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An Examination of the Structural Properties and Constructive Aspects of Authenticity:

A Reconsideration of Carl Rogers' Personality Theory

by

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“*You were born with potential.*

You were born with goodness and trust.

You were born with ideals and dreams.

You were born with greatness.

You were born with wings.

You are not meant for crawling, so do not.

You have wings.

Learn to use them and fly.”

Rumi

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General Abstract

In the last few decades, there has been a surge of interest in the notion of authenticity as a valid variable of individual differences. While research has demonstrated the variable's association with well-being, Carl Rogers' personality approach further suggests that people who are deemed to be more authentic are also more constructive members of society. As there is minimal research to date on the prosocial and pro-environmental aspects of authenticity, the aim of this work is to examine the structural properties of authenticity, as well as the association with more socially and ecologically constructive states of being.

The results from the four studies undertaken in this thesis are reported in six chapters. It is shown that there is both a structural similarity and a considerable confluence between the seemingly divergent concepts of authenticity and mindfulness. Authenticity was found to moderate the association between self-compassion and the Kindness, Common Humanity, Mindfulness, and Indifference subscales of the Compassion Scale. It was also found that authenticity has significant and positive association with self-transcendence, a helping attitude and pro-environmental behaviour. Self-transcendence was seen to have a mediating effect on the associations between authenticity and the helping attitudes of altruism, receiving and giving. In addition, authenticity was found to be associated with the humility items of openness, self-forgetfulness and focus on others. It was also seen that there is significantly positive correlation between authenticity, forgiveness, and mindfulness, even when social desirability is partialled out. Furthermore, authenticity partially mediates the association between mindfulness and the two subscales of the Heartland Forgiveness Scale: Forgiveness of Self and Forgiveness of Situations. Measurement of authenticity, performed across two data sets using Exploratory Factor Analysis followed by Confirmatory Factor Analysis, is perhaps best represented by a two-component model which presents a classification between outer and inner expressions of authenticity.

The sum of these results advance knowledge of the correlates of authenticity and suggest that authenticity is a quality that is likely to not only benefit the individual, but also others and the environment. Further research that uses more developed methods would therefore be useful to continue the line of enquiry that has been initiated in this study, particularly in terms of the psychometric development of the authenticity construct. This research is necessary to better represent both how the inner and outer manifestations of authenticity are related to each other, and their influence on behaviour.

Keywords: *authenticity, congruence, mindfulness, compassion, self-compassion, self-transcendence, helping attitude, prosocial behaviour, pro-environmental behaviour, humility, forgiveness, social desirability*

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List of Publications and Conference Presentations

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3. Toper, A., Joseph, S., & Sellman, E. (2019). Exploring the Relationships Between Authenticity and Mindfulness: A Factor Analysis. Oral presentation at Third Eurasian Congress on Positive Psychology, Üsküdar University, 12-14 April 2019.

4. Toper, A., Joseph, S., & Sellman, E. (2019). The Socially Constructive Roles of Humanistic Education. Poster presented at THE (Towards Higher Education) Conference: Teaching for a Better World in the 21ST Century, Boğaziçi University, 27-28 September 2019.

5. Toper, A., Joseph, S., & Sellman, E. (2019). Conceptual Investigation of Humanistic Education: Discovering the Relationship Between Authenticity and Forgiveness Through Partial Correlation Analysis. Poster presented at Post-Graduation Research Conference: Equality, Diversity and Inclusion, University of Nottingham, 13-14 November 2019.

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List of Abbreviations

PCA: Principal Component Analysis

EFA: Exploratory Factor Analysis

CFA: Confirmatory Factor Analysis

AS: The Authenticity Scale

AI: The Authenticity Inventory

FFMQ: The Five-Facet Mindfulness Questionnaire

MAAS: The Mindful Attention Awareness Scale

SCS: The Self-Compassion Scale

CS: The Compassion Scale

HAS: The Helping Attitudes Scale

STS: The Self-Transcendence Scale

EBS: The Environmental Behaviour Scale

HFS: The Heartland Forgiveness Scale

HS: The Humility Scale

SDS: The Social Desirability Scale

BPS: The British Psychological Society

BERA: The British Educational Research Association

GDPR: General Data Protection Regulation

UoN: University of Nottingham

CHAPTER 1
INTRODUCTION

This chapter is subdivided into three sections. In the first section, which is on research aims and significance, the hypothesis is provided, gaps in the field of study are identified, and the main purposes of this work are stated to demonstrate the academic value of the thesis. In the second section, which is entitled research questions, the inquiries that originate from research assumptions are listed. The final section provides an overview of the chapter layout and purposes of the thesis.

1.1. Research Aims and Significance

In the past two decades, authenticity has been empirically investigated in a growing number of positive psychological research studies. There is a long history of research into the psychology of authenticity, and the findings of mainstream investigations can be traced back to Carl Rogers' (1959) theory of personality, or Person-Centred Theory. Despite extensive research, several unanswered questions remain in terms of Person-Centred Theory within authenticity research in the field of positive psychology. The purpose of this section is to provide some details of these questions and how they relate to the aims of this thesis, which utilises Rogers' (1959) solid personality theory as a theoretical framework.

The first purpose of this thesis is to explore the structural confluence between authenticity and a widely-investigated subject in the mainstream psychological literature, namely mindfulness. Rogers' (1961) understanding of authenticity includes developing openness and sensitivity towards present experiences in a non-defensive manner. Likewise, mindfulness is described as "*a moment-to-moment awareness of one's experience without judgment*" (APA.org, 2012). When considered from this point of view, it can be seen that a Rogerian approach of authenticity is similar, theoretically speaking, with the contemporary definition of mindfulness. Although studies over the past decade have provided important

information on the relationship between authenticity and mindfulness, no single study exists which examines how a Rogerian understanding of authenticity relates to recent conceptualisations of mindfulness. Therefore, a study has been conducted in this thesis to examine the empirical convergence between authenticity and mindfulness and thus advance knowledge of authenticity. This study not only shows how Rogerian perspective remains relevant today, but also provides an exciting opportunity for further investigations on mindfulness-based practices and person-centred interventions (see Chapter 4).

The second purpose of this thesis is to examine socially and ecologically constructive aspects of authenticity. Rogers (1980) claims that an individual's personality undergoes positive developmental changes in the case of appropriate attitudinal conditions. According to Rogerian perspective, when the individual is approached with genuine empathy, understanding and acceptance, he/she begins to internalise and reflect this nourishing attitude. Such an approach, according to Rogers, allows one to develop understanding, acceptance and a valuing of oneself and others (Rogers, 1980). In other words, according to Rogerian understanding, if people reveal their authentic selves in an atmosphere of freedom, they become more constructive and are motivated to create a similar growth promoting environment for the well-being of others and the world in general (Maurer & Daukantaitė, 2020).

On the other hand, the humanistic stance, which puts actualisation of authentic self at the heart of its philosophy, has been criticised for not adequately considering collective well-being and the promotion of self-centredness (i.e., Seligman & Csikszentmihalyi, 2000). It can also be seen that the socially and ecologically constructive aspects of authenticity have hitherto received scant attention in the research literature. It is for these reasons that four studies have been conducted to critically review the evidence for Rogers' discourses on the prosocial and ecological dimensions of authenticity (see Chapters 5, 6, 7, 8). The aim is to

further investigate authenticity by providing a basis for subsequent research. It is also hoped that a better appreciation of authenticity will help to improve predictions of the impact of Rogerian educational and clinical theories.

The third purpose of this thesis is to examine the psychometric structure of two authenticity instruments of positive psychology, namely the Authenticity Scale (Wood et al., 2008) and the Authenticity Inventory (Kernis & Goldman, 2006). These two instruments respectively derive from Rogers' conceptualisations of "*congruence*" and "*fully functioning*". Although both measurements are widely used in research, no studies have been found which investigates whether both authenticity measurements assess the same construct and can be used interchangeably, or if they actually represent two separate structures of authenticity. Two factor analytical studies were carried out to investigate that question. As a result of these studies, it was found that a better understanding of the psychometric communalities between the Authenticity Scale and the Authenticity Inventory allowed for improved interpretation of the existing literature, and the determination of whether a consensus exists in relation to the measurement of authenticity (see Chapter 9).

In short, the overall aim of this thesis is to shed new light on Rogers' (1959) theory of personality, which can be regarded as one of the focal points of psychological studies of authenticity, and to unravel the undiscovered potential of the theory for existing authenticity research. The present thesis also provides some important insights that relate to educational and clinical implications. As Rogers' understanding of therapy (Rogers, 1957) and education (Rogers, 1983) articulate certain external conditions required for the flourishing of an authentic self, it is hoped that the findings of this project will help educators, counsellors, and therapists to develop effective interventions and creative tools.

In addition to the academic value of this thesis, I believe this research project has additional practical implications. Researching this work during the dystopian and unpredictable state created by the coronavirus global pandemic, which began in March 2020, provided a new meaning to what is meant by authenticity. The existence of the severe psychological and social impacts of the pandemic (e.g., Saladino, Algeri, & Auriemma, 2020) such as anxiety symptoms (i.e., Orgilés, et al., 2020; Cao et al., 2020), stress (i.e., Li et al., 2020), depression (i.e., Lai et al., 2020), and emotional exhaustion (i.e., Giusti et al., 2020) have all been established. Maintaining mental health has therefore become of critical concern, and there is an urgent requirement to immediately implement strategies to develop resilience, psychological flexibility, and psychological well-being (Serafini et al., 2020; Waters et al., 2021).

Due to this urgent need for strategies to improve psychological health, it is important that the scientific data is quickly utilised. Recent findings during the last two years have reported that mindfulness is associated with increased levels of wellbeing and decreased psychological distress during the pandemic (e.g., Conversano et al., 2020). Long-term mindfulness practices (such as an 8-week mindfulness-oriented meditation course) have proven to promote the psychological well-being of less resilient individuals (e.g., Matiz et al., 2020), while it has been seen that short-term mindfulness interventions (i.e., smartphone application) have improved character strengths associated with coping strategies (Pizarro-Ruiz et al., 2021). Findings also suggest that mindfulness meditations or acceptance-based coping have helped in the reduction of nagging emotions and unconscious patterns of behaviour during the pandemic (Behan, 2020; Polizzi, Lynn, & Perry, 2020).

It would appear that the current findings in the literature in relation to the significance of mindfulness demonstrate the critical importance of authenticity. According to the theoretical framework of this thesis, namely Rogers' (1959) Person-Centred Approach, the

concept of authenticity is intertwined with several facets of modern understanding of mindfulness, such as present moment focus, emotional awareness, non-judgemental acceptance, and being open to new experiences (see Chapter 4). When viewed from this aspect, it can be hypothesised that the notion of authenticity, which meets on a theoretical common ground with the concept of mindfulness, may have positive effects that can satisfy the psychological needs created by the pandemic. Furthermore, this hypothesis is also supported by the results of emerging research in the area of authenticity. Evidence from several studies suggested that authenticity is associated with resilience (e.g., Gajdošová, Orosová, & Benka, 2018) and grit (i.e., Vainio & Daukantaitė, 2016). Cultivating authenticity also plays a protective role in the psychological negative consequences of interpersonal conflict (i.e., Wickham et al., 2016); guards against the adverse effect of loneliness on depressive symptoms, anxiety, physical symptoms, and alcohol-related problems (i.e., Bryan, Baker, & Tou, 2017); and is associated with lower levels of stress-related indicators of collective trauma, which may support recovery (Maffly-Kipp et al., 2020).

When one considers all the favourable outcomes mentioned above, it seems timely to both examine and apply Rogerian theory as it provides a map of authenticity that promotes inner strength in the face of the pandemic. It can even be claimed that Rogers' client-centred clinical approach provides important guidance in alleviating physiological tension and anxiety (Rogers, 1951), and it was recently reported that client-centred therapeutic relationship promotes authenticity (Bayliss-Conway, Price, Murphy & Joseph, 2021). Furthermore, it is also seen that Rogerian educational understanding demonstrates how a student's ability to adapt in the face of change, while encouraging authenticity and developing concern for others and cooperativeness, can be enhanced (Rogers, 1969, 1983). Similarly, previous research on person-centred education has indicated several positive outcomes, including better social

connection/skills and reduced instances of disruptive behaviour (i.e., Cornelius-White, 2007a).

I would therefore suggest that a full consideration and implementation of Roger's undated authenticity map goes beyond a mere presentation of theoretical justification and a contribution to academic literature, and that using the map to its full potential is important for the greater good. This is because the map allows us to appreciate the positive "essence" that lies within us, and thus draw strength from our authentic selves that enable us to behave prosocially and pro-environmentally. Such a development would clearly alleviate the psychological and social challenges of the global pandemic.

It occurs to me that this period of quarantine has enabled humanity to take a break from the endless occupations of modern life, including the ever-growing to-do lists and the invading presence of social media. This period of self-reflection has enabled fundamental questions to be asked, such as: "*Who is my authentic self?",* "*What does my authentic self tell me?*", "*What do I need to do to fulfil my potential?*", and "*How can I use my potential for the common good and to overcome global challenges such as the pandemic and the climate crisis?*". It is hoped that this research on Rogers' well-grounded personality theory (1959) will provide some helpful perspectives for the pondering of such questions.

In this section, I have presented the driving academic forces behind this doctoral research and its scholarly significance. I have also discussed how the subject of this thesis and its application areas have the potential to match the psychological and social needs that have emerged as a result of the pandemic period. The following section will describe the main questions raised by the present thesis in order to reach the research targets listed above. After the presentation of the research questions, I will briefly explain how all inquiries are investigated by summarising the content of each chapter.

1.1. Research Questions

This thesis contains three main areas of inquiry. The first investigates the conceptual similarities between authenticity and mindfulness. The second considers the socially and ecologically constructive dimensions of authenticity. These were identified by Rogers (1959, 1961, 1978b) but have attracted little attention from the scholarly community. The third area addressed by this thesis is to ascertain structural overlaps between authenticity measurements. In line with these aims, four studies were carried out and classified thematically in six chapters (see Section 3.5). The following research questions and four sub-questions summarise the investigations identified above:

1. What is the theoretical convergence between Rogers' conceptualisation of authenticity and the contemporary understanding of mindfulness?

2. Based on Rogerian understanding of personality (1959), how does authenticity relate to socially and ecologically constructive behaviour?

    2.1. What is the role of authenticity in the association between self-compassion and compassion for others?

    2.2. What is the association between authenticity, a helping attitude and pro-environmental behaviour? What is the explanatory role of self-transcendence on the relationships between authenticity, a helping attitude and pro-environmental behaviour?

    2.3. What is the association between authenticity and humility?

    2.4. What is the role of authenticity on the association between mindfulness and forgiveness?

3. Does the Authenticity Scale and Authenticity Inventory, which is rooted in Rogers'

(1959) theory of personality, suggest a unidimensional or a multidimensional structure?

1.2. Overview of Thesis

This doctoral thesis contains four studies, each of which utilised quantitative methods through the lens of the positivist paradigm. The objectives of this philosophical approach are articulated within the methodology section. Analysis was based on the conceptual framework proposed by Rogers' (1959) theory of personality and its contemporary extensions. This was entitled a tripartite Person-Centred Model of authenticity by Wood and colleagues (2008), and a Multicomponent Model by Kernis and Goldman (2006). In order to avoid any confusion with names assigned by other researchers, the term of "*authenticity*" will be used to refer to Rogers' (1959) conceptualisation of congruence throughout this thesis.

The thesis aims to investigate the conceptual convergence between authenticity and mindfulness, examine the socially and ecologically constructive aspects of authenticity, and explore the psychometric structure of authenticity measurements as follows:

Chapter 1 (Introduction) outlines the goals of the present research, indicates their significance in the literature, highlights their value in the global agenda, proposes the main questions addressed in the thesis, and provides a brief synopsis of each chapter.

Chapter 2 (The Literature Review) is divided into five sections: (a) the research strategies used to review the existing literature (b) several definitions of authenticity (c) psychology of authenticity with regards to the perspectives of positive psychology and humanistic psychology, including a person-centred theory of authenticity, contemporary psychological models, and instruments of authenticity (d) the position of the present thesis within existing literature that consists of structural conceptualisation, socially and ecologically constructive dimensions and measurements of authenticity (e) a summary of

Chapter 2. The first of these five sections explain the methodology of the literature review; the second provides diverse descriptions of the term of authenticity; the third comprehensively unpacks the psychology of authenticity; the fourth tackles the research questions by drawing on the related previous literature, and the fifth section provides a brief synopsis. In short, this chapter provides the theoretical and empirical background to the research.

Chapter 3 (Methodology) justifies and elaborates upon the chosen research methodology. The philosophical position, the recruited sample, procedures for data gathering, the description of questionnaires, data analysis, the thematic classification of four studies and ethical considerations are all presented in this chapter.

Chapter 4 explores the theoretical similarities between two separate streams of research: authenticity and mindfulness.

Chapters 5-8 provide evidence for socially and ecologically constructive aspects of authenticity. More specifically, Chapter 5 explores the moderating role of authenticity between self-compassion and compassion for others; Chapter 6 examines the association between authenticity, a helping attitude and pro-environmental behaviour, while investigating the explanatory role of self-transcendence; Chapter 7 explores the correlation between authenticity and humility; Chapter 8 investigates the mediating role of authenticity on the association between mindfulness and forgiveness.

As for the final two chapters, Chapter 9 investigates the convergence and divergence points of two recognised measurements of authenticity, namely the Authenticity Inventory and the Authenticity Scale, while Chapter 10 recapitulates research results, specifies the strengths and limitations of the present doctoral project, provides an examination of research findings, along with directions and recommendations for further research work, and ends with

therapeutic and educational implications. It is hoped that the different perspectives presented, as well as the data obtained, in this study will be of use in future studies.

CHAPTER 2
THE LITERATURE REVIEW

While this section reviews the literature examines the concept of authenticity, it begins with an account of my previous academic experiences that have determined the structure of this thesis, as well as of my literature research subjects and strategies. I will then discuss the concept itself and, in order to provide comprehensive overview of how authenticity has been presented, some of the varied definitions of the term that have been used by scholars. There will then be an examination of how modern day positive psychologists have been influenced by their humanistic ancestors when approaching the concept of authenticity, thus demonstrating why Carl Rogers' (1959) Person-Centred Approach can be seen to constitute the theoretical basis of this thesis. Rogers' theory of personality (1959), therapy (1951) and education (1969) will be introduced, and the important practical implications of the concept of authenticity discussed. This discussion will include an identification of the contemporary approaches and measurements of authenticity which have their origins in Rogerian theory of personality (1959). The section will conclude with a review of recent empirical research and previously unconsidered aspects of the notion of authenticity.

The comprehensive overview of the principal and findings related to authenticity provided by this review is intended to be of particular use to education and mental health professionals. The hope is that it will demonstrate the importance of the concept in relation to personal and collective well-being. It is envisioned that the section will be of particular value to practitioners wishing to design educational or clinical interventions to support individuals (i.e., students and clients) in their development of authenticity and the fulfilling of their potential.

2.1. Literature Search Strategies

In this section, the search strategies used while reviewing the existing literature will be

described. The literature review phase is pivotal, since it is regarded as a "*pre-condition for doing substantive, thorough, sophisticated research*" (Boote & Beile, 2005, p.3). Furthermore, a comprehensive analysis and interpretation of the existing literature plays a central role in the development of robust and original empirical research questions (Randolph, 2009) without replicating any study or their mistakes (Ridley, 2012). Certain methodological stages were consequently followed, and this study will first consider the process of how these stages were reached. More specifically, I will firstly explain how my former academic experience prompted this research. The steps of the literature review process and the research questions are then explained, and I will finally describe how the literature review for each study was conducted.

2.1.1. Methodology of the Literature Review

The origins of this thesis can be traced back to before I actually started my doctoral degree, and the research and literature review stems from my personal interest. This interest motivated me to write a thesis on the psychology of authenticity as part of my PhD, and the research question that I initially considered related to the relationship between authenticity, compassion, and mindfulness. The underlying reason for pursuing this inquiry relates to my master's thesis on applied positive psychology, the thesis I wrote on self-compassion (i.e., Bayır & Lomas, 2016), and my previous educational experiences. My master's thesis investigated the difficulties people, myself included, encounter while cultivating self-compassion, namely the difficulties involved in welcoming every occurrence mindfully and unconditionally accepting the existence of suffering. Writing this thesis was a form of self-discovery, but I felt that when the thesis was completed that the journey was not.

After obtaining my master's degree, I therefore attended several seminars on compassion and mindfulness, including ones on Mindful Self-compassion (MSC; Neff & Germer, 2012), Compassion-focused Therapy (CFT; Gilbert, 2009), and Mindfulness-based

Stress Reduction (MBSR; Kabat-Zinn, 2003). These sessions provided me with a much better appreciation of the subjects of mindfulness and compassion. One founding belief I gained as a result of the seminars, my readings, and my personal experiences, which also led me to apply for a PhD, was that the ultimate aim of mindfulness and compassion techniques is to encourage one to fully understand and embrace one's true nature. It can therefore be said that my initial motivation in doing a PhD that investigated the relationship between authenticity, mindfulness, and compassion was due to the gaining of this belief.

I began my research by examining what psychology literature exists on authenticity in order to verify my hypothesis and prepare an original PhD application proposal. It rapidly became clear that there are few empirical studies which establish the association between authenticity and mindfulness, and that insufficient attention was being paid to the relationship between authenticity and compassion. It seemed therefore that the research question I was considering had actually rarely been addressed. This led me to wonder whether this was because my research topic was really original, or perhaps because it was simply not worth investigating. It seemed that the most logical approach to resolve this dilemma was to review previous studies and their theoretical framework.

Following a re-examination of the theoretical background of the existing research on authenticity and its relationship with mindfulness and compassion, I noticed that one of the names often cited in relation to authenticity was Carl Rogers. Furthermore, after reviewing my notes from the compassion and the mindfulness seminars I attended, I reencountered the name of Carl Rogers, and recalled that Rogerian theory was often cited by the professors who hosted the compassion seminars as inspiration for their own approaches. I felt that I was finally getting close to the solid theoretical framework I was looking for, and was able to subsequently prepare a research proposal. After this was accepted, I began to further my knowledge on the concept of authenticity by closely studying relevant psychology studies.

At the start of the doctoral process, I scanned the following library catalogue, web-based search engines, online databases, indexing, and abstracting services with the intention of conducting a rigorous literature search to answer my initial research question and to generate new inquiries: The University of Nottingham Library Catalogue (NUSEARCH), Google Scholar, American Psychological Association, PsycINFO, ScienceDirect, Wiley, Eric, Taylor-Francis, Sage, Jstor, Proquest Thesis. I searched for the word "*authenticity*" and its possible substitutes in the context of humanistic psychology and positive psychology (i.e., genuineness, realness, true-self, self-actualisation, congruence, fully functioning) in all the above mentioned catalogues, search engines and databases.

After skimming through the resources, I found and eliminating those unrelated to psychology of authenticity, I narrowed down this general list on the concept of authenticity into the domain of humanistic psychology and positive psychology perspective. At this stage I used Mendeley, a widely used reference management software, to classify all the related articles on the psychology of authenticity and online resources into a digital format according to their themes. Thanks to the guidance of my supervisors, I began reading Rogers' works which are not available online.

As a result of my close readings and evaluation of the literature, it became clear that the first serious discussions on the theme of psychology of authenticity were proposed during the emergence of humanistic psychology in the mid-1950s, and it could be said that theoretical approaches in the humanistic movement have greatly influenced mainstream positive psychology research on authenticity (Robbins, 2015; Medlock, 2012). However, what is known about authenticity from a humanistic perspective is largely derived from accounts by scholars and qualitative research, and the lack of an empirical base is one major criticism directed towards humanistic theories (Cain, 2003; Peterson & Steen, 2002).

I also discerned from my research that Carl Rogers (1959) is different from other representatives of humanistic psychology in that he uses quantitative methods in his research on effective therapy (Robbins, 2008). Furthermore, Rogers' theory of personality (1959) has shaped contemporary positive psychology models on authenticity (Joseph & Murphy, 2013a). In addition to these valuable contributions, Rogers' conceptualisation of congruence and unconditional positive regard has had a major impact on contemporary notions of mindfulness and compassion (see Chapters 4 and 5).

As I became more familiar with Rogers' theory, it became clear that I was on the right track in terms of my initial hypothesis and its theoretical basis. I was careful to select only relevant sources to avoid exhaustive coverage (Bruce, 2001) and needless wording (Struck & White, 1979). In this way, I utilised Rogers' (1959) theory of personality as a kind of theoretical glue for my thesis that allowed me to weld together both previous and contemporary psychological models of authenticity. In my studies, I examined pivotal empirical investigations of authenticity in positive psychology which adopted quantitative research designs. I also decided to employ quantitative modes of enquiry and provide empirical support for Rogerian humanistic theory in order to find answers for my research question, to contribute to the growing area of research on authenticity, and to help address criticisms of humanistic psychology for lacking statistical studies.

Bearing the above in mind, I began to scrutinise Rogers' works and discourses carefully with the valuable assistance of my supervisors. I made logical inferences based on the literature by critically analysing the strengths and weaknesses of previous research in order to justify my present study (Randolph, 2009; Torraco, 2016). By providing scholarly critiques on the strengths, limitations, inconsistencies, or contradictions of the existing literature, my aim was to use synthesis to better comprehend the data (Kekäle, Weerd-Nederhof, Cervai, & Borelli, 2009). Synthesis allowed me to greatly improve my prior

knowledge on authenticity as it meant I could uniquely conceptualise my research topic and develop original ways of thinking (Torraco, 2005, 2016).

I began my studies by addressing my first research question on the connection between authenticity, mindfulness, and compassion. As discussed previously, I had discovered that Rogers' perspective of authenticity is similar to contemporary approaches of mindfulness and compassion. I re-scanned the sources in the electronic search engines detailed earlier, this time searching for the word "*mindfulness*" and "*compassion*" in addition to "*authenticity*" and its synonyms. This process resulted in the generation of two strands of research for this literature review; the first on the relationship between mindfulness and authenticity (see Chapter 4), and the second on the association between authenticity, compassion for others and self-compassion (see Chapter 5).

During my research on the topic of compassion, I also reached another form of synthesis. Rogers (1959, 1961) rather obliquely argues that when appropriate external conditions (i.e., empathy, understanding, compassion, and genuineness) are provided, one can reveal affection towards the outer world by becoming socially constructive and ecologically sensitive. For Rogers (1980), being authentic meant eliminating conditions of worth and transcending oneself to adopt more prosocial and pro-environmental attitudes. This insight prompted me to generate new research questions, conduct the following literature reviews, and complete three separate studies.

It appeared that what Rogers implied by discussing the constructive outcomes of authenticity might be related to transcending oneself and being kind to others and the world . As in his latest writings, Rogers (1978b) suggests a formative tendency which indicates the inter relational and transcendental aspects of authenticity that go beyond an actualising tendency, I searched the online databases for the words "*altruism*", "*prosociality*", "*helping*

behaviour", "*benevolence*", "*kindness*", "*pro-environmental behaviour*", "*ecological behaviour*", "*transcendence*", together with the word "*authenticity*" and its synonyms. An analysis of the results leads to my third literature review (see Chapter 6).

I also noticed that the Rogerian depiction of authenticity actually also describes the characteristics of a humble person, and so it occurred to me that humility could be another "*constructive aspect*" identified by Rogers. Previous results report that humility gives rise to better social bonds (i.e., Davis et al., 2013). Furthermore, the concepts of humility and authenticity have several characteristics in common which have not been investigated before. Consequently, I scanned the word "*authenticity*", together with its synonyms and the words "*humility*" and "*modesty*" to produce the fourth strand of research for this literature review (see Chapter 7).

I also hypothesised that the subject of forgiveness might be related to Rogers' socially constructive discourse. As for Rogers (1959) the experience of authenticity gives rise to accepting and prising oneself and others, I speculated that these attitudes may be associated with the concept of forgiveness. This assumption was based on the fact that I knew there were studies that reveal a strong relationship between mindfulness and forgiveness, and that this seemed to suggest that there could be a possible relationship between authenticity and forgiveness. My initial research, which did suggest that there was a significant theoretical convergence between authenticity and mindfulness, led me to believe that authenticity may indeed be associated with forgiveness. I subsequently searched the online databases that I listed earlier for the word "*authenticity*" together with its synonyms and the words "*forgiveness*" and "*mindfulness*", and carried out my fifth research in light of this literature review (see Chapter 8). By investigating socially and ecologically constructive aspects of authenticity through these studies, my purpose was not only to explore uncharted territories in relation to authenticity, but also to highlight prosocial and pro-environmental aspects of self-

actualisation, one of the central focuses within humanistic tradition, which is criticised by some scholars as encouraging an egocentric attitude (e.g., Seligman & Csikszentmihalyi, 2000; Lyons, 2001).

I encountered an unexpected strand of research during the final stage of my literature review. Until my last two studies, I had used the Authenticity Scale (Wood et al., 2008), which originated from Rogers' conceptualisation of congruence, in contemporary language authenticity. In order to preserve the integrity of the theoretical infrastructure, it would have also been possible to use the Authenticity Inventory, which emerged from Rogers' definition of fully functioning person, in the modern terminology of "well-being". On the other hand, my main research question was related to Rogers' understanding of authenticity, so it seemed sufficient to use one scale based on the notion of congruence. It was also more convenient to administer the Authenticity Scale due to its length. In addition, despite much published research using Authenticity Inventory, it has been criticized on two counts: first it has been claimed that the Authenticity Inventory (Goldman &Kernis, 2002) is designed to evaluate two areas, instead of four components, which are named as cognitive authenticity and behavioural authenticity (i.e., Ménard, 2008; Gregoire, Baron, Ménard & Lachance, 2014) and this situation results in conceptual overlaps. The second criticism, as articulated by White (2011), is that replicated factor structures of both measurements and empirical support could be found for the Authenticity Scale (Wood et al., 2008), but the Authenticity Inventory (Kernis & Goldman, 2006) could not demonstrate reliable evidence for subscales. Although both instruments of authenticity provide satisfactory psychometric properties, according to the original articles, I generally prefer to use the Authenticity Scale (Wood et al., 2008) which has better empirical support and directly addresses the research object of the present thesis.

Nevertheless, before conducting the last two studies, speculation over if there might be unforeseen benefit to using the Authenticity Scale and Authenticity Inventory simultaneously

has led me to using the two authenticity questionnaires together. Regardless of the research questions of my last two studies, additional interesting points attracted my attention: do these two scales measure the same concept? Even though two authenticity questionnaires were created from the Rogerian theoretical framework, I did not know whether they measured the same concept or not. This question seemed significantly important in terms of interpreting the results of studies that have so far investigated authenticity by using these inventories, and so I conducted my last literature search on this very subject and scanned the studies by using "*Authenticity Scale*" and "*Authenticity Inventory*" at the same time. The results obtained concludes the sixth, and final, part of the literature review of this thesis (see Chapter 9).

While performing all my literature searches for each particular study, I aimed to meet the main criteria for sophisticated literature; provide the findings of similar studies, establish a relationship between my research and existing literature, and indicate the key differences between the results of previous studies (Creswell, 1994). As a consequence, my aim was to establish the significance of the current thesis by synthesising prior research and future ideas in order to formulate a new perception of the topic (Hart, 1998), and to locate this thesis within broad theories (Baumeister & Leary, 1997).

In this section, I have enlarged upon how the idea of this doctoral research was born, and which methodological steps relating to the literature review have been taken in this direction. In the subsequent sections of the literature review, I will provide multiple descriptions of authenticity; introduce the history of authenticity in psychology; present Rogers' theory of personality, therapy, and education; review current psychological models of authenticity that have been developed from Rogerian understanding; explore unresolved questions about Rogers' personality theory by examining recent studies; and show how I have attempted to address these theoretical, empirical and methodological gaps.

2.2. Definition of Authenticity

This section considers how the concept of authenticity is defined according to different disciplines. The linguistic roots of authenticity are first provided, and are followed by some philosophical views on the subject. The section continues by considering how these perspectives shape current understanding of authenticity in the field of humanistic and positive psychology. The section ends with a psychological definition of authenticity in the context of this thesis.

The etymological roots of the word "*authentic*" come from the Greek word "*authentikos"*, which means "*acting on one's own authority*" (Online Etymology Dictionary, 2021). According to its lexical meaning in the Cambridge English Dictionary Online (2021), authenticity means "*the quality of being real*". The Webster's New World College Dictionary (2021) defines authenticity as meaning trustworthy and genuine, while the Dictionary of Philosophical Terms and Names (2021) lists authenticity as meaning "*self-conscious appropriation of the conditions of one's own existence and identity*."

However, much more has been written by scholars and the subject of authenticity is, in fact, central to several theological, philosophical, and psychological debates (Christy, Rivera & Schlegel, 2020). Historically, many philosophical figures and scholars have stressed the importance of "*knowing thyself*" (Plato, 1892/2018); "*becoming what one is*" (Kierkegaard, 1846/1992, p.130); being aware of the freedom "*to choose a kind of being-one's self"* despite actual life circumstances (Heidegger, 1927/1962, p.314); and overcoming the desire of pandering to social expectations (Nietzsche, 1990).

In this respect, both the essentialist philosophical position that considers authenticity as a journey of discovering the underlying reality of the naturally occurring true self (Rivera et al., 2019) and the existentialist philosophical stance that regards authenticity as self-

creation via the freedom of choice, underlie the contemporaneous understanding of authenticity (Sutton, 2020). While a full discussion of authenticity from philosophical and theological perspectives lies beyond the scope of this thesis, the Greek philosopher Aristotle (384-322 BC) deserves special mention in terms of this research. This is because the Aristotelian philosophical proposal of "good life" is based on his virtue theory which is, in turn, the theoretical basis of the notion of authenticity in humanistic psychology and positive psychology.

In his work *Nicomachean Ethics,* Aristotle portrays the notion of living a good life, and introduces us to the concept of *eudaimonia*. This denotes the flourishing and happiness that can be obtained when one lives in accordance with one's own character and virtue. According to Aristotle, "*a complete human life lived at its best, and the exercise of the virtues, is a necessary and central part of such a life...*" (MacIntyre, 1984, p. 149). Aristotle believed that one's rational soul should reveal implicit potential and pursue the "*real goods*", i.e., areas such as health, shelter, food, friends, knowledge, arts, and literature, which are all necessary for the realisation of one's own unique potential (Joseph, 2016).

Aristotelian eudaimonia goes beyond the boundaries of philosophy into the field of psychology. The humanistic conceptualisations of self-actualisation (Maslow, 1943) and the fully functioning person (Rogers, 1961) appear to be compatible with Aristotle's ethical theory (Robbins, 2008). Both humanistic notions lay emphasis on an individual's tendency towards intrinsic growth and the realisation of one's full potential and acting in accord with the authentic self when certain physical and psychological conditions are provided. These humanistic approaches also underpin the contemporary notion of authenticity. More precisely, the authentic person as identified by humanistic psychologists, and also characterised in the literature of positive psychology, is known by their character strengths and virtues (Peterson & Seligman, 2004).

According to positive psychological understanding, when the individual effectively expresses and utilises their key character strengths and virtues, he/she experiences flourishing and eudaimonic well-being. This concept in positive psychology is also inspired by Aristotelian virtue theory, which means the optimal functioning of the individual (Jørgensen & Nafstad, 2004). In this regard, a good life is one in which the individual draws upon character strengths to feel content and satisfied in important domains of life (Seligman, 2002a). To better express the parallels between the two psychology disciplines in terms of the description of authenticity, the definition of "*realising one's potential and expressing the authentic self*" of humanistic psychologists has been expressed as a form of "*eudaimonic well-being*" by positive psychologists (Robbins, 2015).

In the light of this philosophical similarity, many scholars in both humanistic psychology and positive psychology have come up with compatible definitions of authenticity. Authenticity has several meanings in modern psychological terminology, (Medlock, 2012) such as emotional awareness in the here and now (Hodgins & Knee, 2002), self-attunement (Sheldon, 2009), making existential decisions freely without alienating oneself (May, 1967; Yalom, 1980), genuine expression of the inner-self without wearing a mask to pander to external expectations (Ryan & Deci, 2002) and value-based action (Frankl, 1967). Another definition is that a truly authentic person embraces and expresses oneself in ways that are congruent with personal thoughts and feelings (Harter, 2002). The key point here is that to achieve authenticity, one must overcome the expectations of others to conform and meet certain standards for attaining external rewards. To be authentic, one must instead be receptive to discovering one's own truth instead of denying it, and consciously act according to one's own beliefs.

While all of these psychological descriptions allow us to approach the concept of authenticity from different angles, it also makes it difficult to pin down, and so there is still no

clear definition of what authenticity actually is. For example, a recent investigation concluded that authenticity varies from place-to-place (i.e., restaurants, people, paintings, brands, organisations), and when participants were asked to list the lay meanings associated with people, several different words (i.e., honest, real, genuine, kind, trustful, sincere, loyal, true, caring, friendly, nice, unique, loving, good, humble) were proposed that depict an authentic person from a psychological perspective (Kovács, 2019). That said, it does appear that there is consensus on authenticity being universally valued, despite its elusive nature (Hicks, Schlegel, & Newman, 2019).

Notwithstanding the variety of definitions, it is critical in terms of the present thesis to be explicit about exactly what is meant by the word "*authenticity*". In order to avoid terminological confusion, this thesis uses Joseph's (2016) authenticity formula which melds humanistic understanding, specifically Rogers' person-centred approach, and a positive psychology perspective within three stages: being aware of emotional states in the present moment, using an inner voice to combat social pressures, and expressing authentic feelings and emotions (Rogers, 1961; Joseph, 2016). It is important to underline that the conceptualisation of this thesis not only stresses one's internal process, but also emphasises the relational and ecological aspects of authenticity (Cornelius-White, 2013).

This section included the etymological definition of the concept of authenticity, as well as some of the prominent philosophical approaches on this subject and their implementations in the field of psychology. I also, while presenting their approaches to authenticity, briefly explained how humanistic psychology and positive psychology are fed by the same philosophical source. The next section provides the origin stories of the disciplines of positive psychology and humanistic psychology to explore their analogy in more detail. It then continues by stressing one specific approach of humanistic psychology, namely the

person-centred theory (Rogers, 1959), and discussing its contributions to the development of the modern authenticity literature in the field of psychology.

2.3. The Psychology of Authenticity

The flourishing of the authentic self by applying character strengths is one of the most researched topics of positive psychology, and many current empirical studies on the concept of authenticity are evaluated within positive psychology literature. The following section will comprehensively answer the question of how the concept of authenticity became a concern of positive psychology. It will begin from the very beginning, namely by looking at the birth of positive psychology, and will then consider how positive psychology, in the realm of studies on the domain of authenticity, is rooted in humanistic psychology. This section will demonstrate how these two branches of psychology converge and diverge, and then focus on the emergence of the humanistic psychology. The final part of this section will concentrate on the personality, clinical and educational theories of Carl Rogers, one of the prominent figures of humanistic psychology, and clarify how Rogerian theory forms the basis of contemporary positive psychology authenticity models, current research on authenticity and the theoretical framework of this thesis.

2.3.1. Positive Psychology

After World War II, the chief task of psychology became founded on three maxims: treating mental illnesses, ensuring productive and fulfilling interaction within society, and identifying and nurturing highly talented people (Seligman & Csikszentmihalyi, 2000). However, of these the maxims, the only role that psychology actually took seriously was the first task, namely treating abnormal behaviour (Peterson, 2006). By the late 1990s, a positive psychology perspective was proposed in reaction to the unbalanced approach of mainstream psychology that focused solely on mental disorders and thus neglected the second and third maxims

(Seligman & Csikszentmihalyi, 2000). In this sense, this proposed perspective was a challenge to the disease model (Maddux, 2002).

In essence, while the pathology model aims to cure mental disorders (e.g., Hibbs & Jensen, 1996; Nathan & Gorman, 2002; Barrett & Ollendick, 2004), it fails to address the growth potential of human behaviour (Seligman, 1994; Sheldon & King, 2001; Peterson, 2006; Hefferon & Boniwell, 2011). The comprehensive definition of health provided by the World Health Organisation: "*a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity."* (World Health Organisation, 1948, p.100), demonstrates why the existing model was inadequate. In 1998, following his appointment as President of the American Psychological Association (APA), Martin Seligman decided to revise the vision of the APA to address what he saw as an insufficient focus on mental health. Seligman (2002b), who became a figure head to the emerging positive psychology movement, summarised this philosophical shift as follows:

> "*The message of the Positive Psychology movement is to remind our field that it has been deformed. Psychology is not just the study of disease, weakness, and damage; it also is the study of strength and virtue. Treatment is not just fixing what is wrong; it also is building what is right. Psychology is not just about illness or health; it is about work, education, insight, love, growth, and play. And in the quest for what is best, Positive Psychology does not rely on wishful thinking, self-deception and hand-waving; instead it tries to adapt what is best in the scientific method to the unique problems and that human behaviour presents in all its complexity."* (p.4).

It can be seen that positive psychology sought to serve the pre-World War II goals of psychology that had received insufficient attention. It also strived to investigate developing positive qualities to help individuals and communities flourish, and so break away from a

pathological stance that focuses generally on fixing weaknesses (Seligman & Csikszentmihalyi, 2000). This integrative perspective toward human potential that equally considered strengths and weaknesses transformed the scope of positive psychology research. It also meant that the literature began to investigate the factors that make life worth living and humans flourish (i.e., Seligman, 2002a; Fredrickson & Losada, 2005; Keyes, 2007; Dunn & Dougherty, 2008; Hefferon et al., 2017; VanderWeele, 2017).

As part of this investigation, Peterson, and Seligman (2004) identified a list of twenty-four character strengths to develop The "*VIA Classification of Character Strengths and Virtues*". It has now been well established by a variety of studies that applying signature character strengths is associated with greater wellbeing (e.g., Hausler et al., 2017; Huber et al., 2020). Notably, this list of strengths and virtues also includes authenticity under the virtue of courage, which is defined as "*emotional genuineness and also psychological depth*" (Peterson & Seligman, 2004, p. 250). Authenticity does appear to have special importance in terms of classification of character strengths. This is because, just as with Seligman's (2002a) understanding of what a good life is, namely that it can be achieved by using character properties and expressing one's true character, authenticity can be experienced when one's unique character properties are discovered and the true self is displayed (Jørgensen & Nafstad, 2004). The VIA Signature Strengths Test is able to help in this process by offering clues about the authentic self and thus helping individuals to discover their value orientations (Medlock, 2012).

Positive psychology not only aims to help individuals flourish it also tries to help the community realise their full potential. Positive psychology is able to do this by highlighting three topics in the unspoken agenda of mainstream psychology: positive subjective experiences including subjective well-being, flow, and optimism; the positive personality traits of fulfilled individuals via identification of character strengths; positive institutions that

provides the environment for the cultivation of positive subjective experiences and personality traits, along with civic virtues (Seligman & Csikszentmihalyi, 2000; Robbins, 2008).

2.3.1.1. The Humanistic Roots of Positive Psychology

While the optimal use of character strengths is one of the main research topics of positive psychology, an awareness of human potential and psychological growth is not recent. Abraham Maslow (1954), one of the leading researchers in humanistic psychology, originally used the phrase "*positive psychology*" for the first time in his book *Motivation and Personality*. In the final chapter, entitled "Toward a Positive Psychology", Maslow (1954) stated that:

> "*The science of psychology has been far more successful on the negative than on the positive side; it has revealed to us much about man's shortcomings, his illnesses, his sins, but little about his potentialities, his virtues, his achievable aspirations, or his full psychological height. It is as if psychology had voluntarily restricted itself to only half its rightful jurisdiction, and that the darker, meaner half."* (p. 354.)

It can be seen from the above that, almost four decades ago, and before the emergence of the positive psychology movement, Maslow had pointed out how the psychological perspective needed to include positive aspects, and thus fully investigate both the deficits and the inherent potentials of the whole person. Maslow (1943) used the term "*self-actualisation*" to emphasise the motivation to fulfil one's potential, whereas Carl Rogers (1961) used the term "*congruence*" to define authenticity and the term "*fully functioning person*" to refer to eudaimonic well-being (Robbins, 2015). It appears that the humanistic stance provided the inspiration for Peterson's and Seligman's (2004) catalogue of Character Strengths and Virtues. Rogers' description of the fully functioning individual (1961), who is open to new

experiences, lives in the moment, trusts their feelings, and is creative and compatible with others, corresponds to an individual who is actively using many of the strengths identified in positive psychology literature (Robbins, 2008). In parallel, the research agenda of humanistic psychology was established many years ago, and the strengths that Peterson and Seligman (2004) later identified are very similar to those stated by Rich (2018):

> "*For example, if one examines the following list of the six strengths along with some of the associated sample virtues detailed by Peterson and Seligman (2004), many humanistic psychologists would enthusiastically endorse the items as reflecting abiding interests of their discipline as well: wisdom/knowledge (e.g., creativity, curiosity, open-mindedness), courage (e.g., integrity, authenticity), humanity (e.g., love, kindness), justice (e.g., teamwork, social responsibility),temperance (e.g., forgiveness), and transcendence (e.g., hope, appreciation of beauty, humour/playfulness, spirituality)"* (pp. 264-265).

It can therefore be said that humanistic psychologists have always been positive psychologists if we consider their interest in the individual who is developing their own strengths (Joseph, 2015a). There is no doubt that positive psychology has roots in the humanistic movement, and continues to focus on similar topics and asks similar research questions to those which have been investigated by humanistic psychologists for decades (Sheldon & Kasser, 2001). As outlined by Wong (2011), "*Many of the key concepts and themes in humanistic psychology provide a gold mine for research and theorising*." (p.410). Positive psychology has not only discovered this gold mine, but also been resoundingly successful in exploiting it.

2.3.1.2. The Reconciliation Between Humanistic and Positive Psychology

Despite striking parallels between these two disciplines, during the emergence of positive psychology, some positive psychologists rarely acknowledged the significant contributions made by humanistic psychologists (e.g., Taylor, 2001), and humanistic studies were surprisingly rarely cited (Shapiro, 2001). This was mainly due to various misinterpretations and inadequate examination of humanistic psychology literature. For instance, Seligman and Csikszentmihalyi (2000) alleged at the beginning of the emergence of the positive psychology movement that humanistic psychology lacked an empirical base, and conveniently misunderstood the field as a form of self-help initiative. They also criticised certain scholars for taking a narcissistic stance that dismissed collective well-being. Similarly, Peterson and Steen (2002) claimed that the scientific method used by humanists was invalid:

> "*What presumably distinguishes positive psychology from the humanistic psychology of the 1960s and 1970s, and from the positive thinking movement, is its reliance on empirical research to understand the human condition (Peterson & Seligman, 1999). Humanists were sceptical about the scientific method and what it could yield, and yet they were unable to offer an alternative other than the insight that people were good.*" (p. 252).

However, this misplaced degradation of humanistic psychology did not persist and by Seligman (2002b, p.7) was paying describing humanistic psychologists as being the "*distinguished ancestors*" of positive psychology, while Csikszentmihalyi cited the humanistic theories of Maslow and Rogers as the base for his well-known conceptualisation of flow (Nakamura & Csikszentmihalyi, 2002). This conciliatory change of attitude attests to the solid foundations of positive psychology, and is a clear departure from previous attempts to undermine its originality. In the following years, Csikszentmihalyi (2009) likewise attested that the successful and rapid progress of the positive psychology movement is due to the

outstanding efforts of timelessly compelling voices such as Aristotle and Maslow; "*We had the shoulders of giants to stand on, and that's why we could see a little bit further than perhaps they did.*" (p.204).

On the other hand, some scholars hold the view that there are fundamental philosophical and methodological differences between the two disciplines. It is important to note that, to some extent, this attempt to differentiate and highlight the originality of positive psychology is clearly due to distinctive methodological and epistemological orientations (Friedman, 2008). In terms of methodological divergence, humanistic psychologists generally prefer to use qualitative research methods (Fischer, 2006), whereas positive psychologists prefer quantitative methods (Ong & van Dulmen, 2007). In parallel, the epistemological stance of humanistic psychologists is post-positivism, which takes the biases of researchers into account while pursing objectivity (Robson, 2002). Positive psychologists, on the other hand, hold a logical positivist position which disregards personal experience and prioritises experimental verification (Britannica, 2015).

That said, it also cannot be claimed that there is a clear gulf between positive and humanistic psychology, as a mixed method approach is employed by both branches (Robbins, 2015). Even Carl Rogers is well-known for his quantitative research and innovative methodological approaches to psychotherapy (Cervone & Pervin, 2013; Rich, 2018), and was deemed worthy of an Award for Distinguished Contributions to Psychology in 1956 by the American Psychological Association (Robbins, 2008). Therefore, instead of drawing a thick line between the representatives of the two disciplines, a joining of forces is required to understand how human potential can be unlocked. In the case of epistemological integration between humanistic and positive psychology, both qualitative and quantitative methods complete with each other in serving the common good (Waterman, 2013).

Taking all of the above into account, the concept of authenticity can be regarded as being a common concern of both humanistic and positive psychology (Medlock, 2012). This section has discussed the place of the concept of authenticity in positive psychology literature, and indicated the influence of the humanistic movement on research. However, the question of how the lenses of humanistic psychology affect recent perceptions of authenticity requires further thought for the purposes of this thesis. Therefore, the following section will depict the emergence of humanistic psychology and identify areas where it used to differ from other psychological approaches. It will then be explained how the humanist movement progressed towards a focus on realising human potential and thus creating social benefit. Finally, the theoretical framework of the present thesis, namely Carl Rogers' (1959) humanistic theory of personality, which is regarded as one of the cornerstones of modern authenticity literature, will be further elaborated.

2.3.2. Humanistic Psychology

By the late 1950s, the behaviourist perspective and the psychodynamic approach had come to the forefront in psychological scholarship and practice. Both the behaviourist perspective and the psychodynamic approach focused on dysfunctional behaviours and could be said to oversimplify the human experience by neglecting the role of free-will, self-determination and responsibility (Wertz & Bridges, 2009). The main concern of behaviourist psychology was to explore human nature and behaviour by conducting research on neurotic patients and laboratory rats (Moss, 2001). Behavioural psychologists believe that modern behavioural theory is fully able to explain exhibited behaviour, and so any individual can be raised to become either a criminal or a scientist by applying the principles of conditioning (Watson, 1924). This view of behaviourists allows no room for the concepts of human freedom and dignity (Skinner, 1971).

Psychoanalysis, on the other hand, hinged on the belief that human thought is restrained by instinctive forces. According to this idea a human could be summarised as being: *"no peacefully self-contained unity, but rather to be compared with a modern state in which a mob, eager for enjoyment and destruction, has to be held down forcibly by a prudent superior class.*" (Freud, 1963, p. 303). Those rather mechanical assumptions of the existence of strict control are grounded in the belief that the inner self is inaccessible as it is bound by external conditions and unconsciousness (Harter, 2002), and so remains deceived and inauthentic (Sheldon, 2009).

However, a group of like-minded psychologists who found those existing models to be excessively negative and deterministic, and that they served to only narrow human potential, came together under the leadership of Abraham Maslow (Goble, 1978). The group represented the humanistic movement, which was in opposition to what they considered the reductionist and pessimistic position of the behaviourist perspective and the psychodynamic approach. The humanistic movement took their name from their belief in the innate goodness of humans, and suggested expanded methodologies (i.e., experientially based qualitative methods) to consider the entire range of behaviours, including growth potential. One such methodology was Maslow's motivational theory, which advocated tendency and growth through the gratification of a variety of needs (Maslow, 1943). For humanistic psychologists, pathological disease can only be encountered when the authentic and fundamentally good nature of human-beings is deviated from due to environmental influences (Hoy & Tarter, 2011). The scope of research had now expanded from "investigating the dysfunctional", towards "understanding the full range of human potential" (Robbins, 2015).

Another noted psychologist, Carl Rogers (1951), shifted scientific attention from pathology to the potential for self-direction in psychotherapy and counselling. At that time, the behavioural school of thought attempted to comprehend concrete observable behaviour

grounded with an emphasis on the third-person perspective. However, psychoanalysis interprets experience in terms of psychological defence mechanisms which distort reality and can only be deciphered through long term and intensive therapy (Robbins, 2015). While both approaches regarded individual perceptual experience with suspicion, Rogers (1963a) opposed this view and emphasised the role of individuals, attaching great importance to one's phenomenal field and subjective reality. In fact, he regarded one's "*sensory and visceral experiences"* or *"organic experiences*" as guiding lights (Rogers, 1959, p.197).

The humanistic movement aimed to develop an adequate model of human behaviour that includes freedom and responsibility, while recognising the profound value of authentic self-development for healthy psychological functioning. However, there was a larger driving purpose behind the humanistic school: to play a part in a social transformation that would create space for freedom and autonomy within the whole of humanity (Rountree, 2011). Furthermore, micro and macro level consideration of ecological issues (Pilisuk & Joy, 2001), conflict solution (Greening, 1986; Pilisuk, 2001), and social action (Brown & Mazza, 1996; Lyons, 2001; Proctor, Cooper, Sanders, & Malcolm, 2006) also merit scientific studies within the field of humanistic psychology.

Taking everything into account, the philosophical standpoint of humanistic theory bears an obvious resemblance to positive psychology, which can be viewed as the current manifestation of the humanistic paradigm (e.g., Joseph & Worsley, 2007; Joseph & Murphy, 2013b; Rich, 2018). Clearly, a discussion of all approaches to authenticity in psychology is beyond the scope of this thesis. Instead, there now follows a more detailed consideration of Carl Rogers' (1959) theory of personality. This significant humanistic theory is not only relevant to this study, it also provides theoretical foundation to contemporary positive psychology models of authenticity.

There are several reasons for examining Rogers' theory in detail. The main reason as that a good understanding of Rogers' theory of personality is critical in terms of appreciating the source of the two current approaches on psychology of authenticity, namely Multicomponent Conceptualization (Kernis & Goldman, 2006) and Person-Centred Model (Wood et al., 2008). Secondly, the scales created from these two contemporary models of authenticity: the Authenticity Inventory (Kernis & Goldman, 2006) and the Authenticity Scale (Wood et al., 2008), have been used in the most recent authenticity studies. Finally, Rogers skilfully describes how this theoretical construct can be put into practice in the fields of therapy and education, which will be examined considered in a later section. It can therefore be seen that an appreciation of Rogers' theory is of great value in the interpretation of the literature on authenticity, and in noticing the actual manifestations of the existing findings.

This section has included an outline of the emergence of the humanistic movement; some of the reasons for why the concept of authenticity is regarded as the bedrock for this discipline; and the underlying motivations behind choosing a humanistic theory, namely the person-centred approach, as the theoretical framework for this thesis. The subsequent section will provide more details of the personality theory of Carl Rogers, and convey the reflections of this person-centred perspective on therapy and education. This will establish the practical implementation points of this thesis.

2.3.2.1. The Person-Centred Theory of Personality

This section describes Roger's portrayal of authenticity, which is the stimulus for both present research and a considerable amount of psychology literature. The description is comprised of an explanation of the terminological definitions of Rogerian personality theory (1959), namely Person-Centred Approach, and the conditions required for individuals to discover their constructive authentic self with respect to Rogers' understanding. The section concludes

with a mention of some relevant contemporary perspectives related to the Rogerian approach of authenticity.

In his theory of personality, Rogers (1959) considers the characteristics of a human infant who experiences their own experiences as reality. In practice, Rogers states that the infant thus interprets the external world from the perspective of a internal frame of reference; connects with a personal reality via his or her actualising tendency while acting purposefully to satisfy the experienced needs of actualisation; pursues an organismic valuing process and considers the actualising tendency as the criteria for valuing an experience; regards the experiences enhancing the organism as being positive, while other experiences which negate the maintenance of the organism are seen as being negative; and tries to embrace positively valued experiences while rejecting negative ones.

It is vital to unpack Rogerian terminology for clarification of the infant's developmental process. For Rogers, "*the subjective world of the individual*", which includes a range of personal sensations, perceptions, meanings, and memories, provide an internal frame of reference (Rogers, 1959, p.210). He claims that that subjective world is only available to that individual's awareness, and thus cannot be accurately perceived by any other person. On the other hand, an actualising tendency refers to inherent orientation "*toward[s] fulfilment, toward[s] actualisation, involving not only the maintenance, but also the enhancement of the organism"* (Rogers, 1980, p. 123) for attaining full potential. However, certain social and environmental factors are required to provide optimum conditions for a person's autonomous functioning and the growth of an organism (Joseph & Murphy, 2013a; Lux, Motschnig-Pitrik, &Cornelius- White, 2013).

The process can be explained with a common metaphor: if a seed obtains the nutrients it needs to grow from the soil, rain, and sunlight, it is able to reach its fullest potential as a

tree. On the other hand, if the required conditions are not fulfilled, the tree is only able to develop through the opportunities offered and achieve partial actualisation. Rogers saw the development process of humans as being similar, but not identical. The difference in the universal motivation of human-beings is that not only physical needs such as air, water, food, need to be met, but that full potential can only be achieved by also living in harmony with one's true nature (Rogers, 1963b) and choosing one's path in the light of autonomy, not under the influence of heteronomy (Rogers, 1959).

Rogers' (1959) theory postulates that a developing infant has two systems: the inherent and the regulatory. The first refers to an actualising tendency that ensures survival and the maintenance of an organism, as is common to all living things. The second system represents the organismic valuing process which drives an infant to seek new experiences that enhance the organism and satisfy its needs. In the same way that a computer processes sufficient information before putting any action into operation, the organismic valuing system gathers data from "*senses, body, memory and societal requirements*" to determine the behaviour that is guided by an actualising tendency (Lux, Motschnig-Pitrik, & Cornelius-White, 2013, p.15). It can therefore be seen that an infant begins to understand the world through the lenses of an internal frame of reference in order to meet the needs of actualisation.

The infant's journey towards authenticity can be characterised by the development of self-concept. According to Rogers' (1959) perspective, the term of self, or self-concept, signifies a view of oneself as being distinct from others, and so self-structure means the evaluation of the concept of oneself from an external frame of references. This self-concept is developed through personal experiences and interactions in which an infant begins to see one's self-reflection in the mirror of others (i.e., parents, siblings, peers). In other words, the experience of interaction with the environment of particularly significant others forms an infant's concept of the self.

Rogers (1959) believed that once the awareness of the self begins to develop and differentiate, positive regard, which is a universal need of all human beings, emerges (Standal, 1954). Achieving positive regard, which comprises of warmth, liking, love, affection, respect, sympathy, and acceptance, requires a perception of oneself that creates positive change in the experiential field of another. Due to its reciprocal nature, when one satisfies another person's need for positive regard, one's own need for positive regard is also satisfied. Furthermore, as a person experiences positive regard from others, positive attitude toward the self emerges. However, this positive approach toward the self is no longer associated with the positive regard of others, and the individual "*becomes his own significant social other*" (Rogers, 1959, p.209).

The experience of positive regard plays a determining role in the development of conditions of worth. More precisely, one's self-experiences are evaluated by significant others in terms of their worth for positive regard. Similarly, one becomes selective while cultivating positive self-regard, and so one may avoid an experience due to its reduced worth in terms of self-regard. In this way, individual experiences have a conditional effect on positive regard. However, unconditional positive regard cannot be fully experienced in reality, and it is unlikely that an infant is surrounded by an optimal social environment that fully enables the functioning of an infant (Joseph & Murphy, 2013a). Nevertheless, if positive regard is cultivated independently of its worth, the way is paved for psychological adjustment, or, in the words of Rogers, "*complete congruence of self and experience or complete openness to experience*" (Rogers, 1959, p. 206). Such frank receptiveness to experience serves as a positive reinforcement for connecting and revealing authenticity.

It is noteworthy that the need to achieve conditional positive regard can be regarded as one of the first and foremost barriers on an infant's journey towards authenticity. To put it another way, if an infant experiences positive regard while attuning to an organismic valuing

system, then congruence, or colloquially speaking, authenticity, is achieved. However, if the organismic valuing process clashes with the self-concept, the incongruence between the self and experience appears in the forms of psychological maladjustment, namely feelings of tension and anxiety. The conditional regard that the infant experiences from the parents (Rogers 1961, 1980) or others (i.e., teachers in the future), triggers the extremely painful process of hiding the authentic self and human dysfunctionality (Joseph & Worsley, 2005; Behr, Murphy, Cooper, & Cornelius-White, 2020).

More precisely, the infant understands that receiving maternal love depends on a mother's approval or disapproval of certain behaviours. In order to gain a mother's approval, an infant begins to behave in a way that ensures maternal love rather than the enhancement and maintenance of his/her organism. The sacrificing by the infant of their experiential needs of actualisation for the sake of external validation is characterised as a process of accepting and internalizing one's own mother's behaviour while viewing oneself. It can therefore be seen that the behaviours of the infant are being misled, and that positive or negative behaviours are being determined with regards to conditions of worth instead of enabling the organismic satisfaction of the infant. Consequently, the distance between an actualising tendency and self-actualisation is expanded (Ford, 1991).

However, when the infant is raised in an atmosphere of acceptance and prizing, even in the case of unfavourable behaviour, unconditional regard is experienced. The mother understands the underlying need behind this negative behaviour, embraces the infant independent of any conditions, and lets the infant freely develop their constructive authentic identity within an empathic environment. According to Rogers' perspective (1959), the term empathy refers to an understanding of the subjective reality of the other which includes that other's emotional elements and meanings. It is only if this understanding is achieved that one can truly sympathise with the pains or pleasures of another by evaluating things from their

perspective. It can therefore be seen that the ideal mother is able to perceive not only the negative emotions expressed by their infant, but also the underlying reasons behind these emotions, before any judgement on the infant's undesirable behaviour is made.

On the other hand, the ambivalent state that exists between the need for self-regard and the conditions of worth can cause distorted perceptions. This is because the experiences that are compatible with conditions of worth are accurately represented in awareness, whereas the experiences that can threaten the conditions of worth do not become part of the awareness that is created to maintain self-structure. As previously explained, the term self-structure is used to express one's view from an external frame of reference, and so refers to one's awareness of the self as influenced by external perspectives. It is important to highlight that the approach of the mother in the early period, or of other external social conditions in later stages, play a determinative role in a constructive expression of the authentic self;

> " *To the degree that the individual is open to all aspects of his experience, and has available to his awareness all the varied sensing or perceiving which are going within his organism, then the novel products of his interaction with his environment will tend to be constructive both for himself and others*" (Rogers, 1961, p. 352).

The unconscious defensive reactions against the organismic valuing of experience not only created incongruence between self and experience, but also in exhibited behaviour. The behaviours that contribute to the actualisation of self-concept are accurately symbolised, whereas the other behaviours that are not coherent to self-structure are either unrecognised or distorted so that they become congruent with the self. In the case of experiences that are incongruent with self-structure, the organism feels that anxiety and such negative experiences destroy the unity of self-concept, the maintenance of the conditions of worth and the need for self-regard. To deal with unfavourable situations such as these, the defence mechanism is activated to shape perceived experience and create an inaccurate reality harmonious with an

individuals' self-structure and conditions of worth. An example of this would be a person who tries to deal with a feeling of inadequacy by creating a new symbolic world. However, such biased cognitive implementation prevents one from achieving the authentic or genuine self.

When self-experiences are symbolised precisely and represented in this form as part of the concept of oneself, the congruence (or integration, wholeness, genuineness) between the self and experience can be achieved (Rogers, 1959). In other words, authenticity occurs when there is a harmony between "*what is being experienced at gut level, what is present in awareness and what is expressed*" in communication without any personal façade (Rogers, 1980, p. 116). While an accurate match is not possible; if one is able to listen to inner wisdom without encountering the destructive effects of defence mechanisms, the degree of one's authenticity increases (Rogers, 1961).

Furthermore, Rogers (1959) coins the term "*fully functioning person*" to represent "*the goal of social evolution*" or "*the end point of optimal psychotherapy*" (p. 234). When the individual's need for positive regard is satisfied within the climate of empathic understanding, the individual begins to discern one's inherent actualising tendency and is able to completely fulfil the capacity of creating congruence between self-concept and experience. Rogers (1959) describes an individual who has achieved authentic fulfilment as a fully functioning person who:

- is increasingly open to experience without defensiveness, which renders all experiences and symbolisations available and accurate on a cognitive level.

-has congruence between self-structure and experience, which means that authenticity occurs.

