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ARAŞTIRMA

Açık Erişim

Enhancing Well-being of the Married: Investigating Marital Satisfaction, Self-Compassion and Happiness Increasing Strategies

Evlü Bireylerin İyi Oluşunu Artırmak: Evlilik Doyumu, Öz-anlayış ve Mutluluğu Artırma Stratejilerinin İncelenmesi

Gaye Birni  & Ali Eryılmaz 

Authors Information

Gaye Birni

Msc, Yıldız Technical University,
Istanbul, Turkey,
gayebirni@gmail.com

Ali Eryılmaz

Prof. Dr., Yıldız Technical
University, Istanbul, Turkey,
erali76@hotmail.com

ABSTRACT

In this research, married individuals' well-being was investigated in regard to marital satisfaction, self-compassion, and happiness increasing strategies. The study group consists of 330 married individuals (213 females and 117 males). Personal Information Form, Flourishing Scale, Satisfaction with Married Life Scale, Self-Compassion Scale, and Happiness Increasing Strategies Scale were used. We conducted Independent T test and linear multiple regression analysis. Results show that there are significant correlations between married individuals' psychological well-being, marital satisfaction, self-compassion, and happiness increasing strategies. By covering 34% of the total variance; marital satisfaction and self-compassion are significant predictors of married individuals' psychological well-being. Likewise, by covering 12% of the total variance; happiness increasing strategies (dimensions of desire satisfaction, mental control, and participation in religious activity) are significant predictors of married individuals' psychological well-being. We elaborated on results based on literature and provided some suggestions for mental health professionals and researchers, also for married individuals.

Article Information

Keywords

Psychological well-being, marital satisfaction, self-compassion, happiness increasing strategies, married individuals.

Anahtar Kelimeler

Psikolojik iyi oluş, evlilik doyumu, öz-anlayış, mutluluğu artırma stratejileri, evli bireyler.

Article History

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ÖZET

Bu araştırmada, evli bireylerin iyi oluşu evlilik doyumu, öz-anlayış ve mutluluğu artırma stratejileri açısından incelenmiştir. Araştırmanın çalışma grubu 330 (213 kadın, 117 erkek) evli bireyden oluşmaktadır. Çalışmada demografik bilgi formu, Psikolojik İyi Oluş Ölçeği, Evlilik Yaşam Doyumu Ölçeği ve Mutluluğu Artırma Stratejileri Ölçeği kullanılmıştır. Toplanan veriler ile bağımsız gruplar t testi ve lineer çoklu regresyon analizi uygulanmıştır. Bulgulara göre, evlilik doyumu ve öz-anlayış evli bireylerin psikolojik iyi oluşunu pozitif yönde yordamaktadır, toplam varyansın %34'ünü kapsamaktadır. Yine toplam varyansın %12'sini kapsayarak, mutluluğu artırma stratejileri (istekleri doyumak, mental kontrol yapmak, dini inancı gereğini yapmak alt boyutları) evli bireylerin psikolojik iyi oluşlarını pozitif yönde yordamaktadır. Çalışmanın bu bulguları tartışma bölümünde alanyazına dayandırılarak tartışılmıştır. Ayrıca ruh sağlığı çalışanları, araştırmacılar ve evli bireyler için öneriler sunulmuştur.

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INTRODUCTION

Family is a core element to society, from individuals to the general population. Psychologically well and happy people are essential to build and maintain welfare societies. Married individuals who experience happiness and wellness also effects their spouses and children. Married adults build their own family structures and start to shape future with their children. This means shaping the next generation. Research show, children of parents with low well-being are more likely to experience psychological and physical disorders, also they are more likely to get involved in crimes (Maybery et al., 2005; Ereş, 2009; Kalyencioğlu & Kutlu, 2010). In that regard, married couples are not only considered as individuals by themselves, but they are also elemental for the communities. Well-being studies and interventions are not only vital for individual's well-being, but they are also fundamental for building a well society.

Studies focus on different points while approaching well-being of married individuals (Carr et al., 2014; Diener et al., 2000). And psychological well-being is one of them (Coombs, 1991). Psychological well-being (PWB) was created for a term to express one's general well-being on psychological aspects (Bradburn, 1969). During the early stages of PWB studies, "psychologically well person" meant "not being psychologically disturbed" and overall experiencing positive emotions over negative (Bradburn, 1969). With new studies and approaches on PWB, the term itself changed from being generally okay to something much more profound. PWB is, not experiencing psychological disturbance, overall feeling of happiness and a state of well-being above and beyond (Maloney, 1990). Ryff (1989) explains PWB with eudaimonia, a feeling of happiness experienced when an individual works on achieving their full potential, thereby their life goals. Ryff (1989) studies PWB on multidimensional basis; self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth. When individual makes improvements on these multidimensions, their experienced eudaimonic happiness (PWB) is expected to increase. Deci and Ryan (2008) also modelled their own theories of PWB named Self-Determination theory. Their theory of PWB focuses on some universal needs related with personal and social context: autonomy, competence, and relatedness (Deci & Ryan, 2002). To experience high PWB, individual would focus on their behaviours and social conditions. Improving their competence on subjects for being highly functional in society, reflecting their self for experiencing autonomy and working on their relations with others for feeling relatedness, would make them feel eudaimonic happiness; meaning feeling psychologically well (Deci & Ryan, 2000; 2002; Ryan, 2009).

