Self-conscious Emotions and Self-forgiveness among Jordanian Substance Abusers

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Abstract

Substance abusers experience self-conscious emotions, such as shame and guilt, which may create conditions of maladjusted coping through more substance abuse. Self-forgiveness, as an emotion-focused coping strategy, has an adaptive capability to relinquish these painful emotions. Nevertheless, a humble number of research and investigation have been conducted to investigate such hypotheses in clinical settings, especially in a Jordanian context. The current study aims at investigating the relationship between the self-conscious emotions of shame and guilt and self-forgiveness among Jordanian substance abusers. Participants are 100 Jordanian substance abusers (100% male) receiving residential treatment for substance abuse in two addiction treatment centers in Jordan. Respondents have filled out self-report measures of shame, guilt, and self-forgiveness. Results indicate that there is a statistically significant negative relationship between the self-conscious emotions of shame and self-forgiveness While the emotions of guilt have a statistically insignificant negative relationship with self-forgiveness. Furthermore, results indicate that shame and guilt predict only $R2 = 0.10$ of the variances in self-forgiveness which is very weak. Finally, results reveal a low level of shame, a high level of guilt, and a moderate level of self-forgiveness among Jordanian substance abusers.

Keywords: Self-conscious emotions; shame; guilt; self-forgiveness; substance abusers.

انفعالات الوعي الذاتي (العار والذنب) والتسامح الذاتي لدى مسيئي استخدام المواد الأردنيين

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الملخص

يختبر مسيئي استخدام المواد إنفعالات الوعي الذاتي (العار، والذنب) التي ربما تخلق ظروف التكيف غير السليم لديهم عن طريق زيادة اساءة استخدام المواد. لدى التسامح الذاتي- كإستراتيجية تكيف متمركزة حول الإنفعال- امكانية تكيفية لخفض هذه الإنفعالات المؤلمة. ومع ذلك فالقليل من الدراسات قد أجريت لفحص مثل هذه الإفتراضات في المواقف العيادية خاصةً في السياق الأردني. تهدف الدراسة الحالية إلى فحص العلاقة بين إنفعالات الوعي الذاتي (العار والذنب) والتسامح الذاتي لدى مسيئي استخدام المواد الأردنيين. المشاركين هم (١٠٠) مسيئي استخدام مواد أردنين (١٠٠٪ ذكور) يتلقون المعالجة في مركزين لمعالجة الإدمان في الأردن. طبق المشاركون مقاييس التقرير الذاتي للعار، والذنب، والتسامح الذاتي. أشارت نتائج الدراسة إلى وجود علاقة سلبية دالة إحصائياً بين إنفعالات الوعي الذاتي (العار) والتسامح الذاتي بينما للذنب علاقة سلبية غير دالة إحصائياً مع التسامح الذاتي، إضافة لذلك أشارت النتائج إلى أن الذنب والعار يتنبآن فقط ب (R2 = 0.10) من التباين في التسامح الذاتي والذي هو ضعيف جداً. وأظهرت النتائج مستوى منخفض من العار ومرتفع من الذنب ومتوسط من التسامح الذاتي.

الكلمات المفتاحية: إنفعالات الوعي الذاتي، العار، الذنب، التسامح الذاتي، مسيئي استخدام المواد.

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Introduction

Substance abuse is increasing rapidly all over the world. In 2013, statistics show that approximately 246 million people between the ages of (15-64) years suffer from substance abuse (United Nations Office on Drugs and Crime, 2015). In this context, Jordanian Anti-narcotic department have declared that the number of substance abusers in 2015 is 14040 and it has gone up to 15796 in 2016 according to their recent report (Anti-narcotic department, 2016 a). This increase is considered a alerting indicator among societies and individuals, and it is displayed in various ways such as dependence (thriving for more substance abuse), health problems (deficit in memory), violence and mental disorders (National Institute on Drug Abuse, 2014; Webb, Hirsch, Conway-Williams & Brewer, 2013). Many researches have pointed out that emotional factors particularly self-conscious emotions (shame and guilt) have a strong correlation with substance abuse (Dearing, Stuewig & Tangney, 2005; Rahim & Patton, 2015; Tangney & Dearing, 2002).

