



RESEARCH ARTICLE / ARAŞTIRMA YAZISI

Relationships between Perceived Parenting Styles and Self-compassion of Late Adolescents and Perceived Parents' Listening Characteristics in Autobiographical Narratives

Algılanan Ebeveynlik Stilleri ve Geç Ergenlerin Öz-şefkati ile Arasındaki İlişkiler ve Otobiyografik Anlatılarda Algılanan Ebeveynlerin Dinleme Özellikleri

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Abstract:

This study aimed to fill a significant gap in the literature on autobiographical memory by examining parents not as narrators, co-narrators, or scaffolders of their children's narratives, as is common in prior research, but rather by attributing to them the role of listeners." Consequently, this study examines the relationships between perceived parenting styles and self-compassion among late adolescents within the context of negative autobiographical memory-sharing, where parents serve as listeners and late adolescent children act as narrators. This relationship is examined through the mediated role of written narrative characteristics related to shared negative memories, the emotional valence towards these shared negative memories, and perceived characteristics of parents' listening. Mediation analyses were conducted to determine which parenting styles and mediators would increase or decrease self-compassion levels of late adolescents towards negative memories shared with parents. The sample consisted of 471 university students (Mage = 20.39) from various cities in Türkiye who completed online and paper-based surveys. Results demonstrated that the majority of Turkish emerging adults reported their mothers, rather than their fathers, as preferred listeners when sharing negative memories. Additionally, the findings revealed that perceived positive listening characteristics, positive emotional valence, and the length of written narratives significantly mediated the positive relationship between a flexible parenting style and high self-compassion levels in late adolescents. Authoritarian parenting style, on the other hand, was associated with a significant negative mediation effect on self-compassion. A full mediation was found with the permissive parenting style. Results are discussed in light of the literature.

Keywords: Autobiographical memory-sharing, autobiographical narrative, listener, narrator, parenting styles, self-compassion.

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Date of Received/Geliş Tarihi: 28.02.2025, **Date of Revision/Düzeltilme Tarihi:** 02.06.2025, **Date of Acceptance/Kabul Tarihi:** 26.06.2025, **Date of Online Publication/Çevrimiçi Yayın Tarihi:** 15.12.2025

Citing/Referans Gösterimi: Zaneti, S. & Boyacıoğlu, İ. (2025). Relationships between Perceived Parenting Styles and Self-compassion of Late Adolescents and Perceived Parents' Listening Characteristics in Autobiographical Narratives. *Cyprus Turkish Journal of Psychiatry & Psychology*, 7(4), 364-372.

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Öz:

Bu çalışma, önceki araştırmalarda yaygın olarak görülen, ebeveynleri çocuklarının anlatılarını anlatıcı, ortak anlatıcı veya destekleyici olarak değil, dinleyici rolüyle atfederek, otobiyografik hafıza literatüründeki önemli bir boşluğu doldurmayı amaçlamıştır. Bu bağlamda, çalışma, geç ergenler arasında algılanan ebeveynlik tarzları ile öz-şefkat arasındaki ilişkileri, ebeveynlerin dinleyici olarak hizmet ettiği ve geç ergen çocukların anlatıcı olduğu olumsuz otobiyografik hafıza paylaşımı bağlamında incelemektedir. Bu ilişki, paylaşılan olumsuz anılarla ilgili yazılı anlatı özelliklerinin, bu olumsuz anılara yönelik duygusal değerlemenin ve ebeveynlerin dinleme algısal özelliklerinin aracılık ettiği rol aracılığıyla araştırılmıştır. Medyan analizleri, ebeveynlik tarzlarının ve aracılık eden faktörlerin, geç ergenlerin ebeveynleriyle paylaştıkları olumsuz anılara karşı öz-şefkat seviyelerini artırıp azaltmayacağını belirlemek amacıyla yapılmıştır. Örneklem, Türkiye'nin çeşitli şehirlerinden 471 üniversite öğrencisinden (Yaş ortalaması = 20.39) oluşmakta olup, hem çevrimiçi hem de kağıt tabanlı anketler doldurmuştur. Sonuçlar, Türk genç yetişkinlerin çoğunlukla olumsuz anıları paylaşırken, babalarından çok annelerini tercih eden dinleyiciler olarak bildirdiklerini göstermiştir. Ayrıca, bulgular, algılanan olumlu dinleme özellikleri, olumlu duygusal değer ve yazılı anlatıların uzunluğunun, esnek ebeveynlik tarzı ile yüksek öz-şefkat seviyeleri arasındaki olumlu ilişkiyi anlamlı şekilde aracılık ettiğini ortaya koymuştur. Öte yandan, otoriter ebeveynlik tarzı, öz-şefkati üzerinde anlamlı olumsuz bir aracılık etkisi ile ilişkilendirilmiştir. İzin verici ebeveynlik tarzında ise tam bir aracılık bulunmuştur. Sonuçlar, literatür ışığında tartışılmıştır.

