

IMPACT OF RELATIONAL AND INDIVIDUATIONAL SELF-
ORIENTATIONS ON THE WELL-BEING OF ACADEMICIANS: THE
ROLES OF EGO- OR ECO- SYSTEM MOTIVATIONS, SELF-
TRANSCENDENCE, SELF-COMPASSION AND BURNOUT

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ÖZGE KANTAŞ

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Approval of the Graduate School of Social Sciences

Prof. Dr. Meliha Altunışık
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

Prof. Dr. Tülin Gençöz
Head of Department

This is to certify that we have read this thesis and in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

Prof. Dr. E. Olcay Imamoğlu
Supervisor

Examining Committee Members

Prof. Dr. E. Olcay Imamoğlu(METU, PSY) _____

Assoc. Prof. Dr. Türker Özkan (METU, PSY) _____

Assoc. Prof. Dr. Müge Ersoy Kart (ANKARA UNI., LEIR) _____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

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ABSTRACT

IMPACT OF RELATIONAL AND INDIVIDUATIONAL SELF-ORIENTATIONS ON THE WELL-BEING OF ACADEMICIANS: THE ROLES OF EGO- OR ECO- SYSTEM MOTIVATIONS, SELF-TRANSCENDENCE, SELF-COMPASSION AND BURNOUT

Kantaş, Özge

Ms., Department of Psychology

Supervisor: Prof. Dr. E. Olcay İmamoğlu

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This thesis is conducted among 250 (152 women- 95 men- 4 not specified) academicians in Turkey from different universities, in order to investigate them in terms of some self-related psychological antecedents of their job-related and general well-being simultaneously for the first time. Balanced Integration Differentiation Scale, Ecosystem and Egosystem Scale, Self-compassion Scale, Self-Transcendence Scale, Maslach Burnout Inventory, Job Satisfaction Question (1-item), Psychological Well-being Scale, and Satisfaction with Life Scale (subjective well-being) were used in assessment. Accordingly, among these variables, burnout was found to be correlated with all other variables. Four path analysis were conducted where: 1) Individuation (intrapersonal differentiation) predicted the psychological well-being of academicians, and relatedness (interpersonal integration) predicted both subjective and psychological well-being, as well as job satisfaction, 2) This relationship was found to be mediated by burnout, and job satisfaction was only predicted via lower burnout, 3) Motivational and emotional outlooks of a balanced self were investigated and, individuation predicted egosystem motivation negatively whereas relatedness predicted ecosystem motivation positively. Also, higher individuation, lower egosystem and higher ecosystem motivation predicted self-transcendence positively which in turn predicted higher self-compassion, where also a direct path from relatedness and

ecosystem motivation to self-compassion existed, 4) the combination of 2nd and 3rd path analysis was tested for a more parsimonious full model. Accordingly, in addition to the former paths, burnout was negatively predicted by relatedness, individuation and self-compassion; subjective well-being was predicted by self-compassion positively; and the predictors of psychological well-being were higher ecosystem motivation and self-compassion. These findings suggest that a balanced self-construal with both high relatedness and individuation, an ecosystem motivation in relationships instead of ecosystem, and a transcendental view of life and higher compassion towards one-self's failures, may be thought as buffers of burnout syndrome and enhancers of job-satisfaction, and well-being of academicians both subjectively and psychologically to be discussed further for some clinical interventions and training programs as well as institutional policies.

Keywords: balanced integration-differentiation model, eco-ecosystem motivations, self-compassion, self-transcendence, burnout.

ÖZ

İLİŞKİ VE KENDİLEŞME BENLİK YÖNELİMLERİNİN AKADEMİSYENLERİN İYİ-OLUŞ HALLERİ ÜZERİNDEKİ ETKİSİ: EGO- VE EKO-SİSTEM MOTİVASYONU, AŞKINLIK, ÖZ-ŞEFKAT VE TÜKENMİŞLİK DEĞİŞKENLERİNİN ROLÜ

Kantaş, Özge

Ms., Psikoloji Bölümü

Tez Danışmanı: Prof. Dr. E. Olcay İmamoğlu

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Türkiye’deki farklı üniversitelerden 250 akademisyenin (152 kadın- 95erkek- 4 belirtilmemiş) katılımıyla gerçekleştirilen bu çalışmada, akademisyenlerin genel ve işleriyle ilgili iyi oluş halleri üzerinde etkili olabilecek benlik yönelimleriyle alakalı bazı öncüllerin (ilişki ve kendileşme yönelimleri, ego- ve eko-sistem motivasyonları, aşkınlık ve öz-şefkat yönelimleri, ve tükenmişlik hisleri), ilk kez bir arada araştırılması amaçlanmıştır. Bu amaçla, Dengeli Ayrışma/Ayırt Etme Bütünleşme Ölçeği, Ekosistem ve Egosistem Motivasyonları Ölçeği, Öz-Şefkat Ölçeği, Aşkınlık Ölçeği, Maslach Tükenmişlik Envanteri, İş Doyumu Sorusu (1 madde), Psikolojik İyi Oluş Ölçeği, ve Hayat Doyumu (Öznel İyi Oluş) Ölçeği kullanılmıştır. Tüm değişkenler arasında, tükenmişlik, diğer tüm değişkenlerle anlamlı korelasyon değerlerine sahiptir. Yapılan 4 “path” analizine göre: 1) Kendileşmiş benlik yönelimi psikolojik iyi oluşu, ilişkisel benlik yönelimi ise iş doyumunun yanı sıra hem psikolojik hem de öznel iyi oluşu yordamıştır, 2) Bu ilişkiye, tükenmişlik (negatif yönde) aracılık etmektedir; ve bu yeni modelde iş doyumunu yalnız tükenmişlik tarafından yordandığıdır, 3) Dengeli benliğin motivasyonel ve duygusal seyirleri incelenmiş, ve kendileşmenin egosistem motivasyonunu olumsuz, ilişkiselliğin ise ekosistem motivasyonunu olumlu yordadığı bulunmuştur. Ayrıca, yüksek kendileşme, düşük egosistem ve yüksek ekosistem motivasyonu, akademisyenlerin aşkınlıklarını olumlu yönde yordamış;

