

Mediating Role of Altruism in the Relationship Between Self-Forgiveness and Subjective Well-Being in University Students



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Abstract

In this study, it is aimed to examine the mediating role of altruism in the relationship between self-forgiveness and subjective well-being in university students. In this study, 300 university students from different departments continuing their education, were selected by convenient sampling method, will participate. Self-Forgiveness Dual Process Scale, Altruism Scale and Psychological Well-Being Scale were used as data collection tools in the study. Independent Sample t Test, One-Way Analysis of Variance, Pearson Correlation Analysis, Hierarchical Regression Analysis and Bootstrap Test were used to calculate the indirect effect estimation of variables and SPSS program was used for analysis. The findings were discussed in the light of the relevant literature.

Keywords: Positive Psychology; Forgiveness; Altruism; Psychological Well-Being

Introduction

Past experiences play an important role in our lives, and their effects on various areas, including ourselves and our significant others, are felt from time to time. Van der Kolk [1] states negative experiences can result in long-lasting negative thoughts and emotional impacts such as anger and bitterness. Forgiveness is an attempt to let go of negative feelings and thoughts towards the individual who hurt him/her and display a positive approach this individual [2]. Sells and Hargrave [3] states that it is a process which is time-consuming, and individual should be able to overcome processes such as anger, revenge and shame. When it comes to forgiveness, both positive and negative emotions play an important role. Wade, Bailey and Shaffer [2] define forgiveness as the replacement of bitter feelings and anger caused by hurt with positive feelings. Understanding these terms in a more detailed way is important since it is an important concept which is correlated with positive qualities such as psychological resilience [4]; health [5-6]. Since many leading theorists of psychology have not addressed the concept of forgiveness, there are few models in the literature that evaluate and explain forgiveness from different perspectives [7]. The first well-known model is Enright's Forgiveness Model (1996). Enright defines forgiveness

as replacing anger and negative judgments with undeserved positive feelings like love and compassion. The model includes four stages-discovery, decision, work, and deepening-that guide the individual through the forgiveness process [8]. Second model is McCullough's Social Psychological Model of Forgiveness (1998). McCullough et al. [9] highlight two main motivations that block forgiveness: avoidance of the offender due to hurt and the desire for revenge due to anger. Empathy, which helps understand the offender's perspective, is crucial for facilitating forgiveness. Third model is Hargrave's Family Forgiveness Model, Hargrave focuses on forgiveness within family relationships, noting that hurt feelings can lead to anger and shame. These emotions often result in either excessive control to prevent further hurt or chaotic relationships due to damaged trust [10].

Toussaint et al. [11] discussed four dimensions of forgiveness. The first is forgiving someone else who has hurt the individual. The second is the belief that a sin committed will be divinely forgiven by God. The third is the initiation of the process of forgiving and being forgiven in order to be forgiven. The last one is forgiving oneself for a past mistake, regretful event or wrongdoing. The concept of forgiveness has been addressed as

an interpersonal process in most of the studies, and the concept of self-forgiveness has not been focused on much [12]. The term "self-forgiveness" refers to as a positive change in attitude towards oneself that occurs after taking ownership of any harm caused by one's own actions [13]. Self-forgiveness appears in two ways: the first being when an individual forgives themselves for the harm, they have caused to themselves, and the other being when the individual forgives themselves for the offense caused to others [14]. Enright sees self-forgiveness as either separate from or complementary to forgiveness. "The willingness to forgo revenge against oneself for recognized objective wrongs while developing compassion, generosity and love for oneself" [9]. Self-forgiveness is the process of shifting one's attitude positively towards oneself upon acknowledging and taking accountability for self-inflicted damage [13]. At this point, making distinction between real self-forgiveness and pseudo self-forgiveness is important. For self-forgiveness to be authentic, one needs to initially confront and own up to one's missteps. In the absence of such admission and responsibility, self-forgiveness lacks substance, since there would ostensibly be no transgression to absolve [14]. The Self-Forgiveness Theory by Stuckless and Goranson [15] outlines a process where individuals recognize and take responsibility for their mistakes, approach themselves with compassion, learn from their actions to foster personal growth, experience emotional relief from guilt and shame, and potentially change their behavior to prevent future wrongdoings. This theory emphasizes the importance of accountability and positive change in achieving genuine self-forgiveness.

