

## Self-compassion and Submissive Behavior

### Özduyarlık ve Boyun Eđici Davranıř

Ahmet AKIN\*  
Sakarya Üniversitesi

#### Öz

Bu araştırmanın amacı, özduyarlık ile boyun eđici davranıř arasındaki iliřkileri incelemektir. Arařtırmanın örneklemini 755 üniversite öđrencisi oluřturmaktadır. Katılımcılara Özduyarlık Ölçeđi ile Boyun Eđici Davranıřlar Ölçeđi uygulanmıřtır. Özduyarlık ile boyun eđici davranıř arasındaki iliřkileri incelemek için yapılan korelasyon sonucunda özduyarlıđın, özsevecenlik, paylařımların bilincinde olma ve bilinçlilik alt boyutlarının boyun eđici davranıřla negatif, özyargılama, izolasyon ve ařırı özdeřleşme boyutlarının ise pozitif iliřkili olduđu görölmüřtür. Boyun eđici davranıřın özduyarlık tarafından açıklanma düzeyini belirlemek amacıyla kurulan yapısal eřitlik modelinden elde edilen uyum indeksleri, modelin iyi uyum verdiđini göstermiřtir. Path analizi sonuçları özduyarlıđın, özsevecenlik, paylařımların bilincinde olma ve bilinçlilik boyutlarının boyun eđici davranıřı negatif, özyargılama, izolasyon ve ařırı özdeřleşme boyutlarının ise pozitif yönde yordadıđını ortaya koymuřtur.

*Anahtar Sözcükler:* Özduyarlık, boyun eđici davranıř, path analizi.

#### Abstract

The purpose of this study is to examine the relationships between self-compassion and submissive behaviors. Participants were 755 university students who were enrolled at a mid-size state University, in Turkey. In this study, the Self-compassion Scale and the Submissive Acts Scale were used. In correlation analysis, self-kindness, common humanity, and mindfulness factors of self-compassion were found negatively related to submissive behavior. On the other hand, self-judgment, isolation, and over-identification factors of self-compassion were found to be positively correlated to submissive behavior. According to path analysis results, submissive behavior was predicted negatively by self-kindness, common humanity, and mindfulness. Further self-judgment, isolation, and over-identification predicted submissive behavior in a positive way. This research shows that self-compassion has a direct impact on submissive behavior.

*Keywords:* Self-compassion, submissive behavior, path analysis

---

\* Arř. Gör. Ahmet AKIN, Sakarya Üniversitesi Eđitim Fakültesi Eđitim Bilimleri Bölümü Eđitimde Psikolojik Hizmetler ABD, Hendek/SAKARYA, aakin@sakarya.edu.tr

### Introduction

Recently, many researchers (Baumeister, Smart, & Boden, 1996; Damon, 1995; Finn, 1990; Hewitt, 1998; McMillan, Singh, & Simonetta, 1994; Seligman, 1995) have criticized self-esteem trainings which encourage individuals to achieve positive attitudes towards themselves while claiming that this kind of training has excessively emphasized the individual's ego, leading to narcissistic manners. These arguments have contributed to the structure of self-compassion to be put forward, which is based on Buddhist philosophy and has an alternative conception of individual's achieving functional attitudes toward himself (Neff, 2003a, b).

Self-compassion involves being discerning and gentle towards oneself in the face of hardship or perceived inadequacy and entails acknowledging that suffering, failure, and inadequacies are part of the human condition, and that all people—oneself included—are worthy of compassion (Neff, 2003b; Neff, Kirkpatrick, & Rude, 2007). Neff (2003a, b) has proposed that self-compassion involves three main components: self-kindness versus self-judgment, a sense of common humanity versus isolation, and mindfulness versus over-identification. While these three components of self-compassion are conceptually distinct and are experienced differently at the phenomenological level, they also interact so as to mutually enhance and engender one another (Neff, 2003a).

