

Evlilikte Empati, Doyum ve Affedicilik Arasındaki İlişkide Evlilik Farkındalığının Aracı Rolü*

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Özet

Bu çalışmanın amacı, evlilikte empati, evlilik doyumu ve affetme arasındaki ilişkileri incelemek ve bu ilişkilerde evlilik farkındalığının aracılık rolünü ortaya koymaktır. Araştırma ilişkisel tarama modeline dayalı olarak yürütülmüştür. Veriler Türkiye genelinde 596 evli bireyden kartopu örnekleme yöntemi ile toplanmıştır. Katılımcılar Evlilik Farkındalığı Ölçeği, Evlilikte Empati Ölçeği, Affetme Ölçeği ve Evlilik Yaşam Ölçeğini doldurmuşlardır. Verilerin analizi için SPSS ve AMOS yazılımları kullanılarak yapısal eşitlik modellemesi gerçekleştirilmiştir. Analiz sonuçları, evlilik farkındalığının empati ile evlilik doyumu ve affetme arasındaki ilişkide tam aracılık rolü oynadığını göstermiştir. Evlilik farkındalığı bu ilişkilerin tümünü açıklayan bir faktör olarak ortaya çıkmıştır. Modelin uyum indeksleri mükemmel uyum göstermiştir. Bulgular, evlilik farkındalığının empati, evlilik doyumu ve affetme arasındaki ilişkileri güçlendiren önemli bir kavram olduğunu ortaya koymuştur.

Anahtar Kelimeler: evlilikte empati, evlilik doyumu, affetme, evlilik farkındalığı

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The Mediating Role of Marital Awareness in the Relationship between Empathy, Satisfaction and Forgiveness in Marriage

Abstract

This study aims to examine the relationships between empathy, marital satisfaction and forgiveness in marriage and to reveal the mediating role of marital mindfulness in these relationships. The research was conducted based on the relational survey model. Data were collected from 596 married individuals across Turkey by snowball sampling method. The participants completed the Marriage Awareness Scale, Empathy in Marriage Scale, Forgiveness Scale and Marital Life Scale. For the analysis of the data, structural equation modelling was performed using SPSS and AMOS software. The results of the analyses showed that marital awareness played a fully mediating role in the relationship between empathy and marital satisfaction and forgiveness. Marital awareness emerged as a factor explaining all of these relationships. The fit indices of the model showed excellent fit. The findings revealed that marital mindfulness is an important concept that strengthens the relationships between empathy, marital satisfaction and forgiveness.

Key Words: empathy in marriage, marital satisfaction, forgiveness, marital awareness

Introduction

In the life cycle of human beings, there are physiological and psychological milestones such as puberty, marriage, becoming a parent and work life. Marriage and starting a family is one of the important points in this cycle. If we compare human life to a theatre stage, marriage is the opening of a new curtain on this stage. Marriage is a system with various social norms and legal obligations where a man and a woman come together for reasons such as having children and sharing life (Özgüven, 2014). The marriage of two people is the starting point of a new family. The family, which is a universal institution, is one of the rare institutions that has existed since the creation of the first human being and continues to exist. The basic dynamic that constitutes the family structure is the phenomenon of marriage. There are many factors that ensure the maintenance of marriage and the continuity of the family. According to Nichols (2005), correct communication, having conflict resolution skills, interdependence and understanding are factors that increase the quality of marriage.

In this study, the relationships between the concepts of marital empathy, marital satisfaction, forgiveness and marital awareness, which are related to the quality of marriage, were analysed through a structural model.

Empathy is an important skill that facilitates individuals to understand each other, communicate effectively and develop healthy bonds in interpersonal relationships. Empathy can be defined as a person's ability to feel others' situations (Maibom, 2014) and to evaluate their feelings and thoughts from their own perspective (Bellet & Maloney, 1991). Moreover, empathy involves not only understanding, but also being able to give appropriate and correct reactions in line with this understanding (Carroll, 2014). Studies on married individuals show that empathy is strongly related to marital satisfaction (Blackmon, 1999; Larned, 2006) and marital adjustment (Dağlı, 2017; Soylu & Kağnıcı, 2015). Moreover, empathy promotes positive conflict resolution styles (Soylu & Kağnıcı, 2015), helpfulness and altruism behaviours (Yeşilkayalı, 2015) and increases individuals' happiness levels (Tosyalı, 2010). In addition, empathy also shows a positive relationship with forgiveness behaviour (Bayar, 2015; Fincham et al., 2002). These findings reveal that empathy skill is a fundamental element that improves both emotional well-being and harmony in relationships.