Experiencing satisfaction and happiness in marriage is a valid factor for married individuals' well-being (Kim & McKenry, 2002). Marital satisfaction's been a weighty subject for healthy and happy households. Studies made between 30's and 70's investigated happy families without (or less) negative emotions and relations. They used terms such as marital satisfaction, marital adjustment, marital happiness (Locke & Wallace, 1959, Spanier & Cole, 1976; Terman & Bittenweiser, 1935). Many scientists agree on the significancy of having a fulfilling, happy relationship between couples and they discourse on marital satisfaction based on numerous psychological approaches. Here are some explanations for how to experience marital satisfaction: Burgess and Cottrell (1936) take harmony between couple's personality and early household structures on hand. Locke and Williamson (1958) focus on similar interest and hobbies, also fulfilment of spousal duties. Orden and Bradburn (1968) explains through positive and negative effects in marriage; similarly, Gottman and Krokoff (1989) discourse on positive and negative codes in marital relationship. Snyder (1979) has a 11 sub-dimension model for marital satisfaction. Bodenmann (1997; 2005) centre upon stress and dyadic stress in marriage, affecting well-being and marital satisfaction of couples. The investment model evaluates marital satisfaction, via personal

expectations and outcome of relationship. Based on the model, marital satisfaction experienced when the outcome and expectations are close (Rusbult, 1980). In addition, some new studies discourse on marital satisfaction based on personal evaluation criteria (Johnson et al., 2006; Ward et al., 2009). They believe, a personal decision about how satisfy one is with their marriage, is a more accurate way to talk about marital satisfaction. The reason for that approach is that a formulation of socioeconomics, health, achievements, or any other criteria can vary significantly among individuals. An assessment of based on a criterion may not represent the real situation. This is similar with assessment of life satisfaction (Diener et al., 1985). Nevertheless, marital satisfaction continues to be hot topic for married individuals' well-being, as studies suggest that increasing quality and satisfaction of marriage also increases well-being (Carr et al., 2014; Kim & McKenry, 2002).

Along with marital satisfaction, self-compassion can also be an indicator of individual's well-being. With recent studies and discussions on self-image, self-compassion has become highlighted in psychology literature. Self-compassion means that person can accept who they are and their mistakes, also they have a compassionate approach to these mistakes (Neff, 2003a; 2003b). When people don't accept their failures and show no compassion towards themselves, they can use defence mechanisms extremely, like denial or projection (Neff, 2003a). This can put individuals' well-being at risk, by pressuring ego. On the other hand, increasing self-compassion can improve one's well-being by lifting the pressure (Gilbert, 2009; Neff, 2003a).

When one shows self-compassion to themselves, they can accept the truth about their actions and responsibilities, but this wouldn't put them down. Because they know that every human can make mistakes, and these mistakes are emendable. This mentality would help people to stop judging themselves brutally and act towards a possible solution for their problem (Neff, 2003a). Self-compassion is a hot topic for the recent psychology, including well-being studies. But amount of self-compassion research conducted with married individuals and their well-beings are limited. Thus, researchers make suggestions for new studies (Rostami et al., 2014; Fahimdanesh et al., 2020).

Another recent subject in psychology literature is happiness increasing strategies. Studies show that when these strategies are used, we see significant increasing in people's subjective well-being. Moreover, subjective well-being and PWB (hedonic and eudaimonic happiness) studied as strongly linked to each other (Seligman et al., 2004). With using happiness increasing strategies, individuals' PWB can also increase. Together, they can compose over-all well-being.

Fordyce is the first to study happiness increasing strategies back in 1977. He created fourteen practices to increase subjective well-being (SWB). These strategies included activities such as strengthening one's close relationships, being a better friend, working on a healthy personality, developing positive/optimistic thinking, reducing negative feelings and some other more. Study results show, these happiness increasing strategies did work for better SWB (Fordyce, 1977; 1983; Paul Smith et al., 1995). Second researchers to work on creating happiness increasing strategies are Tkach and Lyumbomirsky. They asked study group to write down "List of things that make you happier or preserve your state of happiness". When results examined, authors created 8 happiness increasing strategies. Their 8 strategies of increasing SWB includes activities such as mental control, religion, goal pursuit, partying and some more. Research on these strategies show that they can increase happiness (SWB) and decrease unhappiness (Tkach & Lyumbomirsky, 2006). These strategies predicted individuals' SWB, either increasing happiness or decreasing unhappiness. For instant, social affiliation was one of the strongest predictor of SWB. When

people are together with others and they participate in social activities, they feel happy (increased SWB) (Tkack & Lyumbomirsky, 2006). Additionally, their stress levels decrease, and they feel less undisturbed (Fordyce, 1977, Taylor, 2011). On the other hand, mental control is associated with unhappiness. When people perform mental control, they feel less unhappy. Therefore, their SWB increase (Tkach & Lyumbomirsky, 2006).