Anahtar Kelimeler: Otobiyografik anı-paylaşımı, otobiyografik anlatı, dinleyici, anlatıcı, ebeveynlik stilleri, öz-şefkat.

Introduction

Autobiographical narratives are stories shared from positive and negative personal memories (Bruner, 1991). Sharing emotional memories is a common part of daily life, especially with close others such as family members (Alea & Bluck, 2003). As children's first social context, families play a key role in memory-sharing. People learn storytelling in their first social environments, particularly with parents scaffolding (Fivush, 2011). Developmental approaches to autobiographical memory emphasize the role of parents in supporting children's narrative skills (Reese & Fivush, 2008), identity formation (Şahin-Acar et al., 2015), and emotional development (Fivush, 2011). Through joint reminiscing and storytelling, children construct coherent self-narratives and gain insight into their experiences (Fivush et al., 2006). The sociocultural model suggests that autobiographical identity emerges from co-constructed narratives with caregivers, especially during emotionally salient events (Nelson & Fivush, 2004). Numerous studies highlight the importance of family narratives in developing children's narrative skills (Bakır-Demir et al., 2020; Fivush et al., 2011; Şahin-Acar & Leichtman, 2015).

Developmental research in Turkey and internationally shows that mothers and fathers influence their children's storytelling and autobiographical memories in distinct ways. Mothers often use more detailed and emotionally charged stories, which help children develop narrative skills and emotional understanding (Coban & Küntay, 2014; Fivush et al., 2009), whereas fathers tend to encourage exploration and independence (Fivush et al., 2006; Kaya & Özyürek, 2020). Research on both mothers' and fathers' roles in autobiographical memory is limited, with most studies focusing on mother-child interactions (Çeviker, 2015; Şahin-Acar & Leichtman, 2015). Father-child dynamics are less explored, likely due to traditional gender roles, particularly in Eastern cultures, which have historically relegated fathers' involvement to lesser attention (Çelik & Bulut, 2019).

Autobiographical memory sharing is a reciprocal process involving both the narrator and the listener. Research

emphasizes the importance of this dyad, as listeners can shape the narrative content and influence the narrator's self-concept (Bavelas et al., 2000; Pasupathi et al., 2015; Pasupathi & Hoyt, 2009; Pasupathi & Rich, 2005). People often choose whom to share with based on perceived listener characteristics (Jennings et al., 2014), preferring those seen as supportive and avoiding those perceived negatively (Pasupathi, 2003).

Although the terminology and adjectives used vary, studies consistently associate positive listener characteristics such as attentiveness, empathy, and cooperation with better narrative outcomes. In contrast, negative characteristics like distraction or indifference can diminish the narrator's self-perception and story coherence. For instance, Bavelas et al. (2000) describe a good listener as actively engaged, empathetic, and responsive.

Narrative characteristics include both length and detail. Research shows that engaged listeners enhance the quantity and quality of narratives, while distracted or uncooperative listeners lead to unclear, poorly structured stories (Bavelas et al., 2000; Pasupathi et al., 2015). Positive listening also boosts narrators' self-perception and encourages more self-disclosure, unlike negative listening, which may limit both (Pasupathi & Rich, 2005; Weinstein et al., 2021).

Despite growing interest in listener roles, little research explores parents as listeners rather than narrators or scaffolders in family storytelling. Yet, developmental psychology emphasises the significance of parental responsiveness in promoting secure attachment, emotion regulation, and identity development (Bowlby, 1982). Active parental listening and validation of emotions also improve children's emotional understanding and psychological well-being (Eisenberg et al., 1998). Exploring parents as active listeners in children's narratives offers valuable insights for developmental psychology and family narrative research. This focus shifts attention from solely parental narration to how listening

quality shapes children's emotional and identity development. For example, family narratives with coordinated perspectives—where members validate each other's views—are linked to higher child self-esteem (Bohanek et al., 2006). Highlighting the listener role challenges traditional models and enriches understanding of socioemotional growth. This line of inquiry fills a crucial gap and offers practical benefits for enhancing parent-child communication and overall well-being.