Self-conscious emotions are neglected in the literature discussing emotions while there is a high focus on basic emotions, such as fear, surprise, and anger. This is due to their universal status as well as their biological base, and because they can be identified by facial expressions without depending on verbal reports of internal experience compared with self-conscious emotions (Tracy & Robins, 2004).

Self-conscious emotions are "a unique class of emotions that critically involve self-relevant thoughts, feelings, intentions, and behaviors" (Segal & Stuckrad, 2015, p 339). Some critics describe them as cognition-

dependent emotions compared with cognition-independent basic emotions since they involve complex appraisals of how a certain behavior is evaluated by the self and by other people (Tracy & Robins, 2004). Therefore, self-conscious emotions require the ability to evaluate self and to infer the mental states of others (Jennifer et al., 2003). As discussed by theorists James in 1890, self- conscious emotions of shame and guilt, - require a sense of self that involves two processes: an ongoing self- awareness (I) and complex self- representations (me). Both works to facilitate the occurrence of self- evaluations followed by self- conscious emotions (Segal & Stuckrad, 2015; Tracy & Robins, 2004). For clarification, feeling fear or sad demands very few cognitive capacities whereas to experience shame you need to have the capacity to form stable self-representations, which means to internalize an external norm of society on self-representations. Furthermore, basic emotions which serve survival objectives may also involve self-evaluation processes that encourage appropriate acts. On the other hand, only self- conscious emotions must involve these processes that encourage achieving social objectives. In this context, some Appraisal theories explain the cognitive appraisals which recognize emotions and specifically relate to self-conscious emotions. Some of these theories focus on causal locus, whether the cause of the eliciting event is located within the self or others. These theories can distinguish between self-conscious and non-self-conscious emotions such as shame vs. sadness, but they do not distinguish between different self-conscious emotions, such as shame vs. guilt (Tracy & Robins, 2004).

Shame and guilt are often used interchangeably because of their negative and painful nature, and because early counseling theories overlook their distinctions (Biron, 2006; Dearing et al., 2005; Rahim & Patton, 2015; Tangney & Dearing, 2002). However, Lewis and Witkin argue that because individuals have various cognitive styles, they have different contrasting modes of superego, such as shame and guilt, and this leads to different methods of symptom formations (Tangney & Dearing, 2002). Further studies have mostly dealt with shame and guilt as different emotions with different implications on adaption according to their attributional styles (Tangney & Dearing, 2002; Tangney & Tracy, 2011).

The self-conscious emotions of shame and guilt require complex causal attributions (Tracy & Robins, 2004). In other words, guilt which is defined as a "Reaction to clashes between the ego and the superego" has an internal, specific and unstable attributional style (Tangney & Dearing, 2002, p. 13,115). This indicates that guilt focuses on behavior rather than self, which means it is adaptive encouraging the individual to adjust and behave in positive ways and forbids him/her from committing compulsive behaviors, such as substance abuse. Nevertheless, guilt can become maladaptive when it merges with shame and be generalized to the individual's self (Scherer, Worthington, Hook & Campana, 2011; Segal & Stuckrad, 2015; Tangney & Dearing, 2002; Tangney & Tracy, 2011). The same is applied when the opportunities to compensate are lost or not accessible (Tangney & Tracy, 2011).

Defined by Lewis as "an acutely painful emotion that is typically accompanied by a sense of shrinking or of "being small" in addition to a sense of worthlessness and powerlessness," shame has an internal, global, and stable attributional style so it focuses on the entire self (Tangney & Dearing, 2002, p. 18). Therefore, it is considered to be a more maladaptive and a painful emotion compared with guilt (Dearing et al., 2005; Lynch, Hill, Nagoshi & Nagoshi, 2012; Muris et al., 2014; Rahim & Patton, 2015; Segal & Stuckrad, 2015; Tangney & Dearing, 2002). Sometimes it may serve as an adaptive role when it enhances the individual to rectify (Rahim & Patton, 2015).

Previous research indicates that substance abuse has a circular relationship with painful emotions (Dearing et al., 2005; Ianni, Hart, Hibbard & Carroll, 2010; Martincekova, 2015; McGaffin, Lyons & Deane, 2013; Rahim & Patton, 2015). This means that many self-defense mechanisms like substance abuse are mediated by emotions that serve adaptive functions (Fisher & Exline, 2010; Tracy & Robins, 2004). For example, shame mediates the negative emotions and physical consequences of social stigma that substance abusers always experience (McGaffin et al., 2013; Rahim & Patton, 2015; Tracy & Robins, 2004). This often leads them to withdraw or hide the issue (Scherer et al., 2011; Segal & Stuckrad, 2015). Unfortunately, this results in engaging more substance abuse and

feeling more ashamed and vise-versa (Fisher & Exline, 2010).