Forgiveness is seen as a process in which an individual develops positive emotions such as love and compassion by ending anger and resentment towards someone who harmed him/her (Enright, 1996). This process is a voluntary decision of the individual and involves giving up the desire for revenge (Hargrave & Sells, 1997). At the same time, forgiveness functions as a mechanism that supports reconnection and rapprochement in relationships (Hill, 2001). It is closely linked to prosocial characteristics, especially empathy, compassion and altruism (Sayar, 2018). The process of forgiveness can be defined in different ways, such as feeling forgiven by oneself, others or a creator, and also taking a more proactive approach (Toussaint et al., 2001). When the studies on forgiveness are examined, it is seen that forgiveness is positively related to relationship satisfaction (Braithwaite et al., 2011), empathy (Fincham et al., 2002), conflict resolution (Fincham et al., 2004), marital quality (Fincham & Beach, 2007), marital satisfaction (Mirzadeh & Fallahchai, 2012), trust in bilateral relationships (Keleş, 2018), relationship satisfaction, relationship harmony and emotional commitment (Telli, 2019).

Mindfulness is thinking about the knowledge of something; being conscious about feelings, thoughts and events (Gafoor, 2012), knowing one's strengths and weaknesses (Tarhan, 2012), being aware of one's feelings, thoughts and behaviours (Acar, 2009; Clarkson & Mackewn, 1993). As a result of the studies on mindfulness, concepts addressing various aspects of mindfulness have been formed. Focusing on

the present moment and experiences carefully and consciously is mindfulness (Baer, 2003; Brown & Ryan, 2003; Kabat-Zinn, 2003); knowing the mental processes necessary for a goal and behaviour and being aware of these processes is cognitive awareness (Livingston, 2003; Paris & Winograd, 1990; Taylor, 1999); emotional awareness (Kuyumcu, 2011). In addition, there are studies in areas such as metacognitive awareness (Karakelle, 2012) and interpersonal mindfulness in marriage (Erus, 2019). Marital mindfulness is discussed within the scope of this research by making use of the relevant literature. Marital mindfulness can be defined as the extent to which an individual is aware of what should be in a marriage and how much he/she can apply these requirements.

Marital satisfaction can be defined as the mutual satisfaction of spouses (Liberman et al., 1980) and the level of fulfilment of marital needs (Tezer, 1996). Marital satisfaction is defined as a state of satisfaction that is not limited to the feeling of instant satisfaction, but rather continues throughout the marriage process (Çağ & Yıldırım, 2013). This process is shaped by a number of factors. Crain (2017) stated that empathy, compassion, quality communication, emotional sharing and problem-solving skills are among the important factors that sustain marital satisfaction. In addition, individual and relational factors such as love (Rebello et al., 2014), effective communication and conflict resolution strategies (Pierce, 2016), forgiveness (Orathinkal & Vansteenwegen, 2006), mindfulness (Burpee & Langer, 2005), emotional resilience and intelligence (Gibbons, 2020) support marital satisfaction. On the other hand, self-esteem (Yıldız & Baytemir, 2016) and problem-solving skills related to mindfulness (Parlar & Akgün, 2018) also contribute to increasing marital satisfaction. These variables help the deepening of relationships at both individual and couple level and the continuity of satisfaction.

This study is important in terms of revealing the role of marital awareness in marital relationships. While empathy contributes to the quality of communication and mutual understanding between married individuals, forgiveness is known to increase harmony in relationships. Marital awareness allows individuals to evaluate their roles and responsibilities in their relationships more consciously and may strengthen the links between positive characteristics such as empathy and satisfaction and forgiveness. The aim of this study is to examine the relationships between empathy, marital satisfaction and forgiveness in marriage and to reveal the mediating role of marital awareness in these relationships. There is limited research on how the link between empathy and marital satisfaction and forgiveness is shaped and whether it is affected by a conscious evaluation process such as marital mindfulness. Therefore, this study will examine the mediating role of marital mindfulness in the effect of empathy on marital satisfaction and forgiveness and provide a more detailed perspective on the important psychological factors that strengthen marital

relationships.