Self-kindness refers to being kind and understanding toward oneself in instances of pain or failure rather than being harshly self-critical. When noticing a disliked aspect of one's personality this flaw is treated gently with an emotional tone in language used towards the self that is soft and supportive (Neff, *in press*). Self-compassion entails not being self-critical when one's expectations are not met and not being harmful to individual's ego in order to make achievements. Instead, self-compassion suggests the individual should encourage his/her ego gently and patiently to change behaviors (Neff, 2003a). Common humanity, the second dimension of self-compassion, is seeing one's happy or painful experiences as not personal, but as all human beings'. The sense of common humanity principal to self-compassion involves recognizing that all humans are imperfect and that they fail and make mistakes (Neff, *in press*). Having this kind of awareness, one perceives these experiences as part of the larger human experience rather than feeling isolated and alienated from society and harshly criticizing oneself for failure and suffering experiences (Neff, 2003a). This awareness also emphasizes one's relatedness to all other humans and to another individual (Kirkpatrick, 2005).

Mindfulness, the third component of self-compassion, is a pre-conceptual awareness that allows individual to accept life's most stressful and painful emotions without being carried away by them (Gunaratana, 1993; Martin, 1997; Neff, 2003a; Nisker, 1998; Rosenberg, 1999). Mindfulness is a state of balanced awareness in that one's feelings and thoughts are observed without avoiding or trying to change them, without exaggeration and prejudice. When individuals accept and tolerate their distress and pain, when they are gentle and kind toward themselves, they avoid suppressing their emotions and thoughts. Thus, when they are aware that distress and pain are something all humans experience, they are not trapped by over-identification. Therefore, self-compassion functions as an adaptive strategy for emotion-organizing through decreasing negative emotions but creating more positive emotions of kindness and relatedness (Neff, Hsieh, & Dejjitrat, 2005). Studies have demonstrated that self-compassion is negatively associated with self-criticism, depression, anxiety, rumination, and thought suppression; and positively associated with social relationship, emotional intelligence, and self-determination. In addition, it has been found that although self-compassion is significantly related to self-esteem, it is not associated with narcissism (Neff, 2003a).

Submissive behavior means shying away from saying what he/she really mean and not seeking to achieve his/her needs, particularly when someone else has conflicting needs. Submissive behaviors may be viewed as non-hostile, non-coercive behavior characterized by considering the power, authority, or feelings of others, while denying or not standing up for one's own feelings and beliefs (Deluty, 1979, 1981a, 1985). Likewise, a submissive person is a shrinking violet who avoids upsetting others either because of fear or of compassion. When things go wrong, submissive people assume that they are to blame in some way and accept guilt when singled out by others. The submissive person will typically suppress their feelings and repress memories of being dominated, particularly early triggers that led them to their submissive state (e.g. to see self as inferior to others, thinking that others look down on the self, and tendencies to behave submissively) (Gilbert, Cheung, Grandfield, Campey, & Irons, 2003). This person may also cope with disappointment of not getting what they want by trivializing. The result of submissive behavior is getting little of what he/she want whilst losing the respect of other people. This individual is likely to fall into a spiral of failing self-esteem, internal anger, and psychopathological problems (Allan & Gilbert, 1997; Gilbert & Allan, 1994). The core assumption of submissive behavior is that an individual is inferior to another in some way and hence that other people have greater rights and more valid truths than he/she (Gilbert & Allan, 1994).

Submissive behavior has been found prevalent among students who are from families with one or at least three children, whose family have low income, are quite religious, who do not get enough support from their parents, who grow up in families having serious debates very often, and whose academic achievements are low (Yıldırım, 2004). Research (Buss, 1981, 1990; Buss & Craik, 1980, 1981; McCreay & Rhodes, 2001; Wall & Holden, 1994) generally showed that compared to men, women tend to act in more submissive ways. Deluty (1981b) suggested that, it may be necessary for girls to adopt a submissive orientation, to deny or not stand up for their own feelings, beliefs, and attitudes, in order to be 'selected and accepted by others'. He also claimed that "it is very possible, therefore, that the most 'likeable' girls in a particular class, those who feel best about themselves, are those who respond to frustration or provocation submissively, so as not to alienate their peers, parents, or teachers" (p. 156). Consequently, while these girls may get along with their friends and peers and appear to be well-adjusted, the continual withholding and inhibiting of their true feelings and attitudes may have an adverse effect upon their current feelings about themselves and their self-worth (Deluty, 1981b).