Substance abusers need to adapt a positive virtue which can help them to break the painful cycle. Self-forgiveness is studied and recommended as a virtue in clinical settings to achieve this goal (Hall & Fincham, 2008; Hall & Fincham, 2005; Ianni et al., 2010; Martincekova, 2015; Scherer et al., 2011; Scherer, Worthington & Hook, 2012; Thompson et al. 2005; Webb et al., 2011; Vitz & Meade, 2011).

Self-forgiveness has been introduced in the concepts of Enright forgiveness triad along with forgiveness of others and receiving forgiveness from others (Martincekova, 2015; McGaffin et al., 2013). It is defined as "a willingness to abandon self-resentment in the face of one's own acknowledge objective wrong, while fostering compassion, generosity and love towards oneself" (Hall & Fincham, 2008, p. 175; Fisher & Exline, 2010, p. 548, p. 53; Martincekova, 2015, p. 2). This indicates that self-forgiveness plays an important role in substance abusers' adjustment since it has the potential to offset negative feelings and thoughts towards the self-generating from substance abuse (Fisher & Exline, 2010; Hall & Fincham, 2005; Martincekova, 2015; Nancy & Stanley, 2012; Orbon, Mercado & Balila, 2015; Sapmaz, Yildirim, Topcuogglu, Nalbant & Sizir, 2016). Furthermore, it is connected with self-evaluation where anyone who lacks self-forgiveness has an intro-punitive style (Hall & Fincham, 2005). Thus, he/she perceives himself/herself as a worthless person (Rangcanadhan & Todorov, 2010).

Research on the relationship between shame, guilt, and self-forgiveness among substance abusers indicate that shame and guilt may play a vital role in self-forgiveness (Carpenter, Tignor, Tsang & Willett, 2016; Martincekova, 2015). However, supportive evidence is still limited and mixed (Carpenter et al., 2016; Tangney & Tracy, 2011). Carpenter et al. (2016) investigates the relationship between shame, guilt and, forgiveness among 153 college students. His results show that guilt is positively associated with self-forgiveness whereas shame is negatively associated with self-forgiveness. Furthermore, Gueta (2013) explores the role of forgiveness in addiction recovery among 25 mothers of recovered substance abusers. He argues that self-forgiveness is accompanied by

decreasing guilt. Self-forgiveness can be considered as a way to break the vicious cycle in which many substance abusers suffer from when they attribute blame to their immoral behaviors resulting in more substance abuse. Moreover, McGaffin et al. (2013) analyze the relationship between guilt and shame among 133 individuals receiving residential treatment for substance abuse in Sydney. Consistent with previous findings, guilt has a positive association with self-forgiveness, whereas shame is negatively associated with self-forgiveness. Scherer et al. (2011) explores the efficacy of a 4-hour self-forgiveness intervention involving 79 participants from an alcohol abuse treatment program in Western Michigan. This research concludes that participants in the intervention program have more positive gains on measures of self-forgiveness. Ianni et al. (2010) investigate the relationships between pathological drinking, shame and self-forgiveness with a sample of 567 college students in Canada. Their results show that shame moderates the association between alcohol and self-forgiveness. This increases the understanding of the psychological factors that may influence substance abuse. Results also show that substance abusers who receive treatment may learn how to forgive themselves. Finally, Rangcanadhan & Todorov (2010) explore the relationship between shame-proneness and guilt-proneness with self- forgiveness among 91 first-year graduate students. Their research implies a relationship between shame-proneness and self-forgiveness, without correlation in guilt–proneness.

In conclusion, most of the studies mentioned previously are conducted on college students, alcohol drinkers and substance abusers who have not sought treatment or/and residents in clinical centers. Furthermore, all studies are situated in a western context, but no study seems to examine those relations in addiction treatment centers in Jordan or the Arab world. This study is similar to the studies mentioned above in that it contains a small sample and it is held in clinical settings. Moreover, there is still a need to give more attention and achieve better understanding of those relationships among substance abusers (Martincekova, 2015; McGaffin et al., 2013; Nancy & Stanley, 2012; Scherer, 2010; Tracy & Robins, 2004; Webb et al., 2013).