aşkınlık da yüksek öz-şefkatin yordayıcısı olmuştur. Aynı zamanda ilişkisellikten olumlu, egosistem motivasyonundan olumsuz bir yol da öz-şefkate gitmektedir, 4) Bahsi geçen 2. ve 3. Modeller birleştirilmiş, böylece daha kapsayıcı bir model ortaya çıkartılmıştır. Buna göre, hali hazırda var olan yollara ek olarak; ilişkisellik ve kendileşmenin yanı sıra, öz-şefkat de tükenmişliği olumsuz biçimde yordamış; öz-şefkat öznel iyi oluşu olumlu yordamış; ve ekosistem motivasyonu ile öz-şefkat değişkenleri, psikolojik iyi oluşu yordamıştır. Bu bulgular, yüksek kendileşme ve ilişkiselliği vurgulayan dengeli benlik yapılanmasının, ilişkilerde ego yerine ekosistem motivasyonunun benimsenmesinin, hayata dair aşkın bir bakış açısının ve olumsuzluklar karşısında kişinin kendine şefkat duymasının, tükenmişlik karşısında bir tampon olarak düşünülebileceğine; böylesi yönelimlerin, aynı zamanda, akademisyenlerin iş doyumunu, öznel ve psikolojik iyi oluş halleri üzerinde de olumlu bir rol oynayacağına işaret etmektedir. Anılan bulgular, örgüt politikaları, klinik müdahaleler ve eğitim programları açısından da tartışılmaktadır.

Anahtar Sözcükler: dengeli ayırışma/ayırtetme bütünleşme modeli, eko-egosistem motivasyonları, öz-şefkat, aşkınlık, tükenmişlik..

To those who believed me...

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Enjoy!

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CHAPTER 1

INTRODUCTION

Academics, who are at the heart of a nation's development, are highly respected and admired regarding the students they have raised, scientific knowledge they have provided, and projects they have undertaken. Yet, they are not problem-free, considering high work-demands, intense contact with people, higher-education policies, limited research sources, etc. which are cited by literature about academia, as having negative effect on them.

International Labor Organisation (ILO) reported that 25% to 33% percent of teachers across the world suffer from high occupational stress with important consequences. (Hakanen, Bakker, & Schaufeli, 2006 as cited in Boudrias, Desrumaux, Gaudreau, Nelson, Brunet, & Savoie, 2011). For instance Eker and Anbar (2008) found that five factors, which are work environment, administrative workload, academic workload, promotion and evaluation and research fund, explained 68.12% of the total variance of burnout among academics.

However, besides, in this thesis, I argued that academics' well-being has some self and job-related antecedents. Hence, this thesis is about the well-being of academics measured in terms of job-satisfaction, and subjective and psychological well-being, which were expected to be predicted by self-compassion, burnout, and a balanced self with both individuation and relatedness orientation with their motivational/emotional outlooks in terms of ego- and eco-system motivations and self-transcendence. In other words, after the relationships were investigated between self-orientations, burnout and well-being measures; the motivational and emotional aspects of self-orientations were considered, then, a full model was tested for well-being of academics. To facilitate the connections and make concepts clearer, all variables are explained separately but with proposed connections.

In the following section, firstly, selected literature for individual differences, namely Balanced Integration Differentiation (BID) Model (Imamoglu, 1998; 2003) will be presented. Second, the emotional and motivational outlooks of self-system will be covered by providing selected literature for ego- and ecosystem motivations (Crocker, Nuer, Olivier, & Cohen, 2006), and for self-transcendence (Imamoğlu, 2012) as third. Fourth, self-compassion (Neff, 2003) will be provided with selected literature and its proposed connections within the present study. Fifth, selected literature for burnout (Maslach & Jackson, 1986) will be provided and its expected associations with other variables in the present study will be introduced. Sixth, seventh and ninth, selected literature for the hedonic (subjective) well-being view, the eudaimonic (psychological) well-being view, and job satisfaction will be given respectively by providing an overview of predictors in the present study. Lastly, after all the variables are introduced, the current aim of the present study was formulated around four research questions given at the end of this introduction.

1.1. Balanced Integration-Differentiation (BID) Model

The mainstream Western Psychology has mostly talked about a dichotomy in terms of self-construals. Markus and Kitayama (1991) were one of the mostly cited, regarding their formulation of bipolar opposites called independent and interdependent self as a representative of individualistic and collectivistic cultures respectively. According to them, a culture can either be collectivistic or individualistic, reflecting opposite ends; hence, their people are either interdependent or independent respectively. Although they at least provide a conceptualization as “interdependence” instead of merely as “dependence” with a more negative connotation; however, this is an oversimplified representation by minimizing or overlooking within culture differences and diversity of self, regardless of the culture. The recent literature also has been criticizing such dichotomies for

giving an overemphasis and overvalue to individuation tendency more than the relational tendency (Baumeister, & Leary, 1995). Supporting this, cross-cultural similarities and within-cultural diversity were found by İmamoğlu and Karakitapoğlu (2006). In their study, they found that in-group differences were larger than between group differences in Turkish and American students' reports of relatedness with their parents. They indicated that, despite the fact that American and Turkish students were similar in actual relatedness with their parents, they showed considerable within-culture variation in terms of self-types and value orientations, as they differed in terms of their expected or ideal relatedness. Also, the impact of self-types was mostly observed in *actual* relatedness with parents; whereas when their value orientations were considered, they were observed to mostly differ in their *ideal* relatedness with parents. These were indicated as cross-cultural similarity and within-culture diversity (İmamoğlu, & Karakitapoğlu, 2006).