Final and newest study on developing happiness increasing strategies made by Eryılmaz. Eryılmaz worked on the topic both with adults and adolescents. He created 6 strategies for adults and 5 for adolescents (Eryılmaz 2010a; 2017). 4 strategies are valid for both groups: Reacting positively to the environment, desire satisfaction, mental control, and participating in religious activities (Eryılmaz, 2010a; 2017). Only additional strategy for adolescents is taking positive feedback from others (Eryılmaz, 2010a). But when we look at adults, we also see “taking a rest” and “exhibiting happiness-oriented behaviours” strategies (Eryılmaz, 2017). Eryılmaz’s happiness increased strategies are investigated with many subjects. strategies found efficient for academic motivation (Eryılmaz, 2010b), positive expectations for future (Eryılmaz, 2011), motivation to class engagement (Eryılmaz & Aypay, 2011), resilience (Çetinkaya & Bulut, 2019) and more. However, happiness increasing strategies is not much of a highlighted subject on literature, especially for married adults. On international literature, Al Nima and Garcia (2015) found that Tkack and Lyumbormirsky’s happiness increasing strategies can predict 41% of positive emotions on positive direction and predicts 27% of negative emotions negatively. In addition, Altınsoy and Aypay (2021) created a post traumatic growth model with adults. In their study, happiness increasing strategies were positively correlated with post traumatic growth and psychological hardiness. Happiness increasing strategies mediated the relationship between psychological hardiness and post traumatic growth. Yet studies on happiness increasing strategies are limited (Chen et al., 2013; Eryılmaz, 2017).

Current Study

Studies conducted on happiness increasing strategies with married individuals are scarcely. Von Humboldt et al., (2015) found happiness increasing strategies affective for elders’ SWB, however only half of their study group was married. Considering strong relations between SWB and PWB (hedonic and eudaimonic happiness), (SWB/hedonic) happiness increasing strategies can be used in practice and self-help for married adults to enhance their PWB (eudaimonic happiness). Subjective well-being increases may help married adults for a better well-being. Happily married people (higher SWB) are less likely to report health problems than unhappy married people (Lawrence et al., 2019). Additionally, married adults with high SWB’s also experience high marriage satisfaction (Scorsolini-Comin & Dos Santos, 2012). And Turkish married people were found happier only if they are satisfied with their marriage (Eren & Aşıcı, 2017).

Married individuals are a big portion of population and structure of societies. Moreover, they also affect their children’s (Maybery et al., 2005; Eres, 2009; Kalyencioğlu & Kutlu, 2010; Turney, 2012), and their spouses’ well-being (Petrican, et al., 2014). Hence, a study of happiness increasing strategies of married adults can help for enhancing individual, family, and public health. Along with happiness increasing strategies, self-compassion is also a possible pathway to enhance well-being of individuals. Additionally, marital satisfaction is a big aspect of married individuals’ happiness, therefore it should not be overlooked. Therefore, in this study, we aim to focus on these subjects, investigate the relationships and find a new way to help married individuals with suggestions to clinicians and for people who wants to act on self-help for a happier life.

METHOD

Research Design

The aim of this study is to investigate relationships between married individual's psychological well-being and marital satisfaction, self-compassion and happiness increasing strategies. This study's research questions are:

- (1) Does married individuals' psychological well-being differ based on gender?
- (2) Is there a significant relationship between married individuals' psychological well-being, marital satisfaction, and self-compassion?
- (3) Is there a significant relationship between married individuals' psychological well-being and happiness increasing strategies?

This study's inclusion criteria are (1) being married, (2) being ages between 22-50, (3) being married for at least 1 year. Exclusion criteria are (1) not being married, (2) being younger than 22, (3) being older than 50, (4) being married for less than 1 year. We limited the age of the participant group between 22-50 years old. The reason behind this limitation is because of possible mental, emotional, and behavioural changes between adolescents, adults, and elders. This can affect usage of happiness increasing strategies. We decided to limit our study group from participants between 18-21, because end of puberty and age of becoming an adult is a debated subject on literature. Generally, in eastern cultures ending of puberty and becoming an adult, marked with a social event like marriage. Individual who has completed their education, started earning income and lives apart from their parents considered as an adult (Arnett and Taber, 1994). In the face of this circumstances, we limited the minimum age limit of study group to 22, which is normally an age to graduate from university. Additionally, we limited maximum age limit of this study to 50. Recent study suggested that elders' subjective well-being can differ highly depending on the changing effects of life (like losing a spouse, living in a faster care institution etc.) (Eryilmaz & Atak, 2011). As their SWB decreasing, their usage of happiness increasing strategies might be low or close to none existing. Numerous health problems and losing people they love can also make elders to think more about death and afterlife rather than trying to have momentary (hedonic) happiness. We studied these situations according to Turkish culture and decided the age limits stated above. We also decided on a criterion that participants must be married at least for 1 year. A newly wed person's marital satisfaction can be deceiving since the honeymoon period can be a bed of roses (Tao, 2019). Thereby, we excluded participants who were married for less than 1 year.

