

The Impact of Self-compassion Program on Self-compassion, Subjective Well-being and Meaning of Life among Adolescents

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Abstract: This study aims to examine whether the Self-compassion-based psychoeducational group intervention study leads to an increase in self-compassion, well-being, and meaning of life among high school students. This study employed an experimental design. The research sample consisted of 28 high school students in Van province in Türkiye; 14 of them constituted the treatment group, and 14 the control group. In alignment with research objectives, pretest, posttest, and follow-up tests were applied to the treatment group, while a pretest and posttest were administered to the other group. We collected the data using the Short Form of Self-compassion Scale, Subjective Well-being Scale for Adolescents, and Meaning in Life Scale for Adolescents. We analyzed the data using a t-test for dependent and independent samples and a two-way ANOVA test for repeated measures. We found no significant difference in pretest results of self-compassion, well-being and meaning of life in terms of treatment-control groups. After the intervention, it was found that the mean scores of self-compassion and well-being posttest scores of the experimental and control groups demonstrated a statistically significant increase. Regarding the meaning of life, although posttest mean scores in the treatment and control groups increased, this difference was not found to be statistically significant. While we found no significant difference among the posttest and follow-up test results in self-compassion and well-being dimensions of the treatment group, a significant difference was found between the posttest and follow-up test scores in the meaning in life dimension. Findings were discussed in various dimensions, and some suggestions were offered accordingly.

Keywords: Self-compassion, well-being, meaning of life, adolescents

Öz Şefkat Programının Ergenlerde Öz Şefkat, Öznel İyi Oluş ve Yaşamın Anlamı Üzerindeki Etkisi

Öz: Bu çalışmanın amacı, Öz Şefkat temelli psiko-eğitim grup müdahale çalışmasının lise öğrencilerinin öz-şefkat, iyi oluş, yaşamın anlamı üzerinde bir artışa neden olup olmadığını incelemektir. Deneysel desenli bir çalışmadır. Araştırmanın örneklemini, Türkiye'nin Van ilindeki 28 lise öğrencisi oluşturmaktadır; bu öğrencilerin 14'ü, deney grubunu, 14'ü kontrol grubunu oluşturmaktadır. Araştırmanın amaçlarına uygun olarak, deney grubuna öntest, sontest ve izleme testleri uygulanırken, diğer gruba öntest-sontest uygulanmıştır. Veriler, Öz-Şefkat Ölçeği Kısa Formu, Ergenler için Öznel İyi Oluş Ölçeği, Ergenler için Yaşamda Anlam Ölçeği kullanılarak toplanmıştır. Araştırma verileri bağımlı ve bağımsız

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örneklemeler için t-testi, tekrarlı ölçümler için iki yönlü ANOVA testi kullanılarak analiz edilmiştir. Öz-şefkat, iyi oluş ve yaşamın anlamı ön test sonuçlarının deney-kontrol grupları açısından anlamlı bir farklılık göstermediği görülmüştür. Uygulama sonrasında, deney ve kontrol gruplarının öz-şefkat ve iyi oluş son test puan ortalamalarının istatistiksel olarak anlamlı bir artış gösterdiği bulunmuştur. Yaşamın anlamı ile ilgili olarak, deney ve kontrol grubundaki katılımcıların son test puan ortalamaları artmasına rağmen, istatistiksel olarak anlamlı bir farklılaşma gözlenmemiştir. Deney grubunun öz-şefkat ve iyi oluş boyutlarında son test ve izleme testi sonuçları arasında anlamlı bir farklılaşma bulunmazken, yaşamda anlam boyutunda son test ve izleme testi puanları arasında anlamlı bir farklılaşma bulunmuştur. Bulgular çeşitli boyutlarda tartışılmış ve bazı öneriler sunulmuştur.

Anahtar kelimeler: Öz-şefkat, iyi oluş, yaşamın anlamı, ergenler

Introduction

Adolescence marks a critical milestone between the end of childhood and the beginning of emerging adulthood, during which individuals experience many rapid physical, social, sexual and emotional changes. During this period, adolescents find it challenging to adapt to these rapid changes and managing their emotions. They often ask themselves questions, such as "Who am I?" and "Am I liked by others?" and try to understand themselves in a search for identity and body image. Adolescents who successfully navigate these challenges during this critical period are more likely to lead healthier and more productive lives in adulthood. If they cannot overcome successfully, many problems arise (Bluth & Blanton, 2014; Karabekiroğlu, 2015). Common psychological issues in adolescence include anxiety, social appearance anxiety, depression (Özcan et al., 2013), suicide (Ulusoy et al., 2005), experiences of sexual abuse (Göker et al., 2009), violence (Kılıçarslan & Parmaksız, 2020), and substance abuse (Yıldız et al., 2020).

It is stated by researchers that one of the problems experienced during adolescence is low self-esteem (Eriş & İkiz, 2013). Many studies have been conducted to increase self-esteem among adolescents, and were also related to some other problems experienced by adolescents (Kostanski & Gullone, 1998; Özmen, 2007). When the results of studies on high self-esteem are examined, it is seen that high self-esteem may be related with a number of different problems, such as trivializing failures, unhealthy relationship patterns, and aggression (Neff & Vonk, 2009; Twenge & Campbell, 2003).

Neff (2003a) proposed the concept of self-compassion rather than self-esteem to help individuals develop a healthy self-concept, which is more likely to contribute to evaluating themselves from a more rational perspective. Self-esteem focuses on more positive and praiseworthy aspects of self, whereas self-compassion focuses on a positive approach by perceiving all the positive and negative characteristics of the individual as a whole (Neff, 2003b). The concept of self-compassion has been defined as the individual's capacity to adopt a more objective perspective about their own experiences, acknowledge and engage with their suffering, maintain openness to this suffering without avoidance, and cultivate a desire for healing and kindness within themselves, without the influence of judgment. Self-compassion can be defined as the state of being aware of feelings of inadequacy and failure in one's life, evaluating them with greater kindness and acceptance rather than judgement, and recognizing that such experiences are inherent to the human condition (Neff, 2003a).

The concept of self-compassion consists of three interrelated components. These components are mindfulness, recognition of shared humanity, and self-kindness. (Neff, 2003b). Mindfulness involves accepting all of one's emotions and life experiences as they are, without

judging them as good or bad, and focusing one's attention on the moment (Neff, 2003a). Recognition of shared humanity entails recognizing that one's experiences are one's own and the experiences of many other people and that many people experience the same pain (Neff, 2003a). Self-kindness refers to a compassionate, benevolent, and indulgent attitude towards oneself, as opposed to a tendency to be overly self-critical and self-blaming in the face of adversity, shortcomings, and setbacks (Neff, 2003b).