Self-compassion is a healthy way of relating to oneself during difficulties, involving self-kindness, a sense of shared humanity, and mindfulness (Neff, 2003a, 2003b). It means facing hardship with understanding rather than avoidance or self-criticism. Research links self-compassion to better psychological and physical well-being (Hatun & Türk Kurtça, 2022; Homan & Sirois, 2017).

Family dynamics significantly shape self-compassion. Supportive parenting fosters self-kindness, whereas critical or conflictual environments are associated with lower self-compassion and insecure attachment (Gilbert, 2009; Neff & McGeehee, 2010). Although research is limited, Hall (2015) found that in the United States, authoritarian and authoritative parenting styles are associated with higher self-compassion, while permissive parenting is associated with lower levels. In Turkey, parental warmth, rather than control, is positively associated with self-compassion (Asici & Sari, 2021; Küçük, 2020; Temel & Atalay, 2018). Although self-compassion is linked to parenting styles (Asıcı & Sari, 2021; Hall, 2015), few studies have explored this relationship within family narratives, especially involving negative memories. This limits insights in developmental and narrative research. Supportive parenting is recognised as a key factor in fostering self-compassion (Neff & McGeehee, 2010). Investigating how parental listening, rather than narrating, affects self-compassion may reveal important influences on children's self-perception, especially during late adolescence.

The connection between self-compassion and autobiographical memory remains understudied, though interest in this area is growing (Kelly et al., 2014; Lathan & Dritschel, 2023; Zangri et al., 2024). For example, Zangri et al. (2024) found that both self-compassion and benefit-focused reappraisal reduced negative emotions following the recall of painful memories. However, no research has yet examined self-compassion within the context of autobiographical memory-sharing in family settings, particularly in Turkey. Although some Turkish studies have explored how self-construal influences autobiographical memory development and shapes memory-sharing practices and self-views (Şahin-Acar, 2013; Şahin-Acar et al., 2020), both of which are relevant to self-compassion, they have not directly focused on self-compassion in narrative contexts.

The Present study

This study addresses a gap in the literature by examining self-compassion via memory-sharing within Turkish families, with a focus on parental listening. It examines how perceived parenting styles are related to adolescents' self-compassion, positioning parents as listeners and late adolescents as narrators. The analysis includes three mediators: perceived listener characteristics (positive or negative), narrative length, and emotional valence after sharing a negative memory with a chosen parent.

Method

Participants

The final sample consisted of 471 Turkish participants aged 19–22 ($M = 20.39$, $SD = 1.02$), with 64.5% female participants ($N = 304$) and 35.5% male participants ($N = 167$), mostly from various cities across Türkiye. Data were collected via online and paper-based surveys distributed through social media and universities. Participants with deceased parents or high scores on narcissism and depression scales were excluded to avoid bias and ensure reliable self-compassion data. Most participants (86.4%, $N = 407$) reported that their parents live together (see Table 1).

Table 1. Socio-demographic characteristics of the sample

	n	%
Gender		
Female	304	64.5
Male	167	35.5
Age		
19	86	18.3
20	191	40.6
21	112	23.8
22	82	17.4
Parents status		
Live together	407	86.4
Divorced	64	13.6

Measures

Self-Compassion (SCS)

Self-compassion was measured using the 26-item Self-Compassion Scale (Neff, 2003b), rated from 1 (almost never) to 5 (almost always). The Turkish version by Deniz et al. (2008) showed high reliability ($\alpha = .89$) and was used to assess participants' self-compassion after recalling a negative experience shared with their parents.

Positive and Negative Affect Scale (PANAS)

Emotional valence was assessed using the PANAS (Watson et al., 1988), with 20 items rated from 1 (not at all) to 5 (extremely). The Turkish version by Gençgöz (2000) showed good reliability ($\alpha = .83$ for positive, $\alpha = .86$ for negative affect) and was used to measure participants' emotions after sharing a negative memory with a parent.