-has a self-structure which is adaptable to new experiences.

-trusts one's organismic valuing process during evaluation as nothing is distorted or denied in terms of awareness.

-experiences unconditional self-regard, independent of conditions of worth.

-notices the uniqueness of each moment and exhibits creative and adaptive behaviour accordingly.

-coexists with others harmoniously due to the receiving and cultivation of positive regard (Rogers, 1959).

Significantly, Rogers (1959) underlines the fact that a fully functioning person is not the ultimately completed form of an authentic person. Instead, the characteristics of a fully functioning person are process characteristics that continually change towards self-actualisation. It is clear that Rogers does not make any sharp distinction between the state or trait forms of authenticity as a personality theory. More specifically, the concept of trait refers to generalisable patterns of thinking, feeling, and behaviour that arise in similar situations and remain constant across time, whereas the notion of state refers to specific characteristic patterns which undergo change in a particular moment (Schmitt & Blum, 2020). For Rogers, our authentic self can flourish under favourable conditions, which means that our existing potential can evolve due to circumstances. As things stand, the transformative journey within authenticity is broader than trait or state divergence, and so encapsulates both of their facets.

It is important to note that Rogers' understanding of authenticity has also evolved and that considerable literature has been accordingly created around the various descriptions of congruence (Cornelius-White, 2007e). Rogers basically defines authenticity as the consistency between self, experience and communication, and contemporary scholars continue to utilise this triple model in their definitions of congruence (i.e., Wyatt, 2001; Ellingham, 2001), thus demonstrating how the Rogerian understanding of congruence has

persisted (Rogers, 1959; Cornelius-White, 2007d). In his later works, Rogers (1978b) clearly articulates the expansion of actualising tendency and proposes a formative model which can be regarded "*a tendency for things in the universe to move towards greater differentiation and integration*." (Bohart, 2013, p. 85). Rogers (1978b) observes this integrative inclination within "*stellar space, in crystals, in microorganisms, in organic life, in human beings*" (p. 26), thus adding social and ecological dimensions to his conceptualization of congruence (Cornelius-White, 2007e). According to this view, an authentic person can be regarded as someone who experiences "*autonomy and interconnectedness*" simultaneously (Schmid, 2005, p. 83).

This unifying understanding of the authentic self can also be seen in modern literature. For example, Schmid (2001, 2006) has argued that knowledge about the self can be acquired via one's interaction with another, and so experience of authenticity is necessarily relational. In parallel, Seeman (2001)'s notion of organismic integration, which is a similar concept to congruence, considers people as the interaction of "*biochemical, physiological, perceptual, precognitive, cognitive, interpersonal, and ecological*" processes (Cornelius-White, 2013, p. 197). This current research also used Rogerian understanding of congruence to define authenticity which, according to Cornelius-White (2013, p. 193), comprises "*internal, relational and ecological*" dimensions.

I have so far described Rogers' personality approach and the meanings of its components, which constitute the theoretical framework of this thesis. This has enabled me to prepare a suitable conceptual ground for the explanation of how Rogers' understanding of congruence has shaped the approaches and empirical studies that are being developed today in the field of authenticity. In the following two sections, I will explain how Rogers' theory of personality reflects upon his understanding of therapy and education, thus demonstrating the tangible outcomes of the concept of authenticity and its importance. In addition, in the

discussion part of this thesis, I will enlarge upon how the outputs of this research can contribute to the fields of education and therapy and share my recommendations for future investigations.

2.3.2.2. The Client-Centred Theory of Therapy

This section is concerned with Rogers' perspective on client-centred therapy. The section will first explain how Rogers' approach differs from others in clinical psychology. The conditions required for therapeutic personality change, according to Rogers' clinical understanding, will be mapped, and the transformation the client goes through within the successful therapy process will be described. The section ends with a presentation of relevant literature that concentrates on the outcomes of client-centred therapy.

Rogers (1959) considers personal agency as a key element of all behaviour, and he argues that the best way to understand humans is neither to observe unconscious motivations, nor to explore conditioning processes, but by asking the person who knows the most about the experiences being considered, namely the client. The rationale for Rogers' clinical approach can be summarised as a rediscovery of the truth which is already inside the client's internal frame of reference, under the guidance of the organismic valuing system. The client's subjective view of the world is accepted as a primary source to resolve incongruence because "*the individual has the capacity to guide, regulate, and control himself, providing only that certain definable conditions exist*" (Rogers, 1959, p. 221). It is for this reason that the approach is called Client-Centred Therapy.

Rogers (1965a) declares that behavioural sciences disregarded the subjective private world of the client and reinforced the process of depersonalization while attempting to explain all components of human behaviour in respect of laboratory research and dogmas. Moreover, it can be seen that his view objects to the intense deterministic, all-knowing, and pessimistic

orientations of psychodynamic and behavioural approaches. For Rogers (1980), human behaviour is more than the sum of its observable parts, and rather should be characterized as being innately good:

> *"The paradigm of Western culture is that the essence of persons is dangerous; thus, they must be taught, guided, and controlled by those with superior authority. Yet our experience, and that of an increasing number of humanistic psychologists, has shown that another paradigm is far more effective and constructive for the individual and for society. It is that, given a suitable psychological climate, humankind is trustworthy, creative, self-motivated, powerful, and constructive, capable of releasing undreamed of potentialities."* (p. 201).

Rogers (1961) believes that expressing and activating all capacities of an organism towards achieving one's potential is the mainspring of life and a basic goal of psychotherapy. However, in order to achieve this, a suitable psychological climate, which is the foundation of his theory of therapy, must be provided. For Rogers (1957), there are six requirements to ensuring a therapeutic personality change: (1) psychological contact between the client and the therapist, (2) the client being in a state of incongruence or inauthenticity, (3) the therapist being congruent in the relationship, (4) the therapist experiencing unconditional positive regard to the client's internal frame of reference, (5) the therapist experiencing empathic understanding of the client's subjective perceptions, and (6) the client perceiving the acceptance, unconditional positive regard, and the empathy of the therapist (p. 827). In a nutshell, the core stipulations of constructive personality change are congruence, unconditional positive regard, and empathy. To gain a better understanding of client-centred therapy, it is important to explain these key determinants from a clinical perspective.

Rogers (1957) states that the initial requirement is for the therapist to be in a state of congruence, genuineness, or integration in which he/she can openly and profoundly appreciate experiences. The therapist can be said to be in a state of total integrity, and thus not pretending to be someone else that at that very moment of therapy. If the therapist does not deceive his or herself in regard to the feelings that the client aroused in him/her on an awareness level, then the condition of congruence can be provided and "good therapy" can be achieved (Grafanaki, 2001).

It is also essential that the therapist experience unconditional positive regard towards the client, which as mentioned before means accepting, caring, and prizing (Rogers, 1957, 1980). The therapist does not assess the client's experience in terms of acceptance or worth, and thus creates a fertile environment for the client to distinguish, express and embrace his or her authentic self (Rogers, 1961). It is also essential that the therapist show trust and respect towards the client's potential for self-fulfilment (Lux et al., 2013). In an atmosphere of caring, the therapist exhibits genuine appreciation of the weaknesses and problems of the client. This should help the client to welcome whatever is present, and becomes less emotionally reactive to his or her own feelings, desires, and potential.

Rogers (1957, 1959) also highlights the significance of empathic understanding, which refers to the therapist's ability to sense the client's experiences, feelings, and personal meanings. When therapist sees the depths of a client's vulnerability and voices the unspoken aspects regarding the client's experience in a psychologically safe environment; the self-exploration of the client, and the progress made in the therapy, increases (Rogers, 1980). It can therefore be seen that the creation of a sensitive and active listening personal space is essential for the client.

Rogers (1951, 1959) points out that an actualising tendency is a normal state for the personal growth of human beings. However, if inconsistency occurs between the client's self-concept and an organismic valuing system; psychological maladjustment arises, and this leads to greater psychological tension, distress, and dysfunction. For Rogers (1957), there is no need for a taxonomy for psychological problems because the underlying reason behind a client's distress and dysfunction is not biological in origin, but is due to incongruence (Murphy & Joseph, 2016). Therefore, if the therapist is able to provide a suitable psychological climate, the client develops towards "*increasing self-government, self-regulation, and autonomy, and away from heteronymous control, or control by external forces*" (Rogers, 1951, p. 488).

But how does this transformation happen? In his seminal work, *Client-Centred Therapy: Its Current Practice, Implications and Theory*, Rogers (1951) answers this question by describing the process of successful therapy. For Rogers (1951), client-centred therapy is essentially a learning journey in which the client discovers his/herself, relationships with others, and new patterns of behaviour. Although usually the client initially talks about his/her problems and difficulties, this inclination often undergoes substantial change during the therapy process as the client begins to make insightful conclusions by connecting past experiences and the present outlook. In other words, the client realizes one's feelings and attitudes towards his/her problems, comprehends underlying causes behind his/her challenges, and starts to think about innovative ways of revising the current stance in the light of the awareness gained within therapy. In a sense, the client begins to learn from themselves in the witness and support of a compassionate and professional client-centred therapist.

If we look from the viewpoint of the client-centred therapist, the therapy process can be summarised as being the transition of the client from incongruence to congruence, while nurturing a sense of authenticity, by providing appropriate environmental conditions. In order

to achieve this, therapist becomes "*responsive to the client's direction* "(Levitt, 2005, p .i) by establishing a non-directive relationship in which genuineness, internal consistence, acceptance, and empathic understanding prevails, and which a client begins to discover *"trusts and values the complex inner processes of himself*" (Rogers, 1961, p. 181). Rogers (1951) describes the self-exploration process in client-centred therapy as follows:

> "*Clinically it seems clear that there is movement from symptoms to the self. The client's exploration revolves first around the various aspects of the problem, but gradually the concern is more and more with the self. What kind of person am I? What are my real feelings? What is my real self? An increasing amount of the conversation centres around these topics. Not only is there movement from symptoms to self, but from environment to self and others to self."* (p. 135)

There are several features of successful therapy sessions. As the client begins to freely express their feelings by giving reference to the self, the client's experiences are accurately symbolised, and they begin to notice when there is an incongruity between their experiences and the concept of the self. The client also begins to realise previous feelings denied to or distorted in awareness, and so the client's self concept is reshaped by including these distorted or denied past feelings. This means that the congruence between experience and self-concept can be maintained by including previous threatening experiences, thus allowing defensiveness to be diminished and authenticity, unconditional positive regard, and unconditional positive self-regard to be enhanced. Trust in the organismic valuing process for long-term enhancement of self, instead of complying to values of personal cultural environment, is also fostered (Rogers, 1959).

A fundamental goal of client-centred therapy is that it reaches beyond providing client-oriented outcomes and serves the greater good. By becoming more congruent and open

to their own experiences, the client is not obliged to consume their internal energy in the conformation of the rigid self-image created through the expectations of others. This leads to a greater overlap between the ideal self to which the client attaches the highest value and aspires to be, and the actual self. Another effect is a reduction in physiological and psychological tension (i.e., anxiety), as the client starts to regain their capacity for authenticity and behavioural change "*in the direction of psychic health and maturity and more realistic relationships to self, others, and the environment.*" (Rogers, 1961, p. 66). For Rogers, a therapist who is genuine, empathic, and has unconditional regard towards the client, holds the key to the client's constructive authentic self.

Rogers (1967) goes on to suggest that the therapy process "*has relatively little to do with techniques or with theory and ideology*" (p. 185), and that client-centred therapy can actually be regarded as a person to person encounter (Schmid, 2001) which comprises of "*bi-directional, reciprocal, and mutual interaction between client and therapist*" (Murphy, Cramer, & Joseph, 2012, p. 109). It is for this reason that Rogers (1959) argues that the therapist's attempts at communication will be insufficient unless the client is open to receive. To return to the previous key metaphor, it is not enough for the therapist to merely hold the key, it is the bidirectionality of the therapeutic relationship which is the main way the door of autonomy can be opened. The importance of this dialogic connection on therapeutic outcome is also highlighted in the literature, which reports that mutuality in psychotherapy (e.g., mutual empathy, positive regard, realness, and bonds, as proposed by Rogerian therapeutic conditions) is not only associated with treatment progress (i.e., Murphy & Cramer, 2014) but also acts as a significant indicator of session quality (i.e., Cornelius-White, Kanamori, Murphy, & Tickle, 2018).

In his landmark book describing client-centred therapy, Rogers (1951) refers to research that demonstrate the transformative effect of this approach on clients. These include

changes in self-perception, as well as attitudes towards and acceptance of the self. More recent studies also confirm the validity and positive outcomes of client-centred therapy. For instance, existing meta-analysis research recognises the critical role played by therapist's congruence (i.e., Kolden et al., 2018), positive regard (i.e., Farber, Suzuki, & Lynch, 2018) and empathy (i.e., Elliott, Bohart, Watson, & Murphy, 2018) on positive client outcome and supports the effectiveness of client-centred therapy (e.g., Elliott, Greenberg, Watson, Timulak, & Freire, 2013). Further, a recent study by Bayliss-Conway et al. (2021), which examined clients who underwent ten client-centred therapy sessions, reported that Rogerian therapeutic relationship conditions promote authenticity. It is important to note that Rogers' non-medical approach of human behaviour is fundamentally different from deficiency-based models which can be said to overfocus on the elimination of certain symptoms. Even though empirical data shows that client-centred understanding is sufficiently robust to compete with other therapies (e.g., Elkins, 2007), in terms of the elimination of symptoms, such as those associated with depression (e.g., King et al., 2000), the Rogerian clinical approach does not attempt to medicalise human experience, but rather emphasises the strengths of the client (Joseph & Murphy, 2013b).

In this section, I presented how Rogers' person-centred approach can be applied to his therapy approach. The conditions that the therapist should provide for a client who has experienced psychological tension as a result of disconnecting from the authentic self have been explained, as has the successful therapy process and how recent findings have suggested some empirical benefits of client-centred therapy. In the following sections, the pedagogical dimension of Rogers' person-centred approach and his educational theory will be considered.

2.3.2.3. The Student-Centred Theory of Education

This section examines Rogers' educational theory in terms of the conditions that Rogers believed should be provided, and methods that should be applied, that would enable students

to unleash their authenticity and realise their own potential. In order to sufficiently emphasise the unique contribution made by Rogerian pedagogy, I will first point out the differences between teacher-centred instruction and student-centred learning. I will then outline how the facilitator should apply the three main educational values highlighted by Rogers: genuineness, prizing and empathy. After the pedagogical techniques and scientific benefits of student-centred theory are considered, there will be brief references to the approaches of other scholars who have similar views to Rogers in terms of education.

Rogers expanded the scope of his theory to suggest that the facilitative psychological conditions of congruence, empathy, and unconditional positive regard are also necessary for the achievement of authenticity and success in an educational context. Rogers believed that when such conditions begin to be achieved in the classroom, students are gradually able to learn to actualise the positive and constructive forces within themselves (Rogers, 1961). This integration of person-centred philosophy towards education has been referred to by various names: student-centred, person-centred (Rogers, 1951), learner-centred (McCombs & Whisler, 1997), Montessori (1964), interactional (Aspy & Roebuck, 1977), and nondirective (Cornelius-White & Cornelius-White, 2005). Despite differences in their titles and methodologies, all of the above represent the same view of education, namely that the student should be considered as a whole, rather than there be an overfocussing on academic achievement (Cornelius-White, 2006a).

To highlight the values that form the basis for person-centred pedagogies, Rogers and Freiberg (1994) are primarily concerned with addressing the clear distinction between passive classrooms that internalise teacher-controlled discipline, and active classrooms that facilitate producers of ideas. The first model considers students as being tourists who only work on what the teacher has provided, seldom analyse the underlying reasons behind it, and rarely participate in class. On the other hand, the second paradigm considers students as

shareholders who study in cooperative environment, create new ideas and feel enthusiastic about displaying work they have chosen themselves with teachers and peers.

According to student-centred understanding, students prefer a facilitator who can help create a free environment for them to take responsibility for their learning within a framework of care, trust, and respect (Rogers & Freiberg, 1994). In this regard, the mission of facilitators is not to exert dominance in the classroom, but to encourage student participation by concentrating upon students' needs and interests. In other words, an instructor is more than just a provider of information, a maintainer of order and an evaluator of exams who exerts power and control over the learning process (Rogers, 1978a). Instead of this traditional model, the learner-centred instructor creates favourable conditions for effective learning in which students "*have a sense of ownership and control over the learning process, and can learn with and from each other in safe and trusting learning environments*." (McCombs, 2004, p. 7).

A student-centred educator should also take democracy into consideration by sharing the responsibility of the learning process with students, while simultaneously fostering the self-discipline of the learner instead of imposing external pressure, connecting classrooms to the real world, and presenting relevant knowledge to support students in the realization of their potential (Rogers & Freiberg, 1994). Such an educator puts students at the heart of the learning process and creates an appropriate and autonomous learning atmosphere. This kind of intrinsic and meaningful learning model regards education as a discovery of authentic identity, and an opportunity for the practice of self-determination skills and the experiencing of self-growth (DeCarvalho, 1991; Cornelius-White, & Harbaugh, 2010; Cornelius-White, Harbaugh & Turner, 2020).

Rogers (1983) believed that generating power for personal change hinges upon educational programs that combine effective and cognitive learning that help the whole person: "*Significant learning combines the logical and the intuitive, the intellect and the feelings, the concept and the experience, the idea and the meaning. When we learn in that way, we are whole.*" (p. 20). In this context, student-centred education uses three tools, genuineness, prizing and empathy, to unlock student's potential and ensure whole person learning.

Genuineness refers to the authentic expression of the teacher's feelings. In other words, the student is not faced by an authoritative or professional façade (Rogers & Freiberg, 1994). As Rogers points out, a teacher is not a faceless embodiment of curriculum, but a real person who can be angry, sensitive, and sympathetic (Rogers, 1978a). The bottom line is that a teacher notices, accepts and expresses actual feelings honestly without imposing them on anybody. In other words, the authenticity of the facilitator can be regarded as the building block that creates a warm relationship between teachers and students.

Prizing, the second element of successful facilitative learning, signifies the provision of an unconditional positive regard and non-judgmental acceptance that creates a sense of safety for students (Rogers & Freiberg, 1994). From a developmental perspective, teachers can be regarded as one of the most important sources of external valuing during childhood (Behr et al., 2020). Thus prizing, which means attaching value to a student's feelings and opinions, is critical in terms of supporting the student in the building of self-worth while promoting self-initiated learning.

The last component, empathy, refers to a display of understanding and sensitive awareness of the inner world of the student (Rogers, 1983). This approach is distinct from usual evaluative understanding which focuses on what is wrong with the student. The

facilitator should instead aim to perceive the world through the eyes of the learner in order to discover his/her specific learning styles. Doing this both allows a student to feel understood, instead of analysed, evaluated or judged, and enables a student to learn to validate their feelings and thereby "*blossom, grow and learn*" (Rogers & Freiberg, 1994, p.158). When all of these sufficient conditions for student-centred education are provided, students learn instinctively how to learn and act, and so there is no need for a control system to be imposed upon them. Instead, students are confidently able to sit in the driver's seat on their own self-journey. Continuing with the analogy, while the student is driving, the instructor sits in the passenger seat and provides guidance, trust, and empathy to ensure the safety and efficiency of the journey (Weimer, 2002).

In order to conceptualise these three pillars of student-centred learning, it is important to describe Rogers' (1983) unconventional techniques. In contrast to mainstream authoritative and state-designated curriculum, student-centred learning advocates the philosophy of learning by doing, and students are also included in the determination process of course subjects. To foster freedom and responsibility, a resourceful facilitator tries to create a state of optimum learning throughout a non-directional program. In this regard, students use academic planning techniques to prepare a self-inquiry curriculum which reflects not only on their intellectual pursuits, but also "*their interests, their hopes, their fears, in short, their whole selves*." (Glass & Glass, 1968, p. 441). This kind of educational understanding develops fundamental skills in terms of encouraging authenticity, and is required because the efficient valuing system of students is likely to have been distorted due to the external expectations of value-free education. In contrast to this, the non-directive structure of student-centred education revitalises trust in organismic wisdom and paves the way for self-responsibility, creativity, self-discipline, and self-acceptance (Patterson, 1977; Rogers & Freiberg, 1994).

Rogers and Freiberg (1994) also refer to four requirements of students for the establishment of a facilitative classroom. Students are first asked to create a list of their course readings, and explain how they have read each book. Secondly, they are asked to write an essay that describes their own significant values, and how these values have been transformed, or have perhaps remained unchanged, due to this course. The third requirement is to write a statement in which learners evaluate and grade their own work. In the statement, students consider the criteria while marking their work, report the ways in which they have succeed or failed to meet those criteria, and grade themselves. If this estimation differs greatly from the evaluation of the facilitator, a personal talk is arranged to find a mutually satisfactory grade. The fourth requirement is to write a reflection paper that provides positive and negative criticisms and suggestions of the course. This final requirement does not have any effect on the final grade, and students may request that their teacher does not read it until marks have been announced.

A contract is also drawn up between the facilitator and the learner in order to provide a formal structure to the whole process. This independent study contract comprises self-evaluation criteria, activities included in a self-selected curriculum (e.g., reading, writing, artwork, interviews, oral presentation), and self-set motivations that nourish cognitive learning. As a tool of building freedom in the classroom, these contracts encourage students to be vocal in their education, while the experimental aspect of the learning enables them to explore their authentic creativity.

The student-centred model also promotes cooperative group activities in which students develop their self-concept and interpersonal relationships in an uncompetitive and non-threatening environment (Rogers & Freiberg, 1994). Rogers (1980) argues that the core purpose of education is "*to help individuals to acquire the learning, the information, and the personal growth that will enable them to deal more constructively with the 'real world'.*" (pp.

96-97). In their reference book on the field of education, *Freedom to Learn*, Rogers and Freiberg (1994) demonstrate several case studies that reveal the socially beneficial outcomes of student-centred education, such as group cooperativeness, peace-making, non-violent communication, endorsement of democratic values, social competence, concern for others and warmth in class. More recent findings and meta-analyses also provide support for a wide range of outcomes of person-centred education such as greater basic learning skills, critical / creative thinking, attendance, motivation, respect for divergent opinions, self-efficacy, and social skills (i.e., Cornelius-White, 2005, 2007a). Previous studies have established that the positive and active learning environment of student-centred education enables social and personal development in addition to intellectual accomplishments (e.g., Motschnig & Santos, 2006).

The Rogerian perspective, which constitutes the core of his educational theory, can be summarised as humans being constructive by nature, and that certain conditions must be met for actualising to occur. Similar positions to Rogers', i.e., regarding the main purpose of education being to support the student in the discovery and realisation the authentic self via the maintenance of the democratic and genuine relationship between the learner and facilitator, can be seen in the literature. For example, Freire's (1971, 1974) conceptualization of critical pedagogy underlines the importance of authentic learning, which is accepted as a method of becoming liberated from the oppression of inequal power structures (i.e., between teacher and learner) and moving towards emancipation through the gaining of consciousness and the building of dialogic relationships (Serrano, O'Brien, Roberts, & Whyte, 2018). In the words of Freire (1971, pp. 63-64): "*The teacher's thinking is authenticated only by the authenticity of the students' thinking. The teacher cannot think for her students, nor can she impose her thought on them."*

Then what should be the role of the teacher? Bonnett and Cuypers (2003) answer this question by suggesting that "*The teacher's task is to help the learners to identify and to develop their own sense of what calls to be thought in this situation and to give the space for this to occur*." (p. 339). In a similar vein, Brook (2009) argues that "*the intrinsic goal of the teacher is to care for the authenticity of students*" (p. 53). These answers suggest a second question; how can a student's authenticity be nourished? For Cranton and Carusetta (2004), the fundamental point is that teachers should be authentic in their teaching and relationships with students. In accordance with this, in his noted book *The Courage to Teach*, Palmer (1998) proposes the conditions of "*identity and integrity*" as a formula for good education, and he uses these terms to imply authenticity: "*…Identity is a moving intersection of the inner and outer forces that make me who I am…Integrity requires that I discern what is integral to my selfhood, what fits and what does not and I chose life-giving ways of relating to the forces that converge within me.*" (p. 13). For Palmer (1998) authentic teachers are the ones who find their path to integrity and create a subject-centred classroom in which they care deeply about their subjects, their students, and their students' enthusiasm about the subject (Kreber et al., 2007).

It can be seen that the issue of authenticity, which is also at the core of Rogers' education theory, has assumed an important place in the agendas of other researchers. Rogers' therapy and educational theories, which are critical in understanding the concept of authenticity and exploring its areas of application, have now been outlined, and it has been demonstrated how the non-evaluative and acceptant approaches of the therapist or the teacher are able to revitalize the constructive actualising tendency of the individual by dissolving one's conditions of worth and defensive attitudes towards the satisfying of experience (Rogers, 1951, 1957, 1959, 1983; Rogers & Freiberg, 1994). The necessary infrastructure has now been established for discussion in this thesis of the pedagogical reflections and clinical

expansions of this research. In addition, I have comprehensively presented the theoretical basis of the thesis by addressing Rogers' understanding of personality, education, and therapy. In the following section, current psychology models and research on authenticity which are based or inspired by the Rogerian theory of personality will be addressed.

2.3.3. Contemporary Approaches to Authenticity

This section looks at how Rogerian person-centred theory has deeply influenced and inspired current positive psychology research on authenticity. The section describes two mainstream models and assesses the appearance of authenticity within positive psychology literature that originated from the two concepts that Rogers coined in his personality theory: specifically congruence and the fully functioning person. I will also focus on the literature developed through these inventories, and share the results of quantitative studies that assess authenticity through the use of these scales.

2.3.3.1. Multicomponent Conceptualization

The first psychological model on authenticity derived from Rogerian theory was Multicomponent Structure (Kernis & Goldman, 2006). According to Kernis and Goldman (2006), authenticity can be defined as "*unimpeded operation of one's true, or core, self in one's daily enterprise*." (p. 344). Their model relies heavily on Rogers' understanding of the fully functioning person (1961) and falls under four elements: Awareness, Unbiased Processing of Self-relevant Information, Behaviour and Relational Orientation. The first component, Awareness, relates to self-knowledge of one's motives, goals, feelings, and desires. Unbiased Processing, the second component, stands for objective recognition of self-aspects, including personality, emotions, and experiences. Behaviour, the third component, is concerned with acting in accordance with one's values, desires, or needs without creating a façade for the sake of approval of others. The last component, Relational Orientation, denotes being open, honest, and sincere in close interactions.

2.3.3.2. The Authenticity Inventory

The Authenticity Inventory (AI) developed by Kernis and Goldman (2006) measures authenticity levels using a self-reflection list of 45-items. In line with the multicomponent conceptualization model, AI has four subscales; Awareness (e.g., "I am in touch with my motives and desires"), Unbiased Processing (e.g., "I tend to have difficulty accepting my personal faults, so I try to cast them in a more positive way"), Behaviour (e.g., "I am willing to endure negative consequences by expressing my true beliefs about things"), and Relational Orientation (e.g., "I make it a point to express to close others how much I truly care for them"). The questionnaire is scored on a 5-point Likert-type scale from 1 (= *Strongly Disagree*) to 5 (= *Strongly Agree*). The total score can be calculated by reverse scoring the negatively coded items and then adding up all 45 items. Cronbach-alpha reliability coefficient for total scale is .90, for Behaviour is .80, for Unbiased Processing is .64, for Relational Orientation is .78, and for Awareness is .79 (Kernis &Goldman, 2006). Kernis and Goldman (2006) demonstrated that higher scores on the Authenticity Inventory relates to several indicators of psychological and interpersonal functioning, such as greater hedonic and eudaimonic well-being, mindfulness, better coping strategies, positive role functioning and lower verbal defensiveness.

2.3.3.3. The Person-Centred Model

The second contemporary approach is a tripartite person-centred model of authenticity which is developed by Wood and colleagues (2008). This model hinges on the congruence conceptualization of Rogers (1961) and Barrett-Lennard's (1998) multifaceted model that looks at the consistency between three facets of authenticity, namely "*a person's primary experience, their symbolized awareness and their outward behaviour*." (p. 82). Based on this understanding, three characteristics of authenticity are identified. The first component, Self-Alienation, implies the incongruence between conscious awareness of subjective experience

and actual experience (e.g., emotions and physiological states). Therefore, a lack of self-alienation is regarded as being an indicator of authenticity and a key condition of authentic living (Lenton, Slabu & Sedikides, 2016). The second facet is Authentic Living, which refers to greater authenticity and exemplifies the match between consciously perceived experience and outward behaviour. The last element, Accepting External Influence as a cause of inauthenticity, refers to the degree which one conforms with others' thoughts and expectations instead of speaking the truth about one's own feelings. In conclusion, lower levels of self-alienation and accepting external influence, in addition with higher levels of authentic living, gives way to achieving authenticity.

2.3.3.4. The Authenticity Scale

Wood, Linley, Maltby, Baliousis and Joseph (2008) developed a 12-item self-assessment measure called the Authenticity Scale (AS). According to their model, authenticity encapsulates the match between actual experiences, cognitive awareness of those experiences and exhibited behaviour. Therefore, AS has three 4-item subscales to evaluate: Authentic Living (e.g., "I live in accordance with my values and beliefs"), Self-Alienation (e.g., "I feel out of touch with the 'real me'"), and Accepting External Influence (e.g., "I am strongly influenced by the opinions of others"). All items are answered on a 7-point scale ranging from 1 (= *does not describe me at all*) to 7 (= *describes me very well*). The total score can be calculated by reverse scoring the negatively coded items of Self-Alienation and Accepting External Influence, then adding up all 12 items. Cronbach-alpha reliability coefficients were found to range from .69 to .78 (Wood et al., 2008). Wood et al. (2008) also proposed that greater scores on the Authenticity Scale are associated with higher levels of subjective well-being, psychological well-being, and self-esteem.

In conclusion, two contemporary positive psychology models and measurements on authenticity that originated from Rogerian conceptualizations of the fully functioning person

and congruence have been described. Specifically, the Rogerian definition of congruence skilfully describes the notion of authenticity, whereas his description of the fully functioning person underpins the mainstream understanding of well-being (Robbins, 2015). Given the harmony between the research topics of both positive psychology and Rogers' theory, it can be argued that person-centred psychology is also a form of positive psychology (Joseph & Worsley, 2007; Joseph & Murphy, 2013b). In order to highlight this parallelism, the next section reviews the current positive psychology literature on authenticity. It will also share the results of studies that used either the Authenticity Scale or the Authenticity Inventory, in accordance with the theoretical scope of the thesis.

2.3.4. Empirical Research on the Concept of Authenticity

The purpose of this section is to examine the findings of studies using two inventories derived from Rogers' theory of personality. To this end, I will first address the conceptual difficulties of conducting a scientific study of authenticity, and then briefly describe how these challenges have historically been overcome in statistical research on authenticity. The section ends with a sharing of the outputs and contributions of the studies using authenticity measurements based on person-centred theory.

Investigating authenticity is complicated by the abstract nature of the concept and the philosophical challenges it raises. After all, while the command to "*be yourself*" seems like a simple one, it does raise complex philosophical questions, such as "*Is it possible not to be yourself*?" (Sheldon, 2009, p.76). In a similar vein, the possibility of discerning the inclinations of "*true self*" from "*the self*", or the difficulty of acquiring unbiased and complete self-knowledge, are debatable issues in relation to authenticity (Vazire & Carlson, 2010; Jongman-Sereno & Leary, 2019). Despite these philosophical constraints, two measurements have been developed to assess authenticity: Ryan & Connell's (1989) Perceived Locus of Causality, and Sheldon, Ryan, Rawsthorne & Ilardi's (1997) Experienced Authenticity

Measure. However, as only a few pioneers published studies which attempted to examine authenticity and its positive effects on well-being (i.e., Sheldon, Ryan, Rawsthorne, & Ilardi, 1997) and social relationships (i.e., Harter, Marold, Whitesell, & Cobbs, 1996), there was a relative scarcity of evidence-based literature that specifically related to authenticity and its empirical benefits.

That has all changed during the last two decades as two significant authenticity approaches and tools, which have arisen out of Carl Rogers' humanistic theory of personality, have significantly broadened the scope of authenticity literature. More precisely, a considerable amount of contemporary positive psychology research uses Authenticity Scale (Wood et al., 2008) and Authenticity Instrument (Kernis & Goldman, 2006) to investigate authenticity, which has originated from the conceptualizations of "*congruence*" and "*fully functioning person*" respectively. In other words, it can be seen that Rogerian theory of personality (1959) has played a critical role in terms of clarifying the ambiguous framework of authenticity, and in preparing a suitable basis for research in the field of positive psychology.

Recently, a wide array of studies has attested to a broad range of scientific benefits of authenticity, such as intrapersonal and interpersonal well-being (i.e., Rivera et al. 2019; Chen, 2019; Sutton, 2020). It is noteworthy that the instruments, which have originated from Rogerian understanding, have led to renewed interest in authenticity literature. To illustrate, the following longitudinal, experimental, and cross-sectional investigations have used the Authenticity Scale (Wood et al., 2008) and the Authenticity Inventory (Goldman & Kernis, 2002; Kernis & Goldman, 2006) and have reported significant psychological and social effects of authenticity.

The existing literature asserts that authenticity can be considered as an internal resource that reduces stress and ensures the cultivation of contentment and happiness. For example, a longitudinal study of authenticity, life satisfaction and distress by Boyraz et al. (2014), reports that initial authenticity is negatively associated with subsequent distress and positively associated with satisfaction in later life. In similar vein, Thomaes et al. (2017) examined adolescent groups and conducted a series of studies by using survey, diary, and experimental design. The findings showed that authenticity fosters subjective well-being and has a mediating effect on the association between the satisfaction of psychological needs and well-being. Likewise, Emmerich and Rigotti (2017) investigated context-specific authenticity and collected longitudinal data from 1243 employees at six-month intervals. It was found that work-related authenticity at Time 1 predicts performance and well-being at Time 2. It can therefore be seen that being authentic at work reinforces healthy psychological functioning, which is associated with greater worker productivity and decreased levels of depression.

A considerable number of cross-sectional studies have suggested that authenticity is associated with several psychological and relational outcomes. For instance, one primary study, which was conducted by Goldman and Kernis (2002), investigated the role of authenticity in various indicators of well-being and showed that authenticity is associated with high levels of self-esteem and life satisfaction. Moreover, the findings showed that authenticity is negatively correlated with negative affect, which means that people who are authentic experience fewer negative emotions. The results also showed that authenticity has a negative association with contingent self-esteem, which means that authentic people tend not to evaluate their self-worth depending on the expectations of others.

Similarly, Tekin and Satıcı (2014) found that higher levels of authentic living are associated with greater subjective vitality, or the experience of perceived energy that emanates from the self in the absence of external constraints (Ryan & Frederick, 1997).

Boyraz and Kuhl (2015) confirmed previous results by reporting that authenticity is associated with higher self-reflection, which is regarded as an adaptive form of self-focused attention and means intellectual self-analysis, and lower levels of self- rumination, which is regarded as a maladaptive form of self-focused attention and refers to neurotic self-analysis. It is noteworthy that authenticity predicts the association between both forms of self-focused attention, and their relation to life satisfaction and distress.

Another three cross-sectional studies have demonstrated that authentic people are happier and more satisfied with life. Sarıçam (2015a) noted that higher levels of authenticity correlate with greater happiness and satisfaction with life. Authentic living has also been found to cause higher subjective happiness, which then leads to greater life satisfaction. Koydemir et al. (2020) suggested that authenticity is associated with happiness and a sense of uniqueness, which means that authentic people feel happier as they are able to accept themselves as they actually are, rather than a sense of uniqueness coming from a desire to be unlike others. Furthermore, results show that self-alienation plays a mediating role in the relationship between a sense of uniqueness and happiness. In a recent study, Rathi and Lee (2021) confirmed previous findings by demonstrating that individuals with a greater score in authenticity are likely to have higher levels of life satisfaction, psychological well-being, and emotional expression. In addition to these favourable findings, the literature indicates that authenticity is linked to coping with difficulties. Satıcı, Kayış and Akın (2013) reported that authenticity relates to lower levels of psychological vulnerability, which suggests that authentic people are more resilient to stressful events and less dependent on external affirmation of their self-worth.

The research so far has focused on the psychological benefits of authenticity, yet evidence exists to suggest that being authentic can also positively transform social relationships. To illustrate, cross-sectional findings from Lakey et al. (2008) show that higher

scores in authenticity relates to lower scores in verbal defensiveness. This suggests that when authentic people are faced with negative self-relevant information, they provide proactive responses and approach with acceptance, rather than being quarrelsome. Likewise, in their experimental study, Pinto et al. (2012) asked participants to play against an opponent, and the results showed that authentic people exhibit less aggression in the case of competition and concentrate on improving themselves, rather than getting ahead of someone else. It would therefore appear that the non-defensive and reconciling manner of authentic individuals serves to nurture their social relationships.

Further evidence also supports the idea that authentic interaction provides considerable benefits for romantic relationships. Brunell and colleagues (2010) examined sixty-two heterosexual couples, and correlational findings suggest that greater authenticity of partners can be linked to an intimate and constructive relationship, which in turn results in positive relationship outcomes and individual well-being. Another cross-sectional study reports parallel results, and show that there is a significantly positive correlation between authenticity and relationship satisfaction (Wang, 2015).

In addition to self-authenticity, social and environmental conditions have significant influence on well-being. Wenzel and Lucas-Thompson (2012) collected data from 470 college students and showed that the perceived authenticity of close others (especially mothers and important non-parental adults) predicts the authenticity of young adults, which in turn leads to lower depressive symptoms and higher self-esteem. Supportive results were echoed by Baker et al. (2017) who reported that higher scores in authenticity are associated with greater valence of interpersonal interactions, which, in turn, means more positive relationships.

This section examined the findings of relevant research that have used authenticity measurements, derived from Rogers' person-centred conceptualization of authenticity, to

investigate the personal and interpersonal benefits of authenticity. While the existing results attest to the timeless validity of the Rogerian theory of personality (Rogers, 1959), this comprehensive humanistic theory has not yet been fully explored. In order to contribute to psychology literature on authenticity, the next section will highlight the unexplored research areas within Rogers' (1959) personality theory and existing research, and then subsequently detail the purpose and content of each study conducted within the scope of this thesis.

2.4. Location of the Present Study in the Literature

The following section has two aims. The first is to closely examine Rogers' person-centred theory (1959), make inferences, and highlight the areas not explored by previous research. The other aim is to critique contemporary positive psychology research on authenticity. The purpose of both of these steps is to demonstrate what gaps exist in the literature and how this thesis will address them. This work consists of four studies and generates six chapters to carefully investigate three research subjects: the theoretical convergence between authenticity and mindfulness, the socially and ecologically constructive dimensions of authenticity, and the structure of the authenticity measurements (see Section 3.5.). In the following sections, and in light of Rogers' discourses on authenticity and earlier empirical findings, I will introduce the purpose of the six chapters that relate to these three search topics.

2.4.1. Investigating the Structure of Authenticity

The specific first objective of this thesis, as presented in depth in Chapter 4, is to investigate the common conceptual themes that underlie the notions of authenticity and mindfulness. In order to better clarify the reasons behind this aim, I will first indicate the importance of mindfulness in the literature, and then touch on the quantitative evidence of the association between authenticity and mindfulness. Finally, I will clarify how these two concepts are intertwined according to Rogers' theory, and also detail how the first study of this thesis provides new insights.

The concept of mindfulness takes its roots from religion, spirituality, Eastern philosophy, and contemplative traditions (Brown, Ryan & Creswell, 2007; Mirdal, 2012). The last three decades have seen a rapidly growing trend toward research on mindfulness and mindfulness-based programmes (Crane et al., 2017), and numerous research empirically demonstrates the central role of mindfulness on a range of psychological outcomes such as adaptive stress response (e.g., Donald et al., 2016), greater well-being (e.g., Eberth & Sedlmeier, 2012), and improved emotional regulation (e.g., Hill & Updegraff, 2012).

The findings from several empirical studies, which are detailed in Chapter 4, suggest a positive correlation between authenticity and mindfulness (i.e., Lakey et al., 2008; Allan et al, 2015; Tsur, Berkovitz & Ginzburg, 2016; Vess et al. 2019; Roemer, Sutton, & Medvedev, 2021). However, in addition to this significant relationship, there also seems to exist conceptual parallels between the person-centred approach and mindfulness (Bundschuh-Müller, 2013; Maurer & Daukantaitė, 2020). More precisely, the contemporary conceptualization of mindfulness conspicuously resembles Rogers' (1959) understanding of authenticity.

According to Rogers' (1961) approach, congruence, or authenticity in the modern definition, refers to the *"sensitive, open, realistic, inner-directed"* psychological process in which one learn to take *"continual steps toward being, in awareness and in expression."* (p. 181). For him, authenticity includes knowing and expressing "*'where you are' emotionally*" (Rogers, 1980, p. 160) in this very moment. Therefore, authenticity can be achieved by noticing and displaying what is present in experience, awareness, and behaviour:

> "*In place of the term 'realness' I have sometimes used the word 'congruence.' By this I mean that when my experiencing of this moment is present in my awareness and when what is present in my awareness is present in my communication, then each of*

these three levels match or is congruent." (Rogers, 1980, p. 15)

On the other hand, according to its widely used definition, mindfulness refers to: "*Paying attention in a particular way: on purpose, in the present moment, and non-judgmentally"* (Kabat-Zinn, 1994, p. 4). What is noteworthy is that being aware of the present moment reaches beyond noticing the external world; instead, mindfulness serves as a bridge between external reality and the inner process. In this sense, being mindful can be regarded as being a source of self-knowledge (Kabat-Zinn, 1994), and existing literature has indeed suggested that mindfulness improves self-knowledge (i.e., Carlson, 2013), while recent evidence has similarly reported that self-connection induced activities (i.e., keeping a journal) enhances mindfulness (Klussman et al., 2021).

Even though Rogers (1959, 1961) proposed his theory in the latter half of the twentieth century, his portrait of authenticity has distinctive similarities with present-day definitions of mindfulness. In addition, several researchers claim that modern research on mindfulness overlaps the humanistic approach (e.g., Beitel et al., 2014; Ryback, 2006; Felder et al., 2014), particularly the person-centred approach (i.e., Jooste et al., 2015; Joseph, Murphy & Patterson, 2016; Bundschuh-Müller, 2013; Felder & Robbins, 2021). Indeed, this resemblance between authenticity and mindfulness within the Rogerian framework can also be explained by their philosophical alliance. Similar to the concept of mindfulness that originated from Eastern forms of thought, Rogerian understanding of self-actualisation also has striking parallels with the sage of Taoism and the enlightened person of Zen Buddhism, who perceive reality with completely open awareness, behave genuinely and realize their full potential (Chang & Page, 1991; Bazzano, 2011). Furthermore, the fact that Rogers (1973) stated that he enjoyed reading about the techniques of Zen Buddhism and Taoism also makes the philosophical analogy behind the concepts of mindfulness and authenticity more understandable (Hermsen, 1996).

Existing empirical research that examines the association between authenticity and mindfulness conceptualize these two concepts as two separate variables. No research has been located that considers the structural similarity between authenticity and mindfulness, despite differences in terminology. Therefore, it is clear that the relationship between authenticity and mindfulness requires further conceptual clarification in order to establish a greater degree of accuracy. In respect to Rogerian understanding of authenticity, Chapter 4 presents the first investigation that assesses the structural convergence of authenticity and mindfulness by performing a principal component analysis. In this way, this study aims to deepen the connection between the explosion of mindfulness literature in recent years with a well-established school of humanistic psychology. Moreover, providing further enlightenment of the theoretical link between authenticity and mindfulness is important in terms of a reinterpretation of the existing literature and a contemporary validity of Rogers' theory (1959), which places authenticity at the basis of psychological health. The output of this study aims to open up an important field for further research, and suggest several courses of action for mindfulness-based practices and person-centred applications.

2.4.2. Examining the Socially and Ecologically Constructive Aspects of Authenticity

The specific second objective of this thesis is to unravel some of the mysteries surrounding the socially and ecologically constructive aspects of authenticity that are proposed by Rogers' theory of personality. More precisely, Chapter 5 analyses the moderating role of authenticity on the association between self-compassion and compassion for others; Chapter 6 examines the relationship between authenticity, a helping attitude, pro-environmental behaviour and the mediating role of self-transcendence on those associations; Chapter 7 explores the association between authenticity and humility; and Chapter 8 investigates the predictive role of authenticity on the association between mindfulness and forgiveness. With the intention of addressing the underlying reasons for examining this subject, Rogers' statements on prosocial

and pro-environmental dimensions of authenticity are analysed, and criticisms that accuse the humanistic standpoint of being excessively self-centred in the light of person-centred theory and recent findings are countered. Clarification of the targets of each chapter in line with the second purpose of this thesis is provided, as is explanation of how these studies will fill the gaps in the literature and provide an original contribution to this area of research.

Rogers' (1959) theory of personality considers congruence, or authenticity, as the touchstone of optimal psychological functioning. Beyond its contributions to the wellbeing of individuals, feeling and expressing the fullness of oneself facilitates intimate human connections and prosociality. For Rogerian understanding, under the conditions of genuineness, empathy and unconditional positive regard, the authentic personality of the individuals emerges, namely "*positive, constructive, moving toward self-actualisation, growing toward maturity, growing toward socialization."* (Rogers, 1961, pp. 26-27).

Rogers (1978b) further improved his understanding of actualising tendency by introducing the concept of formative tendency in his later works, which concentrate not only on the individual, but also on universal and transcendental aspects:

> "*There is a formative directional tendency in the universe, which can be traced and observed in stellar space, in crystals, in microorganisms, in organic life, in human beings. This is an evolutionary tendency toward greater order, greater interrelatedness, greater complexity. In humankind, it extends from a single cell origin to complex organic functioning, to an awareness and sensing below the level of consciousness, to a conscious awareness of the organism and the external world, to a transcendent awareness of the unity of the cosmic system including people*." (p. 26).

Rogers' understanding of self eventually went beyond the actualising tendency of the individual organism to include relational and ecological conceptualization (Cornelius-White,

2007b). Despite such theoretical evidence, the socially and ecologically constructive aspects of authenticity are seldom studied. Furthermore, it is unclear what Rogers (1961) meant with the words "*the basic nature of human being, when functioning freely, is constructive and trustworthy*." (p. 194). Unlike recent interpretations that question undesirable motives and impulses as part of authentic behaviour (Jongman-Sereno & Leary, 2019), Rogerian theory argues that socio-environmental conditions disrupt the innately good tendency of human beings, which leads to inauthentic behaviour (Harter, 2002). Therefore, for Rogers, revealing the constructive and trustworthy aspects of the authentic self is deeply bounded with external circumstances.

However, some scholars have been critical of the humanistic standpoint in relation to self-actualisation by claiming that it concentrates on self-serving goals instead of other-orienting values (Baltes, Glück, Kunzmann, 2002). The humanistic standpoint has also been criticised for promoting excessive selfishness (e.g., White, 1973; Myers, 2004), individualism, self-indulgence, narcissism, and even for fostering the "*me*" generation (Lyons, 2001) by overlooking social phenomenon such as responsibility, relationships, and community (e.g., Patterson, 1974; Schur, 1976; Whitson & Olczak, 1991; Capps & Fenn, 1992; Pearson & Podeschi, 1999; Wertz & Bridges, 2009). These criticisms have been later echoed by leading positive psychologists, such as Seligman and Csikszentmihalyi (2000):

> "*Unfortunately, humanistic psychology did not attract much of a cumulative empirical base, and it spawned myriad therapeutic self-help movements. In some of its incarnations, it emphasized the self and encouraged a self-centredness that played down concerns for collective well-being. Future debate will determine whether this came about because Maslow and Rogers were ahead of their times, because these flaws were inherent in their original vision, or because of overly enthusiastic followers. However, one legacy of the humanism of the 1960s is prominently displayed*

> *in any large bookstore: The 'psychology' section contains at least 10 shelves on crystal healing, aromatherapy, and reaching the inner child for every shelf of books that tries to uphold some scholarly standard."* (p.7).

There was a rapid response to this criticism from advocates of humanistic psychology. Bohart and Greening (2001) fought back by arguing that such biased discourse does not reflect reality:

> "*We wish that Seligman and Csikszentmihalyi themselves had done a more scholarly job of investigating humanistic psychology. Neither the theory nor practice of humanistic psychology is narrowly focused on the narcissistic self or on individual fulfilment. A careful reading of Carl Rogers and Abraham Maslow would find that their conceptions of self-actualisation included responsibility toward others.*" (p. 81).

One of the pillars of this defence is the fact that humanistic psychologists has always been sensitive to social issues such as international peace, social welfare and justice (Elkins, 2009); calls attention to a wide range of communal topics (i.e., Lyons, 2001); aims to disseminate ideas on collective progress; and objects to "*conformist and homogenizing cultural trends, racial and gender oppressions, dehumanizing bureaucratization and consumerism, and the Vietnam War*" (Wertz & Bridges, 2009, p. 495).

In spite of appearances, the humanistic stance regards healthy individual development as an essential step in social transformation and prosociality (e.g., Rogers, 1961; Cooper, 2016). Rogers (1980) characterization of persons of the future who care for themselves, others and nature can be regarded as an obvious example of how humanistic discipline considers the socially and ecologically considerate dimension (Blair, 2013). Specifically, with Cornelius-White's (2007f) description, Rogerian person of tomorrow is someone who is "*open to experience, authentic, intimate, capable of living with change and ambiguity,*

altruistic, revering of nature, building of egalitarian institutions, internally moral, less materialistic, and yearning for harmonious spiritual and/or ecological connections." (p. 65). It should also not be forgotten that Rogers was a nominee for the Nobel Peace Prize owing to his study on intergroup conflict resolution (O'Hara, 2009; Rountree, 2011).

Therefore, accusing humanistic psychologists and theories as encouraging the cult of narcissism is basically incorrect as it demonstrates incomplete understanding and negative stereotyping (Elkins, 2009; Taylor & Martin, 2001; DeRobertis, 2008). What's more, if a psychologist is being criticised for investigating individuals while disregarding the collective dimension, this problem can be generalized to apply to the whole field of psychology (Foddy & Kahsima, 2002; Maurer & Daukantaitė, 2020). On the other hand, if these criticism hinge on the claim that concentrating on individual's potential causes self-orientation, Rogers (1982) dismisses such accusations by describing his numerous experiences with the individuals he worked with and stating that: "*I simply have not seen the development of a harmful narcissism and certainly not of an excessive self-love.*" (p. 85).

As a matter of fact, Rogers (1961) believed that defensiveness and inner fear may lead individuals to act in a "*incredibly cruel, horribly destructive, immature, regressive, anti-social and hurtful*" manner (p. 27). He instead suggested that when one gradually taps into authentic self-characteristics, the positive directional tendency of the individual reveals and leads to constructive attitudes (Rogers, 1961, 1982). As shown, in his later writings, Rogers' emphasis on formative tendency clearly manifests this integrative and constructive aspects of the authentic self. It may be the case that these criticisms rise from limited examination of Rogerian work, as stated by Cornelius-White (2007b); "*While the basic wording of the definition of the actualising tendency can lead a reader to see an individualistic bias, this reflects a shallow understanding. Prioritizing the formative tendency helps prevent this too*

frequent, Western acculturated misunderstanding of actualisation as individualistic rather than as relational and ecological." (p.134).

Recently, investigators have argued in support of Rogers' personality theory. Casale et al. (2018) found that vulnerable narcissism, which means displaying excessive sensitivity towards others' opinions and approval, has negative association with authentic living and positive association with self-alienation and the acceptance of external influence. On the other hand, grandiose narcissism, which means an exaggerated sense of self-importance and superiority, has negative relationship with one indicator of inauthenticity, namely accepting external influences. However, this particular finding can be explained by the fact that grandiose narcissists are inclined to believe that their perfection and their unrealistic self-views may lead them to behave without being affected by others' opinions. These results are confirmed by the findings of Womick et al. (2019), which show Dark Tetrad (Machiavellianism, narcissism, psychopathy, and sadism) have a moderating role on the association between authenticity and well-being. More precisely, among the individuals who primarily exhibit Dark Tetrad traits, authenticity has a weaker relationship with well-being.

These findings corroborate what was noted by Rogers (1961) decades ago: "*To the extent that the individual is denying to awareness (or repressing, if you prefer that term), large areas of his experience, then his creative forming may be pathological, or socially evil or both.*" (p. 352). Therefore, contrary to criticisms, the relationship between grandiose narcissism and authenticity can be elucidated by the absence of awareness, instead of obsession with one's worth. In a sense, all of these findings can be regarded as scientific evidence for Rogers' (1980) argument that individuals have constructive inner capacity. However, it is also clear that certain conditions are required for the prosocial and pro-environmental authentic self to flourish: *"an ability to listen empathically, a congruence or genuineness, an acceptance or prizing of the other—when they are present in a relationship*

make for good communication and for constructive change in personality." (p. 23). On the other hand, exactly what Rogerian theory means by constructive change in personality remains poorly understood due to a paucity of evidence. At this point, Rogers' statements should be analysed carefully with links made to research findings.

In order to achieve this task, four studies are conducted. As shown in Chapter 5, in the first, the moderating role of authenticity on the association between compassion for others and self-compassion is explored. Rogers argues that self-acceptance and approaching oneself with tenderness is central to congruence, which leads to acceptance of others (Rogers, 1964, 1980). In his personality theory, Rogers (1959) use the phrase of "*unconditional positive regard*" to describe this non-evaluative, caring, and prizing attitude towards oneself and others. That is to say, when a person shows understanding and affection towards oneself, the self becomes congruent and moves toward unconditional positive regard for others. Hence, as indicated by Rogers' (1959) theory, it is evident that authenticity plays a role on the relationship between unconditional positive self-regard and unconditional positive regard.

It can also be seen that the term "*unconditional positive regard*" has fundamental theoretical similarities with the modern phrase "*compassion*" (Neff, 2003a; Griffiths & Griffiths, 2013). The notion of compassion encompasses being aware of, emotionally moved by, and wanting to alleviate the suffering of others (Wispe, 1991). In a similar way, self-compassion refers to being aware of painful feelings, perceiving them as a common part of humanity and showing tenderness towards oneself in the case of pain (Neff, Rude, & Kirkpatrick, 2007). In other words, it can be hypothesized that the term compassion is a relatively new name for unconditional positive regard, whereas self-compassion bears a resemblance to unconditional positive self-regard. Within this context, discursive variations can be regarded as a difference in expression between humanistic psychology and positive psychology.

On the other hand, as presented in detail in Chapter 5, the existing literature provides contradictory results on the association between self-compassion and compassion for others (i.e., Neff & Pommier, 2013; Fulton, 2018; Gerber et al., 2015; Lopez et al., 2018). However, no single study has attempted to investigate the possible determinative factor that accounts for conflicting results. Based on Rogers' (1959) theory of personality development, it is hypothesized that as a person develops greater unconditional positive self-regard, or in modern terminology, self-compassion, they become more authentic. This, in turn, leads them to be able to develop unconditional positive regard for others, or in contemporary language, compassion for others.

Based on the line of reasoning that can be derived from Rogerian theory of personality, Chapter 5, for the first time, sets out to test the potential moderating effect of authenticity on the association between self-compassion and compassion for others. The study has multiple aims that go beyond its main goal of the investigation of socially constructive aspects of authenticity. First, it expands understanding of this research area. This is required because of the fact that only a limited number of studies have examined the association between authenticity, compassion (i.e., Tou et al., 2015) and self-compassion (i.e., Zhang et al., 2019). Secondly, it offers a new model for understanding the mainstream definition of compassion and Rogers' understanding of unconditional positive regard. Thirdly, as there is uncertainty about the relationship between self-compassion and the compassion for others, an explanation of this relationship is proposed, based on Rogerian personality theory.

The second study, as shown in Chapter 6, attempted to investigate the relationship between authenticity, helping attitudes and pro-environmental behaviour, while shedding light on the explanatory role of self-transcendence on those associations. Rogers (1961) stresses that an authentic person shows "*sensitive openness to his world and trust of his own ability to form new relationship with environment*." (p. 193). Within an appropriate climate for

authenticity, one becomes helpful to the other and this kind of relationship *"transcends itself and becomes a part of something larger*" (Rogers, 1980, p. 129). However, what remains unclear is what is implied by Rogers with his reference to "*environment*" or "*transcendence*".

Certain straightforward questions emerge from Rogers' work: Did Rogers talk about our social sphere or the surrounding in which living things (person, animal, plant etc.) exist? Similarly, does authenticity relate to prosociality or transcendence? Surprisingly, these questions are seldom asked, and the lack of quantitative analysis is elaborated on in Chapter 6. For instance, only one previous study (Ottiger & Joseph, 2021) has examined the association between authenticity and ecological sensitivity, and only two studies have suggested a relationship between authenticity and altruistic attitude (i.e., Yöntem & İlhan, 2013; Aktar et al., 2021). That said, the literature does provide more evidence on the correlation between self-transcendence, nature-relatedness (i.e., Sarıçam & Şahin, 2015; Castelo, White & Goode, 2021) and prosociality (i.e., Caprara et al., 2012).

These findings somehow support the argumentation of Rogers that the harmony within can reflect the external world, and that when one becomes sensitive to his/her inner self then this responsiveness may spread to outside (Rogers, 1961). In addition to this, according to Rogers' (1959) theory of personality, the condition of worth constructs an inauthentic self-concept. On the other hand, an authentic identity can be reconstructed when one begins to be freed from external evaluations and transcend beyond the illusion of self that is generated through conditions of worth. Moreover, Rogerian formative tendency (1978b) also acknowledges the transcendental extension of the actualising tendency that cares for the well-being of other living things. Hence, it could conceivably be hypothesized that authenticity gives way to self-transcendence, which serves as a driving factor for people to think beyond themselves.

However, no research has been found that has surveyed the explanatory role of self-transcendence on the association between authenticity and variables concerning prosociality and pro-environmental behaviour. The purpose of Chapter 6 is therefore to acquire further validation for Rogers' argumentation above, and to provide new insights into the socially and ecologically constructive aspects of authenticity by investigating the association between authenticity, pro-environmental behaviour and helping attitude. The importance and originality of this study is that it explores the mediating role of self-transcendence to understand the link between authenticity, prosociality and pro-environmental behaviour.

The third study in Chapter 7 that is conducted to examine the constructive aspects of authenticity seeks to explore the association between authenticity and humility. Humility refers to being aware of one's abilities in terms of imperfections, being open-minded to new ideas or suggestions, being relatively less self-orientated and instead perceiving oneself as a part of the larger universe; and appreciating others for their contribution to our world (Tangney, 2000). In parallel, Rogers' theory of personality (1959) describes the state of congruence as a remaining completely open to experience. This facilitates a certain transparency of an individual's potential, without deceiving oneself, and being acceptant of oneself and others. In addition to this theoretical parallelism between the features of authenticity and humility, Rogers' (1942) description of an authentic counsellor is someone who remains humble and doesn't try to be a "*psychological superman - all knowing, all-wise, above the petty reactions of ordinary men*" (p. 253).

On the other hand, it was found that previously published studies on the relationship between authenticity and humility are not only limited, but also inconsistent. As presented in detail in Chapter 7, only three studies have examined the association between authenticity and humility (i.e., Wood et al., 2008; Maltby et al., 2012; Proctor, Tweed & Morris, 2016) and these studies have provided contradictory results. In addition, previous studies have only used

the scales that have a humility subscale to measure humility (i.e., IPIP-HEXACO Personality Inventory; Ashton, Lee, & Goldberg, 2007, Lee & Ashton, 2004; Strengths Endorsement; Park et al., 2004) and the Authenticity Scale to measure authenticity. With the aim of providing a more comprehensive analysis and more reliable results than those found in the literature, this research uses, for the first time, a scale designed solely to measure humility, as well as two authenticity instruments.

Chapter 8 contains the fourth study in this thesis which clarifies whether authenticity predicts the association between mindfulness and forgiveness. The term forgiveness has been used to refer to situations in which "*one's responses to the transgressor, transgression, and sequelae of the transgression are transformed from negative to neutral or positive*" (Thompson et al., 2005, p. 318). The object of forgiveness may vary when applied to oneself, to others, or in unpredictable situations such as illness or natural disaster. As presented in detail in Chapter 8, there have been a number of experimental studies that have reported that mindfulness-based practices lead to greater forgiveness (i.e., Braun et al., 2020; Foulk et al., 2017; Jeter & Brannon, 2017; Karremans et al., 2020; Oman et al., 2008). Similarly, several cross-sectional studies suggest an association between mindfulness and forgiveness (i.e., Webb et al., 2013b; Abid, 2016; Kavaklı et al., 2019; Johns et al., 2015; Pang & Ruch, 2019; Roberts et al., 2020). However, there is a notable scarcity of studies that seek to identify predictors of the association between mindfulness and forgiveness (i.e., de la Fuente-Anuncibay et al., 2021).

Chapter 8 sets out to test the hypothesis that authenticity may be one of the causal factors, based on Rogers' theory of personality, which suggests that when one becomes more open to the present moment without defensiveness, an authentic identity emerges in which one "*becomes more accepting in his attitudes toward others, seeing others as more similar to himself.*" (Rogers, 1961, p. 36). Individuals who are open to the present moment without

defensiveness in this way do not feel the need to complain about situations that cannot be changed. To put it differently, mindful awareness of our experiences gives way to authenticity which facilitates the understanding of shared humanity, accelerates feelings of connectedness, and maintains a non-judgemental stance towards ungovernable circumstances. As discussed previously, several studies have documented the association between authenticity and mindfulness (e.g., Lakey et al., 2008; Chen & Murphy, 2019; Tohme & Joseph, 2020), whereas a search of the literature revealed only one study which considered the association between self-actualisation and forgiveness (i.e., Sarı, 2014). To date, no studies have been performed which investigate the explanatory role of authenticity on the association between mindfulness and forgiveness. The aim of this research is to provide empirical and theoretical evidence for socially constructive dimension authenticity by exploring its predictive effect on the well-grounded association between mindfulness and forgiveness.

In summary, the four studies presented in this section assess the claim that actualising the authentic self leads to benevolent behaviour (Rogers, 1961, 1978b, 1980; Cornelius-White, 2007b). The research to date has not been able to provide robust evidence for the prosocial and pro-environmental aspects of authenticity, and little was known about what Rogers (1957, 1959, 1983) refers to by stressing the constructive change of personality. Therefore, quantitative research is proposed to shed light on these unknown factors in relation to person-centred personality theory, and to address this gap in current research literature. In this way, these studies also attempt to reply to some critics who have argued that actualising tendency gives rise to self-absorption and narcissism by neglecting social responsibilities and community consciousness (e.g., Fancher, 1995; Richardson et al. 1999). This is done through a testing of Rogers' argumentation, which locates authenticity beyond individual gratification and considers it as an element of greater good.

2.4.3. Measuring Authenticity

The specific third objective of this thesis, as presented in Chapter 9, is to closely examine two main measurements of authenticity: the Authenticity Inventory (AI; Kernis & Goldman, 2006) and the Authenticity Scale (AS; Wood et al., 2008), that were generated from Rogers' personality theory (1959). In order to reveal the reasons behind conducting this study, I will first explain why this research is required, and underline the questions that have not yet been answered in the existing literature. There will also be consideration of the academic value of this research.

Given that both AI and AS have been used to assess person-centred understanding of authenticity in the extant literature, it is necessary to understand how these measures relate to each other. However, while a wide range of empirical research has used these measures to assess the levels of authenticity, no previous study has investigated how the seven subscales of these two instruments interrelate. Therefore, additional knowledge about their structural convergence was required to understand the differences and similarities in terminology. In order to do this, two studies were conducted to test whether these two renowned instruments of authenticity are able to assess single or multi-factorial constructs. This examination is fundamental in the literature to gain a further understanding of authenticity.

Clearly, if both questionnaires indicate the same construct, then the integrity of the literature on authenticity is confirmed. However, if the differences in terminology stem from the fact that the seven conceptions were assessing different constructs then the empirical database in relation to authenticity should be reinterpreted. Chapter 9 presents the first report testing of both scales to assess whether they suggest a unidimensional or a multidimensional structure of authenticity**.** This study also explores the association between social desirability and authenticity, and thus helps to fill a gap in the literature. As elaborated previously, authenticity relates to external effect and the expectations of a third person. However, as

much less is known about how authenticity relates to socially desirable responding (e.g., Wood et al. 2008), appreciating the link between authenticity and socially biased behaviour is significant in terms of recognising the underlying motivations behind revealing authenticity. Therefore, the final piece of research presented in this thesis contributes to the literature by investigating the psychometric structures of two authenticity scales that originate from Rogerian tradition.