When self-forgiveness is achieved, there are several benefits of it on people's mental and physical health. It is positively correlated with flourishing [16] ,and also has an indirect positive affect on health including sleep and fatigue [6]. Moreover, it predicts cognitive flexibility [17] and altruism [18]. Van Oyen Witvliet [19] proposed that altruism acts as a predictor for forgiveness and observed that forgiveness can also be regarded as an expression of altruism [18]. People try to forgive their mistakes to be more productive for helping to others. Altruism typically involves actions that prioritize the interests and happiness of other people, reflecting a concern for their well-being [20]. It is opposite of "egoism" [21]. "Altruism derives from Latin word "other" [20]. Behavior carried out willingly to help someone else, without the anticipation of receiving external incentives or dodging punishments from external sources encompasses altruism [22].

The question whether true altruism exist answered by several research in different areas such as sociology, psychology, psychiatry, economy and they found a common answer indicating that anything that appears to be motivated by a concern for someone else's needs will, under closer scrutiny, prove to have ulterior selfish motives [23]. As mentioned in genuine forgiveness, in order to state an act is genuine altruistic, it should involve actions that benefit others, is done willingly and intentionally, focuses on the benefit itself, and is performed without expecting any external

rewards. Its meaning includes "a regard for the interest of others without concern for oneself interest" [24] Altruism and prosocial behavior are learned through a combination of factors including cognitive development, emotional growth (especially regarding empathy), and moral reasoning. They suggest that the ability to act altruistically enhances as children develop the capacity to understand and feel for others, culminating in a mature form of altruism characterized by selfless motivation to help others without an expectation of reward [25-27]. These behaviors are seen as a progression, whereby individuals move from actions driven by external rewards and punishments to those based on internal principles and a genuine desire to care for and assist others [28].

When we examine underlying motivation to act in an altruistic way, we can see several reasons. Jane Allyn Piliavin and Hong-Wen Charng's [23] explores various motivations and situational factors influencing helping behaviors. They distinguish between egoistic motives, where helping benefits the helper, and altruistic motives, where helping is purely for others' benefit. The authors emphasize how social norms and expectations shape altruistic actions, noting that individuals are more likely to help when it aligns with societal norms. Situational factors such as the presence of others, the severity of need, and perceived costs of helping also play significant roles. Additionally, they discuss the role of empathy and emotional responses in motivating altruistic behavior, highlighting how emotional arousal can increase the likelihood of helping. Their analysis considers gender and cultural differences, underscoring how these factors influence individuals' perceptions and responses to situations requiring assistance. When we act in an altruistic way, several positive results occur. First of all, there is a negative correlation between altruism between depression, anxiety [29], stress [29,30], social media addiction [31]. On the other hand, positive correlation between altruism and happiness [32-34], life satisfaction and positive affect [35], subjective well-being [36], existential well-being [37], and psychological well-being [38-40]. Psychological well-being has been a subject of extensive study, with various scholars contributing to its understanding. Key among them is the work of Deci and Ryan [41] who emphasize the role of autonomy, competence, and relatedness as essential components of well-being.

Their Self-Determination Theory posits that individuals flourish when they experience a sense of agency and connection with others, aligning closely with Ryff's dimensions of autonomy and positive relationships. This perspective highlights the importance of intrinsic motivation and the fulfillment of basic psychological needs as foundational to achieving a higher state of well-being. Furthermore, Diener [42] introduced the concept of subjective well-being, which includes both cognitive evaluations of life satisfaction and the presence of positive emotions. This aligns with Ryff's assertion that psychological well-being encompasses more than just the absence of negative feelings. For instance, individuals who report high levels of life satisfaction

often exhibit a robust sense of purpose and personal growth, underscoring the interconnectedness of these dimensions. The recognition that well-being encompasses both emotional and cognitive components allows for a more nuanced understanding of what it means to thrive psychologically.

In addition, the work of Seligman [43] on Positive Psychology offers a framework that complements Ryff’s model by focusing on the elements that contribute to a fulfilling life. Seligman identifies five pillars of well-being: Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment (PERMA). This model supports the notion that psychological well-being is multifaceted and includes aspects such as purpose in life and positive relationships, which are pivotal for personal growth and environmental mastery. By integrating these diverse perspectives, we can appreciate the complexity of psychological well-being and the necessity of considering various dimensions to foster a holistic understanding of human flourishing. Several studies highlight a positive relationship between psychological well-being and forgiveness. Başerer and Kısac [44] found a strong link between altruistic behavior and well-being in adults. Altruism also correlates with a sense of purpose, with Xi et al. [37] showing that a common bond with humanity enhances existential well-being through altruistic values. Ashwini and Indumathy [45] found that

individuals with higher levels of altruism tend to experience better overall well-being. Additionally, Ergi et al. [46] demonstrated that forgiveness flexibility predicts certain altruistic behaviors, while Naeem and Akhtar [18] identified altruism as a significant predictor of forgiveness.