Submissive behavior is also found to be associated with well-being. For example, studies demonstrated that depressed people see themselves as inferior to others and tend to adopt submissive behavior (Allan & Gilbert, 1997; Gilbert & Allan, 1994). Furthermore, research showed that submissive behavior was negatively correlated with self-esteem (Özkan & Özen, 2008), academic achievement (Yıldırım & Ergene, 2003), social comparison (Cheung, Gilbert, & Irons, 2004) and positively with depression (Cheung et al., 2004; O'Connor, Berry, Weiss, & Gilbert, 2002), shame, rumination (Cheung et al., 2004), social anxiety, guilt, and fear of negative evaluation (Gilbert, 2000). In addition, Öngen (2006) found that comparative self-criticism and submissive behavior are independent predictors of depression in both high school and university students. It was also observed that there was no significant difference between the obese group and the normal weight group, in terms of submissive behavior (Odacı, 2007).

#### *The Present Study*

Because research on self-compassion is relatively new, studies examining the relationship between self-compassion and psychological variables such as submissive behavior, are needed. Similarly, the aim of this research is to examine the relationship between dimensions of self-compassion and submissive behavior. It was hypothesized that self-kindness, common

humanity, and mindfulness would be associated negatively with submissive behavior. It was also hypothesized that self-judgment, isolation, and over-identification would be related positively to submissive behavior.

## Method

### *Participants*

Participants were 755 university students 397 of whom (53%) were females and 358 (47%) were males. They were enrolled at a mid-size state University in Turkey. Their ages ranged from 17 to 30 years and the mean age of the participants was 19.3 years.

### *Measures*

*Self-compassion Scale.* Self-compassion was measured by using Self-compassion Scale (Neff, 2003b). Turkish adaptation of this scale had been done by Akın, Akın, and Abacı (2007). Self-compassion Scale is a 26-item self-report measurement consisting of six sub-scales which measure self-kindness, self-judgment, common humanity, isolation, mindfulness, and over-identification. Each item was rated on a 5-point likert scale (1=*strongly disagree* to 5=*strongly agree*). Language validity findings indicated that correlations between Turkish and English forms were .94, .94, .87, .89, .92, and .94 for six subscales, respectively. Results of confirmatory factor analysis indicated that the model was well-fit and Chi-Square value ( $\chi^2=779.01$ ,  $N=633$ ,  $sd=264$ ,  $p=0.00$ ) which was calculated for the adaptation of the model was found to be significant. The goodness of fit index values of the model were RMSEA=.056, NFI=.95, CFI=.97, IFI=.97, RFI=.94, GFI=.91, and SRMR=.059. The internal consistency coefficients were .77, .72, .72, .80, .74, and .74 and the test-retest reliability coefficients were .69, .59, .66, .60, .69, and .56, for six subscales, respectively.

*Submissive Acts Scale (SAS).* To assess submissive social behavior, the Submissive Acts Scale (SAS, Gilbert & Allan, 1994) is used. It contains 16 items and the participants were asked to indicate their degree of agreement with each statement on a 5-point likert scale ranging from this is a "very bad description of me" to "this is a very good description of me" (e.g., "Even if I don't like it, I do things just because other people are also doing them" and "I allow other people to criticize and let me down and do not defend myself"). Higher scores indicate more submissive social behavior (Gilbert & Allan, 1994). SAS was adapted to the Turkish population by Şahin and Şahin (1992). Alpha reliability of the Turkish version for the university sample was .74.