2.5. A Summary of the Chapter

In this chapter, I first explained my literature research strategies and methodological steps. More precisely, I discussed how the research topic of this thesis emerged as a result of my prior educational experiences. I then proceed with explaining how the relevant literature was reviewed and by specifying my research subjects. The recent definitions, discussions, and theories of authenticity from a psychological point of view were described, and clarification was given of the meaning of authenticity in the context of this thesis. Accordingly, I have provided a brief history of two fields, namely positive psychology, and humanistic psychology, in which scientific psychological studies on the subject of authenticity are carried out. Rogerian person-centred theory, which acts as a bridge between these two psychological disciplines, and forms the theoretical framework of this thesis, was then considered. During the comprehensive presentation of Rogers' understanding of personality, therapy and education, great emphasis was placed on contemporary approaches and the measurements of authenticity which have originated from person-centred theory. The results of studies which have used such authenticity inventories derived from Rogerian theory, and their significance in the expansion of the authenticity research have been provided, and this is followed by an examination of existing empirical studies on the psychology of authenticity to identify the unclear points and unanswered questions in the literature. Finally, I explained how the studies

of the present thesis will help to fill such gaps, and how an original contribution is being made to the literature.

CHAPTER 3
METHODOLOGY

The following section presents the research methodology used in this doctoral project. The section begins by explaining why adopting a proper philosophical stance is pivotal. The influences on the philosophical standpoint presented in this doctoral study are then provided, as well as how that standpoint has determined the inventories chosen for use in the data collection strategy. The section ends with an explanation of how the data used in the thesis' four studies have been thematically categorized and analysed, along with explanation of the ethical procedures followed while carrying out this research.

3.1. Philosophical Position

There is no doubt that situating a study within an appropriate paradigmatic context is crucial for effective research design. As explained by Willis (2007), research paradigm is *"a comprehensive belief system, world view, or framework that guides research and practice"* (p. 8). Paradigm implies the foundation of ontological and epistemological stances (Sarantakos, 2007) which are powerful predictors of methodological process. Therefore, if a researcher intends to conduct rigorous research, he or she first needs to consider the philosophical basis of that research in terms of research questions, methodology and techniques (Grix, 2004).

In order to gain a better understanding of the paradigm of the present study, it is necessary to explain my philosophical stance from the inception of this PhD to its completion. As elaborated at the beginning of Chapter 2, my previous educational experiences have been the driver of this doctoral project, with the earliest research question being: "*What is the relationship between authenticity, mindfulness and compassion?*". To capture the essence of the association between these three variables, my initial intention, based on two underlying motivations, was to adopt an interpretivist position and employ a qualitative study.

The first of the motivations was that I was already familiar with qualitative study. My master's thesis, which passed with distinction, had used Interpretative Phenomenological Analysis (Smith &Osborn, 2008), and this motivated me to carry out another qualitative study for my PhD. The second motivation was that I felt that the use of qualitative methods could improve knowledge of the relationship of authenticity, mindfulness, and compassion by digging right into human experience through observation or unstructured interviews (Denzin & Lincoln, 2002). More precisely, I originally believed that in-depth qualitative analysis could offer more comprehensive portraits of human experience than fixed-choice questions. This is because the questionnaires generally used by statistical research ask specific questions in which participants only have to choose from the available options, rather than being invited to freely share reflections and observations. Qualitative research, on the other hand, has a flexible structure that allows new avenues of research to be discovered.

While such a study would indeed have given me a better appreciation of people's experiences, as I explored the topic further, I realised that the main research question being asked on the relationship between the constructs was actually better suited to statistical inquiry as this form of inquiry enables the clarification of patterns and correlations along with high generalizability. Therefore, even though I initially intended to take an interpretivist position, due to the reasons discussed previously, I realized that I was asking questions that could be better understood from the positivist perspective. Therefore, I decided it was necessary to break out of my comfort zone and apply a more appropriate methodology. It was for this reason that a positivist approach which encompasses generally quantitative methodology was finally selected.

The positivist paradigm was founded by the French philosopher August Comte (1798–1857), who asserted that reality can be captured through observation and experimentation, and therefore can be proven or disproven via hypothesis (Comte, 1853; Cohen, Manion, &

Morrison, 2011). Objectivity of the research process is one of the notable constituent elements of positivism, and this advantage is highly relevant to the purpose of the present research (Creswell, 2014). Furthermore, as adopting a positivist approach is particularly useful for social science projects, this approach is widely utilized in educational research which involves large sample sizes (Taylor & Medina, 2013). Projecting from a sample group to a larger population, illuminating the causal linkages between several variables, and improving existing theory, are seen as further benefits of positivist research (Hussey & Hussey, 1997). Broadly speaking, the instruments of this type of survey are experiments, surveys, and statistical methods, while the findings obtained tend to be consistent and precise, thus yielding high reliability (Walker, 2005; Mohajan, 2020). However, the chief criticism levelled against the positivist paradigm is that it does not enable definite results. It is for this reason that contemporary positivist perspectives generally consider likelihood and emphasize probability, rather than acquiring infallible accuracy (Crotty, 1998; Mack, 2010).

Although the positivist approach did appear to be an appropriate philosophical method for my research question, I still had reservations due to the apparent complexity of conducting a quantitative study and fears of not achieving my goals. However, I decided to challenge myself with the support of my supervisor. It seemed appropriate in a PhD degree, which, after all, is about self development within unfamiliar territories, to confront my inner demons that tell me I am a failure and to be self-compassionate about my mistakes. I felt uncertain about adopting a positivist position as I consider myself more comfortable as an interpretivist, and wondered how I could reconcile this within myself.

Carl Rogers' (1965a) article, *Some Thoughts Regarding the Current Philosophy of the Behavioural Sciences*, certainly helped me alleviate my anxiety about choosing one side. This is because instead of defending the superiority of any methodological stance, Rogers believed that critical problems emerge when the methods of testing hypothesis are accepted as being

dogmas, which obstruct development in any field. The conclusion reached is that some hypotheses can be investigated through the use of statistics, while others can be examined via one case. The central point of Rogers' (1965a) perspective is to locate the method of testing which is "*appropriate to the hypothesis, the pattern, the 'vision of reality*'" (p. 191). I have used this perspective as a methodological compass in my research.

Another belief which influenced this thesis was if Rogerian understanding could be internalized by other researchers, the philosophical tension between humanistic and positive psychologists could also be easily resolved. There is no reason for humanistic psychologists to condemn the methodological and positivist stance of positive psychologists as being a reductionist, inferior or distorted version of science; just as there is no reason for positive psychologists to accuse the humanistic stance as being prescientific or antiscientific due to their interpretivist or postpositivist approaches (Mruk, 2006; Friedman, 2008; Taylor, 2001). Carl Rogers, who researched with the positivist stance while proposing his theory (Rogers, 1959), demonstrated how these two psychological disciplines could be effectively combined. This was despite him being one of the main figures in the field of humanistic psychology, in which the qualitative methods were prevalent.

Two conclusions were reached from the above train of thought inspired by Rogers (1965a). The first was that every philosophical stance, including the positivist position, is imperfect, and so it is impossible to adopt a philosophical position that would adequately prove all arguments and seamlessly investigate every relevant parameter of a research question. The second conclusion reached was that my research questions should play a decisive role in how the research subject should be approached philosophically. Accepting any approach as being dogma, and subsequently asking questions according to a prescribed philosophical stance would have prevented independent consideration of the issue, and such an attitude would be inappropriate for a researcher. In my research for this study, I realised

that the fundamental inquiries I needed to address were: "*What is the correct method for this particular research question?"* and *"What are the pros and cons of each method?*" (Rich, 2001, p. 9)

My answers to these two significant questions determined the path taken, and led to a self-assured look through the lenses of a positivist view of knowledge with the aim of reaching consistent, generalizable, and credible data. During my research process, another motivational source was being aware of the fact that conducting quantitative studies in the field of humanistic psychology are necessary, as pointed out by Robbins (2015):

> *"If we want to derive generalities about aggregates of people, if we wish to identify relations among variables for the sake of reducing error in predictions, and if we wish to develop the ability to make causal inferences, we must rely on nomothetic, quantitative procedures, without which we would be lost. For this reason, humanistic psychology should embrace quantitative psychological research methodology."* (p. 40).

As it has been argued that data on the efficacy of the person-centred approach is limited (Bowers & Lemberger, 2016), it is considered pertinent, by collecting data from large samples, to demonstrate the empirical validity and generalizability of Rogers' theory of personality (1959) and so address these criticisms. It was thought that a prospective statistical study would meet the requirements of other methodologies and provide an important opportunity to advance understanding on the scope of authenticity.

In short, it was decided in this thesis to adopt a positivist position while being fully aware of the possible challenges that may be posed by this philosophical stance. Furthermore, care was taken to minimize inaccuracy while maintaining impartiality and avoiding dogma. In this section, I have provided details of the adopted philosophical stance and the reasons

behind the choice of methodology. In the following pages, an overview will be provided of the characteristics of the sample, data collection methods, statistical procedures, and ethical considerations.

3.2. The Population

The aim of this section is to give a general account of the research sample and so will provide the underlying reasons for selecting Turkish-speaking participants. The importance of conducting research within different cultures with reference to existing relevant literature on authenticity will be discussed, while the specific characteristics of the study participants can be found within each study.

The population of this doctoral project is Turkish adult participants from different socioeconomic and educational backgrounds. There were several reasons why this population was deemed as being appropriate. Firstly, being a Turkish researcher meant that potential participants could more easily be accessed and recruited by performing the snowballing technique. Secondly, having similar cultural background to the participants can be regarded as a facilitative factor in the provision of a homogeneous sample distribution (Creswell, 2005). Thirdly, one criticism of studies in the field of psychology is that they are generally carried out in WEIRD (Western, Educated, Industrialized, Rich, Democratic) cultures (Henrich, Heine & Norenzayan, 2010). Rathi and Lee (2021) support this criticism by arguing that authenticity can be regarded as one of these psychological constructs which is predominantly investigated in societies with highly developed economic and educational systems. Therefore, this doctoral project aims to somewhat break this mould by collecting data from Turkish-speaking participants who have been influenced by both eastern and western cultures.

As a matter of fact, cultural influences deserve special attention in the consideration of the notion of authenticity. Because of cultural conditioning (Rogers, 1978a), systemic

elements, such as whiteness, patriarchy (Cornelius-White, 2006b; Cornelius-White & Kriz, 2008), and other cultural values (Ellingham, 2001) play a crucial role in how one interacts with authenticity, as summarized by Cornelius-White (2013) "*Culture is a pervasive element of a persons' experiences, shaping the very way in which they symbolize their experiences"* (p.204). Indeed, existing research conducted within diverse ethnic populations has revealed the effect of culture in terms of authentic self-expression.

To illustrate this point, Kokkoris and Kühnen (2014) collected data from a German and Chinese population to show that cultural variance influences the connection between self-expression and perceived authenticity. According to their results, the German sample generally believed that expressing both likes and dislikes was an appropriate form of self-expression and indicates higher authenticity, whereas for Chinese participants, showing only likes and hiding dislikes represented appropriate behaviour and suggested greater authenticity. This finding is supported by Slabu et al's. (2014) comprehensive research in which data was collected from participants in the United States (U.S), China, India, and Singapore. The research demonstrates that levels of trait authenticity were higher for U.S participants compared to the other Eastern populations. Similarly, a recent experiment performed by Chen and Murphy (2019) showed that the scores on a psychometric test for authenticity taken by white British students were greater than the scores of Chinese students. These results can be explained by the fact that individuals in collectivist cultures place a higher value on an interdependent sense of self, and take social expectations into account while expressing themselves, whereas individualistic cultures access different social messages and stress personal values over the interests of society (Sutton, 2020).

Overall, the research findings so far suggest that the experience of authenticity is constant across all cultures (Ryan & Deci, 2006; Helwig, 2006; Wichmann, 2011), and that the actualising tendency is a universal form of motivation (Kim, 2018). That said, it is also the

case that perceptions and expressions of what it means to be true to oneself vary amongst cultures. This suggests that investigating diverse operations of authenticity within different cultures is important for the generalisation of findings. Furthermore, taking cultural impacts into account, as well as collecting data from different populations, is considered essential for the provision of culture-specific interventions that have a general appeal and aid in the development of full individual potential. Therefore, by collecting data from Turkish-speaking participants, this thesis aims to contribute to existing research in terms of making the literature less ethnocentric and more encompassing.

3.3. Data Collection Strategy

This section describes the specific methods and questionnaires used in data collection, as well as briefly reviewing the topics researched. The following section and the appendices will provide details of the research inventories.

As mentioned previously, participants, starting with friends and acquaintances, were recruited for the study with the 'snowballing technique'. Online versions of questionnaires were presented to the participants via Bristol Online (now 'Online Surveys'). Participants voluntarily took part in studies and no incentives were offered. The data collection period took approximately one month for each study. Prior to completion of the scales, participants were asked to sign a consent form which was incorporated into the online survey, while social media tools were used to publicize the study. The ethical considerations of the recruitment process are detailed in Section 3.6.

In their completion of several studies via the online survey tool, the participants' levels of authenticity, mindfulness, compassion, self-compassion, self-transcendence, helping attitude, pro-environmental behaviour, humility, forgiveness, and social desirability were all measured, in addition to data gathered from some demographic questions. More accurately,

data was gathered using eleven different scales: the Authenticity Scale (Wood, Linley, Maltby, Baliousis & Joseph, 2008), the Authenticity Inventory (Kernis & Goldman, 2006), the Five-Facet Mindfulness Questionnaire (Baer, Smith, Hopkins, Krietemeyer & Toney, 2006), the Self-Compassion Scale (Neff, 2003b), the Compassion for Others Scale (Pommier, 2011), the Heartland Forgiveness Scale (Thompson, Snyder, Hoffman, Michael, Rasmussen & Billings, 2005), the Social Desirability Scale (Stöber, 2001), the Humility Scale (Elliott, 2010), the Helping Attitudes Scale (Nickell, 1998), the Self-Transcendence Scale (Reed, 1991), the Environmental Behaviour Scale (Goldman, Yavetz & Pe'er, 2006), and the Mindful Attention Awareness Scale (Brown & Ryan, 2003). All the scales used have been already translated into Turkish, and their validity and reliability have been demonstrated (İlhan & Özdemir, 2013; İmamoğlu, Günaydın & Selçuk, 2011; Kınay, 2013; Deniz, Kesici & Sümer, 2008; Akdeniz & Deniz, 2016; Bugay & Demir, 2010; Tatar & Özdemir, 2018; Sarıçam, Akın, Gediksiz & Akın, 2012; Serpen & Hasgül, 2018; Timur & Yılmaz, 2013; Catak, 2012). In order to achieve integrity in the cultural context and to prevent language-related misunderstandings, participants read and answer the questions in their native language, Turkish.

3.4. Measuring Instruments

This section provides comprehensive information about, including the psychometric properties of the scales used in the study. A rationale for using the scales is also given, while their distribution across the studies is shown in Figure 3.1, as well as being presented in the method sections of the next six chapters.

The main criteria for the selection of the scales for this study was that they be tried and tested for use with Turkish speakers. After careful scrutiny of the literature to locate scientific publications which had translated the potential scales I could use to Turkish and had proved their validity and reliability, I was able to considerably narrow the tentative list of inventories.

The shortlist was then assessed in terms of how compatible the inventories were with my research questions, which led to the following list:

The Authenticity Scale (AS; Wood, Linley, Maltby, Baliousis & Joseph, 2008) is a twelve-item self-report measure that contains three subscales: Self-Alienation (e.g., “I feel as I don’t know myself very well”), Authentic Living (e.g., “I think it is better to be yourself than to be popular”), and Accepting External Influence (e.g., “Other people influence me greatly”). The items are rated on a seven-point Likert scale ranging from 1 (= *Does not describe me at all*) to 7 (= *Describes me very well*). Cronbach's alpha reliability coefficients was reported as being .78 for Self Alienation, .69 for Authentic Living, and .78 for Accepting External Influence. For the Turkish version, Cronbach-alpha values were .79 for Self-Alienation, .62 for Authentic Living, and .67 for Accepting External Influence (İlhan & Özdemir, 2013). Scoring consists of reversing the negative subscale items of Accepting External Influence and Self-Alienation, and then summing up all the items for a total score. Higher scores reflect greater authenticity.

The Authenticity Inventory (AI; Kernis & Goldman, 2006) is a 45-item self-reporting measure that contains four subscales: Authentic Behaviour (e.g., “I frequently pretend to enjoy something when in actuality I really don’t”) , Unbiased Processing (e.g., “I am very uncomfortable objectively considering my limitations and short-comings”), Relational Orientation (e.g., “In general, I place a good deal of importance on people I am close to understanding who I truly am”), Awareness (e.g., “I have a very good understanding of why I do the things I do”). The items are rated on a five-point Likert scale ranging from 1 (= *Strongly disagree*) to 5 (= *Strongly agree*). Cronbach's alpha reliability coefficients was reported as being .80 for Authentic Behaviour, .64 for Unbiased Processing, .78 for Relational Orientation, and .79 for Awareness. For the Turkish version of 27-item short form, Cronbach-alpha values were .66 for Authentic Behaviour, .77 for Unbiased Processing, .77 for

Relational Orientation, and .76 for Awareness (İmamoğlu, Günaydın & Selçuk, 2011). Scoring consists of reversing the negative subscale items of Unbiased Processing and Authentic Behaviour, and then summing up all the items for a total score. Higher scores reflect greater authenticity.

The Five-Facet Mindfulness Questionnaire (FFMQ; Baer, Smith Hopkins, Krietemeyer, & Toney, 2006) is a 39-item self-report measure that contains five subscales: Observing (e.g., "I notice how foods and drinks affect my thoughts, bodily sensations, and emotions"), Describing (e.g., "I can easily put my beliefs, opinions, and expectations into words"), Acting with Awareness (e.g., "It seems I am "running on automatic" without much awareness of what I'm doing"), Non-Judging of inner experience (e.g., "I think some of my emotions are bad or inappropriate and I shouldn't feel them") and Non-Reactivity to inner experience (e.g., "In difficult situations, I can pause without immediately reacting"). The items are rated on a five-point Likert scale ranging from 1 (= *Never or very rarely true*) to 5 (= *Very often or always true*). Cronbach's alpha reliability coefficients were found to range from .75 to .91. For the Turkish version, Cronbach-alpha values were found to range from .67 to .85 (Kınay, 2013). Scoring consists of reversing the negative subscale items of Describing, Acting with Awareness, and Non-Judging, and then summing up all the items for a total score. Higher scores reflect greater mindfulness.

The Self-Compassion Scale (SCS; Neff, 2003b) is a 26-item self-report measure that contains six subscales: Self-Kindness (e.g., "I try to be loving towards myself when I'm feeling emotional pain"), Self-Judgment (e.g., "When times are really difficult, I tend to be tough on myself"), Common Humanity (e.g., "When things are going badly for me, I see the difficulties as part of life that everyone goes through"), Isolation (e.g., "When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world"), Mindfulness (e.g., "When I fail at something important to me, I try to keep things in

perspective"), Over-Identification (e.g., "When I'm feeling down, I tend to obsess and fixate on everything that's wrong"). The items are rated on a five-point Likert scale ranging from 1 (= *Almost never*) to 5 (= *Almost always*). Cronbach's alpha reliability coefficients were reported as being .78 for Self-Kindness, .77 for Self-Judgement, .80 for Common Humanity, .79 for Isolation, .75 for Mindfulness, and .81 for Over-Identification. For the Turkish version, the Cronbach-alpha value for the total scale was .89 (Deniz, Kesici, & Sümer, 2008). It is noted that in the Turkish translation, the factor values of two items were below 0.30 and where accordingly eliminated. Scoring consists of reversing the negative subscale items of Self-Judgment, Isolation, and Over-Identification, and then summing up all the items for a total score. Higher scores reflect greater self-compassion.

The Compassion Scale (CS; Pommier, 2011) is a 24-item self-report measure that contains six subscales: Kindness (e.g., "I like to be there for others in times of difficulty"), Indifference (e.g., "Sometimes I am cold to others when they are down and out"), Common Humanity (e.g., "Everyone feels down sometimes, it is part of being human"), Separation (e.g., "When I see someone feeling down, I feel like I can't relate to them"), Mindfulness (e.g., "I notice when people are upset, even if they don't say anything"), Disengagement (e.g., "I don't think much about the concerns of others"). The items are rated on a five-point Likert scale ranging from 1 (= *Almost never*) to 5 (= *Almost always*). Cronbach's alpha reliability coefficients was reported as being .77 for Kindness, .68 for Indifference, .70 for Common Humanity, .64 for Separation, .67 for Mindfulness, and .57 for Disengagement. For the Turkish version, Cronbach-alpha values were .73 for Kindness, .64 for Indifference, .66 for Common Humanity, .67 for Separation, .70 for Mindfulness, and .60 for Disengagement (Akdeniz & Deniz, 2016). Scoring consists of reversing the negative subscale items of Indifference, Separation, and Disengagement, and then summing up all the items for a total score. Higher scores reflect greater compassion for others.

The Self-Transcendence Scale (STS; Reed, 1991) is a 15-item self-report measure that contains two subscales: Intrapersonal Self-Transcendence (e.g., “Able to move beyond things that once seemed so important”) and Interpersonal Self-Transcendence (e.g., “Being involved with other people or my community when possible”). The items are rated on a four-point Likert scale ranging from 1 (= *Not at all*) to 4 (= *Very much*). Cronbach's alpha reliability coefficients were found to range from .80 to .88. For the Turkish version, Cronbach-alpha value for the total scale was .87 (Sarıçam, 2015b). It is noted that the results of Confirmatory Factor Analysis for the Turkish-translated version of STS indicated better fit indices for one-factor rather than a two-factor structure. Therefore, the total score for the STS, which can be regarded as one-dimensional instrument, involves calculating the mean for all 15 items. Higher scores reflect greater self-transcendence.

The Environmental Behaviour Scale (EBS; Goldman, Yavetz & Pe'er, 2006) is a 20-item self-report measure that contains six subscales: Resource-Conserving Actions with Personal Financial Benefit (e.g., “Conserve water at home (close the faucet when brushing my teeth, washing dishes etc.)”), Environmentally Responsible Consumerism (e.g., “Re-use used writing paper as draft paper”), Nature-Related Leisure Activities (e.g., “Read articles on environmental issues in daily newspapers or magazines”), Recycling Efforts (e.g., “Bring things (such as: newspapers, plastic bottles) to recycling collection points”), Citizenship Action (e.g., “Report to the authorities on environmental problems”), Environmental Activism (e.g., “Participate in campaigns for the cleaning-up and care of public spaces”). The items are rated on a five-point Likert scale ranging from 1 (= *Never*) to 5 (= *Almost always*). Cronbach's alpha reliability coefficients was reported as being .51 for Resource-Conserving Actions with Personal Financial Benefit, .59 for Environmentally Responsible Consumerism, .68 for Nature-Related Leisure Activities, .64 for Recycling Efforts, .64 for Citizenship Action, and the correlation was $r = .6$, $p < .01$ for Environmental Activism. For the Turkish

version, Cronbach-alpha values were 0.68 for Resource-Conserving Actions with Personal Financial Benefit, .66 for Environmentally Responsible Consumerism, .70 for Nature-Related Leisure Activities, .63 for Recycling Efforts, .68 Citizenship Action and the correlation was $r = .57$, $p < .01$ between the two items of Environmental Activism (Timur & Yılmaz, 2013). Scoring consists of reversing one item and then summing up all the items for a total score. Higher scores reflect greater environmental awareness and sensitivity.

The Helping Attitudes Scale (HAS; Nickell, 1998) is a 20-item self-report measure that contains three subscales: Selfish (e.g., "I would avoid aiding someone in a medical emergency if I could"), Altruism (e.g., "Helping friends and family is one of the great joys in life") and Receiving and Giving (e.g., "Doing volunteer work makes me feel happy"). The items are rated on a five-point Likert scale ranging from 1 (= *Strongly disagree*) to 5 (= *Strongly agree*). Cronbach's alpha reliability coefficients was reported as being .86 for the total score. For the Turkish version, Cronbach-alpha value for the total scale was .83 (Serpen & Hasgül, 2018). It is noted that in the Turkish translation, the factor values of two items were below .30 and four items loaded more than one factor at the same time. These items were eliminated; thus the Turkish version includes 14 items. Scoring consists of reversing the negative subscale item of Selfish, and then summing all the items for a total score. Higher scores reflect greater helping attitudes.

The Humility Scale (HS; Elliott, 2010) is a 13-item self-report measure that contains four subscales: Openness (e.g., "When I get trouble, it is important to me be able to explain what happened"), Self-Forgetfulness (e.g., "It frustrates me when others are praised and I am not"), Modest Self-Assessment (e.g., "I often wish I was as talented as my peers") and Focus on Others (e.g., "I feel honoured when others ask for my help"). The items are rated on a five-point Likert scale ranging from 1 (= *Strongly disagree*) to 5 (= *Strongly agree*). Cronbach's alpha reliability coefficients was reported as being .60 for Openness, .64 for Self-

Forgetfulness, .63 for Modest Self-Assessment and .37 for Focus on Others. For the Turkish version, Cronbach-alpha values were .63 for Openness, .67 for Self-Forgetfulness, .72 for Modest Self-Assessment and .79 for Focus on Others (Sarıçam, Akın, Gediksiz & Akın, 2012). Scoring consists of reversing the negative subscale items of Openness and Self-Forgetfulness, and then summing up all of the items for a total score. Higher scores reflect greater humility.

The Heartland Forgiveness Scale (HFS; Thompson, Snyder, Hoffman, Michael, Rasmussen & Billings, 2005) is an 18-item self-report measure that contains three subscales: Forgiveness of Self (e.g., "It is really hard for me to accept myself once I've messed up"), Forgiveness of Others (e.g., "I continue to punish a person who has done something that I think is wrong") and Forgiveness of Situations (e.g., "If I am disappointed by uncontrollable circumstances in my life, I continue to think negatively about them"). The items are rated on a seven-point Likert scale ranging from 1 (= *Almost always false of me*) to 7 (= *Almost always true of me*). Cronbach's alpha reliability coefficients were found to range from .86 for the overall scale, .75 for Forgiveness of Self, .78 for Forgiveness of Others and .77 for Forgiveness of Situations. For the Turkish version, Cronbach-alpha values were .81 for the overall scale, .64 for Forgiveness of Self, .79 Forgiveness of Others, .76 for Forgiveness of Situations (Bugay & Demir, 2010). Scoring consists of reversing the negative nine items, and then summing up all the items for a total score. Higher scores reflect greater forgiveness.

The Mindful Attention Awareness Scale (MAAS; Brown & Ryan, 2003) is a 15-item self-report measure. A sample vignette is as follows: "I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there". The items are rated on a six-point Likert scale ranging from 1 (= *Almost always*) to 6 (= *Almost never*). Cronbach's alpha reliability coefficients was found to range from .82 to .87. For the Turkish

version, Cronbach-alpha value was .85 (Catak, 2012). Scoring consists of summing up all the items for a total score. Higher scores reflect greater mindfulness.

The Social Desirability Scale (SDS; Stöber, 2001) is a 17-item self-report measure. A sample vignette is as follows: “During arguments, I always stay objective and matter-of-fact” The items are rated on a *true/false* scale. Cronbach's alpha reliability coefficients were found to be .80. For the Turkish version, the Cronbach-alpha value was .72 (Tatar & Özdemir, 2018). It is noted that in the Turkish translation, fourth item was not found to be distinctive and was removed. Scoring consists of reversing the negative six items, then summing up all the items for a total score. Higher scores reflect greater social desirability.

All of the instruments employed within this doctoral project are widely used in empirical literature and have already been translated into Turkish by respected scientists. Furthermore, the validity and reliability of all scales have been scientifically ascertained. The next section elaborates how the data collected via these inventories is analysed for the purpose of each chapter.

3.5. Data Analysis

This section discusses the specific statistical methods employed in the four studies. All analysis was conducted via SPSS Version 24 and AMOS, and the findings were grouped and presented thematically. Figure 3.1 illustrates how the four studies have been classified thematically into six empirical chapters.

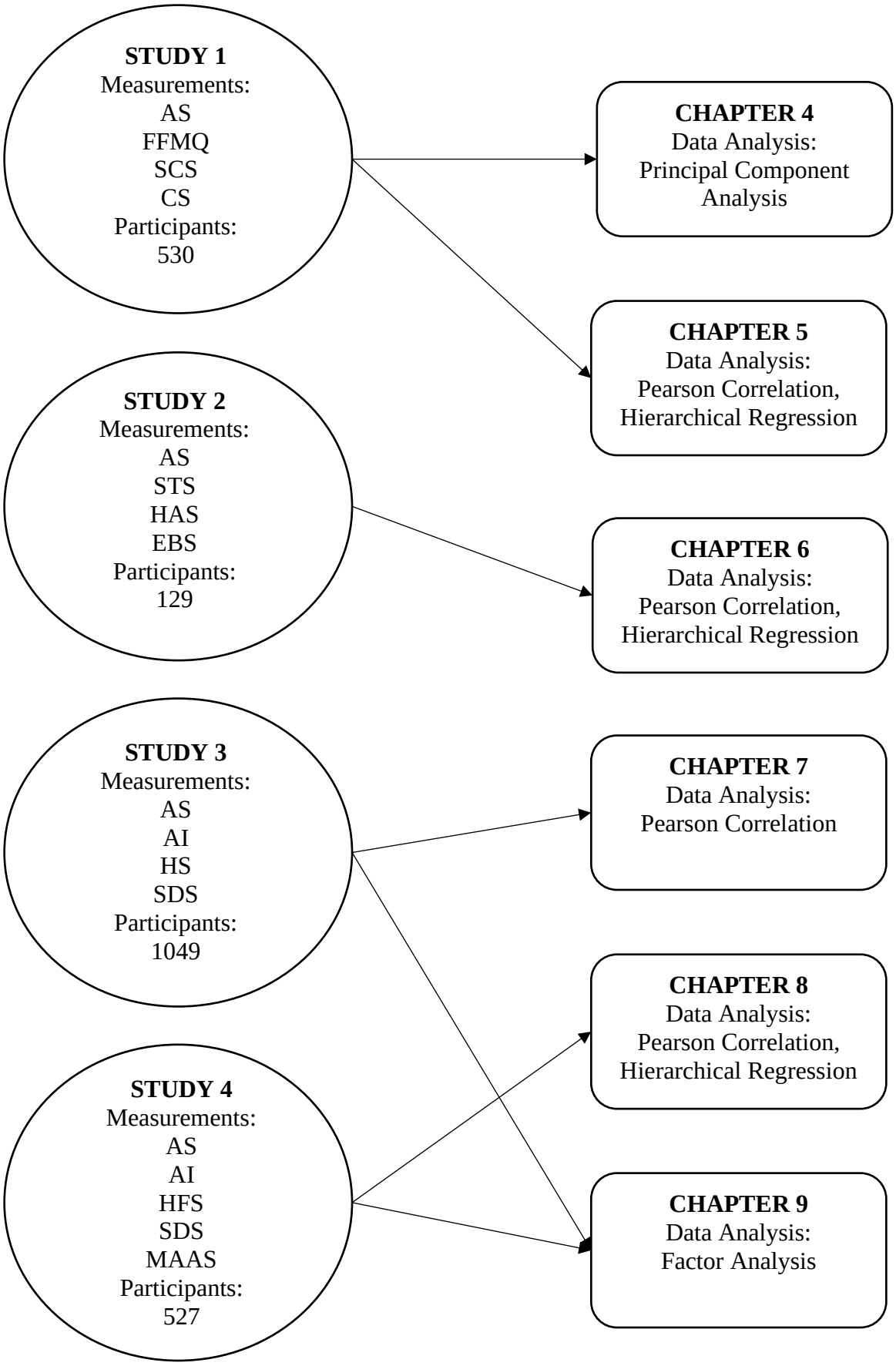


Figure 3.1. Thematic Classification of Four Studies

There were two separate aims of Study 1: to investigate the theoretical confluence between authenticity and mindfulness (see Chapter 4), and to explore the moderating role of authenticity on the association between self-compassion and compassion for others (see Chapter 5). Data was collected from the 530 participants who completed the Authenticity Scale (AS; Wood, Linley, Maltby, Baliousis & Joseph, 2008), the Five-Facet Mindfulness Questionnaire (FFMQ; Baer, Smith, Hopkins, Krietemeyer & Toney, 2006), the Self-Compassion Scale (SCS; Neff, 2003b), and the Compassion Scale (CS; Pommier, 2011).

Study 2 aimed to examine the association between authenticity, a helping attitude, pro-environmental behaviour, and the mediating effect of self-transcendence (see Chapter 6). Data was collected from the 129 participants who completed the Authenticity Scale (AS; Wood, Linley, Maltby, Baliousis & Joseph, 2008), the Helping Attitudes Scale (HAS; Nickell, 1998), the Self-Transcendence Scale (STS; Reed, 1991), and the Environmental Behaviour Scale (EBS; Goldman, Yavetz & Pe'er, 2006).

There were two aims of Study 3: to examine the association between authenticity and humility (see Chapter 7), and to investigate the structural similarity of the Authenticity Scale and the Authenticity Inventory (see Chapter 9). Data was collected from the 1049 participants who completed the Authenticity Scale (AS; Wood, Linley, Maltby, Baliousis & Joseph, 2008), the Authenticity Inventory (AI; Kernis & Goldman, 2006), the Social Desirability Scale (SDS; Stöber, 2001), and the Humility Scale (HS; Elliott, 2010).

There were two aims of Study 4: to investigate the mediating role of authenticity on the association between mindfulness and forgiveness (see Chapter 8), and to investigate the structural similarity of the Authenticity Scale and the Authenticity Inventory (see Chapter 9). Data was collected from the 527 participants who completed the Authenticity Scale (AS; Wood, Linley, Maltby, Baliousis & Joseph, 2008), the Authenticity Inventory (AI; Kernis &

Goldman, 2006), the Heartland Forgiveness Scale (HFS; Thompson, Snyder, Hoffman, Michael, Rasmussen & Billings, 2005), the Social Desirability Scale (SDS; Stöber, 2001), and the Mindful Attention Awareness Scale (Brown & Ryan, 2003).

The targets of the four studies carried out in this doctoral research, and how they have been classified into six chapters, has now been detailed. The next section will describe the principles used to ensure that all of these studies were conducted ethically.

3.6. Ethical Issues

This section presents the ethical principles adhered to while this research was conducted. It begins with a listing of the sources that have guided the process, as well as mention of my ethical researcher training. It then details the ethical procedure of the present doctoral project, and ends with clarification of how the knowledge learned was implemented in each phase of this project.

Knowing the guidelines of ethical research and learning how to apply them is one of the top priorities for a researcher to consider when planning any research project (Cacciattolo, 2015). This is because a knowledgeable researcher is able to conduct the study within an ethical framework, ensuring that the researcher, participants, and the research organisation are protected from any kind of physical and psychological damage. For the ethical aspect of this doctoral project, three primary sources of good research practice were consulted: the Ethical Guidelines for Educational Research produced by The British Educational Research Association (BERA, 2018), the Code of Human Research Ethics produced by The British Psychological Society (BPS, 2021), and the Code of Research Conduct and Research Ethics produced by The University of Nottingham (UoN, 2020). Furthermore, the University of Nottingham provides online Research Integrity Training which must be attended by all new doctoral students (UoN, 2020). The training enabled me to learn about my responsibilities as a

researcher to maintain high standards of ethics and integrity, as well as the difficulties that may be encountered while fulfilling these responsibilities and the strategies that can be applied to overcome them.

After successfully completing the examination, which was held at the end of the Research Integrity course, I was entitled to apply to The Research Ethics Committee and subsequently received approval for my first study on 23.05.2018 (see, Appendix 1). During this doctoral research, a total of four studies were conducted and four ethics applications were made. However, as all my studies follow the same methodological format and data collection procedure, the three other applications were regarded as being a continuation of the first. On the other hand, some of the inventories used in each study differed, and so the latter three applications contained detailed information about the content of the questionnaires used in each study, and included articles which attested to the scientific reliability of these inventories. All of the applications were approved, initially through an official document, which can be seen in Appendix 1, and the other applications being subsequently approved by the Ethics Committee via e-mail.

Following the ethical approval of my research application to conduct a doctoral project that accords with the guidelines of the UoN (2020), BERA (2018), and BPS (2021), certain measures were taken to assure appropriate ethical safeguards. BERA (2018) requires that:

> *"Researchers should do everything they can to ensure that all potential participants understand, as well as they can, what is involved in a study. They should be told why their participation is necessary, what they will be asked to do, what will happen to the information they provide, how that information will be used and how and to whom it will be reported."* (p.9)

In accordance with the above guidance, the participants were initially informed of the objectives of the study and their role in the research. They were also given an information sheet (see Appendix 2) and my contact details for any concerns they wanted to raise. The consent form was then presented. This form includes the codes of conduct, the potential usage of data (i.e., publications) and data storage conditions (see Appendix 4). According to the ethical protocols outlined by the BPS (2021), participation should be voluntary, and any decision made about it should made freely. Subsequent to participants' voluntary approval of the consent form, the demographic form and online scales were administered via Bristol Online Survey (now 'Online Surveys'), which is known to ensure high standards for data protection. The purpose of the demographic form is to analyse whether responses vary according to characteristics of population (i.e., gender, age, education, and marital status). Personal data (i.e., name, surname, or contact information) was not requested to protect the privacy of participants.

As stated in the UoN's (2020) ethical guidelines, minimizing harm is one of any researcher's key principles, and the BPS (2021) stresses that the risk of harm should not be higher than a research participant would expect to face in daily life. In this doctoral project, participants were only asked to complete a battery of web-based questionnaires which do not include any sensitive content. In terms of the necessary ethical procedures, the use of web-based questionnaires is considered as a universally recognized method of data collection (Nayak & Narayan, 2019). However, owing to the web-based nature of my studies, I was not able to monitor the reactions of the participants. Special attention was therefore paid to the well-being of the research participants by encouraging them to contact me without hesitation if any question or a problem related to their participation was encountered (see Appendix 2 and Appendix 4).

Snowball sampling methodology was employed for the initial collection of data from my own personal network. In order to increase the number of participants, my acquaintances were asked to promote the research link on their social media accounts such as Facebook, which is regarded as an important research tool for social sciences in terms of reaching large samples (i.e., Kosinski et al., 2015). Turkish participants aged 18 years or older, who are regarded as legally being adults (BPS, 2021), were included in the study. Turkish-translated versions of the information sheet, the consent form and all scales are used, since using the native language of participants is critical in terms of preventing any problems due to poor communication (McKay, 2006; Hawkins & Emanuel, 2008; Cacciattolo, 2015)

According to BERA (2018) regulations, the researcher should approach research conducted in both UK and in other countries with the same sensitivity. This is done by making necessary adaptations to different cultural contexts, and by obtaining any required permission from the relevant local authorities. As already stated, this study recruited Turkish-speaking participants, yet it was not carried out through the collection of data by any institution (e.g., educational institutions or government agencies). In other words, as the participants of this doctoral project contributed individually, permission was not required, and the consent form of the participants was deemed sufficient for the conduct of the study.

Respecting the autonomy of the participants and their right of withdraw is another important ethical criterion (BERA, 2018; UoN, 2020; BPS, 2021). However, as mentioned previously, the participants were not required to submit any personal information. This meant that it was impossible to delete the data of any specific participant after the study was completed. This situation and its implications were explained to the participants at the beginning of the study via the information form (see Appendix 2). Moreover, with the intention of preventing any miscalculations that could be caused by participants entering incomplete information, a "*forced response*" feature was activated in this research. This

ensured that participants are unable to view subsequent questions if the current one is not completed. 100% participation was therefore achieved for all submissions, although participants were given the option to withdraw from the study at any point.

All documents from Bristol Online were downloaded once the data collection process was concluded. Bristol Online automatically anonymizes research participants by assigning a unique response number. In order to further ensure confidentiality in a responsible manner, all documents were stored in a password-protected strictly secure digital platform, accessible only by myself and my supervisors. As reported by the BERA code of ethics (2018):

> "*Researchers must comply with the legal requirements in relation to the storage and use of personal data as stipulated in the UK by the Data Protection Act (1998) and any subsequent similar acts, including, from May 2018, its replacement: the much stricter General Data Protection Regulation (GDPR)*" (p.23)

As per the above, the document "GDPR- Full Privacy Notice for Participants" was submitted to The Research Ethics Committee for each ethics application since May 2018. All relevant legal basis concerning confidentiality considerations were therefore adhered to, and the highest standards of security were maintained. By taking all the ethical measures mentioned above into account, attempts were made to ensure ethical values and research integrity, as per the University of Nottingham Code of Research Conduct and Research Ethics, namely "*honesty, rigour, transparency and open communication, care and respect, and accountability*" (UoN, 2020, p.6)

This chapter first introduced the philosophical position adopted throughout this research, namely the positivist paradigm, and conveyed the process used to determine this perspective. It was then explained why a Turkish-speaking population was chosen and the intended importance of the study for authenticity literature. The data collection strategy was

then explained, as were the measurement tools and analysing methods used through the investigations. Finally, the principles considered and how they were applied in order to conduct ethical doctoral research were outlined. In the following six chapters, it will be demonstrated how present research methodology was employed for each empirical study.

CHAPTER 4
THE CONFLUENCE OF AUTHENTICITY AND MINDFULNESS: PRINCIPAL COMPONENT ANALYSIS OF THE AUTHENTICITY SCALE AND THE FIVE-FACET MINDFULNESS QUESTIONNAIRE

4.1. Abstract

The concepts of authenticity and mindfulness have recently attracted much empirical research. Although these concepts appear to represent different phenomena and are regarded as independent research foci with their own theoretical heritage and research trajectory, they also share considerable empirical convergence. This led me to speculate that measures of these two aspects of human experience, although using different language, are in fact measuring similar phenomena. To investigate their similarity, 530 participants completed the Five-Facet Mindfulness Questionnaire (Baer et al., 2006) and the Authenticity Scale (Wood et al., 2008). Principal Component Analysis of the eight subscales from these two measures suggested two-components, which indicate the possibility of a useful confluence of these seemingly different lines of research inquiry. I suggest that there are specific ways in which a person who is authentic is also mindful, and someone who is mindful is also authentic, but also the possibility that other ways of being mindful, such as observing (in the context of low levels of non-judging), do not by themselves imply authenticity.

4.2. Introduction

There has been growing empirical interest in the concepts of authenticity and mindfulness over the past two decades. Authenticity and mindfulness each have their own strand of theory and empirical research, with scholars such as Harter (2002), Kernis and Goldman (2006), Wood et al. (2008), and Joseph (2016) pioneering the development of our understanding of authenticity; and scholars such as Kabat-Zinn, (1994), Brown and Ryan (2003), Baer et al. (2006), and Feldman et al. (2007) pioneering our understanding of mindfulness. These two strands of research have remained in relative isolation from each other. However, there are such potential similarities between these two concepts that I wonder if in a metaphorical sense they are tributaries of the same river, or even one river observed from two different banks. My aim is to investigate the components of authenticity and mindfulness to determine whether they can be considered as two separate constructs.

Etymologically, the term authenticity is derived from the Greek word "*authentikos"*, which means "*principal, genuine*" (Oxford Dictionaries, 2021). Although empirical interest in authenticity is relatively recent, the tradition of research into inner self-knowledge is well established in humanistic psychology, most notably by Rogers (1959) who used the term "*congruence*" to describe what we might refer to today as "*authenticity*". According to Rogers (1961), the opposite of congruence is defensiveness. Defensiveness arises when one's experiences are perceived as threatening to the self-structure (Rogers, 1961). For Rogers (1961) it is possible to be more "*authentic*" by observing and moving away from automated, conditioned self-protective processes in precisely the same manner advocated by mindfulness as we learn to experiment and act in harmony with our present experience. Rogers (1961) expresses this as "*a fluid process, not a fixed and static entity; a flowing river of change, not a block of solid material; a continually changing constellation of qualities, not a fixed quantity of trait*" (p. 122). The congruent, or authentic person, interacts intensely and honestly with

their experience; possessing curiosity, an ability to be a detached observer and a tendency to accept things as they are (see, Beitel et al., 2014). Any cognitive attempt to hide feelings may cause incongruence and deeper emotional blindness (Sheldon, 2009). Put simply, a state of congruence underlies knowing where you are emotionally and this genuine connection creates harmony between experience at the gut level and displayed behaviour in an atmosphere of realness (Rogers, 1980).

The concept of mindfulness takes it linguistic roots from the Pali word "*sati*", and Sanskrit word "*smrti*", which refer to a cultivation of pure awareness and both recalling and developing the real "*I*" via present-moment focus (Bodhi, 2000; Eriksen & Ditrich, 2015; Sellman & Buttarazzi, 2020). According to Kabat-Zinn (1994), mindfulness is a process of self-exploration and self-knowledge arising from moment-to-moment self-observation. Baer (2003) defines mindfulness as "*the non-judgmental observation of the ongoing stream of internal and external stimuli as they arise"* (p. 125). This is not a superficial identification with self though, rather something more surgical. It relates to a sense of an unconditioned self where there is the spaciousness to simply be. This awareness also allows deep connection to others and the ethical implications of such recognition. In addition to this, when one is "*actively engaged in the present*", it is easier to free oneself from a "*single, rigid perspective*" that hinders alternative ways of knowing and accepting oneself (Langer, 2000). It is crucial to awakening from the mindless habits of thought, since individuals can perceive oneself as "*a work in progress*" instead of immutable characteristics.

Two intriguing questions arise. Is it possible to be mindful without being authentic? Is it possible to be authentic without being mindful? The notion of a real "*I*" offers particular potential for convergence. It might be expected that those who are more authentic are more mindful and those who are more mindful are more authentic because they are deeply aware of this real "*I*". Kabat-Zinn (1994), one of the first contemporary scholars to augment the

introduction of mindfulness to western non-spiritual contexts, expresses how authenticity is experienced as an act of mindfulness:

> *"I like to think of mindfulness simply as the art of conscious living. You don't have to be a Buddhist or a yogi to practice it. In fact, if you know anything about Buddhism, you will know that the most important point is to be yourself and not to try to become anything that you are not already.... It [mindfulness] is simply a practical way to become more in touch with the fullness of your being through a systematic process of self-observation, self-inquiry and mindful action"* (pp. 6–7).

More recently, Carson and Langer (2016) have discussed the importance of authenticity to mindfulness. For them, the mindful person is truly authentic "…*in that they are fully engaged with the environment*" and are fully able to "*notice novel aspects of the situation, rather than devoting attentional resources towards winning the approval of others…*" (p. 31), and the authentic person lives mindfully *"…engaged in the experience of the moment rather than in attempts to enhance his or her perceived appearance*" (p. 33). Other contemporary researchers have written about the theoretical similarity between authenticity and mindfulness (e.g., Joseph, Murphy & Patterson, 2016; Beitel et al., 2014; Felder et al., 2014; Ryback, 2006), and some empirical research has now been conducted to test their relationship.

A positive correlation has now been shown between authenticity and mindfulness in several studies. For example, Lakey et al. (2008) reported a correlation of $r(101) = .48$, $p < .01$, between the Mindful Attention Awareness Scale (Brown & Ryan, 2003) and the Authenticity Inventory (Goldman & Kernis, 2004). The Authenticity Inventory also consists of four subscales: Awareness, Unbiased Processing, Authentic Behaviour, and Relational Orientation. Mindfulness was found to be correlated with Awareness ($r(101) = .46$, $p < .01$),

Unbiased Processing ($r(101) = .37$, $p < .01$), Authentic Behaviour ($r(101) = .40$, $p < .01$) and Relational Orientation ($r(101) = .28$, $p < .01$). In a similar study, Allan et al. (2015) reported that Mindful Attention Awareness Scale (Brown & Ryan, 2003) was correlated with Awareness ($r(305) = .33$, $p < .01$), Unbiased Processing ($r(305) = .45$, $p < .01$), Authentic Behaviour ($r(305) = .34$, $p < .01$) and Relational Orientation ($r(305) = .30$, $p < .01$) subscales of Authenticity Inventory (Kernis & Goldman, 2006).

Other studies using the Authenticity Scale (Wood et al., 2008) have also found evidence for an association. Chen and Murphy (2019) also showed that higher scores on the Mindful Attention Awareness Scale (Brown & Ryan, 2003) were correlated with higher scores on the Authenticity Scale, $r(165) = .54$, $p < .01$. The Authenticity Scale also consists of three subscales, Self-Alienation, Accepting External Influence, and Authentic Living. Vess et al. (2016) found that higher scores on the Cognitive and Affective Mindfulness Scale (Feldman et al., 2007) were associated with lower scores on Self-Alienation ($r(93) = -.47$, $p < .01$), higher scores on Authentic Living ($r(93) = .29$, $p < .01$), and lower scores on Accepting External Influence ($r(93) = -.33$, $p < .01$). In line with these results, Tohme and Joseph (2020) reported a strong correlation of $r(197) = .61$, $p < .001$, between the Kentucky Inventory of Mindfulness Skills (Baer et al., 2004) and the Authenticity Scale. The Kentucky Inventory of Mindfulness Skills includes four subscales of Observing, Describing, Acting With Awareness, and Accepting Without Judgement. The total score of Authenticity Scale was found to be correlated with Observing ($r(197) = .30$, $p < .001$), Describing ($r(197) = .52$, $p < .001$), Acting With Awareness ($r(197) = .30$, $p < .001$) and Accepting Without Judgement ($r(197) = .46$, $p < .001$).

In another study using different authenticity measurement, Zheng et al. (2019) reported a correlation between Short Form of the Five-Facet Mindfulness Questionnaire (Hou

et al., 2014) and The Integrated Authenticity Scale (Knoll et al., 2015). The Integrated Authenticity Scale has two subscales; Authentic Self-Awareness and Authentic Self-Expression. Authentic Self-Awareness was found to be correlated with Describing ($r(331) = .44$, $p < .01$), Acting With Awareness ($r(331) = .29$, $p < .01$) and Non-Reactivity ($r(331) = .13$, $p < .05$). Whereas Authentic Self-Expression correlated with Describing ($r(331) = .35$, $p < .01$), Acting With Awareness ($r(331) = .42$, $p < .01$), Non-Judging ($r(331) = .19$, $p < .01$) and Non-Reactivity ($r(331) = .14$, $p < .01$). More recently, Roemer et al. (2021) also demonstrated the existence of a strong correlation between the Integrated Authenticity Scale (Knoll et al., 2015) and the Five-Facet Mindfulness Questionnaire (Baer et al., 2006), ($r(301) = .63$, $p < .01$).

As such, the literature indicates the likelihood of a moderate to strong association between authenticity and mindfulness warranting further investigation. Existing research has tended to operationalize authenticity and mindfulness as independent variables in studies, looking to find their association, often with the aim of developing an understanding of how interventions to increase one will affect the other (e.g., Leroy et al., 2013). However, my reading of relevant literature and accompanying theoretical issues raise the question of whether these two constructs should be considered separable, or whether they are in fact similar phenomena but conceptualized and described in different ways. For example, Tohme and Joseph (2020) suggested that mindfulness is an emergent property of authenticity, if understood as from Rogers' (1961) theory of congruence. The aim of this study is to investigate the components of authenticity and mindfulness as assessed using two well established and widely used multi-dimensional measures of these constructs.

For the purpose of this study I conceptualize authenticity from the perspective of Rogers' description of congruence. The Authenticity Scale (AS; Wood et al., 2008) was

specifically developed on the basis of Rogers' description of congruence. The AS provides a score for authenticity comprised of three dimensions, such that high levels of authenticity are defined by low levels of self-alienation, low levels of the need to seek acceptance and be influenced by others, and finally, high levels of feeling that one is living in a way that is true to oneself.

My conceptualization of mindfulness is taken from Baer and colleagues (2006) who proposed that mindfulness has a multidimensional structure composed of five dimensions; Observation, Description, Acting With Awareness, Non-Judgment, and Non-Reaction. The first dimension – Observation - refers to attentive openness to senses, feelings and thoughts that are experienced in our internal and external world. The second dimension – Description - represents identifying and labelling the thoughts and feelings that emerged as a result of experiences. The third dimension - Acting With Awareness - implies sidestepping away from the busy-ness of the mind and being fully present. The fourth dimension - Non-Judgment - stands for evaluating thoughts and feelings from an objective perspective and showing kind acceptance to oneself. The last dimension - Non-Reaction - denotes stepping back from emotional triggers and negative thoughts to create space for calm responses. With the intention of assessing these five constructs of mindfulness, The Five-Facet Mindfulness Questionnaire, was developed (FFMQ; Baer et al., 2006).

My objective is to use Principal Component Analysis to explore the structure of the subscales on the AS and the FFMQ. If authenticity and mindfulness are truly separate constructs, as measured in this way, then it might be expected that the subscales on both the AS and the FFMQ would load on two separate components, but if they are indeed assessing similar phenomenon then I might expect them to load on the same component.

4.3. Method

4.3.1. Participants and Procedure

Data were collected from 530 Turkish-speaking participants 152 men (28.7%), 374 women (70.6%), 4 identifying as "other" (0.8%), the latter being an option given to respondents who prefer not to describe themselves as female or male. The participants ranged in age from 18 to 76 years (M = 34, SD = 11.6). Most participants were full-time employees (48.3%); 14.2% were freelancers, 4% part-time employees, 17.5% were students, 6.2% were retired, 3.2% looked after their families and the remaining 6.6% of the sample were unemployed.

Measures were made accessible on the web via Bristol Online Surveys, now "Online Surveys", a UK-based online survey tool for the academic community, which meets high ethical and data protection standards. A demographic form was also administered. Initial participants were recruited utilizing a *"snowballing technique"*, starting with friends and acquaintances. No incentives were used for recruitment and the subjects participated in this study voluntarily.

4.3.2. Measures

The Authenticity Scale (see Appendix 8 for the original scale by Wood, Linley, Maltby, Baliousis & Joseph, 2008; see Appendix 9 for the Turkish-translated version by İlhan & Özdemir, 2013)

The Five-Facet Mindfulness Questionnaire (see Appendix 12 for the original scale by Baer et al., 2006; see Appendix 13 for the Turkish-translated version by Kınay, 2013)

4.4. Results

All statistical calculations were computed by performing SPSS version 24. Internal consistencies and inter correlations for the subscales from AS and FFMQ are presented in Table 4.1. Internal consistency alpha coefficients ranged from .59 to .88. Pearson correlation

coefficient was used for the first phase of data analysis. There was statistically significant strong positive correlation between the total Authenticity Scale and the total Five-Facet Mindfulness Questionnaire, $r(530) = .58$, $p < .01$. Examining the correlations between the three subscales of the Authenticity Scale (AS) and five subscales of Five-Facet Mindfulness Questionnaire (FFMQ) showed that greater authenticity was moderately associated with greater mindfulness, with two exceptions. No association was found between Non-Judging and Authentic Living, or between Observing and Self-Alienation.

Table 4.1.
Pearson Correlations Between the Authenticity Scale and the Five-Facet Mindfulness Questionnaire
(N=530)

Measures										
	1	2	3	4	5	6	7	8	9	10
1- Authentic Living	–									
2- Self-Alienation	-.378**	–								
3- Accepting External Influence	-.242**	.482**	–							
4- Observing	.189**	-.084	-.132**	–						
5- Describing	.304**	-.460**	-.287**	.312**	–					
6- Acting with Awareness	.334**	-.523**	-.394**	.166**	.394**	–				
7- Non Judging	-.005	-.265**	-.254**	-.042	.209**	.245**	–			
8- Non Reactivity	.234**	-.288**	-.284**	.365**	.261**	.353**	.071	–		
9- AS Total	.644**	-.857**	-.770**	.166**	.467**	.557**	.247**	.354**	–	
10- FFMQ Total	.339**	-.529**	-.436**	.570**	.717**	.713**	.502**	.596**	.580**	–
Mean	5.66	2.80	3.10	3.53	3.71	3.62	2.94	3.13	5.25	3.41
SD	.87	1.31	1.12	.59	.68	.71	.68	.63	.85	.41
α	.59	.80	.79	.77	.88	.86	.81	.75	.82	.87

(AS=Authenticity Scale; FFMQ=Five-Facet Mindfulness Questionnaire)

** Correlation is significant at the 0.01 level (2-tailed).

In the second stage of data analysis process, the three subscales of the AS and five subscales of FFMQ were subjected to exploratory Principal Component Analysis (PCA) with Oblimin rotation. Before running PCA, the factorability of data was examined. Correlation matrix inspection verified that all variables had at least one correlation coefficient 0.30 or above. Also, the overall Kaiser-Meyer-Olkin measure (0.789) and Barlett's Test of Sphericity ($p < .0005$) indicated adequate results for factorizability of data. Two components had eigenvalues greater than one, accounting for 37.4% and 15.4% of total variance, respectively.

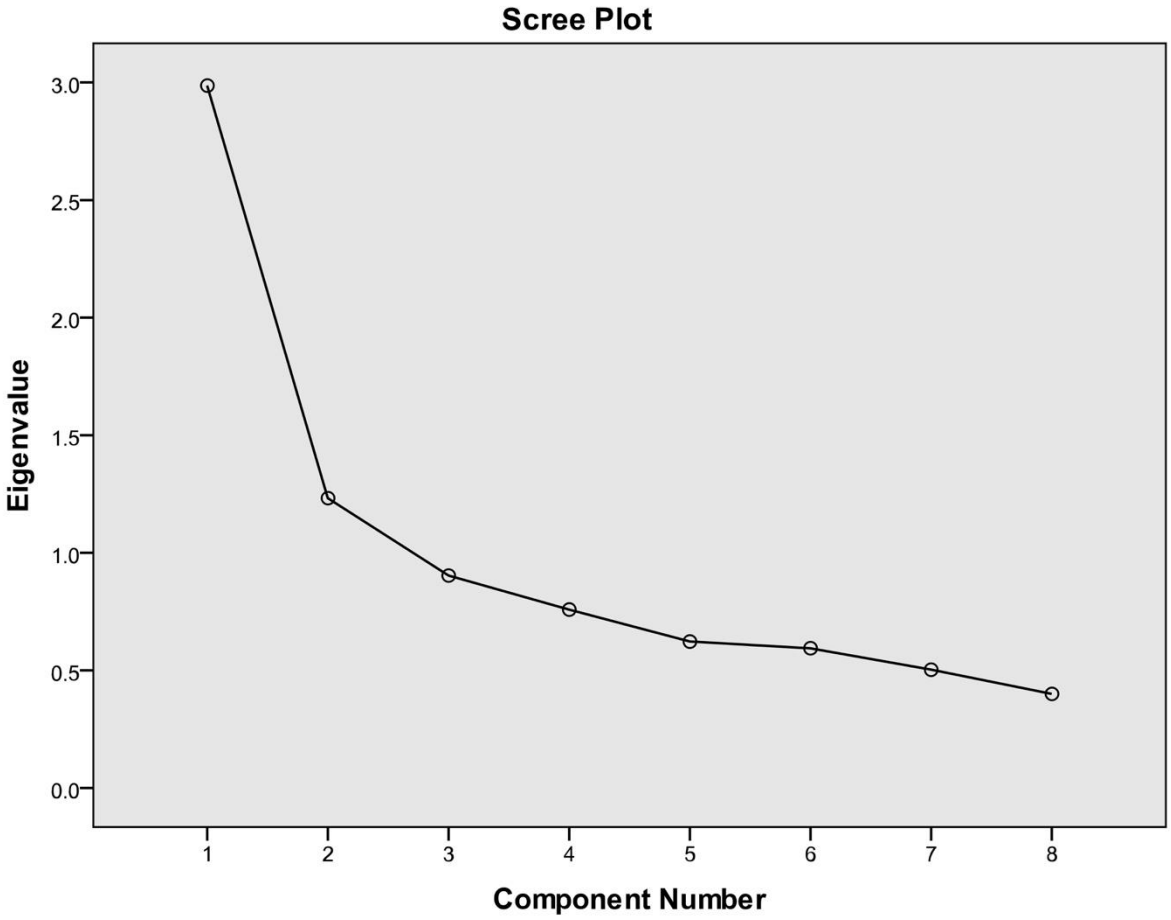


Figure 4.1. Scree Plot Showing the Principal Components Analysis with Oblimin Rotation of the Subscales of the Authenticity Scale and the Five-Facet Mindfulness Questionnaire

Visual inspection of the scree plot suggested that either a one-factor or two-factor solution was appropriate (see Figure 4.1). Consequently, both one and two component solutions were examined for the total sample (see Table 4.2). For ease of visual inspection, loadings greater than 0.40 are marked in bold. Setting the cut-off at .40 is regarded as the lowest acceptable factor loading (Matsunaga, 2010). Loadings on the one component solution ranged from -.77 to .56. It can be seen that for the one component solution all three of the AS subscales and three of the FFMQ subscales; Describing, Acting with Awareness, and Non-Reactivity, loaded above .40 on the single component. For the two component solution, loadings ranged from -.79 to .51 on component 1 and from .43 to .81 on component 2. These results would suggest that a two component solution may be preferable as all subscales of the FFMQ loaded above .40 on one of the components.

Surprisingly, rather than showing the subscales from the authenticity and mindfulness questionnaires to load separately on these two components, the subscales of "Self-Alienation", and "Accepting External Influence" from the Authenticity Scale and the subscales of "Describing", "Acting with Awareness", and "Non-Judging" from the Five-Facet Mindfulness Questionnaire all loaded >(-).40 on component 1, and the subscale of "Authentic Living" from the Authenticity Scale and the subscales of "Observing" and "Non-Reactivity" from the Five-Facet Mindfulness Questionnaire all loaded > (-).40 on component 2. The first component seems to represent authentic awareness as commensurate with an inner mental world that involves having clear insight and ownership with regard to sensations, feelings, emotions and autonomy. The second component pertains to the external world, and how the person acts in relation to the world around them.

Table 4.2.
Two-Component Solution of the Authenticity Scale and the Five-Facet Mindfulness Questionnaire

	One Component Model (General Population)	Two Component Model (General Population)		One Component Model (Female)	Two Component Model (Female)		One Component Model (Male)	Two Component Model (Male)	
Subscale		1	2		1	2		1	2
Eigenvalue	2.98	2.98	1.23	3.05	3.05	1.18	2.83	2.83	1.48
Percentage	37.33%	37.33%	15.40%	38.23%	38.23%	14.85%	35.39%	35.39%	18.50%
AS Authentic Living	**.56**	.32	**.43**	**.56**	**.50**	.25	**.56**	**.43**	.34
AS Self-Alienation	**–.77**	**–.79**	–.07	**–.74**	**–.79**	.16	**–.83**	**–.84**	–.06
AS Accepting External Influence	**–.65**	**–.69**	–.04	**–.65**	**–.67**	.02	**–.67**	**–.78**	.17
FFMQ Observing	.39	–.10	**.81**	**.41**	.21	**.75**	.32	.01	**.71**
FFMQ Describing	**.68**	**.51**	.34	**.68**	**.67**	.06	**.66**	**.50**	.40
FFMQ Acting with Awareness	**.74**	**.68**	.18	**.74**	**.74**	.02	**.75**	**.74**	.09
FFMQ Non Judging	.36	**.68**	**–.44**	.38	**.54**	**–.60**	.27	**.52**	**–.52**
FFMQ Non Reactivity	**.58**	.23	**.61**	**.63**	**.52**	**.45**	**.41**	.11	**.71**

(AS=Authenticity Scale; FFMQ=Five-Facet Mindfulness Questionnaire)

Extraction Method: Principal Component Analysis

Rotation Method: Oblimin with Kaiser Normalization.

Rotation converged in 9 iterations

Further analysis by biological sex was investigated (see Table 4.2). For females the loadings of the one-component model varied from .41 to .74, which indicated almost acceptable values for one-factor solution. For the two component solution for females, all subscales except “Observing” loaded on component 1. For males, the one-component solution model had loadings which varied from .41 to -.83. For the two component solution for males, all subscales except “Observing” and “Non-Reactivity” loaded on component 1. The pattern of results was essentially the same for females and males, as it was for the combined sample, with the two component solution seeming preferable due to loadings above .40 for all subscales. Some cross-loadings were noted. Non-Reactivity loaded above .40 on both components for females. Non-Judging loaded above .40 on both components for both males and females.