Parental Authority Questionnaire (PAQ)

Parenting styles were evaluated using Buri's (1991) 30-item PAQ, covering authoritative, authoritarian, and permissive styles on a 5-point Likert scale. The Turkish adaptation by Gözütok et al. (2020) showed acceptable reliability ($\alpha = .72-.75$) for both maternal and paternal ratings.

Written Narrative Length

To assess the characteristics of participants' written accounts of negative experiences, we quantitatively analyzed narrative length. Participants were asked to recall a recent (within six months) school-related event in which they were the perpetrator, not the victim, and had shared the memory with a parent of their choice. They provided a detailed written description of this event and indicated the gender of the parent with whom they shared it.

Following the approach of Pasupathi and Rich (2005), who measured spoken narrative duration, we quantified narrative length using word count. This method aligns with previous studies that used quantitative metrics to examine the listener's role in narrative shaping without conducting qualitative analyses (e.g., Elmi et al., 2019; Nelson et al., 2001).

Perceived Listening Characteristics

Participants rated their parent's listening behavior using six adjectives—attentive, distracted, empathic, indifferent, co-constructive, and unresponsive—on a 3-point Likert scale (1 = very little, 3 = extensively). This scale, based on Pasupathi (2003) and Pasupathi and Billitteri (2015), assessed listener qualities known to influence narrative and self-perception. Internal consistency was acceptable ($\alpha = .76$).

Beck Depression Inventory (BDI)

To control for depressive symptoms that might confound self-compassion scores, we used the Turkish version of the BDI (Hisli, 1989). This 21-item self-report scale assesses depressive symptoms; participants chose from four response options per item. Those scoring above 16 were excluded. Reliability was acceptable ($\alpha = .72$).

Narcissistic Personality Inventory (NPI)

Narcissism was also controlled using the Turkish version of the NPI (Atay, 2009), which includes 16 items with scores ranging from 0 to 16. Participants scoring above 25 were excluded. The scale showed acceptable internal consistency ($\alpha = .76$).

Results

Descriptive analyses

This study was approved by the Dokuz Eylül University Publication Ethics Committee on 16 May 2022 (Protocol No: E-87347630-659-259252) as part of Sarah Zaneti's doctoral thesis. Data were collected between December 2022 and March 2023. Out of 530 initial participants, those with high narcissism or depression scores or a deceased parent were excluded. After outlier analysis, the final sample included 471 participants.

Narrative length was positively skewed ($M = 123.5$, $SD = 50.2$; skewness = 2.45) and log-transformed ($M_{\log} = 45.67$, $SD_{\log} = 10$) to improve normality. Skewness and kurtosis analyses indicated that all scales met the assumptions of normal distribution.

Descriptive results showed moderate self-compassion ($M = 17.45$, $SD = 5.58$), and average parenting style scores ($M = 25.12$, $SD = 3.72$). Perceived listener scores were $M = 4.05$ (positive) and $M = 4.15$ (negative). Emotional valence scores were $M = 25.78$ (positive) and $M = 29.13$ (negative). Mean narrative length was 45.67 words ($SD = 10$). Notably, 78.1% of participants disclosed negative school experiences to their mothers, while 21.9% shared them with their fathers.

