., 2020; Lawler-Row, Karremans, Scott, Edlis-Matityahou and Edwards, 2008). In forgiveness, the victim voluntarily ceases to impose any sanctions against the offender despite being aware of the injustice he/she has suffered (Enright and Coyle, 1998). Individuals who have a high tendency to constantly forgive others as a personality trait have been observed to exhibit a lower level of anger and a higher level of assertiveness, whereas those who do not display forgiveness as a general trend but exhibit a high level of situational forgiveness have been observed to have a low level of anger and anger-related physical behavior (Lawler-row, et al., 2008; Özteke - Kozan, Kesici and Baloğlu, 2017). In addition to research that addresses forgiveness in the interpersonal dimension (e.g. Enright and Coyle, 1998; McCullough, Root, Tabak and Witvliet, 2009), there is also research that focuses on self-forgiveness (e.g. Doğruer, 2019; Enright and The Human Development Group, 1996) and forgiveness of situations in the literature (e.g. Bugay, 2010; Thompson et al., 2005).

Forgiveness is an attitude that helps accomplish self-transcendence, meaning that the person is directed towards something beyond oneself, such as using the potential within to please oneself or reciprocating with love to other people (Frankl, 2004a). Forgiveness flexibility is defined as the individual's choice to forgive appropriately by evaluating the situation in the cognitive, affective, and behavioral sense in the face of a hurtful event (Çolak, 2014). The concept of flexibility in the literature was taken as a basis while developing the concept. Flexibility is seen as the individuals' ability to adapt to different situations in the face of a challenge in accordance with their value systems and also as an essential component of communicative competencies (Bond, Hayes and Barnes-Holmes, 2006; Cheung, 2001; Martin and Anderson, 1998). According

to Çolak (2014), the concept of forgiveness flexibility involves recognizing what forgiveness is and is not, internalizing and embracing knowledge about forgiveness processes, and then realizing forgiveness in the appropriate place, time and person/situation. It refers to a person's modification of an attitude by making an assessment of the event in line with their personal values. Forgiveness flexibility enables the individual to protect and maintain the life and relationships outside the event. In other words, the event is not allowed to affect other experiences. The individual's development of the ability to look at the situation from a distance/from outside himself is not related to what the offender does (what happened to him), but to understanding the process (what happened) (Çolak, 2014).

As a result of the increasing interest in positive psychology (Schulenberg, Hutzell, Nassif and Rogina, 2008), which has recently met a common denominator with Logotherapy with its great emphasis on harmony structures such as meaning, faith, hope, and humor, forgiveness has become a concept that researchers tend to focus heavily on. The realization of forgiveness and related concepts in order to protect mental health is considered important (Baharudin, Che-Amat, Jailani and Sumari, 2011). Carrying negative experiences into the future because of the failure to forgive reduces life quality (Fitzgibbons, 1986). Evasion and avoidance behavior caused by the experiences is an obstacle to potentially new, positive experiences and the growth that results from painful events. With a specifically designed group counseling program, this study aims to develop the forgiveness flexibility skills through the meaning found in the experiences. Logotherapy and Logotherapy-based practices can be useful in achieving this goal because, basically, Logotherapy contributes to the individual's development of one's own meaning from life and experiences (Frankl, 2009).

Logotherapy

Logotherapy, in its broadest sense, can be defined as "therapy through meaning" (Altıntaş and Gültekin, 2005) as opposed to "meaning through therapy" advocated by other therapy methods (Ivey, Ivey and Simek-Downing, 1987). Frankl, the theorist of Logotherapy, realized that people need something to live for in order to hold on to life (Fabry, 1981). The goal of Logotherapy is to help individuals discover the secret meaning in their lives and find a purpose

(Starck, 1985; Wong, 2002) by inspiring them to explore their uniqueness and individuality (Schulenberg et al., 2008). Logotherapy highlights the essence of being human, the potential for growth, and positive features in the individual (Rice, 2005). According to Frankl, personality with its lifelong development is determined not by experience but by the decisions one makes and mankind is an entity that has the freedom to decide what to become (Barnes, 2005; Maddi, 2012; Marshall and Marshall, 2012). In this sense, Logotherapy focuses more on the future (Starck, 1985) than the past, and more on the individual as a whole than the symptoms (Joshi, Marszalek, Berkel and Hinshaw, 2013).