A main difference was that the Authentic Living which had cross loaded to an extent on the two components for the total sample now loaded more strongly on component 1 than for component 2. It is noteworthy that, for both females and males, none of the authenticity subscales load exclusively and above .40 on the second component which consists of “Observing”, (low) “Non-Judging”, and “Non-Reactivity”. According to these results, it seems that some facets of mindfulness and authenticity may be considered as part of a single dimension but other facets of mindfulness exist on a second dimension.

4.5. Discussion

This research is an initial attempt to explore the underlying component structure of authenticity and mindfulness. These results suggest that authenticity and mindfulness, as operationally defined here, are structurally assessing similar phenomena. It would seem for both males and females, authenticity is closely aligned with Describing and Acting With Awareness which load exclusively on the same component. Observing (and Non-Reactivity for males), however, loads exclusively on a separate second component.

The reorganization of the structure of these two measurement tools of authenticity and mindfulness into two dimensions draws considerable support from the literature on the "*self*" within humanistic psychology, authenticity, mindfulness, and contemplative studies. The first component seems to refer to a bi-directional process, similar to that described by Spira (2017) of attending "*in*" and "*out*" (see also, Ergas, 2017) as a means of accessing and engaging deeper awareness, which he posits as the real nature of the "*self*". Whilst "*attending-in*" the process engages with the awareness that "*sits beneath*" all thoughts, emotions, and experiences much like the practices of self-inquiry/Advaita Vedanta described in classical-spiritual literature or ego-disidentification described in humanistic and secular mindfulness literature. Whilst "*attending-out*", deeper awareness is taken back out to experience in a practice much like that of Tantra in classical-spiritual literature or authentic living and dispositional mindfulness in humanistic and secular mindfulness literature. The presence of the first component containing aspects of both mindfulness and authenticity suggests that in these specific ways, a person who is authentic is also mindful, and someone who is mindful is also authentic, but further research would need to establish the relationship using prospective methods of research. The second component, however, suggests the possibility that other facets of mindfulness do not imply authenticity. Observant and non-reactive processes may occur in people who are either authentic or inauthentic.

These results add a possible means of theorizing how authenticity and mindfulness may connect and warrants more detailed scrutiny in further research. While similar quantitative research is needed to replicate and extend these findings regarding the convergence of authenticity and mindfulness, I would also see an important role for future qualitative and experiential studies to contribute a greater depth of understanding into the lived experiences of mindfulness in high and low authentic groups.

There is reported evidence that mindfulness-based interventions decrease levels of stress (e.g., Chiesa & Serretti, 2009; Hofmann & Gomez, 2017, Pillay & Eagle, 2019), anxiety (Hoge et al., 2013; John Lothes et al., 2019) and depression (e.g., Teasdale et al., 2000; Kuyken et al., 2008), increase levels of well-being (e.g., Godfrin & Van Heeringen, 2010), self-compassion (e.g., Ondrejková et al., 2020) and psychological adjustment (Molefi-Youri, 2019). However, insofar as authenticity is an indicator of more fully functioning behaviour, the results also suggest the intriguing possibility that not all forms of mindfulness practice may be helpful in this way to the individual. Those mindful practices that cultivate describing and acting with awareness may be beneficial but those that focus on observing may not be. As such, further research with experienced meditators may yield useful results, as would studies that examine the levels of authenticity present after the completion of common 8- week mindfulness courses such as the Mindfulness-based Stress Reduction program (MBSR; Kabat-Zinn, 2003) or Mindfulness -based Cognitive Therapy (MBCT; Segal et al., 2002).

However, while interest in mindfulness is relatively new, and I am now asking about how mindfulness training may cultivate authenticity, I must also ask how traditional approaches in humanistic psychology concerned with the development of authenticity, such as Rogers' (1951) client-centred therapy, intrinsically promote mindfulness. Does the process of client-centred therapy, and client-centred therapy training, already cultivate mindfulness, and if not, would it be helpful to introduce some of the techniques from the extant literature on mindfulness? I would also suggest that possible convergence of authenticity and mindfulness has implications not only for therapy but for developments in humanistic and positive education, in which mindfulness is already used widely (Zenner et al., 2014). These results suggest that not all forms of mindfulness practice may cultivate authenticity echoes previous

concerns that holism in mindfulness practice needs safeguarding (Sellman & Buttarazzi, 2020).

In conclusion, this is the first investigation into the structural architecture of authenticity and mindfulness. There are several limitations to disclaim. First, mine was a Turkish-speaking sample. Second, my sample consisted of mostly women. As such, the generalizability of these findings is uncertain and replication is needed with other samples. Third, these data were collected using self-report measures, which by definition attempt to assess difficult to measure constructs. Clearly, there are debates regarding how such concepts as authenticity and mindfulness can be measured in the first place, given their ineffability and the impact both definitional issues and context may have on such an approach (Nelson, 2012; Baumeister, 2019). The Authenticity Scale in particular requires participants to have sufficient insight into themselves that it may be that those lacking in authenticity may not recognize this in themselves. It is also possible that the least authentic participants may be the most likely to rate themselves highly or inaccurately. As such, replication with other measures and if possible using behavioural indices would be desirable. Fourth, both authenticity and mindfulness are positively valued traits, and for this reason the results may have been influenced by their social desirability. Future research might include social desirability scales in order to control for such effects.

These initial exploratory results are intriguing and suggest new lines of research that recognizes the potential confluence of these two lines of research inquiry. To conclude, the aim of investigating the possible similarities between the constructs of authenticity and mindfulness has been fulfilled and it appears there is initial evidence that they may be, to a large extent, one river that is being observed from different banks.

CHAPTER 5
BEING YOURSELF FOR THE 'GREATER GOOD': AN EMPIRICAL INVESTIGATION OF THE MODERATION EFFECT OF AUTHENTICITY BETWEEN SELF-COMPASSION AND COMPASSION FOR OTHERS

5.1. Abstract

Self-compassion offers profound benefits to well-being and healthy psychological functioning. Surprisingly however, the relationship assumed between compassion for self and others has been questioned by recent research findings and is at best inconsistently correlated. The aim of this study is to throw further light on this debate by testing whether the association between self-compassion and compassion for others is moderated by authenticity amongst 530 participants who completed the Authenticity Scale, the Self-Compassion Scale, and the Compassion Scale. The results show that authenticity has a moderation effect on the association between self-compassion and the Kindness, Common Humanity, Mindfulness, and Indifference subscales of the Compassion Scale. These results offer some initial insight into understanding the association between compassion for self and others and establish a case for researching the role of authenticity more thoroughly. The findings of this investigation call for further empirical attention to socially constructive aspects of authenticity and the development of new authenticity measurements that may better assess the interaction effect.

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5.2. Introduction

In today's world in which there are racially motivated murders, violence on the streets between people of different political views, and a culture of social media that promotes divisive messages, we need to cultivate a world in which we have more compassion for each other. It might be expected that compassion for others starts with compassion for ourselves, but is this always the case? This is an important question for social psychologists in their attempt to understand how we might develop a more compassionate world. In this study I investigate the association between self-compassion and other compassion and whether their relationship may be moderated by authenticity.

In recent years, self-compassion has been empirically investigated in a growing body of psychological studies (e.g., Anjum et al., 2020; Phillips, 2019; Tandler & Petersen, 2020; Temel & Atalay, 2018). According to Neff (2016), self-compassion involves kindness towards oneself, with an ability to regard one's distressing experiences as both inevitable and impermanent as well as something that connects rather than isolates us from others, and an awareness of our thoughts, feelings, and emotions. Given the inescapable nature of human suffering, it is thought that self-compassion can have a transformative positive psychological effect. Much research has now documented the nature and personal benefits of self-compassion (e.g., Kavaklı et al., 2020; Neff et al., 2007; Steindl et al., 2018; Stephenson et al., 2018; Terry & Leary, 2011; Wang et al., 2020). While many benefits have been reported for self-compassion, it has been assumed, intuitively, that such a tendency would also be related to greater compassion for others. Indeed, the word *compassion* comes from the Latin word "*compati"*, in which "*com*" means *"together with"*, and "*pati"* means *"suffer with"* (Burnell, 2009). Research has however questioned this assumption and recent literature has offered contradictory findings about the association between self-compassion and compassion for others.

Some previous evidence suggests a positive association between self-compassion and compassion for others. In the first such study, Neff and Pommier (2013) investigated the relationship between self-compassion and other-focused concern among three diverse groups: college students, community adults, and practicing Buddhist meditators. It was found that the strength of the relationship between self-compassion and compassion for others changed according to participant groups. The correlation between compassion for self and others was significantly stronger for the meditators than for the community adults or the college students. Why should the strength of the relationship between self-compassion and other-compassion be different according to the sample? Neff and Pommier (2013) speculate that developmental processes may play a role in the extent to which people are concerned with the welfare of others, suggesting that these results could reflect a process of emotional maturity. Another study by Fulton (2018) collected data from adults who were students on a Masters-level course in counselling also finding a moderately strong correlation between compassion for self and compassion for others.

On the other hand, three studies with adult general population samples have reported no statistically significant association between self-compassion and compassion toward others. Gerber et al. (2015) investigated the relationship between self-compassion and healthy concern for others; they did not find any relationship. Likewise, Lopez et al. (2018) showed that compassion for others and self-compassion were only weakly and not statistically significantly correlated. Similar results were again obtained by Stoeber et al. (2020) who also reported that the correlation between self-compassion and compassion for others was weak and not statistically significant. All three studies had sufficiently large sample sizes to detect such statistical associations. As such, these contradictory findings across several studies on the association between self-compassion and compassion for others are perplexing and the topic deserves further scrutiny.

One possible explanation for the difference in results across these studies may be the different samples. The two studies that have shown a positive association, Neff and Pommier (2013) and Fulton (2018), consisted of a sample of meditators and students studying for a counselling qualification, respectively. One would expect that counselling students, like meditators, are engaged in personal development work that would lead to greater emotional maturity. As such, it may be that Neff and Pommier's (2013) suggestion that developmental processes reflecting emotional maturity are important in explaining the nature of the relationship between self-compassion and compassion for others is correct.

Building on Neff and Pommier's (2013) suggestion, I hypothesize that authenticity may be a dispositional factor that moderates the relationship between compassion for self and others. Authenticity is understood as a high level of psychological maturity representing the culmination of a process of personal development and emotional competence characterized by deep self-awareness, agency in the world and the ability to be open and honest in relations with both oneself and others (Joseph, 2016). It would be expected that higher levels of authenticity would be present in those engaging in counselling training as in Fulton's (2018) study or Neff and Pommier's (2013) practising Buddhist meditators.

Authenticity is a topic that has also attracted much new empirical interest in recent years (e.g., Borawski, 2019; Koydemir et al., 2020; Ryan & Ryan, 2019) and some research has demonstrated the relationship between authenticity and compassion for self and others. For example, Zhang et al. (2019) conducted five studies within different cultures showing that self-compassion is positively associated with authenticity. It was proposed in this study that when people feel self-compassionate, they are more inclined to feel authentic. A previous study by Tou et al. (2015) also shows evidence that authenticity and compassion for others are associated, suggesting that authentic individuals may care about the needs of others in cases of relational conflict. Thus, while we know that authenticity may have an association with

compassion-related variables, the hypothesis that it moderates the association between self-compassion and other compassion remains to be tested. Therefore, the present research explores, for the first time, the speculative role that authenticity may play in moderating the association between self-compassion and other compassion.

5.3. Method

5.3.1. Participants and Procedure

The sample consisted of 530 Turkish-speaking participants. It comprised 152 men (28.7%), 374 women (70.6%), and 4 identified as "others" (0.8%), i.e., who prefer to identify themselves neither as female or as male. Age ranged from 18 to 76 years (M = 34, SD = 11.6). Table 5.1 provides complete demographic characteristics of the sample.

All participants provided informed consent in accordance with the University Ethics Committee, which provided permission for the study to be conducted. The involvement was wholly voluntary and anonymous. No incentives were used to encourage participation. Data were collected using an online questionnaire via Bristol Online Survey (now "Online Surveys"), reputed for high data protection standards.

This study used a snowball approach to sampling to recruit participants, comprising friends and acquaintances. With the aim of publicizing the study to a wider range of respondents, participants were asked to share the website link for the online survey with their family and friends. As a snowball sample, however, I cannot be sure of how many people came into contact with the link and had the opportunity to complete the survey but declined. After completion of a series of demographic questions, participants completed a battery of three self-report measures.

Table 5.1.
Participant's Demographic Characteristics
(N=530)

Mean age (*SD*)	34.58 (11.63)
Gender (%)	
Male	29.4
Female	70.6
Education (%)	
Literate	0.2
Primary school graduate	0.2
Secondary school graduate	0.8
High school graduate	15.5
Bachelor	50.4
Post-graduate	27.7
Doctorate	3.8
Post-doctorate	1.3
Home-school	0.2
Marital Status (%)	
Single	35.5
In a relationship	14.7
Married	41.9
Divorced	6.6
Widowed	1.3
Occupation (%)	
Full-time	48.3
Part-time	4.0
Freelance	14.2
Student	17.5
Retired	6.2
Homemaker	3.2
Unemployed	6.6

5.3.2. Measures

The Authenticity Scale (see Appendix 8 for the original scale by Wood, Linley, Maltby, Baliousis & Joseph, 2008; see Appendix 9 for the Turkish-translated version by İlhan & Özdemir, 2013)

The Self-Compassion Scale (see Appendix 14 for the original scale by Neff, 2003b; see Appendix 15 for the Turkish-translated version by Deniz, Kesici, & Sümer, 2008)

The Compassion Scale (see Appendix 16 for the original scale by Pommier, 2011; see Appendix 17 for the Turkish-translated version by Akdeniz & Deniz, 2016)

5.4. Results

This cross-sectional survey-based study examined the moderating effect of authenticity on the relationship between self-compassion and compassion for others. Data analysis was carried out via SPSS, 24.0. Several t-test and ANOVAs were run to investigate whether authenticity, self-compassion and compassion for others scores differ based on demographic variables (i.e., age, gender, marital status, educational status, occupation). To do so, the variable of age was dichotomized into young (18-24) and mature (25+) according to age categorization of World Health Organization (2020); the variable of marital status was classified into “married/in a relationship” and “single”; the variable of educational status was categorized into “low”, “middle”, “high”; the variable of occupation was divided into “employed” and “unemployed”.

A-priori sample size calculator for hierarchical multiple regression (Soper, 2020) was used. In this regard anticipated effect size was entered as 0.20, considered to be small using Cohen's (1988) criteria, desired statistical power level was entered as 0.99. The proposed sample size was 124. Thus, my sample size of 530 was more than adequate for the main objective of this study. Preliminary analyses demonstrated the association to be linear with both variables normally distributed, as assessed by Shapiro-Wilk's test ($p > .05$), and there were no outliers. Based on my research question, hierarchical multiple regression was used to test the hypothesized moderating effect of authenticity upon the association between Self-Compassion Scale and Compassion Scale. The figures of moderation analysis were generated using SPSS macro PROCESS (Hayes, 2013). First the means, standard deviations, and internal consistency reliability across all scales and the correlations between scores on the AS, SCS, and CS for others are presented, followed by their differences between demographic

groups, and finally, the regression analyses testing the moderating effect of authenticity upon the six subscales of the CS.

The overview of the means, standard deviations, and internal consistency reliability for all scales are provided (see Table 5.2). As the results indicate, internal consistency reliabilities were high. A Pearson's product-moment correlation was run to assess the association between authenticity, self-compassion, and compassion for others. All three subscales of the AS were correlated with all six subscales of the SCS in the expected directions. With only one exception, namely the non-significant correlation between "Kindness" and "Accepting External Influence", all three subscales of the AS correlated with all six subscales of CS in expected directions providing support that greater authenticity is associated with greater kindness, less indifference, greater common humanity, less separation, greater mindfulness and less disengagement. As such, for the subsequent analyses I thought it appropriate to use only the total scores. There was a statistically significant strong association between the AS and the SCS, $r(530) = .54$, $p < .01$. Also, the AS was found to have a significant and moderate association with the CS, $r(530) = .31$, $p < .01$. The SCS had a significant, yet weak positive association with the CS, $r(530) = .24$, $p < .01$.

Table 5.2.
Pearson Correlations Between the Subscales and the Total Scores of the Authenticity Scale, the Self-Compassion Scale, the Compassion Scale
(N=530)

Measures

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1-Authentic Living (AS)	–																	
2-Self Alienation (AS)	-.37**	–																
3-Accepting External Influence (AS)	-.24**	.48**	–															
4-Self Kindness (SCS)	.28**	-.40**	-.31**	–														
5-Self-Judgement (SCS)	-.17**	.37**	.32**	-.57**	–													
6-Common Humanity (SCS)	.23**	-.24**	-.27**	.62**	-.34**	–												
7-Isolation (SCS)	-.27**	.45**	.42**	-.55**	.63**	-.50**	–											
8-Mindfulness (SCS)	.28**	-.36**	-.27**	.70**	-.36**	.65**	-.55**	–										
9-Over Identification (SCS)	-.26**	.44**	.43**	-.58**	.58**	-.46**	.74**	-.58**	–									
10-Kindness (CS)	.31**	-.14**	-.06	.14**	-.053	.17**	-.10*	.16**	-.05	–								
11-Indifference (CS)	-.25**	.21**	.09*	-.09*	.18**	-.10*	.19**	-.09*	.17**	-.59**	–							
12-Common Humanity (CS)	.22**	-.20**	-.16**	.26**	-.08*	.40**	-.18**	.33**	-.14**	.38**	-.28**	–						
13-Seperation (CS)	-.21**	.20**	.09*	-.11**	.14**	-.12**	.16**	-.11**	.13**	-.57**	.76**	-.29**	–					
14-Mindfulness (CS)	.29**	-.20**	-.19**	.28**	-.11**	.29**	-.17**	.34**	-.18**	.61**	-.45**	.41**	-.40**	–				
15-Disengagement (CS)	-.29**	.19**	.09*	-.05	.11**	-.10*	.11**	-.049	.08*	-.58**	.79**	-.28**	.76**	-.41**	–			
16-Total AS	.64**	-.85**	-.77**	.43**	-.39**	.32**	-.51**	.40**	-.51**	.21**	-.24**	.26**	-.21**	.29**	-.24**	–		
17-Total SCS	.31**	-.48**	-.42**	.85**	-.69**	.74**	-.83**	.79**	-.84**	.13**	-.16**	.29**	-.15**	.28**	-.09*	.54**	–	
18-Total CS	.34**	-.25**	-.15**	.20**	-.15**	.25**	-.20**	.23**	-.16**	.80**	-.85**	.57**	-.83**	.68**	-.84**	.31**	.24**	–
Mean	22.66	11.23	12.42	15.75	11.56	13.38	10.52	10.25	11.43	16.76	7.89	16.36	7.68	16.67	7.73	63.00	78.03	98.48
SD	3.51	5.27	4.49	4.22	3.01	3.38	3.97	2.31	3.85	2.51	2.83	2.79	2.82	2.13	2.80	10.24	17.61	12.25
α	0.59	0.80	0.79	0.83	0.77	0.79	0.83	0.76	0.83	0.84	0.79	0.64	0.73	0.66	0.72	0.82	0.94	0.91

(AS = Authenticity Scale; SCS=Self-Compassion Scale; CS=Compassion Scale)

** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

Table 5.3 shows the mean scores for the different demographic groups. Results revealed that mature participants had higher scores than young people on the AS ($t(528) = -2.864$, $p=.004$) and the SCS ($t(528) = -3.116$, $p=.002$). It was also found that female participants showed higher scores on the CS ($t(524) = -6.243$ $p=.000$), but lower scores on the SCS ($t(407) = 4.788$, $p=.029$) compared to male participants. In terms of marital status, participants who are married or in a relationship had higher scores on the AS ($t(528) = 3.768$, $p=.000$) and the CS ($t(528) = 3.081$, $p=.002$) compared to single participants (see Table 5.3).

Table 5.3.
Means (*SD*) of Authenticity, Self-Compassion and Compassion for Others for Different Demographic Groups
(N=530)

	Authenticity (range 12-84)	Self-compassion (range 24-120)	Compassion for others (range 24-120)
Age			
Young	60.36 (10.73)	73.10 (15.95)	96.79 (13.20)
Mature	63.61 (10.03)	79.16 (17.79)	98.87 (12.00)
Gender			
Female	63.40 (9.99)	77.97 (18.19)	100.54 (11.14)
Male	62.13 (10.84)	78.66 (16.00)	93.42 (13.45)
Marital Status			
Married/In a Relationship	64.45 (9.67)	79.02 (17.74)	99.91 (11.89)
Single	61.13 (10.66)	76.74 (17.38)	96.63 (12.48)
Education			
Low	65.28 (10.88)	76.57 (15.87)	100.57 (12.09)
Middle	60.50 (10.48)	75.73 (17.65)	96.85 (13.50)
High	63.43 (10.13)	78.48 (17.63)	98.75 (12.01)
Occupation			
Employed	63.46 (9.92)	79.03 (17.41)	98.46 (12.04)
Unemployed	62.09 (10.80)	76.05 (17.88)	98.54 (12.69)

Hierarchical multiple regression was used to test the moderating effect of authenticity. Self-compassion was entered at Step 1, explaining 5.7% of the variance in compassion for others. As shown in Table 5.4, the coefficient of determination ΔR^2 is .05 and The Beta value

(β = .24) of SCS was found to be positive and statistically significant on authenticity. Thus, self-compassionate people are more inclined to act compassionately to others. After the entry of Authenticity Scale at the second step, the total variance explained by the model as a whole was 10.6 %, $F(2, 527) = 31.33$, $p < .001$. The Authenticity Scale explained an additional 4.90 % of the variance in compassion for others controlling for self-compassion, $F(1, 527) = 28.80$, $p < .001$. The coefficient of determination ΔR^2 increased from .05 to .10, indicating that authenticity has explanatory power on the relationship between self-compassion and compassion for others. In the third step, the interaction term between self-compassion and authenticity was entered. The first requirement which must be fulfilled in the case of moderation is that the interaction term must show statistical significance (Morana, 2003). The Beta value (β = .62, p=.08) of the interaction term between self-compassion and authenticity showed a trend towards statistical significance; such that at higher levels of self-compassion, the level of authenticity seems to make a difference. Even though the statistical significance of interaction term does not meet the arbitrary cut-off level of 0.05 (Grunkemeier et al., 2009), it is not "*nil*" either because of the fact that the null hypothesis can be true by 8% chance (Pitak-Arnnop et al., 2010). Figure 5.1 shows the plot of the trend towards interaction, created by performing PROCESS macro (Hayes, 2013). The final model explained 11% of the total variance, $F(3, 526) = 21.93$, $p < .001$.

Table 5.4.
Hierarchical Regression Analysis of the Moderating Role of Authenticity onto the Compassion Scale *(N=530)*

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant:CS)**	3.56	.09		36.34	.00	3.36	3.75	
SCS	.16	.02	.24	5.67	.00	.10	.22	.05
2 **(Constant:CS)**	3.05	.13		22.85	.00	2.79	3.32	
SCS	.06	.03	.09	1.96	.05	.00	.13	
AS	.15	.02	.26	5.36	.00	.10	.21	.04
3 **(Constant:CS)**	3.93	.53		7.40	.00	2.89	4.97	
SCS	-.22	.17	-.32	-1.28	.19	-.56	.11	
AS	-.01	.10	-.02	-.11	.90	-.21	.19	
SCS x AS	.05	.03	.62	1.70	.08	-.00	.11	.00

AS= Authenticity Scale; SCS= Self-Compassion Scale; CS=Compassion Scale; SE=Standard Error; CI= Confidence Interval. a p <. 05, b p < .01

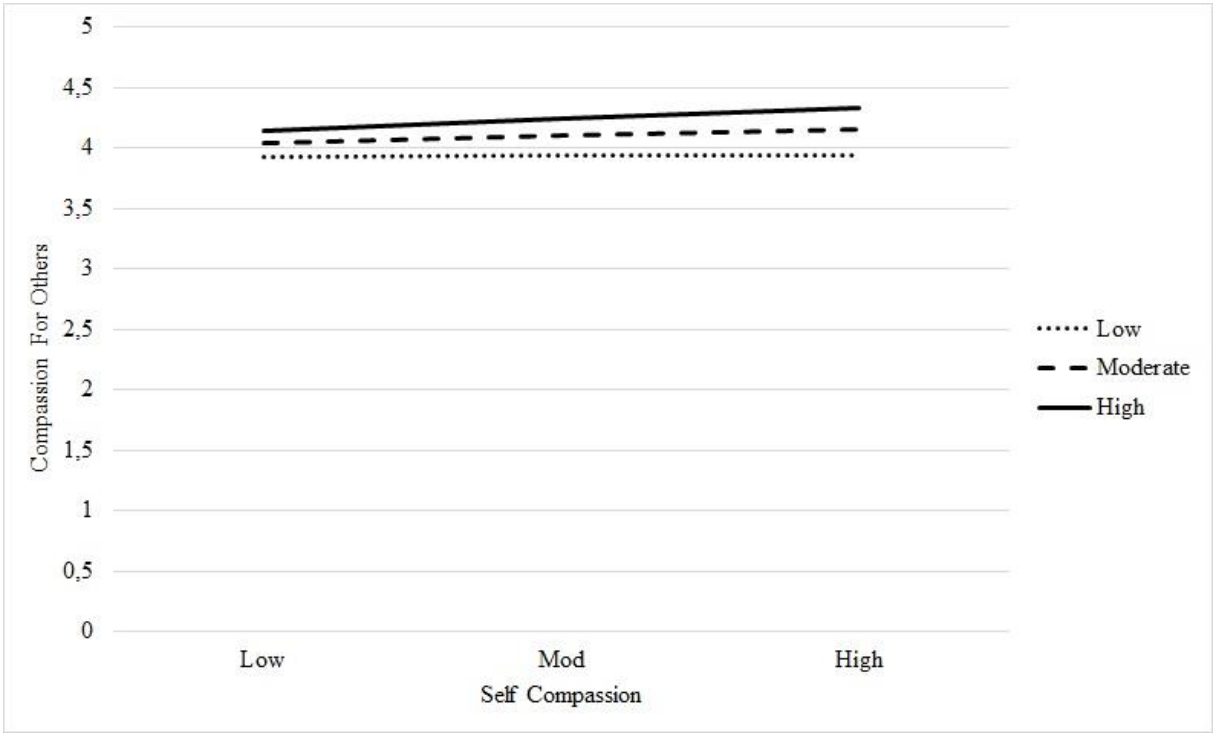


Figure 5.1. Self-Compassion x Authenticity Interaction on Compassion for Others

While these results did not provide support for my hypothesis of an interaction between scores on the Authenticity Scale and the Self-Compassion Scale, because of the strong trend towards statistical association it seemed likely to me that if I were to repeat the analysis for each of the CS subscales I would likely observe statistically significant differences for some subscales. As such, I therefore proceeded to also test for interaction between the Authenticity Scale and the Self-Compassion Scale for each of the six subscales of the Compassion Scale (see Tables 5.5 – 5.10). In each analysis, Self-Compassion was entered at Step 1, Authenticity at step two, and in the third step, the interaction term between self-compassion and authenticity.

Table 5.5.
Hierarchical Regression Analysis of the Moderating Role of Authenticity onto Kindness Subscale of the Compassion Scale
(N=530)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant:Kindness)**	3.80	.12		30.85	.00	3.56	4.04	
SCS	.11	.03	.13	3.21	.00	.04	.19	.01
2 **(Constant:Kindness)**	3.34	.17		19.60	.00	3.00	3.67	
SCS	.02	.04	.03	.63	.52	-.05	.11	
AS	.14	.03	.19	3.86	.00	.07	.21	.02
3 **(Constant:Kindness)**	5.05	.67		7.49	.00	3.72	6.37	
SCS	-.53	.22	-.62	-2.44	.01	-.96	-.10	
AS	-.18	.13	-.25	-1.41	.15	-.44	.07	
SCS × AS	.10	.04	.98	2.61	.00	.02	.18	.01

AS= Authenticity Scale; SCS= Self-Compassion Scale ; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

Table 5.6.
Hierarchical Regression Analysis of the Moderating Role of Authenticity onto Mindfulness Subscale of the Compassion Scale
(N=530)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant:Mindfulness)**	3.50	.10		34.63	.00	3.30	3.69	
SCS	.20	.03	.28	6.76	.00	.14	.26	.08
2 **(Constant:Mindfulness)**	3.11	.14		22.27	.00	2.83	3.38	
SCS	.12	.03	.17	3.58	.00	.05	.19	
AS	.12	.03	.19	3.98	.00	.06	.18	.02
3 **(Constant:Mindfulness)**	4.94	.55		8.99	.00	3.86	6.02	
SCS	-.47	.17	-.65	-2.67	.00	-.83	-.12	
AS	-.23	.10	-.37	-2.17	.03	-.44	-.02	
SCS × AS	.11	.03	1.24	3.45	.00	.04	.18	.02

AS= Authenticity Scale; SCS=Self-Compassion Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

Table 5.7.
Hierarchical Regression Analysis of the Moderating Role of Authenticity onto Indifference Subscale of the Compassion Scale
(N=530)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant:Indifference)**	2.48	.13		17.95	.00	2.21	2.75	
SCS	-.15	.04	-.16	-3.77	.00	-.23	-.07	.02
2 **(Constant:Indifference)**	3.06	.19		16.06	.00	2.68	3.43	
SCS	-.04	.04	-.04	-.86	.39	-.13	.05	
AS	-.18	.04	-.21	-4.33	.00	-.26	-.09	.03
3 **(Constant:Indifference)**	1.63	.75		2.15	.03	.14	3.11	
SCS	.43	.24	.44	1.74	.08	-.05	.91	
AS	.09	.14	.11	.64	.51	-.19	.38	
SCS × AS	-.08	.04	-.73	-1.95	.05	-.17	.00	.00

AS= Authenticity Scale; SCS=Self-Compassion Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

Table 5.8.
Hierarchical Regression Analysis of the Moderating Role of Authenticity onto Common Humanity Subscale of the Compassion Scale
(N=530)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant:Common Humanity)**	3.19	.13		24.12	.00	2.93	3.45	
SCS	.27	.04	.29	6.95	.00	.19	.35	.08
2 **(Constant:Common Humanity)**	2.81	.18		15.27	.00	2.45	3.17	
SCS	.20	.04	.21	4.27	.00	.10	.29	
AS	.11	.04	.14	2.94	.00	.04	.19	.01
3 **(Constant:Common Humanity)**	1.14	.72		1.56	.11	-.29	2.57	
SCS	.75	.23	.79	3.16	.00	.28	1.22	
AS	.44	.14	.54	3.11	.00	.16	.72	
SCS × AS	-.10	.04	-.86	-2.37	.01	-.19	-.01	.01

AS= Authenticity Scale; SCS=Self-Compassion Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

Table 5.9.
Hierarchical Regression Analysis of the Moderating Role of Authenticity onto Separation Subscale of the Compassion Scale
(N=530)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant:Separation)**	2.40	.13		17.44	.00	2.13	2.67	
SCS	-.15	.04	-.15	-3.62	.00	-.23	-.06	.02
2 **(Constant:Separation)**	2.91	.19		15.24	.00	2.53	3.28	
SCS	-.05	.04	-.05	-1.02	.30	-.14	.04	
AS	-.15	.04	-.19	-3.76	.00	-.24	-.07	.02
3 **(Constant:Separation)**	1.95	.75		2.57	.01	.46	3.44	
SCS	.26	.24	.27	1.07	.28	-.22	.75	
AS	.02	.14	.03	.17	.85	-.26	.31	
SCS × AS	-.06	.04	-.48	-1.29	.19	-.15	.03	.00

AS= Authenticity Scale; SCS=Self-Compassion Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

Table 5.10.
Hierarchical Regression Analysis of the Moderating Role of Authenticity onto Disengagement Subscale of the Compassion Scale
(N=530)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant:Disengagement)**	2.23	.13		16.24	.00	1.96	2.50	
SCS	-.09	.04	-.09	-2.25	.02	-.17	-.01	.01
2 **(Constant:Disengagement)**	2.94	.18		15.63	.00	2.57	3.31	
SCS	.04	.04	.04	.96	.33	-.04	.14	
AS	-.22	.04	-.26	-5.34	.00	-.30	-.14	.05
3 **(Constant:Disengagement)**	1.93	.74		2.58	.01	.46	3.40	
SCS	.37	.24	.39	1.55	.12	-.10	.85	
AS	-.02	.14	-.03	-.17	.85	-.31	.26	
SCS × AS	-.06	.04	-.52	-1.39	.16	-.15	.02	.00

AS= Authenticity Scale; SCS=Self-Compassion Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

For each of the Kindness, Common Humanity, Mindfulness, and Indifference subscales, the interaction term entered in the third step was found to be statistically significant. It was found that at higher levels of self-compassion, that the level of authenticity made the difference, with high authentic individuals showing greater kindness, mindfulness, and less indifference (see Figures 5.2, 5.3, and 5.4). While these results were consistent with my hypotheses, two observations seemed noteworthy because they were contrary to my expectations. First, was the slight trend in Figure 5.2 towards less kindness in those high in self-compassion but low in authenticity. Second, for common humanity, there was also an interaction found but it was at lower levels of self-compassion, that the level of authenticity made the difference (see Figure 5.5). No statistically significant interactions were found for the subscales of Separation or Disengagement (see Figures 5.6, and 5.7)

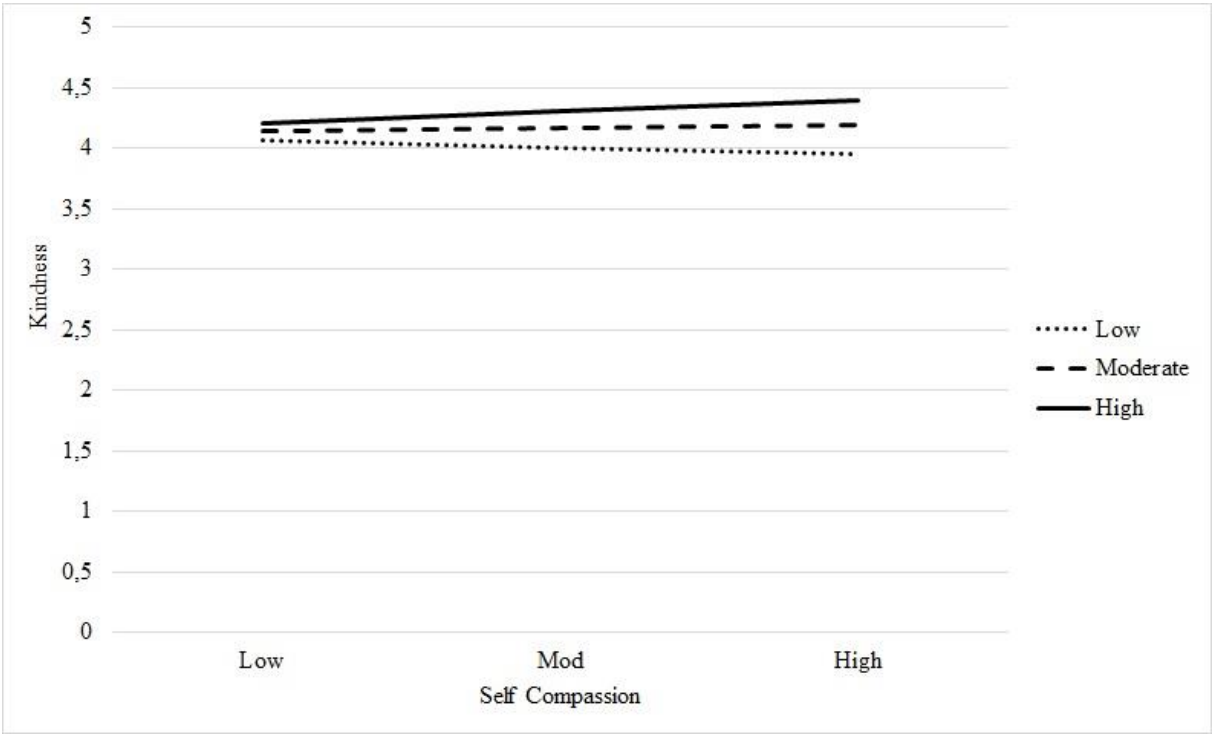


Figure 5.2. Self-Compassion x Authenticity Interaction on Kindness

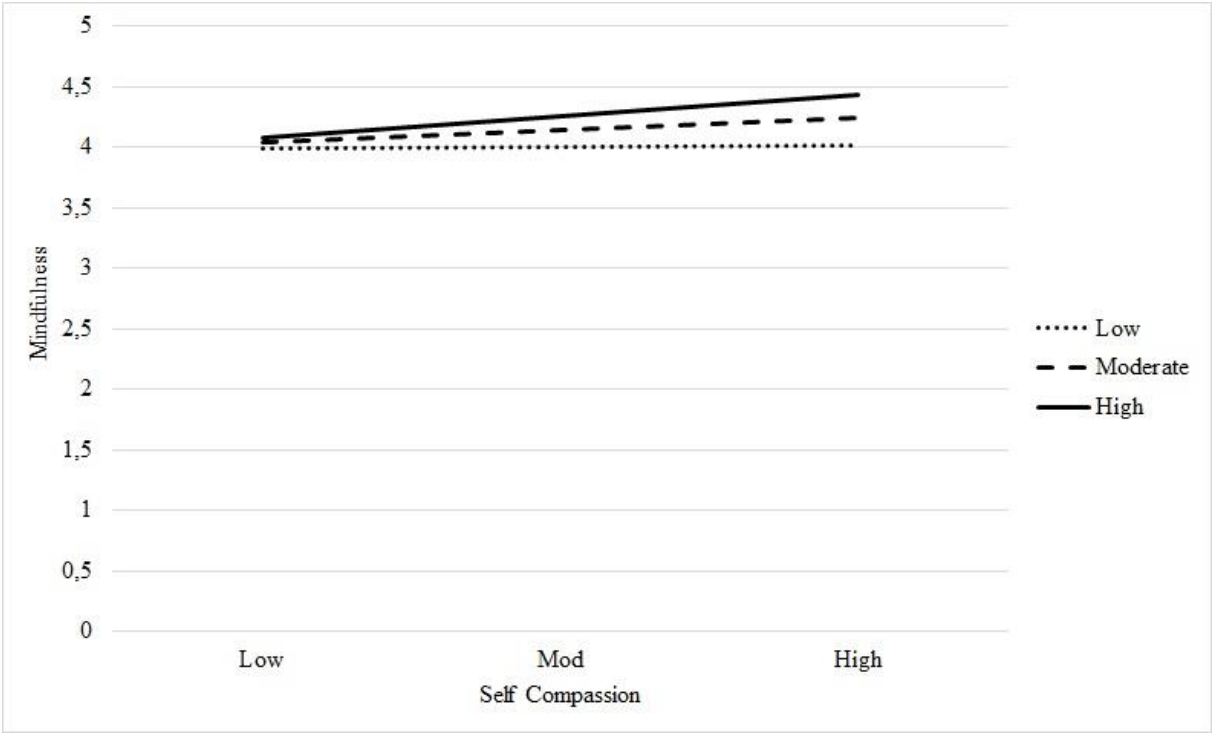


Figure 5.3. Self-Compassion x Authenticity Interaction on Mindfulness

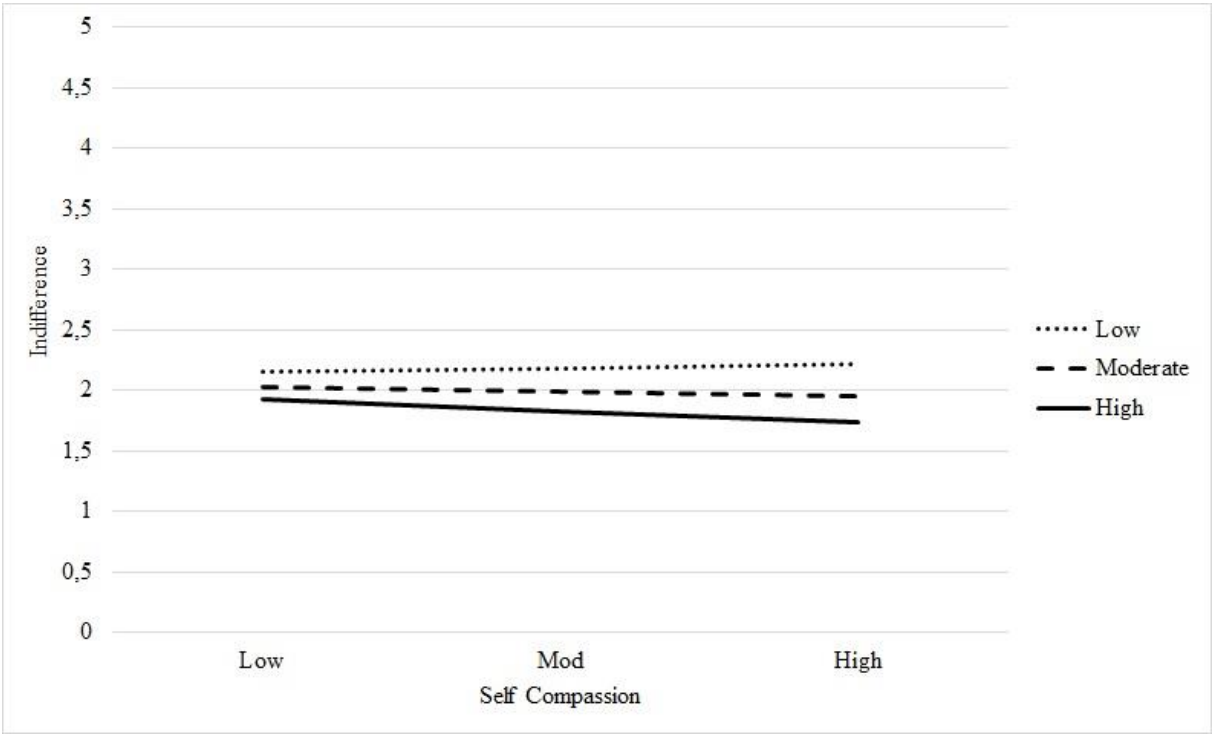


Figure 5.4. Self-Compassion x Authenticity Interaction on Indifference

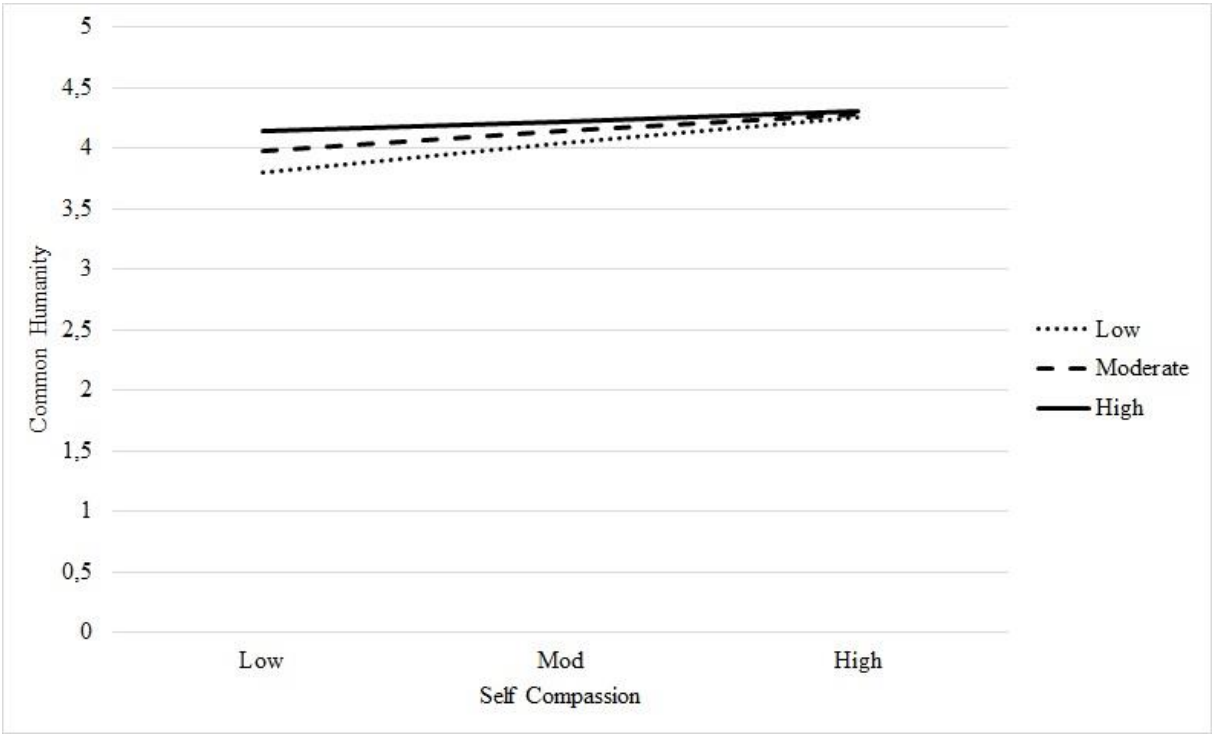


Figure 5.5. Self-Compassion x Authenticity Interaction on Common Humanity

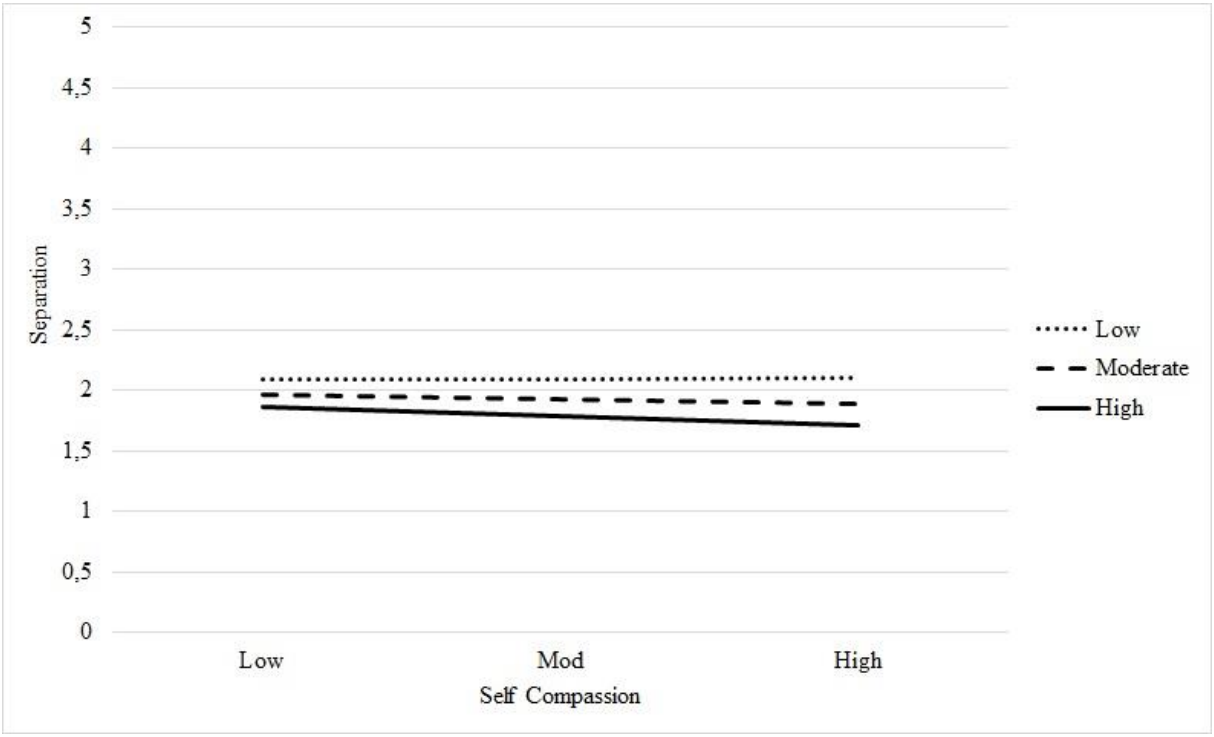


Figure 5.6. Self-Compassion x Authenticity Interaction on Separation

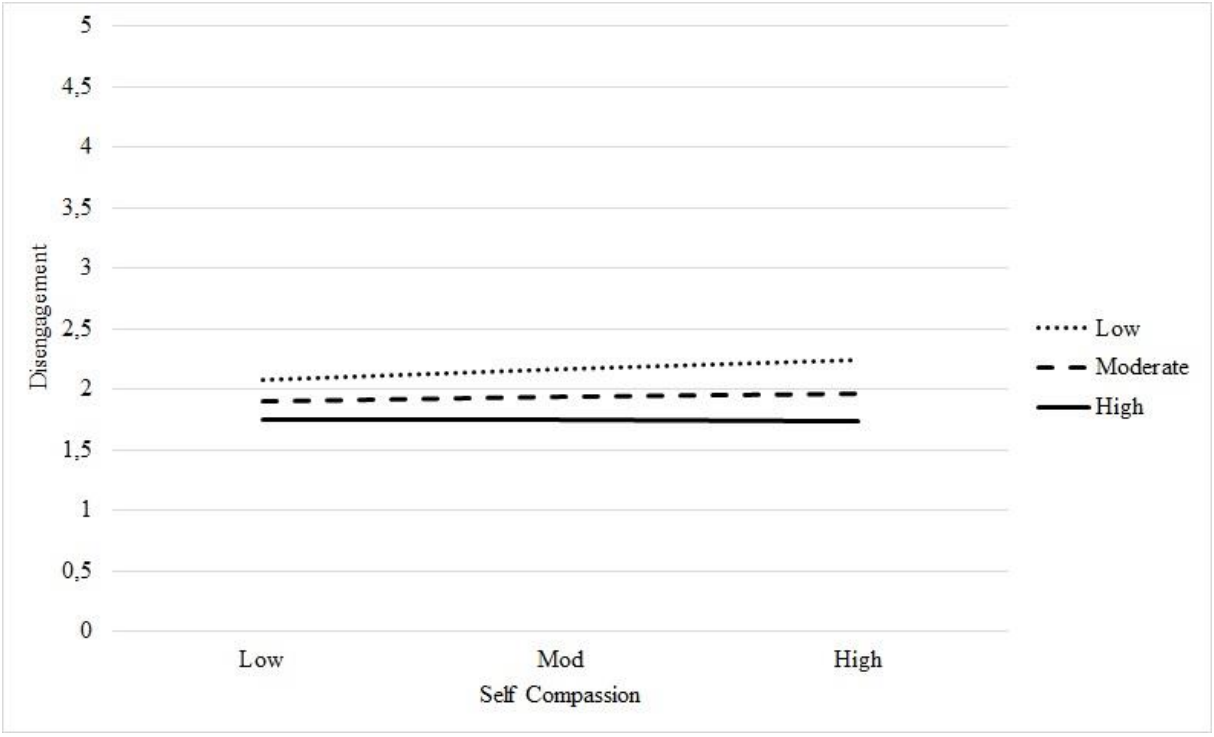


Figure 5.7. Self-Compassion x Authenticity Interaction on Disengagement

5.5. Discussion

It might be expected that those with more self-compassion are more compassionate for others. However, previous research has not always found this to be the case. In order to address this intriguing issue, I hypothesized the possibility of relationship between self-compassion and compassion for others that is moderated by authenticity. It was revealed that authenticity was a significant moderator of the relationship between self-compassion and kindness, common humanity, mindfulness, and indifference, respectively.

While many researchers have found personal benefits for self-compassion, it has also been criticized as self-indulgence, self-absorption, or self-orientation (Bayır & Lomas, 2016; Neff, 2003a). Certainly, the lack of evidence for its association with compassion for others would seem to lend some support to these criticisms, as would my observation that without authenticity it may even be related to less kindness. However, in the context of authenticity, the cultivation of self-compassion would seem to have benefits for how people approach others more compassionately. While it must also be noted that the interaction effects are not strong, the finding that authenticity moderates the association between self-compassion and other-compassion related variables is important in offering an explanation for the previously discrepant findings and opens up new avenues for research.

Further studies regarding the socially constructive role of authenticity would be worthwhile. Previous empirical studies have also reported on the intrapersonal and interpersonal benefits of authenticity (e.g., Didonato & Krueger, 2010; Lynch & Sheldon, 2017). Humanistic psychologists such as Rogers (1959, 1961) have long understood authenticity as a within person factor that reveals the constructive aspects of human nature. That is, the more authentic a person is, the more a person will exhibit what Rogers believed were the essential positive psychological characteristics of human beings, as opposed to the distorted and destructive tendencies often exhibited by people but understood to arise from

inauthenticity (Joseph, 2015b). However, authenticity is difficult to assess using self-report methods, with questions about their validity. Completion of the Authenticity Scale requires a degree of self-awareness and may be influenced by social desirability to answer in particular ways. Hence, other tools may yet need to be developed that can more effectively test the interaction hypothesis.

Also, the current study found that females are more compassionate to others than men. In accordance with these results, previous studies have demonstrated the same gender difference with respect to compassion for others (Lopez et al., 2018; Neff & Pommier, 2013; Stellar et al., 2012). On the other hand, self-compassion was found lower for female participants and this result corroborates the findings of Yarnell et al. (2015) whose meta-analysis reported lower self-compassion scores for women. Consistent with the literature (Lopez et al., 2018; Stellar et al., 2012), this research found that low-educated participants have higher scores of compassion for others. However, this study showed that the self-compassion levels of low-educated individuals is higher than middle-educated and high-educated participants. This outcome is contrary to that of Lopez et al. (2018) who found that self-compassion is lower in lower-educated individuals.

This research is the first study to empirically investigate the relationship between authenticity, self-compassion, and compassion for others. However, there are three limitations to disclaim. First, the study was limited to Turkish-speaking participants. Therefore, it would be informative to replicate elsewhere. Second, the data were collected by self-report questionnaires, which as aforementioned may be affected by socially desirable responding. Apart from Neff and Pommier (2013) who controlled for social desirability, none of the subsequent studies have done this. Future studies should replicate the current findings with this factor controlled for. It would also be beneficial to assess compassion towards others using more objective behavioural indices where possible.

Third, there is a need for longitudinal data to help establish the causal nature of the relationships between these variables beyond what is possible with cross-sectional data. I am assuming that there is a relationship in which self-compassion leads to other compassion but it may be that it is through learning to be more compassionate towards others that one learns to be more compassionate to oneself, or there is no causal relationship between self-compassion and other compassion and both are a function of the development of authenticity. In conclusion, these results seem to provide an answer to what has become a perplexing question in the literature about compassion concerning the inconsistency between studies testing for association between self-compassion and compassion for others.

CHAPTER 6
IS AUTHENTICITY ASSOCIATED WITH MORE SOCIALLY AND ECOLOGICALLY CONSTRUCTIVE BEHAVIOURS? PROSOCIAL AND PRO-ENVIRONMENTAL ASPECTS OF AUTHENTICITY AND THE MEDIATING ROLE OF SELF-TRANSCENDENCE

6.1. Abstract

A considerable body of recent literature has grown up around the theme of authenticity, showing the critical role it has in relation to a variety of indicators of individual wellbeing. The personal benefits of authenticity are now well established. However, in this paper I hypothesize that authenticity is not only beneficial to the person themselves, but that it also promotes prosociality and ecological sensitivity. The findings reported here show that greater authenticity was associated with more favourable attitudes to helping others and engagement in pro-environmental behaviours. Furthermore, the associations between authenticity and helping attitudes of altruism and receiving and giving were mediated by self-transcendence. Implications, limitations, and future directions are discussed in terms of humanistic perspectives on authenticity.

6.2. Introduction

Altruism and ecological sensitivity are central areas of research in psychology (e.g., Bhogal et al., 2019; Chang, 2015; Das-Friebel et al., 2019; Huber & MacDonald, 2012; Laguna et al., 2020; Levine & Strube, 2012; Pelletier et al., 1999). Of interest is understanding individual differences in prosocial and pro-environmental behaviours, why some people are more likely than others to take a responsible and caring attitude towards others and the world around them, with the ultimate aim of developing new policies and practices to promote greater human welfare. This seems one of the most important tasks facing social psychologists at present (Cornelius-White, 2007c). Some recent research has suggested that the psychological investigation of prosociality and pro-environmental behaviours might be aided by looking to ideas that have their origin in humanistic psychology. Specifically, authenticity has been the subject of promising research and shows potential for our increased understanding of social and ecological attitudes.

Interest in authenticity has been of longstanding interest to humanistic psychologists. Rogers (1959) discussed the concept of congruence, referring to when individuals are fully aware of their inner experiencing and able to openly and transparently communicate that to others, they became more fully functioning. In more recent years, with the development of the Authenticity Scale, a 12-item measure based on Rogers' concept of congruence (Wood et. al, 2008), it has become possible to test Rogers' hypothesis that authenticity is indeed a predictor of greater well-being. Several studies now show that greater authenticity is associated with higher levels of well-being (e.g., Kifer et al., 2013; Boyraz et al., 2014; Thomaes et al., 2017; Kaufman, 2018; Murphy et al., 2020). However, in Rogers' (1959) theory, authenticity is thought not only to be of benefit to the person themselves but that it also leads to more constructive behaviours. According to Rogers' (1959), people are intrinsically socially and ecologically constructive, it is human nature. Thus, the more congruent a person is, the closer

they become to living in a way that is more consistent with their intrinsic human nature which is to be prosocial and pro-environmental. In this study I aim to test the hypothesis that the association between authenticity and prosocial and pro-environmental behaviours.

Three previous studies have provided evidence. Yöntem and İlhan (2013) demonstrated a significantly positive yet weak correlation between the Authentic Living component of the Authenticity Scale and the Altruism Scale ($r(220) = .22$, $p < .05$). In parallel, Aktar et al. (2021) found a positive relationship between the sense of authenticity and exhibition of prosocial behaviour towards strangers ($r(784) = .16$, $p < .01$), friends ($r(784) = .24$, $p < .01$), and the family ($r(784) = .18$, $p < .01$). Going beyond prosociality to how authenticity relates to a person's wider attitudes towards how we live together in the world, Ottiger and Joseph (2021) showed that authenticity is correlated with the feeling of connection to nature ($r(238) = .32$, $p < .01$), love and care for nature ($r(238) = .24$, $p < .01$), and ethically minded consumer behaviours ($r(238) = .25$, $p < .01$). These results provide initial support for the hypothesis that greater authenticity is associated with more socially and ecologically constructive behaviours. In the present study I aim to develop this line of inquiry further, but also to investigate a possible psychological mechanism through which the relationship between authenticity and prosociality and pro-environmental behaviours might be explained, self-transcendence.

According to Rogers' (1959) theory, authenticity emerges by being freed from all conditions of worth and layers of self-structure (Tohme & Joseph, 2020). In other words, when an individual is able to follow their authentic path freely without external influences, this inner attunement extends into the outer world and also creates exterior harmony. Moreover, in the latter years of his career, Rogers proposed the concept of a formative tendency. This concept refers to the expansion and transcendence of an actualising tendency, and includes relational, dialogical, and ecological dimensions of authenticity (Cornelius-

White, 2007e). Rogers described the concept as follows: "*In humankind it extends from a single cell origin to complex organic functioning, to an awareness and sensing below the level of consciousness, to a conscious awareness of the organism and the external world, to a transcendent awareness of the unity of the cosmic system, including people*." (Rogers, 1978b, p.26). Based on this perspective, being authentic can be regarded as attaining the benevolent essence of a person who is sensitive to both others and to their own environment. It is therefore proposed that becoming more authentic leads to a sense of self-transcendence. It is hypothesized that this aspect of becoming more authentic specifically serves to explain how people are able to become more socially and ecologically constructive and to think beyond themselves.

The notion of self-transcendence embraces "*something larger*" (Rogers, 1980, p. 129), even "*nature and cosmos*" (Maslow, 1971, p.269). It is thought that those with higher self-transcendence values are inclined to be concerned more about societal poverty, and environmental destruction (Schwartz, 2010). Support for these claims comes from previous studies. For example, Caprara et al. (2012) found that there is a statistically significant and strong positive relationship between self-transcendence values and prosociality, across two time points at four years apart (when participants were aged 21 and 25 years, respectively), both for men (time 1: $r(148) = .51$, $p < .01$), (time 2: $r(66) = .58$, $p < .01$) and for women (time 1: $r(188) = .51$, $p <. 01$), (time 2: $r(169) =.58$, $p < .01$). Sarıçam and Şahin (2015) also reported a strong correlation between self-transcendence and nature-relatedness ($r(284) = .61$, $p < .01$). A recent experimental study by Castelo and colleagues (2021) has shown that exposure to nature promotes a sense of transcendence and subsequent engagement in prosocial behaviour.

Drawing upon these findings, I hypothesize that authenticity would have an indirect effect on helping attitudes and pro-environmental behaviours through self-transcendence.

Thus the second aim of this study is to explore whether the relationships between authenticity and prosociality and pro-environmental behaviours are mediated by self-transcendence.

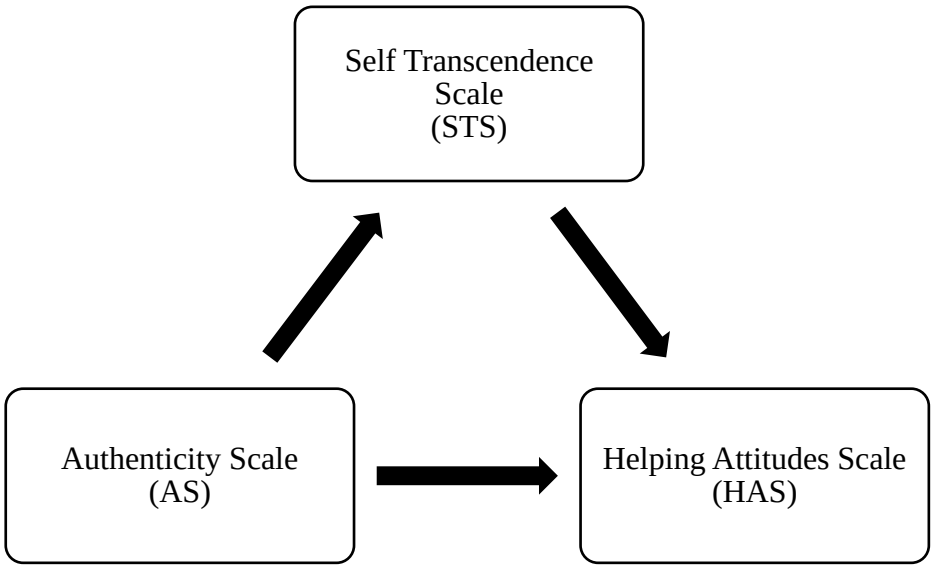


Figure 6.1. A Proposed Model for Mediating Role of the Self-Transcendence Scale on the Relationship Between the Authenticity Scale and the Helping Attitudes Scale

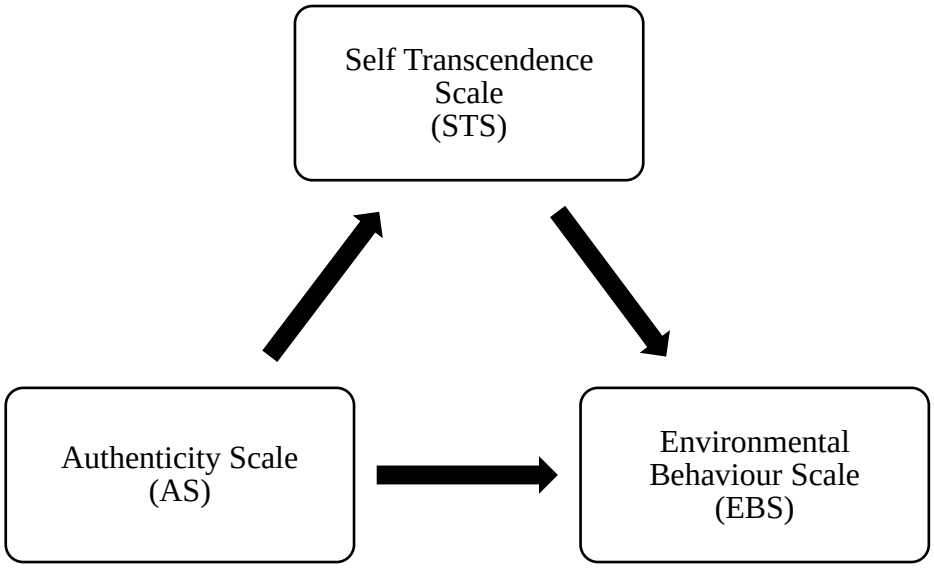


Figure 6.2. A Proposed Model for Mediating Role of the Self-Transcendence Scale on the Relationship Between the Authenticity Scale and the Environmental Behaviour Scale

6.3. Method

6.3.1. Participants and Procedure

One hundred and twenty-nine Turkish-speaking individuals (93 female, 36 male), between the ages of 21-61 (Mean = 35 years, *SD* = 8.63), volunteered to take part in the study. Fifty-five percent of the participants were full-time employees, 3.1% work part-time, 16.3% were freelancers, 7% were students, 4.7% were retired, 7% were homemakers and 7% were unemployed. The vast majority of sample was well-educated; 51 (39.5%) of the respondents had postgraduate degrees, 66 (51.2%) a university degree, and 11 (8.5%) had a high school diploma or equivalent, and 1(0,8%) a secondary-school diploma.