Individuals may face many crises during adolescence. To overcome these crises more healthily, it is significant for adolescents to show self-compassion towards themselves, considering that the experiences they have during this period will be left behind. A literature review on the subject indicates a positive correlation between self-compassion and psychological well-being, resilience, and happiness in adolescents (Neff & McGehee, 2010). A substantial body of research has demonstrated that self-compassion plays a protective role against the development of psychological disorders, enhances well-being, facilitates the identification and nurturing of personal strengths, and fosters greater alignment with one's life circumstances (Neff et al., 2007). Hence, the evolution of intervention programs to improve self-compassion is important and necessary in both the present and future lives of adolescents.

There is growing interest in understanding individuals' relationships with themselves in the context of self-compassion, as it provides insight into their psychological resources and personal strengths (Booker & Dunsmore, 2019; Neff, 2003b). Studies approached from this perspective focus on a strength-based approach rather than concentrating on neutral or deficient states in individuals. The present study posits that an increase in the self-compassion of individuals during adolescence through the implementation of a mindfulness-based self-compassion psychoeducation program contributes to an enhancement in their subjective well-being, facilitates the identification of meaning in life, and assists them in successfully and healthily overcoming the crises they encounter. The buffering role of subjective well-being against the difficulties faced by adolescents highlights the need to focus on mindfulness and self-compassion, which are associated with subjective well-being in adolescents (Bluth & Blanton, 2014; Booker & Dunsmore, 2019; Neff, 2003a; Neff, 2003b).

The scientific term for what ordinary people experience as happiness is subjective well-being (Seligman, 2022). Subjective well-being is defined as making a judgement about oneself by considering all aspects of one's life. Subjective well-being can be defined as a state in which an individual experiences positive emotions with greater frequency than negative ones. These positive emotions may include happiness, joy, excitement and confidence, whereas negative emotions may include anger, guilt and shame. Subjective well-being focuses on long-term emotions rather than momentary ones (Diener, 1984). It has been stated that people's experiences of subjective well-being differ from one another, with some individuals experiencing higher levels of subjective well-being despite negative life conditions (Seligman, 2022). Individuals who report high levels of subjective well-being tend to exhibit greater satisfaction across a range of life domains (Myers & Diener, 1995).

Self-compassion supports well-being by helping individuals value themselves, connect with others, and feel emotionally calm (Gilbert, 2005). It has been stated that the strong mediating variables of self-compassion are associated with emotional experiences, subjective happiness, and life satisfaction, which are factors of subjective well-being (Booker & Dunsmore, 2019). Studies have shown that self-compassion is used to predict outcomes of subjective well-

being in emotional and cognitive domains (Zessin et al., 2015). It is considered a robust predictor of subjective well-being due to its connection with increased positive effects, life satisfaction, and overall happiness (Booker & Dunsmore, 2019; Neff et al., 2007; Wei et al., 2010).

The attention, interpretation, and memory model offers a cognitive perspective on the functioning of subjective well-being. According to this model, an individual's satisfaction with life depends on the type of stimuli they focus on, how they interpret their experiences, and how they remember these experiences about their values. In this context, it is considered important for self-compassion to be applicable when individuals face negative events. Being able to focus attention on the event increases awareness. It enhances acceptance of the event, allowing the individual to be open to the challenges they face and accept them in a balanced manner (Lindsay & Creswell, 2017; Neff, 2003a). When an event is perceived as less threatening, the individual may generate alternative and more adaptive interpretations (Diedrich et al., 2016). When individuals encounter difficult situations, these situations become more accessible in memory, and a self-compassionate attitude is more easily activated (Breines & Chen, 2013; Eitam & Higgins, 2010).

Another variable considered in this study is the meaning of life. Frankl (2009) states that a precise definition of the meaning of life cannot be made because it varies from person to person but considered the meaning in life as 'the basic motive in human life'. The concept of the meaning of life can be defined as the comprehension of order, coherence and purpose, as well as the attainment of meaningful goals and a sense of fulfilment. Accordingly, meaning in life is a multifaceted concept with cognitive, motivational and affective dimensions (Reker & Wong). In another definition, the meaning of life is stated as the desire to strengthen people's life experiences and change them by giving them direction (Steger et al., 2008). Suffering in life is not always pathological, and when suffering is caused by existential obstacles in the individual's life, the result can be a human achievement (Frankl, 2009). Frankl (2009) posits that the meaning of life may evolve but never vanish.

The implementation of a mindfulness-based self-compassion psychoeducation program during the adolescent years has been demonstrated to enhance the subjective well-being and the capacity to derive meaning from life whilst facilitating the ability to navigate and overcome the challenges that arise during this developmental period (Bluth & Blanton, 2014; Booker & Dunsmore, 2019; Neff, 2003a; Neff, 2003b). The meaning of life is revealed when an individual engages in introspective questioning about their existence, pursues novel avenues of inquiry, renounces unfavorable experiences, and formulates objectives for the future (Steger et al., 2008). According to Frankl's (2009) Logotherapy theory, one of the ways an individual finds meaning in life is through the attitude they adopt during times of distress. Individuals' lives can contain positive and negative situations as a whole; the important thing is the power of the individual to transform the challenging situations in his/her life into positive experiences (Neff et al., 2007). In this case, self-compassion is thought to be effective in individuals' finding meaning in life, given that the individual accepts himself /herself as he is without judgement when experiencing negative situations, approaches himself/herself with compassion by not avoiding pain, and can heal himself with compassion by experiencing his/her pain as it is (Bayar & Tuzgöl-Dost, 2018; Zipagan & Galvez-Tan, 2023). Suh and Chong (2020) have stated that self-compassion is a strong predictor of meaning in life. It helps individuals perceive life's challenges as less threatening, enabling them to embrace their struggles more effectively and extract meaning. Self-compassion contributes to the positive ways individuals seek during difficulties in their lives,

assisting them in finding meaning (Mansfield et al., 2015). Additionally, according to Frankl's (2009) theory, an individual's desire for meaning is noted to affect their subjective well-being positively.

Studies in the literature show that intervention programs designed to increase self-compassion reduce symptoms such as depression and anxiety (Boersma et al., 2015; Laithwaite et al., 2009; Navab et al., 2018), post-traumatic stress disorder (Grodin et al., 2019), eating disorders (Carter et al., 2020; Goss & Allan, 2014) and increase subjective well-being (Booker & Dunsmore, 2019; Zessin et al., 2015; Wei et al., 2011), life satisfaction, and happiness (Neff & Germer, 2013). Given the beneficial impact of self-compassion on different disorders, various self-compassion-based therapeutic interventions have been developed in the literature. Two significant interventions in this field are the Mindfulness-based Self-compassion Program, developed by Neff and Germer (2013), and Compassion-focused Therapy, developed by Gilbert (2009). The objective of this study was to examine the effects of a psychoeducational program based on the Mindfulness-based Self-compassion Psychoeducation Program on adolescents' self-compassion, subjective well-being and meaning in life. It is believed that when individuals are able to provide self-compassion to themselves in the face of life's challenges, their tendency to connect with others consciously may lead them to feel more personally fulfilled compared to others, thus increasing their subjective well-being and helping them find more meaning in life. The hypothesis of this study is that the experimentally implemented self-compassion program is expected to positively contribute to and increase self-compassion, subjective well-being, and meaning in life in adolescents. It is anticipated that the planned research will make a significant contribution to the existing literature on the subject, providing a theoretical framework that will inform the practice of those working in the field. In addition, it will offer insights into the development of self-compassion skills in students during adolescence.

