Structural equation modelling of the mediating role of self-compassion in the relationship between parental conflict tactics and psychological well-being in adolescents

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ARTICLE INFO	ABSTRACT
Keywords: : *Adolescents,* *Compassion, Conflict* *Tactics, Parents,* *Well-Being*	Aim: The present study aimed to determine the mediating role of self-compassion in the relationship between parental conflict tactics and children's psychological well-being. Method: The research method was descriptive correlational type and the statistical population of this study included students of public and gifted high schools in Amol city in the second semester of 2018-2019 with a total of 1300 people. Thus, four public schools for girls and public schools for boys and gifted schools for girls and gifted schools for boys, and from the 10th, 11th and 12th grades in each school, 3 disciplines of humanities and experimental sciences and mathematics and physics by class sampling. (Based on academic grades) and finally, 200 students were selected. The research tools included the Conflict Tactics Scale by Straus (1974); Self-Compassion Scale by Neff (2003) and Psychological Well-Being by Reff (1989). After removing the two outlier participants, the present research data were analysed using the structural equation modelling method. Results: In the present study, the direct path coefficient between self-compassion and psychological well-being was positive (β=0.342, P=0.001). The total path coefficient between mother-child conflict tactics and psychological well-being was negative (β-=0.370, P=0.002). The indirect path coefficient between father-child conflict tactics and psychological well-being was negative (β-= 0.127, P=0.001). Conclusion: It is suggested that adolescent self-compassion training be considered as a psychological tool to reduce the negative consequences of conflict between parents and children by education officials and school counsellors.

Introduction

Psychological well-being includes both transcendental aspects, which imply the pursuit of human virtues such as self-actualization and vitality (Nimick, 2014), and hedonic aspects (Yu & Reif, 2019), such as feelings of happiness (Joshenloo, 2017). Psychological well-being leads to a wide range of health-related prognoses, such as greater mental health, chronic diseases, and lower mortality rates (Yu & Reif, 2019). Well-being is a person's response to the perception of personal characteristics and capabilities, appropriate development, effective interaction with the world, desirable relationships with others, and positive progress over time (Golestaneh & Behzadi, 2019). In Reif's (2014) view, well-being means striving for transcendence and advancement, which is manifested in the realization of one's talents and abilities. According to Riff (Riff, 2014), psychological well-being consists of six factors: self-acceptance, positive relationships with others, autonomy, purposeful living, personal growth, and mastery of the environment. Among the factors that seem to be related to psychological well-being, parental conflict resolution styles can be mentioned. Adolescence is a period of life that begins and ends with changes in puberty (Keating, Demidenko, & Kelly, 2019). Childhood dependencies on parents and the achievement of independence and flourishing are changes that occur in the parent-adolescent relationship. Adolescence is a period of rapid biological and psychosocial changes that have a prominent impact on parent-child relationships. These changes may create conflicts between adolescents and parents. From the beginning to the middle of this period, adolescents have the most disagreements with their parents, and as they gradually mature, these disagreements decrease (Hosseini, Karimi, & Nazarpour, 2018). Conflict resolution styles are responses or a set of modelled behaviours that people use when they are in conflict (Ovrely & Fraser, 2017). Conflict is a part of parent-child relationships, and conflict or quarrelling between them is not far from being expected, but it should be noted that such a thing prevents the creation of positive and adaptive relationships between parents and children (Seifert & Schwarz, 2011).

 In this regard, Norouzi and Asadi (2018) suggested that parent-child interaction is an important and vital relationship for creating security and love, which consists of a combination of behaviours, feelings, and expectations that are unique to a particular parent and a particular child. This interaction is the first introduction to the world of communication for the child, and feelings of love, security, and intimacy are directly rooted in these relationships, and thus parent-child interactions affect adolescent well-being. In a study conducted by Dehghan and Rasouli (2015), they concluded that children's adjustment and behavioural problems are the product of the poor quality of family interactions, lack of parental social support, and conflict between parents and children.