### *Procedure*

Permission for participation of students was obtained from related chief departments and students voluntarily participated in research. Completion of the scales was anonymous and confidentiality was strictly guaranteed. The scales were administered to the students in groups in the classrooms. The measures were counterbalanced in administration. Prior to administration of scales, all participants were told about the purposes of the study. In this research, Pearson correlation coefficient and structural equation modeling was utilized to determine the relationships between dimensions of self-compassion and submissive behavior. These analyses were carried out via LISREL 8.54 (Jöreskog & Sorbom, 1996) and SPSS 11.5.

## Results

*Descriptive Data and Inter-correlations*

Table 1 shows the means, standard deviations, inter-correlations, and internal consistency coefficients of the variables used.

Table 1.  
*Descriptive Statistics, Alphas, and Inter-correlations of the Variables*

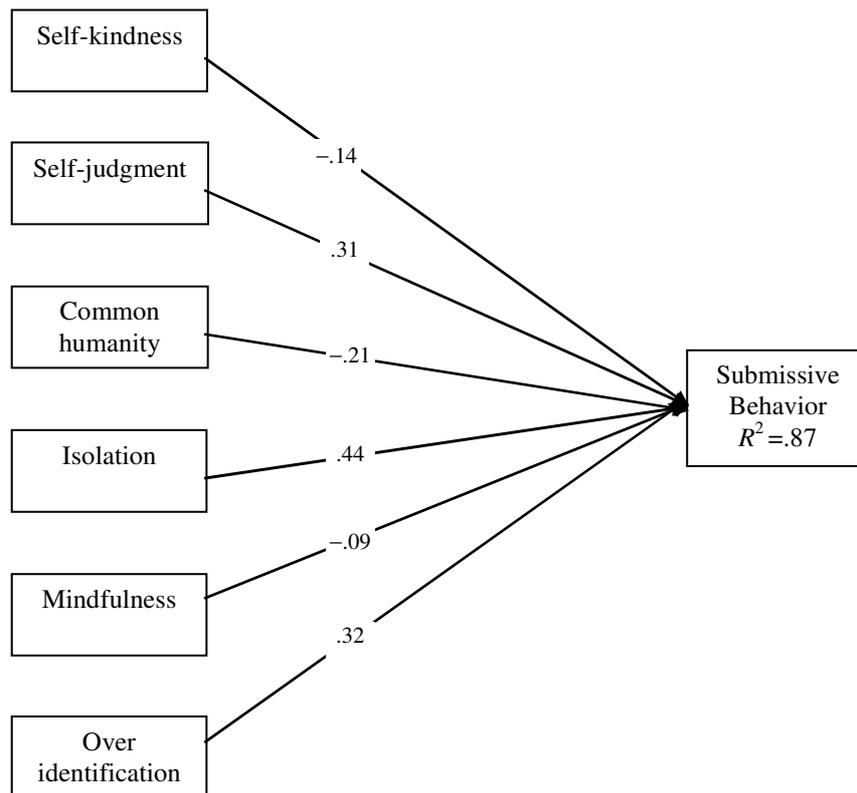
Variables	1	2	3	4	5	6	7
1. Self-kindness	1.00						
2. Self-judgment	-.49**	1.00					
3. Common Humanity	.66**	-.56**	1.00				
4. Isolation	-.41**	.79**	-.52**	1.00			
5. Mindfulness	.56**	-.39**	.58**	-.31**	1.00		
6. Over-identification	-.34**	.68**	-.42**	.68**	-.33**	1.00	
7. Submissive behavior	-.28**	.67**	-.29**	.73**	-.26**	.70**	1.00
Mean	17.52	10.47	13.39	8.35	13.77	8.70	37.08
Standard deviation	4.51	3.14	3.96	2.45	3.38	2.60	6.90
Alpha	.72	.81	.79	.84	.81	.85	.78

\*\* $p < .01$

When Table 1 is examined, it is seen that there are significant correlations between dimensions of self-compassion and submissive behavior. Self-kindness ( $r = -.28$ ), common humanity ( $r = -.29$ ), and mindfulness ( $r = -.26$ ) related negatively to submissive behavior. In contrast, self-judgment ( $r = .67$ ), isolation ( $r = .73$ ), and over-identification ( $r = .70$ ) were found positively associated with submissive behavior. There were also significant correlations between dimensions of self-compassion.