Participants

213 females and 117 males, in total 330 married individuals participated in this study. The mean of participants' age is 34.4 (SD= 6.3). The frequencies of marriage years of participants are as it follows: 34 per cent for 1 to 5 years, 29.3 per cent for 6 to 10 years, 20 per cent for 11-15 years, 9.9 per cent for 16-20 years, 5.1 per cent for 21-25 years and 1.5 per cent for 26-30 years. 1.8 per cent of the participants were elementary/middle school graduates, 15.2 per cent were high-school graduates, 62.1 per cent were higher institution/bachelor's degree graduates and finally 20.9 per cent were higher education (Masters or PhD) graduates. When we look at the number of children of participants, here are the frequencies: 31.5 per cent has one child, 37 per cent has two children, 15.2 has 3 or more children and 16.4 per cent does not have any child.

Data Collection

Considering the Covid-19 pandemic restrictions, the data was collected online via Google Forms. Informed consent was taken by participants at the start of the questionnaire. For any questions authors provided contact information.

Measures

In this study, we used a personal information form, Flourishing Scale, Satisfaction with Married Life Scale, Self-compassion Scale and Happiness Increasing Strategies Scale for Adults. In Personal Information form participant's age, gender, years of marriage, last school they graduated from, and their own judgment of socio-economic of household. No further information requested.

Flourishing Scale was created by Diener et al. (2009a; 2010) for measuring socio-psychological well-being, and to complement other well-being scales. 7-likert type scale, answered between (1) completely disagree to (7) completely agree. All questions in the scale are positive statements. Minimum score of the scale is 8, and maximum score is 56 points. Turkish adaptation study was made by Telef (2013) with 529 participants. The total explained variance of the Turkish version was 0.42 and items were grouped under one factor. Scale was also found correlated with psychological well-being scales and need satisfaction scale (0.56 and 0.73, $p < 0.1$). For reliability, Cronbach alpha value found 0.80. The scale was found as reliable and valid for measuring psychological well-being of Turkish adults.

The Satisfaction with Married Life Scale was created by Ward et al. (2009) to measure individuals' marital satisfaction. 7-likert type scale answered between (1) completely disagree to (7) completely agree. Minimum score of the scale is 5, and maximum score is 35 points. The Turkish adaptation study was made by Çelik (2014) with 327 married participants. 5 itemed scale was single loaded, like its' original form. Chi-square found significant, and total correlation fell between 0.30 to 0.82. The scale's internal consistency found as 0.85, and it is reliable and valid for measuring marital satisfaction of Turkish married adults.

Self-Compassion Scale was created by Neff (2003b). Turkish adaptation study of the scale was made by Deniz et al., (2008). 24-item scale is single loaded and 5-likert typed. Minimum score of the scale is 24, and maximum score is 120 points. Deniz et al conducted 4 sub-studies to create the adaption of the scale. Ultimately, the scale's Cronbach alpha value was 0.89. Turkish version of the Self-compassion Scale found as reliable and valid for measuring self-compassion of Turkish adults.

Happiness Increasing Strategies Scale was created by Eryılmaz (2017). The scale has 6 sub-dimensions and 28 items at total. Minimum score of the scale is 28, and maximum score that is possible is 140. The scale's explained variance was 61.9 per cent. 6 sub-dimensions of the scale are reacting positively to the environment (internal consistency value of 0.84), desire satisfaction (internal consistency value of 0.69), mental control (internal consistency value of 0.83), participating in religious activities (internal consistency value of 0.83), taking a rest (internal consistency value of 0.83), and exhibiting happiness-oriented behaviours (internal consistency value of 0.81). Total internal consistency value of the scale was 0.89. The scale was found correlated with Oxford Happiness Scale at the value of 0.44. These findings show that Happiness Increasing Strategies Scale is valid and reliable for measuring the usage of happiness increasing strategies of Turkish adults.

Data Analysis

We conducted several statistical analyses. Firstly, data was checked normality and homogeneity values of variances. Afterwards, we conducted independent t test, Pearson correlation analysis, and multiple linear regression analyses to investigate relationships between variances.

