

Self-Compassion And Its Relationship To Psychological Happiness Among Widowed Men In Karak Governorate In Jordan

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Abstract

The study aimed to identify self-compassion and its relationship to psychological happiness among widowed men in Jordan. The sample consisted of (140) widowed men, the measures of self-compassion and psychological help were applied. The results showed that the level of self-compassion among the sample members was low, so the average as a whole was (2.31).

The level of psychological happiness was also low, reaching (2.24), and the results showed the existence of a positive (direct) connection linking self-compassion with psychological happiness among widows, and the presence of differences in the arithmetic means as well as standard deviations related to psychological happiness among widowed spouses according to age and number of widow years, where psychological happiness decreases with the increase in age and with the increase in the number of years of widowhood. The results, moreover, reflected that there are obvious differences in the averages of self-compassion among widows according to age and number of years of widowhood. Self-compassion decreases with increasing age and increases with the number of years of widowhood. The study came out with some recommendations, including: including some concepts such as self-compassion and psychological happiness in family counseling (for married couples) and addressing other variables to link them with empathy, such as reducing stress and low self-esteem.

Introduction

Self-Compassion is one of the variables related to positive psychology, which is a significant sort of self-relationship, and how the individual deals with himself in cases of shortcomings, failures, or personal suffering, or is exposed to stressful circumstances beyond his ability to bear (Neff, Whittaker & 2017). Karl, Karl, is a kind of inner dialogue that is kind to the self, related to happiness, positive feelings, optimism, and acceptability, rather than self-criticism, self-blame, unwelcome self-comparisons, as well as unrealistic expectations (Umphrey & Sherblom, &. 2018).

Neff (2003) identified this concept with dimensions that complement each other: self-compassion versus self-judgment, which means that the individual deals with himself with kindness and compassion without harsh judgments on him, especially when he fails in a situation, or makes a mistake, as he does not use self-talk. Negative, such as: How neglectful I am, I am ashamed of myself, and common humanity versus isolation: It means the

individual's view of his painful experiences as from the common human experience, instead of perceiving them as an individual experience, and the awareness that mistakes are human nature, every human being He may make a mistake in a situation, may fail to get everything he wants, and suffer from disappointment, mental alertness versus excessive autism: that is, the individual's awareness of negative experiences, openness to thoughts, painful feelings and unpleasant experiences, and living them in the present moment in a balanced way. Through awareness of suffering, in addition to motivation and intent and seeking to alleviate it through self-dealing, while going through a harsh experience, and living the experience with a conscious and open mind, and in a balanced manner (Hammond, 2012)

The importance of self-compassion in the personal and familial sphere appears as an appropriate attitude direction to deal with life's various circumstances and pressures, such as the loss of an important person in his life, such

as widowhood (loss of a wife or husband).

Losing a partner, a companion of life, is a disaster that many may not bear, as the ability to bear the pain of separation and turning into a state of widowhood changes the husband's life, forcing him to make changes that he may not have expected and live moments of grief and bereavement that may increase his exposure to psychological and physical illnesses. Psychologically, the loss of a partner for a prolonged period can bring about or in a sense cause certain symptoms like anxiety, depression and guilt (Defrain, Taylor, & Ernst, 1982)

Widowhood is a painful experience and not a mystery. Self-compassion, which is ultimately related to happiness, optimism, as well as positive feelings, comes instead of criticism of self, self-blame, as well as unwanted self-comparisons in situations of failure and stress, like losing a life partner through widowhood (Gary, et al. 2001).

Significant researches in this respect have reflected that widowhood ultimately has a more detrimental impact on men than women and is more problematic for them to have a lot to lose, and they are at risk of adapting to widowhood and increasing loneliness, as well as the risk of death. The widowhood's effects diminish over time (Lee et al., 1998; Mastekaasa, 1994). The average widowhood length is actually shorter for men than women, perhaps due to the fact that widowed men choose to remarry, thus receiving more emotional support (Lieberman, 1996).

To overcome their psychological suffering and transform them from a state of widowhood to a state of life and continuity, widows must strive to achieve balance, stability, psychological security and distance from the causes of anxiety and tension. Life did not end with the wife's death. May peace as well as tranquility arise for them and their children, and to live a psychologically happy life.

The concept of psychological happiness is one of the modern concepts of positive psychology, where researchers discussed it from different perspectives. It has taken the lead among research, as it seeks to highlight the positive aspects and strengths of personality and work to use it to improve the rest of the personality

aspects that suffer from deficiency or disorder (Okasha, & Saleem, 2010)

Kalay (2013, 91)) refers to the concept of psychological happiness that it is an ideal idea and that true happiness lies in the individual's endeavors to achieve his true self, and to achieve the person's strengths, abilities and goals. He also indicates that psychological happiness "is the attainment of the highest levels of emotional, mental and social wellness."

The Problem of the Study:

Compassion of self is theoretically classified as one of the factors that activate the subjective psychological happiness of the individual. Asking a question such as: Why are some non-widowed spouses happier than others? This is critical to positive psychology as most significant researches have ultimately found that widowhood has a more detrimental impact on men than women (Lee et al, 1998; Mastekaasa, 1994).