According to Logotherapy, it is difficult to talk about a general meaning of life so it is important to find the specific meaning of human life in any period of time, rather than search for an abstract meaning (Frankl, 2009). Frankl states that happiness and well-being do not give life meaning as they are but emerge as byproducts as the values possessed in life are achieved (Weisskopf-Joelson, 1955). An individual's determining of an attitude towards life is considered as one of the ways of achieving understanding. Therefore, the client is oriented toward meaning during therapy. In the face of a painful experience, the Logotherapist helps the client to raise his/her problems to the level of consciousness (Rice, 2008), and guides him/her to choose the right attitude by recognizing the meaning in pain (Barnes, 1994; Wong, 2002). During therapy, the client realizes, by changing circumstances when he/she can or by adopting an attitude to turn the painful situation to his/her advantage when changing circumstances is not possible, that he/she is not a victim of fate (Crumbaugh, 1971; Graber, 2004). Modification of attitudes, a technique of Logotherapy, is applied in the treatment of noogenic neuroses and anxiety, which emerge as a result of situations that cannot be changed especially when there is a loss or confusion of value or conscience (Marshall, 2009).

The purpose of the therapy is to fill the vacuum caused by the meaninglessness within the client. Existential frustration, which is one of the fundamental concepts of Logotherapy, is the sense of frustration caused by the individual's failure to find meaning in life and a reason to live. It is a disappointment in the individual's will to meaning and leads to the emergence of another fundamental concept which is existential vacuum (Budak, 2003; Karahan and Sardoğan, 2004; Zaiser, 2005). Frankl calls this lack of personal meaning in existence as existential vacuum, and disagrees with the notion that this existential vacuum alone deteriorates mental health. The existential vacuum is more likely to cause

a spiritual crisis (Crumbaugh, 1971; Frankl, 1967). Existential vacuum emerges in a person's psyche through symptoms of inner emptiness, doubt, boredom, apathy, unfounded fear, lack of love, pessimistic thoughts, meaningless existence (Graber, 2004). In some cases where there is no forgiveness, a chain of negative behaviors, such as increased levels of psychological aggression, abuse of development in the relationship, and suppression of positive aspects of the relationship emerge quite easily (Fincham and Beach, 2002). It can be claimed, at this point, that existential vacuum is related to the consequences that arise from situations where forgiveness does not occur. It has been theorized that the traits fostered by the concept of forgiveness would be effective in dealing with situations where people have a lack of meaning in their lives as in an existential vacuum. This study aims to develop a Logotherapy Oriented Group Counseling Program to Foster Forgiveness Flexibility

Examining of the Existing Programs and the Development of the Logotherapy Oriented Group Program

There are studies on Logotherapy Oriented Group Programs in the literature. In one, Wasan (2000) concludes that at the end of the Logotherapy-oriented group program conducted with combat veterans with Post-Traumatic Stress Disorder, veterans interacted more with their families and saw themselves as being responsible for making positive changes in their lives. In his work on inmates with suicidal tendencies, Conant (2004) developed a Logotherapy-oriented program aimed at enabling inmates to find meaning in their own experiences of detention. Çolak (2010), in her study on social anxiety, concludes that the Logotherapy-oriented group counseling program has been effective in reducing social anxiety to a level that will increase the academic and social functionality of individuals. In a different study, a Logotherapy-based support program was found to be beneficial in life-skills training of university students (Mason and Nel, 2011). Another program, conducted with cancer patients in early adolescence, yielded results in favor of the experimental group (Kim, Kang, Park, Lee and Kim, 2013). At the end of the 14-week Logotherapy group process, Logotherapy was found to have a significant effect on marital satisfaction as well (Hamidi, Manshaee and Dokanheeifard, 2013). Şanlı (2016) has demonstrated the impact of Logotherapy Oriented Psycho-education Program on adolescents' perception of identity. Düşünceli and Koç