Correlational analyses

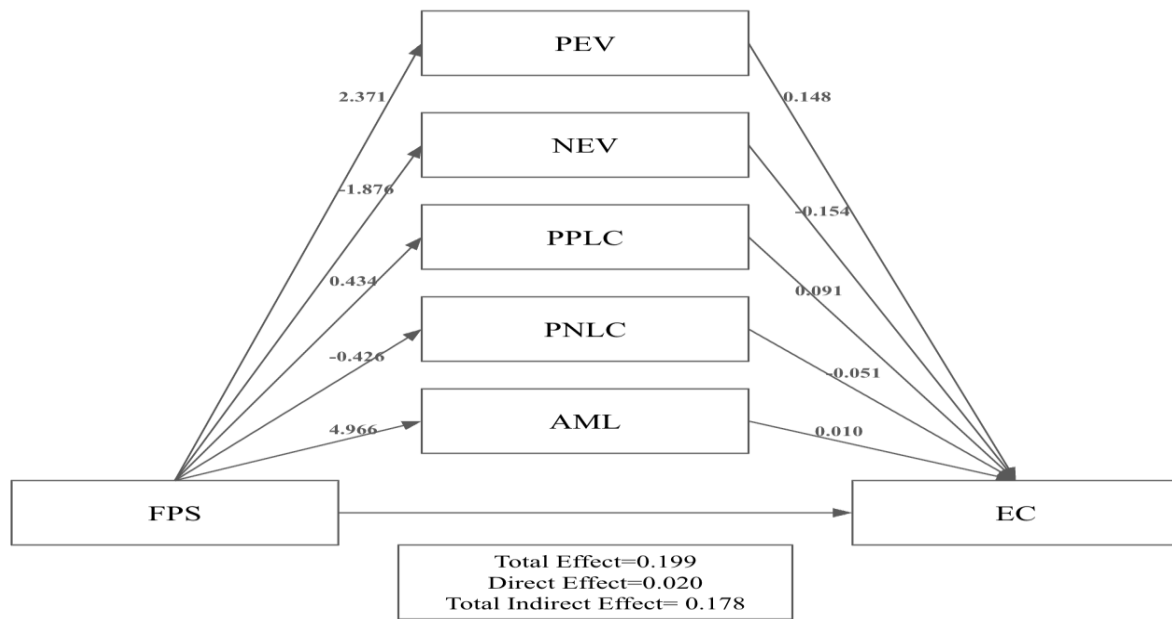
Linear correlation analysis revealed that self-compassion was strongly positively associated with autobiographical memory length, flexible and permissive parenting, positive listener characteristics, and positive emotional valence (all $r_s \geq .72$, $p < .01$). It was strongly negatively correlated with authoritarian parenting, negative listener characteristics, and negative emotional valence (all $r_s \geq .83$, $p < .01$).

Mediational analyses

As participants perceived maternal and paternal styles similarly, with no significant differences, the analyses were conducted using the subdimensions of parental authority style.

Flexible/authoritative parenting style model

Mediation analyses showed that FPS significantly and positively predicted PEV, PPLC, and AML, while negatively predicting NEV and PNLC (all $p < .001$). FPS had a significant positive total effect on SC ($B = 0.199$, $p < .001$). Both the indirect ($B = 0.020$, $SE = 0.006$) and direct effects ($\beta = 0.020$, 95% CI [0.008, 0.033]) were significant, as was the total indirect effect ($\beta = 0.178$, 95% CI [0.162, 0.197]). These results suggest that emotional valence, listener characteristics, and memory length mediate the link between Flexible Parenting Style and Self-Compassion (see Figure 1).

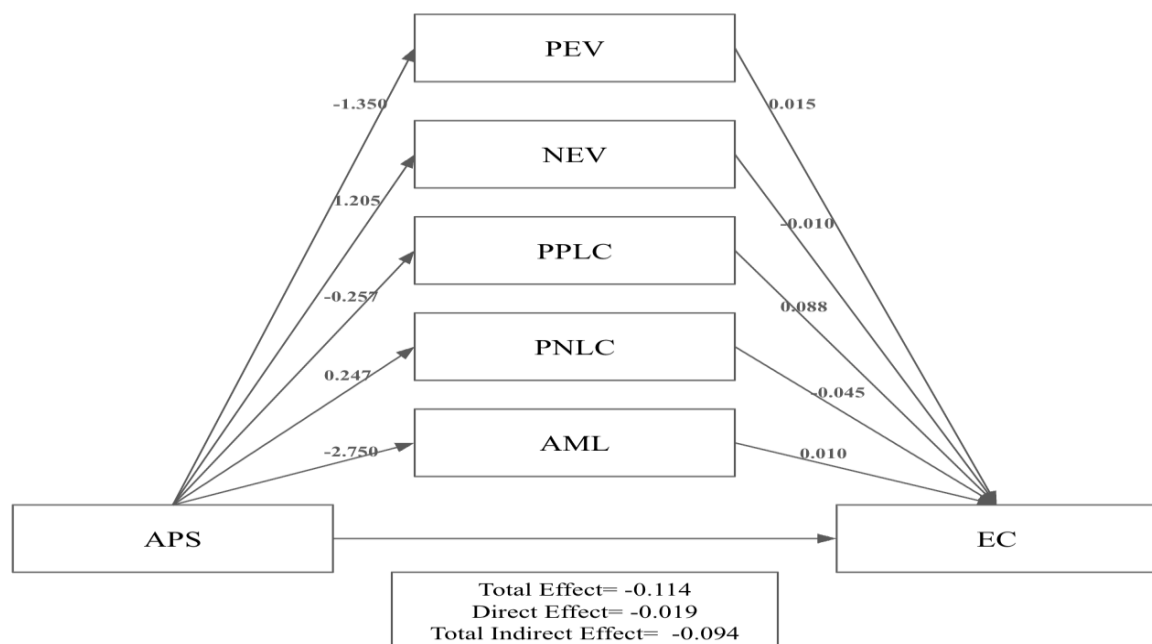
Figure 1. Meditational analyses in the relationship between Flexible parenting style and self-compassion