Another factor related to psychological well-being is self-compassion (Zissin, Dickhauser, & Garbad, 2015). Self-compassion means having a positive attitude toward oneself when things are going badly. Self-compassion is considered an effective trait and protective factor in developing emotional resilience (Webb, Wantland, Rose, Campin, Holzmer, & Chen, 2015). Self-compassion is the acceptance that suffering, failure, and inadequacy are part of life conditions and that all humans, including oneself, deserve kindness and compassion (Krieger, Altenstein, Buttig, Durig, & Holtfort, 2013). Since adolescence is a critical period for the development of an individual's identity and self-efficacy, self-compassion may play a key role in shaping adolescents' positive self-perceptions and enhancing their resilience to cope with adverse events. Self-compassion is associated with feelings of satisfaction, safety, and connectedness, and helps regulate threatening emotions in individuals with high levels of shame and self-criticism (Polmer, Chang, Samson, Balanji, & Zaitsev, 2019), thereby affecting well-being in individuals. In this regard, in the study of Wilson, Weiss, & Schock (2020), mindfulness and self-compassion mediated the relationship between perceived social support with others and well-being. Potts and Cassidy (2020) showed in their study that self-compassion mediated the relationship between academic stress and well-being in students.

Parental interactions in the family are an important source of learning for children and adolescents, modelling their behaviours when faced with conflict and emotional problems (Mills-Kons-Kao,

Hilborn, & Cox, 2020). Compassion-based interaction in parent-child relationships facilitates the health of interpersonal relationships because compassion helps increase emotional resilience, which allows individuals to respond constructively to problems and conflicts in relationships, thereby improving psychological health in their relationships (Zamani-Froshani, Sharifi, Ghazanfari, Abedi, & Naqvi, 2019). In this regard, the results of the study by Psiccoggio, Legg, Perry, Mann, Nass, Ford, et al. (2016) showed that warm, responsive, responsible, and supportive parenting styles caused children to learn and internalize self-compassion from their parent's behaviours.

The progress of a society is only possible with the development of its children and adolescents, that is, children and adolescents who are physically and psychosocially strong (Kamali Egli and Abolmaali Al-Husseini, 2016). In the past two decades, people's understanding and perception of well-being and how to promote it have changed and evolved (Selajegheh, Emamipour and Nematollahzadeh Mahani, 2019). When raising children, one of the problems that parents face is the disobedience and opposition of children to their parents' wishes for reasons such as reaching adulthood and the need to gain independence and autonomy, thus, parent-child conflicts, although sometimes temporary, arise between them (Pavlova, Haas and Silbersin, 2011). Attention should be paid to the parent-child relationship model because if this model is not formed correctly and affects upbringing due to its dysfunction, it will have worrying results (Ahmadi & Nasrollahi, 2018) and can have destructive effects, especially on their relationships and the psychological well-being of adolescents. The importance and necessity of the present study is to examine the factors that reduce the severity of the negative relationship between parental conflict and adolescent well-being. Self-compassion Having compassion for yourself leads to forgiving your failures and weaknesses and respecting yourself as a human being. Self-compassion is a balanced integration between concern for yourself and concern for others. A state that researchers consider essential for optimal psychological functioning and well-being (Stuber, Lalva, & Lamelli, 2020). Therefore, the present study aimed to answer the following questions:

1. Is there a relationship between self-compassion and adolescents' psychological well-being?
2. Is there a relationship between parent-child conflict resolution styles and adolescents' psychological well-being?
3. Is there a relationship between parent-child conflict resolution styles and adolescents' psychological well-being through self-compassion?

Research Method

The research method was a descriptive correlational type and the statistical population of this study included 1300 students from selected public and gifted high schools (girls and boys) in Amol city in the second semester of 2018-2019. Some researchers consider the minimum sample size to be 100 and describe a sample size of 200 or higher as desirable (Myers, Gamsett, & Guarino, 2016). Thus, the sample group of the present study consisted of 200 people who were selected using stratified sampling (based on educational levels). In this way, four sample schools for girls, a sample school for boys, and gifted girls and gifted boys, and from each of the 10th, 11th, and 12th grades in each school, 3 subjects were selected: humanities, experimental sciences, and mathematics and physics (except for the sample school for girls, which did not have a humanities course in the 12th grade).

Conflict Resolution Styles Scale - Parent Version. Strauss's (1974) Conflict Resolution Styles Scale consists of 15 items and assesses 3 subscales: reasoning with item numbers 1 to 5, verbal aggression with item numbers 6 to 10, and physical aggression with item numbers 11 to 15 on a 6-point Likert scale from never = 0 to more than once a month = 5. Zaboli (2005) reported Cronbach's alpha coefficients for the entire instrument as 0.78 and for the subscales of reasoning, verbal and physical aggression as 0.70, 0.74 and 0.81 respectively, and acceptable content validity (Sanaei, 2017). In the present study, Cronbach's alpha coefficients for the conflict resolution styles of reasoning, verbal and physical aggression of parents were 0.79, 0.69, 0.91, 0.77, 0.76 and 0.84 respectively.