Method

Research Design

This research was conducted using a randomized design comprising a pretest, posttest and follow up test, as well as control groups. The objective of experimental studies is to test the effects of the differences targeted by the researcher on the dependent variable (Büyüköztürk et al., 2016). This study was designed in a quasi-experimental format, in which pretest, posttest and follow-up tests were applied to the applied to the experimental and control groups to determine the impacts of the self-compassion program on self-compassion, subjective well-being and the meaning of life.

Table 1

Experimental Design Used In This Study

	Group	Pre test	Procedure	Post test	Follow-up test
R	Experiment.	T1	SCGP	T3	T5
R	Cont.	T2	P	T4	

Experiment.: Experimental, Cont.: Control, T1: Pre-test of the experimental group, T2: Pre-test of the control group, T3: Post-test of the experimental group, T4: Control group post-test, T5: Follow-up test, R: Subjects were randomly assigned to groups, SCGP: Self-compassion Development Program, P: Placebo

Participants

In this study, 40 participants were randomly selected from the 10th grade high-school students from Vali Haydar Bey High School in Tuşba district of Van. The students were randomly assigned equally to either the experimental or control groups. To understand the effectiveness of the psychoeducation program, it is important that participants attend the sessions regularly. During the implementation of the psychoeducation program, six participants who did not attend the sessions regularly were removed from the experimental group. Thus, the control group comprised 14 participants, while the experimental group comprised an additional 14 participants. A pre-test was conducted on 28 students in both experimental and control groups prior to the implementation of the intervention. Following the administration of the placebo to the control group, a post-test was conducted on 14 students. Following the implementation of the self-compassion intervention program with the experimental group, a post-test was conducted with 14 students. One month after the training, a follow-up test was conducted to the 14 students in the experimental group.

Data Collection Instruments

Self-compassion scale short form (SCSSF): The scale was developed by Raes et al. (2011), and subsequently adapted to Turkish by Yıldırım and Sarı (2018). The scale is a unidimensional 5-point Likert-type scale comprising 11 items. The total scores on the scale indicate that the individuals in question exhibit high levels of self-compassion. The test-retest reliability of the scale is .84, Cronbach's alpha value of the scale was 0.75 (Yıldırım & Sarı, 2018).

Adolescent Subjective Well-being Scale (ASWBS): Eryılmaz (2009) developed the scale, which consists of 15 items distributed across four dimensions: positive emotions, life satisfaction, satisfaction with relationships with significant others and satisfaction with family relationships. The scale employed is a four-point Likert scale, with the options "strongly disagree" and "strongly agree" presented. The attainment of high scores is associated with an increase in subjective well-being among adolescents. The internal consistency coefficient of the scale is .86, the Spearman-Brown coefficient is .83, and the test-retest reliability coefficient is .83.

Meaning in Life Scale High School Form (MLSHSF): The scale was developed by Steger et al. (2006), and its adaptation to Turkish culture was carried out by Demirbaş (2010) on a sample of university students. The scale is a seven-point Likert-type scale comprising ten items, organized into two dimensions: the presence of meaning in life and the search for meaning in life. The existence of meaning in life is comprised of five items (1, 4, 5, 6, 9), with the 9th item scored in reverse order. The search for meaning in life is comprised of five items (2, 3, 7, 8, 10). A high score on a sub-dimension of this scale indicates that the qualities represented by that dimension are present at a high level in individuals. The Cronbach's alpha coefficient for the presence of meaning in life is .79, and for the search for meaning in life, it is .84. The test-retest reliability coefficient for the presence of meaning in life is .82, and for the search for meaning in life, it is .80.

Self-compassion Intervention Program: The self-compassion development Program was devised by the researcher based on a review of the literature on the development of self-compassion in adolescents. It was subsequently employed in the experimental study implementation sessions. The program consisted of six sessions, each session lasting 90 minutes. The inaugural session started with an introductory game, which served the dual purpose of fostering rapport and providing a degree of physical activity. This was followed by a comprehensive presentation by the group leader, which outlined the objectives, procedures, and ground rules of the group. The

group leader explained the concept of 'self-compassion' and distributed the requisite documentation, namely the self-compassion information form and self-compassion notebook. The participants were instructed to utilize the notebooks as a 'gratitude diary' and to write down five things for which they would be grateful every day. The 'How do you treat your friend' activity and the 'Self-compassion break' exercise were performed and the session ended. In the second session, the process started with the 'shake and jiggle' game as a warm-up game. Emotional state work was done with the participants, and it was explained to them how to notice, label and accept their emotions. To build trust between the group members, 'swing/eyes closed trust walk' games were played. Finally, in order to develop self-compassion and compassionate mind skills in the members, the 'compassionate breathing and relaxation and safe place' exercise was carried out. The third session started with 'Chinese roulette' as a warm-up game. Raisins, sound awareness, feeling the soles of the feet, let's be aware, mindfulness meditation activities were applied to the participants to make sense of the concept of mindfulness, which is one of the key elements of self-compassion, to associate it with daily life and to comprehend the interconnection the relationship between mindfulness and emotions. The fourth session, the session started with the 'pilot' game as a warm-up game. For the participants to discover their strengths and weaknesses and to accept them as a whole, the members were asked to write down their strengths and weaknesses on the activity form distributed and to talk about them. In the second phase of the activity, participants were instructed to exchange the aforementioned forms with another member of the group. The objective was to facilitate a discussion in which their partner could provide constructive feedback on their perceived weaknesses with compassion. For this purpose, a 'self-compassion' exercise was carried out. The component of self-compassion, that is the sharing of common humanity was emphasized. Those who say 'in this direction, splinter, just like me, visualizing the flow of compassion to others and compassionate chair' activities were carried out. At the end of the session the 'big me' study was given as homework. The fifth session began with a warm-up game and the homework from the previous session was discussed. Then the concept of self-compassion and the concept of self-kindness, the third component of self-compassion, were discussed. For this purpose, the 'compassionate color' activity was done and the video by expert psychologist Zeynep Selvili was watched. 'Self-compassion, creating an ideal compassionate image, automatic thought activity and loving kindness' applications were performed. At the end of the session, the participants were given homework to write a compassionate letter to themselves and the session was closed. In the sixth session, members were asked to share the compassionate letters given as homework in the previous session. Participants were asked to write a compassionate letter to themselves about what they had learnt during the training and the changes that these learnings had made in their lives, their mistakes, shortcomings, strengths and weaknesses. The 'compassionate hand' exercise was done. Finally, the 'saying goodbye' game was played and the session ended.