Notes. $p < .001$, **FPS:** Flexible Parenting Style; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **PPLC:** Perceived Positive Listening Characteristics; **PNLC:** Perceived Negative Listening Characteristics; **AML:** Autobiographical Memory Length

Authoritarian parenting style model

APS significantly and negatively predicted PEV, PPLC, and AML, while positively predicting NEV and PNLC (all $p < .001$). APS had a significant negative total effect on SC ($B = -0.114$, $p < .001$), as well as a negative indirect effect via mediators ($B = -0.094$, $SE = 0.004$, $p < .001$) and a significant direct effect ($\beta = -0.019$, 95% CI $[-0.028, -$

$0.010]$). The total indirect effect was also negative and significant ($\beta = -0.094$, 95% CI $[-0.103, -0.086]$). These findings confirm that emotional valence, listener perceptions, and memory length significantly mediate the relationship between Authoritarian Parenting Style and Self-Compassion (see Figure 2).

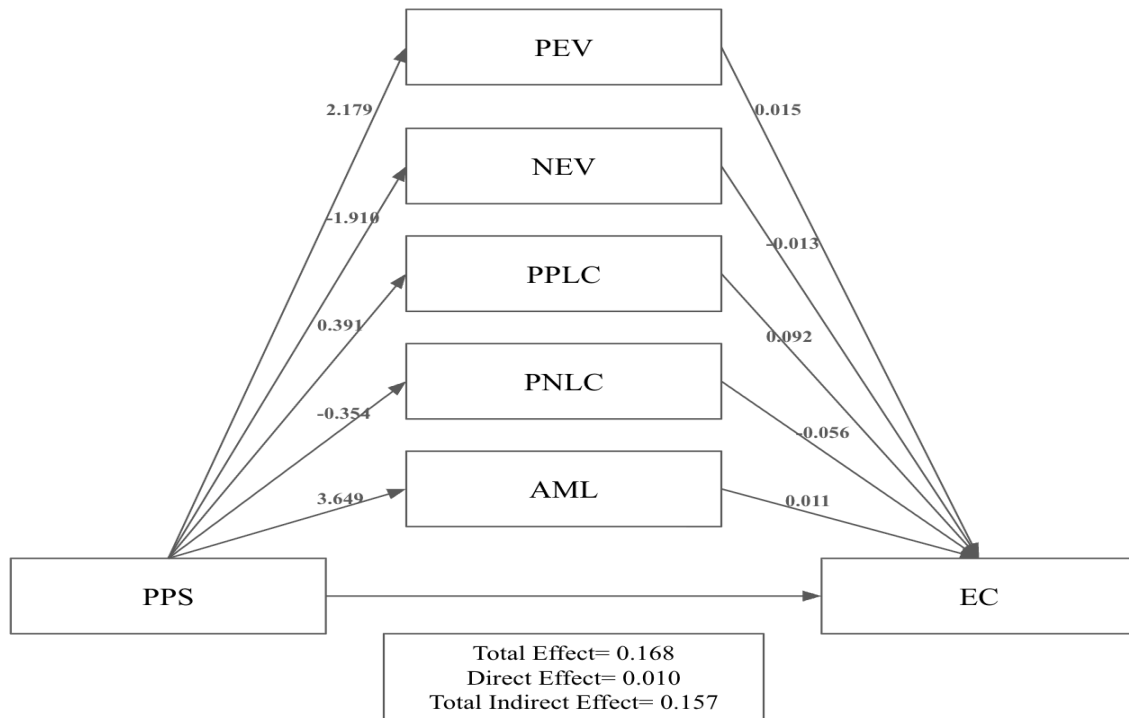
Figure 2. Meditational analyses in the relationship between authoritarian parenting style and self-compassion