Self-Compassion Scale. The Neff (2003) Self-Compassion Scale consists of 26 items that assess six subscales: self-kindness (items 5, 12, 19, 26, and 23), self-judgment (items 2, 6, 20, and 24),

mindfulness (items 1, 8, 11, 16, and 21), over-identification (items 3, 7, 10, and 15), human commonalities (items 4, 13, 18, and 25), and isolation (items 9, 14, 17, and 22) on a Likert scale from almost never = 1 to almost always = 5. Neff (2003) reported that the Cronbach's alpha coefficient for this instrument was 0.92, and the correlation of this instrument with the Beck Depression Inventory (BDI) by Beck, Ward, Mandelson, Mock, and Erbach was -0.51, and with the Spielberger Trait Anxiety Inventory (SPI) by Spielberger, Gorsan, and Lashan (1970) was -0.65. In the study by Khosravi, Sadeghi, and Yabandeh (2013), the six-factor structure of the questionnaire was confirmed using exploratory factor analysis, and six factors were obtained. Khosravi et al. (2013) reported Cronbach's alpha coefficients for the entire instrument as 0.86, and for the subscales of self-kindness, self-judgment, human commonalities, isolation, mindfulness, and overidentification as 0.81, 0.79, 0.84, 0.85, 0.80, and 0.83, respectively. In the present study, Cronbach's alpha coefficients for the subscales of self-compassion, self-judgment, human commonalities, isolation, mindfulness, and overidentification were 0.79, 0.72, 0.77, 0.76, 0.73, and 0.74, respectively. Psychological Well-Being Scale - Short Version. The Riff Psychological Well-Being Scale (1989) consists of 18 items, which assess six subscales: self-acceptance with items 2, 8, and 10, positive relationships with others with items 3, 11, and 13, autonomy with items 9, 12, and 18, purposeful living with items 5, 4, and 16, personal growth with items 7, 15, and 17, and mastery of the environment with items 1, 4, and 6 on a Likert scale from strongly disagree = 1 to strongly agree = 6 (Riff, 1989). Bayani, Kouki, and Bayani (2008) reported a test-retest reliability coefficient of the entire scale as 0.82, and subscales of self-acceptance, positive relationships with others, autonomy, purposeful living, personal growth, and environmental mastery as 0.71, 0.77, 0.78, 0.70, 0.78, and 0.77, respectively, and the convergent validity of this scale was favorable based on its relationship with the Diener, Emans, Larsen, and Griffin 1985 Life Satisfaction Scale, the Oxford Argyle, Martin, and Crosland 1989 Happiness Questionnaire, and the Rosenberg 1965 Self-Esteem Questionnaire. In their study, the Cronbach's alpha coefficient for this instrument was 0.75.

Implementation Method. After obtaining permission from the university, visiting the schools, and obtaining permission from the principals, students who were unwilling to cooperate were asked to leave the class and the other participants of each class received and completed the questionnaires in a group in the presence of the researcher in order and silence. After eliminating 2 outliers, the data of the present study were analysed using the structural equation modelling method.

Findings

In the present study, the mean and standard deviation of the age of the participants were 17.13 and 0.83, respectively. 96 (48%) of the participants were boys and 104 (52%) were girls. In the present study, 57 (28.5%) of the participants were 16 years old, 59 (29.5%) of them were 17 years old, and 84 (42%) were 18. 60 (30%) of the participants were studying in the humanities, 61 (30.5%) in mathematics and physics, and 79 (75.39%) in the sciences. 57 (28.5%) of the participants were in the 10th grade, 59 (29.5%) in the 11th grade, and 84 (42%) in the 12th grade.