Now, let's have a look to the model about self-construals, proposed by İmamoğlu (1998; 2003) with the aim of a better understanding of the relationship between the basic self-orientations of individuation and relatedness, and the roles they play in the self-system. Regarding the previous literature, i.e., Maslow's (1954) hierarchy of needs where need for belongingness and love comes before self-actualization, and Bowlby's (1969) and Ainsworth's (1972) attachment theory (which endorses that a secure base with sensitive responsiveness is necessary for exploration of the external world, Imamoğlu (1998; 2003) argued that a balanced self is a satisfactory combination of basic relational and individual self-orientations. Therefore, she formulated a model with 4 different self-construals which are constituted from the binary combination of two basic psychological needs' ends. These two needs are, namely, "interpersonal integration" (II, in short) with two ends of *relatedness* versus *separatedness*; and "intrapersonal differentiation" (ID, in short) with two ends of

individuation versus *normative patterning*. Accordingly, the corresponding 4 self-construal types are *separated-individuated* (low II & high ID), *separated-patterned* (low II & low ID), *related-patterned* (high II & low ID), and *related-individuated* (high II & high ID). These self-construals are thought to be reflective of differentiative contexts (leading to separated-individuated self), unbalanced contexts (leading to separated-patterned self), integrative contexts (leading to related-patterned self) and finally a balanced context (leading to related-individuated self). In order to visualize the model, the Figure 1 below might be reviewed.

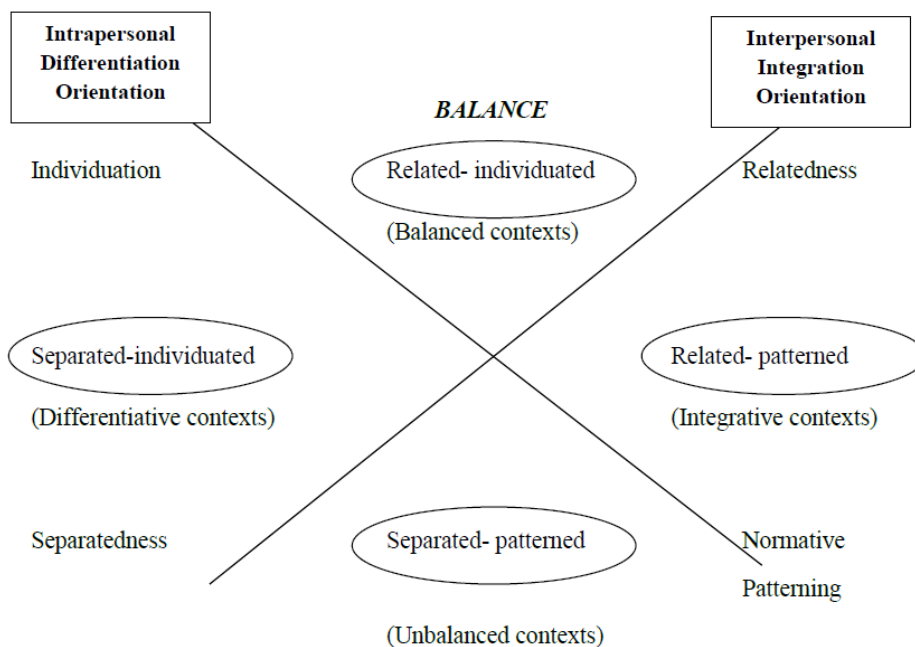


Figure 1. Balanced Integration-Differentiation model, in which interpersonal integration and intrapersonal differentiation are assumed to represent distinct self-orientations. Their combinations give rise to four types of self-construals (and related contexts), of which only related-individuation is assumed to represent a fully balanced self-construal. (Adapted from Imamoğlu, 2003, p.373)

Imamoğlu (2003) provided supportive evidence that balanced individuation and relatedness is required for optimal psychological functioning. In her BID model, differentiation refers intrapersonal orientation with individuation as the desired end of this continuum, and relatedness is the desired end of interpersonal integration orientation continuum. To emphasize again, the point is to integrate authentic self to ongoing social connections. When Imamoğlu (2003) investigated the predictors of relatedness, she found that loving and accepting family were the best predictors, as well as being satisfied with self and family, different aspects of life such as marriage, gender (with women scoring higher), and perceived competence; whereas need for cognition was the best predictor of individuation, which may be thought as a function of exploration supportive contexts (see also Imamoğlu & Imamoğlu, 2010). Noting that relatedness has been valued traditionally by Turkish culture, the female gender role also urges women to be more related. Fortunately, within the Turkish Republic revolutions and feminist movement, young Turkish women from upper SES were found to retain their relational orientation while fostering individuation at the same time, which makes them more likely to have balanced self-construals (Imamoğlu, 2003).

Considering the complementary linkages between relational and individual self-orientations, it is argued that the former taps into affective whereas the latter into intrinsic-motivational types of variable domains (Imamoğlu, 2003). Beydoğan (2008) investigated the links between self-orientations and well-being measures among private and public sector workers from different sectors in Turkey. Beydoğan (2008) was also the first for using BID model in work setting and found that individuation predicted psychological well-being whereas relatedness predicted both psychological and subjective well-being; where both self-

orientations also predicted need satisfaction of competence, autonomy and relatedness proposed by Deci and Ryan (1985). Based on these findings, I also argued that relational self-orientation would predict subjective well-being and psychological well-being at the same time; whereas individualational self-orientation predicted psychological well-being of academicians. Therefore, in the present study, for the first research question, I hypothesized that subjective well-being would be predicted by relational self-orientation whereas psychological well-being would be predicted by both individuation and relatedness at the same time, to strengthen these links for academician sample as well.