Remarriage is rare among widows, especially older ones, when their wives die, and widowhood indeed levels up the risk of death for men more than women, especially those who have less luxury in their lives (Mastekaasa, 1994).

If husbands get enough emotional support, and more than their wives receive, from their wives and consequently, they lose a lot when they lose their wives (Peters & Liefbroer, 1997)

Although there is ultimately an increasing evidence of the importance of self-compassion as well as psychological happiness that has been associated with other indicators including marital interaction, marital problems, marital conflict, and divorce (Amato et al., 2007), children in the family, family income, use of social welfare, etc.), traditional attitudes related to marriage, religiosity as well as the interconnectedness of family and friendship ties (Kearns & Leonard, 2004)

Although mounting evidence reflects that compassion of self is associated with desirable psychological gains, little research in this respect has investigated self-compassion related to married couples who have lost their wives by

death.

The assessment of the degree of psychological happiness and self-compassion among widowed men has not been discussed before – according to the researcher’s knowledge – knowing that the statistics in Jordan indicated that there were (252) thousand widows men and (56) thousand widowed in Jordan until the end of (2019) Association of the Jordanian Women’s Solidarity Institute, 2019).

This study came to explore the linkages between compassion of self and psychological happiness. It is applied on a sample of widowed couples. Accordingly, the main question was: To what extent is self-compassion explained as a predictor of psychological happiness in widowed men? The following sub-questions emerge from this question:

1-What is the level of self-compassion among widowed men in Karak governorate?

2- What is the psychological happiness’ level among widowed men in Karak Governorate?

3-Is there a correlation at the significance level ($\alpha = 0.05$) between self-compassion and psychological happiness among widowed men?

4- Does the level of self-compassion and psychological happiness of widowed spouses differ according to (age, number of years of widowhood)?

The significance of the study

theoretical significance. This study attempts to theoretically study the concept of psychological happiness and self-compassion among widowed men, in addition to the importance of the study sample; It represents an important segment of sample because it may suffer from the consequences of losing a life partner (wife) and its characteristics that attract students to interest in it. In addition to the importance of its findings, which open the doors for the launch of new research on its subject through other variables.

Practical significance While the practical importance of this study becomes clear in its results that help counselors and researchers to pay attention to this category to alleviate its suffering through preparing counseling and

treatment programs for married couples, whether they are men or women, and the results of this study will contribute to enriching the knowledge related to its variables and employing this in the work of counselors and researchers in the field of educational and psychological sciences.

Purposes of the study

1. Identifying the level of self-compassion among widowed men in Karak Governorate.

2. Determining the psychological happiness’ level among widowed men in Karak Governorate.

3-Recognizing a correlation between compassion of self and psychological happiness.

4- Identifying the level of compassion of self and psychological happiness among widowed men according to the age variable and the number of years of widowhood.

Operational Definition of Terms concepts

Self-compassion: The term self-compassion refers to being frank and open about one's own miseries, suffering, feelings of concern as well as kindness for oneself. It also indicates understanding unbiased attitudes toward shortcomings as well as failures, and realizing that one's own experience is certainly part of the commonality and human experience (Neff, 2003: .224). It is defined operationally as the degree to which the respondent obtains on the self-compassion scale.

Happiness : is defined as a positive emotional state, and it is that ideal mental state that takes specific cultural forms (Pflug, 2009. Many behavioral signs that reflect a high level of individual satisfaction with his life. Mental. It is the degree that the respondent obtains on the scale of psychological happiness

Widowed men: Those whose wives are died and did not married until the study.

Theoretical literature and previous studies

Self-compassion

Studies have resulted in consistent positive connections between self-compassion as well as orientation towards happiness (Vella-

Brodrick, Park, & Peterson, 2009). One of the distinguishing features of personality is related to the potential to love oneself. Self-compassion is known as being open to as well as affected by one's own pain, feelings of concern as well as kindness towards oneself, and understanding shortcomings and failures without making harsh and negative judgments about oneself, but rather acknowledging that one's own experience is certainly part of the general human experience (Neff, 2003:224). Al-Obaidi 2017, and that all people - including themselves - deserve self-compassion. This definition embodies the three proposed aspects related to self-compassion: mindfulness, self-kindness and shared humanity (Neff, 2003b). It is a self-care orientation. (Neff, 2003 b).

Neff's (2003b) views self-compassion as deeply rooted in the philosophy of Buddhism and compassion for others cannot be separated from self-compassion (Barnard & Curry, 2011; Neff, 2003b). The self certainly embodies seeing one's own experience based on the general human experience, recognizing that pain, unsuccessfulness, and shortcomings are integral parts of the human condition, as well as that all people - including themselves - deserve self-compassion. This definition embodies the three proposed sides of self-compassion: a) self-kindness, b) shared humanity, c) mindfulness (Neff, 2003b) which entails recognizing that we are closely related to others who frequently experience similar struggles; and vigilance, or maintaining perspective in difficult times by not turning away or indulging in thoughts or one's feelings (Neff, 2003a)

As Shaffer, 2011 Ku&, Liao, (Wei) pointed out, self-compassion may ultimately help reduce negative emotions as well as turn them into certainly positive ones. Gilbert (2005) hypothesized that self-compassion may encourage people to promote and support psychological well-being because it helps to Feeling emotionally calm, and it is positively correlated with happiness (Neff, 2004), Neff, et al, 2007

One factor associated with self-compassionate is how secure people feel in the world of their romantic relationships. Safe bonding includes feelings of security, support, love, and acceptance (Mikulincer & Shaver, 2003).