Table 1. Mean, standard deviation, skewness, kurtosis, tolerance coefficient, and variance inflation of conflict resolution styles, self-compassion, and psychological well-being

Variance inflation	Tolerance factor	Elongation	Skewness	Standard deviation	Average	Variable
1/844	0/542	–0/075	–0/589	4/58	5/91	Father-Argument
2/269	0/441	0/916	0/988	4/89	5/51	Father-Verbal Aggression
2/012	0/497	0/083	0/427	4/73	3/20	Father-Physical Aggression
1/553	0/644	–0/001	0/682	4/36	5/97	Mother-Argument
1/994	0/501	0/430	0/970	4/31	5/07	Mother-Verbal Aggression
2/025	0/494	0/252	0/798	4/00	2/36	Mother-Physical Aggression
1/976	0/506	–0/334	–0/278	4/35	16/10	Compassion-Kindness
2/330	0/429	0/194	0/493	3/65	13/27	Compassion-Judgment
1/931	0/518	–0/277	–0/124	3/53	12/93	Compassion-Humanity
3/276	0/305	–0/779	0/042	3/76	11/57	Compassion-Isolation

1/826	0/547	–0/543	–0/484	3/08	12/92	Compassion-Consciousness
2/396	0/417	–0/561	0/316	3/91	10/51	Compassion-Identification
–	–	–0/442	–0/375	11/61	77/68	Psychological Well-Being

Table 1 shows that the data distribution was normal and the assumption of collinearity was valid among the research variables.

Table 2. Measurement and structural model fit indices of parent-child conflict resolution styles, self-compassion, and psychological well-being

The Cutting Point (Klein, 2016)	Structural pattern	Measurement pattern	Fitness indicators
–	108/18	94/07	Chi-square
–	56	47	Degrees of freedom
3Less than	1/93	2/00	Normalized chi-square
0/90 >	0/922	0/927	The goodness of fit index
0/850 >	0/873	0/878	Adjusted fit index
0/90 >	0/952	0/955	Adaptive fit index
0/08 <	0/069	0/071	Root mean square error of approximation

Table 2 shows that after correction, the measurement and structural models have an acceptable fit with the collected data
.

Table 3. Path coefficients of parent-child conflict resolution styles, self-compassion, and psychological well-being

Standardized factor loading	Standard error	Standardized factor loading	Pathways
0/342**	0/282	1/204	Effect of self-compassion-psychological well-being
–0/310**	0/490	–1/482	The direct effect of mother-child conflict styles-psychological well-being
0/060	0/362	0/216	The direct effect of father-child conflict styles-psychological well-being
–0/060	0/238	–0/287	Indirect effect of mother-child conflict styles-psychological well-being
–0/127**	0/177	–0/454	Indirect effect of father-child conflict styles-psychological well-being
–0/370**	0/408	–1/768	The total effect of mother-child conflict styles-psychological well-being
–0/066	0/172	–0/238	The total effect of father-child conflict styles-psychological well-being

*$P< 0/05$ **$P<0/01$

Table 3 shows that the direct path coefficient between self-compassion and psychological well-being was positive (P=0.001). The total path coefficient between mother-child conflict resolution styles and psychological well-being was negative (P=0.002). The indirect path coefficient between father-child conflict resolution styles and psychological well-being was negative (P=0.001).

Discussion and Conclusion

The results of the present study showed that self-compassion is positively and significantly related to psychological well-being. Mother-child conflict resolution styles are directly and negatively related to children's psychological well-being. Self-compassion negatively and significantly mediates the

relationship between father-child conflict resolution styles and the psychological well-being of adolescents. These results are consistent with the results of studies by Dehghan and Rasouli (2015); Zamani-Froshani et al. (2019); Norouzi and Asadi (2018), Psiccoggio et al. (2016); Potts and Cassidy (2020); Zissin et al. (2015) and Wilson et al. (2020) were in line.

In explaining the direct relationship between self-compassion and psychological well-being in adolescents, it should be said that by paying attention to and accepting harm in a balanced way, an individual takes an effective step in achieving self-compassion, which is achieved through mindfulness (Wilson et al., 2020). Mindfulness refers to mindfulness and having a receptive and non-judgmental state of mind in which negative emotions are accepted with openness and is in contrast to magnifying negative emotions and engaging with them. Mindfulness is a state of mind in which a person accepts their thoughts and feelings as they are, without suppressing or denying them (Agnoli & Venosi, 2020). Consciousness is the ability to be aware of one's feelings, thoughts, and inner experiences (Morgan, Donitz, & Orsillo, 2016). One cannot ignore the problems and harms that have arisen and at the same time feel compassion for them and care for them (Mackintosh, Power, Schwanauer, & Chan, 2018). Without this ability, one will exaggerate and ruminate on these thoughts and feelings, which can lead to either becoming preoccupied with them or avoiding them (Kriger et al., 2013).