Research Process

Before this study, ethical approval was obtained from the Ethics Committee of Yüzüncü Yıl University with the decision dated 02.06.2023 and numbered 16074. Scale forms were given to the experimental and control groups before the experiment. The self-compassion program was applied to the experimental group for six weeks. Following the intervention, the same scales were re-administered to the experimental group and the control group. After four weeks, the same scales were applied again to the experimental group for follow-up test.

Data Analysis

Data obtained from the participants were analyzed using IBM SPSS 22.0 (Statistical Package for the Social Sciences). Descriptive data from the measurement tools utilized in this study were interpreted through summary statistical analyses. Data assessing the effectiveness of the self-compassion awareness program for adolescents were analyzed using parametric methods, given their normal distribution. The data obtained to test the effectiveness of the self-compassion awareness development program prepared for adolescents were analyzed using parametric methods, as they exhibited normality. First, the independent samples t-test was used to see if there was a significant difference between the pre-test scores obtained on the dependent variables of the adolescents in the experimental and control groups. Then, two-way ANOVA test for repeated measures was used to examine the differences in the scores obtained from self-compassion, subjective well-being and meaning in life of the participants in the experimental and control groups according to the study group (experimental-control), the measures obtained (pretest-posttest) and the common effect all of these. Paired samples t-test was used to examine the difference between the post-test and the follow-up test of the adolescents in the experimental group.

Results

This section presents the findings obtained to an experimental investigation of the effects on self-compassion, subjective well-being, and meaning of life of program for adolescents based on the researcher's Mindfulness-based Self-compassion Psychoeducation Program.

Findings Related to the Comparison of Self-compassion, Subjective Well-being and Meaning of Life Pre-test Scores of the Experimental and Control Group Participants

To compare the pretest scores of self-compassion, subjective well-being and meaning of life of the participants in the experimental and control groups, the independent groups t-test was used. The findings obtained are shown in Table 2.

Table 2

Comparison Of Self-Compassion, Subjective Well-Being and Meaning of Life Pretest Scores of The Participants in the Experimental and Control Groups

	Group	N	$\bar{x}$	S	df	t	p
Self-compassion	Exper. Group	14	26,57	8,08	26	-0,955	,348
	Control Group	14	29,28	6,91			
Subjective well-being	Exper. Group	14	40,07	6,35	26	-0,898	,377
	Control Group	14	42,42	7,49			
Meaning of life	Exper. Group	14	44,00	10,09	26	-1,069	,295
	Control Group	14	48,71	13,06			

Exper. Group: Experimental Group

As shown in Table 2, there was no statistically significant difference between the pre-test scores of self-compassion [$t_{(26)} = -0.955$, $p > .05$], subjective well-being [$t_{(26)} = -0.898$, $p > .05$] and meaning of life [$t_{(26)} = -1.069$, $p > .05$] of the participants in the experimental and control groups. Therefore, it can be said that the participants in the experimental and control groups have similar characteristics in terms of self-compassion, subjective well-being and meaning of life.

Findings Related to the Comparison of Pretest and Post-Test Self-compassion Scores of Participants in the Experimental and Control Groups

A two-way repeated measures ANOVA test was used to examine the differences in the self-compassion scores of the experimental and control group participants according to the study group (experimental-control), the measures obtained (pretest-posttest), and the common effect of all of them. The results of the descriptive statistics of the participants' self-compassion test are presented in Table 3.

Table 3

Mean And Standard Deviation Values of Self-Compassion Pretest and Posttest Scores of the Participants in the Experimental and Control Groups

	Pretest			Posttest		
	N	$\bar{x}$	S	N	$\bar{x}$	S
Experimental	14	26,57	8,08	14	34,42	6,93
Control	14	29,28	6,91	14	27,64	8,18

As shown in Table 3, the mean pretest score of the participants in the experimental group was 26.57 and the mean posttest score was 34.42. The mean pretest score of the participants in the control group was 29.28 and the mean posttest score was 27.64. According to the results obtained, it can be said that the self-compassion psychoeducation program applied to the participants in the experimental group increased the self-compassion scores of the individuals. It is observed that the self-compassion scores of participants in the control group have decreased.

Table 4

ANOVA Results Obtained from Self-Compassion Pretest and Posttest Scores of the Participants in the Experimental and Control Groups

Source of Variance	Sum of Squares	df	Mean of Squares	F	p	η^2
Group (Exp./Control)	58,018	1	58,018	1,017	.318	.019
Test (Pretest/Posttest)	135,161	1	135,161	2,369	.130	.044
Group*Test	315,875	1	315,875	5,536	.022	.096
Error	2966,929	52	57,056			
Total	52151,000	56				

Exp.: Experimental

As shown in Table 4, the results of the repeated measures ANOVA conducted on the pre-test and post-test mean scores of self-compassion for the participants in the experimental and control groups indicate that the group effect is not significant [$F(1-26) = 1.017$, $p > .05$]. It can be seen that there was no significant difference between the pre-test and post-test mean scores of self-compassion in the experimental and control groups.

Without group differentiation, the difference between the pre-test and post-test mean scores was also not significant [$F(1-52) = 2.369$, $p > .05$]. This finding indicated that the self-compassion levels of participants did not change as a result of the psychoeducation program applied without group differentiation. The interaction effect of group and test on self-compassion scores is significant [$F(1-52) = 5.536$, $p < .05$]. In this case, it can be stated that the change

between the pre-test and post-test self-compassion scores of the students in the experimental group, who underwent the self-compassion psychoeducation program, and the students in the control group shows a significant difference. The obtained difference was in favor of the participants in the experimental group. The effect size of the applied intervention was medium ($\eta^2 = .096$).

Findings Related to the Comparison of Pre-Test and Posttest Subjective Well-being Scores of Participants in the Experimental and Control Groups

A two-way repeated measures ANOVA test was used to examine the differences in the subjective well-being scores of the experimental and control group participants according to the study group (experimental-control), the measures obtained (pretest-posttest), and the common effect of all of them. The results of the descriptive statistics of the participants' subjective well-being test are presented in Table 5.