The related studies suggested that BID was associated with attachment security (Imamoğlu & Imamoğlu, 2007), value orientations, specifically to achievement values, group loyalty and benevolence (Karakitapoğlu-Aygün, & Imamoğlu, 2002), authenticity (Imamoğlu, Günaydın, & Selçuk, 2011). Furthermore Imamoğlu and Güler-Edwards (2007) found that people with a balanced self have more positive expectations regarding the future with less anxiety and in a more focused and planned approach. As a matter of fact, people with a balanced self, who both approach to the future with optimism and satisfy their need for individuation, were significantly higher in terms of planning and focusing than those with unbalanced self-construals. These results in general demonstrate that relational and individualational orientations are not exclusive but complementary of each other; and, the balanced self with high relatedness and high individuation represents the most optimal self-construal type in terms of psychological functioning. Therefore, considering all these findings, I hypothesized that individuation and relatedness were both directly and negatively associated with lower burnout (which was conceptualized in terms of emotional exhaustion, depersonalization and reduced personal accomplishment, as will be explained in detail in burnout part.)

The notion of a superordinate whole, as indicated by the *tawhid* (oneness and unity) idea of Sufi tradition in Anatolia and teachings of Mawlana Jalaladdin Rumi for thousand years, the self-transcendence need for belongingness by being a part of a larger humanity which is greater than the self and authenticity is not recent (Mawlana, 2010; Imamoğlu, 2003).

According to Mawlana, unity and relatedness is the unique goal of human and thus s/he should reach his/her core, authenticity. Mawlana wrote that those who manage to be authentic will be friend for everyone, as s/he will not be a friend of him/herself; and such pure mirrors will be able to reflect everything objectively (Mawlana, 5th fascicle, 2665th verse), as s/he does not commit self-serving bias but behave authentically and friendly. Similarly, Imamoğlu also indicated that relatedness and individuation are not opposing to each other but, rather, distinct and complementary, where “one does not need to be separate to be individuated” because a relational orientation actually facilitates the individuation process instead of hindering it (p. 396) which is associated with optimal psychological functioning in turn.

Therefore, I expected that relatedness would be positively associated with ecosystem motivation and self-transcendence (as will be introduced later in detail), indicating that that others’ well-being is not equal to one’s ill-being; whereas individuation was negatively with egosystem motivation, indicating that interpersonal differentiation is not equal to having a self-worth contingency with self-image goals but that it is about a healthy development of self, according to one’s true potential (see self-image versus compassionate goals part for further explanation); which then would be associated with the unity and relatedness aspects of self-transcendence (see self-transcendence for further explanation)

Therefore, regarding these, motivational and emotional outlooks of self-orientations in terms of ego- and eco-system motivation as well as self-transcendence was explored in the present study and the expected

associations with self-compassion will be presented in the following parts as well as in the research questions part.

1.2. Self-image versus Compassionate Goals (Egosystem and Ecosystem Motivations)

Crocker, Nuer, Olivier, and Cohen (2006) presented a framework for the self which are EGOsystem and ECOsystem motivations with the former including zero-sum beliefs whereas the latter including non-zero-sum beliefs. Accordingly, ecosystem motivations are displayed with compassionate goals whereas egosystem motivations are displayed with self-image goals. Actually, they are not opposite ends of a continuum; rather, people can approach their most important goals (even this goal may be a shared overarching goal) with either a self-image goal motivation or a compassionate motivation, or both. In other words, what differ in people are not the goals themselves but the different motivational perspectives on the relation between the self and others (Crocker & Canavello, 2008). Crocker et al. (2006) stated that they did not agree with the assumptions that are common in the existing theory and research on other-directed motivations for the self. Their postulations were, therefore, that “the alternative to selfishness is not self-sacrifice” (p. 6) as they proposed that the goals which ultimately benefit the self and others at the same time in a nonzero-sum framework are alternative to selfishness; “self-image is not the self” (p. 8) as people may hurt themselves or their long term interest when they confuse their self with self-image because of their attachment to their self-image (for instance to manage their existential anxieties), and “well-being is more important than happiness” as not everything that gives happiness or prevents any kind of negative affect does not contribute to well-being or human flourishing that is sustained over time. The authors argued that self-preservation system underlies egosystem motivation, although it does not actually preserve the self but the self-image in short term with present

hedonism instead of addressing the underlying problem; whereas species-preservation system underlies ecosystem motivation with caring and compassion. Unfortunately, people with egosystem motivations validate their own scenarios by (mis)interpreting others' behaviors, justifying the choices and beliefs of daily life as core danger, and recreating or re-experiencing what they have suffered earlier (Crocker et al., 2006); which is a process where that core egosystem danger becomes a self-fulfilling prophecy within a hostile cycle.