*Structural Equation Modeling*

Hypothesized model was examined via structural equation modeling (SEM). According to this model, submissive behavior is predicted by six dimensions of self-compassion. Figure 1 presents the results of SEM analysis, using maximum likelihood estimations. The model demonstrated excellent fit ( $\chi^2 = 29.62$ ,  $df = 18$ ,  $p = .04126$ ,  $GFI = .99$ ,  $AGFI = .98$ ,  $CFI = 1.00$ ,  $NFI = 1.00$ , and  $RMSEA = .029$ ) and also accounted for 87% of the submissive behavior variances.



*Figure 1.*  
Path Analysis between Self-compassion and Submissive Behavior

The standardized coefficients in Figure 1 clearly showed that submissive behavior was predicted negatively by self-kindness, common humanity, and mindfulness (-.14, -.21, and -.09, respectively). On the other hand, self-judgment, isolation, and over-identification predicted submissive behavior in a positive way (.31, .44, and .32, respectively).

#### Discussion

The aim of this study was to investigate the relationships between self-compassion and submissive behavior. Findings have demonstrated that there are significant relationships between dimensions of self-compassion and submissive behavior. Also, goodness of fit indexes of the path model indicated that the model was acceptable and that correlations among measures were explained by the model (Hu & Bentler, 1999).

First, as predicted, the models delineated that self-kindness, common humanity, and mindfulness, positive dimensions of self-compassion, predicted submissive behavior in a negative way. Results from studies on the relationship between well-being and submissive behavior (Cheung et al., 2004; Gilbert, 2000; Gilbert & Allan, 1994; O'Connor et al., 2002; Özkan & Özen, 2008; Türküm, 2005) consistently showed that, submissive behavior is negatively associated with many indicators of well-being. Because self-compassionate people have been shown to possess many of the psychological strengths such as happiness, optimism, positive affect (Neff, Rude, & Kirkpatrick, 2007), learning-approach goals (Akın, 2008), motivation (Çetin, Akın, & Gündüz, 2008), and personal accomplishment (Akın, Gündüz, & Çetin, 2008), self-kindness, common-humanity, and mindfulness dimensions of self-compassion may be viewed as signs of psychological well-being.

Also, self-kindness, common humanity, and mindfulness represents that, in the event of negative life-experiences, individual's approach toward himself is warm, gentle, and kind. Certainly, a key feature of self-compassion is that individuals do not harshly judge and criticize themselves when they notice something about themselves they don't like and self-criticism is known to be an important predictor of anxiety and depression (Neff, in press). Self-compassion is still a strong negative predictor of anxiety and depression even after controlling for self-criticism (Neff, 2003a), suggesting that self-compassion provides unique buffering effects (Neff, in press). Moreover, since self-compassionate individuals recognize when they are suffering, but by doing so they provide themselves with warmth, kindness, and interconnectedness with the rest of humanity (Neff, in press), they can experience more positive and less negative emotions. Self-kindness, common humanity, and mindfulness dimensions has also been associated with feelings of autonomy and competence (Neff, 2003a). Thus, people who are compassionate towards themselves can feel them as independent individuals and will not be in need of submissive behavior. In addition when it was considered that, the submissive behavior was found correlated positively with maladaptive psychological variables, such as depression (Allan & Gilbert, 1997; Cheung et al., 2004; Gilbert & Allan, 1994; O'Connor et al., 2002; Öngen, 2006), social anxiety, guilt, and fear of negative evaluation (Gilbert, 2000) results of this research seem very reasonable.