Table 5

Mean And Standard Deviation Values of Subjective Well-Being Pretest and Posttest Scores of the Participants in the Experimental and Control Groups

	Pretest			Posttest		
	N	$\bar{x}$	S	N	$\bar{x}$	S
Experimental	14	40,07	6,35	14	45,14	5,11
Control	14	42,42	7,49	14	39,35	7,55

As shown in Table 5, the mean pretest score of the participants in the experimental group was 40.07 and the mean posttest score was 45.14. The mean pretest score of the participants in the control group was 42.42 and the mean posttest score was 39.35. According to the result obtained, it can be said that the self-compassion psychoeducation program applied to the participants in the experimental group increased the subjective well-being scores of the individuals. It was observed that the pretest scores of subjective well-being of students in the control group have decreased.

Table 6

ANOVA Results Obtained from Subjective Well-Being Pre-Test and Posttest Scores of the Participants in the Experimental and Control Groups

Source of Variance	Sum of Squares	df	Mean of Squares	F	p	η^2
Group (Exp./Control)	41,143	1	41,143	,916	.343	.017
Test (Pretest/Posttest)	14,000	1	14,000	,312	.579	.006
Group*Test	232,071	1	232,071	5,168	.027	.090
Error	2335,286	52	44,909			
Total	100234,000	56				

Exp.: Experimental

As shown in Table 6, the results of the repeated measures ANOVA conducted on the pre-test and post-test mean scores of subjective well-being for the experimental and control groups indicate that the group effect is not significant [$F(1-26) = .916$, $p > .05$]. In this regard, it can be said that there is no significant difference between the pre-test and post-test mean scores of

subjective well-being when the measurements taken at different time points are not considered for the experimental and control groups.

When no group differentiation was made, the difference between the pre-test and post-test mean scores obtained from measurements taken at different time points was also not significant [$F(1-52) = .312, p > .05$]. When no group differentiation was made, it was observed that the subjective well-being levels of participants did not change as a result of the applied experimental intervention. Furthermore, according to Table 6, the interaction effect of group and test on subjective well-being scores was significant [$F(1-52) = 5.168, p < .05$]. It was observed that the change in subjective well-being scores between the experimental and control groups showed a significant difference as a result of the implementation of the self-compassion psychoeducation program. The obtained difference was in favor of the participants in the experimental group. The effect size of the applied intervention was medium ($\eta^2 = .090$).

Findings Related to the Comparison of Pretest and Posttest Meaning of Life Scores of Participants in the Experimental and Control Groups

A two-way repeated measures ANOVA test was used to examine the differences in the meaning of life scores of the experimental and control group participants according to the study group (experimental-control), the measures obtained (pretest-posttest), and the common effect of all of them. The results of the descriptive statistics of the participants' meaning of life test are presented in Table 7.

Table 7

Mean And Standard Deviation Values of Meaning of Life Pretest and Posttest Scores of the Participants in the Experimental and Control Groups

	Pretest			Posttest		
	N	$\bar{x}$	S	N	$\bar{x}$	S
Experimental	14	44,00	10,09	14	48,42	8,54
Control	14	48,71	13,06	14	43,64	13,51

As shown in Table 7, the mean pre-test score of the participants in the experimental group was 44.00 and the mean posttest score was 48.42. The mean pretest score of the participants in the control group was 48.71 and the mean posttest score was 43.64. According to the results obtained, it can be said that the self-compassion psychoeducation program applied to the participants in the experimental group increased the meaning of life scores of the individuals. It is observed that the pretest scores of meaning in life of students in the control group have decreased.

Table 8

ANOVA Results Obtained from Meaning of Life Pretest and Posttest Scores of the Participants in The Experimental and Control Groups

Source of Variance	Sum of Squares	df	Mean of Squares	F	p	η^2
Group (Exp./Control)	,018	1	,018	,000	.991	.000
Test (Pretest/Posttest)	1,446	1	1,446	,011	.917	.000
Group*Test	315,875	1	315,875	2,392	.128	.044

Error	6867,500	52	132,067
Total	126695,000	56	

Exp.: Experimental

Upon examining Table 8, the results of the repeated measures ANOVA conducted on the pre-test and post-test mean scores of meaning in life indicate that the group effect is not significant [$F(1-26) = .000$, $p > .05$]. Based on this result, it can be stated that when the measurements taken at different time points are not considered, there is no significant difference between the mean scores of meaning in life for the experimental and control groups.

When no group differentiation was made, the difference between the pre-test and post-test mean scores obtained from measurements taken at different time points was not significant [$F(1-52) = 0.11$, $p > .05$]. This finding indicates that when no group differentiation is made, the participants' levels of meaning in life did not change as a result of the applied experimental intervention. According to Table 8, the interaction effect of group and test on meaning in life scores is not significant [$F(1-52) = 2.392$, $p > .05$]. It is observed that the self-compassion program applied to the participants had no differential effect on increasing the students' scores, and the change between these scores did not show a significant difference.

Findings Related to the Comparison of Self-compassion, Subjective Well-being and Meaning of Life Post-Test and Follow-Up Test Scores of the Experimental and Control Group Participants

To compare the post-test and follow-up test scores of self-compassion, subjective well-being and meaning of life of the participants in the experimental and control groups, paired samples t-test was used. The findings obtained are presented in Table 9.

Table 9

Comparison Of Self-Compassion, Subjective Well-Being and Meaning of Life Posttest and Follow-Up Test Scores of the Participants in the Experimental Group

	Group	N	$\bar{x}$	S	df	t	p
Self-compassion	Post Test	14	34,42	6,93	13	-1,120	,283
	Follow-up Test	14	35,78	7,88			
Subjective well-being	Post Test	14	45,14	5,11	13	-,562	,584
	Follow-up Test	14	45,92	5,58			
Meaning of life	Post Test	14	48,42	8,54	13	-4,402	,001
	Follow-up Test	14	52,35	6,64			

As shown in Table 9, there was no statistically significant difference between the posttest and follow-up test scores of self-compassion [$t_{(13)} = -1,120$, $p > .05$] and subjective well-being [$t_{(13)} = -,562$, $p > .05$] of the participants in the experimental group. A statistically significant difference was found between the post-test and follow-up test scores for meaning of life [$t_{(13)} = -4,402$, $p < .05$] of the participants in the experimental group.

Conclusions, Discussion and Recommendations

This study aims to examine the impact of a mindfulness-based self-compassion psychoeducation program on adolescents' self-compassion, subjective well-being and meaning of life.

The Self-compassion Scale Short Form, the Adolescent Subjective Well-being Scale and the Meaning in Life Scale High School Form were applied to the experimental and control groups before any application. The analysis revealed, no statistically significant difference was found in the pretest scores of self-compassion, subjective well-being and meaning in life in the experimental and control groups. It can be stated that the participants in the experimental and control groups have similar qualities in terms of self-compassion, subjective well-being and meaning of life levels. The experimental group received a 6-week Mindfulness-based Self-compassion Psychoeducation Program, while the control group received an intervention focused on adolescent issues and friendship relationships, lasting three weeks, which was not related to self-compassion. Following the interventions, the control group participants completed the scales in order to obtain post-test data. To measure how the effects of the applied self-compassion psychoeducation program continued, the scales were re-administered to the participants one month later.