Two sub-objectives were formed in line with the purpose of the study

1. Is there a significant relationship between marital empathy and marital satisfaction and forgiveness scores?
2. Does marital mindfulness have a mediating role in the relationship between marital empathy and marital satisfaction and forgiveness?

Method

Research design

In the study, relational survey model was preferred by using quantitative method (Creswell, 2014). The relational survey model allows to determine the level and direction of the relationships between variables. The research was designed as a model trial. Path analysis, which is an analysis to explain the role of some mediating variables in the relationship between the variables within the scope of the research, was used (Schumacker & Lomax, 2010). In this context, the relationships between the participants' marital mindfulness levels, marital empathy levels, marital satisfaction and forgiveness tendencies will be examined.

Study Group

The study group of the research consists of married individuals. While selecting the study group, snowball sampling method was used to reach married individuals. In this method, the researcher starts with a data group suitable for the study. It continues with the people suggested by this data group. Participants are reached in a layered manner in the form of each data suggesting other data. Even if it starts with a small data group at the beginning, the number of participants increases like a snowball as each data group suggests new people (Mertens 2010, Christensen et al. 2015). Within the scope of the study, this method was utilized and firstly applied to married individuals who could be reached, and then other data were obtained with the help of these individuals. With this method, data were collected from 596 married individuals and demographic information about the data obtained is given in Table 1.

Table 1. Demographic Characteristics of Participants.

	Groups	F	%
Gender	Woman	298	50.0
	Male	298	50.0
	Total	596	100.0
Duration of marriage	0-5 years	217	36.4
	6-10 years	151	25.3
	11-20 years	135	22.7

	21 and more years	93	15.6
	Total	596	100.0
Income level	Low	32	5.4
	Centre	498	83.6
	High	66	11.1
	Total	596	100.0
Education Level	Primary/secondary school	40	6.7
	High School	89	14.9
	Licence	340	57.0
	Postgraduate	127	21.3
	Total	596	100.0

Data Collection Tools

Marriage awareness scale: The marital awareness scale was developed by Şahin (2020). The scale consists of 21 items and five sub-dimensions (solidarity, interest, responsibility, understanding, sharing). The scale is a 7-point Likert-type scale (1: never, 7: always). There are no reverse items in the scale. The highest score that can be obtained from the scale is 147 and the lowest score is 21. Each sub-dimension can be scored on its own. In the exploratory factor analysis, the explained variance of the scale was 62.899%. Cronbach alpha internal consistency coefficient of the scale was found to be .923. The Cronbach alpha internal consistency coefficients of the sub-dimensions of the scale were found as interest .886, solidarity .918, responsibility .833, sharing .817 and understanding .787. In the confirmatory factor analysis conducted for the scale, it was found that the item loadings of all items were higher than .30. chi-square (χ^2/sd)= 2.045, RMSEA = .066, SRMR = .09, IFI= .924; CFI= .923.

Empathy in Marriage Scale: The empathy scale in marriage was developed by Şahin (2020). Consisting of 11 items, the scale is one-dimensional. The scale is a 7-point Likert-type scale (1: never, 7: always). There are no reverse items in the scale. The highest score that can be obtained from the scale is 77 and the lowest score is 11. In the exploratory factor analysis, the explained variance of the scale was obtained as 49.984%. Cronbach alpha internal consistency coefficient of the scale was .876. As a result of the independent groups t test conducted to determine the discrimination of the total score of the scale, a significant difference was found between the lower and upper groups for the total score of the scale ($p<.001$). In the confirmatory factor analysis conducted for the scale, it was found that the item loadings of all items were higher than .50. chi-square (χ^2/sd)= 2.977, RMSEA = .075, SRMR = 0,05, IFI= .954; CFI= .954.