Many studies in this respect has shown that people with high level of self-compassion ultimately react less strongly to negative situations, enjoy higher level of positive affect as well as better mental health. They also report greater satisfaction with life than people with low self-compassion (Neff, 2003; Neff, Rude & Kirkpatrick, 2007).

Self-compassion, it is believed, may immunize individuals against negative events as well as show positive subjective feelings especially when life goes wrong (Leary et al., 2007). It also directs individuals to ultimately accept their role during negative situations without feeling overwhelmed by negative influences and has an adaptive function to face their failures as well as life stresses (Leary et al, 2007), and accordingly self-compassion can ultimately be a strong predictor of mental health (Gilbert & Proctor, 2006)

While recognizing the fact that imperfection represents part of being human, many researches have ultimately proved that self-compassion represents a strong predictor of mental health. For instance, self-compassion can be negatively associated with depression, self-criticism, rumination, anxiety, suppression of thought, as well as neurotic perfectionism, while it is positively linked to satisfaction as well as social integration (Neff, 2003a).

The self-compassionate does not certainly neglect pain. Rather, it accepts it with kindness as well as goodwill, and creates a sense of wellness which is deeply rooted in the entire human experience. Thus, self-compassion represents reminiscent of Maslow's (1971) as well as Rogers' (1980) concepts of healthy personality that emphasize the notion of unconditional self-acceptance as well as the pursuit of one's full potential and resilience through modulating people's reactions to negative events. The self may reduce maladaptive emotional reactions due to the fact that vulnerabilities feel less threatening especially when viewed on the basis of the common human experience, and it is linked with many positive psychological strengths. (Hollis et al., 2011; Neff et al., 2007; Smeets et al., 2014). They also show higher levels of gratitude, optimism, and overall positive influence (Breen, et al., 2010; Neff, et al.,

2007).

Self-compassion was linked with feelings of competence, autonomy, relationship as well as self-determination (Magnus, et al., 2010; Neff, 2003a), which indicates what Deci (2001) stated that self-compassion is helpful in meeting basic needs of a person's psyche that are fundamental to the well-being of life. It entails recognizing pain, failure, as well as shortcomings as part of the general human condition. Among the theories that explain empathy: Psychoanalysis, Freud sees empathy as the reality and the conscious mind of man, which is oneness with the self, and an unconscious activity based on instinct, and this need makes him defend himself. And makes him able to communicate with them through his sense of his own needs and the needs of others, and through sympathy he can move from one personality to another, and from (me to me) another (Danie, 12019).

Empathy is explained by Theodor Lips as a description of the feelings and tendencies that are awakened by what surrounds them (actually or imaginatively) of a subject or action. (Lubs) indicates that empathy is knowledge of the feelings and personality of other individuals, and this knowledge is achieved through the individual's knowledge of himself and his capabilities and potentials and its source is internal awareness, knowledge of others and the person's ability to understand the feelings of other individuals, and knowledge of the different situations that a person goes through (Askar, 2002: 122).) . As for Hoffman, his emotional empathy is the interaction between emotional feelings and the cognitive sense of others, and this sense develops with time (Hoffman, 1978: 130

There are two main trends bringing about happiness in life. They are the enjoyable life that is centered on the goal of levelling up positive feelings as well as minimizing negative feelings (Seligman, 2002), and happiness can be achieved through the use of individual abilities and talents in service in the light of greater good (Petersson et al. 2005)

There is increasing evidence related to the idea that self-compassion represents a significant source of joy, happiness as well as psychological well-being (Barnard & Curry 2011), in addition to being an important source of pleasure and the pursuit of this feeling,

happiness involves finding purpose and meaning in one's life (Ryan & Deci, 2001).

Happiness

Individuals of all ages and periods of human life make efforts to reach and make a good life, for the sake of a useful life. This is what prompts experts to improve the appropriate conditions for that to make the person feel happy and satisfied in his life. Contrary to the traditional interest in the topics of psychology today, a new paradigm has begun to emerge looking for the interest and satisfaction of the individual by giving more value to the human being that makes his evaluation important for the quality of his life, which is a continuous evaluation throughout periods of his life. The concept of psychological happiness represents a pivotal idea in positive psychology due to its great position in the history of human thought, as a higher aim for life because it is strongly connected with positive mood, life satisfaction, quality of life, self-realization as well as optimism.

This notion overlaps with certain other positive concepts, including a feeling of comfort, psychological benefit, life satisfaction, pleasure in life, psychological adjustment, achievement as well as psychological security, contentment & tranquility, along with a good life (Al-Jondi and Abdel-Talahameh, 2017).