Statement problem

Substance abuse is increasing rapidly all over the world; it has been shown that Jordan had approximately 14040 of substance abusers and this number gone up to 15796 in 2016 (Anti narcotic department, 2016 a). This make us search for what is the risk factors that initiate and enhance more substance abuse.

Previous literature indicates that the self- conscious emotions of shame and guilt play a vital role in substance abuse and it works as a cyclical relationship. The self- conscious emotions of shame and guilt, particularly shame, enhance substance abuse (Hall & Fincham, 2005). This can be illustrated by knowing that shame relates to a sense of being minor, and it focuses on the entire self. Therefore, the substance abusers always blame themselves for their weakness in quitting substance abuse (Tangney & Dearing, 2002). Fortunately, previous research states that self- forgiveness has an adaptive potential to break that cyclical relationship by enhancing self- acceptance and decreasing the feeling of the self- conscious emotions of shame and guilt (Mrtincekova, 2015). Despite these findings, it seems that no research is posed in the Arab world, and in Jordan, to investigate these relationships. Thus, this research is held to investigate the relationship between guilt, shame, and self- forgiveness.

Aims and questions

The current study aims at examining the relationship between the self-conscious emotions of shame and guilt and self-forgiveness among Jordanian substance abusers. The study opts to answer the following questions:

1- What are the levels of self-conscious emotions (shame and guilt) among Jordanian substance abusers?

2- What is the level of self-forgiveness among Jordanian substance abusers?

3- Is there a significant relationship between self-conscious emotions (shame and guilt) and self-forgiveness among Jordanian substance abusers?

4- What is the predictive ability of self-conscious emotions (shame and guilt) on self-forgiveness among Jordanian substance abusers?

Research terms

Self-conscious emotions are "a unique class of emotions that critically involve self-relevant thoughts, feelings, intentions, and behaviors" (Segal & Stuckrad, 2015, p 339).

Guilt is a "Reaction to clashes between the ego and the superego" (Tangney & Dearing, 2002, p. 13,115).

Procedural definition: the degree the participant achieves on guilt sub-scale which is used in the current research.

Shame, is defined by Lewis as "an acutely painful emotion that is typically accompanied by a sense of shrinking or of "being small" in addition to a sense of worthlessness and powerlessness" (Tangney & Dearing, 2002, p. 18).

Procedural definition: the degree the participant achieves on shame sub-scale which is used in the current research

Self-forgiveness is "a willingness to abandon self-resentment in the face of one's own acknowledge objective wrong, while fostering compassion, generosity and love towards oneself" (Martincekova, 2015, p. 2).

Procedural definition: the degree the participant achieves on self-forgiveness sub-scale which is used in the current research.

Methods
1. Participants

Participants are all substance abusers who have been residents in two addiction treatment centers (Substance abuse treatment center -Public Security Directorate and The National Center for Rehabilitation of Addicts- Ministry of Health) from three clinical centers in Jordan, a developing country in the middle east, during the course of this study in January, 2017.These two centers provide psychotherapy which focuses on substance abusers' co-morbid psychiatric symptoms and social work services, but they don't provide counseling programs. The sample consists of 100 Jordanian substance abusers, only males (all residents in the two centers). The age ranges between 20 and 48 (M= 28.74, SD= 7.18). Educational level is as follows; 55% preliminary, 28% secondary, and 17% undergraduate. 53% of the participants are married and 47% are

single (Table 1). The administration of the centers have provided a written consent, and all participants have provided verbal consent to participate voluntarily in the three sub-measures.

Table 1
Demographic characteristics.

		(N =100)
Gender	**Male**	**100**
Nationality	Jordanian	100
Age	M	28.74
	SD	7.18
Education	Preliminary	55
	Secondary	28
	Undergraduate	17
Marital status	Single	47
	Married	53

2. Instruments

Participants have completed the three self-report sub-measures. All measures are translated and customized to Jordanian environment, and their psychometric characteristics are investigated for Jordanian versions.