(2020) affirm that the Logotherapy-oriented group counseling program was effective in dealing with Post-Traumatic Embitterment Disorder. Contrary to the other therapy approaches which are based on the meaning-through-therapy notion, Logotherapy maintains that it is possible to achieve therapy through meaning (Frankl, 2009). Therefore, the common denominator of all these programs is that they have created a process through which clients can heal through finding meaning. As a result, it is evidenced by various studies in the literature that programs based on Logotherapy have been beneficial in attaining desired positive outcomes such as finding meaning in life, spiritual well-being, and life satisfaction in general.

In addition to all these studies, models prepared for the development of forgiveness were examined. Regarding Kohlberg's theory of moral development, Enright and the Human Study Group (1991) state that forgiveness is also a developmental process and is a developable trait. The forgiveness models in the literature predominantly consider forgiveness as a conscious and motivated decision (Worthington, 1998a). Compared to shorter-term decision-based models consisting of 1-8 sessions, longer-term process-based models including components of decision making, which can take 6-8 sessions in Group interventions and 12-60 sessions in individual interventions, were found to be more effective (Baskin and Enright, 2004). The forgiveness process model, as one of the best-known process models, consists of four phases: uncovering, decision, work, and depending phases (Enright and the Human Development Study Group, 1996).

Researchers have underlined points that should be taken into consideration while developing forgiveness programs (e.g. Enright and Coyle, 1998; Enright and the Human Development Study Group, 1996; Harris, Thoresen and Kopez, 2007; Worthington, 1998b). Enright and Coyle (1998) support that forgiveness intervention programs should be based on elements such as understanding the concept of forgiveness correctly, the participant's volunteering to experience forgiveness, cognitive exercises to understand the offender, emotional exercises to facilitate positive feelings towards the offender, and the courage to endure the negative emotion caused by the experiences. Forgiveness is a learned skill; therefore, it is considered useful to provide brief, experimentally supported interventions related to forgiveness, during the counseling process (Harris et al., 2007).

It is also suggested that various factors are involved in the process when planning the group process with Logotherapy. For example, in Logotherapy, the technique of dereflection in group experience is used to focus on what is right rather than what is wrong. Attention is directed towards things that are positive, enjoyable, and uplifting. Group members learn to focus on goals worth achieving instead of past mistakes (Graber, 2004). According to Frankl (2004b), therapy is an attempt to provide relief for negative emotions such as hatred and resentment. The discomfort experienced in the unconscious is replaced by relief through conscious decisions. In Logotherapy, the psychotherapeutic process begins with a phase of distancing symptoms, in which the client develops the ability to look at oneself from a distance to understand that he/she is not the same as his symptoms. The second phase is the modification of attitudes, in which the client reconsiders their values and attitudes and replaces the unhealthy attitude with a healthy attitude. The third stage is the reduction of symptoms, which becomes manageable by modification attitudes. Finally, it is aimed that the client will overcome the problem through the orientation stage of meaningful activity, experience, and attitudes (Graber, 2004; Marshall, 2009). There are five paths in Logotherapy that enable one to find the sources of the human spirit and meaning. These are self-discovery that enables the individual to gain insight; the awareness of one's choices that enables them to see what their alternatives are; the realization that one is unique in the context of their personal relationships and the creativity with which one contributes to the world; the awareness of the limits of their responsibility by making choices when it is possible and not feeling responsible when making choices is not possible; and as a consequence rise above and beyond oneself (self-transcendence) (Rice, 2004). These phases and paths were taken into account when establishing the Logotherapy-Oriented Forgiveness Flexibility Group Program. In the light of this information, the researcher established a group counseling program that is compatible with forgiveness models, including the decision stage.