Forgiveness Scale: The forgiveness scale developed by Berry et al. (2005) was adapted into Turkish by Sarıçam and Akin (2013). The scale is a 5-point Likert scale

(1: Strongly Disagree, 2: Disagree, 3: Undecided, 4: Agree and 5: Strongly Agree) It is a one-dimensional scale consisting of 10 items. As a result of the exploratory factor analysis, KMO sampling suitability coefficient was .66.6 and Barlett's test χ^2 value was 518.353 ($p < .001$, $sd = 120$). In the CFA, it was seen that the scale was unidimensional in accordance with the original, and the values related to CFA are as follows: ($\chi^2 = 106.47$, $sd = 32$, $RMSEA = .077$, $CFI = .89$, $GFI = .95$, $AGFI = .91$, $SRMR = .062$). Cronbach Alpha internal consistency reliability coefficient was found as .67. In the criterion validity analysis with a similar scale, a positive relationship was found at the level of ($r = .84$). Items 1, 3, 6, 7, 8 were reverse scored items. A high score from the scale indicates a high level of forgiveness (Sarıçam & Akın, 2013).

Marital Life Scale: It was developed by Tezer (1996) to measure the marital satisfaction of married individuals. Tezer named this scale, which measures satisfaction, the marital life scale because of the possibility of creating a different effect and perception in the individuals to whom the scale is applied. The scale is 5-point Likert type (1: Strongly Disagree, 2: Disagree, 3: Undecided, 4: Agree, 5: Strongly Agree). The scale consists of 10 items. 2nd, 4th and 5th items are reverse scored. The highest score that can be obtained from the scale is 50. A high score indicates a high level of marital satisfaction. The test-retest reliability coefficient of the scale was found to be 0.85, and the internal consistency coefficient was found to be 0.91 in the first application and .89 in the second application (Tezer, 1996).

Findings

Table 2. Mean scores, reliability coefficients and correlation values for variables

Variables	N	X	Cronbach's Alpha	1	2	3	4
1. Awareness of marriage	596	124.2	.903	1	.672**	.332**	.771**
2. Marital Satisfaction	596	38.97	.918		1	.262**	.525**
3. Forgiveness	596	32.92	.820			1	.257**
4. Empathy in Marriage	596	63.75	.868				1

** $P < .001$

Table 2 shows the mean scores, Cronbach's Alpha internal consistency coefficients and correlation values between the variables of marital awareness, marital satisfaction, forgiveness and marital empathy. Internal consistency coefficients of all variables are above .70 ($\alpha > .70$). The results of the correlation analysis revealed that there were positive and statistically significant relationships between all of the variables. These results show that the constructs examined in the research can be consistently related to each other and the theoretical foundations in the model are supported.

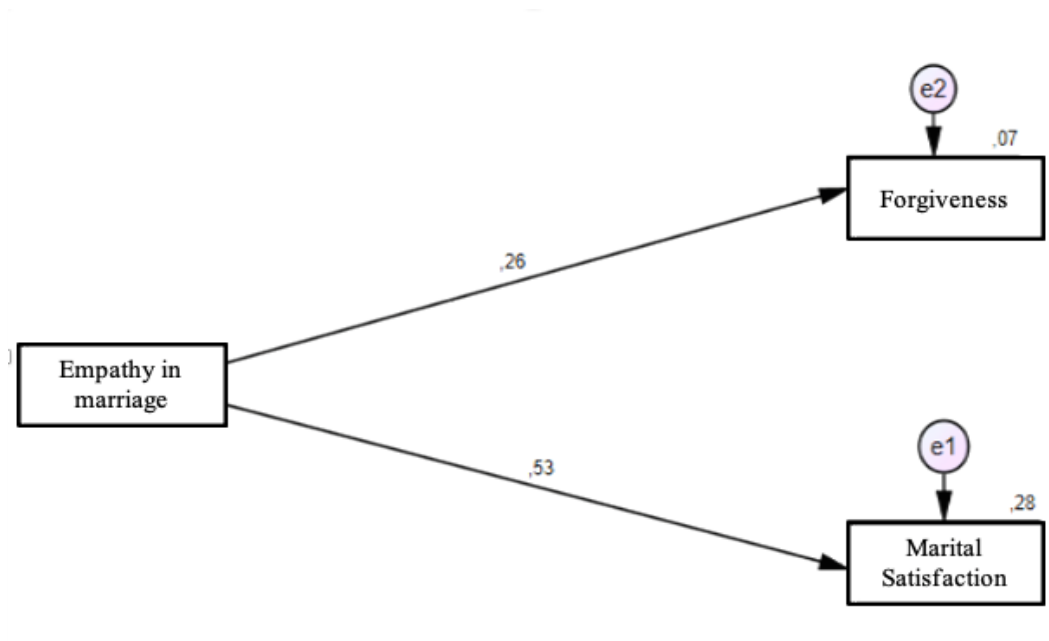


Figure 1. Structural Model of the Relationship between Empathy in Marriage and Marital Satisfaction and Forgiveness