Adolescents who have higher self-compassion experience less negative emotions, pessimistic thoughts, and rumination when experiencing unpleasant events and incidents, and are better able to balance their emotions (Edo & Brinker, 2013). Findings have shown that self-compassion can contribute to adaptive psychological functioning. Self-compassion can be considered an emotion regulation strategy that transforms negative emotions into a feeling of kindness and a sense of human sharedness (Inwood & Ferrari, 2018). That is, self-compassion occurs when an individual comes to understand that some of their behaviours, feelings, and thoughts are influenced by external factors such as family history, culture, genetics, and other environmental conditions such as the behavior and expectations of others. Understanding this helps an individual to be less negative and prejudiced about their mistakes (Gibbert, 2010).

Self-compassion is a form of self-acceptance that reflects the degree of acceptance and acceptance of undesirable aspects of oneself and one's life environment, which causes the adolescent to respond to unpleasant events with kindness rather than anger and self-blame, and to consider these events and experiences as part of common human experiences (Kemali Nasab & Mohammadkhani, 2018). People who have self-compassion understand that imperfection, failure, and difficult life experiences are inevitable. Therefore, when faced with difficult life experiences, they tend to treat themselves with kindness instead of getting angry about not reaching their ideals (Klimki & Singer, 2015). Self-compassion is the ability of an individual to be kind to themselves regardless of successes and failures. This factor requires that the individual accept their strengths and shortcomings with understanding and empathy (Weller & Jovesi, 2020). Adolescents with high self-compassion act effectively in various challenging situations and, through their kindness towards themselves, recognize their competences and overcome problems (Dasht-e-Borzori and Homaei, 2017). In short, adolescents with high self-compassion treat themselves with kindness, concern, and tenderness when they experience negative events, which first increases social connection and reduces self-criticism and rumination, and ultimately leads to psychological well-being. In explaining the direct relationship between mothers' conflict resolution styles and psychological well-being in adolescents, it should be said that the first people from whom a child takes a model and many of his moods and instincts arise as a result of contact with them are parents (Mohammadi and Saber, 2018). No context is equal to the family in terms of power and scope of influence. The family establishes unique bonds between individuals (Watson, 2012). Since the family sows the first seeds of individual growth and personality, and on the other hand, the child in most cases imitates his father and especially his mother; therefore, the first years of life are very important in creating an adult personality, and in this regard, the role of parents, especially the mother, is very important (Danesh, Nikomanesh, Saliminia, Sebeki, and Shamshiri, 2014). Although adolescence is no longer considered a period of storm and pressure, adolescents nevertheless create unique challenges for the family and the family must face these challenges of roles

and expectations (Martin, Basco, and Davis, 2017). Since the family is a network of relationships in which parents and adolescents interact with each other in a two-way process; therefore, in this context Yes, both parties can have a tremendous impact on each other. By reflecting on the quality of the parent-child relationship and examining it, we can understand the sensitive role of the mother in the relationship with the child (Danesh et al., 2014), and thus mothers have a powerful influence on the psychological well-being of adolescents without the mediation of other structures.

In explaining the indirect relationship between fathers' conflict resolution styles and psychological well-being in adolescents through self-compassion, it should be said that interpersonal conflicts are as pervasive as social relationships. Therefore, experiencing different levels of conflict, disagreement, and resentment in parent-child interactions will be obvious and inevitable, and what is important in this matter is the style of dealing with conflict (Yu, 2019). If conflict is managed effectively, it will prevent relationship stagnation and stagnation (Camisasca, Miragli, De Blasio, & Grech, 2017) and create positive and effective skills in parents and children to adapt to stressful events (Kuhleman, Ripiti, Reynolds, & Robles, 2016). Even learning this adaptive approach can make the individual more resilient to other stressful life events (Lu, Lin, Reilly, Wang, Wang, Lee, et al., 2020). In families with severe conflicts, incorrect cognitive patterns such as negative interpretation of events are observed, which in turn leads to the emergence of violent emotions; therefore, aggressive behavior may be influenced by the individual's psychological inability to solve problems. Fathers' maladaptive conflict resolution styles, by activating negative beliefs about the individual's inability to communicate with others, provide the basis for increased physical aggressive behaviors; because negative automatic thoughts focusing on the individual, the individual's experiences, and the individual's future create feelings of helplessness and self-blame in the adolescent (Hosseini et al., 2018), and this causes aggression in adolescents.