According to Joseph, Linley & Harwood (2004), happiness does not only mean the absence of depressive feelings, but also means the presence of a number of positive emotional and cognitive states

Franklin (2010) considers happiness as not a series of situations of fleeting joy and joy, or obtaining wealth and money, or related to an individual's religious beliefs, but rather it is a state that continues even when the individual feels bad, it is a way of life that enables him to satisfy his needs and lead to a better human life.

It is not absolutely fixed but relies on positive as well as negative experiences (Diener, Sandvik & Pavot (1991). Because spouses provide support, affection, as well as social integration, the loss or absence of one of them can threaten the loss of social resources and well-being (Ormel et al. 1999). The vision

about the psychological happiness of the individual: (Christopher, 1999) adds that the focus should be on the quality of goals in life, the status and position of the individual among his peers, and the different stages of development.

The theories have interpreted happiness from different aspects. Analytical sees that people are trying to reduce sadness and increase opportunities for happiness, contentment and pleasure, and that the search for happiness and relief from pain is the main goal of human behavior, and that the continuation of happiness is a biological and psychological law and a basis for regulating human behavior, and Freud called this the principle Pleasure or life instinct: (Myers, 1986 380). As for the theory of needs, it considers that happiness depends on the level of satisfaction of needs. The individual who satisfies his needs in order to achieve self-realization is considered happier than those who are still at the level of minimum needs (Al-Khafaji, 1994: 8).

Ryaff (1989) identified dimensions of happiness, which are independence, which means the ability of a person to decide his own destiny by himself and by being independent, able to resist social pressures, and environmental empowerment, which means a sense of sufficiency and the ability to find contexts that fit with his personal needs and values. As for the personal growth dimension, it is the individual's feeling of elevation, development and openness to new experiences, while the positive relationships with others refer to the individual's ability to establish positive relationships such as friendliness, sympathy and mutual trust. its goals. Finally, self-acceptance, which refers to the acceptance of the various aspects of the self, both positive and negative.

Couples' psychological happiness is linked to indicators including marital conflict, interaction, problems, as well as divorce (Amato et al., 2007). Married people often enjoy better health and live longer than others who have never been married, or divorced.

It is not easy to enjoy it when, perhaps, for some social changes that have a clear impact on human life in various respects, as is the case of widowed men. Many people take the first step towards marriage with the expectation of

lasting happiness (Jacobs, 1993)

Widowed men

Intense life situations are expected to ultimately have a long-term affect on a person's normal life in the short as well as long term, including the consequences related to the bereavement of relatives and the general subsequent intense grief and suffering. A number of studies have shown that the a spouse's death is listed as one of the most stressful and intense life events (Stroebe et al. 2007), and because of this sadness and emotional stress due to the loss of a partner, this is reflected in the mental as well as physical health of the individual (Kalpakjian et al. 2011; Specht et al. 2011; Luhmann et al. 2012). In a review of some studies conducted on the connection that links people's health with the loss of a relative, it was concluded that the consequences of marital bereavement are the most influential on well-being and happiness, compared to a limited set of researches that explored the consequences of losing a relative and significant others on joy and happiness (Ballas & Dorling 2007; Oswald & Powdthavee 2008; Rostila & Saarela 2011).

It is fully accepted that the kind of relationship lost affects the other partner's reactions. As the responsibilities, needs, hopes, as well as expectations linked with each kind of relationship differ, the personal meanings as well as social implications related to each death type also differ. Thus, the death of a spouse, for example, is assumed to be different from the death of a child and it is well known that a husband's or wife's death represents strong emotional event, rated on the life events scale as the most intense of all possible losses (Holmes, & Rahe, 1967).

Psychologically, losing a spouse for a long time can ultimately cause symptoms including anxiety, depression, and guilt. Besides, physical illness will also occur when the body becomes more susceptible to emotional as well as environmental stresses. There are certainly many factors by which a widower may be affected by the deterioration in health regulation. A higher prevalence of death rates was observed among bereaved spouses during the first half of first year bereavement. Risky behaviors and suicide. The intensity as well as persistence of pain linked with this kind of bereavement is due to the emotional valence of

the marital bonds that bind husbands and wives to each other. Moreover, spouses are involved in the family and social relations outside the family as well. In spite of the fact that the strength of marital bonds may differ from one marriage to another, all marriages enjoy these ties to some extent (Boyle et al, 2011). A husband's or wife's death brings the relationship to its end, but it never destroys all relational ties. The feeling of attachment to the missing person may persist, sometimes exacerbating the feeling of abandonment. There are two different sides of the marital partnership. First, the husband as well as wife expect the other to cooperate in setting up marital policy, for example, how should money be spent? Where should they live? Should they have children? If so, how should they be raised? Losing a husband leaves the survivor planning on her own. From time to time, and most often, especially if there are children, widows complain about not taking on all the responsibilities on their own. For most men, losing a wife means losing a partner who took charge. The man may feel helpless to meet the demands of their children concerning attention as well as understanding, and may be subject to emotional exhaustion and stress (Weiss, 1979). They may find it difficult to make new friends or be more vulnerable. Feelings of isolation or that they certainly have lost their goal in life as well as intense sadness or a sense of what is called the fragility of life, and as indicated ((Start, 1973), sadness teaches a person that there are two types of people, available ones and non-available ones.