Looking at the mean scores obtained on the Self-compassion Scale Short Form, it can be seen that the mean self-compassion scores of the participants in the experimental group increased as a result of the psychoeducation, while the mean self-compassion scores of the participants in the control group decreased. Repeated measures analysis of variance was applied to the mean pretest and posttest self-compassion scores of participants in the experimental and control groups. According to the results obtained, it is seen that there is no significant difference between the pre-test and post-test mean self-compassion scores of the experimental and control groups, and the difference between the pre-test and post-test mean scores without group distinction is also not significant. The analysis shows that the joint effect of group and test is significant. The difference obtained indicates that the mindfulness-based self-compassion psychoeducation program was effective on the mean self-compassion scores of the experimental group participants. Furthermore, when the results of the post-test and follow-up test applied to the experimental group are examined, it is seen that there is no significant change between them, and the effect of the applied psychoeducation program continues.

When we review the experimental studies conducted to increase self-compassion in the literature, Yıldırım (2018) stated that there was no significant difference between the scores of the experimental group and the control group as a result of the self-compassion development program he applied in his study with adolescents. However, the self-compassion scores of the participants in the experimental group were significantly higher than the participants in the control group, and the follow-up test scores were higher than the posttest, and the posttest scores were higher than the pre-test. Yıldırım (2018) noted that this situation was called "fire explosion" by Neff. Neff explained that when individuals begin viewing themselves with greater compassion and kindness; they can face their pain that they could not realize before, this experience may momentarily hinder the increase in self-compassion, as it initially intensifies emotional distress. Over time, however, individuals undergo a process of acceptance, leading to a deeper development of self-compassion. In literature, it is seen that there is a limited number of experimental studies on developing self-compassion in adolescents. When examining the studies conducted, the results indicate that there is a significant relationship between the self-compassion development program and the self-compassion levels of adolescents, and it has been stated that the program increases the self-compassion levels of adolescents (Arimitsu, 2016; Bluth et al., 2015; Donovan et al., 2016; Sarıgül, 2021; Şamlıoğlu, 2023). In this study, it was observed that during the implementation of the Self-compassion Program, participants were taught to become

aware of their feelings, share their experiences and feelings by expressing themselves, see others experiencing similar difficulties by reducing self-judgment during difficult times, and approach themselves with more compassion.

An analysis of the mean scores from the Subjective Well-being Scale indicates that the Mindfulness-based Self-compassion Psychoeducation program increased the mean subjective well-being scores of the experimental group. It can be seen that the subjective well-being scores of the control group decreased. As a result of the analysis of variance for repeated measures performed on the mean subjective well-being pretest and posttest scores of the participants in the experimental and control groups, it is seen that the group effect is not significant when the measurements taken at different times are not taken into account. The difference between the pre-test and post-test mean scores obtained from measurements taken at different times without taking the group effect into account is not significant. As a result of the analysis, the joint effect of group and test on subjective well-being scores is significant. As a result of the implementation of the self-compassion psychoeducation program, the change between the subjective well-being scores of the experimental and control groups showed a significant difference. It can be seen that the difference obtained is in favor of the participants of the experimental group. In addition, when the results of the post-test and follow-up test applied to the experimental group are examined, it is seen that there is no significant change between them and the effect of the psychoeducation program continues. Considering the results obtained, it can be said that the experimental group to which the mindfulness-based self-compassion psychoeducation program was applied increased their subjective well-being levels.

There is a limited number of experimental studies in the literature that examine the effect of a self-compassion program on the subjective well-being of adolescents. A review of the literature shows that there are correlational studies between self-compassion and subjective well-being, but there are experimental studies conducted with different sample groups. In the experimental study conducted by Yıldırım (2018) with adolescents, it is seen that the subjective well-being of the students in the experimental group increased as a result of the self-compassion program applied to adolescents. In the quantitative study conducted by Solak Şimşek (2019) with 649 high school students, it was found that there was a moderate positive relationship between self-compassion and subjective well-being, and that self-compassion explained 23% of the total variance in subjective well-being. In studies looking at the relationship between self-compassion and subjective well-being, it is seen that having high self-compassion increases subjective well-being (Allen et al., 2012; Bluth & Blanton, 2015; Booker & Dunsmore, 2019; Neff, 2003b; Sarıkayaoğlu, 2022; Wei et al., 2010; Zessin et al., 2015).

While there was an increase in the mean scores of self-compassion and subjective well-being of the participants in the experimental group, there was a decrease in the mean scores of the participants in the control group. It is thought that the increase in the experimental group was caused by the fact that the participants developed their self-compassion skills after the psychoeducation, learned to approach themselves more compassionately in difficult times, and learned ways to cope with difficulties with self-compassion, thus feeling happier. At the same time, it is believed that incorporating self-compassion into their lives, realizing that they are not alone in the face of challenging events they experience and that many people in society experience similar difficulties contributed to their subjective well-being by comforting them. The decrease in mean scores for participants in the control group may be because the time period in which the program was implemented coincided with the end of the school semester, and students

were leaving school, which is a social support environment, as well as other subjective characteristics. It was observed that the students in the school where the application was made were at a lower socio-economic level. In this context, it is believed that the fact that some of the students had subjective experiences, such as working in an income-generating job during the summer vacation, may have caused these variables to decrease.

When the mean scores obtained from the Meaning in Life Scale High School Form are examined, it can be seen that the Mindfulness-based Self-compassion Psychoeducation program increased the mean scores of the experimental group on the Meaning in Life Scale. The mean Meaning in Life scores of the control group decreased. However, as a result of the analysis of variance for repeated measures performed on the mean scores obtained from the pretest and posttest measures of Meaning in Life, it is seen that the group effect and the difference between the means of the pretest and posttest scores obtained from the measures taken at different times are not significant. It is also seen that the joint effect of group and test is not significant. The analysis determined that the Mindfulness-based Self-compassion Psychoeducation Program did not significantly increase participants' mean scores for meaning in life. In addition, when the results of the post-test and follow-up test applied to the participants in the experimental group are examined, it is revealed a significant change between them, and the change is in favor of the follow-up test.