In addition, when people are driven by the core egosystem goal, they find it difficult to assess their weaknesses and strengths, and they fail to assess what they need to do in order to accomplish their goals; as they are afraid of rejection or failure, they are poor in error management which interferes with learning. On the other hand, in a healthy ecosystem, the species fulfill each other's needs by creating a balance of mutually interdependent life where any problem regarding one element can also have negative effects for everyone in the ecosystem. Relating this biological metaphor to self, the authors proposed the ecosystem motivation as "people see themselves as part of a larger whole, a system of individuals whose actions have consequences for others, with repercussions for the entire system, that ultimately affect the ability of the individuals to satisfy his or her own fundamental needs." (Crocker et. al, 2006, p.48) Meeting these fundamental needs in a way that is sustainable for self and others requires taking the needs of others into account, and recognizing that the satisfaction of needs is not a zero-sum proposition. This was also similar to the unity postulation of Mawlana (2010) which was stated earlier in BID Model. As discussed by Crocker et. al (2006), "in the egosystem the self is reacting to the past, fantasizing about or afraid of the future, and consequently distracted from the present *whereas* ecosystem motivation involves learning from the past, creating the future, and using learnings from the past and inspirations from the future as a catalyst to remain focused and engaged in the present" (p. 53,

italics added), where the former is narrowing but the latter is broadening with mutuality. Regarding sociometer theory, it is suggested that ecosystem motivation is necessary for social inclusion and for developing mutually supportive relationships, as compassionate goals drive people to nurture, protect, give, contribute or create something outside them (Crocker et. al, 2006). On the other hand, if people are driven with self-image goals with fears of rejection and exclusion, they would behave in a manner to ensure acceptance, recognition, and acknowledgment, which will only gratify their short-term emotional desires but may result in disconnection from others. Although they acknowledged that both motivations are fundamentally humane (rather than being merely good or bad), but lead to distinct psychological experiences; fundamental human needs for relatedness, learning and autonomy (which foster self-regulation toward important, non-ego-based goals, as well as mental and physical health), are more likely to be satisfied by ecosystem motivation. The table below summarizes the ecosystem and egosystem motivations briefly.

Table 1. Comparison of Egosystem and Ecosystem Motivations (Crocker et al., 2006, p.110)

	Motivational System	
	Egosystem	Ecosystem
Goals	Construct desired images Obtain egosystem goal, fantasy Protect self from egosystem danger	Nurture others Make a difference for others Protect others from harm
Focus	Self-interest; good for me Zero sum	Other interest; good for us Nonzero sum
Motivation systems engaged		
Approach	Wanting (to obtain or consume)	Liking (without wanting)
Avoidance	Self-preservation	Species preservation
Physiology		
Approach	Dopamine	Opioids
Avoidance	Cortisol/epinephrine	Oxytocin/progesterone
Initiation of goals	Automatic, routine, habitual	Choice, decisions, commitment
Prototypic Emotions	Shame Fear Pride	Serenity Love Humility
Time perspective	Short-term	Long-term
Triggers	Ego threat	Others' vulnerability Reminders of values
Experience of the self	At the mercy Victim	At the source Responsible
Performance Mode	Proving	Learning
States of Being	Right over others Obligation	Acknowledge mistakes, flaws Choice
Relation to others	Competitive; taking	Collaborative; supportive
Relation to time	Reacting to the past Fantasizing or afraid of the future Distracted from the present	Learning from the past Creating the future Engaged in the present
Sustainability	Unsustainable	Sustainable

Among the costs of pursuing self-esteem and contingencies of self-worth, Crocker, and Knight (2005) stated a) learning, as the person focuses on performance with an increased stress and anxiety; b) relationships, as focusing on only him/herself interferes with establishing and maintaining mutually supportive connections; c) autonomy, as the sense of choice or being the causal origin of one's behaviors is sacrificed for the mercy of other people; d) self-regulation, as the intense emotions associated with failure in contingent domains can disrupt goal achievement by devoting more time on easy tasks that would make them feel competent; and e) mental and physical health, as the elevated cortisol level during stress is strongly linked to depression and self-destructive behaviors such as alcohol or drug use and unsafe sexual behaviors are reported by students with self-worth contingencies. When academicians are considered in the present study, the ecosystem motivation was expected to prevent them from patterning themselves according to a norm that s/he or the institutions have developed. Otherwise, by setting the self-worth contingent to that norm, one may be stuck with those self-image goals in the pursuit of self-esteem with such costs. Accordingly, as hypothesized in the 3rd research question, which endorsed the emotional and motivational aspects of self, a balanced self was expected to be without such contingencies; therefore, I suggested that individuation would be negatively associated with egosystem motivation that patterns the self with self-image goals, and relatedness was positively associated with ecosystem motivation that enables one to establish and maintain mutually supportive connections with significant others.

In the experiment that Niiya, Crocker, and Bartmess (2008) conducted, they found that when participants having high academic self-worth were primed with incremental theory of intelligence (that is, failure is less devastating as ability can be improved with effort) instead of entity theory of intelligence (that is, ability is fixed and not changeable); the negative affect following a failure was eliminated. This result implied that the vulnerable self-esteem

and associated depression among people who have highly contingent self-worth with self-image goals may be effectively prevented when their focus was shifted from the existence of mere ability itself (as endorsed by entity theory) to learning and improvement (as endorsed by incremental theory). Goals that are larger than self cannot be met with self-contingencies (Crocker, Brook, Niiya, & Villacorta, 2006). Crocker et. al (2006) argued that self-validation goals, which are fragile sources of motivation, lead to stress, pressure or tension that undermine learning and autonomy; and they concluded that as long as the students based their self-esteem on academic success, they reported more dissatisfaction with their abilities, more conflict with professors and teaching assistants, and loss of interest in academia. Accordingly, they suggested people need a reason to sustain a learning orientation which is larger than the self so that they do not abandon when things become tough for the self. Hence, deep learning goals with clarity of their importance level and reasons for adopting them, is an optimal base for successful self-regulation with a desire to contribute to something larger than the self. This is the ecosystem motivation itself with compassionate goals, accompanied by the absence of egosystem motivation with self-image goals. Moreover, when the self-esteem is the superordinate goal with the illusion of competence and current success, people may not learn from their failure; as well as when being better than others is preferred, people may fail to acknowledge their nonperfect existence and to be mutually supportive of others, which in turn disconnects people further (Crocker, & Nuer, 2003).