Ethical Statement

This study was approved by Duzce University Scientific Research and Publication Ethics Committee (REF: 2020/92 – DATE: 14/05/2020). We have carried out the research within the framework of the Helsinki Declaration.

Group Counseling

Group counseling has some advantages over individual counseling. The social macrocosm or the outside world of the group member, whose microcosm changes by learning new behaviors within the group, also changes (Voltan-Acar, 2017). In this context, group members who gain experience in the group process, which is a prototype of real life, have the opportunity to test and develop the skills they gained at the micro-level in the real world.

Group stages: This program is a psychological counseling group, designed as a closed group consisting of 8 sessions. In the planning process of the program, not only the beginning, transition, action and termination stages of the group counseling process (Demir and Koydemir, 2013), but also the phases of the Logotherapy process (Graber, 2004; Marshall, 2009) has been taken into consideration along with the forgiveness models (e.g. Enright and the Human Development Study Group, 1996; Worthington, 1998b). In this context, the program has been designed as part of a process model that includes making a decision on forgiveness. In this program, it is aimed to move the group members away from their symptoms by giving them the flexibility to forgive by recognizing the concept of forgiveness and their potential in a correct way; to modify their attitudes by enabling them to approach the forgiveness process with a new perspective; to equip them with forgiveness flexibility by reducing the symptoms they have regarding the negative consequences of not forgiving, and orienting them towards meaningful behaviors. Sessions take between 90-120 minutes.

The aim of the group: Psychological counseling groups follow a healing process for the challenging developmental needs of individuals. In this problem-oriented process, the aim is to help participants understand their place in interpersonal relationships, find solutions to their problems, and implement the solutions they have reached. Thus, members who discover their inner strength interfere with the factors that hinder their development and develop the interpersonal skills they need (Çakır, 2013). Individuals with adaptation and development problems join psychological counseling, learn new behaviors in this process, and transfer them to social life (Voltan-Acar, 2017). The aim of this group is to enable group members to gain flexibility in the concept of forgiveness, which is considered to be an important concept for emotional development. To achieve this goal, sessions with Logotherapy, also called

meaning therapy, have been planned. According to Logotherapy, hurtful situations can be a source of meaning in their own right. The individual can achieve meaning by changing the situation if he can, and his attitude if he cannot. The main reason for choosing Logotherapy is that, according to this approach, finding meaning in life is the main motivation, and life has meaning under all circumstances.

Group Counseling Process

Session 1: Group members meet each other was aimed. In order to ensure that members own up to the group and feel that they are a member of the group, group rules are set and the contract is signed. In the meantime they learn the framework of the group process. Determining the individual objectives for the members and a common goal for the group within the group process helps to clarify the point to be reached in the minds. Conceptual introduction to forgiveness, forgiveness flexibility, and Logotherapy to group members covers pre-informing participants and preparation of the concepts they will encounter in the process. Open-ended questions are used during the session to enable group members to open themselves up and receive information. Metaphors have been used to introduce concepts. Meeting activities are intended to help group members get to know each other and mingle.

Session 2: A discussion on the concept of forgiveness flexibility is held to increase the group members' awareness of forgiveness flexibility and forgiveness process. At this stage the group members are expected to realize the level of forgiveness in their lives and the meaning that they place in the concept of forgiveness. In this respect, the group members are encouraged to share how they experience forgiveness in their lives and recognize their similarities and differences with the other group members. In order to achieve this goal, maieutic questions, Socratic dialogue, dereflection and humor techniques are utilized. Stories have been used to raise awareness.

Session 3: The aim is to review the definitions of the concepts in the literature in order to parse the concepts that are confused with forgiveness. Participants discuss the concept of true forgiveness and the importance of the focus of thought in life. This is an attempt at creating a new awareness of the effects of mistakes made in defining the concept of forgiveness. In this session, the

techniques of dereflection and Socratic dialogue are utilized. Members are encouraged to share. Group counseling techniques and skills are used to increase group cohesion among group members on the sharing axis.