Most researches have ultimately proved that widowhood has a more detrimental impact on men than women (Lee et al., 1998; Mastekaasa, 1994, Umberson et al., 1992). Remarriage is rare among widows, especially older ones, in case their wives die. Due to its rarity, and remarriage is more likely for the younger ones. Widowhood also levels up the risk of death for men more than women, especially those who have less luxury in their lives (Mastekaasa, 1994).

Widowhood may ultimately be more painful and problematic for men. If husbands receive more emotional support from their husbands than women and consequently, they lose more when they lose their wives (Patterson & Liefbroer, 1997). Widowhood is often linked with poor health stronger for women than for men (Zisook, Schuchter, & Mulvihill, 1990). In addition, widowed men are uncomfortable with taking on household tasks, especially those who

may be older and unprepared through socialization or experience, and widowed women ultimately interact more with other widowed or married women, or receive enough support from relatives as well as friends than widowed men. This reduces their depression compared to widowed men (2001, (Gary,) Alfred, Stefoni & Rachel

Theories explaining widowhood

Mental contradiction theory: It is a cognitive motivational theory. The behavioral disposition of a person is shaped by the interrelationships between norms (i.e. desires) as well as perception (i.e. actual experiences); mental system. Inconsistency denotes an imbalance in the system which is certainly believed to be greater in case conditions of change (such as income and support) are less favorable. In this regard, by introducing conditional elements into explaining the contradiction, the theory explicates why individuals do not always act according to their own principles or situations. The loneliness felt by bereaved people is certainly interpreted as relationship inconsistencies, a "contradiction between the relationships one has as well as the relationships one wants" Relationships with others may be a source of contradiction when expectations of support are lower than the actual support received. Widowed individuals with more social support or higher self-esteem have more favorable conditions for change. For this reason, those with less support or less self-confidence are expected to feel less lonely after losing a partner. The feeling of loneliness after the death of a partner can be alleviated by any relationship other than that of the partner (Dykstra 1995).

The relational unit theory: It is a particular theory of loss as well as recovery that ultimately focuses on the psychological as well as relational mechanisms beyond the adjustment process. (Weiss 1973) believes that feelings of loneliness may ultimately result from deficits in one or more relational functions, such as attachment and social integration. And loneliness through emotional isolation, which occurs due to the lack of a personality with which the individual can be relied upon as a partner. The loss leads to a weakening of identity (Weiss 1973)). The basic process in adapting to loss refers to the development of a new idea of self, and attachment will just be replaced by a bond;

another close as well as intimate relation. Other friendships, in this respect, cannot compensate for the deep loss (Berna, 2002). Perceived socio-emotional help as a potential mediator of this bond after widowhood, feelings of anxiety as well as fear about other undesired things that will happen in future are seen to take many to either emotional as well as social withdrawal to conserve energy for ultimate personal coping (Hogan et al, 1996), the effect of this withdrawal or in a sense negative behaviors may ultimately be greater in widows/ Elderly widows, bereavement in adulthood is characterized by a great deal of dread, anxiety, and tension. Such feelings are likely to bring about poor emotional disclosure, greater withdrawal, and non-affiliating behaviors (Mullins & Dugan, 1990)

social exchange theory: Defines reciprocity's loss as a social condition. In this respect, support may certainly have bad consequences, often less support for widows, especially older ones, by the family, which makes them feel helpless and dependent, social isolation as well as depression (Kuper & Kuper 1996: 10), widowhood is certainly a period of change as well as new challenges. It is an obvious crisis for many men as well as women, and Blau 1973:13 sees 'the widow having less status and less role', and he lacks any culturally prescribed rights as well as duties towards him by other social members.

Previous and related studies

Neff & McGehee (2009), studied the self-compassion as well as psychological resilience in adolescents. Moreover, the sample consisted of (235) adolescents and (287) adults. The results proved that self-compassion is significantly associated with benefit in adolescents as well as adults. Moreover, self-compassion ultimately mediates between family as well as cognitive conditions, meaning that these conditions predict individual differences concerning self-compassion, which may be the target of an effective intervention for adolescents who suffer from self-views. negative.

Kristin, 2016 study examined the connections linking self-compassion with theoretical indicators concerning psychological conditioning, along with the moderating impact of self-compassion on self-health. The study sample included (121) elderly people, self-report to measure self-compassion, psychological well-being, self-esteem, anxiety

as well as depression were applied. The results proved that self-compassion is certainly and positively associated with age, and is uniquely and positively associated with mental health, and alleviates depression.

Al-Shehri study (2020) examined the relationship of happiness with the five major factors of personality among female students at King Khalid University. The sample included (390) female students. Besides, the study applied the list of the five major factors of personality and the measure of psychological happiness. The results proved that there is a positive correlation linking extraverted personality with psychological happiness, while the correlation was negative between happiness and neurotic personality.