In their famous roommate study, Crocker and Canavello (2008) conducted two complementary reseraches. According to the results of first study done with 199 college students, the average compassionate goals predicted closeness, clear and connected feelings and increased social support and trust over the semester (during which they completed 10 weekly reports). On the contrary, it was found that self-image goals attenuated these effects. In addition, average self-image goals predicted conflict, loneliness, fear, and

confused feelings; whereas compassionate goals attenuated these effects. Also, Crocker and Canavello (2008) found that high compassionate goals and low self-image goals were related with increased social support perception and interpersonal trust. Feelings of connectedness and closeness existed if a student was high in compassionate goals regardless of his/her self-image goals; but, these effects were stronger when students were also low in self-image goals. In their second study, the authors went further by exploring whether this support and trust were simply perceived or did they really receive more support; and they indicated that the process was not just an intrapersonal one but also an interpersonal one. In other words, the authors found that people can determine the level of responsiveness they may receive according to the responsiveness s/he displays to others, which were not merely due to social desirability or other self-report biases, but involved real experience. That is, the effects of actor's self-image versus compassionate goals predicted change in received partner support, which then predicted change in *given* partner support, which in turn predicted change in *received* actor support. Acknowledging that ecosystem motivation is not self-sacrificing or altruism, but as a manner of knowing that one belongs to a bigger system, one may create support by being supportive of others, as "they do not need to be at the mercy of whether social support is perceived to be available" (Crocker, & Canavello, 2008, p. 573). In addition, after controlling for self-image goals, compassionate goals were associated with spiritual transcendence; hence, Crocker and Canavello (2008) also indicated that ecosystem motivation reflected the aspects of spiritual transcendence in terms of universality and connectedness. Also, Crocker, Olivier and Nuer (2009) stated that ecosystem motivation had similarity with self-compassion, as people with compassionate goals for others were high in compassion towards themselves, regarding that these people would not care for others at the expense of the self. Yet, to my knowledge, the link between ecosystem motivation, self-compassion and

transcendence was only studied in that study so far (Crocker, & Canavello, 2008); so, including this proposed link as a part of the 3rd research question of the present study, it is for the first time these three concepts were studied at the same time among academicians along with other variables.

Overall, to summarize so far, ecosystem was found to be related with relationship satisfaction, closeness, clear and connected feelings, social support in the form of “give and take” that transcends the self, learning facilitation, stress reduction, being at present and engaged; whereas egosystem was found to be related with self-judgment, anxiety, fragile egotism, disconnection and loneliness, conflict, fear and confused feelings.

Now, let’s consider how one transcends him/herself in relation with the variables that have been introduced to so far.

1.3. Self-Transcendence

Although emotion research has mainly focused on those that are observable from face, there are also moral emotions, and especially positive ones such as moral elevation and admiration that most researchers abandoned (Haidt, & Morris, 2009). Acknowledging that they are emotions that transcend self-interest, Haidt and Morris (2009) indicated that these emotions draw people out of their ordinary state of consciousness and such feelings of transcendence was defined as “orienting one toward something that is better or more important than one’s usual concerns” (p.7688). According to Palmer, Quinn-Griffin, Reed, and Fitzpatrick (2010), “the ability of human beings to find meaning by being directed toward something, or someone, other than themselves” is called self-transcendence (p. 138). Considering Reed’s theory of self-transcendence (2003; as cited in Palmer et. al, 2010), which was conceptualized as ability to expand one’s boundaries intrapersonally and interpersonally, it was found that self-transcendence was

positively correlated with work-engagement among nurses, as an indicator of deriving positive meaning for work and well-being. Regarding its intrapersonal and interpersonal underlying, self-transcendence seems to be related negatively with self-image goals and positively with compassionate goals; and these relationships were investigated in the third research question of this thesis.

Cloninger (2006), who is one of the famous researchers about self-transcendence and spirituality, strongly emphasized that spirituality was a fundamental component of health and wellbeing with its clinical importance, yet it is not the same as religiosity. Smalley, Koo, Hale, Shrestha, McGough, Flook and Reise (2009) conducted a study with individuals having attention deficit hyperactivity disorder (ADHD); accordingly, individuals with ADHD were lower on trait mindfulness than non-ADHD control group, where trait mindfulness measures were associated with self-transcendence. Reflecting a non-religious but a spiritual personality dimension, the positive correlation between mindfulness and self-transcendence was commented by Smalley et. al (2009) as a necessity for “step(ing) out oneself” (p. 1095), and adopting a metacognitive stance in mindfulness, as self-transcendence may increase with mindfulness training. In line with this, Soons, Brouwers, and Tomic (2010) conducted eight week long Mindfulness Based Stress Reduction training among highly sensitive people who have lower threshold for their environment, their body or self-cognition. In their study, self-transcendence was measured by items such as “I think my life has a greater meaning that goes beyond my personal interests”; and self-transcendence was conceptualized as the ability to make intentional contacts with the world beyond the self, recognition the otherness of the reality beyond the self, and derivation of ultimate life-meaning from respectful relationships by feeling responsible for them as a result of being a part of a larger whole by distinguishing interests that surpass self-interest. They found that the participants reported less suffering

from stress, and having less social anxiety, while they reported significantly higher mindfulness, emotional empathy, personal growth initiative, self-acceptance and self-transcendence, which persisted in 2 months later follow-up measured. Accordingly, in this thesis, I also investigated the relationship between self-compassion and self-transcendence in the 3rd research question, as mindfulness is one of the components of self-compassion.