Second, as anticipated, submissive behavior is predicted positively by self-judgment, isolation, and over-identification. These three dimensions of self-compassion show that individuals attribute themselves some qualities while making errors and facing unsuccessful life experiences by identifying themselves with negative feelings as individuals being carried away by the story-line of one's own pain (Neff, 2003b). Self-judgment, isolation, and over-identification involve individual's self-critical, negative self-assessment, and being seized by emotions when they experience a stressful and painful event and they were found correlated positively with anxiety, depression, self-criticism, neuroticism, rumination, thought suppression, and neurotic perfectionism (Neff, 2003a, b; Neff, Kirkpatrick, & Rude, 2005; Neff, Rude, & Kirkpatrick, 2007). Therefore, these dimensions of self-compassion are maladaptive. On the other hand, research showed that well-being increases when submissive behavior decreases (Türküm, 2005). Thus, it can be said that an increment in submissive behavior will increase self-judgment, isolation, and over-identification and decrease well-being and that there is a bi-directional causal relationship between these three dimensions of self-compassion and submissive behavior. Specially, among all of six dimensions of self-compassion, isolation was found to be the strongest predictor of submissive behavior. The probable explanation of this finding is that, in order to be selected and accepted by others, people who experience feeling of isolation, may consider themselves obliged to adopt a submissive orientation, to deny or not stand up for their own feelings, beliefs, and attitudes (Deluty (1981b).

Several limitations of this study should be noted so as to provide direction for future research. First of all, because this research is intended to build a model rather than test a model which is already exists, findings from the research are of explanatory characteristics. Therefore, if it is not tested on another sample, it is wise to avoid generalizing the results. Secondly, participants were university students and replication of this study for targeting other student populations should be made in order to generate a more solid relationship among constructs examined in this study, because generalization of the results is somewhat limited. Thirdly, even though structural equation modeling suggests results related to causality, it is difficult to give full explanation related to causality among the variables examined in the research, because correlational data were used.

### Conclusion

This study makes several contributions. First, it demonstrates that the self-compassion is associated with submissive behavior. Second, this study was the first to examine the relationships between self-compassion and submissive behavior. Also, the sample size was quite large and the sample includes equal proportion of females and males.

This research suggests that the encouragement of self-compassion could be highly beneficial for reducing submissive behavior. Additionally, encouraging the development of self-compassion should be useful individuals by helping them to counter destructive self-critical tendencies, recognize their interconnection with others, and deal with their emotions with greater clarity and equanimity (Neff, 2003a). Nonetheless it is important to note that research on self-compassion is still in its nascent phases and more research will need to be done before any policy implications can be drawn. Also there are enough positive indicators from self-compassion studies to suggest that more research on self-compassion would be a worthwhile (Neff, Hsieh, & Dejjitterat, 2005).

Consequently, this research shows that self-compassion has a direct impact on the submissive behavior. People high in self-judgment, isolation, and over-identification are more likely to adopt a submissive orientation than are people high in self-kindness, common humanity, and mindfulness. Thus, the current findings increase our understanding of the relationships between self-compassion and submissive behavior. However, further research investigating the relationships between self-compassion, submissive behavior and other psychological variables is needed, to support the findings of this study. Also, future studies should examine the relationships between self-compassion and submissive behavior with structural equation modeling, establishing a mediating or latent variable.