RESULTS

We analysed descriptive values of married individuals' PWB, marital satisfaction, self-compassion, and happiness increasing strategies (table 1). Results show that over-all PWB ($M= 44.11$, $SD= 7.05$), and marital satisfaction ($M= 23.74$, $SD= 5.05$) scores were high. Self-compassion scores ($M= 78.79$, $SD= 15.30$) and the usage of happiness increasing strategies were moderate. Minimum and maximum value of kurtosis and skewness fell between -0.84 to 0.64 , meaning data met normality criteria (George & Mallery, 2009). For homogeneity, Levene statistic was calculated. Among all data homogeneity criteria met, except reacting positively to the environment ($p<0.05$) and taking a rest ($p<0.05$) strategy (George & Mallery, 2009). Therefore, these two sub-dimensions of happiness increasing strategies were excluded from following statistical analysis.

A Pearson correlation analysis was conducted to investigate if variables were correlated. Marital satisfaction, self-compassion and happiness increasing strategies were all positively correlated ($p< 0.01$) with married individuals' PWB (table 1). Marital satisfaction was the strongest variable correlated with PWB. We conducted an independent variables t test to see if married individuals' psychological well-being differs depending on gender. Results show that PWB did not differ between married women and men ($t(328)= 0.04$, $p>0.01$) (table 2).

Table 1. Descriptive Statistics and Correlations for All Study Variables

Variable	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7
1. Psychological Well-being	330	44.11	7.05	—						
2. Marital satisfaction	330	23.74	5.05	.522**	—					
3. Self-compassion	330	78.79	15.30	.386**	.265**	—				
4. Desire satisfaction	330	10.16	3.33	.282**	.241**	.221**	—			
5. Mental control	330	16.49	3.46	.248**	.191**	.301**	.374**	—		
6. Exhibiting happiness-oriented behaviours	330	14.23	4.14	.170**	.076	.184**	.489**	.390**	—	
7. Participating in religious activity	330	10.81	3.78	.230**	.111*	.208**	.247**	.331**	.116**	—

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

Table 2. Results of PWB Examining Gender

	Married Women		Married Men		<i>t</i> (328)	<i>p</i>	Cohen's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Psychological Well-being	44.09	6.80	44.13	7.52	.04	.97	.006

Two multiple linear regression analyses were conducted to investigate if there are further relations between variables. First regression test show that marital satisfaction and self-compassion can predict married individuals' PWB (table 3). Two variables covered 34 per cent of PWB's total variance ($R= 0.582$, $R^2= 0.338$, $F= 83.654$, $p< 0.001$). According to analysis, marital satisfaction is a stronger predictor of PWB. Secondly, happiness increasing strategies (desire satisfaction, mental control, participating in religious activities, exhibiting happiness-oriented behaviours) and PWB were entered for multiple linear regression analysis (table 4). Results show, happiness increasing strategies are significant predictors of PWB ($R= 0.346$, $R^2= 0.120$, $F= 11.062$, $p< 0.001$). Happiness increasing strategies covered 12 per cent of PWB's total variance. Among happiness increasing strategies, desire satisfaction ($p< 0.001$), mental control ($p< 0.05$) and participating in religious activity ($p< 0.05$) were significant. These results are discussed in discussion.

Table 3. Regression Analysis of Marital Satisfaction and Self-compassion as predictors of PWB

	<i>B</i>	<i>SD</i>	β	<i>t</i>	<i>p</i>
Constant	19.48				
Marital Satisfaction	.631	.07	.45	9.69	.000***
Self-Compassion	.123	.02	.27	5.70	.000***

* $p < .05$, ** $p < .01$, *** $p < .001$

Table 4. Regression Analysis of Happiness Increasing Strategies as predictors of PWB

	<i>B</i>	<i>SD</i>	β	<i>t</i>	<i>p</i>
Constant	37.74				
Desire satisfaction	.427	.13	.20	3.25	.001**
Exhibiting happiness-oriented behaviours	-.002	.11	-.02	-.02	.984
Mental control	.259	.12	.13	2.12	.035*
Participating in religious activity	.258	.10	.14	2.48	.014*

* $p < .05$, ** $p < .01$, *** $p < .001$

DISCUSSION

This study aims to investigate married individuals' PWB and its relations with marital satisfaction, self-compassion and happiness increasing strategies. Results show that marital satisfaction, self-compassion, and happiness increasing strategies are related with PWB, and they can also predict PWB for groups of married individuals. We also investigated to see if married people's PWB differ depending on gender, but our data show that there is no significant differentiation of PWB between married men and women. Results of this study are discussed below.

Gender

We began to discuss results with gender. Our data showed no significant difference between married men and women, considering groups' PWB levels. However, when psychology literature studied, we see that reported PWB variation of married men and women alter. Several studies reports that PWB differ based on gender, women have lower PWB levels than men (Coombs, 1991; Marks & Lambert, 1996; Williams & Dunne-Bryant; Perini & Sironi, 2016). Some study results show that sub-dimensions of Ryff's PWB theory differ based on gender (Chraif & Dumitru, 2015; Matud et al., 2019; Perez, 2012). Lindfors

et al. (2006) found gender-based differences in sub-dimensions of PWB but found no differentiation when PWB examined as single loaded. Li et al. (2015) found no differences between PWB of men and women, similar to the results of this study.