When reviewing the literature, there are relational studies between self-compassion and meaning of life, and the sample of the experimental studies consists of young adults or adults. In the relational study conducted by Türk (2022) with 591 high school students, it was stated that the students' levels of meaning of life were "high" and their levels of self-compassion were "medium." Türk (2022) stated that there was a moderate positive relationship between students' levels of self-compassion and levels of meaning of life and that levels of self-compassion positively influenced levels of meaning of life. In a study conducted by Deniz et al. (2017) with 301 university students, it was determined that students' self-compassion levels were grouped as low, medium and high, and there was a significant difference between the levels of meaning in life of participants with different levels of self-compassion. A review of the literature shows that although there are no studies that directly examine the effect of self-compassion development programs on meaning in life, there are studies that show that self-compassion has a positive relationship with meaning in life (Altıparmak, 2019; Homan, 2016). Booker and Dunsmore (2019) found that individuals with high self-compassion, in the face of a series of challenging experiences, are better equipped to find constructive meaning in their lives. Although the self-compassion psychoeducation program applied as a result of this study was not associated with meaning in life, when considering other studies in the field, it is believed that people with high self-compassion are more likely to have meaning in their lives. This is because self-compassion has been found to help people deal with pain rather than avoid it, giving self-compassionate individuals more opportunities to make sense of their trials or failures (Neff et al., 2007).

Although the participants in the experimental and control groups did not show a significant difference in terms of meaning in life pretest and posttest scores, it can be seen that the posttest scores of the participants in the experimental group increased, and this increase continued at the follow-up test. For an individual to have meaning in life, he/she should be able to find that meaning in his/her own existence. This process requires the formation of long-term goals, personal understandings, significant experiences, or struggles, rather than short-term achievements (Frankl, 2009). Thus, students' meaning in life scores appeared to develop

gradually through lived experiences rather than during the implementation of the Mindfulness-based Self-compassion Psychoeducation Program introduced in this study.

Experimental studies exploring the impact of self-compassion programs on meaning in life remain limited, highlighting the need for further research in this area. Neff and Germer (2013) argue that individuals can learn self-compassion and develop it to enhancing their subjective well-being, sense of purpose, and overall meaning in life. The self-compassion psychoeducation program used in this study can be designed to contribute to meaning in life and can guide new studies that wish to investigate this relationship. In this way, individuals can increase the benefits of self-compassion intervention by making more sense of painful events in their lives. In addition, the study group was limited to 14 participants, and it is believed that increasing the number of participants in future studies will help the field understand the importance of self-compassion and test the effectiveness of the program. As with any study, this study has limitations. Despite these limitations, it is believed that this study contributes to the experimental literature in this area. In addition, it is thought that providing and implementing both theoretical and practical information about developing self-compassion in schools will enable students to cope better with the problems they experience in adolescence.

Ethics Committee Approval Information: This research was conducted with the permission of Yüzüncü Yıl University Social and Humanitarian Scientific Research and Publication Ethics Committee dated 30/05/23 and numbered 2023/14-14. The participants were informed about the self-compassion based psychoeducation programme. Necessary consent was obtained from families using consent forms. Participants were randomly allocated to groups.

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Geniş Özet

Giriş

Ergenlik dönemi, çocukluğun bitişi ve yetişkinliğin başlaması arasında kalan ve bireylerin fiziksel, sosyal, cinsel ve duygusal anlamda hızlı bir şekilde birçok değişiklik yaşadığı kritik bir dönemdir. Ergenler bu dönemi başarılı bir şekilde atlatabırlar ise birçok sorun yaşayabilmektedirler (Karabekiroğlu, 2015). Bu sorunlardan biri de düşük benlik saygısıdır (Eriş & İkiz, 2013). Düşük benlik saygısına yönelik yapılan çalışmalar bu sorun üzerinde etkiliyken yüksek benlik saygısına yönelik yapılan çalışmalar beraberinde farklı sorunlar getirdiği görülmektedir (Neff & Vonk, 2009; Twenge & Campbell, 2003). Bu nedenle Neff (2003a) benlik saygısı yerine öşefkat kavramını önermiştir. Neff (2003a) öz-şefkati, bireyin yaşamda karşılaştığı yetersizlik ve başarısızlık karşısında yaşadığı duyguların farkında olması, kendisine yönelik yargılayıcı bir tutumda olmak yerine daha nezaketle yaklaşması ve yetersizlik ile başarısızlığın insan olmanın bir parçası olduğunu kabul etmesi hali olarak tanımlamaktadır.

Öz-şefkatin patolojiye karşı koruyucu bir işlevinin olduğu ifade edilmektedir. Bu nedenle ergenlik döneminde yaşanan krizleri daha sağlıklı atlatabilmeleri, güçlü yanlarını keşfederek geliştirebilmeleri ve yaşamla daha uyumlu olarak iyi oluşlarını arttırabilmeleri için ergenlerin kendilerine sergileyecekleri öz şefkatin önemli olduğu düşünülmektedir (Neff vd., 2007). Nitekim literatüre bakıldığında öz-şefkatin arttırılmasına yönelik yapılan çalışmaların ergenlerin öznel iyi oluşlarına ve yaşamda anlam bulmalarına katkı sağladığı görülmektedir (Booker & Dunsmore, 2019; Neff, 2003b).

Öznel iyi oluş, bireyin yaşamındaki olayları tüm yönleriyle ele alarak kendi ile ilgili bir yargıya varma hali olarak tanımlanmaktadır (Diener, 1984). Yüksek öznel iyi oluş düzeyine sahip bireylerin yaşamdaki diğer tüm alanlarda daha fazla doyum sağladığı ifade edilmektedir (Myers & Diener, 1995). Yaşam anlamı, bireylerin yaşamlarındaki değerli olan amaçların farkında olması ve elde ettiği deneyimlerini güçlendirerek, amaçlarına yön vererek peşinden gitmesi

sonucunda farkında olarak yaşanan tatmin hissi olarak tanımlanmaktadır (Reger & Wong, 1988; Steger vd., 2008). Frankl (2009)'a göre yaşamın anlamı değişebilmekte fakat hiçbir zaman yok olmamaktadır. Yaşamda anlam bireyin yaşamını sorgulayarak yenilik arayışında olması ve olumsuz deneyimlerden vazgeçerek gelecek için hedefler oluşturabilmesinde oluşmaktadır. Böylece yaşamda anlamın psikolojik iyi oluşa katkı sağladığı belirtilmiştir (Steger vd., 2008). Nitekim öz-şefkatinde bireyin yaşamındaki olumsuz durumları yapıcı bir şekilde dönüştürebilmesi, kendini olduğu gibi kabul edebilmesi, kendisine şefkatle yaklaşarak iyileştirebilmesi göz önüne alındığında, öz şefkatin yaşamda anlam üzerinde etkili olduğu düşünülmektedir (Bayar & Tuzgöl-Dost, 2018). Bu araştırma da Neff ve Germer (2013)'in geliştirmiş olduğu Farkındalık Temelli Öz-Şefkat Programı temel alınarak ergenlere yönelik öz-şefkat geliştirme programı hazırlanmış ve bu programın öz-şefkat, öznel iyi oluş ve yaşam anlamı üzerindeki etkisi deneysel olarak incelenmiştir.