When Figure 1 is analysed, it is seen that empathy in marriage has a significant and positive relationship with both marital satisfaction and forgiveness ($r = .26$; $p < .001$; $r = .53$; $p < .001$). While the variance explained for forgiveness was 7%, it was found to be 28% for marital satisfaction. This result shows that the effect of empathy on marital satisfaction is more significant than its effect on forgiveness. In other words, empathy plays a greater role in increasing the satisfaction between spouses. After this significant relationship, the mediation model was tested.

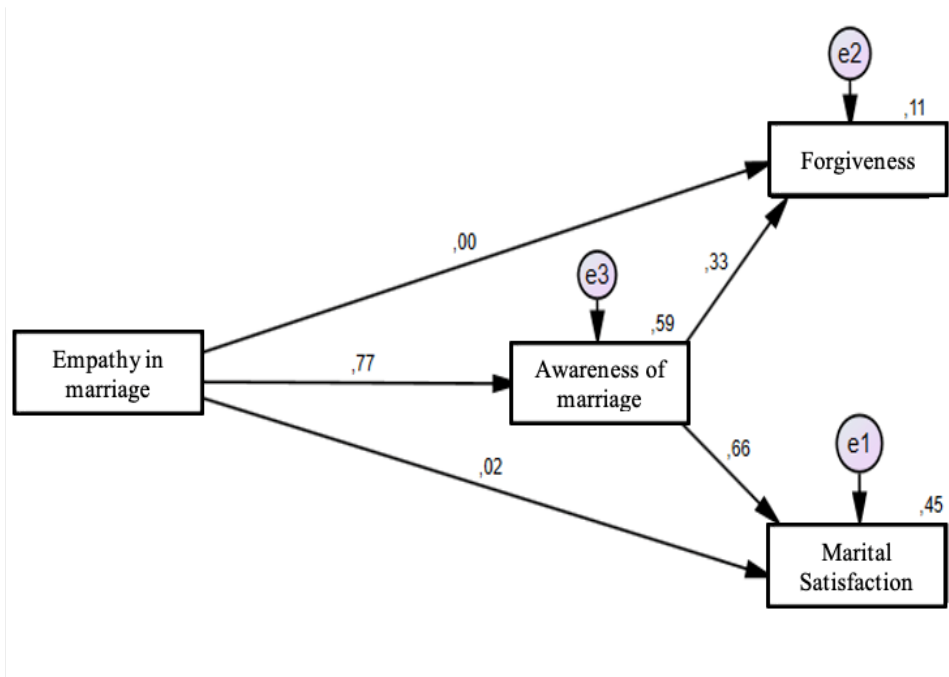


Figure 2. Structural Model to Investigate the Mediating Role of Marital Awareness in the Relationship Between Marital Empathy and Marital Satisfaction and Forgiveness

When the mediating role effect of marital mindfulness in the relationship between marital empathy and marital satisfaction and forgiveness shown in Figure 2 is analysed, marital mindfulness plays a significant mediating role in the relationship between marital empathy and both marital satisfaction and forgiveness. It is seen that marital mindfulness explains the entire relationship between marital empathy and marital satisfaction and forgiveness. In other words, marital mindfulness plays a full mediating role in this relationship. While the path coefficients between marital empathy and marital satisfaction and forgiveness were significant in the first model ($r = .26$; $p < .001$; $r = .53$; $p < .001$), the path coefficients became insignificant when the marital awareness variable was added ($r = .00$; $p > .05$; $r = .02$; $p > .05$). This situation shows the full mediating role effect of marital awareness. In the full mediating role effect, the relationship between predictor and predicted variables is expected to weaken at a high level and become statistically insignificant if the mediating variable is added to the relationship. Likewise, when the model is examined, it is seen that forgiveness and marital satisfaction are explained by 11% and 45%, respectively. Goodness of fit indices for the model are presented in the below. It is seen that all values are between acceptable values. When the goodness-of-fit values of the model were examined, it was found that all values showed excellent fit values ($\chi^2/df = 1.208$; RMSEA = .018; GFI = .999; AGFI = .990; CFI = 1.000; TLI (NNFI) = .999).