All participants were recruited through snowball sampling starting from personal networks. Data were collected through the Bristol Online Survey, an online survey software. Prior to commencing the study, informed consent was obtained from all participants. All subjects participated voluntarily in the study without any incentive. Participants were asked to forward the link to the questionnaire via social media in order to make it accessible to a wider sample.

6.3.2. Measures

The Authenticity Scale (see Appendix 8 for the original scale by Wood, Linley, Maltby, Baliousis & Joseph, 2008; see Appendix 9 for the Turkish-translated version by İlhan & Özdemir, 2013)

The Self-Transcendence Scale (see Appendix 22 for the original scale by Reed, 1991; see Appendix 23 for the Turkish-translated version by Sarıçam, 2015b)

The Environmental Behaviour Scale (see Appendix 20 for the original scale by Goldman, Yavetz & Pe'er, 2006; see Appendix 21 for the Turkish-translated version by Timur & Yılmaz, 2013)

The Helping Attitudes Scale (see Appendix 18 for the original scale by Nickell, 1998; see Appendix 19 for the Turkish-translated version by Serpen & Hasgül, 2018).

6.4. Results

Data were analysed using the software package SPSS, version 24. A-priori sample size calculator for hierarchical multiple regression (Soper, 2020) was performed. Within this context, anticipated effect size was entered as 0.20, accepted as small according to Cohen's (1988) criteria, and the desired statistical power level was entered as 0.99. According to the results of sample size calculator, the proposed sample size needed to achieve statistical power for my intended regression analyses was 124, thus the 129 participants that were recruited for this study exceeds the minimum requirement.

Firstly, the correlations, means, standard deviations and internal consistency reliability for all measures are presented in Table 6.1. Pearson's product-moment correlations were performed to measure the associations between authenticity, self-transcendence, helping attitudes and pro-environmental behaviour. All three subscales of the Authenticity Scale were highly correlated with the total Authenticity Scale score, and performed similarly with respect to their correlations with the other variables, thus I chose to focus my analysis on the total AS score only. There were positive correlations between authenticity and self-transcendence ($r(129) = .49$, $p < .01$), helping attitudes ($r(129) = .22$, $p < .05$), and pro-environmental behaviours ($r(129) = .24$, $p < .01$).

Examining the subscales of the helping attitudes, and pro-environmental behaviours scales, it was found that greater authenticity was associated with higher scores on the Self Transcendence Scale, the Altruism and Receiving and Giving Subscales of the Helping Attitudes Scale, and the Personal Financial Benefits, Nature-Related Leisure Activities, and Environmental Activism subscales of the Environmental Behaviour Scale. No associations

were found, however, for the Selfish subscale of the Helping Attitudes Scale or the Environmentally Responsible Consumerism, Recycling Efforts, or Citizenship Action subscales of the Environmental Behaviour Scale.

To test for mediation, it is necessary that there is a correlation between the independent variable (The Authenticity Scale) and the dependent variables (in this case the subscales of the Helping Attitudes and Environmental Behaviour Scales); between the independent variable and the mediator (The Self-Transcendence Scale); and between the mediator and the dependent variables. Thus I tested whether self-transcendence mediated the relationship between authenticity and the four subscales of Altruism, Receiving and Giving, Environmental Activism, and Nature Related Leisure Activities. The Personal Financial Benefits subscale was associated with authenticity, yet it was not associated with self-transcendence, therefore it did not meet the criteria for mediation analysis. A series of multiple regressions were used to determine the mediating role of self-transcendence.

Table 6.1.
Descriptive Statistics and Pearson Correlations for Study Measures
(N=129)

Measures	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1. Authentic Living	–																	
2. Self Alienation	-.45**	–																
3. Accepting External Influence	-.27**	.36**	–															
4. STS- Intrapersonal	.35**	-.52**	-.31**	–														
5. STS- Interpersonal	.24**	-.29**	-.04	.58**	–													
6. HAS-Selfish	-.22*	.16	-.05	-.22*	-.33**	–												
7. HAS-Altruism	.28**	-.14	-.00	.24**	.31**	-.54**	–											
8. HAS-Receiving and Giving	.29**	-.24**	-.04	.26**	.39**	-.48**	.70**	–										
9. EBS- Citizenship Action	.13	-.12	-.11	.16	.26**	-.07	.18*	.34**	–									
10. EBS- Recycling Efforts	.02	-.13	-.00	.12	.10	-.16	.08	.29**	.35**	–								
11. EBS- Environmentally Responsible Consumerism	.05	-.13	.05	.03	.07	-.09	.12	.32**	.25**	.57**	–							
12. EBS- Environmental Activism	.10	-.21*	-.11	.15	.22*	-.07	.10	.27**	.72**	.30**	.18*	–						
13. EBS- Personal Financial Benefit	.19*	-.13	-.07	.04	.12	-.07	.08	.23**	.24**	.33**	.46**	.16	–					
14. EBS- Nature-related Leisure Activities	.31**	-.17*	-.29**	.21*	.31**	-.11	.27**	.34**	.47**	.25**	.24**	.45**	.23**	–				
15. AS	.70**	-.84**	-.71**	.53**	.25**	-.14	.17*	.25**	.15	.08	.06	.19*	.17*	.32**	–			
16. STS	.35**	-.50**	-.25**	.96**	.78**	-.28**	.29**	.33**	.21*	.13	.05	.19*	.07	.27**	.49**	–		
17. HAS	.31**	-.21*	.00	.28**	.40**	-.81**	.88**	.83**	.22*	.19*	.19*	.16	.14	.27**	.22*	.35**	–	
18. EBS	.20*	-.21*	-.13	.18*	.27**	-.14	.21*	.44**	.77**	.71**	.64**	.68**	.57**	.66**	.24**	.23**	.30**	–
Mean	23.50	10.63	12.21	34.33	12.83	9.39	21.55	17.11	12.79	10.27	12.32	4.13	12.41	13.93	64.65	47.17	59.27	65.87
SD	3.46	5.27	4.17	4.59	2.02	2.74	2.69	2.10	3.18	3.07	2.03	1.89	2.16	2.67	9.90	6.01	6.38	10.29
α	.69	.84	.77	.77	.78	.48	.77	.59	.65	.70	.57	.73	.53	.63	.83	.82	.81	.84

AS= Authenticity Scale; STS=Self-Transcendence Scale; HAS= Helping Attitudes Scale; EBS= Environmental Behaviour Scale

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Firstly, the relationship between the Authenticity Scale and the Altruism subscale of the Helping Attitudes Scale was examined. In step 1, a linear regression analysis was performed and authenticity was entered, explaining 3.2 % of the variance in altruism. As shown in Table 6.2, the coefficient of determination ΔR^2 is .03 and the Beta value ($\beta = .17$) showed that the Authenticity Scale was positively and statistically significantly associated with the Altruism subscale. Thus authentic people are more inclined to show altruistic behaviour. In the second step, a multiple regression was carried out and the Self-Transcendence Scale were entered. With the addition of self-transcendence in the second step of model, authenticity was no longer associated with altruism. Since the Beta value of authenticity has decreased and it did not remain statistically significant after the inclusion of self-transcendence (Before: $\beta = .17$, $p < .05$; After: $\beta = .04$, p=.65), these results suggest that self-transcendence mediates the association between authenticity and altruism.

Table 6.2.
Regression Analysis to Test the Mediating Role of the Self-Transcendence Scale onto Altruism Subscale of the Helping Attitudes Scale
(N=129)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant: Altruism)**	18.40	1.55		11.86	.00	15.33	21.47	
AS	.04	.02	.17	2.05	.04	.00	.09	.03
2 **(Constant: Altruism)**	15.04	1.93		7.76	.00	11.21	18.88	
AS	.01	.02	.04	.44	.65	-.04	.06	
STS	.12	.04	.27	2.76	.00	.03	.20	.05

AS= Authenticity Scale; STS=Self-Transcendence Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

Secondly, the mediating role of the Self-Transcendence Scale onto the relationship between Authenticity and Receiving and Giving subscale of Helping Attitudes Scale was examined. In Step 1, a linear regression was performed, and authenticity was entered,

explaining 6.4% variance in receiving and giving. As shown in Table 6.3, the coefficient of determination ΔR^2 is .06 and the Beta value (β = .25) showed that the Authenticity Scale was positively and statistically significantly associated with the Receiving and Giving subscale. Thus authentic people are more likely to give and receive help from others. In step 2, the Self-Transcendence Scale were entered. With the addition of self-transcendence in Step 2, authenticity was no longer associated with receiving and giving (see Table 6.3). Authenticity did not remain statistically significantly associated with giving and receiving after the inclusion of self-transcendence (Before: β = .25, $p < .001$; After: β = .11, p=.23) suggesting that self-transcendence mediates the association between authenticity and receiving and giving.

Table 6.3.
Regression Analysis to Test the Mediating Role of the Self-Transcendence Scale onto Receiving and Giving Subscale of the Helping Attitudes Scale
(N=129)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant: Receiving and Giving)**	13.64	1.19		11.46	.00	11.29	16.00	
AS	.05	.01	.25	2.94	.00	.01	.09	.06
2 **(Constant: Receiving and Giving)**	10.99	1.48		7.40	.00	8.05	13.93	
AS	.02	.02	.11	1.20	.23	-.01	.06	
STS	.09	.03	.27	2.85	.00	.03	.16	.05

AS= Authenticity Scale; STS=Self-Transcendence Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

Thirdly, the mediating role of the Self-Transcendence Scale onto the relationship between Authenticity and Environmental Activism subscale of Environmental Behaviour Scale was examined. In Step 1, a linear regression was performed and authenticity was entered, explaining 3.8% variance in environmental activism. As shown in Table 6.4, the coefficient of determination ΔR^2 is .03 and The Beta value (β = .19) showed that the

Authenticity Scale was positively and statistically significantly associated with Environmental Activism subscale. Therefore, authentic people are prone to express environmentally activist attitudes. With the addition of self-transcendence in the second step of the model, neither authenticity nor self-transcendence were associated with environmental activism. The Beta value of authenticity decreased and it did not remain statistically significant after the inclusion of self-transcendence (Before: β = .19, $p < .05$; After: β = .13, $p = .19$). These results suggest that self-transcendence does not mediate the association between authenticity and environmental activism.

Table 6.4.
Regression Analysis to Test the Mediating Role of the Self-Transcendence Scale onto Environmental Activism Subscale of the Environmental Behaviour Scale
(N=129)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant: Environmental A.)**	1.73	1.08		1.59	.11	-.42	3.88	
AS	.03	.01	.19	2.23	.02	.00	.07	.03
2 **(Constant: Environmental A.)**	.61	1.39		.43	.66	-2.14	3.36	
AS	.02	.01	.13	1.30	.19	-.01	.06	
STS	.04	.03	.12	1.28	.20	-.02	.10	.01

AS= Authenticity Scale; STS=Self-Transcendence Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

Finally, the mediating role of the Self-Transcendence Scale onto the relationship between the Authenticity Scale and the Nature-Related Leisure Activities subscale of the Environmental Behaviour Scale was examined. In Step 1, authenticity was entered in a linear regression analysis and explained 10.6% variance in nature-related leisure activities. As shown in Table 6.5, the coefficient of determination ΔR^2 was .10 and the Beta value (β = .32) showed that the Authenticity Scale was positively and statistically significantly associated with Nature-related Leisure Activities subscale. This means that authentic people tend to do nature-related activities in their daily life. In Step 2, the Self-Transcendence Scale was

entered. With the addition of self-transcendence in step 2, authenticity remained associated with nature-related leisure activities. The Beta value of authenticity slightly decreased and remained statistically significant after the inclusion of self-transcendence (Before: β = .32, *p* <.01; After: β = .25, *p* <.05), suggesting that self-transcendence does not mediate the association between authenticity and nature-related activities.

Table 6.5.
Regression Analysis to Test the Mediating Role of the Self-Transcendence Scale onto Nature-related Leisure Activities Subscale of the Environmental Behaviour Scale
(N=129)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant: Nature-Related L.A.)**	8.24	1.48		5.55	.00	5.30	11.17	
AS	.08	.02	.32	3.88	.00	.04	.13	.10
2 **(Constant: Nature-Related L.A.)**	6.45	1.89		3.40	.00	2.70	10.19	
AS	.06	.02	.25	2.62	.01	.01	.12	
STS	.06	.04	.14	1.51	.13	-.02	.15	.01

AS= Authenticity Scale; STS=Self-Transcendence Scale; SE=Standard Error;
CI= Confidence Interval. a $p < .05$, b $p < .01$

6.5. Discussion

The specific objective of this study was to investigate prosocial and pro-environmental aspects of authenticity. Consistent with previous findings, there were significant positive correlations between authenticity and helping attitudes and between authenticity and pro-environmental behaviours, but in response to my question of whether more authentic people are more socially and ecologically constructive, it would seem that they are, but not as much as I would have anticipated. No associations were found for several of the subscales of the Helping Attitudes and Environmental Behaviour Scales.

The novel feature of this study was my proposal concerning the relationship between authenticity, prosociality and pro-environmental behaviour, in which I hypothesized that self-

transcendence, would be a mediating variable. In accord with my hypothesis, the findings showed that self-transcendence did have a mediating effect on the associations between authenticity and altruism, and authenticity and receiving and giving. On the other hand, the Self Transcendence Scale did not mediate the relationship between authenticity and environmental activism, or authenticity and nature-related leisure activities.

A number of limitations need to be considered. Firstly, I did not find the associations between authenticity and my measures of constructive behaviours to be as strong as I had expected, with several non-statistically significant associations. A possible explanation for these results may be the challenges in the measurement of authenticity. The measurement of authenticity in general is subject to considerable discussion (Harter, 2002; Baumeister, 2019). This research study used the Authenticity Scale. The associations between authenticity, helping attitudes and pro-environmental behaviour may be peculiar to this scale. Second, this study only examined Turkish-speaking participants, further work needs to be carried out with other cultures. In addition, these findings might not be generalizable to all genders, since participants within this study were mostly women. Third, this study uses cross-sectional data which limits our understanding of causality. Future experimental and longitudinal studies may provide a definite answer for the causal nature between these variables. Finally, in terms of the measurement of prosocial and pro-environmental variables I also relied on self-report. The use of behavioural measures would be desirable. For instance, a further study may examine participants' prosocial and pro-environmental behaviours in daily life (e.g., making donations to charity regularly).

Finally, these findings contribute to the humanistic psychology literature on prosociality and pro-environmental behaviours with the observation that those who are higher on such behaviours, tend to be more authentic and that this relationship is mediated by self-

transcendence. I think this opens up a new line of enquiry in which ideas from humanistic psychology may help to inform future research.

CHAPTER 7
HUMBLY KNOW THYSELF:
INVESTIGATING THE ASSOCIATIONS BETWEEN AUTHENTICITY AND HUMILITY

7.1. Abstract

An increasing amount of literature has been written in recent years on the intrapersonal and interpersonal outcomes of authenticity. However, there has been very little research which has directly investigated the association between authenticity and humility, and the existing studies that do exist suggest conflicting results. Therefore, the aim of the present research was to disambiguate previous findings by conducting a study with 1049 participants who completed the Authenticity Scale, the Authenticity Inventory, and the Humility Scale. The results demonstrated that authenticity correlates with Openness, Self-Forgetfulness and Focus on Others items of the Humility Scale. Recommendations for further studies and limitations are discussed.

7.2. Introduction

Over the past decades, there has been an increasing amount of literature being written on the theme of authenticity and its personal and social benefits (e.g., Boyraz, Waits & Felix, 2014; Pinto et al., 2012; Baker et al., 2017). From a historical perspective, Carl Rogers' (1959) personality theory has added momentum to empirical studies on authenticity, and contemporary approaches and inventories based on his theory have been developed (i.e., Kernis & Goldman, 2006; Wood et al., 2008). Notably, the Rogerian portrait of authenticity also depicts the humble person. This study therefore utilises the Rogerian view to shed light on the association between authenticity and humility.

Rogers (1961) defined authenticity as the match between experience, awareness, and communication. In other words, authenticity is the internal awareness of a person being fully reflected in exhibited behaviour without any façade. According to Rogers (1959), the following characteristics represent the authentic person; openness to experience as the polar opposite of defensiveness; being completely congruent with experience; being aware of one's potential and limitations; showing acceptance and praising towards oneself and others; and exhibiting socially constructive behaviour.

The etymological root of the word humility is the Latin "*humus"*, which implies "*earth*", and "*humi"*, which means "*on the ground*" (Owens & Hekman 2012). With this sense in mind, humility can be broadly defined as adopting an individually grounded standpoint by knowing one's strengths and weaknesses, and building relationships on that basis without the negative influence of any superiority complex (Rego, Cunha, & Simpson, 2018), arrogance, or self-centredness (Peters et al. 2011). From a broader perspective, humility requires a realistic self-evaluation of one's abilities without self-deprecation, being aware of one's own imperfections and shortcomings, approaching new ideas and suggestions with openness, having a realistic view of one's achievements, not being excessively self-

focused and thus being able to recognize one's place in the big picture while appreciating the contribution of other people and things to the world (Tangney, 2009). Upon closer examination, three aspects of a definitional convergence between authenticity and humility can be observed: realistic self-assessment, openness to new experiences and appreciation of the potential of oneself and others.

The findings of the relatively few studies on the linkage between authenticity and humility are generally contradictory. For instance, Wood et al. (Wood et al., 2008) used the Honesty/Humility subscale of the HEXACO Personality Inventory (Lee & Ashton, 2004) to study the relationship between authenticity and humility and found no significant correlation between Honesty/Humility and the three subscales of the Authenticity Scale (largest absolute: r = .11, p= .14). However, a more recent study by Maltby et al. (2012) found this result to be somewhat counterintuitive as, based on current literature and humanistic theory, the term humility encompasses truthfulness, positive growth, honesty, sincerity, and uniqueness (Ashton & Lee, 2007; Rogers, 1965b). Maltby et al. (2012) broadened the scope of the Wood et al. (2008) study to consider the position of authenticity within a range of extant personality theories, including biological and self-determination theories of personality. The data achieved by this study starkly contradicted previous findings, and suggested that IPIP Honesty-Humility Subscales (Ashton, Lee, & Goldberg, 2007; Goldberg et al., 2006) loaded on the same factor with Authenticity Subscales (Wood et al., 2008). Of the two studies, the latter is more persuasive in terms of establishing the association between humility and authenticity. This is due to Wood et al. (2008) having concentrated on only one single correlation by collecting data from just one sample, whereas Maltby and colleagues (2012) performed a multigroup factor analysis with diverse samples, ethnicity, and gender.

Two even more recent studies by Proctor, Tweed & Morris (2016) have investigated the Rogerian fully functioning person from a positive psychology perspective. By performing

a Confirmatory Factor Analysis, a single factor structure of the fully functioning person was proposed, and its association with a measurement of character strengths endorsement was investigated. In contrary to the hypothesis, the results suggest that the fully functioning person component actually negatively correlates with the modesty component of character strengths, $r(307) = -.17$, $p < .01$. However, the researchers suggest a reason for this unexpected result as being modest may imply self-depreciation or a false representation of oneself, which conflicts Rogerian theory. It should also be noted that, at first glance, both humility and modesty may seem to have similar lexical meaning. However, there are basic distinctions between these two intertwined terms. Specifically, humility implies the gaining of a deeper understanding of one's abilities and appreciating the contributions of others, whereas modesty refers to a moderate evaluation of personal achievements and relates to behaving in an appropriate manner (Tangney, 2009).

To conclude, there is still uncertainty over how authenticity relates to humility. This study was designed to examine the correlation between humility and authenticity and so unravel some of the mysteries surrounding this association. Some critics have argued that humanistic psychology simply focuses on self-growth by setting prosocial values aside (e.g., Seligman & Csikszentmihalyi, 2000). It is therefore hoped that improving understanding of the association of authenticity, which is one of main doctrines of humanistic psychology, and humility, which is one of the main mechanisms of healthy interpersonal relationships (e.g., Exline & Hill, 2012; LaBouff et al. 2012), will help to respond to those criticisms. The ultimate aim of this research is that it will advance knowledge of the socially constructive points of authenticity.

7.3. Method

7.3.1. Participants and Procedure

A total of 1049 Turkish-speaking participants were recruited for this study: 280 men (26.7%), 767 women (73.1%), 2 others (0.2%). The age of the samples ranged from 18 to 51, with the mean age of the participants being 21.16 years (*SD* = 5.49). The participants were composed of 8.4% full-time employees, 1.2% part-time employees, 1.9% freelancers, 83.6% students, 1% homemakers, 0.2% retired, and 3.7% unemployed. Approximately 70% of the participants identified as high school graduates, and 20% have a bachelor's degree (see Table 7.1).

Table 7.1.
Participant's Demographic Characteristics

(N=1049)

Mean age (*SD*)	21.16 (5.49)
Gender (%)	
Male	26.7
Female	73.1
Other	0.2
Education (%)	
Literate	4.4
Home-school	0.1
Primary school graduate	0.2
Secondary school graduate	1.0
High school graduate	70.3
Bachelor	20.8
Post-graduate	2.9
Doctorate	0.3
Post-doctorate	0.1
Marital Status (%)	
Single	76.1
In a relationship	16.2
Married	7.4
Divorced	0.3
Occupation (%)	
Full-time	8.4
Part-time	1.2
Freelance	1.9
Student	83.6
Homemaker	1.0
Retired	0.2
Unemployed	3.7

The data was collected through the Bristol Online Survey software. Snowball sampling comprising family, friends, colleagues, and acquaintances was used to identify participants. Participation was totally voluntary without any incentive, and participants were asked to forward the link questionnaire on social media to attract more participants. After approving the informed consent form and answering basic demographic questions, participants completed a battery of self-report measures.

7.3.2. Measures

The Authenticity Scale (see Appendix 8 for the original scale by Wood, Linley, Maltby, Baliousis & Joseph, 2008; see Appendix 9 for the Turkish-translated version by İlhan & Özdemir, 2013)

The Authenticity Inventory (see Appendix 10 for the original scale by Kernis & Goldman, 2006; see Appendix 11 for the Turkish-translated version by İmamoğlu, Günaydın, & Selçuk, 2011)

The Humility Scale (see Appendix 28 for the original scale by Elliott, 2010; see Appendix 29 for the Turkish-translated version by Sarıçam, Akın, Gediksiz & Akın, 2012).

7.4. Results

Analysis was performed using SPSS, Version 24, and the association between authenticity and humility was assessed. Table 7.2 presents the means and standard deviations for different demographic groups. Several t-test and ANOVAs were conducted to determine any differences in the scores for authenticity and humility with respect to demographic factors (i.e., age, gender, marital status, educational status, and occupation). The variable of age was consequently classified into two groups: namely young (18-24) and mature (25+). This is in line with the age categorization used by the World Health Organization (2020). Other distinctions were the variable of marital status being divided into “married/in a relationship” and “single”; the variable of educational status being categorized into “low”, “middle”, “high”; and the variable of occupation being either “employed” or “unemployed”.

This study found that the authenticity scores of mature participants were greater for both the Authenticity Scale ($t(1047) = -5.731$, $p < .01$) and the Authenticity Inventory ($t(1047)= -3.858$, $p < .01$) when compared to young participants. It was also reported that male participants had higher scores on the Authenticity Scale ($t(1045)= -0.690$, $p < .05$),

whereas female participants had higher scores on the Authenticity Inventory ($t(1045)= 2.195$, $p < .05$) and Humility Scale ($t(1045)= 3.124$, $p < .01$). Results also demonstrated that employed participants had higher scores on the Authenticity Scale ($t(1047)= -3.791$, $p < .01$) and the Authenticity Inventory ($t(1047)= -3.463$, $p < .01$) as compared to unemployed participants. Furthermore, participants who are married or in a relationship were seen to have higher Authenticity Scale scores ($t(1047)= 3.393$, $p < .01$) and Authenticity Inventory scores ($t(1047)= 2.483$, $p < 0.05$), when compared to single participants.

As determined by one-way ANOVA, there were statistically significant differences between groups according to their educational classification for both the Authenticity Scale ($F(2,1046) = 6.789$, $p= .001$) and the Authenticity Inventory ($F(2,1046) = 7.831$, $p= .001$). A Tukey post hoc test revealed that participants with higher levels of education had statistically significantly greater Authenticity Scale scores (59.3 ± 11.2 min, $p= .001$) when compared to participants with medium levels of education (56.4 ± 10.7 min, $p= .001$). There were no statistically significant differences between low and medium education groups ($p= .584$), and those from low and high education groups ($p= .621$) in terms of Authenticity Scale scores. Similarly, a Tukey post hoc test showed that participants from the high education group had statistically significantly greater Authenticity Inventory scores (102.21 ± 11.3 min, $p= .001$) compared to participants with medium education (98.97 ± 11.2 min, $p < .001$). There was no statistically significant difference between the low and middle education groups ($p= .918$), or low and high education groups ($p= .229$) in terms of Authenticity Inventory scores.

Table 7.2.
Means (*SD*) of the Authenticity Scale, the Authenticity Inventory, and the Humility Scale for Different Demographic Groups
(N=1049)

	Authenticity Scale (Range 12-84)	Authenticity Inventory (Range 27-135)	Humility Scale (Range 13-65)
Age			
Young	56.54 (10.76)	99.27(11.29)	42.23 (4.00)
Mature	62.20 (10.35)	103.26(10.85)	42.28 (4.01)
Gender			
Female	57.12 (10.87)	100.26(11.25)	42.46 (3.96)
Male	57.65 (10.93)	98.54(11.27)	41.60 (4.01)
Marital Status			
Married/In a Relationship	59.31 (10.80)	101.33(10.87)	42.16 (3.78)
Single	56.64 (10.83)	99.30(11.40)	42.26 (4.07)
Education			
Low	57.93 (9.94)	99.56(10.65)	42.30 (3.83)
Middle	56.49 (10.72)	98.97(11.22)	42.16 (4.09)
High	59.38 (11.28)	102.21(11.39)	42.46 (3.78)
Occupation			
Employed	60.77 (10.18)	103.11(11.20)	42.01 (3.58)
Unemployed	56.81 (10.88)	99.35(11.25)	42.26 (4.05)

Table 7.3 provides the correlations, means, standard deviations and internal consistency reliability of all measures. Pearson correlation was used to explore the relationship between authenticity (as measured by the Authenticity Scale and the Authenticity Inventory) and humility (measured by the Humility Scale). There was a statistically significant, although weak, negative correlation between the Humility Scale and the Authenticity Scale, $r(1049) = -.09$, $p < .001$. Interestingly, the correlation between the Humility Scale and the Authenticity Inventory is statistically significant, weak, and positive, $r(1049) = .15$, $p < .001$. Internal consistency coefficients indicated that acceptable values ranged from .50 to .80, except for the Openness (α: 28) and Modest Self-Assessment (α: 34) subscales of the Humility scale, which have the lowest score (α: 13) of the three measurements. Although Cronbach's alpha from .5 to .7 indicates moderate reliability, a value

of less than .5 shows low reliability (Hinton et al., 2004). Therefore, two procedures are followed to increase reliability.

Table 7.3
Descriptive Statistics and Pearson Correlations for Study Measures
(N=1049)

Measures														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1- Authentic Living	-													
2- Self Alienation	-.229**	-												
3- Accepting External Influence	-.124**	.361**	-											
4- Authentic Behaviour	.335**	-.378**	-.368**	-										
5- Unbiased Processing	.178**	-.270**	-.232**	.374**	-									
6- Relational Orientation	.285**	-.142**	.032	.194**	.123**	-								
7-Awareness	.387**	-.513**	-.306**	.368**	.259**	.306**	-							
8- Openness	-.053	.193**	.236**	-.278**	-.327**	.039	-.114**	-						
9-Self-forgetfulness	-.122**	.104**	.243**	-.244**	-.325**	-.010	-.107**	.247**	-					
10-Modest Self-assessment	-.093**	.380**	.358**	-.257**	-.188**	.008	-.239**	.269**	.186**	-				
11- Focus on Others	.138**	.041	.187**	-.031	-.130**	.333**	.128**	.168**	.171**	.163**	-			
12-AS_TOTAL	.526**	-.825**	-.728**	.506**	.326**	.162**	.571**	-.242**	-.217**	-.422**	-.067*	-		
13-AI_TOTAL	.427**	-.466**	-.311**	.697**	.698**	.612**	.677**	-.259**	-.264**	-.243**	.104**	.561**	-	
14-HS_TOTAL	.096**	.136**	.094**	.072*	.139**	.156**	.010	-.329**	-.467**	.544**	.428**	-.091**	.151**	-
Mean	21.85	15.26	13.31	20.46	23.98	32.26	23.06	9.64	7.26	11.09	12.05	57.26	99.78	42.24
SD	3.64	6.25	5.21	3.83	4.98	4.46	3.58	1.83	2.26	2.77	1.95	10.87	11.31	4.00
α	.50	.80	.79	.60	.74	.72	.75	.28	.54	.34	.55	.76	.80	.13

AS= Authenticity Scale; AI =Authenticity Inventory; HS= Humility Scale

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

The first of these procedures is that item-total statics are examined and the items that can be deleted to increase reliability are determined. Table 7.4, which presents item-total statistics for the Humility Scale, shows that when items 2 and 9 are excluded, the overall Cronbach's alpha becomes higher than .13. With the aim of reaching an acceptable Cronbach's alpha value, item 2 and item 9 are excluded and the overall score is recalculated. However, the new Cronbach's alpha value was .26, which was inadequate.

Table 7.4.
Item-Total Statistics for the Humility Scale
(N=1049)

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Humility1 Openness_R	39.08	14.679	.024	.129	.130
Humility2 Openness_R	40.63	16.464	-.164	.087	.195
Humility3 Openness_R	38.65	14.845	.026	.187	.128
Humility4 Self-forgetfulness_R	39.44	14.030	.089	.136	.093
Humility5 Self-forgetfulness_R	37.86	14.174	.200	.208	.056
Humility6 Self-forgetfulness_R	38.68	14.675	-.001	.238	.145
Humility7 Modest self-assessment	39.42	14.172	.011	.124	.141
Humility8 Modest self-assessment	38.47	14.102	.139	.083	.072
Humility9 Modest self-assessment	40.26	15.748	-.106	.089	.199
Humility10 Modest self-assessment	39.72	13.723	.049	.103	.115
Humility11 Focus on others	38.76	14.596	.019	.200	.133
Humility12 Focus on others	37.88	14.451	.192	.181	.067
Humility13 Focus on others	38.02	14.758	.106	.229	.096

The second procedure is the performing of maximum likelihood EFA for all of the items of the Humility Scale. Prior to performing EFA, the suitability of the data was estimated. The overall Kaiser-Meyer-Olkin (KMO) measurement was 0.69. KMO values greater than .5 are accepted as being eligible for factor analysis (Field, 2013). Bartlett's Test of Sphericity was statistically significant ($p < .0001$), showing that the data was likely

factorizable. Visual inspection of the scree plot indicated either a three or four-factor solution would be appropriate (see Figure 7.1).

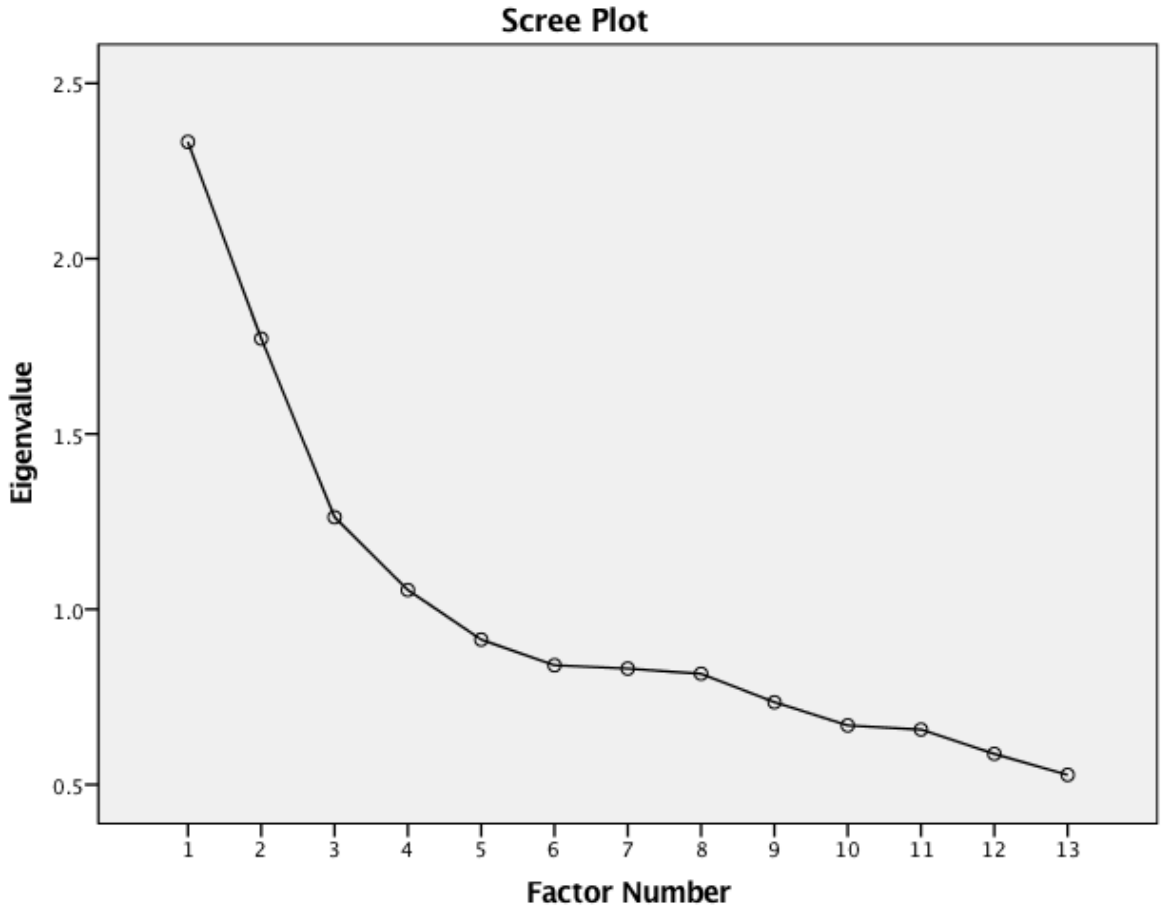


Figure 7.1. Scree Plot Showing the Exploratory Factor Analysis with Oblimin Rotation of the Humility Scale

The eigenvalues of the first four factors were 2.33, 1.77, 1.26 and 1.05, and explained 12.65%, 8.45%, 4.26% and 2.58% of the total variance, respectively. The examination of parallel analysis, Monte Carlo Analysis (Velicer et al., 2000; Zwick & Velicer, 1986) and scree plot is significant in the inspection of consistency and designating the number of factors that should be retained. In order to achieve this, parallel analysis was run to check the eigenvalues of real and synthetic data sets. With a ratio of 95%, 100 random data sets were created alongside of 1,049 cases and 13 variables. Results showed that three factors of the real dataset exceed random data eigenvalues, specifically 1.18, 1.14 and 1.10, which indicate three

factors. Identically, Monte Carlo analyses demonstrate that only three random eigenvalues, 1.18, 1.14 and 1.10, are less than the eigenvalues of the real data set, suggesting a three-factor model. This means that both four-factor and three-factor models are examined to find a reliable scoring system.

As the rotated solution exhibits a "*simple structure*" (Thurstone, 1947), a Oblimin rotation was employed to aid interpretability. In social sciences, .30 or .40 are considered as an arbitrary cut-off in respect to factor loadings (Cudeck & O'Dell, 1994). In other words, the indicators loading greater than .30 or .40, and which created a conceptual sense, are retained (Ellithorpe, 2017). With the intention of contributing to the conceptual interpretability of each factor, .30 is accepted as the minimum cut-off for the present study. This utilises the four-factor model, namely Self-Forgetfulness items loaded on Component 1; Focus on Others items loaded on Component 2; the seventh item of Modest Self-Assessment and the first and third items of openness loaded on Component 3; and the eight and tenth items of Modest Self-Assessment loaded on Component 4 (see Table 7.5). Although the Cronbach's alpha of the first two factors indicate moderate reliability, the last two factors fall below acceptable reliability. In consideration of this series of analysis, inspection of the scree plot, the reliability test, and the three-factor solution are also examined.

According to the three-factor model, Self-Forgetfulness items are again loaded on Component 1. Component 2 includes second item of Openness and all items of Focus on Others. While the first and third items of Openness loaded >.30 on Component 3, along with the seventh, ninth and tenth items of Modest Self-Assessment, only the Cronbach's alpha value of the first factor indicates moderate and acceptable internal consistency. Interestingly, while the factor structures showed differentiation regarding genders (see Table 7.7), the three-factor structure model for females has almost same pattern of the three-factor structure model, as shown in Table 7.6.

Table 7.5.
Four-Factor Solutions of the Humility Scale
(N=1049)

	Factor 1	Factor 2	Factor 3	Factor 4
Eigenvalue	2.33	1.77	1.26	1.05
Total variation explained	12.65%	8.45%	4.26%	2.58%
Humility1_Openness_R When confronted with my mistakes, my first response is to explain why I did it.	.013	-.094	**-.471**	.102
Humility2_Openness_R When I get trouble, it is important to me to be able to explain what happened.	.021	-.159	.082	-.275
Humility3_Openness_R I am usually quick to rationalize my failures.	.043	-.043	**-.633**	.113
Humility4_Self-forgetfulness_R When I have put myself out for another, I want them to acknowledge my sacrifice.	**.429**	-.113	.006	.026
Humility5_Self-forgetfulness_R When someone else is being recognized, I think about my accomplishments.	**.652**	.061	.029	.108
Humility6_Self-forgetfulness_R It frustrates me when others are praised and I am not.	**.589**	-.019	-.056	-.142
Humility7_Modest self-assessment The challenges ahead of me often cause me to feel overwhelmed.	-.014	-.038	**.352**	.256
Humility8_Modest self-assessment I don't have my act together the way I'd like.	.031	.076	-.095	**.378**
Humility9_Modest self-assessment Recently I have felt ashamed of my arrogance.	-.189	-.106	.220	.081
Humility10_Modest self-assessment I often wish I was as talented as my peers.	-.025	-.028	.260	**.335**
Humility11_Focus on others I feel honoured when others ask for my help.	-.177	**.459**	.040	.063
Humility12_Focus on others I am deeply touched when others sacrifice for me.	.126	**.425**	.058	.221
Humility13_Focus on others I feel valuable doing "lowly" things for others.	-.030	**.740**	.046	-.055
α	.54	.55	-.12	.15

R indicates that the item is reverse coded.

Loading higher than.30 are shown in bold

Extraction Method: Maximum Likelihood.

Rotation Method: Oblimin with Kaiser Normalization.

a Rotation converged in 23 iterations.

Table 7.6.
Three-Factor Solutions of the Humility Scale
(N=1049)

	Factor 1	Factor 2	Factor 3
Eigenvalue	2.33	1.77	1.26
Total variation explained	12.41%	8.11%	4.08%
Humility1_Openness_R When confronted with my mistakes, my first response is to explain why I did it.	.070	.010	**-.388**
Humility2_Openness_R When I get trouble, it is important to me to be able to explain what happened.	-.005	**-.310**	.007
Humility3_Openness_R I am usually quick to rationalize my failures.	.099	.084	**-.515**
Humility4_Self-forgetfulness_R When I have put myself out for another, I want them to acknowledge my sacrifice.	**.448**	-.095	-.010
Humility5_Self-forgetfulness_R When someone else is being recognized, I think about my accomplishments.	**.623**	.132	-.036
Humility6_Self-forgetfulness_R It frustrates me when others are praised and I am not.	**.494**	-.075	-.197
Humility7_Modest self-assessment The challenges ahead of me often cause me to feel overwhelmed.	.081	.043	**.488**
Humility8_Modest self-assessment I don't have my act together the way I'd like.	.095	.275	.026
Humility9_Modest self-assessment Recently I have felt ashamed of my arrogance.	-.128	-.104	**.307**
Humility10_Modest self-assessment I often wish I was as talented as my peers.	.057	.117	**.384**
Humility11_Focus on others I feel honoured when others ask for my help.	-.258	**.487**	.008
Humility12_Focus on others I am deeply touched when others sacrifice for me.	.092	**.541**	.068
Humility13_Focus on others I feel valuable doing "lowly" things for others.	-.177	**.621**	-.059
α	.54	.28	-.02

R indicates that the item is reverse coded.

Loading higher than.30 are shown in bold

Extraction Method: Maximum Likelihood.

Rotation Method: Oblimin with Kaiser Normalization.

a Rotation converged in 7 iterations.

Table 7.7.
Gender Differences in the Four and Three-Factor Solutions of the Humility Scale

	Four Component Model (Female, *N*=767)				Three Component Model (Female, *N*=767)			Four Component Model (Male, *N*=280)				Three Component Model (Male, *N*=280)		
Subscale	1	2	3	4	1	2	3	1	2	3	4	1	2	3
Eigenvalue	2.30	1.82	1.20	1.08	2.30	1.82	1.20	2.53	1.64	1.49	1.02	2.53	1.64	1.49
Percentage	9.88%	11.30%	4.60%	3.04%	12.01%	8.55%	3.66%	9.52%	13.67%	6.41%	5.6%	14.66%	7.39%	6.34%
Humility1_Openness_R	-.063	.106	.112	**-.340**	.228	-.036	-.232	**1.016**	.005	-.158	-.051	-.093	**.566**	-.076
Humility2_Openness_R	-.029	.028	**-.393**	.005	-.061	-.266	-.062	-.026	**.391**	-.023	-.030	**.392**	-.041	-.005
Humility3_Openness_R	-.039	.083	.231	**-.475**	.227	.088	**-.345**	**.336**	.042	.152	.290	-.026	**.747**	.066
Humility4_Self-forgetfulness_R	-.045	**.378**	-.060	-.007	**.382**	-.060	-.008	-.021	.204	**.572**	-.046	.190	-.021	**.576**
Humility5_Self-forgetfulness_R	.029	**.636**	.117	.031	**.603**	.160	-.021	.007	-.035	**.621**	.043	-.038	.018	**.640**
Humility6_Self-forgetfulness_R	-.003	**.549**	-.130	-.125	**.489**	-.056	-.181	-.063	.116	**.621**	.227	.140	.146	**.580**
Humility7_Self-assessment	.022	.029	.037	**.457**	-.005	.065	**.458**	.047	.068	.046	**-.782**	-.039	**-.392**	.041
Humility8_Self-assessment	.034	-.031	**.489**	-.012	.077	**.306**	.070	.037	-.190	.263	-.120	-.221	-.013	.250
Humility9_Self-assessment	-.079	-.199	-.041	.288	-.200	-.123	**.318**	-.101	.017	-.060	-.182	.011	-.207	-.054
Humility10_Self-assessment	-.047	.045	.184	**.460**	.060	.096	**.496**	-.071	-.163	-.048	-.153	-.163	-.198	-.035
Humility11_Focus on others	**.366**	-.191	.140	.039	-.300	**.466**	-.039	-.061	**-.559**	-.158	.084	**-.526**	-.017	-.170
Humility12_Focus on others	**.366**	.165	.220	.125	.093	**.556**	.068	.031	**-.498**	.090	-.051	**-.505**	-.018	.074
Humility13_Focus on others	**.920**	-.007	-.116	-.077	-.219	**.636**	-.179	-.034	**-.668**	-.094	.028	**-.654**	-.014	-.121
α	.53	.50	-.54	-.05	.50	.51	.08	.58	.24	.64	-	.24	-.13	.64

Extraction method: Maximum Likelihood (Loading higher than.30 are shown in bold)

Rotation Method: Oblimin with Kaiser Normalization.

Rotation converged in 11 iterations (For Four Component Model - Female)

Rotation converged in 13 iterations (For Three Component Model- Female)

Rotation converged in 11 iterations (For Three and Four Component Models- Male)

Taking everything into account, the three-factor model has been considered as alternative to the scoring systems of the Humility Scale, in which the items of Openness and Self-Forgetfulness are reversed for the calculation. Based on the evaluation, the first factor seemed to reflect on how free the person is from self-promotion, and so was labelled as "Self-Effacement", including three items of Self-Forgetfulness; "When I have put myself out for another, I want them to acknowledge my sacrifice. (R)", "When someone else is being recognized, I think about my accomplishments. (R)" and "It frustrates me when others are praised, and I am not. (R)".

The second factor seemed to reflect attitudes towards others, and the feelings that emerged out of this interaction. It was therefore labelled as "Interpersonal Humility" that included one item of Openness and three items of Focus on Others; "When I get trouble, it is important to me be able to explain what happened. (R)", "I feel honoured when others ask for my help.", "I am deeply touched when others make sacrifices for me.", "I feel valuable doing 'lowly' things for others."

The third factor seemed to reflect a non-judgmental and honest approach towards oneself without disregarding mistakes or unfavourable personality traits. It was therefore labelled as "Mindful Self-Evaluation", and included two items of Openness and three items of Modest Self-Assessment; "When confronted with my mistakes, my first response is to explain why I did it. (R)", "I am usually quick to rationalize my failures (R)", "The challenges ahead of me often cause me to feel overwhelmed.", "Recently, I have felt ashamed of my arrogance.", " I often wish I was as talented as my peers."

Table 7.8 shows the correlation between this new three-factor scoring system of the Humility Scale, the Authenticity Scale, and the Authenticity Inventory. A Pearson's product-moment correlation was employed to examine the association between authenticity and

humility. However, the Cronbach's alpha of the New Humility Scale and the last two factors were found to be unacceptable, while the first factor, Self-Effacement, has an acceptable internal reliability of α: 54. More precisely, Factor 1(Self-Effacement) has positive and significant correlation with Authentic Living, $r(1049) = .12$, $p < .01$, Authentic Behaviour $r(1049) = .24$, $p < .01$, Unbiased Processing $r(1049) = .32$, $p < .01$, Awareness $r(1049) = .10$, $p < .01$, Authenticity Scale $r(1049) = .21$, $p < .01$ and Authenticity Inventory, $r(1049) = .26$, $p < .01$.

Table 7.9 shows the correlation between the three-factor structure of the New Humility Scale and both Authenticity instruments relating to female participants, while Table 7.10 presents the results for male participants. Table 7.9 demonstrates that only the first factor (Self-Effacement) has acceptable internal consistency (α: 50), and there is significantly positive correlation with Authentic Living $r(767) = .16$, $p < .01$., Authentic Behaviour $r(767) = .27$, $p < .01$, Unbiased Processing $r(767) = .34$, $p < .01$ and Awareness $r(767) = .10$, $p < .01$. Moreover, there was a significantly positive correlation between Factor 1 and the Authenticity Inventory $r(767) = .28$, $p < .01$, and the Authenticity Scale, $r(767) = .25$, $p < .01$. Similarly, Table 7.10 shows that Factor 1, which has acceptable Cronbach's alpha (α: 64), has significantly positive correlation with Authentic Behaviour $r(280) = .16$, $p < .01$, Unbiased Processing $r(280) = .31$, $p < .01$, Authenticity Scale $r(280) = .12$, $p < .05$ and Authenticity Inventory $r(280) = .20$, $p < .01$.

Table 7.8.
Descriptive Statistics and Pearson Correlations for the Three-Factor Model and Study Measures
(N=1049)

Measures													
	1	2	3	4	5	6	7	8	9	10	11	12	13
1 - Authentic Living	-												
2 - Self alienation	-.229**	-											
3 - Accepting External Influence	-.124**	.361**	-										
4 - Authentic Behaviour	.335**	-.378**	-.368**	-									
5 - Unbiased Processing	.178**	-.270**	-.232**	.374**	-								
6 - Relational Orientation	.285**	-.142**	.032	.194**	.123**	-							
7 - Awareness	.387**	-.513**	-.306**	.368**	.259**	.306**	-						
8 - AS_TOTAL	.526**	-.825**	-.728**	.506**	.326**	.162**	.571**	-					
9 - AI TOTAL	.427**	-.466**	-.311**	.697**	.698**	.612**	.677**	.561**	-				
10 - Factor1-Self-effacement	.122**	-.104**	-.243**	.244**	.325**	.010	.107**	.217**	.264**	-			
11 - Factor2-Interpersonal Humility	.077*	.049	.151**	-.051	-.151**	.241**	.089**	-.075*	.040	-.157**	-		
12 - Factor3-Mindful Self-evaluation	-.041	.254**	.159**	-.055	.018	-.012	-.157**	-.236**	-.065*	-.042	.028	-	
13 - New-Humility Scale	.085**	.139**	.042	.083**	.130**	.123**	.002	-.071*	.134**	.492**	.444**	.682**	-
Mean	21.85	15.26	13.31	20.46	23.98	32.26	23.06	57.27	99.78	10.73	13.66	14.06	38.46
SD	3.64	6.25	5.21	3.83	4.98	4.46	3.58	10.87	11.31	2.26	1.95	2.60	3.75
α	.50	.80	.79	.60	.74	.72	.75	.76	.80	.54	.28	-.02	.07

AS= Authenticity Scale; AI =Authenticity Inventory

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 7.9.
Descriptive Statistics and Pearson Correlations for the Three-Factor Model and Study Measures (Female Participants)
(N=767)

Measures

	1	2	3	4	5	6	7	8	9	10	11	12	13
1 - Authentic Living	-												
2 - Self Alienation	-.220**	-											
3 - Accepting External Influence	-.116**	.376**	-										
4 - Authentic Behaviour	.312**	-.366**	-.361**	-									
5 - Unbiased Processing	.185**	-.242**	-.241**	.397**	-								
6 - Relational Orientation	.284**	-.150**	.019	.180**	.106**	-							
7 - Awareness	.362**	-.518**	-.303**	.343**	.242**	.314**	-						
8 - AS_TOTAL	.506**	-.830**	-.739**	.487**	.316**	.169**	.562**	-					
9 - AI_TOTAL	.416**	-.458**	-.321**	.699**	.700**	.600**	.668**	.554**	-				
10 - Factor1-Self-effacement	.167**	-.136**	-.261**	.273**	.340**	.021	.107**	.259**	.288**	-			
11 - Factor2-Interpersonal Humility	.079*	.048	.162**	-.049	-.157**	.256**	.092*	-.081*	.043	-.133**	-		
12 - Factor3-Mindful Self-evaluation	-.048	.230**	.150**	-.050	.026	-.043	-.134**	-.221**	-.065	-.053	.018	-	
13 - New-Humility Scale	.105**	.107**	.038	.099**	.135**	.116**	.017	-.046	.145**	.479**	.457**	.683**	-
Mean	22.03	15.62	13.28	20.77	23.81	32.63	23.05	57.12	100.26	10.81	13.73	14.18	38.72
SD	3.50	6.27	5.26	3.85	5.01	4.39	3.60	10.87	11.25	2.18	1.94	2.62	3.73
α	.47	.79	.79	.62	.74	.72	.75	.76	.80	.50	.30	.00	.07

AS= Authenticity Scale; AI =Authenticity Inventory

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 7.10.
Descriptive Statistics and Pearson Correlations for the Three-Factor Model and Study Measures (Male Participants)
(N=280)

Measures	1	2	3	4	5	6	7	8	9	10	11	12	13
1 - Authentic Living	-												
2 - Self Alienation	-.302**	-											
3 - Accepting External Influence	-.140*	.340**	-										
4 - Authentic Behaviour	.380**	-.477**	-.403**	-									
5 - Unbiased Processing	.193**	-.323**	-.219**	.345**	-								
6 - Relational Orientation	.272**	-.162**	.067	.170**	.190**	-							
7 - Awareness	.463**	-.502**	-.319**	.455**	.302**	.294**	-						
8 - AS_TOTAL	.596**	-.823**	-.704**	.590**	.351**	.158**	.595**	-					
9 - AI_TOTAL	.460**	-.516**	-.299**	.684**	.712**	.627**	.709**	.592**	-				
10 - Factor1-Self-effacement	.012	-.052	-.197**	.160**	.312**	-.035	.113	.125*	.207**	-			
11 - Factor2-Interpersonal Humility	.058	.034	.119*	-.087	-.126*	.183**	.082	-.053	.016	-.229**	-		
12 - Factor3-Mindful Self-evaluation	-.064	.280**	.208**	-.096	.044	.064	-.215**	-.275**	-.054	-.040	.041	-	
13 - New-Humility Scale	-.003	.169**	.069	-.002	.172**	.116	-.024	-.127*	.111	.523**	.403**	.658**	-
Mean	21.35	14.27	13.42	19.66	24.48	31.26	23.12	57.65	98.54	10.53	13.48	13.72	37.74
SD	3.97	6.07	5.07	3.66	4.83	4.49	3.54	10.93	11.27	2.47	1.95	2.44	3.69
α	.55	.80	.77	.53	.72	.71	.75	.77	.80	.64	.24	-.16	.02

AS= Authenticity Scale; AI =Authenticity Inventory

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

The results showed that the factor loadings of both the four-component solution and the three-component solution varied according to gender. It was found that the internal consistency reliabilities of new components, namely Factor 1(Self-Effacement) is acceptable, yet the overall Cronbach's alpha value for New Humility Scale, Factor 2 (Interpersonal Humility), Factor 3(Mindful Self-Evaluation) are unacceptable. Clearly, the current findings suggest that while the Humility Scale consists of a collection of interesting items, they do not cohere together meaningfully to measure a single construct. This is because it is necessary to examine individual items on the Humility Scale to clarify any uncertainty about the relationship between authenticity and humility.

A Pearson's product-moment correlation was performed to assess the relationship between authenticity and the individual items of humility. As previously mentioned, the items of Openness and Self-Forgetfulness are reverse-coded, which means that greater scores on these items actually indicate lower degree of humility. On the other hand, the items of Moderate Self-Assessment and Focus on Others are not reverse coded and so greater scores on these items indicate greater degree of humility. As shown in Table 7.11, there was a statistically significant and negative correlation between both authenticity measurements and reverse-coded Openness items of the Humility Scale, except for the second item. These results can be interpreted as authentic people being open to accepting their failures instead of using defence mechanisms. Similarly, there was a statistically significant, but negative correlation between both authenticity measurements and reverse-coded Self-Forgetfulness items. This means that authentic people do not try to stand out through success, and they have relatively low self-orientation.

Table 7.11.
Descriptive Statistics and Pearson Correlations for Study Measures and Individual Items of the Humility Scale

(N=1049)

Measures

	Authentic Living	Self-Alienation	Accepting External Influence	Authentic Behaviour	Unbiased Processing	Relational Orientation	Awareness	AS	AI
Humility1_Openness: When confronted with my mistakes, my first response is to explain why I did it. (R)	-.076*	.134**	.140**	-.219**	-.309**	-.022	-.058	-.170**	-.237**
Humility2_Openness: When I get trouble, it is important to me to be able to explain what happened. (R)	.158**	-.023	.096**	0.05	.053	.241**	.103**	.02	.168**
Humility3_Openness: I am usually quick to rationalize my failures (R)	-.135**	.229**	.210**	-.313**	-.307**	-.087**	-.225**	-.277**	-.347**
Humility4_Self-forgetfulness: When I have put myself out for another, I want them to acknowledge my sacrifice. (R)	-.008	.034	.130**	-.150**	-.216**	.069*	-.022	-.084**	-.126**
Humility5_Self-forgetfulness: When someone else is being recognized, I think about my accomplishments. (R)	-.126**	.043	.109**	-.175**	-.233**	-.057	-.087**	-.119**	-.212**
Humility6_Self-forgetfulness: It frustrates me when others are praised, and I am not. (R)	-.142**	.140**	.272**	-.210**	-.263**	-.047	-.127**	-.259**	-.246**
Humility7_ Modest self-assessment: The challenges ahead of me often cause me to feel overwhelmed.	-.129**	.439**	.249**	-.264**	-.170**	-.078*	-.248**	-.415**	-.274**
Humility8_ Modest self-assessment: I don't have my act together the way I'd like.	.069*	.025	.229**	-.022	.074*	.170**	.033	-.101**	.103**
Humility9_Modest self-assessment: Recently I have felt ashamed of my arrogance.	-.119**	.148**	.120**	-.186**	-.165**	-.103**	-.084**	-.183**	-.203**
Humility10_ Modest self-assessment: I often wish I was as talented as my peers.	-.016	.214**	.231**	-.101**	-.138**	.056	-.203**	-.239**	-.138**
Humility11_Focus on others: I feel honoured when others ask for my help.	.056	.025	.187**	-.062*	-.199**	.161**	.058	-.085**	-.026
Humility12_Focus on others: I am deeply touched when others sacrifice for me.	.155**	.034	.102**	.013	.038	.322**	.092**	-.016	.178**
Humility13_Focus on others: I feel valuable doing "lowly" things for others.	.121**	.033	.103**	-.001	-.072*	.299**	.150**	-.028	.133**

AS= Authenticity Scale; AI =Authenticity Inventory

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

On the other hand, as presented in Table 7.11, there was a statistically significant and negative correlation between both the authenticity measurements and the Modest Self-Assessment items of the Humility Scale. Therefore, this negative association can be interpreted as authentic people failing to assess themselves modestly. The creator of the Humility Scale, Elliott (2010), defines modest self-assessment as being the opposite of positive illusion and egocentric arrogance. However, the questions that measure self-assessment seem problematic because the wording of the items appear as if the goal is to assess whether the subject has a negative self-image or not. In this context, items such as "I often wish I was as talented as my peers" seem to accept low self-worth as a component of humility. If so, the negative correlation between self-assessment and authenticity is not surprising as authentic people are aware of themselves and their potential, and so do not wish to be talented as their peers. Similarly, Item 8 examines to what extent one acts as the way he/she likes. However, suppressing one's own desires can weaken an individual's connection to the authentic self, and it is debatable how this is related to humility.

In addition, there was significantly positive correlation between the last two items of Focus on Others and the Authenticity Inventory. This finding can be regarded as proof of the socially constructive aspect of authenticity since it suggests that authentic people enjoy helping others or being helped by others. Table 7.12 and Table 7.13 present gender differences on Pearson correlations for study measures. An identical pattern of correlations was found for the female participants. However, fewer associations remained significant for male participants.

Table 7.12.

Descriptive Statistics and Pearson Correlations for Study Measures and Individual Items of the Humility Scale (Female Participants)
(N=767)

Measures

	Authentic Living	Self-Alienation	Accepting External Influence	Authentic Behaviour	Unbiased Processing	Relational Orientation	Awareness	AS	AI
Humility1_Openness: When confronted with my mistakes, my first response is to explain why I did it. (R)	-.129**	.160**	.128**	-.238**	-.323**	-.049	-.100**	-.196**	-.276**
Humility2_Openness: When I get trouble, it is important to me to be able to explain what happened. (R)	.175**	-.025	.083*	.073*	.062	.209**	.121**	.031	.173**
Humility3_Openness: I am usually quick to rationalize my failures (R)	-.125**	.205**	.199**	-.312**	-.282**	-.115**	-.231**	-.255**	-.351**
Humility4_Self-forgetfulness: When I have put myself out for another, I want them to acknowledge my sacrifice. (R)	-.033	.055	.141**	-.168**	-.224**	.080*	-.027	-.110**	-.134**
Humility5_Self-forgetfulness: When someone else is being recognized, I think about my accomplishments. (R)	-.180**	.095**	.135**	-.218**	-.271**	-.080*	-.096**	-.179**	-.257**
Humility6_Self-forgetfulness: It frustrates me when others are praised and I am not. (R)	-.162**	.140**	.266**	-.209**	-.247**	-.063	-.112**	-.262**	-.242**
Humility7_ Modesty self-assessment: The challenges ahead of me often cause me to feel overwhelmed.	-.118**	.416**	.208**	-.254**	-.149**	-.110**	-.237**	-.379**	-.272**
Humility8_ Modest self-assessment: I don't have my act together the way I'd like.	.064	.046	.239**	-.019	.065	.187**	.037	-.122**	.108**
Humility9_ Modesty self-assessment: Recently I have felt ashamed of my arrogance.	-.165**	.112**	.113**	-.161**	-.163**	-.111**	-.054	-.173**	-.188**
Humility10_ Modest self-assessment: I often wish I was as talented as my peers.	-.036	.227**	.242**	-.135**	-.132**	-.008	-.233**	-.260**	-.183**
Humility11_Focus on others: I feel honoured when others ask for my help.	.061	.029	.194**	-.051	-.210**	.173**	.068	-.091*	-.022
Humility12_Focus on others: I am deeply touched when others sacrifice for me.	.142**	.027	.119**	.017	.039	.306**	.087*	-.028	.170**
Humility13_Focus on others: I feel valuable doing "lowly" things for others.	.145**	.028	.092*	.006	-.060	.306**	.165**	-.014	.148**

AS= Authenticity Scale; AI =Authenticity Inventory

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 7.13.

Descriptive Statistics and Pearson Correlations for Study Measures and Individual Items of the Humility Scale (Male Participants)
(N=280)

Measures

	Authentic Living	Self-Alienation	Accepting External Influence	Authentic Behaviour	Unbiased Processing	Relational Orientation	Awareness	AS	AI
Humility1_Openness: When confronted with my mistakes, my first response is to explain why I did it. (R)	.042	.064	.169**	-.199**	-.285**	.021	.053	-.099	-.162**
Humility2_Openness: When I get trouble, it is important to me to be able to explain what happened. (R)	.106	-.043	.138*	-.035	.052	.302**	.065	-.002	.151*
Humility3_Openness: I am usually quick to rationalize my failures (R)	-.162**	.308**	.239**	-.343**	-.395**	-.036	-.217**	-.341**	-.363**
Humility4_Self-forgetfulness: When I have put myself out for another, I want them to acknowledge my sacrifice. (R)	.058	-.009	.105	-.087	-.205**	.065	-.010	-.023	-.093
Humility5_Self-forgetfulness: When someone else is being recognized, I think about my accomplishments. (R)	.009	-.036	.047	-.039	-.184**	.032	-.074	.001	-.102
Humility6_Self-forgetfulness: It frustrates me when others are praised and I am not. (R)	-.095	.152*	.287**	-.231**	-.323**	-.017	-.178**	-.253**	-.276**
Humility7_ Modesty self-assessment: The challenges ahead of me often cause me to feel overwhelmed.	-.185**	.480**	.373**	-.324**	-.206**	-.011	-.274**	-.507**	-.284**
Humility8_ Modest self-assessment: I don't have my act together the way I'd like.	.098	-.010	.200**	-.013	.082	.152*	.016	-.052	.096
Humility9_ Modesty self-assessment: Recently I have felt ashamed of my arrogance.	-.005	.255**	.143*	-.258**	-.167**	-.071	-.168**	-.210**	-.237**
Humility10_ Modest self-assessment: I often wish I was as talented as my peers.	-.016	.116	.224**	-.069	-.117	.186**	-.110	-.175**	-.033
Humility11_Focus on others: I feel honoured when others ask for my help.	.033	-.001	.170**	-.107	-.158**	.128*	.033	-.066	-.041
Humility12_Focus on others: I am deeply touched when others sacrifice for me.	.162**	.012	.066	-.033	.066	.342**	.114	.021	.190**
Humility13_Focus on others: I feel valuable doing "lowly" things for others.	.048	.029	.133*	-.071	-.102	.247**	.110	-.060	.066

AS= Authenticity Scale; AI =Authenticity Inventory

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

7.5. Discussion

In this study, I hypothesized that there is an association between authenticity and humility with respect to the theoretical framework of Rogers (1959). The results confirmed that authenticity is associated with Openness, Self-Forgetfulness and Focus on Others items of the Humility Scale. In parallel with Rogerian theory, which defines an authentic person as being someone who is not defensive, who accepts responsibility for their own behaviour, prizes others, and behaves in a socially constructive way, the results demonstrated that authentic people are open to accepting their mistakes, have low-self focus, and enjoy helping and being supported by others.