This is while the adolescent, after establishing a logical and correct sense of identity, is able to handle real bilateral relationships and can expand his capacity for kindness, friendship, and attention to others (Yaqubi and Akrami, 2016). According to the self-compassion approach, external soothing thoughts, factors, images, and behaviors must be internalized, and in this case, the human mind, as it reacts to external factors, also calms down when faced with its own internalities (Gilbert, 2010). Thus, self-compassion helps adolescents to develop a non-judgmental and non-blaming perspective. When these individuals experience problems related to the feeling of "self-attack", self-compassion can help them find the possible uses and roots of these attacks (Gilbert, 2014). Therefore, maladaptive parent-child conflict resolution styles prevent the adoption of a compassionate approach to oneself by activating incorrect cognitive patterns and negative automatic thoughts and increasing self-blame, which will result in a decrease in psychological well-being.

Furthermore, since fathers are the embodiment of power, it is expected that in the event of conflict between fathers and children, their psychological processes will be more affected, including the fading of self-compassion in adolescents. However, since mothers are the embodiment of love, affection, and warmth, mother-child relationships are not affected as much as father-child relationships because mothers' forgiveness, sacrifice, and compassion are a permanent characteristic in them that is reflected in their conflict resolution styles and directly affects the psychological well-being of adolescents.

In conclusion, it should be said that the ability to be compassionate, which is formed in adolescents during adolescence and is related to parental conflicts, especially fathers, in such a way that the more compassion adolescents perceive from others in their relationships, the more compassion they respond to themselves and others. This leads to acceptance of shortcomings, kindness, and non-self-blaming judgments about themselves, which prevents avoidance and rumination and gives meaning to the adolescent's life. By self-acceptance and perception of a sense of autonomy, they provide positive goals for personal growth and mastery over the environment, and in this way, they establish positive relationships with others. In order to provide practical solutions and implications of the present study, it is suggested that teaching self-compassion to adolescents as a psychological tool to reduce the negative consequences of experiencing conflict between parents and children, especially fathers, be considered by education officials and school counselors. It is also suggested that parent-child conflict

resolution styles be considered as a variable that alone has a significant impact on the psychological well-being of adolescents, and that teaching adaptive conflict resolution styles to parents and students should be considered.

Among the limitations of the present study was the failure to control variables such as socioeconomic status and gender due to time and cost savings, which limited the generalization of the research findings. Therefore, it is suggested that future studies also control variables such as socioeconomic status and gender. In addition, another and main limitation of this study was the use of questionnaires only, namely questionnaires from Western countries, due to the lack of questionnaires that are appropriate for Iranian culture. It is suggested that future studies develop questionnaires that are appropriate for the cultural and social contexts of Iran, and that in addition to questionnaires, clinical observation and interviews be used to measure the variables of this study.

Ethical Standards

In this study, ethical considerations including obtaining informed consent, ensuring privacy, and confidentiality were observed.

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Authors' Contributions

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.with registration code 23920705962073, which was defended on 10/06/2019. Ms. Fatemeh Shokri with Orchid code 4333-0102-0002-0000 was responsible for data collection, drafting, design and conceptualization, and contributed 50 percent, and Mr. Asghar Hosseinzadeh with Orchid code 8765-1751-0003-0000 was responsible for monitoring the accuracy of the work, approving the content of the work, editing, reviewing and finalising, and contributed 50 per cent.

Conflict of Interest

According to the authors, this article has no financial sponsor or conflict of interest.

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Conflict Resolution Styles Scale

More than once a month	About once a month	Often but less than 1 time per month	Two or three times	Once a year	Never	…When my father/mother conflicts arise	تسلسل
5	4	3	2	1	0	Tried to discuss the problem relatively calmly.	1
5	4	3	2	1	0	Discussed the problem calmly.	2
5	4	3	2	1	0	Provided information to strengthen or solidify his position.	3
5	4	3	2	1	0	Involved or attempted to involve another person in the problem to help resolve the problem.	4
5	4	3	2	1	0	Engaged in heated discussion without shouting.	5
5	4	3	2	1	0	Yelled and belittled.	6
5	4	3	2	1	0	Frowned and avoided conversation.	7
5	4	3	2	1	0	Left the room.	8
5	4	3	2	1	0	Threw something at the other person or smashed something.	9
5	4	3	2	1	0	Threatened to hit or throw something at the other person.	10
5	4	3	2	1	0	Threw something at the other person.	11
5	4	3	2	1	0	Pushed me, grabbed my collar.	12
5	4	3	2	1	0	Hit me or tried to hit me but not with a tool or did the same.	13
5	4	3	2	1	0	Hit me with a hard object or tried to hit me or did the same.	14
5	4	3	2	1	0	.... Add your own.	15