Session 4: The goal in this session is to classify negative life events for each group member and to distinguish between the effects of the focus of thought on forgiveness and attitude determination, the areas of freedom, and destiny. The aim is to clarify the ways in which individuals deal with the problems they face in the fields of destiny and freedom and to identify alternatives. The main techniques used to achieve this goal are dereflection, Socratic dialogue and modification of attitudes.

Session 5: The session aimed to compare the difference between having the flexibility to forgive and not having it. The aim is to develop an understanding of the value of being human, recognizing the underlying causes of behavior, evaluating alternative behaviors, and evaluating the repercussions of the concepts of hyperreflection and hyperintention. Through techniques such as dereflection, modification of attitudes and paradoxical intention, group members are encouraged to reach new awareness.

Session 6: The session is designed to enable a review of forgiveness attitudes, and to replace non-functional attitudes by functional ones. The changes and the improvement observed from the beginning of the sessions to the sixth session are evaluated. The group members are assessed on developing alternative reactions to evasion, avoidance, vengeance and retaliation in the face of violent events. Techniques such as modification of attitudes, Socratic dialogue, dereflection constitute the framework of the session.

Session 7: The focus is on understanding the role of attitudes and choices in life. Having the flexibility of forgiveness contributes to finding meaning in that it makes the client reconsider his/her life in order to explore his/her own way of finding meaning in the face of hurtful situations. Therefore, it is aimed to create an environment for sharing where the group members will exercise forgiveness flexibility by turning to the activities and thoughts that will help them find meaning in the face of hurtful events. The techniques used extensively in the session are modification of attitudes, Socratic dialogue, and dereflection.

Session 8: This is the assessment session. The sessions are concluded with the assessment of the gains from the sessions and the overall process. Each group member defines the progress they have shown in achieving their individual and group goals and the gains they will adapt to post-group life. Group counseling activity (love bombardment, etc.) are held to ensure that the group members leave the process with positive feelings while adjourning the process.

DISCUSSION, CONCLUSION AND SUGGESTIONS

This research aimed to create a Logotherapy-oriented group program in order to foster the concept of forgiveness flexibility as defined by Çolak (2014). Logotherapy group programs and forgiveness models in the literature were surveyed in the developmental stage of the group program and, consequently, a group counseling program consisting of 8 sessions was designed on the basis of the forgiveness process model with components of decision making. The Program was applied to a group of 12 people in an experimental study by Çolak (2014), and was found to increase the level of forgiveness flexibility for group members in the face of situations requiring forgiveness. Forgiveness flexibility was measured by the forgiveness flexibility scale developed by the researcher in this experimental study. The comparison of the final test scores of the experimental and the control group after the application displayed significant differences in favor of the experimental group in each of the recognition, internalization, and application sub-dimensions of the forgiveness flexibility scale. The difference between the two groups was also found to favor the experimental group in follow-up tests. This difference can be considered as an indication of the permanence of the program's impact. In summary, based on the results obtained from the experimental study in which the program was tested, it can be said that the Group Counseling Program to Foster Forgiveness Flexibility has been effective.

Most human suffering is caused by expectations. Human beings expect life to realize their hopes (Frankl, 1973). Trust and hope can be deeply shaken in the face of a hurtful situation. Therefore, it is important for the individual to find meaning in the experience in order to move on with a greater power than before. In the erroneous definitions the group members made about forgiveness during the course of the program, it was observed that the group members dealt with forgiveness more in cases of offence committed against