Notes. $p < .001$, **APS:** Authoritarian Parenting Style; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **PPLC:** Perceived Positive Listening Characteristics; **PNLC:** Perceived Negative Listening Characteristics; **AML:** Autobiographical Memory Length

Permissive parenting style model

PPS significantly and positively predicted PEV, PPLC, and AML, and negatively predicted NEV and PNLC (all $p < .001$). PPS had a significant total positive effect on SC ($B = 0.168$, $p < .001$). However, when mediators were included, the direct effect became non-significant ($B = 0.010$, $p = .062$), while the total indirect effect remained significant and positive ($\beta = 0.175$, 95% CI [0.145, 0.169]). These findings indicate a full mediation effect of emotional valence, listener characteristics, and narrative length in the relationship between Permissive Parenting Style and Self-Compassion (see Figure 3).

Figure 3. Mediation analyses in the relationship between permissive parenting style and self-compassion



Notes. $p < .001$, **PPS:** Permissive Parenting Style; **SC:** Self-Compassion; **PEV:** Positive Emotional Valence; **NEV:** Negative Emotional Valence; **PPLC:** Perceived Positive Listening Characteristics; **PNLC:** Perceived Negative Listening Characteristics; **AML:** Autobiographical Memory Length

Discussion and Conclusion

This study investigated the relationships between perceived parenting styles and self-compassion in Turkish late adolescents. It focused on school-related negative experiences from the past six months, where adolescents were the perpetrators and shared the memory with one parent. The study explored whether these relationships were mediated by three factors: (1) perceived parental listening characteristics, (2) the length of the written narratives, and (3) the adolescents' emotional valence toward the shared memory.

The descriptive analysis indicated that 78.1% of participants preferred to share guilt-related memories with their mothers rather than fathers. This tendency may stem from sociocultural norms in Türkiye, where mothers are often seen as the primary caregivers, especially in collectivistic societies (Kağıtçıbaşı, 2007). Imamoğlu (1987) noted that Turkish mother-child relationships tend to be more intense than father-child relationships, regardless of the child's gender. Although paternal involvement has increased in recent years, mothers in Türkiye still spend more time on child-rearing activities compared to fathers (Gedik, 2020).

As we expected, results revealed that higher levels of self-compassion in adolescents are associated with perceived

authoritative parenting, while lower levels of self-compassion correlate with perceived authoritarian parenting. Although research on the link between perceived parenting styles and self-compassion remains limited, our results align with previous Turkish studies indicating a positive relationship between parental warmth and self-compassion in children (Asıcı et al., 2021; Küçük, 2020; Temel et al., 2018). Additionally, our findings are consistent with Neff and McGehee's (2010) research, which suggests that supportive and caring parenting fosters higher self-compassion in children.

As expected, perceived positive listener characteristics (attentive, empathic, co-constructive), longer narratives, and positive emotional valence mediated the positive relationship between authoritative parenting and adolescents' self-compassion. In contrast, shorter narratives, negative emotional valence, and perceived negative listener characteristics mediated the negative relationship between authoritarian parenting and self-compassion. These findings are consistent with Baumrind's (1971) theory of parenting styles. Authoritarian parents typically do not support bidirectional communication, while authoritative parents do. This type of communication, marked by flexibility and responsiveness, helps promote positive outcomes in

children (Baumrind, 1971). It is also linked to stronger communication traits, as shown by Gedik (2020).

Compared to those with authoritarian parents, participants with authoritative parents wrote longer narratives and showed more positive emotional valence. These findings support earlier research indicating that authoritative parenting fosters healthy emotional development (Baumrind, 1966), self-growth (Williams et al., 2012), and more advanced narrative skills (Peterson & McCabe, 1992). Research indicates that listeners perceived as attentive, empathic, and co-constructive have a positive influence on autobiographical memory sharing. Pasupathi et al. (2015) found that such listener characteristics are associated with enhanced narrative content and positive self-perception. Similarly, in our study, participants who viewed their parents as positive listeners produced longer narratives, expressed more positive emotions, and exhibited higher levels of self-compassion. These findings underscore the significant role of the listener in shaping the narrator's narrative content and self-related outcomes, particularly within family contexts. The results highlight the importance of parents' influence during key developmental periods, such as late adolescence and emerging adulthood, which are marked by psychological vulnerability (Arnett, 2000). Consistent with this view, Neff (2009) emphasized that self-compassion is especially beneficial during adolescence, a stage characterized by identity exploration and heightened self-evaluation.