The present study also found that Humility Scale reports low internal consistency. The first stage of the examination of the Exploratory Factor Analysis was subsequently performed and a three-factor solution was suggested: Self-Effacement, Interpersonal Humility, and Mindful Self-Evaluation. However, only the first of these three factors could achieve acceptable Cronbach's alpha values, and so the individual items of the Humility Scale were analysed to examine the relationship between humility and authenticity. Although this produced expected results in terms of the association between authenticity and humility, it is important to examine the possible underlying reasons for the low internal reliability of overall Humility Scale in this study.

One possible reason for this low internal reliability might be the differences in translation between the original and the translated version of the Humility Scale. To illustrate this point, the seventh item asks to what extent participants agree with the following statement: "The challenges ahead of me often cause me to feel overwhelmed". However, the Turkish version of the Humility scale uses a Turkish word that signifies a feeling of helplessness as a translation of the word "overwhelmed". Based on this semantic difference, it is also possible to explain the negative correlation between modest self-assessment and

authenticity. Authenticity does not require the constant maintenance of psychological wellbeing, and so sometimes feeling overwhelmed is inevitable when recognizing one's own weaknesses or going through a difficult experience. However, a feeling of being incapable or helpless is not one of the main characteristics of an authentic person who trusts one's potential. Therefore, participants with higher authenticity levels may disagree with this statement. Using a different humility questionnaire would therefore be an important consideration for future research.

It is hoped that these findings contribute to understanding of the relationship between authenticity and humility. However, the generalizability of these results is subject to certain limitations. First, the sample consists of Turkish-speaking participants. Further studies should therefore be carried out on other cultures to broaden the scope of the investigation. It would also be worthwhile to conduct cross-national studies, since people often desire to fit in by excluding social pressures, and so inclinations of humility and authenticity may be different in individualistic and collectivistic cultures. Another limitation of this study was the imbalanced dispersion pattern between genders, as the number of female participants was three times higher than males. The findings of the present study have demonstrated that factor structures and the significance of the correlations vary according to genders. Further work with more equal distribution of genders is recommended to throw light on this statistical difference. In addition, most of the population consists of young participants. Based on the literature that shows that individuals have a clearer view of their values (Hellevik, 2002), and that they actualise their potential more as they get older (Ivtzan et al., 2013), the level of maturity may play a considerable role in determining the interplay between authenticity and humility. To develop a full picture, additional studies that collect data from elder participants are required.

CHAPTER 8
ARE MINDFUL PEOPLE MORE FORGIVING BECAUSE THEY ARE MORE AUTHENTIC?

8.1. Abstract

Research has shown that mindfulness-based practices lead to greater levels of forgiveness. To investigate why this might be, this study set out to test the hypothesis that mindful people are more forgiving because they are more authentic. Cross-sectional mediation based analyses were performed on data from 527 participants, who completed the Authenticity Scale, the Mindfulness Attention Awareness Scale, the Heartland Forgiveness Scale, and the Social Desirability Scale. The results show that authenticity acts as a partial mediator for the association between mindfulness and two subscales of the Heartland Forgiveness Scale; Forgiveness of Self and Forgiveness of Situations.

8.2. Introduction

Forgiveness has long been a question of great interest in a wide range of fields including theology, philosophy, and psychology (McCullough & Worthington, 1999; Enright & North, 1998). The extant literature shows the contemporary relevance of this deep-rooted phenomenon by revealing the benefits of forgiveness on psychological health (Bono, McCullough, & Root, 2008; Karremans et al., 2003; Macaskill, 2012; McCullough, 2000; McCullough & Witvliet, 2002; Paleari, Regalia, & Fincham, 2011; Toussaint, Shields, & Slavich, 2016; Webb et al., 2013a). Finding ways to help people foster forgiving attitudes, to both self and others, seems an important aim for applied psychology, with some research suggesting the possibility that mindfulness practice might be beneficial. However, exactly how mindfulness relates to forgiveness remains poorly understood, especially as different programs can have variable emphases on seemingly related attributes such as acceptance and compassion. The purpose of this research is to provide an important opportunity to advance our understanding about this relationship by testing the mediation effect of authenticity.

Data from several sources have identified that increased mindfulness-based practices (e.g., meditation, breath awareness) are associated with greater levels of forgiveness. Oman et al. (2008) found that two 8-week meditation-based stress management programs enhanced forgiveness levels of participants compared to a control group. Similarly, Foulk et al. (2017) collected data from five diverse samples who attended an 8-session mindfulness-based forgiveness group and the results of pre and post-test measures suggested enhancement in forgiveness levels. Jeter and Brannon (2017) asked participants to engage in five-minute mindful breathing exercises that were accompanied by guided hypothetical forgiveness scenarios. The results showed that, victims of interpersonal transgressions, who practiced mindfulness had less desire to take revenge and showed greater forgiveness granting/seeking behaviours. Very recent experimental research by Braun et al. (2020) showed that a 9-week

Mindfulness-Based Emotional Balance program for teachers found that the effects on forgiveness improved post-program and this was sustained into the follow up in the subsequent school year. In other comprehensive research, Karremans and colleagues (2020) used a multi-method approach and conducted five studies examining the effect of mindfulness meditation, experimental induction of mindfulness, and self-report trait mindfulness on interpersonal forgiveness. The following points were suggested: trait mindfulness was associated with dispositional and state forgiveness; meditators had higher levels of trait mindfulness and thus were more able to forgive; guided mindfulness activities were a promoter of forgiveness; and participants who had higher mindfulness scores were identified as being forgiving by their partners.

Support also comes from some cross-sectional studies suggesting an association between mindfulness and forgiveness. Three studies (i.e., Webb et al., 2013b; Abid, 2016; Kavaklı et al., 2019) used the Mindfulness Attention Awareness Scale (MAAS; Brown & Ryan; 2003) and the Heartland Forgiveness Scale (HFS; Thompson et al., 2005). The Heartland Forgiveness Scale consists of three subscales: Forgiveness of Self, Forgiveness of Others, and Forgiveness of Situations. Webb et al. (2013b) reported significantly positive correlations between MAAS and Forgiveness of Self ($r(368) = .39$, $p < .001$); Forgiveness of Others ($r(368) = .31$, $p < .001$); and Forgiveness of Situations ($r(368) = .40$, $p < .001$). Abid (2016) only investigated total scores and reported a strong correlation between MAAS and HFS ($r(150) = .69$, $p < .01$). Kavaklı and colleagues (2019) reported that MAAS was significantly correlated with Forgiveness of Self ($r(246) = .27$, $p < .001$) and Forgiveness of Situations ($r(246) = .26$, $p < .001$), but no significant relationship was found with Forgiveness of Others ($r(246) = .11$, $p > .05$).

Consistent with these results, other studies using different scales, reported similar results. Johns and colleagues (2015) used the Forgiveness Inventory (FI; Gordon & Baucom,

2003) and the Five-Facet Mindfulness Questionnaire (FFMQ; Baer et al., 2006). The FFMQ has five subscales namely; Observing, Describing, Acting With Awareness, Non-Judging, and Non-Reacting. It was reported that higher levels of forgiveness correlates with the Non-Reacting component of mindfulness ($r(94) = .40$, $p < .01$), whereas higher levels of non-forgiveness relate to lower levels of Acting With Awareness ($r(94) = -.63$, $p < .001$) and Non-Judging ($r(94) = -.60$, $p < .001$). Jarrett et al. (2017) investigated three groups according to their experience of interpersonal transgression and found that higher scores on the Cognitive and Affective Mindfulness Scale (CAMS; Feldman et al., 2007) associated with higher scores on the Tendency for Forgive Scale (TTF; Brown, 2003), for each group; $r(1023) = .35$, $p < .01$, $r(222) = .28$, $p < .01$, $r(113) = .28$, $p < .01$. Pang and Ruch (2019) investigated the relationship between mindfulness and character strengths via two scales; The Five-Facet Mindfulness Questionnaire (FFMQ; Baer et al. 2006) and The Values in Action Inventory of Strengths (VIA-IS; Peterson, Park, & Seligman 2005). It was found that mindfulness correlated with the strength of forgiveness, $r(1335) = .28$, $p < .001$. In another recent study Roberts et al. (2020) examined partners in a romantic relationship and reported a correlation between the Item Response Theory Mindful Attention and Awareness Scale (IRT-MAAS; Van Dam, Earleywine & Borders, 2010) and the Tendency to Forgive Scale (TTF; Brown, 2003) for both females ($r(219) = .21$, $p < .01$) and males ($r(219) = .24$, $p < .01$).

Although extensive research has shown the association between mindfulness and forgiveness, mechanisms leading to this relationship are unclear. Previous literature proposes that mindfulness-based exercises may lead to forgiveness owing to several underlying reasons to do with how mindfulness affects peoples' relationships with others. Braun et al. (2020) suggested that a variety of mindfulness components such as non-reactivity, non-judgment and perspective taking helps individuals to create mental space between the source of transgressor and one's own feelings (i.e., McCullough et al. 1997; Shapiro et al. 2006), to regulate intense

and negative emotions by adopting an attitude of acceptance towards experience (i.e., Lindsay & Creswell, 2017), and to improve empathic understanding towards the transgressor (i.e., Block-Lerner et al. 2007). Johns et al. (2015) contended that mindfulness gives way to forgiveness due to its association with higher relationship satisfaction (Jones et al., 2011), greater ability in positive interpersonal behaviour (Dekeyser et al. 2008) and lower emotional stress responses to interpersonal conflict (Barnes et al. 2007). Even though, all of these argumentations stand to reason, the reliable evidence is needed to clarify this uncertainty. Surprisingly, few studies examined the underlying reason behind the relationship between mindfulness and forgiveness. Karremans et al. (2020) reported that empathic perspective taking explains the indirect link between mindfulness and interpersonal forgiveness. On the other hand, de la Fuente-Anuncibay et al. (2021) found that changes in the mindfulness trait and anger rumination are two mediating mechanisms of the relationship between mindfulness practice and forgiveness.

The primary aim of this study is to address unanswered questions that remain about the association between mindfulness and forgiveness. I hypothesize that authenticity, may be another explanatory factor that mediates the relationship between mindfulness and forgiveness. As people are more mindful, I would expect them to also be more authentic, but in becoming more authentic, I would also expect people to be more forgiving. This argumentation is based on the personality theory of Rogers (1959) which asserts that being congruent, or authentic to use the more contemporary term, includes paying attention to internal process moment by moment, noticing feelings and behaving mindfully without self-deception. Indeed, research from several studies has now shown a positive association between authenticity and mindfulness (e.g., Chen & Murphy, 2019; Tohme & Joseph, 2020).

Furthermore, for Rogers (1959), being in harmony with authentic self leads to acceptance and prizing of oneself and others, one begins to show more openness to present

moment experience, greater trust in oneself, become more socialized and psychologically mature as one becomes more authentic. In other words, being authentic includes stretching openness and acceptance beyond oneself while reaching others, even situations and experiences (Rogers, 1961, p.174; Wertz & Bridges, 2009). In parallel, recent evidence suggests that authenticity associates with self-compassion (i.e., Zhang et al., 2019) and compassion for others (i.e., Bayır-Toper, Sellman, & Joseph, 2020). Also, previous research reported that authenticity relates to positive interpersonal interactions (Baker et al., 2017), relationship satisfaction (Peets & Hodges, 2018) and healthy relationship behaviours (Brunell et al., 2010). When viewed from this aspect, authenticity serves as theoretical canopy for encompassing the components of mindfulness and forgiveness. Based on Rogers' (1959) theory of personality and supportive findings on intrapersonal and interpersonal benefits of authenticity, it might be predicted that authenticity mediates the relationship between mindfulness and forgiveness.

8.3. Method

8.3.1. Participants and Procedure

A random sample of Turkish speaking participants was recruited for this study. Of the initial cohort of 527 adults, 412 were female and 115 male. The average age was 20.39 years (*SD* = 4.61), with a range of 18 to 53 years. Most respondents (*n*=468; 88.8%) identified themselves as students and the rest consists of full-time employees (*n*=26; 4.9%), part-time employees (n=3; 0.6%), freelancers (n=5; 0.9%), homemakers (*n*=2; 0.4%), and unemployed (n=23; 4.4%). The majority of participants were high school graduates (*n*=399; 75.7%), while 70 were studying for a bachelor's degree (13.3%), 15 were post graduates (2.9%), 12 secondary school graduates (2.3%) and 31 had no formal education but could read and write (5.9%). Table 8.1 presents complete demographic characteristics of the sample.

The snowball sampling technique was adopted for recruitment process by starting from a personal network with the aim of increasing the rate of respondents; participants were requested to forward the link of an online survey to their acquaintances. Prior to commencing the study, informed consent was obtained from all participants. The involvement was wholly voluntary and anonymous. No incentives were offered.

Table 8.1.
Participant's Demographic Characteristics
(N=527)

Mean age (*SD*)	20.39 (4.61)
Gender (%)	
Male	21.8
Female	78.2
Education (%)	
No formal education	5.9
Secondary school graduate	2.3
High school graduate	75.7
Bachelor	13.3
Post-graduate	2.7
Doctorate	0.2
Marital Status (%)	
Single	81.6
In a relationship	13.9
Married	4.0
Divorced	0.6
Occupation (%)	
Full-time	4.9
Part-time	0.6
Freelance	0.9
Student	88.8
Homemaker	0.4
Unemployed	4.4

8.3.2. Measures

The Authenticity Scale (see Appendix 8 for the original scale by Wood, Linley, Maltby, Baliousis & Joseph, 2008; see Appendix 9 for the Turkish-translated version by İlhan & Özdemir, 2013)

The Mindful Attention Awareness Scale (see Appendix 26 for the original scale by Brown & Ryan, 2003; see Appendix 27 for the Turkish-translated version by Catak, 2012)

The Heartland Forgiveness Scale (see Appendix 24 for the original scale by Thompson et al., 2005; see Appendix 25 for the Turkish-translated version by Bugay & Demir, 2010)

The Social Desirability Scale (see Appendix 30 for the original scale by Stöber, 2001; see Appendix 31 for the Turkish-translated version by Tatar & Özdemir, 2018)

8.4. Results

Data analysis was performed via SPSS, version 24. A-priori sample size calculator for hierarchical multiple regression (Soper, 2020) was conducted. In this context, anticipated effect was entered as 0.20, considered as small regarding Cohen's (1988) criteria, the desired statistical power level was entered as 0.99 and the probability level was entered as 0.01. To achieve statistical power for my research, the sample size of the calculator suggested a minimum of 124 participants. Therefore, my sample size of 527 had already met the sublimit criteria.

Table 8.2.
Means (*SD*) of Forgiveness, Mindfulness and Authenticity for Different Demographic Groups
(N=527)

	Forgiveness (Range 18-126)	Mindfulness (Range 15-90)	Authenticity (Range 12-84)
Age			
Young	75.93 (14.62)	54.01 (11.23)	56.70 (11.45)
Mature	76.13 (18.94)	59.11 (11.99)	61.36 (11.62)
Gender			
Female	76.05 (15.32)	53.86 (11.42)	57.27 (11.79)
Male	75.56 (13.50)	56.15 (10.96)	56.10 (10.46)
Marital Status			
Married/In a Relationship	77.85 (14.88)	54.78 (11.05)	58.71 (12.86)
Single	75.53 (14.92)	54.27 (11.42)	56.65 (11.18)
Education			
Low	76.51 (15.71)	53.13 (10.51)	57.88 (12.88)
Middle	75.93 (14.73)	54.07 (11.41)	56.70 (11.46)
High	75.74 (15.62)	56.36 (11.37)	58.08 (11.07)
Occupation			
Employed	76.73 (19.62)	57.76 (12.72)	61.02 (12.41)
Unemployed	75.89 (14.57)	54.12 (11.22)	56.74 (11.41)

Table 8.2 shows means and standard deviations according to demographic factors (i.e., age, gender, marital status, educational status, occupation). Multiple t-test and ANOVAs were performed to examine whether forgiveness, mindfulness and authenticity scores vary regarding these demographic variables. To do so, the variable of age was divided into young (18-24) and mature (25+) in line with the age categorization used by the World Health Organization (2020); the variable of marital status was categorized into “married/in a relationship” and “single”; the variable of educational status was dichotomized into “low”, “middle”, “high”; the variable of occupation was classified into “employed” and “unemployed”. It was found that mature participants had higher scores on the AS ($t(525)=-2.352$, $p < .05$) and MAAS ($t(525)= -2.613$, $p < .01$) compared to young participants. Results also revealed that employed participants have higher scores on AS ($t(525)= -2.105$, $p < .05$) compared to unemployed participants.

Table 8.3 shows the correlations, means, standard deviations and internal consistency reliability for all measures. Internal reliability consistency coefficients ranged from .53 to .81. During the first phase of the study, Pearson's product-moment correlations were run to examine the associations between authenticity (as measured by Authenticity Scale), mindfulness (as measured by Mindfulness Attention Awareness Scale), forgiveness (as measured by Heartland Forgiveness Scale) and social desirability (as measured by Social Desirability Scale). As provided in Table 8.3, bivariate Pearson's correlation established that there was a moderate, statistically significant linear association between; AS and HFS, $r(527) = .30$, $p < .01$, AS and MAAS, $r(527) = .42$, $p < .01$, and HFS and MAAS, $r(527) = .32$, $p < .01$. The noteworthy point is, AS is significantly related to both Forgiveness of Self and Forgiveness of Situations; however no associations were found between Forgiveness of Others and AS including all of its subscales. On the other hand, MAAS was correlated with all three subscales of FS. However, Forgiveness of Self and Forgiveness of Situations have slightly higher correlation with AS than MAAS.

Table 8.3.
Descriptive Statistics and Pearson Correlations for Study Measures
(N=527)

Measures	1	2	3	4	5	6	7	8	9	10
1. Authentic Living	–									
2. Self Alienation	-.26**	–								
3. Accepting External Influence	-.11**	.34**	–							
4. Forgiveness of Self	.14**	-.33**	-.28**	–						
5. Forgiveness of Others	-.01	-.06	.05	.13**	–					
6. Forgiveness of Situations	.10*	-.28**	-.26**	.54**	.27**	–				
7. AS	.53**	-.83**	-.71**	.38**	.00	.32**	–			
8. HFS	.10*	-.29**	-.20**	.71**	.68**	.80**	.30**	–		
9. MAAS	.09*	-.44**	-.27**	.32**	.12**	.28**	.42**	.32**	–	
10.SDS	.32**	-.25**	-.18**	.18**	.27**	.25**	.34**	.32**	.22**	–
Mean	22.85	15.96	13.87	26.39	23.92	25.62	57.02	75.94	54.36	9.19
SD	3.66	6.69	5.57	6.12	7.58	6.64	11.51	14.93	11.35	2.84
α	.53	.81	.80	.66	.78	.76	.77	.80	.80	.65

AS= Authenticity Scale; HFS=Heartland Forgiveness Scale; MAAS= Mindful Attention Awareness Scale, SDS= Social Desirability Scale

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

During the second phase of the study, Pearson's partial correlation was carried out to assess the relationship between authenticity, forgiveness, and mindfulness after adjusting socially desirable responding. An inspection of the zero-order correlation revealed that the strength of the following relationships slightly decreased, controlling for socially desirable responding; authenticity and forgiveness ($r_{partial}$ (527) =. 21, $p < .01$), authenticity and mindfulness ($r_{partial}$ (527) =. 37, $p < .01$), forgiveness and mindfulness ($r_{partial}$ (527) =. 27, $p < .01$). Particularly noteworthy is, when the effect of social desirability is excluded, Forgiveness of Others has a significant correlation with AS ($r_{partial}$ (527) =-.09, $p < .05$) and its two subscales namely Authentic Living ($r_{partial}$ (527) =-.11, $p < .01$) and Accepting External Influence ($r_{partial}$ (527) =.10, $p < .05$). Whereas the correlation between Forgiveness of Others

and MAAS no longer exists ($r_{partial}$ (527) =. 06, $p > .05$). Table 8.4 shows the general statistical framework when SDS partialled out.

Table 8.4.
Partial Correlation Coefficients Controlling for Social Desirability
(N=527)

Measures									
	1	2	3	4	5	6	7	8	9
1. Authentic Living	–								
2. Self Alienation	-.20**	–							
3. Accepting External Influence	-.05	.30**	–						
4. Forgiveness of Self	.09*	-.30**	-.26**	–					
5. Forgiveness of Others	-.11**	.00	.10*	.08*	–				
6. Forgiveness of Situations	.02	-.23**	-.22**	.51**	.22**	–			
7. AS	.47**	-.82**	-.70**	.34**	-.09*	.26**	–		
8. HFS	-.00	-.23**	-.15**	.70**	.65**	.79**	.21**	–	
9. MAAS	.02	-.41**	-.24**	.29**	.06	.24**	.37**	.27**	–

AS= Authenticity Scale; HFS=Heartland Forgiveness Scale; MAAS= Mindful Attention Awareness Scale

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

During the third phase of the study, it was predicted that the association between mindfulness and the forgiveness will be mediated by the authenticity. Figure 8.1 illustrates this mediation model.

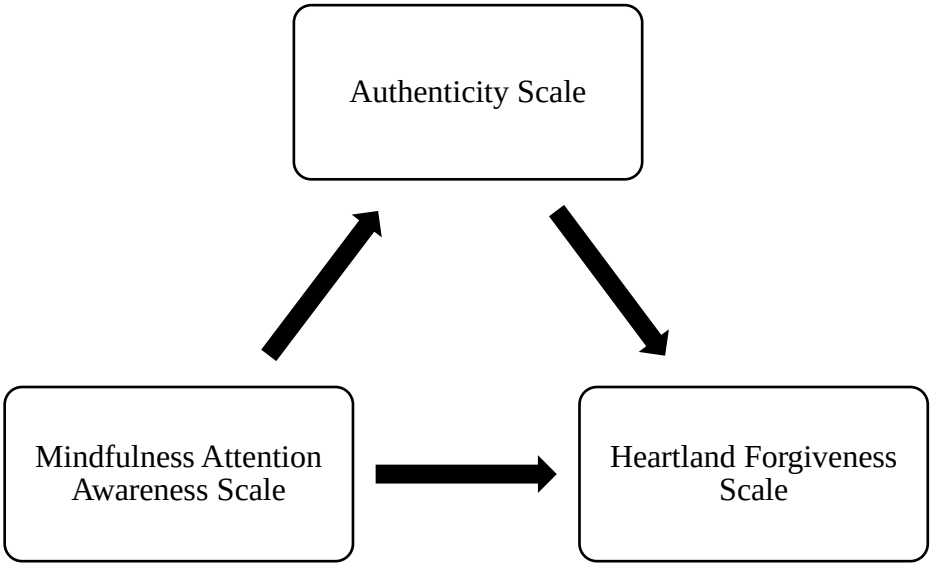


Figure 8.1. A Proposed Model for Mediating Role of the Authenticity Scale on the Relationship Between the Mindfulness Attention Awareness Scale and the Heartland Forgiveness Scale

Due to the exploratory nature of this research, I analysed three subscales of Heartland Forgiveness Scale (Dependent Variable). However, the Mindful Attention Awareness Scale (Independent Variable) does not have any subscales, thus the total score is inputted into the process. Along these lines, I chose to analyse the total score of the Authenticity Scale (Mediator) for two reasons; all of the subscales of the Authenticity Scale demonstrated high correlation with the total Authenticity Scale and they indicated similar results in terms of their correlation with other variables.

In order to test for mediation, there should be correlation between the independent variable (MAAS) and dependent variables (subscales of HFS); between the independent variable and the mediator (AS); and between the mediator and the dependent variables. In light of these, I analysed whether authenticity mediated the relationship between mindfulness and two subscales of Forgiveness of Self and Forgiveness of Situations. The forgiveness of

others did not show significant association with authenticity, therefore I did not include it in the regression analysis.

Firstly, the mediating role of the Authenticity Scale on the association between the Mindful Attention Awareness Scale and the Forgiveness of Self subscale of the Heartland Forgiveness Scale was examined. In Step 1, a linear regression was performed, and mindfulness was entered, explaining 10.6% variance in forgiveness of self. As presented in Table 8.5, the coefficient determination ΔR^2 is .10 and the Beta value ($\beta = .32$) showed that the Mindful Attention Awareness Scale was positively and statistically significantly associated with the Forgiveness of Self subscale. Thus, it can be concluded that scores on mindfulness predict the changes on forgiveness of self. In Step 2, a multiple regression was carried out and with the addition of the Authenticity Scale where the coefficient determination ΔR^2 increased from .10 to .17. The Beta value of mindfulness decreased yet remained statistically significant after the inclusion of authenticity (Before: $\beta = .32$, $p < .001$; After: $\beta = .20$, $p < .001$). Hence, authenticity can be considered a partial mediator.

Table 8.5.
Regression Analysis to Test the Mediating Role of the Authenticity Scale onto Forgiveness of Self Subscale of the Heartland Forgiveness Scale
(N=527)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant: Forgiveness of Self)**	16.82	1.23		13.61	.00	14.40	19.25	
MAAS	.17	.02	.32	7.90	.00	.13	.22	.10
2 **(Constant: Forgiveness of Self)**	11.55	1.42		8.13	.00	8.76	14.34	
MAAS	.10	.02	.20	4.59	.00	.06	.15	
AS	.15	.02	.29	6.74	.00	.11	.20	.07

HFS = Heartland Forgiveness Scale; MAAS= Mindfulness Attention Awareness Scale; AS= Authenticity Scale; SE=Standard Error; CI= Confidence Interval. a $p < .05$, b $p < .01$

Secondly, the mediating role of the Authenticity Scale on the relationship between the Mindful Attention Awareness Scale and the Forgiveness of Situations subscale of the Heartland Forgiveness Scale was investigated. In step 1, mindfulness was entered in a linear regression and explained 8.2 % variance in forgiveness of situations. As presented in Table 8.6, the coefficient of determination ΔR^2 was .08 and the Beta value ($\beta = .28$), showed that the Mindful Attention Awareness Scale was positively and statistically significantly associated with Forgiveness of Situations subscale. Therefore, an individual's level of mindfulness predicts their scores of forgiveness of situations. In Step 2, the Authenticity Scale was entered. As a result, the coefficient determination ΔR^2 increased from .08 to .13. The Beta value of mindfulness decreased and yet remained statistically significant after the inclusion of authenticity (Before: $\beta = .28$, $p < .001$; After: $\beta = .18$, $p < .001$), suggesting that authenticity partially mediates the association between mindfulness and forgiveness of situations.

Table 8.6.
Regression Analysis to Test the Mediating Role of the Authenticity Scale onto Forgiveness of Situations Subscale of the Heartland Forgiveness Scale
(N=527)

	Unstandardized coefficients		Standardized coefficients			95% CI for β		$R^2\Delta$ Change
Block	B	SE	β	t	Sig.	Lower	Upper	
1 **(Constant: Forgiveness of Situations)**	16.49	1.35		12.14	.00	13.82	19.16	
MAAS	.16	.02	.28	6.86	.00	.12	.21	.08
2 **(Constant: Forgiveness of Situations)**	11.71	1.58		7.39	.00	8.60	14.82	
MAAS	.10	.02	.18	4.05	.00	.05	.15	
AS	.14	.02	.24	5.49	.00	.09	.19	.05

HFS = Heartland Forgiveness Scale; MAAS= Mindfulness Attention Awareness Scale; AS= Authenticity Scale; SE=Standard Error; CI= Confidence Interval. a $p < .05$, b $p < .01$

8.5. Discussion

The aim of this study was to gain further understanding of the relationship between mindfulness and forgiveness by investigating the mediating role of authenticity. The results showed moderate and statistically significant associations between overall scores of authenticity, forgiveness and mindfulness which remains even with social desirability controlled for. The study also explores, for the first time, the mediating effect of authenticity on the relationship between mindfulness and forgiveness. It was found that authenticity partially mediates the associations between mindfulness and forgiveness of self, and between mindfulness and forgiveness of situations.

It was surprising, however, that none of the subscales of authenticity were associated with forgiveness of others. Therefore, the mediating effect of authenticity on the relationship between mindfulness and forgiveness of others could not be tested. This finding was contrary to my expectations and deserves further attention with other measures that would allow us to rule out the possibility that these results are an artefact of the measures used.

A limitation of my study is that it only examined Turkish-speaking people and consisted of mostly young participants. The notions of forgiveness and authenticity may have cultural context and require a certain degree of psychological maturity (Seto & Schlegel, 2018; Ivtzan et al., 2013); therefore, research involving other nations and more mature populations would be worthwhile. The cross-sectional design of this study does not allow for an examination of underlying processes among variables (Maxwell & Cole, 2007). Future studies can employ longitudinal design to overcome this limitation and reveal reciprocal effects between variables.

The findings reported here might suggest several courses of action in terms of humanistic psychology and positive psychology interventions. The linkage between forgiveness, mindfulness and authenticity has promising potential in the area of education and therapy as well, since it is important for educators or therapists to restructure their approach in the lights of the facts explored in this article.

CHAPTER 9
EXAMINING THE STRUCTURE OF AUTHENTICITY: A FACTOR ANALYTIC STUDY OF THE AUTHENTICITY SCALE AND AUTHENTICITY INVENTORY SUBSCALES

9.1. Abstract

Authenticity has received much empirical research attention in recent years. Currently, it is often measured using one of two psychometric tools: the Authenticity Scale (AS) and the Authenticity Inventory (AI). Although the development of both was influenced by similar theoretical ideas, their operational definitions are different. The AS consists of three sub-scales of Authentic Living, Self Alienation and Accepting External Influence, whereas the AI consists of four subscales of Awareness, Unbiased Processing, Authentic Behaviour, and Relational Orientation. To understand the overall construct of authenticity, including all its varied aspects, two studies were conducted. In Study 1 (N = 1049), the three AS and four AI subscales were subjected to exploratory factor analysis. Results showed that all the subscales from these two instruments loaded highly on a two-component model, which I represented as a distinction between outer and inner expressions of authenticity. In Study 2 (N =527) confirmatory factor analysis found the two-factor model to be a good fit. In addition, in Study 2 I also investigated the association of these two factors with social desirability, showing that greater authenticity was associated with higher social desirability. Overall, my findings provide new insights into the conceptualization of authenticity and suggest that both authenticity tools measure aspects of this two-factor model. These results provide a new framework to synthesize previous data on authenticity more effectively and to develop new tools for the understanding and assessment of authenticity.

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9.2. Introduction

The early pioneers of humanistic psychology (e.g., Maslow, 1968; Rogers, 1959) asserted that acting in accord with one's true self has profound value in terms of healthy psychological functioning. Whereas authenticity has been a longstanding interest to humanistic psychologists (e.g., Medlock, 2012; Robbins, 2008), it has received little attention in mainstream empirical psychology. However, interest in the phenomenon of authenticity has expanded into the domain of positive psychology in recent years, leading to new empirical research literature concerning authenticity and its relation to well-being, with a number of studies showing that greater authenticity is associated with greater well-being (e.g., Rivera et al., 2019).

As the importance of authenticity for well-being has grown in recognition, there has been corresponding interest in the development of psychometric self-report measures of authenticity. Carl Rogers' (1959) conceptualization of authenticity is significant in the context of this research investigation, as it provides a substantial part of the basis for the two most widely used contemporary measures of authenticity. The first is the multicomponent Authenticity Inventory (AI) developed by Kernis and Goldman (2006), and the second is the tripartite Authenticity Scale (AS) developed by Wood et al. (2008).

Although closely related theoretically, they represent different ways of construing the concept of authenticity leading me to question whether they are assessing the same or different phenomena. According to my knowledge, only one study has shown the correlation between these two measurement tools. Stevens (2017) reported that the Authentic Living subscale of the AS was moderately correlated with the AI subscales of Awareness, $r(116) = .392$, $p < .01$, and Relational Orientation, $r(116) = .398$, $p < .01$, strongly correlated with Authentic Behaviour, $r(116) = .652$, $p < .01$, but not statistically associated with Unbiased Processing (AI), $r(116) = .063$. On the other hand, the two AS subscales of inauthenticity

namely Self Alienation and Accepting External Influence were negatively correlated with all subscales of the AI. More precisely, Self Alienation had a strong negative association with Awareness, $r(116) = -.622$, $p < .01$, a moderate association with and Relational Orientation, $r(116) = -.454$, $p < .01$, Authentic Behaviour, $r(116) = -.416$, $p < .01$, and Unbiased Processing, $r(116) = -.394$, $p < .01$. Last, Accepting External Influence had a strong negative correlation with Authentic Behaviour, $r(116) = -.509$, $p <. 01$, a moderate association with Unbiased Processing, $r(116) = -.322$, $p < .01$, Awareness, $r(116) = -.306$, $p < .01$, but the association between Accepting External Influence and Relational Orientation was weak and not statistically significant, $r(116) = -.147$. In addition, Stevens (2017) investigated the association of these two measures with measures of alexithymia, emotional intelligence factors, and attachment style, showing that they operate differently with respect to these other variables. This pattern of association suggests that although both measures purport to measure authenticity they are measuring at least slightly different aspects of this phenomenon.

Therefore, further examination of the structure of authenticity using these two measures is needed. Only one such analysis has been previously conducted. Tsur et al. (2016) assessed authentic behaviour with 14 items, four of which were from the Authentic Living subscale of the AS, 10 of which were from the Authentic Behaviour subscale of the AI. The reason for this selection was that the authors did not wish to examine the overall construct of authenticity, including all its varied aspects, but only to examine authentic behaviour. Thus, they chose the appropriate subscale from each measure. Their exploratory factor analysis (EFA) revealed a two-factor solution. The first factor, reflecting behaviour in accordance with subjective values, beliefs, and needs, included 9 items such as “I always stand by what I believe” and was labelled as intrapersonal authenticity. The second factor reflected the degree to which behaviour is subjected to the wishes and needs of other people and included 5 items such as “I spend a lot of energy pursuing goals that are very important to other people even

though they are unimportant to me", and was labelled as interpersonal authenticity. However, as only a limited number of items from the AS and AI were used, their analysis cannot inform understanding about the overall construct of authenticity, including all its varied aspects.

It is not clear whether research findings using both the AS and AI can be considered interchangeably or if they should be treated as contributing to two, related but separate literatures. Hence, this study aims to investigate the structure of authenticity as assessed by the AI and AS. Study 1 shows the correlations among the subscales from both measures followed by EFA. Study 2 conducted confirmatory factor analysis (CFA) to test the previous factor analytic findings shown in Study 1.

9.3. Study 1

9.3.1. Method

9.3.1.1. Participants and Procedure

Participants were 1049 Turkish speaking individuals (767 women, 280 men, and two who did not identify as either) who completed the online instruments via Bristol Online Survey. The participants' ages ranged from 18 to 51 years (M = 21.16, *SD* = 5.49). The majority identified themselves as students (83.6%), 8.4% as full-time employees, 1.9% as self-employed, 1.2% as part-time employees, 0.2% as retired, 1% looked after their families, and the remaining 3.7% of the sample were unemployed.

The Turkish versions of the AS and AI have been shown to be psychometrically sound and theoretically valid (İlhan & Özdemir, 2013; İmamoğlu et al., 2011), both were administered in addition to a demographic form. All participants were recruited via a snowballing technique, starting with family, friends, colleagues, and acquaintances. Participants were requested to share the link of the surveys to reach a wider population. Their participation was wholly voluntary without any incentive, and all participants provided

informed consent. The study was approved by the University of Nottingham's Education Department's ethics committee.

9.3.1.2. Measures

The Authenticity Scale (see Appendix 8 for the original scale by Wood, Linley, Maltby, Baliousis & Joseph, 2008; see Appendix 9 for the Turkish-translated version by İlhan & Özdemir, 2013)

The Authenticity Inventory (see Appendix 10 for the original scale by Kernis & Goldman, 2006; see Appendix 11 for the Turkish-translated version by İmamoğlu, Günaydın, & Selçuk, 2011)

9.3.2. Results

In the first stage of data analysis process, Pearson's product-moment correlations were computed, and internal consistency was checked as presented in Table 9.1. Each of the subscales, except for Authentic Living and Authentic Behaviour, have acceptable levels of internal consistency reliability with reported alpha values ranging from .73 to .80. Authentic Living and Authentic Behaviour were lower at .51 and .61, respectively. Correlations between the four AI and three AS subscales ranged in size from .14 to .51. The pattern of associations was similar to that found by Stevens (2017), although my correlations did not seem as strong. The association between Accepting External Influence and Relational Orientation was weak and not statistically significant. However, there was statistically significant strong positive correlation between the total AS and the total AI, $r(1049) = .56$, $p < .01$.

Table 9.1.
Pearson Correlations Between the Authenticity Scale and the Authenticity Inventory
(N=1049)

Measures									
	1	2	3	4	5	6	7	8	9
1-Authentic Living	–								
2-Self-Alienation	-.229**	–							
3-Accepting External Influence	-.124**	.361**	–						
4-Authentic Behaviour	.335**	-.378**	-.368**	–					
5-Unbiased Processing	.178**	-.270**	-.232**	.374**	–				
6- Relational Orientation	.285**	-.142**	.032	.194**	.123**	–			
7-Awareness	.387**	-.513**	-.306**	.368**	.259**	.306**	–		
8-Total Authenticity Scale	.526**	-.825**	-.728**	.506**	.326**	.162**	.571**	–	
9-Total Authenticity Inventory	.427**	-.466**	-.311**	.697**	.698**	.612**	.677**	.561**	–
Mean	5.46	3.82	3.32	3.41	3.42	4.60	3.84	4.77	3.69
SD	.91	1.56	1.30	.63	.71	.63	.59	.90	.41
α	.501	.801	.790	.605	.744	.728	.754	.768	.809

** Correlation is significant at the 0.01 level (2-tailed).

Given this association, the seven subscales from both authenticity measures were subjected to maximum likelihood EFA. Prior to performing EFA, the suitability of data was assessed. The overall Kaiser-Meyer-Olkin (KMO) measure was 0.76, with individual KMO measures all greater than 0.7, classifications of “middling” to “meritorious” (Kaiser, 1974). Also, Bartlett’s Test of Sphericity ($p < .0005$) demonstrated that the use of the factor model was appropriate. Inspection of the scree plot suggest either a one or two-factor solution would be appropriate (see Figure 9.1).

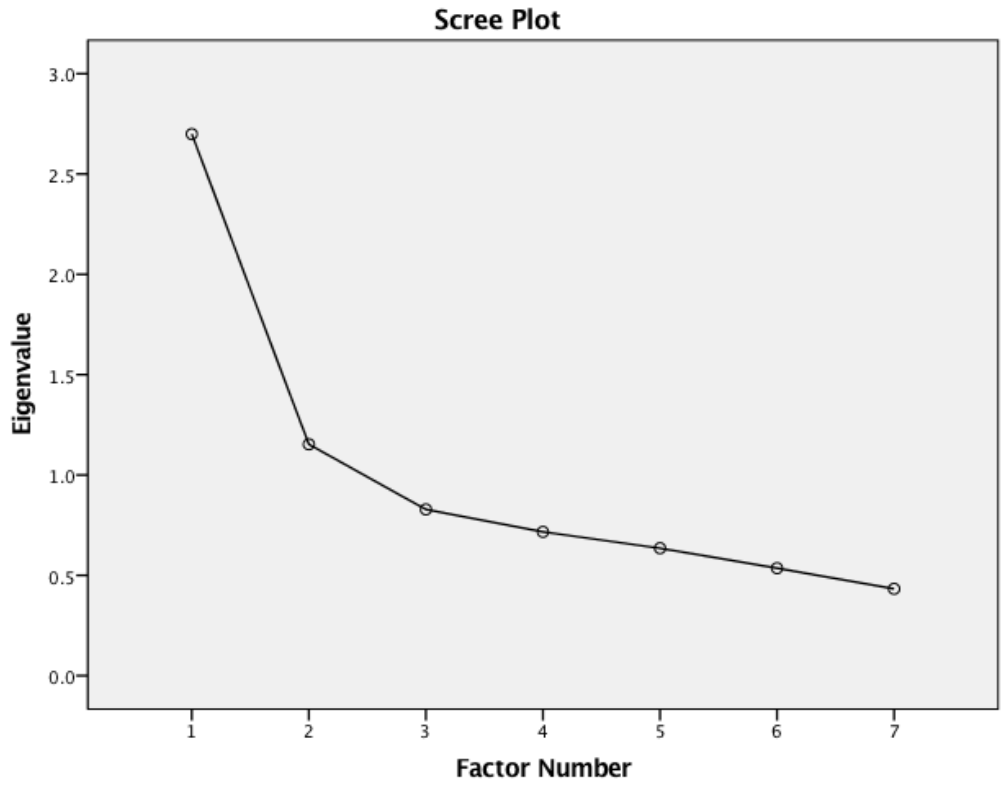


Figure 9.1.
Scree Plot Showing the Exploratory Factor Analysis with Oblimin Rotation of the Subscales of the Authenticity Scale and the Authenticity Inventory

The eigenvalues of the first two factors were 2.69 and 1.15 and respectively accounted for 29.96% and 7.43% of the variance. Inspection of the parallel analysis, Monte Carlo Analysis (Velicer et al., 2000; Zwick & Velicer, 1986) and scree plot is fundamental to checking consistency and deciding the number of factors that should be retained. First, parallel analysis was employed to compare the eigenvalues of real and synthetic data set. In the ratio of 95%, 100 random data sets were created alongside of 1049 cases, 7 variables.

Results suggested that two factors of real dataset exceed random data eigenvalues, namely 1.16 and 1.09, meaning that two factors generate the assessments of authenticity. The same results were obtained from Monte Carlo analyses revealing only two random eigenvalues, 1.11 and 1.06, are less than the eigenvalues of real data set, suggesting a two-

factor model. In view of these outcomes and examination of scree plot, I examined both one and two-factor solutions (see Table 9.2).

Table 9.2.
One- and Two-Factor Solutions of the Authenticity Scale and the Authenticity Inventory *(N=1049)*

	One Component Model	Two Component Model	
Subscale	1	1	2
Eigenvalue	2.69	2.69	1.15
Percentage	29.25%	29.96%	7.43%
AS Authentic Living	**.47**	.20	**.45**
AS Self Alienation	**-.63**	**-.61**	-.10
AS Accepting External Influence	**-.45**	**-.70**	.25
AI Authentic Behaviour	**.64**	**.55**	.13
AI Unbiased Processing	**.44**	**.40**	.07
AI Relational Orientation	.31	-.04	**.59**
AI Awareness	**.70**	**.49**	.38

AS=Authenticity Scale; AI=Authenticity Inventory;
Loadings > .40 shown in bold

For One Component Model:
Extraction Method: Principal Axis Factoring

For Two Component Model:
Extraction Method: Maximum Likelihood
Rotation Method: Oblimin with Kaiser Normalization.
Rotation converged in 9 iterations

All subscales loaded on one factor, with loadings ranging from .31 to .70. Relational Orientation, however, had a noticeably lower loading than the other subscales suggesting that a one-factor solution may not be able to account for all aspects of authenticity. As such, I also conducted a two-factor solution. For the two-factor solution, results showed two subscales of the AS (i.e., Self Alienation, Accepting External Influence) and three subscales of the AI (i.e., Authentic Behaviour, Unbiased Processing, Awareness) loaded > .40 on Factor 1, and two subscales, one from each of the AS and AI loaded > .40 on Factor 2 (i.e., Relational

Orientation, Authentic Living). Rather than showing a distinction between the two tools, with all subscales from one tool loading on one factor and all subscales from the other loading on the another, it seemed that the subscales loading on Factor 1 are concerned with the internal experience of authenticity and paying attention to one's inner world, regardless of which tool they derive from, and similarly the subscales loading on Factor 2 are concerned with revealing the true self and not pretending to be someone that one is not. I labelled these two factors as inner and outer expressions of authenticity, respectively. The factor structures did not change across genders (see Table 9.3).

I noted that in the two-factor solution, the subscale of Authentic Behaviour loaded on Factor 1, but it would, at first glance, seem to be more consistent with Factor 2. However, inspection of the items suggested that it represents cognitive processes of authenticity at least as much as behavioural tendencies (e.g., "I try to act in a manner that is consistent with my personally held values, even if other criticize me or reject me for doing so"). This explanation is consistent with the description of Authentic Behaviour provided by Kernis and Goldman (2006): "*Authentic Behaviour is guided by an honest assessment of one's self-aspects via the Awareness and Unbiased Processing components*" (p. 299). According to this description of Authentic Behaviour, to reveal one's true self one needs to communicate his or her inner awareness and quest for self-knowledge by paying attention to feelings, sensations, and thoughts. This may help explain the lower internal consistency reliability found for this subscale.

Table 9.3.
Gender Differences on One- and Two-Factor Solutions of the Authenticity Scale and the Authenticity Inventory
(N=1049)

	One Component Model (Women)	Two Component Model (Women)		One Component Model (Men)	Two Component Model (Men)	
Subscale		1	2		1	2
Eigenvalue	2.66	2.66	1.15	2.86	2.86	1.14
Percentage	26.64%	29.38%	7.44%	32.23%	32.91%	7.62%
AS Authentic Living	**.45**	.17	**.44**	**.52**	.34	**.40**
AS Self Alienation	**-.63**	**-.59**	-.13	**-.67**	**-.63**	-.09
AS Accepting External Influence	**-.46**	**-.71**	.22	**-.43**	**-.69**	.34
AI Authentic Behaviour	**.63**	**.54**	.12	**.70**	**.68**	.06
AI Unbiased Processing	**.44**	**.41**	.05	**.45**	**.40**	.11
AI Relational Orientation	.31	-.06	**.60**	.29	.03	**.54**
AI Awareness	**.69**	**.45**	**.41**	**.74**	**.58**	.33

AS=Authenticity Scale; AI=Authenticity Inventory;
Loadings > .40 shown in bold

For One Component Model:
Extraction Method: Principal Axis Factoring

For Two Component Model:
Extraction Method: Maximum Likelihood
Rotation Method: Oblimin with Kaiser Normalization.
Rotation converged in 9 iterations

The results revealed that the subscales from these two instruments loaded on a two-factor solution, which seemed preferable to a one-factor solution. The aim of Study 2 was to confirm whether the one or the two-factor structure of AI and AS is a better fit.

9.4. Study 2

9.4.1. Introduction

The first study suggested that authenticity as assessed using the AI and the AS might be conceptualized as consisting of two factors, inner and outer forms of authenticity. The aim of this study is to test this two-factor model using CFA. In addition, little has been known about

the association between authenticity and social desirability. Research by Kernis and Goldman (2006) did not investigate the correlation between social desirability and the Authenticity Inventory. Whereas, Wood et al. (2008) examined the correlation between social desirability and authenticity by using the Balanced Inventory of Desirable Responding (BIDR; Paulhus, 1984). BIDR examines two facets of social desirability; impression management (IM) which measures one's conscious effort to create favourable impression on others and self-deception (SED) which assess characteristic positivity bias for protecting one's self-esteem (Paulhus, 1984). The results indicated non-significant and weak correlation exists between social desirability and Authentic Living (IM r = .05; SED r = .06); Accepting External Influence (IM r = -.09; SED r = -.08); Self Alienation (IM r = -.08; SED r = -.08; Wood et al., 2008). The results demonstrated that authenticity is not affected by a social desirability bias. On the other hand, Wang (2015) used the AS (Wood et al., 2008) and the 5-item measure of Socially Desirable Response Set (SDRS-5; Hays et al., 1989) showing a statistically significant positive correlation between authenticity and social desirability (r = .46, p < .001). As such, there is a need to examine this topic further to understand these contradictory results.

Thus, the second aim of Study 2 was to clarify this association and investigate the possible overlap between social desirability bias and the two factors of authenticity. I used the 17-item Social Desirability Scale (SDS; Stöber, 2001) for several reasons. I chose it on practical grounds as a Turkish-language version of the SDS (Stöber, 2001) already existed but there were also additional strong methodological reasons. First, Stöber's (2001) scale is regarded as one of the most up-to-date social desirability assessments that reflect contemporary psychometric standards compared to previous measurements with outdated wording and content (Beretvas et al., 2002). Second, the length of longer scales potentially causes boredom and careless responses from participants, which may result in measurement errors (Schmidt, Le, & Iles, 2003). As such, using the 17-item SDS (Stöber, 2001) seemed to

be a parsimonious choice compared to the 40-item the Balanced Inventory of Desirable Responding (BIDR; Paulhus, 1984) or very short questionnaires such as the 5-item Measure of Socially Desirable Response Set (Hays et al., 1989).

9.4.2. Method

9.4.2.1. Participants and Procedure

The 527 Turkish speaking individuals participating in this study varied in terms of their gender (412 women and 115 men). The age of participants ranged from 18 to 53 years old (M = 20.39, *SD* = 4.61). More than half (88.8%) of the sample were students. Of the remaining participants, 4.9% were full-time employees, 0.6% were part-time employees, 0.9% were freelancers, 0.4% were homemakers, and 4.4% were unemployed. The educational composition of the sample was as follows: 75.7% high school graduates, 13.3% had bachelor degrees, 2.9% obtained post graduate diplomas, 2.3% secondary school graduates, and 5.9% had no formal education but could read and write. The recruitment procedure was the same as described in Study 1.

9.4.2.2. Measures

The Authenticity Scale (see Appendix 8 for the original scale by Wood, Linley, Maltby, Baliousis & Joseph, 2008; see Appendix 9 for the Turkish-translated version by İlhan & Özdemir, 2013)

The Authenticity Inventory (see Appendix 10 for the original scale by Kernis & Goldman, 2006; see Appendix 11 for the Turkish-translated version by İmamoğlu, Günaydın, & Selçuk, 2011)

The Social Desirability Scale (see Appendix 30 for the original scale by Stöber, 2001; see Appendix 31 for the Turkish-translated version by Tatar & Özdemir, 2018)

9.4.3. Results

Internal consistencies and inter correlations for the authenticity subscales from the AS and the AI are displayed in Table 9.4. Each of the subscales have good levels of internal consistency reliability with reported alpha values ranging from .53 to .81. Correlations were computed between the subscales of the AS and the AI. Again, the pattern of correlations was similar to that of Stevens (2017), including the findings of no association between Accepting External Influence and Relational Orientation, and between Authentic Living and Unbiased Processing.

Table 9.4.
Pearson Correlations Between the Authenticity Scale, the Authenticity Inventory, the Social Desirability Scale
(N=527)

Measures										
	1	2	3	4	5	6	7	8	9	10
1- Authentic Living	–									
2-Self Alienation	-.269**	–								
3-Accepting External Influence	-.114**	.341**	–							
4-Authentic Behaviour	.353**	-.329**	-.382**	–						
5-Unbiased Processing	.059	-.260**	-.286**	.335**	–					
6- Relational Orientation	.336**	-.177**	-.071	.278**	.119**	–				
7-Awareness	.402**	-.537**	-.301**	.356**	.245**	.344**	–			
8-Total Authenticity Scale	.530**	-.832**	-.718**	.488**	.308**	.244**	.586**	–		
9-Total Authenticity Inventory	.402**	-.468**	-.382**	.709**	.682**	.629**	.684**	.585**	–	
10-Total Social Desirability Scale	.324**	-.257**	-.189**	.342**	.271**	.172**	.249**	.344**	.382**	–
Mean	5.71	3.99	3.46	3.43	3.38	4.08	3.81	4.75	3.69	.57
SD	.91	1.67	1.39	.65	.72	.53	.62	.95	.42	.17
α	.53	.81	.80	.61	.75	.70	.75	.77	.81	.65

** Correlation is significant at the 0.01 level (2-tailed).

CFA was performed to test for the fit of the two-component solution. Authenticity was modelled as a two-factor model indicating inner authenticity (Self Alienation, Accepting External Influence, Authentic Behaviour, Awareness, Unbiased Processing) as one factor and outer authenticity (Relational Orientation, Authentic Living) as the other. The two-factor model provided acceptable although slightly less than good fit values (SRMR below .10 and CFI above .90), $\chi 2$ (13) = 109.81, $p < .001$; CFI = 0.86; TLI = 0.77; RMSEA = 0.11; SRMR = 0.06 (Hu & Bentler, 1999; see Figure 9.2).

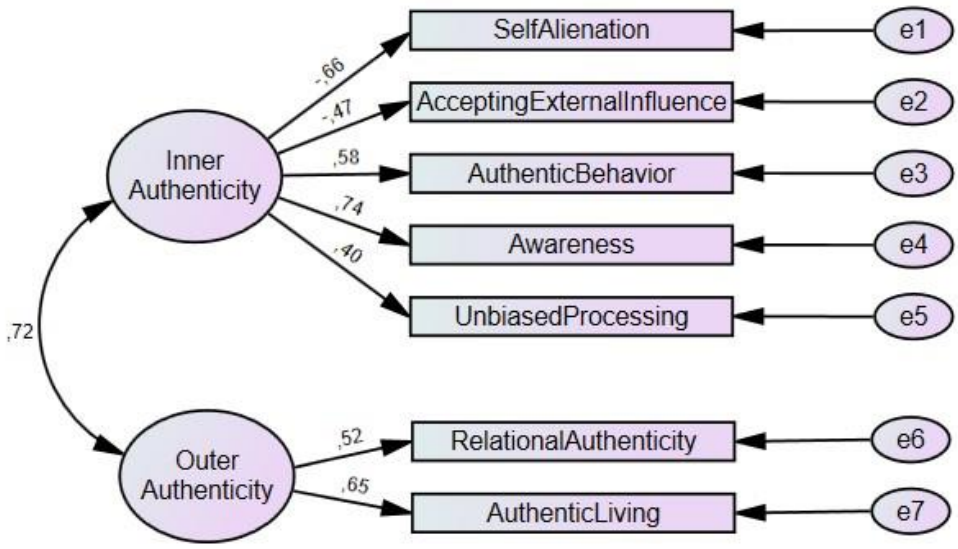


Figure 9.2.
Confirmatory Factor Analysis of the Subscales of the Authenticity Scale and the Authenticity Inventory in Two-Factor Solution

In addition, the effect of social desirability was tested to check whether either of these two factors represent social desirability by using a latent social desirability factor that comprises of 16 items of Turkish version of SDS (Stöber, 2001; Tatar & Özdemir, 2018). This latent factor has significant positive correlation with inner authenticity (r= .54, $p <$ .0001) and outer authenticity (r= .55, $p < .0001$; see Figure 9.3). However, the fit of two-

factor model was below good fit values, $\chi 2(227) = 670.94$, $p < .001$; CFI = 0.71; TLI = 0.67; RMSEA = 0.06; SRMR = 0.06.

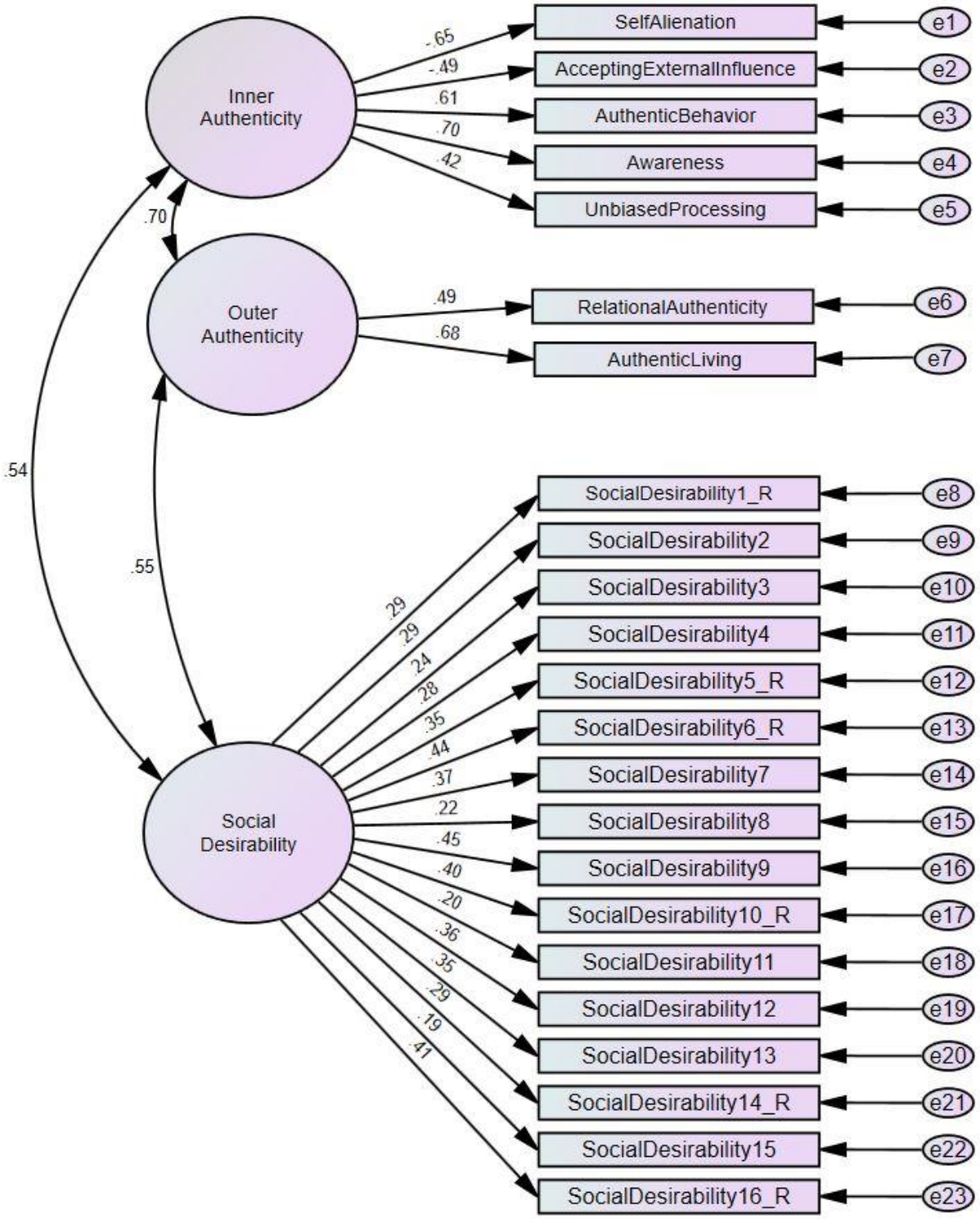


Figure 9.3.
Confirmatory Factor Analysis of the Two-Factor Solution and the Social Desirability Scale

In line with EFA, a one-factor solution is also presented (see Figure 9.4). Similarly, the one-factor solution shows parallel results that almost meet the standard of good fit, $\chi 2(14) = 127.84$, $p < .001$; CFI = 0.83; TLI = 0.75; RMSEA = 0.12; SRMR = 0.06. However, the CFI value of the two-factor solution was better than the one-factor solution.

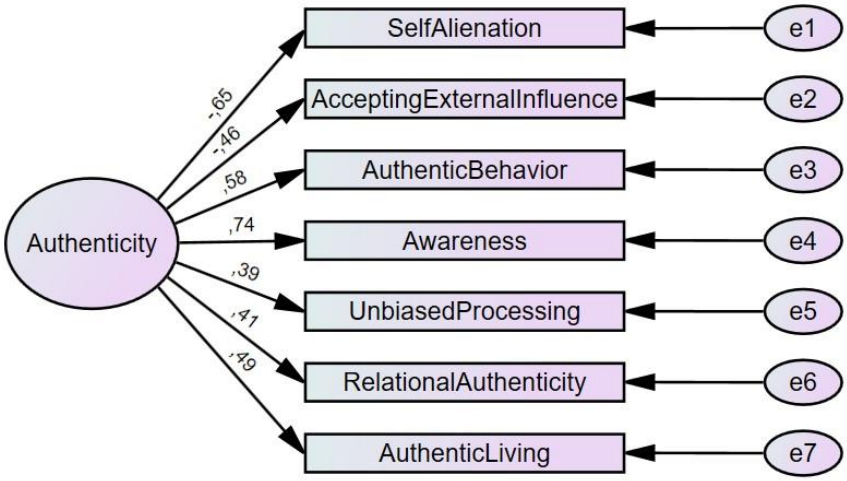


Figure 9.4.
Confirmatory Factor Analysis of the Subscales of the Authenticity Scale and the Authenticity Inventory in One-Factor Solution

As in the previous model, there is a statistically significant positive association between the one-factor and social desirability (r = .58, $p < .0001$). On the other hand, the model presents under the standard of good fit, $\chi 2(229) = 695.15$ p < .001; CFI = 0.69; TLI = 0.66; RMSEA = 0.06; SRMR = 0.06 (see Figure 9.5).

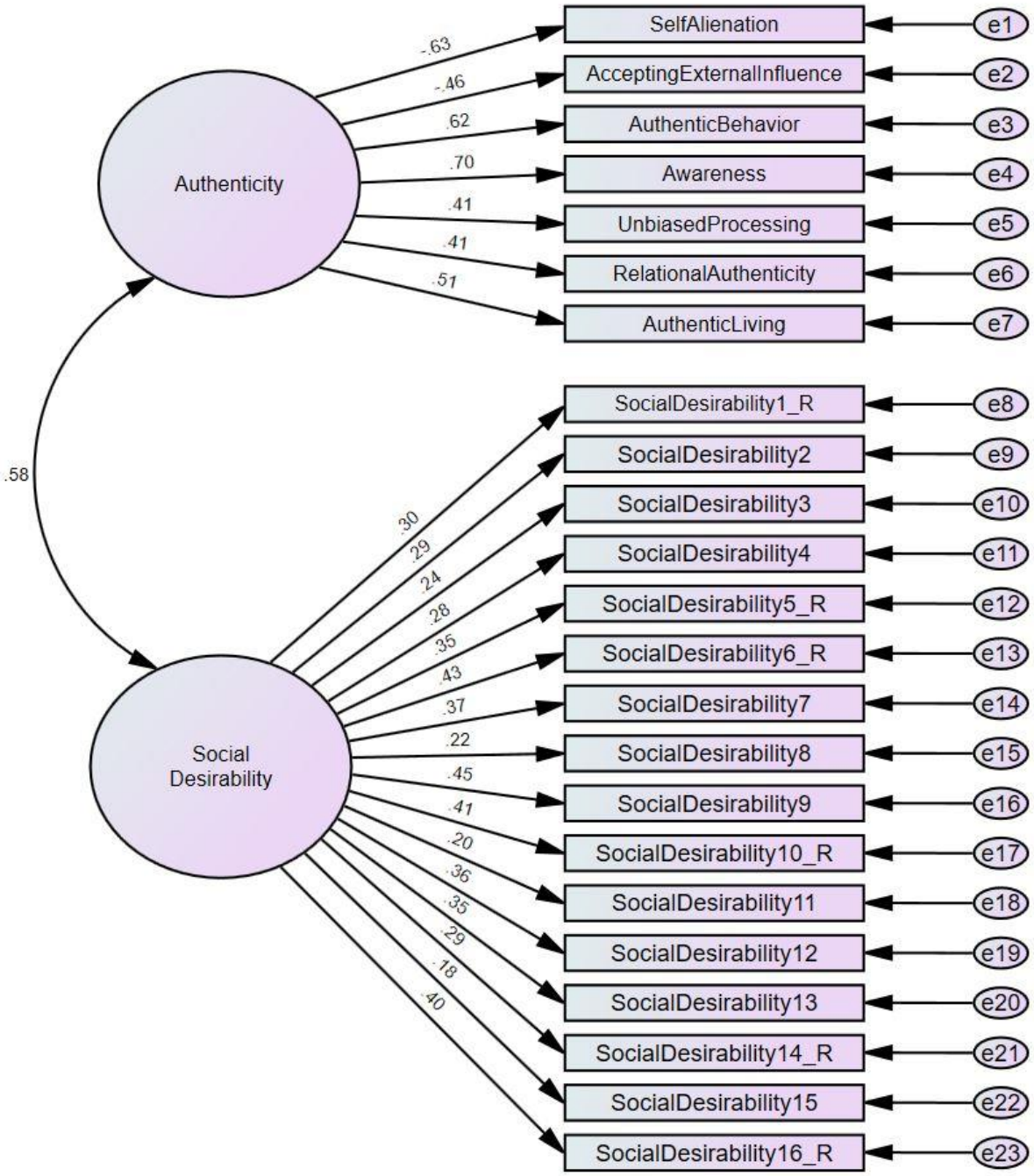


Figure 9.5.
Confirmatory Factor Analysis of the One-Factor Solution and the Social Desirability Scale

9.5. General Discussion

This research set out to contribute to our understanding of authenticity, which is emerging as a prominent research area that bridges both humanistic and positive psychology (Joseph, 2016). To clarify the structure of the two widely used authenticity instruments, the AI and the AS, two studies were conducted. In Study 1, EFA suggested that a two-factor structure may underlie the seven subscales of the two authenticity instruments. With the intention of ensuring the validity of the two-factor model and examining its relation to social desirability, in Study 2, CFA was run. The two-factor solution was verified. Also, the evidence suggests that two components of authenticity have positive correlations with social desirability.