themselves. The content of the program is designed to help individuals develop an awareness of situations in which they need forgiveness, thus improve empathy skills towards the offender. The program, specifically designed to achieve these goals, aimed to reorganize the expectations of individuals by using stories and metaphors and to internalize their awareness. In the meantime, misinformation about the definition of forgiveness was rectified, and activities were designed to make expectations from life and the parties involved more realistic. It has been revealed by many researchers that people' initial erroneous descriptions of forgiveness are a common misjudgment (e.g. Denton and Martin, 1998; Kearns and Fincham, 2004; Younger et al., 2004; Lawler-Row, Scott, Raines, Edlis-Matityahou and Moore, 2007) As these erroneous definitions are an important obstacle to the therapeutic use of forgiveness (Kearns and Fincham, 2004), special care was taken in the course of the program to focus on concepts that forgiveness is confused with (exculpating, finding excuses, ignoring, forgetting, etc.) so that the concept was truthfully understood.

While stating that having meaning in life makes pain bearable (Barnes, 1994), Logotherapy helps individuals develop their identity by recognizing, clarifying and mobilizing their values (Schulenberg et al., 2008). McCullough, Root, and Cohen (2006) concluded that seeing the benefit in interpersonal resentment through structured interventions can make a useful and unique contribution to the efforts to help forgive interpersonal crime. The ability to forgive plays a key role in giving a new meaning to one's life (Hantman and Cohen, 2010). Finding meaning in suffering is important in the healing process, and if a person can understand why another person hurts him/her, forgiveness may become easier (Coleman, 1998). In the light of this information, the program aimed to evaluate attitudes towards life events in order to enable individuals to look and approach their situations from a different perspective. Exercises to help individuals become aware of non-functional attitudes and increase functional ones were integrated into the program with the help of the technique of moderation of attitudes.

Logotherapy helps individuals determine how they can deal with individuals and societies with different values (Schulenberg et al., 2008). During the Logotherapy process, the individual should be aware of his responsibility to exist in the world as well as for what, against whom, and why he/she is responsible. During the therapy process, the troubled individual is encouraged

to realize his existential responsibility in full (Karahan and Sardoğan, 2004). Freedom and responsibility are considered as inseparable, and there is no one to blame for unpleasant circumstances. Both the offender and the victim are responsible for the incident (Sommers - Flanagan and Sommers - Flanagan, 2004). In the process, the therapist tries to make the client see how much responsibility he/she has in the crime-related process. Individuals tend to feel responsible for situations that are out of their control. Therefore, it is important for the person to see his/her role in the process for recovery. In cases where the feeling of guilt is justified, the client is helped to deal with it (Graber, 2004). The concept of forgiveness flexibility puts emphasis on forgiving the right source at the right time by raising awareness of the responsibilities defined by Logotherapy. The program, aimed at improving the flexibility of forgiveness, is intended to support the individual in the process of resentment so that he/she can bear to take responsibility by recognizing his/her personal share. As a result of the practices carried out with this rationale, it is aimed that the group members gain the ability to evaluate the event from a multidimensional perspective by gaining the capacity to look at the process from a distance, rather than their own point of view. As a result, the meaning found in the hurtful event increases the level of forgiveness flexibility. In this context, it can be said that Logotherapy is an appropriate theory for the development of forgiveness and the concepts related to forgiveness.

Recommendations for practitioners and researchers

1. This program was designed to foster forgiveness flexibility and its efficiency was tested on a group of university students. The effectiveness of the program can be tested on other groups.

2. Considering the importance of the concept of forgiveness in mental health, it can be said that similar programs are needed. This program can be applied in educational, health-care and other similar institutions.

3. The program's benefits can be tested in terms of various variables such as life satisfaction in addition to fostering forgiveness flexibility.

4. Forgiveness as a developmental process is an issue that needs to be addressed from an early age with activities to be carried out in accordance with the levels of students in formal education. In this context, it is recommended

that forgiveness-themed activities be designed and practices in the field of personal-social guidance be included in the guidance programs for the healthy development of forgiveness.