Yöntem

Araştırma geliştirilen öz şefkat programının öz şefkat, öznel iyi oluş ve yaşam anlamı üzerindeki etkilerini belirlemek amacıyla (deney grubu / kontrol grubu x ön-test / son-test / izleme testi) yarı deneysel desende tasarlanmıştır. Araştırmanın çalışma grubunu Van ili Tuşba ilçesinin Vali Haydar Bey Lisesinde eğitim gören 10. sınıf öğrencilerinden seçkisiz bir şekilde seçilen 28 kişi katılmıştır. Öğrenciler deney ve kontrol grubuna random bir şekilde atanmıştır, 14 katılımcı kontrol grubunu, 14 katılımcı ise deney grubunu oluşturmuştur. Her iki gruptaki 28 öğrenciye uygulama öncesi ön test uygulanmıştır. Kontrol grubuna plasebo uygulaması sonrasında 14 öğrenciye son test uygulanmıştır. Deney grubuna öz-şefkat farkındalık eğitim programı uygulama sonrasında 14 öğrenciye son test uygulanmıştır. Veriler Öz Şefkat Ölçeği Kısa Formu, Ergen Öznel İyi Oluş Ölçeği, Yaşamda Anlam Ölçeği Lise Formu ve Kişisel Bilgi Formu kullanılarak elde edilmiştir. Deney grubuna 6 hafta boyunca öz-şefkat programı uygulanmış ve uygulama sonrasında son test uygulanmıştır. İzleme testi ise deney grubuna son test uygulamasından 4 hafta sonra tekrar uygulanmıştır. Elde edilen veriler SPSS 22 paket programıyla analiz edilmiştir. Araştırmanın verilerinin analizinde bağımsız örneklem için t testi, tekrarlı ölçümler için iki yönlü ANOVA testi ve bağımlı örneklem için t testi kullanılmıştır.

Bulgular

Araştırmadan elde edilen bulgulara göre, deney ve kontrol grubundaki katılımcıların öz-şefkat, öznel iyi oluş ve yaşam anlamı ön-test puanları arasında istatistiksel olarak anlamlı bir farklılık tespit edilememiştir. Bu nedenle deney ve kontrol grubundaki katılımcıların öz-şefkat, öznel iyi oluş ve yaşam anlamı açısından benzer özelliklere sahip olduğu söylenebilir. Deney grubundaki katılımcıların öz-şefkat ön-test puan ortalamaları 26,57, son test puan ortalamaları 34,42'dir. Kontrol grubundan bulunan katılımcıların öz-şefkat ön-test puan ortalamaları 29,28, son-test puan ortalamalarının 27,64 olduğu görülmektedir. Deney grubunda bulunan katılımcıların öznel iyi oluş ön-test puan ortalamaları 40,07, son test puan ortalamaları 45,14'tür. Kontrol grubundan bulunan katılımcıların öznel iyi oluş ön-test puan ortalamaları 42,42, son-test puan ortalamalarının 39,35 olduğu görülmektedir. Deney grubunda bulunan katılımcıların yaşam anlamı ön-test puan ortalamaları 44,00, son test puan ortalamaları 48,42'dir. Kontrol grubundan bulunan katılımcıların yaşam anlamı ön-test puan ortalamaları 48,71, son-test puan ortalamalarının 43,64 olduğu görülmektedir. Elde edilen sonuca göre deney grubundaki katılımcılara uygulanan öz şefkat psikoeğitim programının bireylerin öz şefkat, öznel iyi oluş ve

yaşam anlamı puanlarını arttırdığı söylenebilir. Deney ve kontrol grubunda bulunan öğrencilere uygulanan öz-şefkat psikoeğitim programı sonucunda öz-şefkat ve öznel iyi oluş ön-test ve son-test puanları arasındaki değişim anlamlı bir farklılık göstermektedir. Elde edilen farklılığın deney grubundaki katılımcıların lehine olduğu görülmektedir. Yaşam anlamı açısından ise, deney ve kontrol grubu katılımcılarının uygulanan öz-şefkat programı sonucunda ön-test ve son-test puanları arasındaki değişim anlamlı bir farklılık göstermemektedir. Son test ve izleme testi puan açısından; deney grubundaki katılımcıların, öz-şefkat ve öznel iyi oluş son test izleme testi puanları arasında istatistiksel açıdan anlamlı bir fark bulunmazken, yaşam anlamı son test ve izleme testi puanları arasında ise istatistiksel açıdan anlamlı bir farklılık elde edilmiştir.

Sonuç ve Tartışma

Bulgulardan elde edilen sonuçlar alan yazın ışığında tartışılmıştır. Literatürde ergenlerde öz-şefkat geliştirmeye yönelik yapılan deneysel çalışmaların sınırlı sayıda olduğu görülmektedir. Elde edilen sonuçlara bakıldığında öz-şefkat geliştirme programı uygulanan ergenlerin; program ve öz-şefkat düzeyleri arasında anlamlı ilişki olduğu görülmekte olup, uygulanan programın ergenlerin öz-şefkat düzeylerini arttırdığı ifade edilmiştir (Arimitsu, 2016; Bluth vd., 2015; Donovan vd., 2016; Sarıgül, 2021; Şamlıoğlu, 2023; Yıldırım, 2018). Öz-şefkat ile öznel iyi oluş arasındaki ilişkiye bakan çalışmalarda bireyin yüksek öz-şefkate sahip olmasının öznel iyi oluşunu arttırdığı sonucuna ulaşıldığı görülmektedir (Allen vd., 2012; Bluth & Blanton, 2015; Neff, 2003b; Sarıkayaoğlu, 2022; Zessin vd., 2015). Bu araştırmada uygulanan öz-şefkat programı ile yaşamda anlam arasında anlamlı bir fark bulunamamıştır. Literatüre bakıldığında öz-şefkat geliştirme programının yaşamda anlam üzerindeki etkisine doğrudan bakan bir çalışmaya rastlanmasa da öz-şefkatin yaşam anlamı ile olumlu bir ilişkisinin olduğunun görüldüğü çalışmalar bulunmaktadır (Altıparmak, 2019; Homan, 2016). Öz-şefkati yüksek olan kişilerin yaşamlarında bir anlama sahip olma ihtimallerinin daha yüksek olduğu düşünülmektedir (Zipagan & Galvez-Tan, 2023). Öz-şefkat geliştirmenin bireylerin psikolojik sağlıklarına, öznel iyi oluşlarına, yaşamda anlam bulmalarına katkı sağladığı görülmektedir bu nedenle okullarda öz-şefkat geliştirmeye yönelik hem teorik hem pratik bilgilendirmelerin verilmesinin ve uygulanmasının öğrencilerin ergenlikte yaşadıkları sorunlarla daha kolay baş edebilecekleri düşünülmektedir.