Discussion and conclusion

In the structural equation modelling conducted within the scope of the research, firstly, the prediction of marital empathy on forgiveness and marital satisfaction was examined. The analyses showed that empathy in marriage significantly predicted forgiveness and marital satisfaction. Studies in the literature examining the concepts of empathy, forgiveness and satisfaction in married individuals support these results. In the studies of Alpay (2009) and Paleari et al., (2005), empathy was found to be a variable predicting forgiveness in married individuals. In another study conducted by Fincham et al., (2002), it was found that forgiveness in marriage was positively related to empathy. In the study conducted by Bayar (2015), it was found that forgiveness and empathy were positively related in romantic relationships. In Blackmon's (1999) study, empathic perceptions of married individuals about themselves and their spouses were found to be related to marital satisfaction. In a similar study, Larned (2006) concluded that perceived empathy predicts marital satisfaction. According to the results of McNulty's (2008) study, the forgiveness of spouses married to spouses with a high tendency to forgive increases relationship satisfaction. Similarly, Braithwaite et al., (2011) found that forgiveness in romantic relationships increased relationship satisfaction. Communication and therefore empathy is an important concept in marital relationship. It plays a decisive role in the quality of the spouses' relationship with each other. The high level of empathy of the spouses shows that they establish a quality communication with each other. It shows that they can listen to each other, understand each other and give correct reactions. Individuals with such an approach are expected to be more forgiving. The result obtained from the research confirmed this expectation. It is also an expected result that the marriages of spouses who can listen to and understand each other are satisfying.

In the structural equation model, the mediating role of marital awareness in the relationship between marital empathy and marital satisfaction and forgiveness was examined. The results of the analyses show that marital awareness has a full mediating effect on the relationship between marital empathy and both marital satisfaction and forgiveness. The concept of marital mindfulness was conceptualised in the qualitative research process of this study and no research directly addressing this concept was found in the literature. However, considering the relationship of marital mindfulness with positive variables such as empathy, forgiveness and marital satisfaction, it is thought that the concepts of "marital mindfulness" and "interpersonal mindfulness in marriage" in the literature can be associated with this study. In the study conducted by Erus (2019), it was observed that mindfulness and interpersonal mindfulness in marriage predicted subjective well-being. According to the results of this study, emotional intelligence and marital adjustment had a significant mediating

role effect in the relationship between interpersonal mindfulness in marriage and subjective well-being. In another study conducted by Parlar and Akgün (2018) on married individuals, it was determined that there was a positive relationship between mindfulness and problem solving skills and marital satisfaction. Similarly, Jones et al. (2011) drew attention to the relationship between mindfulness and marital satisfaction. In the study of Daşcı Kılıç (2020), it was determined that emotional awareness in spouses showed a positive relationship with marital adjustment. Considering the results of these studies, it is seen that concepts such as mindfulness, interpersonal mindfulness in marriage, emotional awareness have a positive relationship with positive variables in the marital relationship. In the results obtained in our study, it was seen that marital mindfulness was positively related to empathy in marriage, marital satisfaction and forgiveness. Marital awareness includes concepts such as responsibility, understanding, interest, solidarity and sharing. For this reason, it covers what should be in marriage as a whole. Therefore, it is an expected result that individuals with high marital awareness have empathic skills, forgiveness and marital satisfaction.

Recommendations

The relationship of marital awareness with concepts such as happiness, marital adjustment, psychological well-being, psychological resilience, relationship satisfaction can be examined. Trainings on marital awareness and empathy in marriage can be given to married couples and adults who have reached the age of marriage. Empathy and awareness-oriented interventions can be used in marriage therapy processes. Longitudinal studies can be conducted to understand how the relationships between marital awareness, empathy, forgiveness and satisfaction change over time. In this way, the dynamics of relationships can be understood more comprehensively. The research was conducted in Turkey sample. How the relationships between marital awareness and empathy change in different cultures can be analysed and the results can be compared.