5. Reasons such as improved technology and increasing amount of leisure time, as well as the fact that the competitive environment is too complex with an excessive number of options, can be considered among reasons why young people have problems finding meaning and purpose in life. Therefore, it is believed that group studies based on meaning-oriented therapy theories such as Logotherapy in guidance services will help individuals determine the purpose and meaning of life, especially during adolescence.

This study aimed to prepare a Logotherapy Oriented Psychological Counseling Program to Foster Forgiveness Flexibility. A program consisting of 8 sessions was designed after the examination of various programs and models. The program can be considered as a process model which also encompasses decision making on forgiveness. This process aimed to increase awareness in such areas as self-discovery, uniqueness, making choices, taking responsibilities and transcending oneself, which are considered as indicators of finding the source of meaning during the sessions. A duly designed program was implemented with 12 members in an experimental study and was found to be effective in increasing the level of forgiveness flexibility (Colak, 2014).

About Authors / Yazarlar Hakkında

Tuğba Seda Çolak. Tuğba Seda Çolak got undergraduate, master and doctoral degrees in Psychological Counseling and Guidance at Sakarya University. Undergraduate. Çolak is working as Assist. Prof. Dr. at Duzce University Education Faculty. Her research interest includes forgiveness, meaning in life, counseling theories.

Tuğba Seda Çolak lisans, yüksek Lisans ve Doktora eğitimlerini Sakarya Üniversitesi, Psikolojik Danışmanlık ve Rehberlik Lisans Programında tamamlamıştır. Çolak halen Düzce üniversitesi Eğitim Fakültesinde Dr. Öğr. Üyesi olarak çalışmalarına devam etmektedir. İlgi alanları arasında affetme, yaşamın anlamı ve danışma kuramları gibi konular yer almaktadır.

Mustafa Koç. Mustafa Koç got undergraduate, master and doctoral degrees in Psychological Counseling and Guidance at Karadeniz Technical University. Undergraduate. Koç is working as Prof. Dr. at Duzce University Education Faculty. His research interest includes behavioral disorders and concepts effect on mental health basically.

Mustafa Koç lisans, yüksek Lisans ve Doktora eğitimlerini Karadeniz Teknik Üniversitesi, Psikolojik Danışmanlık ve Rehberlik Lisans Programında tamamlamıştır. Koç halen Düzce üniversitesi Eğitim Fakültesinde Prof. Dr. olarak çalışmalarına devam etmektedir. İlgi alanları arasında temel olarak, davranış bozuklukları ve ruh sağlığını etkileyen kavramlar yer almaktadır.

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The authors share the responsibility during the writing process. Second author was supervisor of first author. First author searched about literature and built structure of the study. Second author take responsibility about preparing paper and group counseling program with first author.

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Conflict of Interest / Çıkar Çatışması

It has been reported by the authors that there is no conflict of interest.

Yazarların herhangi bir çıkar çatışması bulunmamaktadır.

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Genişletilmiş Türkçe Özet

Bu çalışmada Affetme Esnekliği kazandırmak amacıyla Logoterapi Odaklı bir grupla psikolojik danışma programı hazırlanmıştır. Araştırmada, son yıllarda özellikle ön plana çıkan affetme kavramının kazanılmasına katkıda bulunacağı düşünüldüğü için Logoterapi kuramı kullanılmıştır. Affetme, ahlaki bir tepki olma özelliğine sahip, affeden kişi tarafından isteyerek seçilen öç alma isteğinden vazgeçme davranışı olmasının yanında affetme sürecinin gönül alma, hatayı telafi etme gibi herhangi bir şartı bulunmamaktadır (Baskin ve Enright, 2004; Enright ve Kittle, 1999; Enright ve The Human Development Group, 1996). Mağdur uğradığı haksızlığın farkında olmasına rağmen suçluya karşı herhangi bir yaptırım uygulamaktan gönüllü olarak vazgeçer (Enright ve Coyle, 1998 Affetme öç alma gibi negatif davranışlardan vazgeçme ve suçluya karşı merhamet gösterme gibi pozitif unsurları içeren iki boyutlu bir süreçtir (Gismero-Gonzalez ve diğerleri, 2020; Lawler-Row ve diğerleri, 2008).