Le (2011) investigated whether self-transcendence was related with wisdom and life satisfaction; where openness value of self-transcendence was conceptualized in terms of self-direction and stimulation. Accordingly, Le (2011) found that setting subjective well-being (life satisfaction) as the outcome, self-transcendence and wisdom were mediators between well-being and openness value. Considering the existing illusionary misguidance of the relation between life of pleasure with hedonism and life satisfaction, this finding highlights the fact that a contended life of flourishing and eudemonism requires “virtue”; and that a self-transcendence orientation is one process by which openness value is related to wisdom and life-satisfaction. In line with this finding, I also expected that self-transcendence would be positively correlated with psychological well-being regarding its flourishing aspects in terms of domain satisfaction.

Considering its developmental point and being a source of innate coping, Hunnibel, Reed, Quinn-Griffin and Fitzpatrick (2008) proposed that there might be a relationship between self-transcendence and burnout. Supporting their hypothesis, they found that there were significant correlations between self-transcendence and emotional exhaustion, depersonalization and reduced personal accomplishment components of burnout syndrome among nurses. In other words, as self-transcendence increases, burnout decreases; indicating that “self-transcendence may be restorative, enabling nurses to endure, diminish or rise above burnout” (p. 177). Accordingly, they

suggested that institutions should not leave burnout aside as an unavoidable occupational reality but look for new programs to prevent it; hence more research is needed in order to understand the relationship between self-transcendence and burnout, to address new prevention programs. Based on the above-noted findings, self-transcendence may be expected to be negatively correlated with burnout among academicians, as well.

Koltko-Rivera (2006) indicated that Maslow's later thought about his famous hierarchy of needs was said to require self-transcendence as a motivational step to be placed beyond self-actualization. Although some objections exist for this rectification, recognizing self-transcendence need as a part of hierarchy has important consequences for theory and research. Addressing these contributions, Koltko-Rivera suggested that adding the description of person at self-transcendence motivational level as "seeking to further a cause beyond the self and to experience a communion beyond the boundaries of the self through peak experience" (p. 303) allows for a richer conceptualization of the meaning-of-life worldview dimension. Also, he noted that the most important issue is that self-transcendence provides a bridge between cross-cultural values literature of individualism-collectivism constructs and a major theory of motivation; hence, self-transcendence can help psychology to develop a better grasp of how different people construe a meaning of life, by pursuing a more comprehensive and accurate understanding of human personality and behavior, as well as providing a more clear conceptualizing of some motivational issues underlying the individualism-collectivism polarity that mainstream psychology endorses.

In a similar vein, in the present study the relationship between self-orientations and self-transcendence was explored in line with the Balanced Integration Differentiation Model, and Imamoğlu's (2006, 2010) suggestion that individuation and relatedness might be expected to predict self-transcendence. In this regard, she considers self-transcendence as "a

motivational outlook that is based on the conception that one's limited worldly being, in essence, is a part of the Universal Essence; and hence, that seemingly temporary human existence, in fact, resides within a continuity that extends time and space. Accordingly, people in the process of self-transcendence would be expected to be more likely to have feelings of responsibility beyond time and space, and to focus on intrinsic motives and common good, rather than on extrinsic motives such as fame, image, and status. Thus, individuals with balanced self-contruals (in view of their authentic relational and individuational self-orientations, associated with positive affectivity and intrinsic motives) would be expected to be more likely to assume such a motivational outlook toward extrapersonal Oneness." (Imamoğlu, 2013, personal communication).

As told earlier, pursuit of self-esteem with self-image goals is problematic as it is based on self-worth evaluations derived from the worries about "how the self is different from others, *and* how much one stands out or is special, *believing that* it is not okay to be average" in order to feel good about oneself (Neff, 2004, p. 32, italics added) by conducting downward social comparison. Because it is actually impossible for everyone to be better than others technically, and this will not lead one to have a transcendent self; hence, an alternative concept is offered called "*self-compassion*" for adaptive functioning which is also in line with ecosystem motivation of compassionate goals, as considered below.

1.4. Self- Compassion

Self-compassion is a concept which was derived from 2,500 year old tradition of Buddhist Psychology (Neff, & Lamb, 2009). Although such a construct existed in Eastern philosophical thought for centuries, for Western psychology it is relatively new (Neff, 2003a), due to the increased dialogue

between Eastern philosophical thought and Western humanistic psychology recently (Neff, 2003b). Neff (2003a) defined self-compassion as “*involving to be* touched by and open to one’s own suffering, not avoiding or disconnecting from it, generating the desire to alleviate one’s suffering and to heal oneself with kindness” (Neff, 2003a, p. 87, italics added) as well as understanding one’s pain, inadequacies and failure without judging but seeing it as a part of a larger human condition. She argued that self-compassion neither leads to passivity, nor is equal to self-pity or self-indulgence, but is a healthy and constructive way of relating with one-self, understanding of self-processes and mental health (Neff, 2004). Therefore, instead of relying on the unhealthy pursuit of self-esteem, the need for an alternative concept can be met by self-compassion, as it predicted more stable feelings of self-worth and had stronger negative association with isolating social comparison and self-rumination (Neff & Vonk, 2009).

For instance, contrary to the individuals who are contingent on a high self-esteem; individuals with self-compassion have an achievement motivation which is not driven by a desire of bolstering self-image, but a desire which is compassionate about maximizing him/her potential and well-being (Neff, 2009a). Because self-compassion does not require being above the average or feeling superior to others, it provides emotional stability when one faces personal inadequacies; although the advantages of an optimal and true high self-esteem persist in self-compassion as well, the drawbacks that are associated with a contingency on self-esteem (such as intense self-evaluations, narcissism and ego-defensiveness), are absent in self-compassion (Neff, 2009a, b).