Limitations

The data used in the study are limited to the answers given by the participants to the measurement tools. Biased answers of the participants are a limitation in terms of the validity of the findings. The limited number of studies on the concept of marital awareness in the literature and the fact that this concept has not yet been sufficiently addressed is an important limitation in terms of the evaluation of the findings. The fact that the study was conducted in a limited region is another limitation of the study.

Research Ethics Commitment

The author has committed to complying with scientific ethics and citation rules in this study.

Conflict of Interest Declaration

The authors affirm that there is no conflict of interest in the data collection, interpretation of the results, and the preparation of this article.

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Geniş özet

Giriş

Bu çalışma evlilik farkındalığının evlilik ilişkilerindeki rolünü ortaya koyması açısından önemlidir. Empati, evli bireyler arasındaki iletişimin niteliğine ve karşılıklı anlayışın artmasına katkıda bulunurken, affetmenin ilişkilerdeki uyumu artırdığı bilinmektedir. Evlilik farkındalığı, bireylerin ilişkilerindeki rollerini ve sorumluluklarını daha bilinçli bir şekilde değerlendirmelerine olanak tanır ve empati gibi olumlu özelliklerin doyum ve affetme ile olan bağlantılarını kuvvetlendirebilir. Bu araştırmanın amacı, evlilikte empati, evlilik doyumunu ve affetme arasındaki ilişkileri inceleyerek, evlilik farkındalığının bu ilişkilerdeki aracı rolünü ortaya koymaktır. Empati ile evlilik doyumunu ve affetme arasındaki bağlantının nasıl şekillendiği, evlilik farkındalığı gibi bilinçli bir değerlendirme sürecinden etkilenip etkilenmediği üzerine sınırlı sayıda araştırma bulunmaktadır. Bu nedenle, bu çalışma ile evlilik farkındalığının, empatinin evlilik doyumunu ve affetme üzerindeki etkisindeki aracı rolü incelenecek ve evlilik ilişkilerini güçlendiren önemli psikolojik faktörler hakkında daha detaylı bir bakış açısı sağlanacaktır.

Araştırmanın amacı doğrultusunda iki alt amaç oluşturulmuştur

3. Evlilikte empati ile evlilik doyumunu ve affedicilik puanları arasında anlamlı bir ilişki var mıdır?
4. Evlilikte farkındalığın; evlilikte empati ile evlilik doyumunu ve affedicilik arasındaki ilişkide aracı rol etkisi var mıdır?

Yöntem

Araştırmada nicel yöntem kullanılarak ilişkisel tarama modeli tercih edilmiştir (Creswell, 2014). İlişkisel tarama modeli, değişkenler arasındaki ilişkilerin düzeyini ve yönünü belirlemeye olanak sağlar. Araştırma bir model denemesi şeklinde tasarlanmıştır. Araştırma kapsamındaki değişkenlerin birbiri ile olan ilişkisinde bazı aracı değişkenlerin rolünü açıklamaya dair bir analiz olan yol analizi kullanılmıştır. (Schumacker ve Lomax, 2010). Bu bağlamda, katılımcıların evlilikte farkındalık düzeyleri, evlilikte empati düzeyleri, evlilik doyumları ve affetme eğilimleri arasındaki ilişkiler incelenecektir. Araştırmanın çalışma grubunu evli bireyler oluşturmaktadır. Çalışma grubu seçilirken evli bireylere ulaşma noktasında kartopu örnekleme metodundan yararlanılmıştır. Bu yöntemde araştırmacı çalışma için uygun olan bir veri grubuyla başlar. Bu veri grubunun önerdiği kişilerle devam eder. Katman şekilde her verinin başka veriler önermesi şeklinde katılımcılara ulaşılır. Başta küçük bir veri grubu ile başlansa bile her veri grubunun yeni kişileri önermesi ile katılımcıların sayısı kartopu misali artar (Mertens 2010, Christensen ve diğerleri, 2015). Çalışma kapsamında 596 evli bireyden veri toplanmıştır. Bu araştırmada veri

toplama araçları olarak Şahin (2020) tarafından geliştirilen Evlilik farkındalığı ölçeği (EFÖ), Şahin (2020) tarafından geliştirilen Evlilikte empati ölçeği (EEÖ), Berry ve diğ. (2005) tarafından geliştirilen; Sarıçam ve Akın (2013) tarafından Türkçeye uyarlanan affedicilik ölçeği ve Evli bireylerin evliliklerindeki doyumu ölçmek amacıyla Tezer (1996) tarafından geliştirilen evlilik yaşam ölçeği kullanılmıştır. Verilerin analizi için SPSS 22 ve AMOS 24 analiz programlarından yararlanılmıştır