The mediators in the model designed for the current study played a key role in linking perceived parenting style and self-compassion. This was especially evident with permissive parenting. Our results showed full mediation: the direct effect of permissive parenting on self-compassion became insignificant when mediators were included. However, the indirect effect through the mediators was significant, leading to a positive total effect. Consequently, permissive parenting predicts higher self-compassion only when parents are perceived as having positive listener characteristics, children share longer narratives, and exhibit a positive emotional valence about shared negative experiences. The findings of this study provide nuanced insights into the role of permissive parenting in children's development. Traditionally, permissive parenting, characterized by high responsiveness and low demandingness (Baumrind, 1971), has been associated with inconsistent child outcomes (Baumrind, 1991). While some research links it to higher self-esteem and well-being (Kou, 2022), other studies associate it with low self-compassion (Hall, 2015), poor self-regulation, and behavioral issues (Baumrind, 1991). Our findings contribute to a better understanding of the dynamics of permissive parenting. They suggest that the potential negative effects of permissive parenting may be mitigated when parents engage in positive listening behaviors. Such behaviors may foster an environment that supports adolescents in processing negative experiences in a healthy way, thereby enhancing self-compassion. This insight is particularly relevant in the context of Türkiye, where recent years have seen a rise in permissive parenting alongside authoritarian styles (Gözü et al., 2020). Understanding the conditions under which permissive parenting can lead to positive outcomes is essential for developing culturally sensitive parenting interventions in Türkiye.

Lastly, this study highlights the crucial role of listener characteristics in autobiographical memory and their impact on self-compassion. This insight has practical implications in psychotherapy and parenting. For instance, Compassion-Focused Therapy (CFT), developed by Gilbert (2000), emphasizes cultivating self-kindness, particularly in individuals prone to self-criticism. Recognizing the influence of early interactions and perceived listener responses enables therapists to design targeted interventions that address these formative experiences to enhance positive self-perceptions. Furthermore, the study suggests that specific factors related to parenting styles significantly influence children's self-compassion. These findings can be integrated into programs like the Triple P, Positive Parenting Program, which aims to improve parenting skills by promoting supportive and responsive practices (Sanders, 2023). Incorporating reflective listening and validating children's emotional experiences in such programs can create environments conducive to fostering self-compassion.

Limitations and future directions

This study has several limitations. First, narrative analysis was limited to word count, without qualitative evaluation. Including qualitative methods could have revealed deeper emotional and reflective aspects of self-compassion, such as self-kindness, common humanity, and mindfulness. Second, listener characteristics were assessed using only six adjectives (three positive, three negative), which may not fully capture how participants perceive their parents as listeners. Future studies could use open-ended questions for richer data. The study also relied solely on self-report measures, which may be subject to biases like social desirability or memory inaccuracies. Additionally, participants recalled only one memory with the parent of their choice. While this revealed natural listener preferences, asking about both parents separately could provide a more balanced comparison.

Future research should explore parents' roles as listeners more thoroughly, as listening may influence various psychological outcomes beyond self-compassion. Cross-cultural comparisons are also needed. Conducted in Turkey, a collectivist society with strong family ties (Markus & Kitayama, 1991), this study highlights the need to examine these dynamics in individualistic cultures where family roles may differ.

Declarations

Ethical Approval and Consent to Participate

This article is derived from Sarah Zaneti's doctoral thesis. Ethical approval for the study was obtained from the Dokuz Eylül University Ethics Committee (Date 16-05-2022, Protocol No: E-87347630-659-259252).

Publication Permission

Not applicable.

Availability of Data and Materials

Not applicable.

Conflict of Interest

The authors declare that there is no conflict of interest.

Financial Disclosure

Not applicable.

Authors' Contributions

S.Z. contributed to the data collection, overall writing, and proofreading of the manuscript. I.B. supervised the study

and contributed to the design and interpretation of the data. Both authors reviewed and approved the final version of the manuscript.

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