Method

Participants

A convenience sample of 283 undergraduate and graduate students from different departments at different universities in Istanbul was recruited for this study. Given the ease of accessibility, a convenience sampling method was employed to recruit participants. To ensure adequate statistical power for the research, a power analysis was conducted using G*Power 3.1. Assuming a small effect size of 0.05 and a significance level of 0.05, the minimum required sample size was determined to be 312 participants to achieve a 95% power level. Accordingly, the current study’s sample was determined minimum as 128 individuals. Data were collected from a total of 283 participants, comprising 194 females (%68.6) and 89 males (%31.4). and their ages range from 18 to 43. Descriptive analysis results regarding the demographic characteristics of the participants are shown in (Table 2.1).

Table 2.1: Descriptive statistics regarding demographic variables.

Variables	n	%
Faculty		
Faculty of Science	27	9.5
Faculty of Engineering	41	14
Faculty of Social Sciences	82	29
Faculty of Education	64	22.6
Faculty of Law	7	2.5
Faculty of Economics and Administrative Sciences	32	11.3
Faculty of Health Sciences	22	7.8
Faculty of Architecture	6	2.1
Faculty of Fine Arts	2	0.7
Gender		
Women	194	68.6
Men	89	31.4
Age		
18-25	234	82.7
26-33	29	10.2
34-41	17	6
41-48	3	1.1
Degree		
Freshman	29	10.2
Sophomore	24	8.5
Junior	63	22.3

Senior	54	19.1
Graduate	67	23.7
Post-graduate	46	16.3

Personal Information Form: The Personal Information Form, developed by the researcher, includes questions covering participants' age, gender, socioeconomic status, education level, marital status, and history of psychological counseling, tailored to address the sub-problems of the research.

Psychological Well-Being Scale: The Psychological Well-Being Scale developed by Telef is an important tool used to measure the psychological well-being levels of individuals. This scale was developed based on Ryff's [47] psychological well-being model and includes six dimensions: autonomy, environmental mastery, personal growth, positive relationships, life purpose and self-acceptance [48]. The aim of the scale is to assess individuals' satisfaction levels and personal empowerment in various areas of life. As a result of the validity and reliability studies, it has been revealed that the Psychological Well-Being Scale is a reliable tool suitable for Turkish culture [49]. It has been used in different sample groups, especially university students, and has yielded successful results in measuring individuals' psychological well-being.

Self-Forgiveness Dual-Process Scale: It was developed by Griffin et al. [50] is a psychological tool designed to assess the process of self-forgiveness through two distinct dimensions: positive (self-forgiveness) and negative (self-blame). The scale comprises a total of 20 items, with 10 items dedicated to each dimension. Each item is rated using a 5-point Likert scale, ranging from "strongly disagree" to "strongly agree." The scale has demonstrated strong validity and reliability in both its original form and its Turkish adaptation [51]. These findings suggest that Self-Forgiveness Dual-Process Scale is an effective measure for understanding both the positive and negative aspects of the self-forgiveness process. It is particularly valuable in research related to forgiveness and self-compassion.

Altruism Scale: The Altruism Scale was developed by Ümmet et al. [52] and is a tool that aims to measure the altruism levels of individuals. The scale consists of 20 items in total and these items are evaluated on a 5-point Likert-type scale. The Altruism Scale includes two main dimensions: benevolence and empathy. Validity and reliability studies revealed that the scale is highly valid and reliable. In particular, the scale draws attention with its suitability to Turkish culture and is used as an effective measurement tool in research on altruism.