Ibrahim (2010) examined the relationship between the control center and happiness among working married couples. The sample consisted of (2010) a man and a woman. The control scale and the happiness scale were used. The results proved that there is a positive correlation between happiness and control, and there are no differences in happiness due to the number of children and age. As for Al-Khawaldeh's study (2018), it attempted to unmask the relationship that links happiness, psychological adjustment and job satisfaction among workers at Philadelphia University. The sample consisted of (339) workers. The researcher used measures of (happiness, psychological adjustment, and job satisfaction). The results proved that there is an obvious positive relationship linking psychological happiness, adaptation and job satisfaction.

Laurie & Kenneth (2011), which aimed to identify the relationships connecting mindfulness with indicators of happiness as well as psychological well-being among individuals who practice meditation. The study sample consisted of (27) men and (96) women. Measures of mindfulness, psychological well-being, personality traits and self-compassion were applied. The results proved that mindfulness is deeply connected with psychologically adaptive variables as well as that self-compassion represents a critical factor in the relationship of mindfulness to happiness.

Gary, Alfred, Stefoni & Rache 1 , 2001) examined the negative impact of widowhood on psychological well-being among men as well as women. The sample included (1686) men as well as women aged (60 and over) who used the depression scale. The results reflected that widowhood was more frustrating for men than women. and that married men were certainly less depressed than married women; And that both men and widowed women are depressed, but the effect of widowhood is stronger for men, and that women adapt relatively well to long-term widowhood.

Gary, Marion & Karen (1998) studied the differences in depression between men and widows, and the sample consisted of (746) elderly widows. The results proved that the depression’s effect on widowed men was much intense compared to women, due in part to the overlapping effects of health and time since widowhood.

Commenting on previous studies and the location of the current study

After reviewing previous studies, it was found that the study of self-compassion in various

fields, such as psychological flexibility, psychological adjustment, happiness among married people, and the center of control and mindfulness, gave up. Accordingly, this study presents a new contribution to theoretical literature by understanding the relationship of self-compassion to happiness in a special group, namely men. Widows in particular - which is considered one of the first studies at the level of Jordan and the Arab world - according to the researcher's knowledge.

Study Methodology

Population The study population consisted of all widowed men in Karak governorate in the year 2021, whose number is (300).

Intentionally sample. An easy sample was selected from the civil status departments’ statements, which numbered (140) and they are the respondents on the study scales, which represents () % of the study population, and Table (1) encapsulates the sample’s characteristics.

Table (1) The sample’s characteristics

Age	years of widowhood	Number	Percentage
40-30	3-5	22	%16
	More than 5	27	%19
	Total	49	%39
More than 40 years	3-5	38	%27
	More than 5	53	%38
		91	%65
Total		140	%100

Study tools

For achieving the purposes of this study, the researcher developed a measure of self-compassion by looking at the Neff scale (2003)

expressed by Abu Raddad (2019) and the study (Mongrain, Chin, & Shapira (2011) and the study of Mark et all, 2007). It consists of (27) items divided into six dimensions: (kindness to oneself, self-judgment, participation in human

characteristics, mindfulness, exaggeration of unpleasant feelings, isolationism). The scale's validity was verified as it was ultimately presented to a group including (10) specialists, and the percentage of agreement was (80%) of the arbitrators was relied upon, as the scale remained as it was without deletion or modification. For the scale, the scale items' correlation coefficients with the total score were calculated, so all the correlation

coefficients related to the items as a whole were between (0.356-0.652), and with the dimension **هنا تمت الترجمة** الى (0.246-0.676).

Reliability. Cronbach's Alpha equation was ultimately used to calculate the reliability of the scale using the internal consistency for all dimensions of the scale and for the scale as a whole, Table (2) shows

Table (2) The internal consistency coefficients measure of self-compassion (Cronbach's alpha)

variable	Dimensions	Internal consistency coefficient
Self-compassion	Kindness to oneself	.637
	self-judgment	.713
	Participation in human characteristics	.660
	Mindfulness	.631
	Exaggeration of unpleasant feelings	.700
	Isolationism	.733
	overall internal consistency coefficient	.910

The data in the table indicate that the stability coefficient of Self-compassion indicates that there is internal consistency between the items of the study tool, and this confirms the validity of the study tool.

The scale was corrected according to a five-likert scale, where the answer was given (always (5) degrees, often (4) degrees, sometimes (3) degrees, slightly two degrees, never one degree) and vice versa for the negative items.

happiness scale. The researcher reviewed several scales that measure psychological happiness, including (Abdul-Khaleq et al., 2003) and the researcher adopted the Oxford Happiness List prepared by Hills and Argyle (2001). The list consists of (29) positive and negative items in the modified Arabic version, and the list has no sub-dimensions or fields. The list is codified globally, where Aliwa (2019) codified the list that measures the feeling of happiness in general (positive feeling and perception, sense of control, self-satisfaction, kindness, sense of humor).

Psychometrics are high, and the significance of honesty and proof was extracted by the researcher, where she extracted the discriminatory honesty, and it reached a value of 3.15), which is a statistical function, which means that the list is considered valid in what it measures. It means that it has a high level of stability. The reliability coefficient was reached using Spearman Brown (0.771), which is significant and high.