As it is seen on the scientific reports we mentioned above, results of PWB of men and women has not found a middle ground in psychology literature. This can be explained by taking PWB on hand as a variance which differs depending on individual experience. Married men and women may experience effects of marital status in their life on various dimensions, but PWB might be a more authentic experience and journey for every individual. Therefore, PWB might not be a variance which differs based on a grouping of gender, but it can be a unique journey for everyone; shaped via unlimited criteria, value, and personal evaluation process. PWB differentiation based on gender requires more studies for a better understanding of the subject.

Marital Satisfaction

Our data showed that marital satisfaction, self-compassion, and PWB are correlated. Also, marital satisfaction along with self-compassion can predict PWB. Similarly, studies made before also found marital satisfaction as significant variance for PWB. Study analyses show positive correlation between marital satisfaction and PWB (Carr et al., 2014; Kim & McKenry, 2002). Authors suggest married individuals to increase their quality of marriage for a better well-being state (Gove et al., 1983). Moreover, marital satisfaction predicted PWB of married people in Turkish sample before (Rıza, 2016; Uçar, 2018).

PWB theories paint a picture of psychologically well person with some qualifications. They have an optimistic attitude towards their future (Diener et al., 2009a; 2010). They feel that they are respected by others (Ryff, 1989). They have goals/purposes in life (Deci & Ryan 2000; Diener et al, 2009a; Ryff, 1989). They have positive relationships with others, and they can balance their needs and wants along with what others' expectations of them (Deci & Ryan, 2000; Ryff, 1989). These qualifications are very well relevant with marital satisfaction for married people. When one marries, they start to share their life with their partner. Spouses spend a considerable amount of time together, hence they become the closest (or one of) person for each other. They would have to make their future decisions considerable of their marriage. Therefore, marriage affects married individuals' daily life rather largely. This being the case, it is quite reasonable for individuals' PWB to be influenced by their experienced marital satisfaction. Moreover, it is sensible for sub dimensions of PWB models (such as positive relations with others, autonomy, environmental mastery, relatedness) and marital satisfaction to be related since these sub-dimensions are in consideration of one's relations with others and marriage being one of the most intimate relations for many people around the world. Thus, helping individuals for them to experience marital satisfaction can also help with their well-being.

Self-Compassion

Studies introduce self-compassion as an enhancing factor for PWB. Self-compassion can protect individuals' PWB (Smith, 2015). One data found that people with low self-compassion experience depression and stress more than others. Notwithstanding, people with high self-compassion have higher levels of PWB, even when they are under a great deal of stress (Vigna et al., 2018).

Self-compassion became a hot topic on recent years. Yet, it was suggested as an enhancing and healing intervention for mental disorders such as depression and anxiety half a century ago (Pauley & McPherson, 2010). When this suggestion was tested, it was found accurate and affective (Raes, 2011). A self-

compassion intervention was studied with people whom vulnerable against depression. Authors witnessed PWB increases on participants, therefore the intervention was efficient (Shapira & Mongrain, 2010). Self-compassion levels were also examined with Turkish middle schoolers. Students with low or moderate self-compassion levels had high values of depression, anxiety, and stress than those with high self-compassion (Sümer, 2008). This study's results also support the same thesis, but for married individuals.

Direct link between self-compassion and PWB can be seen through PWB theories. Ryff (1989), Deci and Ryan (2000), and Diener et al. (2009a) included self-acceptance in their models. PWB, in another word eudaimonic happiness, is considered as the feeling experienced when someone has a meaning in their life, and they pursue their purposes (Ryff, 1989). Maslow (1968) comments that people must make mistakes if it is necessary for their personal growth. Thereby, they can achieve self-actualization. Human beings are not perfect by nature. We all make mistakes at some points. For humans to become a fully functional person as it is discoursed upon psychology, they would have to make mistakes, notice these mistakes, accept their missing parts, and work on development and enhancing (Diener et al., 2009a; Maslow, 1968; Ryff, 1989). Ryff takes this mater on hand as a sub-dimension of PWB. Diener et al. (2009a) also agree that self-acceptance is necessary for PWB. Additionally, Ellis (1973), REBT therapist, considers self-acceptance as precondition for mental health.