Procedure

Data collection took place between 2024 June and July. Data were collected from 25 different departments (Management Information Systems, International Relations, Tourism Management, Sociology, Political Science and International

Relations, Guidance and Psychological Counselling, Psychology, Architecture, Mathematics Education, Mechanical Engineering, Clinical Psychology, Chemistry, Public Administration, Business Administration, Civil Engineering, Primary Mathematics Education, Law, Nursing, Public Relations and Publicity, Journalism, Physics, Financial Management, Industrial Engineering, Electrical and Electronics Engineering, Economics, Pharmacy, Dentistry, Biology, Computer Engineering). The class levels of the people studying in these departments vary as 1,2,3,4, graduate and postgraduate. In the study, data was collected from 300 people and this number was reduced to 283 with the subsequent modifications. Data collection was carried out online with Google Forms. The 58-question questionnaire was completed by the participants in approximately 10 minutes. The form consisted of a consent form and three separate scales, the Forgiveness Binary Process Scale, the Self-Forgiveness Scale and the Psychological Well-Being Scale. Permission was obtained from the Ethics Committee of Marmara University. In this study, the data obtained from the participants were analyzed using SPSS 23 software. Skewness and kurtosis values were analyzed to evaluate whether the data conformed to normal distribution, and it was determined that they showed normal distribution. Based on this result, parametric tests were preferred to test the research hypotheses. In the analysis of sociodemographic variables, t test was used. The relationships between the variables considered in the study were evaluated by Pearson Correlation Analysis. As predictors of psychological resilience self-forgiveness and altruism were examined and hierarchical regression analysis was performed. In addition, mediation analysis was conducted to examine the mediating role of altruism in the relationship between self-forgiveness and psychological wellbeing. These analyses were conducted using the Process Macro plug-in of SPSS and parallel multiple mediation analysis within the framework of Model 4 presented by Hayes (2018). The results were evaluated with 95% confidence interval and $p < .05$ significance level.

Results

The data were analyzed with SPSS 23 software. Firstly, before analyzing the data, the data were cleaned for extreme values. Since 18 people did not enter their age, these people were not included in the analysis. Afterwards, normal distribution was tested, and it was found that the data were normally distributed. At this point, histogram graph and skewness- kurtosis coefficient were taken into consideration. If the coefficient of kurtosis and the coefficient of skewness are expressed respectively for forgiveness, self-esteem and psychological resilience, it is expressed as -.191-.256 for forgiveness, -.201 and -.29 and .188 for self-esteem. When the values are between -3 and +3, it is accepted that the data are normally distributed [53].

Analysing the Main Variables in the Study in terms of Gender Variable: According to the independent samples t-test results, there is no statistically significant difference between

genders in terms of self-forgiveness, altruism and psychological well-being scores ($p > .05$)(Table 1).

Table 1: Independent Samples t-Test Results (Self-forgiveness, Altruism and Psychological Well-Being by Gender).

Variable	Gender	G	Mean.	SS	t	df	p (2-tailed)
Self Forgiveness	Erkek	140	24.67	5.12	0.339	281	0.735
	Kadın	143	24.39	5.68			
Altruism	Erkek	140	32.78	7.34	0.687	281	0.492
	Kadın	143	31.02	7.09			
Psychological Well Being	Erkek	140	42.18	6.21	0.984	281	0.326
	Kadın	143	41.56	6.58			

Correlation Analysis Results for the Relationships between the Variables in the Study: According to the Pearson Correlation Analysis results in the table, there is a positive and significant relationship between **self-forgiveness** and **self-empathy** ($**r = .256, p < .01**$), **psychological well-being** ($**r = .499, p < .01**$), **A1 dimension** ($**r = .479, p < .01**$), and **A2 dimension** ($**r = .819, p < .01**$). There is also a significant relationship between altruism and psychological well-being ($**r = .502, p < .01**$). In addition, it was taken into consideration that dimension A1 showed significant relationships with altruism ($**r = .307, p < .01**$) and psychological well-being ($**r = .170, p < .01**$), but there was no significant relationship with dimension A2 ($**r = -.111, p = .061**$). Finally, A2 dimension was found to have a positive and significant relationship with psychological well-being ($**r = .453, p < .01**$)(Table 2).

Hierarchical Regression Analysis Results Related to Self-forgiveness and Altruism on Psychological Well-Being: According to the hierarchical regression analysis results in the table, in Model 1, self-forgiveness is a significant predictor of psychological well-being ($B = .373, p < .001$). In this model, self-forgiveness explains 49.9% of psychological well-being ($Beta = .499$). In Model 2, self-forgiveness and altruism were examined together. The results show that both variables have significant effects on psychological well-being. Although the effect of self-forgiveness decreased ($B = .296, p < .001$), altruism emerged as an important predictor ($B = .098, p < .001$). Altruism explains 40.1% of psychological well-being ($Beta = .401$) (Table 3).