Shame and guilt

Dispositional shame and guilt are measured using the Test of Self-Conscious Affect-3 (TOSCA-3). It is a scenario-based measure which has adequate psychometric characteristics; shame (a=.77) and guilt (a= .78) .The original version of the scale is comprised of 16 situations (11 negative and 5 positive) followed by several common reactions to be assessed, detached, externalization, alpha pride and beta bride, shame proneness (You would think: "I'm inconsiderate"), guilt proneness (You'd think you should make it up to your friend as soon as possible"). The responses are rated on a 5- point Likert scale (Robin, Noftel &Tracy 2007; Tangney & Dearing 2002).

For the purpose of the current study, TOSCA-3 is translated into the Arabic language after from the approval of the scale's correspondent developer, and then it is translated back to its original language to ensure consistency. The scale is modified to be more appropriate to the Jordanian environment, and psychometric characteristics are derived for the scale. 10 reviewers specialized in counseling, psychometric and psychiatry have accredited and verified the Jordanian version considering items suitability. Finally, the Jordanian version consists of 15 items (11 negative and 4 positive) after omitting positive scenario number 3 (You're out with friends one evening, and you're feeling especially witty and attractive). The respondent has to rate how likely he would react to each scenario on a 5-point Likert scale ranging from 1"Never" to 5 "Almost Always". Items of discrimination validity for the Jordanian version of shame and guilt sub-measures have been calculated through a pilot study held on non-clinical populations (N= 60), where shame items values range between 0.28 and 0.66. The guilt items range between 0.15 and 0.72, which indicates an adequate items discrimination validity. In addition, there are some statistically significant values; Cronbach's coefficient alpha (=74), Test-retest stability (0.99) for shame as for guilt; Cronbach's coefficient alpha (a= 0.67), and Test-retest stability (0.98). Hence, shame and guilt sub-measures prove to have adequate psychometric characteristics.

Self-forgiveness

Dispositional self-forgiveness is measured by using the Heartland forgiveness scale (HFS), which is widely used and has adequate psychometric characteristics. Cronbach's coefficient alpha for the total scale is (=83), and for the sub-measures it ranges between (a= 0.72-0.77). Test-retest stability is (0.71-0.81) (Leveer, 2006). HFS in its original version consists of 18 items assessing dispositional forgiveness and involves three sub-measures which includes, forgiveness of self, forgiveness of others, and forgiveness of situations. Each item is rated on the 7-point Likert scale ranging from "almost always false of me" to "almost always true of me." The scores of self-forgiveness items are reversed, namely items 2, 4, and 6. (Leveer, 2006; Thompson et al., 2005).

For the purpose of this study, HFS is translated into Arabic after from the approval of the scale's correspondent developer, and then it is translated again into its original language to ensure compatibility. The scale is adjusted to suit the Jordanian environment. The psychometric characteristics of the Jordanian version is verified by 10 reviewers specialized in counseling, psychometric and psychiatry to assure the Jordanian version considering items accuracy. Finally, this version consists of 18 items assessing dispositional forgiveness distributed on three sub-measures: forgiveness of self, forgiveness of others, and forgiveness of situations. Items are rated using a 5-point Likert scale ranging from always "5" to never "1". Items discrimination validity for the Jordanian version of self-forgiveness sub-measure have been calculated through a pilot study on non-clinical populations (n= 60). Items values range between (0.12-0.68), which indicates an adequate items discrimination validity. In addition, Cronbach's alpha coefficient was (a =60), Test-retest stability (0.92). These values are statistically significant indicating that self-forgiveness sub-measure has adequate psychometric characteristics.

Statistical analysis

Means and standard deviations are calculated to determine the levels of shame, guilt, and self-forgiveness. This is followed by calculating the person correlation coefficient and partial correlations to examine the relationship between self-conscious emotions of shame, guilt and self-forgiveness. Next, multiple linear regression is used to examine the extent to which shame and guilt make variation in self-forgiveness. Finally, the analysis of variance (ANOVA) is used to examine the compatibility of multiple linear regression for the data. Significant level is set to (a = 0.01).

Results

Results reveal that there is a low level of shame, a high level of guilt and a moderate level of self-forgiveness. Means and standard deviations are calculated to determine the levels of shame, guilt, and self-forgiveness as follow: (M= 2.39, SD= .76) for shame, (M = 3.93, SD= 0.79) for guilt and (M= 2.82, SD= 0.63) for self-forgiveness.