### References

- Akın, A. (2008). Self-compassion and achievement goals: A structural equation modeling approach. *Eurasian Journal of Educational Research*, 31, 1–15.
- Akın, A., Gündüz, H. B., & Çetin, B. (2008, Eylül). Öz-duyarlık ile tükenmişlik: Yapısal eşitlik modeliyle bir inceleme. 15. Ulusal Psikoloji Kongresi, 3-5 Eylül, İstanbul.
- Akın, Ü., Akın, A., & Abacı, R. (2007). Öz-duyarlık Ölçeği: Geçerlik ve güvenirlik çalışması. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi*, 33, 1–10.
- Allan, S., & Gilbert, P. (1997). Submissive behavior and psychopathology. *British Journal of Psychopathology*, 36, 467–488.
- Baumeister, R. F., Smart, L., & Boden, J. M. (1996). Relation of threatened egotism to violence and aggression: The dark side of high self-esteem. *Psychological Review*, 103, 5–33.
- Buss, D. M. (1981). Sex differences in the evaluation and performance of dominant acts. *Journal of Personality and Social Psychology*, 40, 147–154.
- Buss, D. M. (1990). Unmitigated agency and unmitigated communion: An analysis of the negative components of masculinity and femininity. *Sex Roles*, 22, 555–568.
- Buss, D. M., & Craik, K. H. (1980). The frequency concept of disposition: Dominance and prototypically dominant acts. *Journal of Personality*, 48, 379–392.
- Buss, D. M., & Craik, K. H. (1981). The act frequency analysis of interpersonal dispositions: Aloofness, gregariousness, dominance and submissiveness. *Journal of Personality*, 49, 175–192.
- Cheung, M. S. P., Gilbert, P., & Irons, C., (2004). An exploration of shame, social rank, and rumination in relation to depression. *Personality and Individual Differences*, 36, 1143–1153.

- Çetin, B., Akin, A., & Gündüz, H. B. (2008, June). *The relationships between self-compassion, motivation, and burnout: A structural equation modeling*. Paper presented at the ICES08 International Conference on Educational Sciences, 23-25 June, Famagusta, Cyprus.
- Damon, W. (1995). *Greater expectations: Overcoming the culture of indulgence in America's homes and schools*. New York: Free Press.
- Deluty, R. H. (1979). Children's Action Tendency Scale: A self-report measure of aggressiveness, assertiveness, and submissiveness in children. *Journal of Consulting and Clinical Psychology, 47*, 1061-1071.
- Deluty, R. H. (1981a). Assertiveness in children: Some research considerations. *Journal of Clinical Child Psychology, 10*, 149-155.
- Deluty, R. H. (1981b). Adaptiveness of aggressive, assertive, and submissive behavior for children. *Journal of Clinical Child Psychology, 10*, 155-158.
- Deluty, R. H. (1985). Consistency of assertive, aggressive, and submissive behavior for children. *Journal of Personality and Social Psychology, 49*(4), 1054-1065.
- Finn, C. E. (1990). Narcissus goes to school. *Commentary, 89*, 40-45.
- Gilbert, P. (2000). The relationship of shame, social anxiety, and depression: The role of the evaluation of social rank. *Clinical Psychology and Psychotherapy, 7*, 174-189.
- Gilbert, P., & Allan, S. (1994). Assertiveness, submissive behavior, and social comparison. *British Journal of Clinical Psychology, 33*, 295-306.
- Gilbert, P., Cheung, M. S. P., Grandfield, T., Campey, F., & Irons, C. (2003). Assessment recall of threat and submissiveness in childhood: Development of a new scale and its relationship with depression, social comparison, and shame. *Clinical Psychology and Psychotherapy, 10*, 108-115.
- Gunaratana, V. H. (1993). *Sati. In mindfulness in plain English*. Somerville, MA: Wisdom Publications.
- Hewitt, J. P. (1998). *The myth of self-esteem: Finding happiness and solving problems in America*. New York: St. Martin's Press.
- Hu, L. T., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structural analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling, 6*, 1-55.
- Jöreskog, K. G., & Sorbom, D. (1996). *LISREL 8 reference guide*. Lincolnwood, IL: Scientific Software International.
- Kirkpatrick, K. L. (2005). *Enhancing self-compassion using a Gestalt two-chair intervention*, Unpublished doctoral dissertation, University of Texas at Austin.
- Martin, J. R. (1997). Mindfulness: A proposed common factor. *Journal of Psychotherapy Integration, 7*, 291-312.
- McCreary, D. R., & Rhodes, N. D. (2001). On the gender-typed nature of dominant and submissive acts. *Sex Roles, 44* (5/6), 339-350.
- McMillan, J. H., Singh, J., & Simonetta, L. G. (1994). The tyranny of self-oriented self-esteem. *Educational Horizons, Spring*, 141-145.
- Neff, K. D. (2003a). Self-compassion: An alternative conceptualization of a healthy attitude toward oneself. *Self and Identity, 2*(2), 85-102.
- Neff, K. D. (2003b). The development and validation of a scale to measure self-compassion. *Self and Identity, 2*(3), 223-250.
- Neff, K. D. (in press). Self-Compassion. In M. R. Leary & R. H. Hoyle (Eds.), *Handbook of Individual Differences in Social Behavior*. Guilford Press.
- Neff, K. D., Hsieh, Y., & Dejitterat, K. (2005). Self-compassion, achievement goals, and coping with academic failure. *Self and Identity, 4*, 263-287.
- Neff, K. D., Kirkpatrick, K. L., & Rude, S. S. (2005). Accepting the human condition: Self-compassion and its link to adaptive psychological functioning. *Manuscript submitted for publication*, 1-43.