Findings Related to Mediation Variable Analysis: In the research, there is a model in which the mediating role of altruism (self) in the relationship between self-forgiveness (self) and psychological well-being (well) is analyzed. In this analysis using Hayes Process Model 4, it was tried to understand how altruism mediates this relationship. In this model, Independent Variable (X): Self-forgiveness (self), Mediating Variable (M): Altruism (alt) and Dependent Variable (Y): Psychological well-being (well). - Participants were 300 people. Hayes Process Model 4 was used, and moderation analysis was performed. Bootstrap sample size was calculated as 5000 (Table 4). In Table 4, the

direct and indirect effects of self-forgiveness on psychological well-being were examined through altruism. The results show that self-forgiveness has a significant and positive effect on altruism ($B = .778, SE = .175, \beta = .250, p < .001$). This finding reveals that individuals who forgive themselves have higher levels of altruism and thus tend to be more altruistic individuals. As for psychological well-being, self-forgiveness has a significant direct effect on psychological well-being ($B = .292, SE = .035, \beta = .383, p < .001$), that is, as self-forgiveness increases, the level of psychological well-being also increases. Moreover, the effect of altruism on psychological well-being is significant and positive ($B = .102, SE = .011, \beta = .418, p < .001$), which indicates that altruistic individuals have higher psychological well-being. These results suggest that self-forgiveness positively affects psychological well-being both directly and indirectly through altruism.) Table 5 summarizes the total, direct and indirect effects of self-forgiveness on psychological well-being. The total effect of self-forgiveness on psychological well-being ($B = .371, SE = .038, \beta = .488, p < .001$) is significant and positive. This finding reveals that even without taking altruism into consideration, self-forgiveness has a positive effect on psychological well-being in general. When altruism variable was included in the model, the direct effect of self-forgiveness on psychological well-being was also significant ($B = .292, SE = .035, \beta = .383, p < .001$). This suggests that self-forgiveness has a significant effect on psychological well-being even without altruism mediation. Moreover, the indirect effect of self-forgiveness on psychological well-being through altruism was also significant ($B = .080, SE = .022, 95\% CI = [.039, .124], \beta = .105$). This result shows that altruism plays a partial mediating role in the relationship between self-forgiveness and psychological well-being. Self-forgiveness indirectly improves psychological well-being by increasing altruism. In general, both direct and indirect effects of self-forgiveness on psychological well-being suggest that altruism plays an important mediating role in this relationship. In conclusion, self-forgiveness positively affects psychological well-being both directly and through altruism. Altruism plays a partial mediating role in this relationship, that is, self-forgiveness can improve psychological well-being indirectly by increasing altruism.

Table 2: Pearson Correlation Analysis Results Between Variables.

Variables	1	2	3	4	5
1. Self Forgiveness	1	.256**	.499**	.479**	.819**
2. Altruism	.256**	1	.502**	.307**	0.09
3. Psychological Well Being	.499**	.502**	1	.170**	.453**
4. A1 Dimension	.479**	.307**	.170**	1	-.111
5. A2 Dimension	.819**	0.09	.453**	-.111	1

Table 3: Hierarchical Regression Analysis of Self-forgiveness and Altruism on Psychological Well-Being.

Model	B	Std. Error	Beta	t	p	95% Confidence Interval (Lower)	95% Confidence Interval (Upper)
1	(Constant)	9.827	2.101		4.678	0	5.692
	Self-Forgiveness (self)	0.373	0.039	0.499	9.644	.000	0.297
2	(Constant)	-0.415	2.247		-0.185	0.854	-4.837
	Self-Forgiveness (self)	0.296	0.036	0.396	8.26	0	0.226
	Altruism (alt)	0.098	0.012	0.401	8.356	0	0.075

Note: Dependent variable: Psychological Well Being (iyi).

Table 4: Direct and Indirect Effects of Self-Forgiveness on Psychological Well-Being: Through Altruism.

Model	B	SE	t	p	95% Confidence Interval (Lower)	95% Confidence Interval (Upper %)	β
Mediator Variable: Altruism alt							
Constant	104.778	9.471	11.063	.000	86.139	123.417	
Self Forgiveness (self)	.778	.175	4.455	.000	.435	1.122	.250
Result Variable: Psychological Well Being (well)							
Constant	-.808	2.198	-.368	.713	-5.134	3.518	
Self Forgiveness (self)	.292	.035	8.267	.000	.222	.361	.383
Altruism (alt)	.102	.011	9.029	.000	.080	.124	.418

Table 5: Total, Direct and Indirect Effects of Self-forgiveness on Psychological Well-Being.