Furthermore, results indicate that there is a statistically significant negative relationship between shame and self-forgiveness. The relationship is calculated using person correlation and it is equal to (-0.291**). However, the results indicate that guilt has a statistically insignificant negative relationship with self-forgiveness. The relationship is calculated using person correlation and it equals to (-0.150) as illustrated in (Table 2).

Table 2
Person Coefficients correlation for self-conscious
(shame and guilt) and self-forgiveness

		Self-forgiveness	shame	Guilt
Self-forgiveness	Person correlation		-0.291**	-0.150
	Sig. (2 tailed)		0.003	0.136
shame	Person correlation			0.078
	Sig. (2 tailed)			0.438

Correlation is significant at (a= 0.01)

The partial relationship between shame and self-forgiveness with the exclusion of guilt effect is calculated. The results indicate that there is a statistically significant negative relationship between shame and self-forgiveness which equals to (-0.28) (a = .01) as in (Table 3). The results of partial relationship between guilt and self-forgiveness with the exclusion of shame showed= a statistically insignificant negative relationship which equals to (-0.13) (Table 4).

Table 3
Partial correlations between shame and self-forgiveness

Control variable			Self-forgiveness	Shame
Guilt	Self-forgiveness	correlation	1.000	-0.283
		Sig. (2 tailed)		0.005
		df	0	97

Correlation is significant at (a = 0.01)

Table 4
Partial correlations between guilt and self-forgiveness

Control variable			Self-forgiveness	Guilt
Shame	Self-forgiveness	correlation	1.000	-0.134
		Sig. (2 tailed)		0.188
		df	0	97

Correlation is significant at (a= 0.01)

Furthermore, the predictive ability of shame and guilt on self-forgiveness is calculated using multiple linear regression correlation. The results reveal that shame and guilt predict only (R = 0.32) of the variance in self-forgiveness, and the adjusted value of the regression correlation coefficient equals to (R2= 0.10) which is very weak. The results are: Self-forgiveness = 22.63 – 0.092 shame – 0.041 guilt. Noting that, the standard formula is: self-forgiveness = - 0.28 shame – 0.128 guilt as indicated in (Table 5).

Table 5
Regression liner correlation

Model	R	R square	Adjusted R square	Std. Error of the Estimate
1	0.32	0.101	0.082	3.62

Correlation is significant at (a= 0.01)

Finally, the accuracy of the multiple linear regression of the data is investigated. The results show that the value of the variance analysis is (f= 5. 44) and the value of probability is (0.01) as illustrated in (Table 6). This means that the values are not significant, which indicates that the model is compatible with data and can answer the study questions. (statistical model formula was: Y= A+B1X1+B2X2; Y= self-forgiveness, A= Constant, X1= shame and X2= guilt).

Table 6
Correspondence of multiple liner regression

Model		Sum of Squares	df	Mean Square	F	Sig
1	Regression	142.012	2	71.006	5.440	0.006
	Residual	1266.178	97	13.053		
	Total	1408.190	99			

Correlation is significant at (a = 0.01)

Discussion

Results indicate that substance abusers have a low level of shame, a high level of guilt and a moderate level of self-forgiveness, which is in accordance with the previous findings. These findings argue that substance abusers who receive therapy would accept responsibility of their wrong or maladaptive behaviors. They also experience enough healthy guilt and recover from painful emotions such as shame (Fisher & Exline, 2010).

In Jordan, the two addiction treatment centers, from where the participants were chosen, do not provide counseling treatment but rather provide religious courses that insist on the commitment to religious rituals in order to approach God (Anti narcotic department, 2016 b). This may enhance the high level of guilt regarding their substance abuse and encourages them to recovery (Jayousi, 2003).Furthermore, the low level of shame and moderate level of self-forgiveness might be caused by the support of participants' families to recover which in turn, might motivate them to repair cohesion within their families and then enhance self-forgiveness and lessens shame (Martincekova, 2015; Scherer et al., 2012).