Mindfulness is prime for self-acceptance. With performing mindfulness, person does not ignore their wrong doings or missing parts or ruminate constantly on the topic. They are in a balanced place, here and now (Brown & Ryan, 2003; Neff, 2003a; 2003b; 2011). For self-acceptance to occur mindfulness is the first step. Mindfulness, self-kindness, and common humanity are the three faces of self-compassion (Neff, 2003a; 2003b). Common humanity is accepting a place in society rather than isolating yourself from community (Neff, 2003b). And as we discussed above, a great deal of PWB structures includes emphasis on relationships person has with others (Diener et al., 2009a; Ryff, 1989). Ryan and Deci's (2000) self-determination theory is highly focused on social existence and relations with others for experiencing PWB. Thus, self-compassion, and its three sub dimensions self-kindness, mindfulness, and common humanity seemed to be strongly attached with PWB. By performing self-compassion practices married individuals' PWB can benefit exceptionally.

Happiness Increasing Strategies

Our results show that happiness increasing strategies can predict PWB. This result is parallel to the remarks on subjective well-being (SWB) and PWB studies on literature. When happiness studies started, clear definitional distinctions we have today about SWB, PWB, and life satisfaction was not present. As studies continued, limits between SWB, PWB and life satisfaction became clearer. However, these subjects are not completely separated. (Duckworth et al., 2005; Seligman et al., 2004). Studies state that hedonic happiness (SWB) and eudaimonic happiness (PWB) are strongly linked to each other (Diener et al., 2009b; Kim-Prietro et al., 2005; Peterson et al., 2005; Chen et al., 2013). This study examined happiness (SWB/hedonic happiness) increasing strategies and PWB and found similar results. Happiness increasing strategies are correlated with PWB, and they can also predict it.

There are many psychotherapies for helping individuals with their problems. Psychologists, counselors, and psychiatrist try to help people, and enhancing well-being is a general pursuit for all therapies. When we study PWB and PWB enhancing interventions, we see Fava et al.'s (1998) well-being therapy is featured. This therapy is based on Ryff's PWB theory. Well-being therapy practices structured psychoeducational 8 to 12 session intervention program and their main goal is to enhance PWB of clients

(Eryilmaz, 2017; Fava & Ruini, 2003; Fava & Tomba, 2009). When examined, these sessions of well-being therapy have some PWB enhancing focuses (Fava & Tomba, 2009). Therapist work on these subjects based on Ryff's multidimensional PWB theory.

When we investigate the relationships we found on our study, a connection between happiness (SWB) increasing strategies and PWB enhancing comes to light. In total, happiness increasing strategies found affective for PWB enhancing. But also 3 strategies were significant for increasing PWB. These 3 strategies are desire satisfaction, mental control and participating in religious activity. Figure 1 (Fig. 1 Well-being Enhancing Strategies) shows the strategies for enhancing PWB and SWB model (Eryilmaz, 2017; Fava & Tomba, 2009).

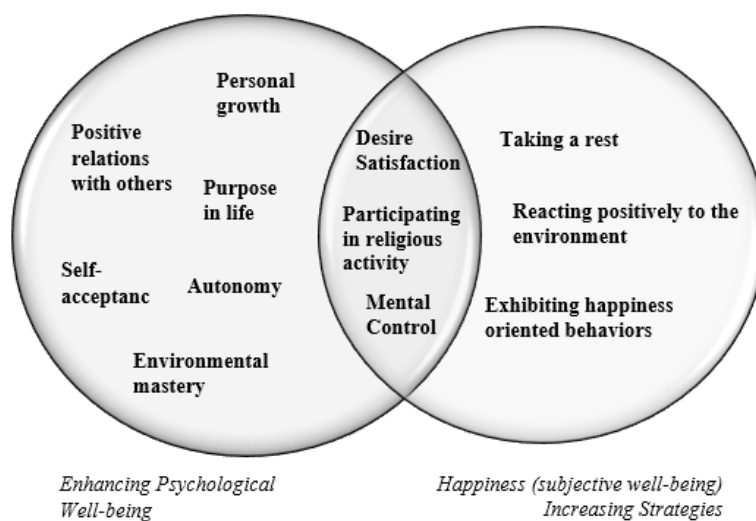


Figure 1. Well-being Enhancing Strategies

As it is explained in desire satisfaction theory, satisfying one's desires can make them experience positive feelings and happiness (Heathwood, 2006). When individuals' material desires are met, a relation of desire-satisfaction accrue. This pathway can also be explained through optimal functioning (Vitterso, 2013). For human beings to fully function, some physical and psychological desires are to be met. Studies show, when basic physical and psychological needs and desires are met people can achieve optimal functioning and their well-being state increase (Chen et al., 2015; Sheldon et al., 2011; Verner-Fillion & Vallerand, 2018). Although, there is a warning on literature that desire satisfaction may not bring happiness in every condition. Authors emphasis considering having realist desires and timing (Bruckner, 2013; Dorsey, 2013). Nevertheless, this subject needs more research.