- Neff, K. D., Kirkpatrick, K. L., & Rude, S. S. (2007). Self-compassion and adaptive psychological functioning. *Journal of Research in Personality, 41*, 139–154.
- Neff, K. D., Rude, S. S., & Kirkpatrick, K. L. (2007). An examination of self-compassion in relation to positive psychological functioning and personality traits. *Journal of Research in Personality, 41*, 908–916.
- Nisker, W. (1998). Mindfulness: The opposable thumb of consciousness (Chapter 3). In *Buddha's nature: A practical guide to discovering your place in the cosmos* (pp. 26–30). New York: Bantam Books.
- O'Connor, L. E., Berry, J. W., Weiss, J., & Gilbert, P. (2002). Guilt, fear, submission, and empathy in depression. *Journal of Affective Disorders, 71*, 19–27.
- Odacı, H. (2007). Depression, submissive behaviors, and negative automatic thoughts in obese Turkish adolescents. *Social Behavior and Personality, 35*(3), 409–416.
- Öngen, D. E. (2006). The relationships between self-criticism, submissive behavior, and depression among Turkish adolescents. *Personality and Individual Differences, 41*, 793–800.
- Özkan, İ. A., & Özen, A. (2008). Öğrenci hemşirelerde boyun eğici davranışlar ve benlik saygısı arasındaki ilişki. *TSK Koruyucu Hekimlik Bülteni, 7*(1), 53–58.
- Rosenberg, L. (1999). Breathing with the body (Chapter 1). In *Breath by breath: The liberating practice of insight meditation* (pp. 10–39). Boston: Shambala.
- Seligman, M. E. (1995). *The optimistic child*. Boston, MA: Houghton Mifflin.
- Şahin, N. H., & Şahin, N. (1992, June). *Adolescent guilt, shame, and depression in relation to sociotropy and autonomy*. The World Congress of Cognitive Therapy, Toronto, June 17–21.
- Türküm, A. S. (2005). Do optimism, social network richness, and submissive behaviors predict well-being? Study with Turkish sample. *Social Behavior and Personality: An International Journal, 33*, 619–628.
- Wall, J. E., & Holden, E. W. (1994). Aggressive, assertive, and submissive behaviors in disadvantaged inner-city preschool children. *Journal of Clinical Child Psychology, 23*, 382–390.
- Yıldırım, İ. (2004). Lise öğrencilerinde boyun eğici davranışların yaygınlığı. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi, 26*, 220–228.
- Yıldırım, İ., & Ergene, T. (2003). Lise son sınıf öğrencilerinin akademik başarılarının yordayıcısı olarak sınav kaygısı, boyun eğici davranışlar ve sosyal destek. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi, 25*, 224–234.