Effect Type	B	SE	t	p	95% Confidence Interval (Lower)	95% Confidence Interval (Upper %)	β
Total Effect (self → well)	.371	.038	9.643	0	.295	.447	.488
Direct Effect (self → well)	.292	.035	8.267	0	.222	.361	.383
Indirect Effect (self → alt → well)	.080	.022			.039	.124	.105

Table 6: The Mediating Role of Altruism.



Discussion

The findings of this study provide valuable insights into the intricate relationship between self-forgiveness, altruism, and subjective well-being among university students. Our results suggest that self-forgiveness plays a significant role in enhancing

individuals' overall well-being, and that altruism may serve as a mediating factor in this relationship. Previous research has consistently demonstrated the positive association between self-forgiveness and subjective well-being [9-54]. Self-forgiveness is often conceptualized as a process of releasing oneself from negative emotions associated with past transgressions. By

forgiving themselves, individuals may experience reduced guilt, shame, and resentment, which can contribute to increased positive emotions and overall life satisfaction [9]. Present study further extends these findings by exploring the mediating role of altruism. Altruism, defined as selfless concern for the well-being of others, has been shown to be associated with various positive outcomes, including increased happiness, life satisfaction, and social connectedness [55-56]. Our results suggest that individuals who are more self-forgiving may be more likely to engage in altruistic behaviors, which, in turn, can lead to increased subjective well-being. This mediating effect of altruism highlights the importance of considering both intrapersonal and interpersonal factors when examining the relationship between self-forgiveness and well-being. The study suggests that self-forgiveness and altruism are interconnected, both positively influencing subjective well-being. This aligns with previous research by McCullough et al. [57]. Self-forgiveness can lead to increased altruistic behavior, while altruism can enhance overall well-being [58]. Interventions targeting mindfulness, CBT, narrative therapy, volunteer work, community-based programs, empathy training, positive psychology, MBSR, and social connection can promote these factors and contribute to a more fulfilling life [59-62].

However, individual characteristics and context-specific factors may influence the effectiveness of these interventions. Future research is needed to further explore the complexities of these relationships and develop tailored interventions. However, it is important to note that the relationship between self-forgiveness, altruism, and subjective well-being is complex and multifaceted. Some studies have found that the association between self-forgiveness and well-being is not always positive, particularly when individuals engage in excessive self-forgiveness that may lead to a lack of accountability for their actions. Additionally, the relationship between altruism and well-being may be influenced by individual differences in personality traits, cultural values, and social context. Furthermore, the mediating role of altruism in the relationship between self-forgiveness and well-being has not been consistently supported in all studies. For example, some research has found that self-forgiveness and altruism may have independent effects on well-being, and that the mediating effect of altruism may be weaker or non-existent in certain populations. In conclusion, this study provides evidence for the mediating role of altruism in the relationship between self-forgiveness and subjective well-being among university students. However, it is important to acknowledge the limitations of the study and the complexity of these relationships. Future research is needed to further explore these issues and to develop a more comprehensive understanding of the factors that influence the relationship between self-forgiveness, altruism, and subjective well-being.

Conclusion

This study highlights the important interplay between self-forgiveness, altruism, and subjective well-being in university

students. The findings suggest that self-forgiveness not only contributes to individuals' psychological well-being but also promotes altruistic behavior, which in turn enhances overall life satisfaction. The mediating role of altruism underscores the value of both internal processes (like self-forgiveness) and external behaviors (like altruism) in fostering well-being. However, the relationship between these variables is complex and may be influenced by various factors, such as individual characteristics, cultural values, and social contexts. The potential downside of excessive self-forgiveness leading to diminished accountability, as noted in some studies, serves as a reminder that self-forgiveness must be balanced with personal responsibility. Similarly, the benefits of altruism may vary depending on personality traits and environmental conditions. The insights from this research emphasize the need for tailored interventions that promote self-forgiveness and altruism as pathways to well-being. Programs focused on mindfulness, empathy training, and community engagement could foster these qualities, improving mental health and life satisfaction. Future research should continue to explore these relationships in diverse populations and settings to further clarify the mechanisms at play and develop targeted interventions that can enhance subjective well-being through self-forgiveness and altruistic behavior.

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