As far as I am aware, this is the first time that a study has examined structural convergence of authenticity measurements in this way. The clearest finding to emerge from this investigation was that authenticity can be considered as a two-factorial phenomenon, consisting of inner and outer aspects. The former implies an authentic person can notice one's true self and attends to their internal processes, whereas the latter suggests feeling more able to be oneself without the need for approval from others. These results are important because they imply that previous research into authenticity can largely be understood as a whole regardless of the measure used, but it also suggests that clarification between inner and outer aspects of authenticity would help to advance our understanding of this phenomenon. I would recommend that the development of new measurements of authenticity consider and distinguish the internal and external processes.

Previously, it was shown that the AS had a non-significant and weak correlation with social desirability (Wood et al., 2008). I found that authenticity was, however, strongly positively associated with social desirability. These results are consistent with that of Wang (2015) who also reported a significant and positive correlation between authenticity (measured via AS) and social desirability (measured via SDRS). With evidence building for a

positive association, we must now begin to question the measurement of authenticity by self-report tools. It may be that those high on social desirability perceive themselves as more authentic than they actually are or want to present themselves as more authentic. Either way, it would mean that high scores on authenticity may in fact reflect a degree of inauthenticity. New research into authenticity and its assessment must now address this issue as a priority.

There were limitations to the study. Being limited to Turkish-speaking participants, this study lacks cultural generalizability. Further studies investigating different populations would be worthwhile. Social environment and gender roles may also have an impact on authentic self-presentation. A further limitation was the lack of participants over the age of 53 in my studies. Though the participants, predominantly students, ranged widely in age within the parameters 18 to 53, the mean age in both studies was 21.16 and 20.39, respectively. Future studies considering gender, occupation, and cultural differences, as well as the maturation process, are therefore recommended.

In conclusion, the two-factor solution of inner and outer aspects seems important in understanding the structure of authenticity, how previous literature using the two existing tools can be amalgamated by examining findings together from subscales loading on the same factor, and finally it points to the possible development of new tools, specifically designed to measure inner and outer dimensions of authenticity separately.

CHAPTER 10
GENERAL DISCUSSION

This thesis basically has a three-pronged purpose within the context of Rogers' theory of personality. First, the thesis presents empirical evidence which highlights the theoretically convergent points between authenticity and mindfulness. The aim here is to help in the development of a better understanding of the structure of authenticity. The second purpose of this thesis is to investigate socially and ecologically constructive aspects of authenticity. Findings have demonstrated several features: that authenticity acts as a moderator for the association between the self-compassion and the Kindness, the Common Humanity, the Mindfulness, and the Indifference subscales of the Compassion Scale; authenticity is associated with helping attitudes and pro-environmental behaviour, while self-transcendence mediates the relationship between authenticity and two subscales of the Helping Attitudes Scale, namely Altruism, and Receiving and Giving; authenticity is associated with the Openness, the Self-Forgetfulness and the Focus on Others items of the Humility Scale, and finally, authenticity has an explanatory role in the association between mindfulness and Forgiveness of Self, as well as the Forgiveness of Situations subscales of the Heartland Forgiveness Scale. The third purpose of this thesis is to explore the psychometric structures of the Authenticity Scale and the Authenticity Inventory. The findings have demonstrated their similarities and differences, as well as clarifying that a two factor structure can provide a common framework.

This final general discussion chapter describes and reviews these results by tying together the theoretical and empirical strands of humanistic and positive psychology. To achieve this purpose, the first section provides a brief overview of the research outcomes and their significance to the existing literature. The second section summarises the overall strengths and weaknesses of this doctoral project, along with the advantages and

disadvantages of internet-based data collection. The third section identifies areas for further research. The fourth section is a discussion of the implications of the findings, while the final section brings together key outputs.

10.1. Review of Thesis

This section stresses the importance of the present doctoral project by showing how the three main targets of this thesis have addressed the scarcity of previous studies in this field. The section begins by firstly explaining how the concept of authenticity has been defined and measured in the context of this thesis, before going on to outline the specific goals and significance of each chapter.

Although there has been a considerable increase recently in the amount of psychology research performed on authenticity (e.g., Sutton, 2020), the debate continues over the multiple definitions of the concept, as well as whether it is a measurable scientifically or not (Baumeister, 2019). In order to try and gain some purpose on such slippery ground, recently investigators have examined how authenticity is generally perceived (i.e., Kovács, 2019) and how it can be categorically defined (i.e., Newman, 2019). To establish a foundation for this thesis, with the intention of maintaining consistency, this thesis relies on Rogers' (1959) theory of personality, and specifically his conceptualization of congruence, which corresponds to a contemporary understanding of authenticity. More specifically, the main authenticity definition used in the thesis is Joseph's (2016) three-stage authenticity formula, which blends Rogerian conceptualization of congruence and modern positive psychology approaches; being aware of what is happening in your inner world at any one moment, being able to disregard external voices and expectations and so "*own*" yourself, and having the courage to be the person you were meant to be. It should be noted that this thesis, which is based on Rogers' definition of authenticity, considers not only the internal process of authenticity, but also its relational and ecological aspects, as highlighted by Cornelius-White

(2013). The present thesis uses two authenticity measurements derived from a Rogerian understanding: namely Authenticity Inventory (Kernis & Goldman, 2006) and Authenticity Scale (Wood et al., 2008), and provides statistical evidence for the structural properties and constructive aspects of authenticity.

This thesis therefore revolves around three key research aims, the first of which is to explore the conceptual confluence between authenticity and mindfulness. While describing his understanding of authenticity, Rogers (1961) uses the term "*congruence*" to mean "*a matching of experience, awareness and communication*" (p. 339). In other words, Rogers suggests that to be authentic, one needs to continuously engage with the present moment and build "*an open, friendly, close relationship to his own experience*" without burying any internal feelings (Rogers, 1961, p. 173). This description has a striking parallel with the modern, and secular, definition of mindfulness: "*a nonelaborative, non-judgemental, present-centred awareness in which each thought, feeling, or sensation arises in the attentional field.*" (Bishop et al., 2004, p. 232).

The literature also attests to a reasonably consistent association between authenticity and mindfulness (e.g., Lakey et al., 2008; Zheng et al., 2019). However, such studies generally conceptualize authenticity and mindfulness as diverse variables, and it is currently unclear to what extent, authenticity and mindfulness are theoretically similar. In order to further investigate the association between authenticity and mindfulness, a study (n=530) was conducted in Chapter 4 to test possible conceptual convergence between authenticity and mindfulness. The principal component analysis was run for the eight subscales of two questionnaires, namely the Authenticity Scale and the Five-Facet Mindfulness Questionnaire. The results of this analysis confirmed the hypothesis by demonstrating a two-component model which comprised of internal and external authentic awareness. The first component implies the ability to look inwards to fully appreciate the meaning of one's own sensations,

whereas the second component signifies one's attitudes towards the outside world. Furthermore, the points where an authentic person is mindful, and a mindful person is authentic, are identified, as are the divergent points where a mindful person is inauthentic. This study presented in this thesis is the initial investigation into the common structural characteristics of authenticity and mindfulness.

The second purpose of the thesis is to clarify the socially and ecologically constructive aspects of authenticity. In reviewing the literature, Rogers (1959, 1961, 1980) stressed the innate positive direction in human beings that is able to manifest itself under favourable environmental conditions. Rogers believed that owning the authentic self not only contributes to personal growth, but also helps establish and maintain constructive close-knit human bonds: "*As a client moves toward being able to accept his own experience, he also moves toward the acceptance of the experience of others. He values and appreciates both his own experience and that of others for what it is.*" (Rogers, 1961, p.174). Thus, according to Rogers, when the person is internally integrated and moves toward autonomy, this journey of the individual towards authenticity enhances one's interaction with the outer world as one begins to approach interconnection (Cornelius-White, 2013). Rogers (1978b) called this extensional and transcendental process "*formative tendency*", and this term is related to the internal, relational, and ecological facets of authenticity (Cornelius-White, 2013).

However, some critics have questioned humanistic theories for promoting excessive self-focus and narcissistic tendencies (e.g., Seligman & Csikszentmihalyi, 2000; Fancher, 1995). Minimal attention has been paid to this debate in the empirical literature, and few studies have investigated the prosocial and pro-environmental aspects of authenticity (e.g., Yöntem & İlhan, 2013; Ottiger & Joseph, 2021). In order to address these shortcomings in the literature, four chapters of this thesis (Chapter 5, Chapter 6, Chapter 7, Chapter 8) explore the

association between authenticity and several variables which relate to socially and ecologically constructive behaviour.

According to Rogerian personality theory (1959), having unconditional positive regard for oneself facilitates authenticity, and also enables having unconditional positive regard for others. It is noteworthy that Roger's definition of "*unconditional positive regard*" is theoretically similar to the meaning of the contemporary term of "*compassion*" (Neff, 2003a; Griffiths & Griffiths, 2013). Similarly, previous evidence suggests that authenticity is associated with compassion for oneself (e.g., Zhang et al. 2019; Chew & Ang, 2021), while one study suggested a relationship between authenticity and compassion for others (Tou et al., 2015). On the other hand, there is little consensus within the current literature on the association between self-compassion and compassion for others (i.e., Gerber, Tolmacz, & Doron, 2015; Lopez et al., 2018; Fulton, 2018).

Chapter 5 uses Rogers' argumentation as the basis of an investigation of the effect of authenticity on the association between self-compassion and compassion for others. The chapter describes a regression analysis (n=530) study which used the Authenticity Scale, the Self-Compassion Scale, and the Compassion Scale. The findings of the regression model suggested that authenticity moderates the association between self-compassion and the following subscales of the Compassion Scale namely: Kindness, Common Humanity, Mindfulness, and Indifference. The empirical findings of this study investigate the effect of authenticity to suggest an explanation for the inconsistent findings regarding a possible association between self-compassion and compassion for others.

Rogers (1978b, 1980) also argues that acting in accord with the authentic self transforms one's relationship with the environment, making one more sensitive and leading to prosocial and pro-environmental behaviour. From a Rogerian perspective, a person's

conditions of worth lead to inauthenticity. Therefore, one tries to become congruent by leaving these conditions of worth behind, meaning that authenticity emerges, and this inner harmony transcends itself to extends into the outer world. While there are a few research studies which have tested how authenticity relates to altruism (e.g., Yöntem & İlhan, 2013) and ecological sensitivity (e.g., Ottiger & Joseph, 2021), no studies were found which examine the prospective role of self-transcendence. Chapter 6 details a study (n=129) which employed hierarchical multiple regression analysis by using the Authenticity Scale, the Self-Transcendence Scale, the Environmental Behaviour Scale, and the Helping Attitudes Scale. This study has expanded the limited literature on socially and ecologically constructive aspects of authenticity, and the results have shown that higher levels of authenticity correlate with higher levels of helping and pro-environmental behaviour. Furthermore, self-transcendence mediated the associations between authenticity and the helping attitudes of altruism, receiving and giving. In other words, connecting with the authentic self breeds transcendental experience, and encourages the individual to help others.

For Rogers (1959), congruence, or in modern terminology, authenticity, means being open to experiences, sensations, and feelings, while adopting a kind and accepting perspective towards oneself and others. A different concept with a similar meaning is humility, which signifies being open to different ideas and criticisms, objectively self-evaluating, and being appreciative of others (Tangney, 2009). Despite definitional similarities between the person-centred conceptualization of authenticity and the psychological notion of humility, little attention has been paid to this linkage. Only three published studies have provided quantitative evidence of the association between authenticity and humility, and these studies present conflicting findings (i.e., Wood et al., 2008; Maltby et al., 2012; Proctor et al., 2016). In order to address the scarcity of evidence and to clarify contradictory results, a study (n=1049), which is detailed in Chapter 7, has investigated the association between

authenticity and humility by using the Authenticity Scale, the Authenticity Inventory and the Humility Scale. The results of correlational analysis revealed that authenticity is associated with the humility items of Openness, Self-Forgetfulness, and Focus on Others.

As discussed previously, Rogers' (1980) personality theory argues that an individual's heightened awareness and openness towards the experience of the present moment encourages the individual to become more congruent, caring, and accepting. Chapter 4 demonstrates that the notions of authenticity and mindfulness have comprehensive theoretical intersection. On the other hand, there are many published studies that describe the link between mindfulness-based practices, or trait mindfulness and forgiveness (e.g., Braun et al., 2020; Jeter & Brannon, 2017; Karremans et al., 2020; Oman et al., 2008). However, there has been little discussion about how mindfulness leads to forgiveness (i.e., de la Fuente-Anuncibay et al., 2021). Based on Rogers' (1959) reasoning, it was hypothesized that when one becomes more mindful, authenticity emerges, which results in accepting and forgiving others.

The study (n=527) described in Chapter 8 examines the explanatory role of authenticity on the association between mindfulness and forgiveness. In the study, hierarchical multiple regression was performed by using the Authenticity Scale, the Heartland Forgiveness Scale, the Mindful Attention Awareness Scale, and the Social Desirability Scale. The results suggest that authenticity acts as a partial mediator in the association between mindfulness and two subscales of the Heartland Forgiveness Scale: Forgiveness of Self and Forgiveness of Situations. The present research has provided important insights into the literature in terms of identifying the predictors of the evidence-based association between mindfulness and forgiveness. It is clear that the findings of the fifth, sixth, seventh and the eighth chapters of this doctoral research provide evidence of the prosocial and ecological aspects of authenticity, and rebuttal of some critical studies which have asserted that authenticity promotes excessive individualism.

The third purpose of the thesis was to investigate the psychometric structure of two widely used questionnaires of authenticity. A large body of the current literature examining authenticity uses the Authenticity Scale and the Authenticity Inventory, both of which are rooted in the principles of Rogers' theory of personality (1959). However, there has been no data ascertaining a conceptual overlap between these measurements, and identification of such a theoretical convergence is crucial for interpreting the current literature and determining whether both scales actually measure the same construct. The two factor analytical studies (n=1049 and n=527) described in Chapter 9 were conducted for this purpose. The studies used the subscales of the Authenticity Scale (Wood et al., 2008) that derived from Rogers' conceptualization of congruence, as well as the Authenticity Inventory (Kernis & Goldman, 2006) that originated from Rogers' paradigm of being fully functioning. The Authenticity Scale consists of three subscales: (1) Authentic Living, (2) Self-Alienation, and (3) Accepting External Influence, while the Authenticity Inventory is comprised of four subscales: (1) Authentic Behaviour, (2) Unbiased Processing, (3) Awareness, and (4) Relational Orientation.

The results of exploratory and confirmatory factor analysis demonstrated that each measure loaded highly on two factors offering inner and outer expressions of authenticity. The first one refers to being aware of one's inner world and the internal dimension of authenticity, whereas the second component implies behaving in accord with one's true self, rather than meeting the expectations of others. In addition, a one-factor solution is also presented for further interpretation of the structure of authenticity, and confirmatory factor analysis has indeed demonstrated that authenticity is associated with social desirability. In short, it can be said that this is the first report which indicates that all diverse components of authenticity measurements assess the two underlying dimensions of authenticity.

The main targets of the present thesis have now been described and the contributions of each chapter to the literature discussed. The goal of the next section is to thoroughly

examine the key strengths and weaknesses of this thesis and so appreciate how this work has extended knowledge in the field and laid the groundwork for future research.

10.2. Strengths and Limitations

This section discusses the chief strengths and limitations of this thesis before considering the many questions for further investigation.

The primary strength of this research is that, as mentioned in the previous section, satisfactory results have been obtained in relation to several unresolved questions in the psychology literature on the concept of authenticity. More precisely, the findings reported here have, for the first time, shed new light on the structure of authenticity by pointing out its theoretical confluence with mindfulness; extending our domain of knowledge by exploring the socially and ecologically constructive aspects of authenticity; and providing new insights into the conceptual convergence between measurements of authenticity.

The second main strength of this thesis is that its quantitative framework provides a comprehensive assessment of authenticity. Although some critics asserts that humanistic psychology relies on antiscientific methods instead of empirical research (Taylor, 2001; Peterson & Steen, 2002), Carl Rogers, whose theory constitutes the theoretical framework of this thesis, addressed the fundamental questions of humanistic psychology through quantitative methodologies (Rogers, 1959, 1985). Based on Rogers' humanistic conceptualization, this thesis has adopted the positivist position in its statistical research. The aim has therefore been to contribute the literature by demonstrating the ongoing validity of Rogers' (1959) personality theory, while replying to accusations.

The third strength of this thesis can be said to be the ethnicity of the participants. This thesis collects data from Turkish-speaking participants who live in a country where eastern and western cultures are synthesized. To fully appreciate this strength for future studies, it is

useful to expand upon this point. Many psychological studies have been limited in terms of their sample, as they generally come from western, educated, industrialized, rich, and democratic societies (Henrich, Heine & Norenzayan, 2010). Furthermore, even though authenticity is regarded as a universally experienced concept (i.e., Wichmann, 2011; Kim, 2018), cultural variance occurs regarding the expression of authenticity among individualistic and collectivistic populations (e.g., Slabu et al., 2014). The possible underlying reason for this difference is that within a collectivistic culture, the expected behaviour is to prioritize group interests rather than personal benefits, and such cultural values may create difficulties in achieving and maintaining an authentic stance (Datu & Reyes, 2015).

To illustrate, an individual in a collectivistic culture may suppress his or her emotions by wearing a mask of inauthenticity for the sake of acceptance. This is unlikely to occur in an individualistic culture where conformist behaviour is frowned upon, and authentic expression encouraged. In support of this idea, the results of previous research indicate that Latino, African American and Asian American participants tend to dissemble their emotions more than White/European Americans (Gross & John, 2003).

Similarly, Sutton (2020) examined 75 samples on authenticity and its relationship with well-being and engagement during a comprehensive meta-analysis. In the study, cultural difference was found to act as a significant predictor. It was observed that in collectivistic cultures the association between authenticity and well-being is weaker when compared to the scores of individualistic cultures. It can therefore be seen that an authenticity study that uses participants from the unique cultural profile of Turkey makes a valuable contribution to the largely Western-oriented literature in the field.

The fourth major strength of this thesis is the fact that two of its studies used the Social Desirability Scale with the intention of diminishing one of the main problems of self-

report measures, which is called social desirability bias (Rich, 2018). This concept is defined by existing literature which points out that people feel more authentic when they act in a socially desirable way (Jongman-Sereno & Leary, 2019) and authenticity is associated with behaving morally (i.e., Christy, Seto, Schlegel, Vess, & Hicks, 2016; Gino et al., 2015; Newman, Bloom & Knobe, 2014; Zhang, Chen, Schlegel & Hicks, 2019; Wei, Zhang, Liu, &Ge, 2021). The subject of social desirability is one of the issues addressed by the present thesis.

As opposed to the strengths, there are also a number of limitations to this study that should be recognised. One is that all of these findings are limited by the use of a cross-sectional design. As the present studies were conducted at one point in time, it is not possible to establish a causal explanation of variables, which complicates the interpretation of relationships (Wang & Cheng, 2020). It is therefore suggested that future studies apply longitudinal design by collecting data at several points in time, or by employing the experimental methods elaborated in Section 10.3.

Another limitation is that this thesis used self-report questionnaires which have several disadvantages that may undermine the reliability of the data. These disadvantages include intentional manipulation, memory loss (e.g., forgetfulness), and wishful thinking (e.g., deceiving oneself and over reporting actual authentic behaviour) (Rich, 2018). Another problem is that the quantitative approach of this thesis means that it is unable to identify individual idiosyncrasies and present detailed investigations which are necessary to completely appreciate the complexity of the human experience. In other words, it is essential to investigate various parameters, including the social-cultural context, ethnicity, language, and the religion of the sample group, to provide consistent and extensive results for psychological research (Kagan, 2012; Rich, 2014, 2018). Even some humanistic psychologists argue that the reductionist nature of numerical methodologies remain incapable

of characterising human functioning (e.g., Giorgi, 1987), as seen in the following fundamental questions posed by Rich (2001):

> "*How should psychologists approach the study of optimal experience? Will traditional quantitative methods suffice? Can we understand creativity via ANOVAs, happiness with regression, or the good life through structural equation modelling? Or are there topics that positive psychology cannot comprehend without the use of qualitative methods such as interviews, observations, and intense fieldwork*?" (p. 9)

In order to adequately respond to these questions, further work should simultaneously utilise nomothetic and idiographic methods to ensure integrity (Criswell, 2003). The issue of possible differences in individuals' self-perceptions of authenticity can be investigated via adopting both methodologies. To illustrate, Van der Laan and Velthuis (2016) found that Dutch teenagers report greater authenticity when they wear clothes that allow them to express their own identity. Based upon this result, if authenticity is described as being unique, this perception of authenticity may not become apparent from the authenticity scores measured by existing questionnaires. Clearly, one-size-fits-all inventories are sometimes unable to grasp different meanings of authenticity, and so it appears that there is a definite need to investigate perceptual differences regarding authenticity, and to conduct an in-depth analysis of authenticity to deal with conceptual complexity. In this regard, future qualitative studies, which are described in more detail in Section 10.3, would make a valuable contribution by providing clear conceptualization of the meaning or values related to authenticity and the richness of human experience (Lyons, 2006).

A third weakness of the present thesis is related to the demographic features of the participants. As indicated above, collecting data from different cultures would broaden the scope of the research, yet the results obtained should be interpreted with caution. To relate

this point specifically to this study, collecting data solely from Turkish participants raises questions about how generalizable the results are. It is for this reason that further studies with other populations are essential in order to enrich the literature and obtain a more holistic picture. It should be emphasised that the research questions within this thesis have not been asked previously, and so any form of investigation with other populations, whether individualistic or collectivistic, would be beneficial to validate the present findings. In addition to the majority of the sample of this research being young, another possible limitation of this study is that there is a disproportionate number of female participants. It has been demonstrated that age (i.e., Seto & Schlegel, 2018; Ivtzan et al., 2013) and gender (e.g., Smolak & Munstertieger, 2002; Lopez & Rice, 2006; Theran, 2011) are two influential factors in experiencing authenticity. Future research which allows the homogeneous participation of both males and females, as well as containing a more balanced age distribution, would increase the analytical value of the study.

The final identified weakness of this thesis is related to the instruments used. Although the Authenticity Scale (Wood et al., 2008) and the Authenticity Inventory (Kernis & Goldman, 2006) are two of the most well-known and widely used measurements of authenticity, both solely emphasise the intrapersonal process of authenticity, rather than the prosocial or pro-environmental aspects. That said, both measurements are of value as they originate from Roger's conceptualization (1959) of asserting that when a person becomes sensitive to his or her own internal world to discover and express their authentic self, a new relationship with the external environment is established and the individual becomes constructive. There is no doubt that measuring all of the components of authenticity is complicated, and that further development in measurement developments is required to fully understand the socially and ecologically constructive dimensions of authenticity, as pointed out by Rogerian theory (1959, 1961, 1978b) and the findings of this thesis.

A summary of the research findings, as well as the strengths and the limitations of present thesis, have now been provided, as have some solutions for addressing those limitations. The following sections are concerned with assessments and implications of this doctoral project, but the advantages and drawbacks of another significant aspect of this research project, collecting data via the internet, will first be considered.

10.2.1. Conducting Research Using an Internet Based Survey

This section will consider the issue of internet-mediated research, which was the strategy utilised in this doctoral project. It will first provide the historical framework to conducting web-based research and the role in psychological studies, and then discuss the advantages and disadvantages of electronic data collection with respect to this thesis. Finally, it will consider how the drawbacks of online data collection can be remedied.

In early days of the World Wide Web, internet access was considered a privilege available to only a well-educated, white-collar, technologically literate population (Daley, McDermott, McCormack & Kittleson, 2003). However, this is no longer the case. With respect to Internet Growth Statistics, only 0.4% of the world's population in 1995 were internet users, whereas, according to the study, the percentage of active internet users in 2021 had dramatically increased to 65.6% (Internet World Stats, 1995, 2021). According to another study, 82.6% of the Turkish population are currently active internet users (Turkish Statistical Institute, 2021). This incredible growth in internet interest and use can be explained by the enormous range of online resources and tools that are now offered by the medium (Jue, Marr & Kassotakis, 2009; Bolton et al., 2013).

Notably, this sharp increase in the number of internet users has had significant impact on scientific methodologies, and has changed the direction of data recruitment. Since the late 1990s, technological advancements and innovations have meant that manual data collection

methods (i.e., telephone surveys, paper-pencil questionnaires, and household visits) have been largely replaced by electronic surveys (Benfield, 2006). The idea of conducting psychological studies through web-based questionnaires was presented at the 1996 *Society for Computers in Psychology* conference in Chicago (Krantz & Reips, 2017). Since that time, the amount of psychological research that uses the internet as a tool for research has increased considerably (Krantz, 1996; Harriman & Patel, 2014; Birnbaum, 2001; O'Dochartaigh, 2002) owing to the considerable advantages provided by online recruitment (Fox, Murray &Warm, 2003). Several of the advantages of collecting data via web-based surveys are significant for the present thesis, as detailed below:

One important advantage of internet-based data collection is a reduction or an elimination in research costs such as laboratory arrangement, printing, staff, equipment etc. (Buchanan & Smith 1999; Reips, 2000; Nayak & Narayan, 2019). None of these are required for online data collection, and this is particularly important for unfunded projects (Benfield, 2006) such as this one.

Another advantage of web-based research is being able to access a more heterogenous population with different demographic profiles (Hewson et al. 1996), as compared to traditional models with limited representativeness, such as student pools (Benfield, 2006). In other words, the distribution of web-based surveys world-wide allows more comprehensive participation and improves the generalisability of findings (Krantz, Ballard & Scher, 1997). Moreover, internet-based tools mean that researchers can more rapidly collect data from hard-to-reach groups and specialized participants (Smith & Leigh, 1997; Reips, 2002). This study was able to benefit from these advantages by reaching a large number of participants through social media channels.

A third advantage of internet-mediated research is that, unlike traditional face to face paper-based surveys, it decreases levels of social desirability and anxiety (Joinson, 1999). This is because, during online participation, volunteers have a chance to attend research without having to interact with other attendees, and the anonymity granted by the online format means they are more likely to reply to questions honestly (Fox, Murray & Warm, 2003). It should also be noted that, like other methodologies such as the traditional paper-and-pencil method, internet-based research maintains confidentiality and considers ethical requirements (Nayak & Narayan, 2019) as participants are required to read and electronically approve informed consent prior to their online participation (see Appendix 2 and 4).

Another advantage of conducting internet-based research are the opportunities provided by a forced-choice format. In traditional paper-based questionnaires, participants may miss or deliberately skip some questions, and this hinders exact calculation and may even invalidate the data obtained. On the other hand, online survey researchers can utilize the "*forced response*" option which does not allow participants to answer subsequent questions before the current one is completed (Nayak & Narayan, 2019). This option has been applied in this doctoral project to ensure that every participant answered all of the questions.

The final benefit for this study of online research is the elimination of the time-consuming data entry process which is required with traditional paper-based methods. Such a process is not necessary with electronic online surveys as the results are entered into the database as soon as the participants complete the questionnaire. This provides a researcher with a final document of the responses of each participant which is then suitable for immediate analysis (Benfield, 2006; Nayak & Narayan, 2019). In this doctoral project, the results of the study were quickly compiled by Bristol Online Survey.

Of course, there are also some disadvantages of conducting internet-mediated research, the first being a lack of direct communication between the researcher and the participant which may lead to misunderstanding of instructions or questions. Moreover, some respondents may require further clarification regarding possible ambiguous wording of sentences (Fox, Murray & Warm, 2003). In order to overcome this difficulty during the research conducted in this study, my contact information was shared with the participants.

Another drawback of electronic data collection is that it provides limited opportunities to check the well-being of participants. This is because there is variation in the environmental conditions of the participants, and so there are no common stressful external factors for the researcher to identify and eliminate (Michalak & Szabo, 1998). As it is impossible to standardise test environment for web-based research, the researcher should be careful not to ask any obviously sensitive questions that may trigger mental uneasiness. It appears that no such unfavourable situations arose in this study as only positive feedback was received from the participants during the data collection process.

A further disadvantage of online surveys is that they do not allow participants to withdraw their submissions. Internet-based research, in order to ensure privacy and confidentiality, often encourages the use of pseudo-identities by not insisting on respondents giving their real name. While respondents are able to opt out of the survey during its completion by pressing the "*exit survey*" button, once the survey is completed, it cannot be disregarded upon later request due to anonymity. It is for this reason that participants should be informed of this situation beforehand, and participants in this survey were informed via the information sheet (see Appendix 2).

It can be seen that even though there may be some disadvantages of internet-based research, they are far outweighed by the advantages for the purpose of the present thesis. It

was therefore not a difficult decision to select internet-based tools and platforms for the collection of data from more than two thousand participants. In the following section, the findings of this doctoral research are discussed, and suggestions are made for future work in regard to several aspects of authenticity.

10.3. Recommendations for Further Authenticity Research

After discussing the strengths and limitations of this thesis, further research avenues in relation to the present findings will be considered. For the purpose of identifying essential unexplored points that should be investigated by future work, the research outcomes of each study are outlined below. The final section goes beyond the specific research goals of the present thesis to address additional fields of inquiries related to the concept of authenticity that should be addressed by further studies.

10.3.1. Theoretical Convergence Between Authenticity and Mindfulness

It was determined in Chapter 4 that there are structural similarities between mindfulness and authenticity in accord with Rogerian understanding. It was also stated that a two-factor model, namely inner and outer forms of authentic awareness, was considered to be the best representational format for the data. However, there is still considerable scope for further investigation into whether other factor models would actually be a better fit. Such investigation would be beneficial in better understanding the theoretical link between authenticity and mindfulness, the development of new psychometric scales, and further interpretation of existing research in the field.

Several unresolved questions also remain about how this new conceptualization interacts with other variables. Previous studies suggest that well-being is associated with authenticity (e.g., Rivera et al., 2019) and mindfulness (e.g., Chen & Murphy, 2019); while gratitude correlates with authenticity (i.e., Wood et al., 2008) and mindfulness (e.g., Swickert

et al., 2019); and happiness relates to authenticity (i.e., Koydemir et al., 2020) and mindfulness (Killingsworth & Gilbert, 2010; Campos et al., 2016). However, it is not clear whether a similar association can be established between the two factors presented in Chapter 4 and well-being, gratitude, or happiness. Future studies in this field that determine structural similarities between authenticity and mindfulness, while examining their relationship with other parameters and contributing to the development of new positive psychology interventions, would be beneficial.

It is hoped that insights gained from this study may be of assistance in the building of bridges between different scientific disciplines, such as person-centred and mindfulness-based approaches. Previous reports have shown that higher levels of authenticity correlate with higher levels of mindfulness (e.g., Tohme & Joseph, 2020), whereas true self-alienation (the feeling of being disconnected from what one truly is) is associated with mind-wandering (Vess et al., 2016). On the other hand, the existing literature indicates that meditation fosters mindfulness experience (e.g., Moore, & Malinowski, 2009) and reduces mind-wandering (Mrazek et al., 2013). Based on all these results, it can be hypothesized that meditation may reduce true self-alienation and promote authenticity. Further investigations are required to explore whether meditation does indeed empower authenticity.

Whether any particular meditation technique is more effective than the others in terms of the degree it enables the nourishing of the authentic self could be another interesting research question. For instance, it may be that mantra-chanting practices are more effective, when compared to other practices, in controlling attention by diminishing mind-wandering and cultivating a sense of true self-awareness (Vess, 2019). Future experimental study designs could also investigate the effects of a Mindfulness-Based Stress Reduction programme (MBSR; Kabat-Zinn, 2003) or Mindfulness-Based Cognitive Therapy (MBCT; Segal, Williams, & Teasdale, 2002) on the authenticity levels of participants. Along these lines,

future qualitative research could include in-depth interviews or focus-group studies with the participants of mindfulness trainings to gauge the level of authenticity experienced. In such research, a combination of quantitative and qualitative methods could be used to reach a more accurate conclusion.

10.3.2. The Socially and Ecologically Constructive Dimensions of Authenticity

In Chapter 5, the Rogerian argument that cultivating unconditional positive self-regard leads to authenticity, and a subsequent display of showing unconditional positive regard for others, was tested. The results indeed showed that authenticity moderates the association between self-compassion and compassion for others. However, questions remain despite these promising results. The study presumed that Rogers' notion of unconditional positive self-regard resembles the mainstream concept of self-compassion, and that unconditional positive regard shares a theoretical similarity with the contemporary notion of compassion for others (Neff, 2003a). Prior research does indicate that there is strong positive correlation between unconditional positive self-regard and self-compassion (Griffiths & Griffiths, 2013).

However, there is no statistical evidence to date that identifies a structural convergence between unconditional positive regard and compassion, and this pre-acceptance of present research is an important concern for future research. It is suggested that further work makes use of a Self-Compassion Scale (Neff, 2003b) and an Unconditional Positive Self-Regard Scale (UPSR; Patterson & Joseph, 2006) to determine whether these two concepts indicate the same higher order construct or not. Such findings would help to interpret the findings of the growing body of literature on the topic of self-compassion by establishing theoretical connections with humanistic understanding.

While the controversy over a possible association between self-compassion and compassion for others continues (e.g., Neff & Pommier, 2013; Lopez et al., 2018), the results

of this study have contributed to the debate by demonstrating that there is indeed significant and positive association between compassion for others and self-compassion. If the debate is to be moved forward, further research should be performed on the nature of the relationship and a better understanding of it developed. This could be achieved by repeating the study using the same or different questionnaires. Future research could also use longitudinal and experimental designs. For example, the effects of self-compassion interventions (i.e., journaling) on participants' approach toward others could be measured. Furthermore, randomized controlled trials of a long-term compassion training programme, such as an 8-week Mindful Self-Compassion (MSC; Neff & Germer, 2012) or a 9-week Compassion-Cultivation Training programme (CCT; Jinpa, 2010), is likely to provide additional insights on how cultivating self-compassion leads to compassion for others. Accordingly, future phenomenological investigation could investigate the question of the role compassion-based training plays in participants' attitudes towards others.

Although research exists on the association between self-compassion and authenticity, there is only one study that has investigated the relationship between authenticity and compassion for others (Tou et al. 2015). The work detailed in Chapter 5 therefore makes an important contribution in terms of establishing the relationship between authenticity and compassion-related concepts. As so little work has been done in this area, there is undoubtably a definite need to test these initial results. Furthermore, while this cross-sectional study has assessed the explanatory effect of authenticity on the linkage between self-compassion and compassion for others, a future longitudinal study should be performed to clarify the causal chain between these notions (Maxwell & Cole, 2007).

Chapter 6 shows that there is a significant positive correlation between authenticity, a helping attitude, and pro-environmental behaviour. Confirmation of this is seen in the perspective of person-centred theory which asserts that embracing authenticity is not a self-

oriented stance, but has relational and ecological dimensions (Cornelius-White, 2007e; Maurer & Daukantaitė, 2020). Unfortunately, there is currently a lack of convincing quantitative evidence of the relationship between authenticity and prosocial behaviour (i.e., Aktar et al., 2021) and ecological sensitivity (i.e., Ottiger & Joseph, 2021). Further quantitative and qualitative investigation is therefore needed to better understand the interpersonal and ecological benefits of being authentic and to validate the initial findings of this thesis.

The work detailed in Chapter 6 has shown that self-transcendence is a predictor of the association between authenticity and the two subscales of Helping Attitudes, namely Altruism and Receiving and Giving. In his later works, Rogers (1978b) developed his analysis of actualising tendency to propose a formative tendency which transcends the individual and has more of a universal emphasis. Similar to Rogers' proposal, it is argued that self-transcendence relates to a feeling of empathy and to acting altruistically (Otway & Carnelley, 2013). However, there has been few empirical studies to date which have investigated the association between self-transcendence and prosocial behaviour (i.e., Caprara et al., 2012). Therefore, future studies are needed to confirm these results and explore the role of self-transcendence according to Rogerian theory. There is also scope for the asking of additional research questions to identify other variables that affect the relationship between authenticity, helping attitudes and pro-environmental behaviours.

From the standpoint of humanistic theory, the notions of self-transcendence and self-actualisation do seem to be theoretically intertwined. For instance, towards the end of his life, Maslow (1971) reformulated his famous theory on the hierarchy of needs by emphasising self-transcendence over self-actualisation. Similarly, in one of his latter works, Rogers (1980) describes transcendence experiences as "*concomitants of the person-centred approach*." (p. 132). The findings of Chapter 6 confirm this connection by demonstrating a clear and

statistically significant ($r(129) = .49$, $p < .01$) correlation between authenticity and self-transcendence. What remains unknown is the extent similarities exist between authenticity and self-transcendence, and so future factor analytical studies with larger samples are required to decisively answer that research question. Chapter 6 also showed that there is remarkably similar significant association between both authenticity and self-transcendence with pro-environmental behaviour. Future studies should therefore be undertaken to investigate whether other variables have a similar connection with authenticity, self-transcendence, or their new conceptualizations.

This study provides an exciting opportunity to advance knowledge of the prosocial and ecological dimensions of authenticity. A suitable development of this work would be longitudinal studies that aim to identify causal links between authenticity with helping attitudes, authenticity and pro-environmental behaviour. Further experimental studies are also needed to understand how these factors are connected. Examples include an investigation of whether kindness interventions (i.e., random acts of kindness) promote authenticity, or whether invoking feelings of authenticity gives rise to altruism by dividing participants into experimental and control groups, with the experimental group being asked to write down their memories of feeling authentic. In this latter example, both groups could then be asked to complete a set of self-report measures on altruistic behaviour. On the other hand, further qualitative research could carry out field studies in a non-governmental organization to explore whether social workers feel authentic or inauthentic while helping others. These studies would be of great help to explore whether kindness leads to authenticity or whether connecting to the authentic self leads to prosociality or pro-environmental behaviour.

Chapter 7 suggested that there is a statistically significant correlation between authenticity and the following items of Humility Scale: Openness, Self-Forgetfulness and Focus on Others. Even though this research aimed to clarify the contradictory results of

previous studies on the association between humility and authenticity, the findings only partially resolved this ambiguity due to low internal reliability values and mistranslation issues with the Turkish version of the Humility Scale. Therefore, the association between the individual items of the humility questionnaire and the subscales of authenticity instruments requires further examination by using other humility questionnaires which have adequate psychometric properties.

Another question that this research has posed is if feeling authentic encourages a humble attitude. An exemplary study could require participants to describe a situation in which they were concerned about what people thought, and which lead them to create a façade to hide their own true feelings. An alternative to this would be to apply the same procedure to another group, but this time participants could be asked to share a situation where they used their authentic voice despite negative evaluation by others. After, all participants could be asked to complete the humility scale. The results of these studies could reveal whether expressing or hiding the authentic self relates to feelings of humility. Another possibility is a phenomenological study in which participants who define themselves as being authentic could be investigated and their attitudes towards humility examined.

The study described in Chapter 8 reported a significant association between authenticity, forgiveness, and mindfulness, while controlling for social desirability. Only one previous study had reported the association between self-actualisation and forgiveness (i.e., Sarı, 2014), however no study was found which directly investigated the relationship between authenticity and forgiveness. That means that this is possibly the first study to report a correlation between authenticity and forgiveness of self and forgiveness of situations, and so further studies are required to confirm the results obtained. The most unexpected finding is that the associations between the Forgiveness of Others subscale and all subscales of the Authenticity Scale were not statistically significant. This finding is contrary to the hypothesis

that when an individual experiences authenticity under the appropriate social environment in which genuineness and empathy prevails, he/she begins to care about others (Maurer & Daukantaitė, 2020) and accept them as they are (Rogers, 1959). It is therefore recommended that further research be undertaken through the use of other methodologies or instruments to explore the relationship between authenticity and the forgiveness of others.

Due to the correlational design of the research, the exact nature of the association between the study variables is unclear. Therefore, longitudinal investigation of the relationships among authenticity and forgiveness would be a logical next step for future research. The effects of several forgiveness interventions (i.e., Baskin & Enright, 2004) on one's experience of authenticity could also be explored. To illustrate, participants could be asked to write a forgiveness letter in which they openly express their feelings while empathically understanding the offender (i.e., McCullough & Worthington, 1995). Before and after the application of this forgiveness intervention, participants could be asked to complete an authenticity questionnaire. This would determine whether the participants' forgiving attitude towards the offender brings those people closer to their authentic selves, or whether it actually provokes feelings of inauthenticity.

The investigation described in Chapter 8 is also one of the first to show that authenticity is a partial predictor of the association between mindfulness and two subscales: Forgiveness of Self and Forgiveness of Situations. Even though there are a large number of published studies (e.g., Webb et al., 2013b; Karremans et al., 2020) that describe the link between mindfulness and forgiveness, the existing literature fails to explain the process by which these two are linked, and so the present study fills an important gap. In the future, it will be important to assess the long-term effects of mindfulness practices on authenticity, and to observe their effects on forgiveness. The question of how much any particular mindfulness practice promotes authenticity and forgiveness is an intriguing one worthy of further research.

Future studies on the other explanatory variables of the association between mindfulness and forgiveness are also recommended.

To sum up, the results obtained corroborate Rogerian theory of personality (1959, 1961), which asserts that understanding the feelings of oneself sensitively and exhibiting them genuinely encourages an acceptance of others as they are. In addition, if an individual is able to harmonize with their authentic self, then he/she begins to establish a constructive relationship with their environment. The findings of this thesis also accord with existing evidence which showed that authenticity has a wide scope of benefits for relationships, including making sacrifices to make others happy (Impett et al. 2013) and experiencing deeper connection (Swann et al., 1994), empathy (Sheldon & Kasser, 1995), less aggression (Pinto et al., 2012) and greater personal well-being (Brunell et al., 2010). It is also argued that aligning with inner guidance leads to better interpersonal relationships that are able to flourish on an individual and collective level (Baumeister, 2019).

Despite current research providing support for the idea that authenticity is associated with more prosocial and pro-environmental behaviour, further research is needed. Most importantly, there is a need to go beyond the initial findings of this thesis which have been obtained via cross-sectional correlational studies. Longitudinal and experimental studies would help to explore the causal process model and achieve further empirical insights. What might be particularly interesting would be intervention studies in which an experimental group of participants are subjected to interventions on the cultivating of empathy (i.e., Davis & Begovic, 2014), prosocial spending (i.e., Aknin et al., 2011), making gratitude visits (i.e., Lomas et al., 2014), kindness-based positive psychology activities (i.e., O'Connell, O'Shea & Gallagher, 2016). Participants' level of authenticity can be measured before and after the implementation of these interventions.

Another option is to use a further randomised controlled trial in which participants are asked to participate in an interview during which they talk about their experience of authenticity in daily life. There are two possible experiments which could be performed after the participants have left the interview room. In the first option, after the interview is over, the participants could meet an individual (who is actually an actor) who apparently needs help. The participants' attitude at this point could be observed. In the second option, participants could receive a phone call after the interview without knowing it is part of the experiment. In the call, the participants are asked to participate in a hypothetical social responsibility project. The attitudes of the participants, who have defined themselves as being authentic or inauthentic during the interview, can be examined. Both of these studies would be helpful to further investigate unexplored constructive aspects of authenticity.

10.3.3. The Psychometric Structure of Authenticity Instruments

Chapter 9 found that the Authenticity Scale and Authenticity Inventory which originated from a Rogerian theoretical framework measure largely the same broad construct, despite their differences in terminology. The results indicated a two-factor model which represent inner and outer aspects of authenticity, and this means that both authenticity instruments measure these internal and external facets of authenticity. Even though this study concludes that a two-factor structure of the instrument indicated a better fit compared to a one-factor model, further empirical testing using both models is suggested in order to validate these initial findings.

Furthermore, future research that develops new measurements of authenticity are also needed to corroborate the current findings by assessing inner and outer forms of authenticity. Although both measurements of authenticity involve items that measure the extent of the revealing of one's authentic self among others, they do not include questions that aim to measure how being authentic affects social interactions and pro-environmental attitudes. A

new scale for the measurement may cover questions about the prosocial and ecological dimensions of authenticity which were demonstrated in this thesis.

This study investigates the effect of socially desirable responding and suggested positive correlation. This is necessary as previous studies measured the association between authenticity and social desirability and present conflicting findings (i.e., Wood et al., 2008; Wang, 2015). There is no doubt that future work should aim to eliminate this ambiguity within the literature and explore whether or not social desirability does in fact lead people to perceive themselves more authentically than they actually are.

10.3.4. Additional Directions

Suggestions for future work related to the research subject and the findings of this thesis have now been presented. This section suggests other possible directions for research with regards to the social, personal, religious, and spiritual dimensions of authenticity.

One possible area for future research could be the relationship between social media and authenticity. Research has shown that social media users attach importance to authenticity in the accounts they follow (Kowalczyk & Pounders, 2016), and even social media influencers need an authenticity management strategy to remain successful (Audrezet, Kerviler & Mourland, 2020) and to effectively promote a product to their followers (Pöyry et al., 2019). Longitudinal studies are particularly useful in this as they go beyond being a mere marketing strategy to actually demonstrate the positive effect of being authentic through observations of how an individual's presence on social media reflects their psychological well-being (e.g., Reinecke & Trepte, 2014) and greater life satisfaction (Bailey et al., 2020). It can therefore be seen that examining individuals who prefer authentic online representation would be a fruitful research topic for social scientists. To illustrate, and in relation to the findings of this thesis, future studies can examine whether social media users with higher

authenticity exhibit more socially and ecologically constructive behaviour (such as sharing posts that encourage altruism or social responsibility projects).

The second proposed area of future research is the relationship between authenticity and post-traumatic growth. Post-traumatic growth refers to positive personal transformation as a consequence of stressful and traumatic life events, such as greater life appreciation, building meaningful and intimate relationships, an increased sense of personal strengths and resiliency, being open to change, having a greater understanding of one's vulnerabilities, changes in life philosophy, and a more spiritual and existential way of life (Tedeschi, Calhoun, 2004; Joseph, Murphy, & Regel, 2012). It has also been argued that mortality acknowledgement relates to authentic living (Martin, Campbell & Henry, 2004), and previous research has confirmed that cognitive accessibility to the true self equates to a greater appreciation of the meaning of life (i.e., Schlegel et al., 2009).

The possibility of a relationship between authenticity and post-traumatic growth can be investigated by future studies, and there is no doubt that the need for research has increased in importance due to the ongoing pandemic. Because the trauma of the current global pandemic has had numerous negative psychological consequences on mental health (Brewin et al., 2020). However, not every effect of the pandemic has been negative, and so it is very important to consider both the constructive and the destructive effects (e.g., Vazquez et al. 2021). For our purposes, the effect of any trauma related to the pandemic on an individual's journey towards authenticity is of particular interest, and is one that should certainly be investigated by future research on post-traumatic growth. One intriguing research question would be whether or not Covid-19 survivors are able to live more harmoniously with their authentic selves after recovery. Scientific inquiry of this type could be examined via qualitative research (e.g., grounded theory) to investigate the attitudes of Covid-19 survivors related to authenticity.

Chapter 4 of this work shows the theoretical connections between mindfulness and authenticity, and previous reports have demonstrated the effectiveness of mindfulness training on post-traumatic growth (i.e., Shiyko, Hallinan, & Naito, 2017). Further research could be done on mindfulness training through experiential studies which investigate post-traumatic growth and the authenticity experiences of covid survivors who have participated in this form of training. Furthermore, existing research has shown that post-traumatic growth is associated with two theoretically similar concepts; self-compassion (i.e., Wong & Yeung, 2017) and unconditional positive self-regard (i.e., Murphy, Demetriou, & Joseph, 2015). As detailed in Chapter 5, self-compassion is associated with authenticity. A natural progression of this chapter, and a useful way to expand the literature, is to analyse the role of authenticity on the relationship between self-compassion and post-traumatic growth.

Another possible area of future research could be the religious and spiritual aspects of authenticity. Although the philosophical implications of the concept of authenticity are widely discussed, the religious and spiritual dimensions have received scant attention from scholars (Christy, Rivera, & Schlegel, 2020). The lack of academic interest in the spiritual and transcendental aspects of approaching the authentic self was also expressed years ago by Rogers (1980), as follows:

> "*When I am at my best, as a group facilitator or as a therapist, I discover another characteristic. I find that when I am closest to my inner, intuitive self, when I am somehow in touch with the unknown in me, when perhaps I am in a slightly altered state of consciousness, then whatever I do seems to be full of healing. Then, simply my presence is releasing and helpful to the other. There is nothing I can do to force this experience, but when I can relax and be close to the transcendental core of me, then I may behave in strange and impulsive ways in the relationship, ways which I cannot justify rationally, which have nothing to do with my thought processes. But these*

> *strange behaviours turn out to be right, in some odd way: it seems that my inner spirit has reached out and touched the inner spirit of the other. Our relationship transcends itself and becomes a part of something larger. Profound growth and healing and energy are present…Our experiences in therapy and in groups, it is clear, involve the transcendent, the indescribable, the spiritual. I am compelled to believe that I, like many others, have underestimated the importance of this mystical, spiritual dimension*." (pp. 129-130.)

As Rogers states above, as the relationship with the inner authentic self is deepened, a transcendental and restorative experience may occur. It would therefore appear that investigating the spiritual dimensions of authenticity would expand current knowledge, while ignoring it would only be to the detriment of the existing literature. That is not to say the religious aspects of authenticity are not being discussed. For instance, one initial finding suggests that a secure attachment to God is associated with higher levels of self-reported authenticity (i.e., Counted & Moustafa, 2017), although further statistical work is needed to confirm and develop this study. More research is also required to address the question of how self-transcendent spiritual or religious experiences create authenticity and enhance self-knowledge (Christy, Rivera, & Schlegel, 2020). For instance, future qualitative investigations (i.e., field studies or focus groups) could answer this question by observing and carrying out in-depth interviews within religious institutions.

The purpose of this section was to present the findings of the thesis and the possible research doors opened for future studies. After discussing possible areas that should be examined by further quantitative and qualitative research in nature, the section went on to propose research that, while it may be seen as being outside of the scope of this thesis, has potential for future research on the concept of authenticity. In the following section, possible

applications, and implications of this thesis, which hopefully will be useful in the fields of therapy and education, will be examined.

10.4. Therapeutic and Educational Implications for Practice

The following two sections discuss implications for future practices based on Rogers' ideas within both arenas namely, Client-Centred Therapy (Rogers, 1942, 1957) and the Student-Centred Approach (Rogers, 1969, 1983). In the education section, in addition to further pedagogical implications, Rogerian philosophy in terms of the education system in the 21st century will be evaluated. The section will then discuss the educational challenges and the opportunities of the global pandemic with regards to the student-centred approach. Finally, the importance, in terms of social upheaval, of raising an autonomous and authentic generation through the student-centred approach will be considered.

10.4.1. Suggestions for Future Therapeutic Investigations and Practices

As seen from the findings of Chapter 5 and Chapter 6, authentic people are more compassionate towards others, exhibit helping attitudes and engage in pro-environmental behaviour. These results broadly support the theory of client-centred therapy, which advocates that anxiety decreases as the client aligns with their authentic self and begins to establish more harmonious relations with their society and environment (Rogers, 1951). However, further empirical studies are needed to examine whether other behavioural and social changes are experienced by clients who undergo client-centred therapy.

For example, conducting experimental investigations to assess the long-term effects of the therapy process on prosociality may be useful. If client-centred therapy encourages the client to engage in constructive behaviour (i.e., altruistic activities), this may also boost the effectiveness of the therapy by enhancing the well-being of the client. As previous studies have shown that prosociality is associated with well-being and psychological functioning

(e.g., Hui et al., 2020), different psychotherapeutic approaches may consider applying the practices of client-centred therapy for the promotion of the authenticity of their client, and subsequent prosociality and increased levels of well-being. On the other hand, if a reverse causality exists in which prosocial behaviour facilitates the authenticity of the client, client-centred therapists may consider integrating an altruistic dimension into their approach and suggesting relevant interventions for their clients, such as random acts of kindness. A possible avenue for future investigations may therefore be the examination of the effect of such kindness-based interventions on client experiences of authenticity.

Chapter 5 shows that authenticity is associated with the cultivation of self-compassion. As discussed previously, the Rogerian concept of unconditional positive self-regard resembles the contemporary understanding of self-compassion (Neff, 2003a; Griffiths & Griffiths, 2013). In a sense, the results described in Chapter 5 confirm Rogers' theory of therapy. This is because Rogers (1957) argues that the unconditional positive regard of a client-centred therapist reveals the vast sources of a client for the understanding, directing, accepting and the expression of the authentic self. This means that a client who is able to directly receive empathic messages from a therapist learns to embrace his/her authentic self compassionately: "*If I am not being judged, perhaps I am not so evil or abnormal as I have thought. Perhaps I don't have to judge myself so harshly.*" (Rogers, 1980, p. 154). In other words, it can be said that if the client is able to internalize a non-judgemental approach of a therapist, he/she begins to approach themselves compassionately and exhibit authentic self-courage. This is demonstrated by recent comprehensive research which Zhang and colleagues (2019) found that self-compassion does indeed promote subjective authenticity.

According to the theory of client-centred therapy and empirical findings, the empathic attitude of a therapist helps a client to deal with the problem of over-criticism, and creates a kind, encouraging atmosphere for therapeutic change. However, further research is needed to

fully establish the therapeutic efficiency of client-centred therapy on a client's experience of self-compassion. Although there is a growing body of literature concerned with compassion-focused therapy which aims to deal with the shame and self-criticism problems of clients by enhancing their self-compassion and inner-warmth (e.g., Gilbert, 2009; Leaviss & Uttley, 2015), if future studies were to consider the question of whether client-centred therapy also enhances self-compassion, comparative experiments could be conducted on compassion and client-focused therapies. This would allow the strengths of both therapy methods, and areas where they could benefit from each other, to be identified.

Similarly, further research could investigate the role of self-compassion interventions (e.g., meditation or writing compassionate letters to oneself; Neff, 2011) on client-centred therapy in terms of encouraging clients to own the authentic self. Such research would allow new interventions to be discovered which make the therapy process more effective for client-centred therapists, and future studies could usefully explore the role of authenticity within compassion-focused therapy. Previous research has established that authenticity is associated with well-being (e.g., Rivera et al., 2019; Sutton, 2020), and so compassion-focused therapy is an effective therapeutic path for the promotion of well-being while reducing psychological distress (e.g., Sommers-Spijkerman et al., 2018). What is now needed is a study which examines whether authenticity is actually a predictor of the relationship between compassion-focused therapy and well-being.

Based on the results of Chapter 7, authenticity is seen to be associated with the humility items of openness, self-forgetfulness and focus on others. Similarly, Rogers sharply differentiates from previous restrictive perspectives that advocate a dominant role for the therapist. The basis of Roger's theory is that the client should be considered an equal partner in a client-therapist relationship, i.e., the therapist should not be considered a superior healer (Rogers, 1942). Another way of evaluating Rogers' depiction of an ideal client-centred

therapist is that he/she should project humility. In an environment of shared authority, a client learns to locate their own subjective experience at the central focal point, take responsibility for his/her actions, and become truly authentic and constructive (Rogers, 1959). There is a need for future studies which measure the influence of a therapist's humility on the client by considering if a client perceives themselves as an equal partner of the therapeutic process, and feels freer to reveal their authentic self when the therapist displays a humble attitude. Additional information regarding a therapist's humility would aid in the identification of useful techniques that therapists could use to establish the therapeutic efficiency of a client-centred approach.

Two chapters of this thesis provide evidence for a statistically significant association between authenticity and mindfulness; Chapter 4 points to a theoretical convergence between these two notions, whereas Chapter 8 demonstrates that mindfulness and authenticity act as a predictor of forgiveness. Building on these results, it is possible to argue that client-centred therapy, which aims to reduce the anxiety of clients by helping them to harmonize with their authentic self, and mindfulness-based cognitive therapy, which aims to reduce clients' stress symptoms in a presented-oriented and non-judgmental atmosphere, are also based on similar conceptualizations. Further research is needed to explore whether client-centred therapy also helps clients to improve their present-moment focus and emotional awareness. Another possible study could investigate the effect of mindfulness-based cognitive therapy on clients' experiences of authenticity, while comparative studies could identify the effectiveness of both types of therapy on authenticity and mindfulness. Results obtained from studies such as these is likely to suggest several courses of action for therapists in the creation of an optimum clinical environment.

Based on the results of Chapter 8, which suggest an association between authenticity and forgiveness of the self, further research should also be undertaken to investigate the role

of a client's self-forgiveness in connecting with authenticity. If forgiving oneself enhances the authenticity of the client, future studies could explore the effects of self-forgiveness interventions (i.e., Cornish & Wade, 2015) in client-centred therapeutic processes. In a similar vein, future research is needed to examine how determining the authentic voice through client-centred therapy helps a client to forgive themselves. This would aid in the determination of the causal relationship between those two variables. All in all, it can be seen that the outcome of this thesis has several important implications for clinical practice.

10.4.2. Suggestions for Future Educational Investigations and Practices

In relation to the suggestion in Chapter 4 that authenticity and mindfulness relate to a structurally similar phenomenon, future investigations are needed to address the following questions: Does the student-centred approach, which places the development of students' authentic selves at the centre, enhance the mindfulness levels of the students? Do mindfulness-based education programmes (e.g., Hyland, 2014) increase students awareness of their intrinsic motivation sources? It is hoped that the data provided by these future studies would help identify areas where both pedagogical approaches are able to contribute to each other, as well as to the development of effective techniques. To illustrate, student-centred classrooms could integrate mindfulness practices into their curriculum with the aim of encouraging students to notice their thoughts, feelings, and sensations and so improve knowledge of themselves. Similarly, mindfulness-based education programmes could use methods used in the student-centred approach to enhance the inner awareness of the students.

By looking at the results of Chapter 4 and Chapter 5, which suggest that authenticity is related to compassion and mindfulness, further research could also be conducted to determine the effect of mindfulness and compassion interventions on student-centred facilitators. As detailed in the literature review, approaching with authenticity, empathy and unconditional positive regard are essential aspects of a learner-centred classroom. On the other hand, there is

an abundance of research which suggest that practices which integrate mindfulness and compassion (e.g., loving-kindness meditation), lead to empathy-related outcomes such as positive regard (Bibeau, Dionne, & Leblanc, 2016), and the enhancement of positive social emotions (Hutcherson, Seppala, & Gross, 2008). Furthermore, it has been argued that mindfulness practices foster self-knowledge (Carlson, 2013). Future studies could compare meditator and non-meditator student-centred facilitators in terms of the application of student-centred principles. If it can be found that these mindfulness and compassion practices have positive effects upon facilitators' authenticity, empathy, and unconditional positive regard towards students, specific interventions could be integrated into the pedagogical education of facilitators.

According to Rogerian understanding, one of the primary aims of student-centred classrooms is to cultivate cooperativeness, constructive communication and altruistic attitudes (Rogers, 1983). Previous studies have revealed that students who receive education in a student-centred approach are more respectful of different ideas, and their social skills are more developed (i.e., Cornelius-White, 2005, 2007a). Recent research has also suggested that students who attended a longitudinal mindful self-compassion program reported higher levels of social connectedness (Bluth et al., 2016). Based on the results of Chapters 5 and 6, which indicates that authenticity is associated with compassion for others, helping attitudes and pro-environmental behaviour, further experimental and observational investigations should be conducted in student-centred classrooms to examine the prosociality of students who attend mindful self-compassion programs. If students go through a mindful self-compassion program in addition to a student-centred education, do they become more sensitive to their social and physical environment? Future research which compares a waitlist, and an intervention group should provide an answer to this question. If it can be found that mindfulness and compassion practices improve authentic self-awareness and the prosociality of students, they can be added

to the educational practices of student-centred pedagogies. On the other hand, if a learner-centred approach is found to contribute to the development of students' socially constructive attitudes, studies can be conducted on the best methods of integrating Rogers' education philosophy into current education models. Future data from studies such as these should enable the discovery of educational tools required to produce a more altruistic generation.

Following the findings of Chapter 7, which suggest authenticity relates to humility, future research could explore whether a student-centred facilitator, who is characterized as someone is genuine and does not pretend to be omnipotent (Rogers, 1980, 1983), exhibits humble behaviour. If it is found that this is the case, further investigation could be conducted into how the humility of the facilitator affects students' attitudes towards themselves and others. Based upon the findings, the following questions could be raised; Does the humility of facilitator encourage students to share their ideas confidently in a psychologically safe and egalitarian environment? Do students exhibit more humble behaviour in their social interactions due to being exposed to an unpretentious student-centred role model? How does the existence of a non-authoritative and humble facilitator affect the authenticity of students? These findings have implications for the pedagogical training of educators in which interventions improving humility could be used (Lavelock et al., 2017).

Following this discussion of some research possibilities related to the outcomes of the thesis, I would now like to highlight the transformative potential of student-centred pedagogy to deal with the demands of the future and the development of communities. Prior to the global pandemic, futuristic scholars were already emphasising that soft skills such as collaboration, creativity, innovative thinking, self-initiation, self-direction, problem solving and adaptability would become increasingly significant in 21st century education due to accelerating economic and technological changes (i.e., Kay & Greenhill, 2011; Haryono, Subkhan, & Widhanarto, 2017; Wagner, 2008; Kivunja, 2015). I believe that the social effects

of the pandemic have conclusively proven not only the educational importance of these predictions, but also the validity of Rogerian understanding of education, which was ahead of its time.

It would appear that the students who are able to show emotional resilience in the face of challenges (especially university students who are mature enough to act consciously when necessary) were more able to quickly adapt to the myriad changes caused by the pandemic. Such adaptation can be characterised as thinking innovatively, or being able to turn the crisis into an opportunity for self-development. It would also appear that students who have emerged from the worst of the shock of the pandemic with the least academic and psychological damage are those who were already in contact with their authentic selves, and were thus more easily able to identify their internal sources of motivation and ultimate learning goals. In fact, being freed of the standard classroom curricula, which may well have been created without fully considering the interests of students, might have actually been a pleasurable stage within the learning journey of intrinsically driven students. Furthermore, the quarantine period is likely to have provided such students with the opportunity to discover student-centred online resources which appealed to their unique strengths, support self-directed learning, and promote autonomy.

Even though learner autonomy has been presented as a fundamental component of higher education, empirical findings suggest that university students do not perceive themselves as being autonomous (i.e., Henri & Morrell, & Scott, 2018). I believe that one of the main reasons for this perception is the typical "*teacher-student*" relationship created by the traditional and the currently teacher-oriented learning atmosphere. However, the global pandemic has shown us that "*teaching the student to fish, rather than supplying fish*" is no longer an ideal, but actually an urgent necessity. The current education system can be said to be disconnected from real life as it generally limits learning to the classroom, and this means

that education often ceases as soon as the student leaves the institution. Instead of providing students with the tools they need for dealing with future problems, and how students' inner strength can be fostered to fully utilise those tools, the traditional system, in which teachers are the fountain of all knowledge, adheres to a predetermined and non-experiential curriculum. Such an educational system is bound to produce individuals who are overly dependent on what an institution can teach them, and will never be able to encourage students to develop the emotional skills that are required to cope with the challenges of the 21st century.