Second strategy predicting PWB is mental control. Mental control is about trying not to think negatively, not to lose temper, thinking positive and thinking about what that person can do about their problems (Eryilmaz, 2017). Hence, mental control also includes anger management and solution-oriented thinking (Eryilmaz, 2017). Research on positive thinking found affective in groups of adults, elders, cancer patients and more (Scheier et al., 2001). Results show positive thinking can help with anxiety, depression, stress, anger, loneliness, and emotional instability; along with increasing life satisfaction and well-being (Scheier et al., 2001). Similar results are present through studies (Dargahi et al., 2015; Wong, 2012). Psychology literature also support this study's findings on mental control with anger management (Dhasmana et al.,

2018; Yekta et al., 2014), and problem-solving studies (Chang et al., 2009; Nakano, 1991; Uçar, 2018). A good number of psychotherapies work on cognitive with their clients for developing/increasing healthy thoughts. Cognitive therapy, REBT, positive psychology and positive psychotherapy are some examples. In this case of positive psychotherapy, mental control can make positive effects on married individuals' PWB. When they think less negative and more positive, control their temper and work on problem solving, this will reflect on their daily relations, therefore enhance their PWB (Deci & Ryan, 2000; Ryff, 1989; Diener et al., 2009a).

Moving on to the participating in religious activities, this strategy consist of behaviours such as praying according to person's faith, reading books on religion, and having/attending conversations about religion. This study found that these acts can improve married individuals' PWB. When literature is examined for well-being, acts such as praying and fasting, attending to prayers found significant (Rammohan et al, 2002; Karşlı, 2017; Kimter, 2017; Seyhan, 2013). Participating in religious activities are linked with individuals' meaning of life and having purpose in life (Deci & Ryan, 2000; Ryff, 1989; Diener et al., 2009a). Millions of people have faith in many different religions or ideologies, these beliefs help them give meaning to their lives and their experiences. Thus, when someone practices their religion they feel a sense of purpose, also they feel another step closer to their meaning of life. These positive feelings increases both hedonic and eudaemonic happiness.

When we have a look at results of exhibiting happiness-oriented behaviors, we see that this strategy is positively correlated with PWB, however it does not predict it. The reason why this strategy had a different result than other strategies entered to analysis, is because exhibiting happiness-oriented behaviours are momentary. Acts such as listening to cheerful music, singing, or making jokes happens momentarily. They perform their duty to make that person happier in the moment (meaning increasing SWB), yet their effects are temporal and gone when the moment past. PWB, is explained as eudaimonic happiness, which is an overall positive feeling when individual has a sense of purpose for their life, and they work on getting closer to their life goals (self-actualization) (Ryff, 1989). Momentary positive feelings may increase well-being (explained by correlation) but might not be strong enough to predict it.

In one respect, the most important point of this study is its result of happiness increasing strategies and PWB. Not every individual has access to professional mental health care whether because of locational conditions, economic limitations, or personal obstacles. However, happiness increasing strategies can be practiced by anyone, anywhere. These strategies may do good for individuals' PWB and SWB, therefore general well-being. Married individuals' who wish to enhance their happiness but don't know what they can do about the subject, can use these strategies in daily life for a better mental health state.

In conclusion, this study's findings show that to enhancing married individuals' psychological well-being their marital satisfaction, self-compassion and usage of happiness increasing strategies can be studied. Working on individuals' satisfaction with their marriage can help them improve their marriage and also their mental health. Along with that, self-compassion can help people with their mental distress and improve their well-being. Finally, a group of happiness increasing strategies can be helpful when used, for people to feel happy during the day and enhance their general well-being state in the long run. With that being said, we suggest mental health care professionals and family therapist to take consideration of their clients' satisfaction with marriage, and presence of self-compassion. These topics can be improved for clients' benefit. Also, happiness increasing strategies can be introduced to married individuals, so that they can increase their happiness state. These strategies can be used as an intervention in therapy sessions or can be studied by everyone for personal growth. For future studies, we suggest investigating gender

factors for psychological well-being, and more study about happiness increasing strategies are required in different study groups to fully understand the nature of the topic. Additionally, a well-being enhancing intervention program can be created for married individuals, consist of practices of marital satisfaction, self-compassion and happiness increasing strategies.

LIMITATIONS

This study was conducted with married adults between ages of 22 to 50. When interpreting this studies results, age limitation should be taken for consideration. Also, we excluded participant who were married for less than a year. New studies on the topic with newlyweds can be made for future research.

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About Authors

Gaye Birni. MSc., has a bachelor's and master's in Psychological Counseling and Guidance. Birni is currently studying on her PhD and working as a Research Assistant. Her research interests include mental health counseling, Positive Psychology, Positive Psychotherapy, and well-being.

Ali Eryilmaz. Ph.D., is a professor of Educational Psychology. His research interests include subjective well-being, class engagement, romantic relationships, supervision in counselling, and peace attitudes.

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Authors deposit the data of this research on ICF database. To access the data, follow this link: <https://mfr.de-1.osf.io/render?url=https://osf.io/vt8qz/?direct%26mode=render%26action=download%26mode=render>

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