In the Jordanian context, culture is considered as a collective which insists on relatedness that in turn, encourages emotional security and provides motivation for internalization of social regulations and adaptation with cultural and interpersonal circumstances (Guardia & Ryan, 2002). Substance abusers internalize moral standards within themselves which guide their judgments in regarding to substance abuse and make them alert about losing their social status (Tangney & Dearing, 2002; Tracy

& Robins, 2004). In addition, e there is a link between how individuals evaluate themselves and how they evaluate and treat others (Tangney & Dearing, 2002). It is assumed that substance abusers may feel shame due to their deficit to recover from this compulsive behavior (Hall & Fincham, 2005). This may play an important part in this respect, and hence it might be beneficial to investigate those previous mediating variables, particularly family cohesion/ support and religiousness in future research. Moreover, results of the current study are in accordance with previous studies regarding the relationship between shame and self-forgiveness. They reveal a statistically significant negative relationship between shame and self-forgiveness, whereas, guilt has a statistically insignificant negative relationship with self-forgiveness.

Previous findings in literature review of the research indicate that the negative relationship between shame and self-forgiveness is expected to be stronger than the relationship between guilt and self-forgiveness (Hall & Fincham, 2005). In addition, the high level of shame correlates with the low level of self-forgiveness (e.g., Ianni et al., 2010; Rangcanadhan & Todorov, 2010). This might be related to the fact that shame and self-forgiveness are concerned with self-evaluations where shame is an extremely unpleasant emotion directed towards the entire self. It also motivates the person to lessen it through using defensive mechanism which in turn impedes self-forgiveness (Fisher & Exline, 2010). Moreover, self-forgiveness is always linked to reconciliation with the self (Martincekova, 2015), and has the ability to relief negative feelings (Hall & Fincham, 2005). It also omits self-hatred and extreme self-blaming (Hall & Fincham, 2005).

The findings regarding the relationship between guilt and self-forgiveness are still mixed and unclear (Carpenter et al., 2016; McGaffin et al., 2013). Gueta (2013) argue that they have a positive relationship. In contrast, it is found that the one who achieves self-forgiveness is less guilt prone (Hall & Fincham, 2005). Furthermore, previous studies examine the relationship between shame, guilt, and self-forgiveness regarding different mediators, particularly acceptance and empathy, which makes a difference in correlations. This may direct the attention to consider them through examining the relationship between self-conscious emotions of shame and

guilt and self-forgiveness (Hall & Fincham, 2005; Martincekova, 2015; McGaffin et al., 2013).

In the Jordanian context, substance abuse is spread among males more than females and between those with low education and income. The results are explained with caution because they are in need for more replications and investigations. Further research is beneficial to determine whether the results can be consistent or whether my findings are relevant to this particular sample. Finally, results indicate that shame and guilt explain only ($R2 = 0.032$), which is considered statistically insignificant. These results are in accordance with previous findings that consolidate the predictive ability of self-conscious emotions (shame and guilt) on self-forgiveness, which are still limited and mixed (Carpenter et al., 2016; Tangney & Tracy, 2011).

Generally speaking, forgiveness is primarily limited to the fields of philosophy and religion, and it is new in the psychological field (Biron, 2006) and in the clinical setting (Martincekova, 2015). In addition, the relationship between self-conscious emotions (shame and guilt) and self-forgiveness among substance abusers is still uninvestigated in Arab and Jordanian contexts. The current study presents one of the first steps in applying self-conscious emotions and self-forgiveness literature in practical use.

The current study has several limitations that need to be acknowledged. The sample size is one limitation. There are merely three addiction treatment centers in Jordan, one of which has refused to apply this study. In addition, since substance abuse is considered as an ethical problem in the Jordanian society specially for females. it is difficult to admit having this problem and seeking help (Jayousi, 2003). As noticed, the study sample does not include any female participants. Furthermore, measurement issues must be considered due to the self-report nature, which may affect accuracy. Finally, generalization of findings may be limited to the sample and the Jordanian context.

The current study has important implications to clinical setting. For instance, the research indicates that counselors need to gain more awareness of the emotional risk-factors related to substance abuse in order

to establish prevention programs. It is also beneficial to investigate the relationship between the self-conscious emotions of shame and guilt and self-forgiveness by further studies considering other mediating variables. It is also recommended to conduct a longitudinal study to examine the relationships amongst shame, guilt, and self- forgiveness. Finally, it is highly significant for counselors to educate substance abusers on how to distinguish between self and behavior.

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