Recent studies have begun to demonstrate the disruptive impacts of the pandemic upon student academic success and financial status (i.e., Aucejo et al., 2020). There is currently much research being done on the effects of the pandemic in education, as well as discussion of the implications of decisions made by policymakers (i.e., Azorin, 2020; Toquero, 2020), and a great deal of additional work will need to be done to adequately explore the pedagogical implications of playing a constructive or non-constructive role on the learning experiences of students during the pandemic. Future studies may also investigate how classrooms that have adopted the student-centred approach differ from traditional classrooms (e.g., in terms of academic achievement or the wellbeing of students) during the pandemic.

It could actually be said that the global pandemic has effectively forced educators to apply many principles of the student-centred approach. For example, with exams being conducted online, professors had to "*trust*" their students; students or family members who were diagnosed with Covid-19 were approached with "*empathy*"; "*creative*" pedagogical methods were used in the adaption to the online system; and educational institutions largely showed "*understanding*" of the students who had difficulties in learning autonomously. During the post-pandemic process, I believe that a student-centred learning approach should continue to be intentionally applied due to its clear advantages over existing positive

education approaches (Joseph, Murphy, & Holford, 2020). These include the ability of the student-centred approach to strengthen positive teacher-student relationships (Cornelius-White, 2007a; Roorda et al., 2011), and to develop the many soft skills that students will need in the future (McCombs, 2013) in order to adapt to the conditions of a constantly changing world (Rogers, 1969, 1983; Cornelius- White, 2006a; Cornelius-White, Harbaugh, Turner, 2020).

It is important to stress that, as the students of today will be the shapers of society in the future, empowering authenticity in an educational setting also has social impact. If society is able to nurture human potentiality via a student-centred approach, every individual's constructive innate tendency toward prosociality can be collectively utilised to benefit society at large (Rogers, 1961; Cooper, 2016). In this mutual interaction, authentic individual voices can be determined within a socially equal and growth-oriented environment (Cooke, 1997; Medlock, 2012; Cooper, 2016). The respectful atmosphere of autonomy and diversity created by such an interaction is the backbone of a healthy and democratic culture (Etzioni, 1996). It can therefore be seen that the wider mission of this humanistic approach goes beyond merely investing in individuals, but actually has several larger aims. These include helping to initiate an upward spiral of freedom, democracy, and autonomy for all human beings; a shift from economic to ecological worldviews; and the creation of positive social change for greater good (Rogers, 1978b; Howard, 1992; Lyons, 2001; Criswell, 2003; Cornelius- White, 2007b). In order to contribute to these noble aims, future sociological and educational studies should investigate the effects of Rogers' student-centred model at a community level.

10.5. Conclusion

In addition to its philosophical status, authenticity has been a subject within the field of psychology since the emergence of the humanistic approach in the mid-20th century. Due to its favourable psychological outcomes, there has been a recent revival of interest in

authenticity within the field of positive psychology. A notable strand of this interest is Carl Rogers' humanistic theory of personality (1959), namely person-centred understanding, which underlies mainstream positive psychology approaches on authenticity, specifically Multicomponent Conceptualization (Kernis & Goldman, 2006) and the Person-Centred Model (Wood, Linley, Malty, Baliousis & Joseph, 2008). Whilst a growing body of previous research has been carried out on modern approaches which have originated from Rogerian conceptualization and its association with individual well-being, there was limited literature on the structural properties and constructive dimensions of authenticity. The aim of the present thesis was to therefore address this deficit in these research objectives while further exploring Rogers (1959)'s personality theory and its contemporary implications.

Returning to the research questions posed at the beginning of present thesis, this is the first research which reports that (1) there is a theoretical confluence between authenticity and mindfulness, (2) authenticity moderates the association between the self-compassion and the Kindness, the Common Humanity, the Mindfulness, and the Indifference subscales of the Compassion Scale (3) authenticity associates with helping attitude and pro-environmental behaviour, and that also self-transcendence mediates the associations between authenticity and two subscales of Helping Attitudes Scale, specifically Altruism and Receiving and Giving, (4) authenticity associates with Openness, Self-Forgetfulness and Focus on Others items of Humility Scale, (5) authenticity relates to mindfulness and forgiveness even social desirability effect was excluded, also the association between mindfulness and two subscales of The Heartland Forgiveness Scale called Forgiveness of Self and Forgiveness of Situations, is partially mediated by authenticity, (6) and finally there is a structural convergence between Authenticity Scale and Authenticity Inventory.

Taking everything into account, the well-known phrase: "*psychology has a long past but a short history*" (Ebbinghaus, 1908, p. 3) could be adapted for the subject of authenticity

as follows: "*authenticity has a long philosophical past, but psychological studies about it have quite a short history*". Although Rogers' (1959) theory may be considered to be relatively old, the results of the present thesis have demonstrated that it remains significant. It is clear that more research is needed to address the questions raised by this research project, and that further investigations which provide greater insight into the concept of authenticity will be important in terms of serving the overarching purpose of social well-being. After all, a dream of the creation of peaceful and democratic societies that attach importance to development, freedom, innovation, creativity, while respecting differences, can only be realised if individuals are able to utilise their autonomy, actualise their unique capacities, and stay in touch with their inherently positive essence (Medlock, 2012). When viewed in this way, the concept of authenticity appears to be a puzzle consisting of numerous pieces that encompass the individual, the society, and ultimately the entire world. It is my fervent wish that the future of authenticity research, which is critical for exploring ways of maintaining personal and collective well-being, is the establishment of the concept of authenticity as an integral part of society.

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APPENDICES

12.1. Ethical Approval

University of Nottingham
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23/05/2018

Our Ref: 2018/11

Dear Aydan Toper
CC Prof Stephen Joseph

Thank you for your resubmitted research ethics application for your project:

Exploring the relationship between mindfulness, compassion and authenticity: A factor analysis

Our Ethics Chair has looked at your resubmission and has the following comments.

- Thank you for making the changes requested.

Based on the above your assessment, your research ethics submission is:

- **Approved.**

Good luck with your research.

Dr Kay Fuller
Chair of Ethics Committee

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12.2. Information Sheet

Dear Participant,

You are being invited to take part in a quantitative research, which will be conducted as part of Doctorate Programme(PhD) in School of Education at the University of Nottingham. This study aims to explore the notion of authenticity on a deeper level by utilizing four questionnaires. Frankly authenticity can be defined as acting harmoniously with your own values and the ability to reveal the true self as it is. The goal of the scales, which are expected to be completed by participants, is approaching the concept of authenticity from different angles to identify the factors that influence the emergence of true self. As such, by taking part in the research, your answers will play an essential role in shaping the direction of future research, helping to create educational strategies to enable people to develop authenticity.

What will participation involve?

Four scales will be presented after your confirmation of participation. The questions in the scales do not have correct or false answers. For this reason the primarily important criteria is giving the most appropriate answers for you. Apart from these questionnaires, multiple demographic questions will be asked to achieve more consistent and clear results.

It is important to underline that you have the following rights with respect to your participation in the research:

- The researcher will preserve confidentiality and anonymity and keep your identity confidential (e.g., using a pseudonym).

- Due to anonymous nature of study, no personal information(name, address, email address, phone number etc) will be requested. Therefore after you give your consent to participate in this study, it is not possible to detect and withdraw your data.

- The data will be kept on password protected and strictly confidential location, which only the principle researcher will have access. The raw data files will only be seen by the principle researcher and the supervisors (Prof. Stephen Joseph and Dr. Edward Sellman).

All of your questions about any detail of research are welcome. If you do want to take part in this study, please keep this information sheet in a safe place and sign the attached consent form. Thank you.

Contact details

Researcher: aydan.toper@nottingham.ac.uk

Supervisors: stephen.joseph@nottingham.ac.uk

edward.sellman@nottingham.ac.uk

School of Education Research Ethics Coordinator:

educationresearchethics@nottingham.ac.uk

12.3. Information Sheet (The Turkish-translated Version)

Sevgili Katılımcı,

Nottingham Üniversitesi Eğitim Fakültesi kapsamında yapılacak olan nicel bir araştırmaya davet edildiniz. Bu çalışma otantiklik kavramını daha derin bir şekilde araştırabilmek için dört anketten faydalanacaktır. Otantiklik, kısaca bir kişinin kendisiyle ve değerleriyle uyumlu şekilde hareket etmesi, öz benliğini olduğu gibi ortaya koyabilmesi olarak tanımlanabilir. Katılımcılar tarafından doldurulması beklenen bu ölçeklerin amacı otantiklik olgusuna farklı açılardan bakarak özgün benliğin açığa çıkmasında etkili olan faktörleri araştırmaktır. Değerli katılımınız gelecek araştırmalara yön verecek ve bireylerin otantik benliklerini geliştirebilmek adına hazırlanacak eğitim stratejilerinde mühim bir rol oynayacaktır.

Katılım süreci neleri içeriyor?

Araştırmaya katılmaya karar verdikten sonra sizden dört adet ölçeği doldurmanız rica edilecektir. Anketlerde yer alan soruların doğru ya da yanlış cevapları yoktur. Bu sebeple, size en yakın gelen cevabı veriyor olmanız çalışmadaki en önemli kriterdir. Ölçeklerin yanı sıra, daha tutarlı ve net çıktılara ulaşabilmek amacıyla, sizlere bazı demografik sorular yönetilecektir.

Çalışmaya katılımınız ile ilişkili olarak aşağıdaki haklara sahip olduğunuzun altını çizmek isteriz:

- Araştırmacı gizliliğinizi koruyacak ve kimliğinizi gizleyecektir. (ör. Bir takma ad kullanarak).

- Çalışmanın anonim doğasından ötürü, sizden hiç bir kişisel bilginiz talep edilmeyecektir. Bu sebeple çalışmaya katılmaya onay verdikten sonra, hangi bilginin size ait olduğu tespit edilemez ve cevaplarınız geri alınamaz.

- Verileriniz yalnızca araştırmacının erişebileceği, şifre ile korunan ve son derece güvenli bir alanda saklanacaktır. Verilere ilişkin dosyalar ise sadece araştırmacı ve danışman kimseler tarafından incelenebilecektir.(Prof. Stephen Joseph ve Dr. Edward Sellman).

Çalışmaya ilişkin her türlü sorunuz için aşağıdaki iletişim bilgilerinden faydalanabilir ve araştırmacıyla irtibat kurabilirsiniz. Bu araştırmaya katkı sağlamak istiyorsanız, lütfen bu bilgi formunu güvenli bir yerde saklayınız ve ekteki onay formunu imzalayınız. Teşekkür ederiz.

İletişim Bilgileri

Araştırmacı: aydan.toper@nottingham.ac.uk

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Eğitim Fakültesi Araştırma Etiği Koordinatörü:

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The University of Nottingham
UNITED KINGDOM · CHINA · MALAYSIA

12.4. Participant Consent Form

Project title: Exploring the relationship between mindfulness, compassion, and authenticity: A factor analysis

Researcher's name : Aydan Toper

Supervisor's name : Professor Stephen Joseph and Dr Edward Sellman

- I have read the Participant Information Sheet and the nature and purpose of the research project has been explained to me. I understand and agree to take part.
- I understand the purpose of the research project and my involvement in it.
- I understand that, owing to anonymous structure of the study I won't share any personal information with the researcher. Therefore it is not possible to withdraw my data once I submit it.
- I understand that the information gathered during the study may be published, I will not be identified and my personal results will remain confidential.
- I understand that the data will be protected safely in electronic format and also will be stored at a location, which is password protected and strictly confidential. Only the researcher and her supervisors will have access this password protected digital storage for a period of seven years after any research is published before the data being destroyed.
- I understand that I may contact the researcher or supervisor if I require further information about the research, and that I may contact the Research Ethics Coordinator of the School of Education, University of Nottingham, if I wish to make a complaint relating to my involvement in the research.

Signed …… (Research Participant)

Contact details

Researcher: aydan.toper@nottingham.ac.uk

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School of Education Research Ethics Coordinator:

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12.5. Participant Consent Form (The Turkish-translated Version)

Projenin başlığı : Bilinçli farkındalık, şefkat ve otantiklik arasındaki ilişkinin faktör analiz yöntemiyle araştırılması

Araştırmacının adı: Aydan Toper

Danışmanların adı : Professor Stephen Joseph ve Dr Edward Sellman

- Katılımcı Bilgilendirme Formu'nu okudum ve çalışmanın amacı hakkında bilgilendirildim. Çalışmayı anlıyorum ve katılmayı kabul ediyorum.
- Araştırma projesinin amacını ve benim projedeki rolümü anlıyorum.
- Çalışmanın anonim yapısından ötürü, hiç bir kişisel bilgimi araştırmacıyla paylaşmayacağımı anlıyorum. Bu sebeple paylaşmış olduğum bilgilerin ibraz edildikten sonra geri alınamayacağını anlıyorum.
- Çalışma sırasında elde edilen bilgilerin yayınlanması durumunda kimliğimin açıklanmayacağını ve kişisel yanıtlarımın gizli kalacağını anlıyorum.
- Verilerin elektronik ortamda güvenli bir şekilde korunacağını ve tamamen imha edilmeden önce yedi yıl süreyle yalnızca araştırmacının ve danışman kimselerin erişebileceği ve şifreyle korunan bir şekilde saklanacağını anlıyorum.
- Araştırma ile ilgili daha fazla bilgiye ihtiyaç duyarsam araştırmacıya veya danışmanlara başvurabileceğimi ve ihtiyaç dahilinde katılımımla ilgili Nottingham Üniversitesi Eğitim Fakültesi Araştırma Etik Koordinatörü ile iletişime geçebileceğimi anlıyorum.

İmza …….…… (Araştırma Katılımcısı)

İletişim Bilgileri

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edward.sellman@nottingham.ac.uk

Eğitim Fakültesi Araştırma Etiği Koordinatörü:

educationresearchethics@nottingham.ac.uk

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12.6. Demographic Questions

Please provide your personal details below.

1-What is your gender?

- Female
- Male
- Other

2-How old are you?

3-What is your education status?

- I am literate
- I studied at home
- I am a primary school graduate
- I am a secondary school graduate
- I graduated from high school
- I graduated from university
- I have a master's degree
- I have a doctoral degree
- I am a post-doctorate graduate

4-What is your current employment status?

- Employed full time
- Employed part time
- Unemployed
- Student
- Retired
- Homemaker
- Self-employed

5- What is your marital status?

- Single
- Married
- Widowed
- Divorced
- In a relationship

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12.7. Demographic Questions (The Turkish-translated Version)

Lütfen kişiler bilgilerinizi veriniz.

1-Cinsiyetiniz nedir?

- Kadın
- Erkek
- Diğer

2-Kaç yaşındasınız?

3-Eğitim durumunuz nedir?

- Okuryazarım
- Evde eğitim aldım
- İlkokul mezunuyum
- Ortaokul mezunuyum
- Lise mezunuyum
- Lisans mezunuyum
- Yüksek lisans mezunuyum
- Doktora mezunuyum
- Post-doktora mezuyum

4-Mevcut iş durumunuz nedir?

- Tam zamanlı çalışıyorum
- Yarı zamanlı çalışıyorum
- İşsizim
- Öğrenciyim
- Emekliyim
- Ev kadınıyım/ Ev erkeğiyim
- Serbest çalışıyorum

5- Medeni durumunuz nedir?

- Bekarım
- Evliyim
- Dulum
- Boşandım
- İlişkim var

12.8. The Authenticity Scale

Does not describe me at all						Describes me very well
1	2	3	4	5	6	7

	1	**2**	**3**	**4**	**5**	**6**	**7**
1. I think it is better to be yourself, than to be popular.							
2. I don't know how I really feel inside.							
3. I am strongly influenced by the opinions of others.							
4. I usually do what other people tell me to do.							
5. I always feel I need to do what others expect me to do.							
6. Other people influence me greatly.							
7. I feel as if I don't know myself very well.							
8. I always stand by what I believe in.							
9. I am true to myself in most situations.							
10. I feel out of touch with the 'real me'.							
11. I live in accordance with my values and beliefs.							
12. I feel alienated from myself.							

Wood, A. M., Linley, P. A., Maltby, J., Baliousis, M., & Joseph, S. (2008). The authentic personality: A theoretical and empirical conceptualization and the development of the Authenticity Scale. *Journal of Counseling Psychology, 55*(3), 385–399. https://doi.org/10.1037/0022-0167.55.3.385

12.9. The Authenticity Scale (The Turkish-translated Version)

Hiç						Tamamen
1	2	3	4	5	6	7

	1	**2**	**3**	**4**	**5**	**6**	**7**
1. Kişinin kendisi olmasının popüler olmasından daha iyi olduğunu düşünüyorum.							
2. Gerçekten içimde ne hissettiğimi bilmiyorum.							
3. Başkalarının görüşlerinden çok fazla etkilenirim.							
4. Genellikle başkalarının bana yapmamı söyledikleri şeyleri yaparım.							
5. Her zaman başkalarının benden beklentilerini yerine getirmem gerektiğini hissederim.							
6. Diğer insanlar (başkaları) beni çok etkiler.							
7. Kendimi yeteri kadar tanımadığım hissine kapılıyorum.							
8. Her zaman inandığım şeylere sadık kalırım.							
9. Birçok ortamda olduğum gibi davranırım.							
10. Kendimi gerçek benden uzak hissediyorum.							
11. Değerlerime ve inançlarıma uygun olarak yaşarım.							
12. Kendime yabancılaştığımı hissediyorum.							

İlhan, T., & Özdemir, Y. (2013). Adaptation of Authenticity Scale to Turkish: A validity and reliability study. *Türk Psikolojik Danışma ve Rehberlik Dergisi, 4*(40), 142-153.

12.10. The Authenticity Inventory

Strongly disagree				Strongly agree
1	2	3	4	5

	1	**2**	**3**	**4**	**5**
1. I am often confused about my feelings.					
2. I frequently pretend to enjoy something when in actuality I really don't.					
3. For better or for worse I am aware of who I truly am.					
4. I understand why I believe the things I do about myself.					
5. I want people with whom I am close to understand my strengths.					
6. I actively try to understand which of my self-aspects fit together to form my core- or true-self.					
7. I am very uncomfortable objectively considering my limitations and shortcomings.					
8. I've often used my silence or head-nodding to convey agreement with someone else's statement or position even though I really disagree.					
9. I have a very good understanding of why I do the things I do.					
10. I am willing to change myself for others if the reward is desirable enough.					
11. I find it easy to pretend to be something other than my true-self.					
12. I want people with whom I am close to understand my weaknesses.					
13. I find it very difficult to critically assess myself.					
14. I am not in touch with my deepest thoughts and feelings.					
15. I make it a point to express to close others how much I truly care for them.					
16. I tend to have difficulty accepting my personal faults, so I try to cast them in a more positive way.					
17. I tend to idealize close others rather than objectively see them as they truly are.					
18. If asked, people I am close to can accurately describe what kind of person I am.					
19. I prefer to ignore my darkest thoughts and feelings.					

20. I am aware of when I am not being my true-self.					
21. I am able to distinguish those self-aspects that are important to my core-or true-self from those that are unimportant.					
22. People close to me would be shocked or surprised if they discovered what I keep inside me.					
23. It is important for me to understand my close others' needs and desires.					
24. I want close others to understand the real me rather than just my public persona or ''image.''					
25. I try to act in a manner that is consistent with my personally held values, even if others criticize or reject me for doing so.					
26. If a close other and I are in disagreement I would rather ignore the issue than constructively work it out.					
27. I've often done things that I don't want to do merely not to disappoint people.					
28. I find that my behaviour typically expresses my values.					
29. I actively attempt to understand myself as best as possible.					
30. I'd rather feel good about myself than objectively assess my personal limitations and shortcomings.					
31. I find that my behaviour typically expresses my personal needs and desires.					
32. I rarely if ever, put on a ''false face'' for others to see.					
33. I spend a lot of energy pursuing goals that are very important to other people even though they are unimportant to me.					
34. I frequently am not in touch with what's important to me.					
35. I try to block out any unpleasant feelings I might have about myself.					
36. I often question whether I really know what I want to accomplish in my lifetime.					
37. I often find that I am overly critical about myself.					
38. I am in touch with my motives and desires.					
39. I often deny the validity of any compliments that I receive.					
40. In general, I place a good deal of importance on people I am close to understanding who I truly am.					
41. I find it difficult to embrace and feel good about the things I have accomplished.					
42. If someone points out or focuses on one of my shortcomings I quickly try to block it out of my mind and forget it.					
43. The people I am close to can count on me being who I am regardless of what setting we are in.					

44. My openness and honesty in close relationships are extremely important to me.					
45. I am willing to endure negative consequences by expressing my true beliefs about things.					

Kernis, M. H., & Goldman, B. M. (2006). A multicomponent conceptualization of authenticity: Theory and research. *Advances in Experimental Social Psychology, 38*, 283-357. https://doi.org/10.1016/ S0065-2601(06)38006-9

12.11. Short Version of the Authenticity Inventory (The Turkish-translated Version)

Kesinlikle katılmıyorum				Tamamen katılıyorum
1	2	3	4	5

	1	**2**	**3**	**4**	**5**
1. Sıklıkla, gerçekte hoşlanmadığım bir şeyden hoşlanmış gibi yaparım.					
2. Benim için iyi de olsa kötü de olsa gerçekte nasıl biri olduğumun farkındayım.					
3. Kendim hakkındaki düşüncelerimin nereden kaynaklandığını, neden öyle düşündüğümü bilirim.					
4. Hangi özelliklerimin biraraya gelerek özümü ya da "gerçek ben"i oluşturduğunu aktif olarak anlamaya çalışırım.					
5. Zayıf ya da yetersiz yönlerimi objektif olarak değerlendirmekten çok rahatsız olurum.					
6. Karşımdakiyle aynı fikirde olmadığım halde, sessiz kalarak veya kafa sallayarak onunla aynı fikirde olduğum izlenimi verdiğim çoğu kez olmuştur.					
7. Yaptığım şeyleri neden öyle yaptığımı çok iyi bilirim.					
8. Eğer ödülü yeterince cazip ise, kendimi başkaları için değiştirmeyi düşünebilirim.					
9. Gerçekte olmadığım gibi davranmak benim için kolaydır.					
10. Yakın olduğum insanların zayıf yönlerimi anlamasını isterim.					
11. Kendimi eleştirel bir gözle değerlendirmek benim için çok zordur.					
12. Yakın olduğum kişilere onları ne kadar önemsediğimi ifade etmeye önem veririm.					
13. Hatalarımı kabul etmekte güçlük çekerim, bu yüzden onları daha olumlu gösterecek yollar ararım.					
14. Onlara sorulduğunda, yakın olduğum kişiler nasıl bir insan olduğumu doğru şekilde tarif edebilirler.					
15. En karanlık düşünce ve duygularımı görmezden gelmeyi tercih ederim.					
16. Özüm veya "gerçek ben" için önemli olan özelliklerimi önemli olmayanlardan ayırabilirim.					
17. Yakın olduğum kişilerin ihtiyaç ve isteklerini anlamak benim için önemlidir.					
18. Yakın olduğum kişilerin beni sadece dışardan göründüğüm gibi tanımaları yerine gerçekte kim olduğumu anlamalarını isterim.					
19. Başkaları beni bu yüzden eleştirse veya reddetse bile kişisel değerlerimle tutarlı davranmaya çalışırım.					

20. Başkalarını hayal kırıklığına uğratmamak için yapmak istemediğim şeyleri çoğu kez yapmışımdır.					
21. Zayıf ve yetersiz yönlerimi objektif olarak değerlendirmektense, kendim hakkında iyi hissetmeyi tercih ederim.					
22. Kendim hakkında hissedebileceğim her türlü olumsuz duyguyu bastırmaya çalışırım.					
23. Amaç ve isteklerimin farkındayım.					
24. Genelde, yakın olduğum kişilerin gerçekte nasıl biri olduğumu anlamalarına çok önem veririm.					
25. Biri kusurlarımdan birine dikkat çekecek olursa, bu kusurumu hemen kafamdan atmaya ve unutmaya çalışırım.					
26. Yakın ilişkilerimde açık ve dürüst davranmak benim için fevkalade önemlidir.					

İmamoğlu, O., Günaydın, G., & Selçuk, E. (2011). Individuation and relatedness as predictors of the authentic self: Beyond gender and cultural orientations. *Turkish Journal of Psychology, 26*(67), 44-48.

12.12. The Five-Facet Mindfulness Questionnaire

Never or very rarely true	Rarely true	Sometimes true	Often true	Very often or always true
1	2	3	4	5

	1	2	3	4	5
1. When I'm walking, I deliberately notice the sensations of my body moving.					
2. I'm good at finding words to describe my feelings.					
3. I criticize myself for having irrational or inappropriate emotions.					
4. I perceive my feelings and emotions without having to react to them.					
5. When I do things, my mind wanders off and I'm easily distracted.					
6. When I take a shower or bath, I stay alert to the sensations of water on my body.					
7. I can easily put my beliefs, opinions, and expectations into words.					
8. I don't pay attention to what I'm doing because I'm daydreaming, worrying, or otherwise distracted.					
9. I watch my feelings without getting lost in them.					
10. I tell myself I shouldn't be feeling the way I'm feeling.					
11. I notice how foods and drinks affect my thoughts, bodily sensations, and emotions.					
12. It's hard for me to find the words to describe what I'm thinking.					
13. I am easily distracted.					
14. I believe some of my thoughts are abnormal or bad and I shouldn't think that way.					
15. I pay attention to sensations, such as the wind in my hair or sun on my face.					
16. I have trouble thinking of the right words to express how I feel about things.					
17. I make judgments about whether my thoughts are good or bad.					
18. I find it difficult to stay focused on what's happening in the present.					

19. When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.					
20. I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing.					
21. In difficult situations, I can pause without immediately reacting.					
22. When I have a sensation in my body, it's difficult for me to describe it because I can't find the right words.					
23. It seems I am "running on automatic" without much awareness of what I'm doing.					
24. When I have distressing thoughts or images, I feel calm soon after.					
25. I tell myself that I shouldn't be thinking the way I'm thinking.					
26. I notice the smells and aromas of things.					
27. Even when I'm feeling terribly upset, I can find a way to put it into words.					
28. I rush through activities without being really attentive to them.					
29. When I have distressing thoughts or images I am able just to notice them without reacting.					
30. I think some of my emotions are bad or inappropriate and I shouldn't feel them.					
31. I notice visual elements in art or nature, such as colours, shapes, textures, or patterns of light and shadow.					
32. My natural tendency is to put my experiences into words.					
33. When I have distressing thoughts or images, I just notice them and let them go.					
34. I do jobs or tasks automatically without being aware of what I'm doing.					
35. When I have distressing thoughts or images, I judge myself as good or bad, depending what the thought/image is about.					
36. I pay attention to how my emotions affect my thoughts and behaviour.					
37. I can usually describe how I feel at the moment in considerable detail.					
38. I find myself doing things without paying attention.					
39. I disapprove of myself when I have irrational ideas.					

Baer, R. A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. (2006). Using self-report assessment methods to explore facets of mindfulness. *Assessment, 13,* 27–45.

12.13. The Five-Facet Mindfulness Questionnaire (The Turkish-translated Version)

Kesinlikle doğru değil	Nadiren doğru	Bazen doğru	Çoğunlukla doğru	Her zaman doğru
1	2	3	4	5

	1	**2**	**3**	**4**	**5**
1. Yürürken vücudumda oluşan hareketlerin verdiği hislere özellikle dikkat ederim.					
2. Hislerimi tanımlayan kelimeleri bulmakta iyiyimdir.					
3. Mantığa aykırı veya yersiz duygular yaşadığımda kendimi eleştiririm.					
4. Duygu ve hislerimi, onları reddetmeksizin algılarım.					
5. Bir şeyler yaparken konudan uzaklaşırım ve dikkatim kolay dağılır.					
6. Duş alırken veya banyo yaparken, suyun bedenim üzerindeki yarattığı hislere karşı duyarlıyımdır.					
7. İnanç, görüş ve beklentilerimi kolayca kelimelere dökebilirim.					
8. Ne yaptığıma dikkat etmem; çünkü ya dalıp giderim, ya endişelenirim ya da bir şekilde dikkatim dağılmış olur.					
9. Duygularımın içinde kaybolup gitmeden onları izleyebilirim.					
10. Kendi kendime hissettiğim şekilde hissetmememem gerektiğini söylediğim olur.					
11. Yediğim ve içtiğim şeylerin düşüncelerimi, bedensel duyularımı ve duygularımı nasıl etkilediklerini fark ederim.					
12. Düşüncelerimi tanımlayan kelimeleri bulmak benim için zordur.					
13. Dikkatim kolay dağılır.					
14. Bazı düşüncelerimin anormal veya kötü olduğuna ve o şekilde düşünmememem gerektiğine inanırım.					
15. Saçlarımın arasında dolaşan rüzgar ve yüzüme vuran güneş gibi hislere dikkat ederim.					
16. Bir şeyler hakkında nasıl hissettiğimi ifade edecek doğru kelimeleri düşünmekte zorlanırım.					
17. Düşüncelerimin iyi veya kötü olup olmadığı konusunda değerlendirmeler yaparım.					
18. Şu anda olup bitene odaklanmak benim için zordur.					

19. Bana sıkıntı veren düşünce ve imgelere sahip olduğumda, bir adım geri atar ve o düşünce ve imgeye esir olmadan, onları fark ederim.					
20. Saatlerin tıklaması, kuşların cıvıltısı ya da yoldan geçen arabaların gürültüleri gibi seslere dikkat ederim.					
21. Zor durumlarda, hemen tepki vermeden duraksayabilirim.					
22. Bedenimde bir şey duyumsadığımda, bunu tanımlamak bana zor gelir; çünkü doğru kelimeleri bulamam.					
23. Ne yaptığımın pek farkına varmaksızın, otomatiğe bağlanmışım gibime geliyor.					
24. Bana sıkıntı veren düşünce ve imgelere sahip olduğumda, çok geçmeden kendimi sakin hissederim.					
25. Kendi kendime, düşündüğüm şekilde düşünmemem gerektiğini söylerim.					
26. Çevremdeki koku ve aromaları fark ederim.					
27. Kendimi çok kötü hissettiğim durumlarda bile, bu durumu kelimelere dökmenin bir yolunu bulabilirim.					
28. Ne yaptığıma çok dikkat etmeksizin, işlerimi acele ile yapıp geçerim.					
29. Bana sıkıntı veren düşünce ve imgelere sahip olduğumda, tepki vermeksizin onları fark ederim.					
30. Bazı duygularımın kötü veya yersiz olduğunu ve bunları hissetmemem gerektiğini düşünürüm.					
31. Sanat veya doğadaki görsel öğeleri; örneğin renkleri, şekilleri, dokuları ya da ışık ve gölge motiflerini fark ederim.					
32. Deneyimlerimi kelimelere dökmek gibi doğal bir eğilimim vardır.					
33. Bana sıkıntı veren düşünce ve imgelere sahip olduğumda, onları sadece fark eder ve salıveririm.					
34. Ne yaptığımın farkına varmaksızın, iş ve görevlerimi otomatiğe bağlanmış gibi yaparım.					
35. Bana sıkıntı veren düşünce ve imgelere sahip olduğumda, o düşünce ve imgenin ne olduğuna bağlı olarak kendimi iyi veya kötü bir insan olarak değerlendiririm.					
36. Duygularımın düşünce ve davranışlarımı nasıl etkilediğine dikkat ederim.					
37. Genellikle şu anda nasıl hissettiğimi ayrıntılı bir biçimde tanımlayabilirim.					
38. Kendimi, ne yaptığıma dikkat etmeksizin bir şeyler yaparken bulurum.					
39. Mantığa aykırı fikirlerim olduğu zaman kendimi onaylamam.					

Kınay, F. (2013). *Beş Boyutlu Bilinçli Farkındalık Ölçeği'ni Türkçe'ye uyarlama, geçerlik ve güvenirlik çalışması* (Yayınlanmamış yüksek lisans tezi). İstanbul: İstanbul Bilim Üniversitesi, Sosyal Bilimler Enstitüsü.

12.14. The Self-Compassion Scale

Never	Rarely	Sometimes	Often	Always
1	2	3	4	5

	1	2	3	4	5
1. I'm disapproving and judgmental about my own flaws and inadequacies.					
2. When I'm feeling down I tend to obsess and fixate on everything that's wrong.					
3. When things are going badly for me, I see the difficulties as part of life that everyone goes through.					
4. When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world.					
5. I try to be loving towards myself when I'm feeling emotional pain.					
6. When I fail at something important to me I become consumed by feelings of inadequacy.					
7. When I'm down and out, I remind myself that there are lots of other people in the world feeling like I am.					
8. When times are really difficult, I tend to be tough on myself.					
9. When something upsets me I try to keep my emotions in balance.					
10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.					
11. I'm intolerant and impatient towards those aspects of my personality I don't like.					
12. When I'm going through a very hard time, I give myself the caring and tenderness I need.					
13. When I'm feeling down, I tend to feel like most other people are probably happier than I am.					
14. When something painful happens I try to take a balanced view of the situation.					
15. I try to see my failings as part of the human condition.					
16. When I see aspects of myself that I don't like, I get down on myself.					
17. When I fail at something important to me I try to keep things in perspective.					
18. When I'm really struggling, I tend to feel like other people must be having an easier time of it.					

19. I’m kind to myself when I’m experiencing suffering.					
20. When something upsets me I get carried away with my feelings.					
21. I can be a bit cold-hearted towards myself when I'm experiencing suffering.					
22. When I'm feeling down I try to approach my feelings with curiosity and openness.					
23. I’m tolerant of my own flaws and inadequacies.					
24. When something painful happens I tend to blow the incident out of proportion.					
25. When I fail at something that's important to me, I tend to feel alone in my failure.					
26. I try to be understanding and patient towards those aspects of my personality I don't like.					

Neff, K. D. (2003b). The development and validation of a scale to measure self-compassion. *Self and Identity*, *2*(3), 223–250.

12.15. The Self-Compassion Scale (The Turkish-translated Version)

Hiçbir zaman	Nadiren	Arasıra	Çoğu zaman	Her zaman
1	2	3	4	5

	1	2	3	4	5
1. Kendimi kötü hissettiğimde, kötü olan her şeye takılma eğilimim vardır.					
2. İşler benim için kötü gittiğinde zorlukların yaşamın bir parçası olduğunu ve herkesin bu zorlukları yaşadığını görebilirim.					
3. Yetersizliklerimi düşünmek kendimi daha yalnız ve dünyadan kopuk hissetmeme neden olur.					
4. Duygusal olarak acı yaşadığım durumlarda kendime sevgiyle yaklaşmaya çalışırım.					
5. Benim için önemli bir şeyde başarısız olduğumda, yetersizlik hisleriyle tükenirim.					
6. Kötü hissettiğimde, dünyada benim gibi kötü hisseden pek çok kişi olduğunu kendi kendime hatırlatırım.					
7. Zor zamanlar geçirdiğimde kendime daha katı (acımasız) olma eğilimindeyim.					
8. Herhangi bir şey beni üzdüğünde hislerimi dengede tutmaya çalışırım.					
9. Kendimi bir şekilde yetersiz hissettiğimde kendi kendime birçok insanın aynı şekilde kendi hakkında yetersizlik duyguları yaşadığını hatırlatmaya çalışırım.					
10. Kişiliğimin sevmediğim yanlarına karşı hoşgörüsüz ve sabırsızım.					
11. Çok sıkıntılıysam, kendime ihtiyacım olan ilgi ve şefkati gösteririm					
12. Kendimi kötü hissettiğimde diğer insanların çoğunun benden mutlu olduğunu düşünme eğilimindeyim.					
13. Acı veren bir şey olduğunda, durumu dengeli bir bakış açısıyla görmeye çalışırım.					
14. Başarısızlıklarımı insan olmanın bir parçası olarak görmeye çalışırım.					
15. Sevmediğim yanlarımı gördüğümde kendi kendimi üzerim.					
16. Benim için önemli bir şeyde başarısız olduğumda, işleri belli bir bakış açısı içerisinde tutmaya çalışırım.					
17. Ben mücadele halindeyken diğer herkesin işlerinin benimkinden kolay gittiğini hissetme eğilimim vardır.					
18. Acı çektiğim zamanlarda, kendime karşı iyiyimdir.					

19. Bir şey beni üzdüğünde, duygusal olarak bunu abartırım.					
20. Acı çektiğim durumlarda kendime karşı bir parça daha soğukkanlı olabilirim.					
21. Kendi kusur ve yetersizliklerime karşı hoşgörülüyümdür.					
22. Acı veren bir şey olduğunda, olayı büyütme eğilimim vardır.					
23. Benim için önemli bir şeyde başarısız olduğumda, başarısızlığın yalnız benim başıma geldiği duygusunu hissetme eğiliminde olurum.					
24. Kişiliğimin sevmediğim yönlerine karşı anlayışlı ve sabırlı olmaya çalışırım.					

Deniz, E., Kesici, Ş., & Sümer, S. (2008). The validity and reliability of the Turkish version of the self-compassion scale. *Social Behaviour and Personality, 36*(9), 1151-1160.

12.16. The Compassion Scale

Almost never	Rarely	Sometimes	Often	Almost always
1	2	3	4	5

	1	2	3	4	5
1. When people cry in front of me, I often don't feel anything at all.					
2. Sometimes when people talk about their problems, I feel like I don't care.					
3. I don't feel emotionally connected to people in pain.					
4. I pay careful attention when other people talk to me.					
5. I feel detached from others when they tell me their tales of woe.					
6. If I see someone going through a difficult time, I try to be caring toward that person.					
7. I often tune out when people tell me about their troubles.					
8. I like to be there for others in times of difficulty.					
9. I notice when people are upset, even if they don't say anything.					
10. When I see someone feeling down, I feel like I can't relate to them.					
11. Everyone feels down sometimes, it is part of being human.					
12. Sometimes I am cold to others when they are down and out.					
13. I tend to listen patiently when people tell me their problems.					
14. I don't concern myself with other people's problems.					
15. It's important to recognize that all people have weaknesses and no one's perfect.					
16. My heart goes out to people who are unhappy.					
17. Despite my differences with others, I know that everyone feels pain just like me.					
18. When others are feeling troubled, I usually let someone else attend to them.					
19. I don't think much about the concerns of others.					

20. Suffering is just a part of the common human experience.					
21. When people tell me about their problems, I try to keep a balanced perspective on the situation.					
22. I can't really connect with other people when they're suffering.					
23. I try to avoid people who are experiencing a lot of pain.					
24. When others feel sadness, I try to comfort them.					

Pommier, E. A. (2011). The Compassion Scale. *Dissertation Abstracts International Section A: Humanities and Social Sciences, 72*, 1174.

12.17. The Compassion Scale (The Turkish-translated Version)

Hemen hemen hiçbir zaman	Nadiren	Arasıra	Çoğu zaman	Hemen hemen her zaman
1	2	3	4	5

	1	**2**	**3**	**4**	**5**
1. İnsanlar benim karşımda ağladıklarında genellikle hiçbir şey hissetmem.					
2. Bazen insanlar kendi problemlerinden bahsettiklerinde, umurumda değilmiş gibi hissederim.					
3. Kendimi acı çeken insanlara karşı duygusal olarak yakın hissetmem.					
4. İnsanlar benimle konuşurken, onlara tüm dikkatimi veririm.					
5. İnsanlar bana üzüntülerini anlattıkları zaman kendimi onlardan uzaklaşmış hissederim.					
6. Birisi zor bir duruma düştüğünde ona yardım etmeye çalışırım.					
7. İnsanlar bana dertlerini anlattıklarında çoğunlukla duymazdan gelirim.					
8. Zor zamanlarında insanların yanında bulunmayı severim.					
9. Bana hiçbir şey söylemeseler bile insanların üzgün olduklarını fark ederim.					
10. İnsanlar üzgün olduklarında, onlarla yakınlık kuramam gibi gelir.					
11. Herkes bazen kendini kötü hisseder, bu insan olmanın bir parçasıdır.					
12. İnsanlar çökkün olduklarında, bazen onlardan soğuduğumu hissederim.					
13. İnsanlar bana sorunlarını anlattıklarında, onları sabırla dinlerim.					
14. Diğer insanların sorunlarının beni ilgilendirmediğini düşünürüm.					
15. Tüm insanların zayıf yönleri olduğunu ve kimsenin mükemmel olmadığını kabullenmek önemlidir.					
16. İnsanlar mutsuz olduğunda onların yardımına koşarım.					
17. Başkalarıyla farklılıklarıma rağmen herkesin acıyı tıpkı benim gibi hissettiğini bilirim.					
18. İnsanlar sıkıntılı olduklarında, onlarla genellikle başkalarının ilgilenmesini isterim.					
19. Başkalarının sorunlarıyla ilgili pek fazla düşünmem.					

20. Acı çekmek tüm insanlar için ortak bir yaşantıdır.					
21. İnsanlar bana sıkıntılarını anlattıklarında, objektif bir tutum takınmaya çalışırım.					
22. İnsanlar ıstırap çekerken, onlarla iletişim kuramam.					
23. Çok acı çeken insanlardan uzak durmaya çalışırım.					
24. İnsanlar üzgün olduklarında, onları rahatlatmaya çalışırım.					

Akdeniz, S., & Deniz, E. (2016). Merhamet Ölçeği'nin Türkçe'ye uyarlanması: Geçerlik ve güvenirlik çalışması. *The Journal of Happiness & Well-Being, 4*(1), 50-61.

12.18. The Helping Attitudes Scale

Strongly disagree				Strongly agree
1	2	3	4	5

	1	**2**	**3**	**4**	**5**
1. Helping others is usually a waste of time.					
2. When given the opportunity, I enjoy aiding others who are in need.					
3. If possible, I would return lost money to the rightful owner.					
4. Helping friends and family is one of the great joys in life.					
5. I would avoid aiding someone in a medical emergency if I could.					
6. It feels wonderful to assist others in need.					
7. Volunteering to help someone is very rewarding.					
8. I dislike giving directions to strangers who are lost.					
9. Doing volunteer work makes me feel happy.					
10. I donate time or money to charities every month.					
11. Unless they are part of my family, helping the elderly is not my responsibility					
12. Children should be taught about the importance of helping others.					
13. I plan to donate my organs when I die with the hope that they will help someone else live.					
14. I try to offer my help with any activities my community or school groups are carrying out.					
15. I feel at peace with myself when I have helped others.					
16. If the person in front of me in the check-out line at a store was a few cents short, I would pay the difference.					
17. I feel proud when I know that my generosity has benefited a needy person.					
18. Helping people does more harm than good because they come rely on others and not themselves.					
19. I rarely contribute money to a worthy cause.					

20. Giving aid to the poor is the right thing to do.					

Nickell, G. S. (1998). *The Helping Attitudes Scale*. Paper presented at 106th Annual Convention of the American Psychological Association at San Francisco.

12.19. The Helping Attitudes Scale (The Turkish-translated Version)

Asla katılmıyorum.				Kesinlikle katılıyorum.
1	2	3	4	5

	1	**2**	**3**	**4**	**5**
1. Başkalarına yardım etmek çoğunlukla zaman kaybıdır.					
2. Fırsat verildiğinde, yardıma ihtiyacı olan kişilere yardımcı olmaktan keyif duyarım.					
3. Arkadaşlara ve aile üyelerine yardım etmek yaşamdaki büyük zevklerden biridir.					
4. Acil tıbbi müdahale bilgim olsa da yardım etmekten kaçınırım.					
5. Yardıma ihtiyaç duyan birilerine yardım etmek müthiş hissettirir.					
6. Yolunu kaybetmiş yabancılara yol tarifi yapmaktan hoşlanmam.					
7. Gönüllü işler yapmak beni mutlu eder.					
8. Benim ailemden olmadıkları sürece yaşlılara yardım etmek benim sorumluluğum değildir.					
9. Diğer insanlara yardım etmenin önemi çocuklara öğretilmelidir.					
10. Okul ya da sosyal çevrede yürütülen aktiviteler için yardımcı olmaya çalışırım.					
11. Başkalarına yardım ettiğimde kendimi huzurlu hissederim.					
12. Mağazada kasada önümde duran kişinin ödemek için birkaç lirası eksik kalırsa farkı ben ödeyebilirim.					
13. Yaptığım yardım ihtiyaç sahibini bulduğunda kendimle gurur duyarım.					
14. Yardım etmek yarardan çok zarar getirir. Çünkü yardım alanlar başkalarına bağımlı hale gelirler.					

Serpen, A. S., & Hasgül, E. (2018). Examination of helping attitudes of social work students.

Kastamonu Eğitim Dergisi, 26(4), 1101–1110. http://doi.org/10.24106/kefdergi.434146

12.20. The Environmental Behaviour Scale

Never				Almost always
1	2	3	4	5

How often do you conduct the following activities?	**1**	**2**	**3**	**4**	**5**
1. Report the authorities on environmental problems.					
2. Bring things (such as: newspapers, plastic bottles) to recycling collection points.					
3. Send letters to media on environmental problems.					
4. Return beverage containers according to deposit law.					
5. Re-use used writing paper as draft paper.					
6. Re-use plastic bags that previously used as shopping bags.					
7. Purchase ‘environmentally friendly’ products (such as ozone friendly sprays, product with recyclable packaging, economy size products)					
8. Participate in campaigns for clean-up and care of public spaces.					
9. Conserve energy by turning off lights and electric appliances when not in use.					
10. Conserve water at home. (Close faucet when brushing teeth, washing dishes etc.					
11. Comment to people who throw trash in public space or damage the environment in any manner.					
12. Collect things that people have thrown in public areas and dispose of them in trash barrels.					
13. Dispose of used batteries in proper collection container instead of waste basket.					
14. Leave the air conditioner on when I leave the room.					
15. When I am outside, I notice the birds singing, animals and flowers.					
16. Take part in campaigns for prevention of environmental damage (petitions, demonstrations etc.)					
17. I am active in an environmental organization.					
18. Read articles on environmental issues in daily newspapers or magazines.					
19. Watch programs on nature and environment on TV.					

20. Take walks and trips in nature.					

Goldman, D., Yavetz, B., & Pe'er, S. (2006). Environmental literacy in teacher training in Israel: Environmental behaviour of new students. *The Journal of Environmental Education, 38*(1), 3–22. https://doi.org/10.3200/JOEE.38.1.3-22

12.21. The Environmental Behaviour Scale (The Turkish-translated Version)

Hemen hemen hiçbir zaman	Nadiren	Arasıra	Çoğu zaman	Hemen hemen her zaman
1	2	3	4	5

	1	**2**	**3**	**4**	**5**
1. Çevresel sorunları yetkililere bildiririm.					
2. Gazete ve plastik şişe gibi atıkları geri dönüşüm toplama noktalarına götürürüm.					
3. Medyaya çevresel sorunlar hakkında mektuplar gönderirim.					
4. Depozitosu olan meşrubat şişelerini geri veririm.					
5. Kullanılmış kâğıtları müsvedde kâğıdı olarak yeniden kullanırım.					
6. Daha önceden alışveriş poşeti olarak kullanılmış naylon poşetleri tekrar kullanırım.					
7. "Çevre dostu" ürünleri satın alırım (ozon dostu spreyler, geri dönüşüm paketi olan ürünler ve ekonomik boy ürünler).					
8. Halka açık yerlerin korunması ve temizlenmesi için kampanyalara katılırım.					
9. Kullanılmayan elektrikli cihazları ve ışıkları kapatarak enerji tasarrufu sağlarım.					
10. Evde su tasarrufu yaparım (dişlerimi fırçalarken veya bulaşıkları yıkarken musluğu kapatırım vb.).					
11. Halka açık alanlara çöp atan veya çevreye zarar veren insanları uyarırım.					
12. İnsanların, halka açık yerlere attıkları çöpleri toplayıp çöp kutusuna atarım.					
13. Kullanılmış pilleri çöp kutusu yerine piller için uygun toplama kutularına koyarım.					
14. Odadan çıkarken klima vb. cihazları açık bırakırım.					
15. Dışarıdayken kuş seslerini, hayvanları ve çiçekleri fark ederim.					
16. Çevre kirliliğini önlemek için düzenlenen kampanyalarda görev alırım.					
17. Bir çevre organizasyonunda aktif olarak görev alırım.					
18. Günlük gazete veya dergilerdeki çevre konularıyla ilgili makaleleri okurum.					
19. Çevre ve doğa ile ilgili televizyon programlarını izlerim.					

20. Doğa yürüyüşü ve geziler yaparım.					

Timur, S., & Yılmaz, M. (2013). Çevre Davranış Ölçeği'nin Türkçe'ye uyarlanması. *Gazi Üniversitesi Gazi Eğitim Fakültesi Dergisi, 33*(2), 317-333.

12.22. The Self-Transcendence Scale

Not at all			To a great extent
1	2	3	4

	1	**2**	**3**	**4**
1. Having hobbies and interests I can enjoy.				
2. Accepting myself as I grow older.				
3. Being involved with other people or my community when possible.				
4. Adjusting well to my present life situation.				
5. Adjusting well to changes in physical abilities.				
6. Sharing my wisdom or experiences with others.				
7. Finding meaning in my past experiences.				
8. Helping others in some way.				
9. Having ongoing interest in learning.				
10. Able to move beyond things that once seemed so important.				
11. Accepting death as a part of life.				
12. Finding meaning in my spiritual beliefs.				
13. Letting others help me when I may need it.				
14. Enjoying my pace of life.				
15. Letting go of my past losses.				

Reed, P. G. (1991). Self-transcendence and mental health in oldest-old adults. *Nursing Research, 40*(1), 5–11. https://doi.org/10.1097/00006199-199101000-00002

12.23. The Self-Transcendence Scale (The Turkish-translated Version)

Hiç	Çok az	Oldukça	Çok
1	2	3	4

	1	**2**	**3**	**4**
1. Zevk aldığım hobilerim ve ilgilerim var.				
2. Yaşlandıkça (yıllar geçtikçe) kendimi kabulleniyorum.				
3. Mümkün olduğunca etrafımdaki insanlarla ve çevremle iletişime geçiyorum.				
4. Mevcut yaşam durumuma iyi uyum sağlıyorum				
5. Fiziksel yeteneklerimdeki değişime iyi uyum sağlıyorum.				
6. Deneyimlerimi ve bilgilerimi gençlerle ve diğer insanlarla paylaşıyorum.				
7. Geçmiş deneyimlerimi anlamlı buluyorum.				
8. Bir şekilde diğer insanlara yardım ediyorum.				
9. Öğrenmeye sürekli ilgi duyuyorum.				
10. Bir zamanlar çok önemli gördüğüm bazı şeyleri şimdi bir kenara koyabilirim.				
11. Ölümü yaşamın bir parçası olarak kabul ediyorum.				
12. Manevi (dini) inançlarımı anlamlı buluyorum.				
13. İhtiyaç duyduğumda başkalarının bana yardım etmesine izin veriyorum.				
14. Hayatınım temposundan zevk alıyorum				
15. Geçmiş kayıplarımdan vazgeçtim.				

Sarıçam, H. (2015b). The psychometric properties of Turkish version of Self-transcendence Scale. *Eurasian Academy of Sciences Social Sciences Journal, 5,* 25-34.

12.24. The Heartland Forgiveness Scale

Almost always false of me						Almost always true of me
1	2	3	4	5	6	7

	1	**2**	**3**	**4**	**5**	**6**	**7**
1. Although I feel bad at first when I mess up, over time I can give myself some slack.							
2. I hold grudges against myself for negative things I have done.							
3. Learning from bad things I've done helps me get over them.							
4. It is really hard for me to accept myself once I've messed up.							
5. With time I am understanding of myself for mistakes I've made.							
6. I don't stop criticizing myself for negative thinking I've felt, thought, said, or done.							
7. I continue a punish person who has done something that I think is wrong.							
8. With time I am understanding of others for the mistakes they've made.							
9. I continue to be hard on others who have hurt me.							
10. Although others have hurt me in the past, I have eventually been able to see them as good people.							
11. If others mistreat me, I continue to think badly of them.							
12. When someone disappoints me, I can eventually move past it.							
13. When things go wrong for reasons that can't be controlled, I get stuck in negative thoughts about it.							
14. With time I can be understanding of bad circumstances in my life.							
15. If I am disappointed by uncontrollable circumstances in my life, I continue to think negatively about them.							
16. I eventually make peace with bad situations in my life.							
17. It is really hard for me accept negative situations that aren't anybody's fault.							
18. Eventually I let go of negative thoughts about bad circumstances that are beyond anyone's control.							

Thompson, L. Y., Snyder, C. R., Hoffman, L., Michael, S. T., Rasmussen, H. N., Billings, L. S., Heinze, L., Neufeld, J. E., Shorey, H. S., Roberts, J. C., & Roberts, D. E. (2005). Dispositional forgiveness of self, others, and situations. *Journal of Personality, 73*(2), 313–359. https://doi.org/10.1111/j.1467-6494.2005.00311.x

12.25. The Heartland Forgiveness Scale (The Turkish-translated Version)

Beni hiç yansıtmıyor						Beni tamamen yansıtıyor
1	2	3	4	5	6	7

	1	**2**	**3**	**4**	**5**	**6**	**7**
1. İşleri berbat ettiğimde önce kötü hissetmeme rağmen zamanla kendimi rahatlatabilirim.							
2. Yaptığım olumsuz şeyler için kendime kin tutarım.							
3. Yaptığım kötü şeylerden öğrendiklerim onlarla baş etmemde bana yardımcı olur.							
4. İşleri berbat ettiğimde, kendimi kabul etmek benim için gerçekten çok zordur.							
5. Yaptığım hatalara, zamanla daha anlayışlı olurum.							
6. Hissettiğim, düşündüğüm, söylediğim ya da yaptığım olumsuz şeyler için kendimi eleştirmeyi durduramam.							
7. Yaptığının yanlış olduğunu düşündüğüm kişiyi cezalandırmayı sürdürürüm.							
8. Beni incitenlere karşı zamanla daha anlayışlı olurum.							
9. Beni incitenlere karşı katı olmaya devam ederim.							
10. Başkaları bana geçmişte zarar vermiş de olsa, eninde sonunda onları iyi insanlar olarak görebilirim.							
11. Başkaları bana kötü davranırsa, onların hakkında kötü düşünmeye devam ederim.							
12. Biri beni hayal kırıklığına uğrattığında, bu olayı eninde sonunda geçmişte bırakabilirim.							
13. Kontrol edilemeyen nedenlerden dolayı işler ters gittiğinde, onlar hakkında olumsuz düşüncelere takılıp kalırım.							
14. Hayatımdaki kötü durumlara zamanla daha anlayışlı olabilirim.							
15. Hayatımdaki kontrol edilemeyen durumlar yüzünden hayal kırıklığına uğrarsam, onlar hakkında olumsuz düşünmeyi sürdürürüm.							
16. Hayatımdaki kötü durumlarla eninde sonunda barışırım.							

17. Kimsenin hatası olmayan olumsuz durumları kabullenmek benim için gerçekten çok zordur.							
18. Kimsenin kontrolünde olmayan kötü durumlarla ilgili olumsuz düşüncelerimden, eninde sonunda kurtulurum.							

Bugay, A., & Demir, A. (2010). A Turkish version of Heartland Forgiveness Scale. *Procedia Social and Behavioural Sciences, 5*, 1927- 1931.

12.26. The Mindful Attention Awareness Scale

Almost always	Very frequently	Somewhat frequently	Somewhat infrequently	Very infrequently	Almost never
1	2	3	4	5	6

	1	**2**	**3**	**4**	**5**	**6**
1. I could be experiencing some emotion and not be conscious of it until sometime later						
2. I break or spill things because of carelessness, not paying attention, or thinking of something else.						
3. I find it difficult to stay focused on what's happening in the present						
4. I tend to walk quickly to get where I'm going without paying attention to what I experience along the way						
5. I tend not to notice feelings of physical tension or discomfort until they really grab my attention						
6. I forget a person's name almost as soon as I've been told it for the first time.						
7. It seems I am "running on automatic" without much awareness of what I'm doing.						
8. I rush through activities without being really attentive to them						
9. I get so focused on the goal I want to achieve that I lose touch with what I am doing right now to get there.						
10. I do jobs or tasks automatically, without being aware of what I'm doing.						
11. I find myself listening to someone with one ear, doing something else at the same time.						
12. I drive places on "automatic pilot" and then wonder why I went there.						
13. I find myself preoccupied with the future or the past.						
14. I find myself doing things without paying attention.						
15. I snack without being aware that I'm eating.						

Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology, 84*(4), 822–848. https:// doi:10.1037/ 0022-3514.84.4.822

12.27. The Mindful Attention Awareness Scale (The Turkish-translated Version)

Neredeyse her zaman	Çok sık	Ara sıra	Nadir	Çok nadir	Neredeyse hiçbir zaman
1	2	3	4	5	6

	1	**2**	**3**	**4**	**5**	**6**
1. Bazı duygular yaşıyor ve bir süre bunun farkına varmamış olabiliyorum.						
2. İtina etmediğimden, dikkatsizlikten ya da o sırada başka bir şey düşündüğümden eşyaları kırdığım ya da etrafa saçtığım olur.						
3. Bir şey olurken, o anda olanlara odaklanmakta güçlük çekerim.						
4. Gideceğim yere, yol boyunca yaşadıklarıma dikkat etmeden, hızlıca yürümeye meyilliyimdir.						
5. Gerçekten dikkatimi çekmediği sürece, fiziksel gerginlik veya rahatsızlık hislerinin farkına varmam.						
6. Birinin adını neredeyse bana ilk söylendiği anda unuturum.						
7. Ne yaptığımın pek farkında olmadan otomatik yaşıyor gibiyim.						
8. Ne yaptığımın farkında olmadan günlük işlere koştururum.						
9. Başarmak istediğim hedefe öyle odaklanırım ki, ona ulaşmak için o an ne yaptığımın farkına bile varmam.						
10. İşleri veya görevleri, otomatik olarak, ne yaptığımın farkına varmadan yaparım.						
11. Kendimi, bir kulağımla karşımdakini dinleyip, aynı anda başka bir şey yaparken bulurum.						
12. Arabayı bir yerlere otomatik pilotta gibi sürer, sonra oraya neden gittiğime şaşırırım.						
13. Kendimi, gelecek ya da geçmişle uğraşırken bulurum.						
14. Kendimi dikkatimi vermeden bir şeyler yaparken bulurum.						
15. Ne yediğimin farkında olmadan atıştırırım.						

Catak, P. (2012). The Turkish version of Mindful Attention Awareness Scale: Preliminary Findings. *Mindfulness, 3*, 1-9.

12.28. The Humility Scale

Strongly disagree				Strongly agree
1	2	3	4	5

	1	**2**	**3**	**4**	**5**
1. When confronted with my mistakes, my first response is to explain why I did it.					
2. When I get in trouble, it is important to me be able to explain what happened.					
3. I am usually quick to rationalize my failures.					
4. When I have put myself out for another, I want them to acknowledge my sacrifice.					
5. When someone else is being recognized, I think about my accomplishments.					
6. It frustrates me when other are praised and I am not.					
7. The challenges ahead of me often cause me to feel overwhelmed.					
8. I don’ t have my act together the way I’d like.					
9. Recently I have felt ashamed of my arrogance.					
10. I often wish I was as talented as my peers.					
11. I feel honoured when others ask for my help.					
12. I am deeply touched when others sacrifice for me.					
13. I feel valuable doing “lowly” things for others.					

Elliott, J. C. (2010). *Humility: Development and analysis of a scale*. PhD thesis, University of Tennessee, Knoxville.

12.29. The Humility Scale (The Turkish-translated Version)

Hiç katılmıyorum.	Katılmıyorum.	Kararsızım.	Katılıyorum.	Tamamen katılıyorum.
1	2	3	4	5

	1	2	3	4	5
1. Hata yaptığımı anladığımda hatamı kabullenmek yerine hemen duruma bir açıklama getirmeye çalışırım.					
2. Zor bir duruma düştüğümde olup biteni açıklayabilmek benim için önemlidir.					
3. Başarısız olduğumda hemen bahane bulurum.					
4. Başkaları için sıkıntı yaşadığımda, onların yaptığım fedakârlığı bilmelerini isterim.					
5. Biriyle tanıştığımda ilk aklıma gelen ona başarılarımdan söz etmek olur.					
6. Başkaları övülürken ben övülmezsem hayal kırıklığı yaşarım.					
7. Yaşadığım sıkıntılar sık sık aciz bir varlık olduğumu düşünmeme neden olur.					
8. Davranışlarımda sadece isteklerimi değil başkalarını da dikkate alırım.					
9. Son zamanlarda kibrimden dolayı utandığım olmuştur.					
10. Akranlarım kadar zeki olmayı isterdim.					
11. Başkaları benden yardım istediğinde kendimi onurlandırılmış hissederim.					
12. Birileri benim için fedakârlık yaptığında duygusal açıdan çok etkilenirim.					
13. Başkaları için alçakgönüllülükle bir şeyler yaptığımda kendimi değerli hissederim.					

Sarıçam, H., Akın, A., Gediksiz, E. & Akın, U. (2012). Alçakgönüllülük ölçeğinin Türkçe formu: Geçerlik ve güvenirlik çalışması. *Kalem Eğitim ve İnsan Bilimleri Dergisi, 2*(2), 165-188. https://doi.org/10.23863/kalem.2017.16

12.30. The Social Desirability Scale

	True	False
1. I sometimes litter.		
2. I always admit my mistakes openly and face the potential negative consequences.		
3. In traffic I am always polite and considerate of others.		
4. I have tried illegal drugs (for example, marijuana, cocaine, etc.).		
5. I always accept others' opinions, even when they don't agree with my own.		
6. I take out my bad moods on others now and then.		
7. There has been an occasion when I took advantage of someone else.		
8. In conversations I always listen attentively and let others finish their sentences.		
9. I never hesitate to help someone in case of emergency.		
10. When I have made a promise, I keep it--no ifs, ands, or buts.		
11. I occasionally speak badly of others behind their back.		
12. I would never live off other people.		
13. I always stay friendly and courteous with other people, even when I am stressed out.		
14. During arguments I always stay objective and matter-of-fact.		
15. There has been at least one occasion when I failed to return an item that I borrowed.		
16. I always eat a healthy diet.		
17. Sometimes I only help because I expect something in return.		

Stöber, J. (2001). The Social Desirability Scale-17 (SDS-17): Convergent validity, discriminant validity, and relationship with age. *European Journal of Psychological Assessment, 17*(3), 222-232. https://doi.org/10.1027/1015-5759.17.3.222

12.31. The Social Desirability Scale (The Turkish-translated Version)

	Doğru	Yanlış
1. Bazen değersizimdir.		
2. Her zaman açıkça hatalarımı kabul ederim ve potansiyel olumsuz sonuçlarına katlanırım.		
3. Trafikte her zaman kibar ve başkalarının hakkına saygılıyımdır.		
4. Her zaman diğer insanların fikirlerini kabul ederim, hatta diğerleri benimle aynı fikirde olmadıkları zaman bile.		
5. Şimdi ve daha sonra diğer insanları kullanarak kötü ruh halimden kurtulurum.		
6. Başka birinin üstünlüğünü ondan aldığım zaman olmuştur.		
7. Konuşma esnasında, her zaman dikkatle dinlerim ve diğerleri kendi cümlelerini bitirirler.		
8. Acil bir durumda biri yardıma ihtiyaç duyarsa asla tereddüt etmem.		
9. Bir söz verdiğim zaman eğer(ler) ve(ler) ya da ama(lar) olmadan sözümü tutarım.		
10. Zaman zaman başka insanların arkasından kötü konuşurum.		
11. Başka insanların parasıyla asla yaşamam.		
12. Her zaman diğer insanlarla dostça ve saygılı kalırım, hatta stresli olduğum zaman bile.		
13. Tartışma esnasında her zaman objektif ve gerçekçi kalırım.		
14. En az bir kez ödünç aldığım bir şeyi geri vermediğim olmuştur.		
15. Her zaman sağlıklı yemek yerim.		
16. Bazen sadece yardım ederim çünkü geri bir şeylerin döneceğini beklerim.		

Tatar, A., & Özdemir, H. (2018). Translation of the Social Desirability Scale-17 into Turkish and examination of its psychometric properties. *Social Mentality and Researcher Thinkers Journal, 4*(9), 138–147. https://doi.org/10.31576/smryj.50