Self-compassion questionnaire

Almost always	Most of the time	Sometimes	Rarely	Almost never	Items	تسلسل
5	4	3	2	1	I judge my mistakes and inadequacies and don't acknowledge them.	1
5	4	3	2	1	When I feel down, I tend to obsess and focus on the many things I did wrong.	2
5	4	3	2	1	When bad things happen to me, I think that these problems are a part of life that can happen to anyone.	3
5	4	3	2	1	When I think about my inadequacies, I feel more alone and different from the rest of the world.	4
5	4	3	2	1	When I'm in emotional pain, I try to love myself.	5
5	4	3	2	1	When I fail at something that's important to me, I get consumed by feelings of inadequacy.	6
5	4	3	2	1	When I'm humiliated and left alone, I remind myself that many other people must be feeling the same way.	7
5	4	3	2	1	When things are really tough, I tend to be hard on myself.	8
5	4	3	2	1	When something upsets me, I try to balance my emotions.	9
5	4	3	2	1	When I feel inadequate in some way, I try to remind myself that feeling inadequate is something that is common to all humans.	10
5	4	3	2	1	I am intolerant and impatient with some of the personality traits that I dislike.	11
5	4	3	2	1	I take care of myself and show myself love when I am in difficult situations.	12
5	4	3	2	1	When I feel sad, I usually feel that most people are probably happier than I am.	13
5	4	3	2	1	When something painful happens, I try to keep a balanced view of it.	14
5	4	3	2	1	I try to see my failures as part of the human condition.	15
5	4	3	2	1	When I see that I dislike some of the traits in myself, I feel sorry for myself.	16
5	4	3	2	1	When I fail at something important to me, I try to consider the future and the future.	17
5	4	3	2	1	When I fail at something important to me, I usually feel like it's just me.	18
5	4	3	2	1	When I experience pain, I am kind to myself.	19
5	4	3	2	1	When something upsets me, it hurts my feelings deeply.	20
5	4	3	2	1	When I experience pain, I am somewhat cold to myself.	21
5	4	3	2	1	When I feel lonely, I try to face my feelings with curiosity and ease.	22
5	4	3	2	1	I tolerate my own shortcomings and inadequacies.	23
5	4	3	2	1	When something painful happens to me, I tend to magnify it.	24
5	4	3	2	1	When I am really struggling, I tend to feel like others are having more fun than I am.	25

5	4	3	2	1	I try to have a realistic and patient understanding of the aspects of my personality that I don't like.	26

Psychological Well-Being Scale

I completely agree.	I agree to some extent.	I agree a little	I disagree a little	I disagree to some extent.	I completely disagree.	Items	Number
6	5	4	3	2	1	I generally feel responsible for the state of my life.	1
6	5	4	3	2	1	When I look back on my life, I am satisfied with what has happened.	2
6	5	4	3	2	1	I find it difficult to maintain close relationships and feel like a failure.	3
6	5	4	3	2	1	The demands of daily life often overwhelm me.	4
6	5	4	3	2	1	I live for the present and don't really think about the future.	5
6	5	4	3	2	1	I manage many of my daily responsibilities well.	6
6	5	4	3	2	1	I think it is important to have new experiences that challenge one's thinking about oneself and the world.	7
6	5	4	3	2	1	I like most aspects of my personality.	8
6	5	4	3	2	1	I am influenced by determined people.	9
6	5	4	3	2	1	I feel disappointed in many aspects of my success in life.	10
6	5	4	3	2	1	People describe me as giving and interested in spending time with others.	11
6	5	4	3	2	1	I am confident in my opinions, even if they contradict the majority opinion.	12
6	5	4	3	2	1	I haven't experienced very warm and trusting relationships with others.	13
6	5	4	3	2	1	Some people live their lives aimlessly, but I'm not one of those people.	14
6	5	4	3	2	1	For me, life is a continuous process of learning, changing, and growing.	15
6	5	4	3	2	1	Sometimes I feel like I've done everything I need to do in life.	16
6	5	4	3	2	1	I've long since given up trying to make big improvements and changes in my life.	17
6	5	4	3	2	1	I judge myself by what I think is important, not by what others think is important.	18