Correction of the happiness list: the responses of the respondents on the happiness list were corrected by giving a score of (1 - 5) respectively for the answer choices (no, a little, medium, a lot, very much) for the positive items and inversely for the positive items, and the total score on the list as a whole extends from (29-145) and all items of the list are positive.

Validity of the study tool. The researcher also extracted evidence of the validity of the list, where the researcher presented the list in the modified Arabic form, whose number is (29) items, to a group of (10) experts on the validity of each of the item of the list, and gained a

percentage of (80)% or more. From the experts' opinions a criterion for accepting the item, and with this procedure, the researcher believes that the procedures for the validity of the list have been achieved. All items obtained an acceptance rate of (95%).

The reliability of the study tool. The researcher applied the list on a randomly selected a pilot sample of widowed men whose number was (30) whom were excluded from the study sample, where the correlation coefficient for the list was (84.0), and this value is a good

Table (3) Means & standard deviations of the level of self-compassion of widowed men

Dimension	Means	St.D	The level
Kindness to oneself	1.51	0.7	6
self-judgment	2.66	0.75	2
Participation in human characteristics	2.16	0.64	5
Mindfulness	2.09	0.61	4
Exaggeration of unpleasant feelings	2.88	0.54	1
Isolationism	2.57	0.82	3
Self-compassion	2.31	0.6	

benefit in adolescents as well as adults. It mediates between family as well as cognitive conditions, meaning that these conditions predict individual differences in self-compassion. Since widowhood is one of the stressful family conditions

2- What is the psychological happiness' level among widowed men in Karak Governorate? In order to answer the question, the means as well as standard deviations of the psychological happiness' level among widowed male husbands were extracted. table (4) proves this.

Table (4): Means & standard deviations of the level of psychological happiness among widowed men

Dimension	Means	St.D	the level
Positive feeling and perception	1.89	.67	4

and acceptable indicator of stability.

Study results & discussion

The 1st question: What is the self-compassion's level for widowed men in Karak Governorate? The arithmetic means as well as standard deviations concerning the level of self-compassion for widowed husbands were extracted, Table (3) illustrates this.

Table (3) shows that exaggeration of unpleasant feelings ranked first and with the highest arithmetic mean (2.88). It is certainly followed by self-judgment with an average of (2.66), then isolationism with an average of (2.57), while it came after kindness with oneself in the last place with an arithmetic average of (1.51), and the mean of self-compassion as a whole was (2.31).

This result is consistent with the result of Neff & McGehee (2009), which showed that the results proved that self-compassion is significantly associated with psychological

Dimension	Means	St.D	the level
sense of control	2.47	.56	3
complacency	2.52	.68	2
kindness	2.62	.63	1
Humorous	1.71	.62	5
psychological happiness	2.24	.61	

Table (4) proves that the means ranged between (1.71-2.62), where it came after kindness. then self-satisfaction (2.52)), then a sense of control 2.47)), then a positive feeling (1.89) and the lowest level was after a sense of humor (1.71)

3- Is there a correlation at ($\alpha = 0.05$) between self-compassion as well as psychological happiness among widowed men? Here, Pearson's correlation coefficient was extracted between self-compassion and psychological happiness among widowed men. Table (5) illustrates this.

),(2.62)

Table (5) Pearson correlation coefficient concerning the relationship with self-compassion and psychological happiness among widowed men

							psychological happiness
Kindness to oneself	correlation coefficient	.665(*)	.568(**)	.603(**)	.753(**)	.665(**)	.815(**)
	Statistical significance	.000	.000	.000	.000	.000	.000
self-judgment	correlation coefficient	.652(*)	.613(**)	(**)562.	.617(**)	.652(**)	.676(**)
	Statistical significance	.000	.000	.000	.000	.000	.000
Participation in human characteristics	correlation coefficient	.576(**)	.564(**)	.620(**)	.579(**)	576**	.662(**)
	Statistical significance	.000	.000	.000	.000	.000	.000
Mindfulness	correlation coefficient	.578(**)	.359(**)	.910(**)	.603(**)	.578**	.811(**)
	Statistical significance	.000	.000	.000	.000	.000	.000
	correlation	.775(*)	.568(**)	.901(**)	.842(**)	**775.	.911(**)

Exaggeration of unpleasant feelings	coefficient						
	Statistical significance	.000	.000	.000	.000	.000	.000
Isolationism	correlation coefficient	.467(*)	.559(**)	.742(**)	.903(**)	.467**	.934(**)
	Statistical significance	.000	.000	.000	.000	.000	.000
Self-compassion	correlation coefficient	.687(**)	.456(**)	.949(**)	.743(**)	.895(**)	.895(**)

The data in Table (5) indicate that there is a positive (direct) statistically significant relationship between self-compassion as well as psychological happiness among widowed men.