Bulgular

Evlilik farkındalığı, evlilik doyumu, affetme ve evlilikte empati değişkenleri arasındaki korelasyon analizi sonuçları, değişkenlerin tamamı arasında pozitif yönde ve istatistiksel olarak anlamlı ilişkiler bulunduğunu ortaya koymuştur. Evlilikte empati ile evlilik doyumu ve affedicilik arasındaki ilişkide evlilik farkındalığının aracı rol etkisi incelendiğinde, evlilik farkındalığı, evlilikte empati ile hem evlilik doyumu hem de affetme arasındaki ilişkilerde anlamlı bir aracı rol oynamaktadır. Evlilikte farkındalığın evlilikte empati ile evlilik doyumu ve affetme arasındaki ilişkinin tamamını açıkladığı görülmektedir. Başka bir ifadeyle evlilikte farkındalık bu ilişkide tam aracı rol etkisi göstermektedir. İlk modelde evlilikte empati ile evlilik doyumu ve affetme arasındaki yol katsayıları anlamlı iken ($r_1=.26$; $p<.001$; $r_2=.53$; $p<.001$); araya evlilikte farkındalık değişkeni eklenince yol katsayıları anlamsız hale gelmiştir ($r_1=.00$; $p>.05$; $r_2=.02$; $p>.05$). Bu durum evlilikte farkındalığın tam aracı rol etkisini göstermektedir. Modele ilişkin uyum iyiliği indeksleri incelendiğinde modelin mükemmel uyum gösterdiği görülmektedir ($\chi^2/sd=1,208$; $RMSEA=.018$; $GFI=.999$; $AGFI=.990$; $CFI=1,000$; $TLI (NNFI)=.999$).

Sonuç, Tartışma ve Öneriler

Araştırma kapsamında yapılan yapısal eşitlik modellemesinde öncelikle evlilikte empatinin affetme ve evlilik doyumunu yordamasına bakılmıştır. Yapılan analizde evlilikte empatinin affetme ve evlilik doyumunu anlamlı şekilde yordadığı görülmüştür. Yapısal eşitlik modelinde, evlilikte empati ile evlilik doyumu ve affetme arasındaki ilişkide evlilik farkındalığının aracı rol etkisi incelenmiştir. Analiz sonuçları, evlilik farkındalığının, evlilikte empati ile hem evlilik doyumu hem de affetme arasındaki ilişkilerde tam aracı bir etkiye sahip olduğunu göstermektedir. Alan yazında evli bireylerde empati, affetme ve doyum kavramlarının incelendiği çalışmalar bu sonuçları destekler niteliktedir. Alpay (2009) ve Paleari, Regalia ve Fincham'ın (2005) çalışmalarında evli bireylerde empatinin affetmeyi yordayan bir değişken olduğu görülmüştür. Fincham, Paleari ve Regalia (2002) tarafından yapılan başka bir çalışmada evlilikte affetmenin empatiyle pozitif ilişkili olduğu bulunmuştur.

Araştırma sonuçları incelendiğinde bilinçli farkındalık, evlilikte kişiler arası bilinçli farkındalık, duygusal farkındalık gibi kavramların evlilik ilişkisindeki pozitif değişkenlerle olumlu bir ilişkiye sahip oldukları görülmektedir(Erus, 2019; Daşcı, 2020). Bu araştırmada elde edilen sonuçlarda evlilik farkındalığının evlilikte empati, evlilik doyumu ve affetme ile pozitif ilişkili olduğu görülmüştür. Evlilik farkındalığının mutluluk, evlilik uyumu, psikolojik iyi oluş, psikolojik sağlamlık ve ilişki memnuniyeti gibi kavramlarla ilişkisi incelenebilir. Evli çiftlere ve evlilik çağına gelmiş yetişkinlere evlilik farkındalığı ve evlilikte empati konusunda eğitimler verilebilir. Evlilik terapisi süreçlerinde empati ve farkındalık odaklı müdahaleler kullanılabilir.