Affetme esnekliği, affetme literatürüne dayanarak oluşturulmuş bir kavramdır. Affetme Esnekliği ise bireyin kırıcı bir olay karşısında bilişsel, duyuşsal ve davranışsal anlamda durumu değerlendirerek uygun şekilde affetmeyi tercih etmesi olarak tanımlanmaktadır (Çolak, 2014). Kavram geliştirilirken alanyazında yer alan esneklik kavramından yola çıkılmış (örn. Bond, Hayes, Barnes-Holmes, 2006; Cheung, 2001; Martin ve Anderson, 1998) ve daha sonra affetme esnekliği kavramı tanımlanmıştır.

Logoterapi "anlam yoluyla terapi" olarak tanımlanabilir (Altıntaş ve Gültekin, 2005). Frankl, insanların yaşama tutunmak için, uğruna yaşayabilecekleri bir şeylere ihtiyacı olduğunu fark etmiştir (Fabry, 1981). Logoterapinin amacı bireylere kendi eşsizliklerini ve bireyselliklerini keşfetmek için ilham vererek (Schulenberg vd., 2008), hayatlarındaki gizli anlamın farkına varmalarına, bir amaç bulmalarına yardım etmektir (Starck, 1985; Wong, 2002).

Bu çalışmada bir grupla psikolojik danışma programı oluşturulmuştur. Bu program, duygusal gelişim için önemli bir kavram olarak ele alınan affetme esnekliğini kazandırmaya yöneliktir. Logoterapi'nin yaşamda anlam kavramına yaklaşımı nedeniyle, bu hedefe ulaşmada yöntem olarak Logoterapi kullanılmıştır. Logoterapi'ye göre, yaşanan acı durumu tek başına bir anlam kaynağıdır. Programın geliştirilmesi sürecinde affetme ve Logoterapi ile ilgili programlar ve ilgili literatür incelenmiştir. Program, karar aşamasını içeren bir süreç modeli olarak planlanmıştır. Sonuç olarak 8 oturumdan oluşan bir psikolojik danışma programı oluşturulmuştur. İlk oturumda genel çerçeve ile ilgili grup sürecini tanıtmak ve grup üyeleriyle tanışmak amaçlanmaktadır. Aynı zamanda Logoterapi ve Affetme kavram olarak açıklanmaktadır. İkinci seansta affetme, önemli bir yaşam unsuru olarak incelenmiştir. Üçüncü oturumda affetme kavramının, mazur görme, görmezden gelme gibi diğer

benzer kavramlardan ayırt edilmesi amaçlanmıştır. Dördüncü seansta olumsuz yaşam olaylarının sınıflandırılması ve bireyin kendine uzaktan bakma becerisinin geliştirilmesi amaçlanmıştır. Beşinci oturumda affetme esnekliği, insan olmanın değeri ve alternatifler davranışlar hakkında tartışılmıştır. Altıncı oturumda grup üyelerinin affetme tutumları, üyelerle birlikte incelenmiştir. Yedinci seansta olumsuz yaşam olaylarında anlam bulma üzerine tartışılmaktadır. Son oturumda ise grupla psikolojik danışma süreci genel olarak değerlendirilmiştir. Program uygulanması 12 grup üyesi ile denenmiş ve etkili bulunmuştur. Sonuç olarak, programın affetme esnekliği kazandırmada etkili olduğu ve danışmanlar tarafından kullanılabileceği düşünülmektedir.

Ethical Statement

This study was approved by Duzce University Ethical Committee. We have carried out the research within the framework of the Helsinki Declaration.

Ethics Committee Name: Duzce University Scientific Research and Publication Ethics Committee

Approval Date: 14/05/2020

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Dr.Öğr.Üyesi Tuğba Seda ÇOLAK
Prof.Dr. Mustafa KOÇ