This result stands with the results of the study of Kenneth & Colosimo (2011), which proved that mindfulness is linked to psychologically adaptive variables as well as that self-compassion is a critical factor concerning the relationship of mindfulness with happiness. - Considering that mental health is one of the sources of happiness for the individual. And a study (Kristin, Stephanie, Neff, 2006), which showed that self-compassion has a significant negative connection with negative and neurotic effects. It also has a great importance in positive mental health, and therefore the individual who enjoys positive mental health is expected to live happily.

Considering that depressive disorder cannot exist with a feeling of happiness and happiness, the results certainly agreed with the results of (Grotheest, Beekman, Broese & Deeg (1999), whose results proved that widowhood is linked with high levels of depression and certainly that this association was stronger in men than in Women, as well as the study of Gary, Marion & Karen, 1998)) The effect of depression on widowed men was stronger compared to women.

4- Does the level of self-compassion and psychological happiness at ($\alpha = 0.05$) differ among widowed men according to (age, number of years of widowhood)? Here, the means as well as standard deviations of psychological happiness of widows were extracted according to (age, number of years of widowhood, and table (6) proves this.

Table (6) Means & standard deviations of psychological happiness among widowed spouses by gender & number of years of widowhood

								happiness
Age	30-40 years	means	2.88	2.31	2.56	2.61	2.6	2.59
		St.D	0.63	0.71	0.66	0.71	0.61	0.66
	more than 40	means	1.82	2.35	2.64	2.57	1.74	2.22
		St.D	0.76	0.73	0.66	0.68	0.74	0.71
Number of years of widowhood	3-5 years	means	2.69	2.33	2.33	2.76	1.84	2.39
		St.D	0.63	0.73	0.75	0.6	0.68	0.68
	More than 5	means	2.05	2.12	2.31	1.85	2.42	2.15
		St.D	0.73	0.79	0.7	0.71	0.69	0.72

The data in Table (6) indicate that there are obvious differences in the means as well as standard deviations of psychological happiness among widowed spouses according to age and number of years of widowhood, as

psychological happiness decreases with increasing age and also decreases with increasing number of years of widowhood. Dimensions and Table (7) show this.

Table (7) A two-way analysis of variance to show the significance of the differences

Contrast source	sum of squares	degree of freedom	mean squares	f	Indication level
Age	3.192	1	3.192	7.546	**0.008
years of widowhood	5.634	1	5.634	13.319	**0.001
Age x years of widowhood	0.376	1	0.376	0.889	0.348
Error	57.543	136	0.423		
Total	66.745	139			

The table confirms that there are obvious differences in the means as well as standard deviations of psychological happiness among widowed spouses according to age and the number of years of widowhood was statistically

significant, which confirms the previous result that psychological happiness decreases with increasing age and also decreases with increasing number of years

Table (8) mean and standard deviations of self-compassion for year of widowhood

Compassion for oneself as a whole	isolationism	Exaggeration of unpleasant feelings	Mindfulness	Participation in human characteristics	self-judgment	Kindness to oneself			
2.60	1.77	2.89	2.87	2.74	2.89	2.46	mean	40 -30	Age
0.70	0.68	0.77	0.71	0.74	0.63	0.64	standard deviation		
2.11	1.97	2.09	1.98	1.98	2.4	2.23	mean	More than 40 years	
0.74	0.9	0.72	0.68	0.61	0.8	0.73	standard deviation		
2.04	1.77	1.79	2.17	1.82	2.51	2.17	mean	5 -3	Number of years of widowhood
0.62	0.61	0.65	0.63	0.67	0.6	0.55	standard deviation		
2.32	2.62	2.6	1.98	2.53	2	2.18	mean	More than 5 years	
0.73	0.82	0.78	0.61	0.72	0.72	0.8	standard deviation		

The data in Table (8) indicate that there were differences in the means as well as standard deviations of self-compassion for widowed spouses according to age and number of years of widowhood. Self-compassion decreased with increasing age, and self-compassion

increased with the increase in the number of years of widowhood. To clarify the significance of the differences, two-dimensional analysis of variance was used, and Table (9) illustrates this

Table (9) two-way analysis of variance

Contrast source	sum of squares	degree of freedom	mean squares	f	Indication level
Age	4.112	1	4.112	9.594	**0.002
Number of years of widowhood	3.039	1	3.039	7.091	**0.009
Age x number of years of widowhood	1.050	1	1.050	2.449	0.120
The error	58.292	136	.429		
Total	66.493	139			

The table confirms that differences in the means as well as standard deviations of self-compassion for widowed couples according to age and number of years of widowhood were statistically significant, which confirms the previous result that self-compassion decreases with increasing age and that self-compassion increases with the number of years of widowhood.

The results are certainly consistent with the results of (Gary, Alfred, Stefoni & Rachel, 2001) which indicated that married men were less depressed than married women; and that both men and widowed women are depressed, but the stronger effect of widowhood for men, and that women adapt relatively well With long-term widowhood, as well as the study of Kristin, 2016), which indicated that self-compassion is positively associated with age and reduces depression.

Recommendations

Including some concepts such as self-compassion and psychological happiness in family counseling (for married couples)

Address other variables to associate with empathy, such as stress reduction and low self-esteem

future research studying the extent of self-compassion through preventive and

curative programs to avoid the low level of self-compassion and to improve it, if any

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