To briefly indicate, self-compassion was conceptualized by Neff (2003a, b) with three dimensions having two ends of each, suggesting a 6-factor solution. These are 1a) Self-kindness versus 1b) Self-judgment, 2a) Common humanity versus 2b) Isolation, and 3a) Mindfulness versus 3b)

Overidentification. Accordingly, self-compassion requires one to be kind and understanding toward oneself (1a) instead of harshly judging and being strictly self-critical about pains, failures and inadequacies (1b); to perceive what had happened as a part of the larger human experience that everyone might be faced with due to our very humane imperfection (2a) instead of seeing oneself as separated or isolated from other people by holding a belief that only s/he experiences such things (2b); and to keep a balanced viewpoint toward painful emotions and thoughts with awareness (3a) instead of ruminatively overidentifying oneself with them, or failing to keep a mental space between them and oneself (3b).

The previous researches found associations between self-compassion and some very important psychological variables. Among undergraduate students, self-compassion was found to have positive correlations with happiness, optimism, wisdom, personal initiative, curiosity, exploration and positive affect measures of psychological functioning, as well as agreeableness, extroversion and conscientiousness as personality characteristics; whereas neuroticism and negative affect was found to be negative correlates of self-compassion (Neff, 2007). Self-compassion was also found to be positively associated with mastery goals such as curiosity and desire to develop new skills, master tasks and understand new material, instead of performance goals which are negatively predicted by self-compassion (Neff, Hsieh, & Dejitterat, 2005). The authors found that these links were mediated by lesser fear of failure and greater perceived competence that self-compassionate individuals have, which makes sense as the failure can be tolerated by self-compassionate students but not by those who are motivated to defend their self-worth by their performance. In addition, among students who perceive their midterm grade as a failure, those high in self-compassion used more emotion-focused coping strategies but less avoidance-oriented strategies, as these students were able to keep negative things within a balanced mental space without being over

identified with them. In other words, self-compassionate students seemed as more able to remain interested and involved in the course topic even after receiving a disappointing grade instead of denying, repressing or avoiding their feelings (Neff, Hsieh, & Dejitterat, 2005). Similarly, in another study, where Akin (2008) examined the relationship between self-compassion and achievement goals among university students, he found that self-kindness, common humanity and mindfulness positively predicted learning goal orientations (such as liking school work that they will learn from) but negatively predicted performance goal orientations (such as worrying about getting bad grades or giving importance to performing better than others). Considering the idea that such resilience leads people to adopt more adaptive academic achievement goals including joy of learning for its own sake (Neff, 2008), in the present study, it was hypothesized that self-compassion would be associated with higher satisfaction of academicians from their job, and lower burnout (regarding its emotional exhaustion and diminished personal accomplishment components).

Belcher (2009) suggests that feeling guilty about what one has or has not done in the past, prevents academicians in the present as well. Thus, admitting not being able to do scholarly writing for academia, regretting it, and then insisting that one is not able to write unless such and such is done, may prevent academicians further to write. Considering Belcher's quote of "You cannot hate yourself into changing" (p.139) actually seems to imply what self-compassion in general suggests. Accordingly, being compassionate towards one's failures, might urge academicians to learn from failures instead of identifying with them (mindfulness), not to give up or react harshly towards themselves about what has happened (self-kindness) and acknowledge that other academicians may also have same kind of problems (common humanity). This also lends support for the hypothesis 4th model that self-compassion would negatively predict burnout. Neff (2009b) also argued that not self-esteem but self-compassion appears

to improve academic or job performance and leadership skills; due to fact that individuals with self-compassion are motivated to learn and grow, not to gain social approval but with intrinsic reasons they have.

In their study about self-criticism, goal motivation and goal progress of college students, Powers, Koestner and Zuroff (2007) found that there was a negative association between self-criticism and goal process; where lower levels of autonomous motivations, rumination and procrastination appears to mediate this effect. In addition, Williams, Stark, and Foster (2008) found that college students with high self-compassion were those with lower academic motivation anxiety, academic related worry (such as doubts about competence) and procrastination tendency. Considering the previous studies that relate autonomy with individuation (İmamoğlu & Beydoğan, 2011), the past findings about procrastination and self-compassion in general, and taking rumination as a form of over-identification; Powers et al.'s (2007) study about academic and social goals lend support for my model to include self-compassion to predict academicians' well-being in the 4th model. Furthermore, also Richards, Campenni and Muse-Burke (2010) found that there was a link between-self-awareness and well-being which is mediated by mindfulness as a form of self-care practice, among a sample of health care professionals, nearly half of whom were graduate students. They encouraged that instructions such as Mindfulness Based Stress Reduction (MBSR), will make people to examine their state of mindfulness that will in turn enhance their well-being. Besides, Allen and Leary (2010) suggest self-compassion to be conceptualized as a coping strategy which promotes well-being and positive psychological functioning. They highlighted clear benefits of applying cognitive restructuring or reframing negative events by induced self-compassion which leads to a more positive and open acceptance of the event as a way of coping strategy.

When Neff (2009a) spoke about the origins of self-compassion, she related secure attachment with high compassion towards oneself with relevant citations. Soothing system with internalized models, acceptance and validation from significant others (i.e., the family), safe and caring environments were some of the factors that Neff discussed as the determinants of self-compassion ability. Consequently, the relation between a balanced self and attachment security (İmamoğlu, & İmamoğlu, 2007; İmamoğlu, & İmamoğlu, 2010), the inverse relationship between self-compassion and people's experience of loneliness (Akın, 2010), and negative association between self-compassion and submissive social behaviors such as denying and not standing for one's own feelings, beliefs and attitudes in order to be selected and accepted by others (Akın, 2009) supports the hypothesized positive link from both relatedness and individuation to self-compassion of academicians, as hypothesized in the 3rd research question. Moreover, it was found that the association between high attachment anxiety and low subjective well-being was mediated by self-compassion across college students and community adults (Wei, Liao, Ku, & Shaffer, 2011). In this thesis, this link from self-compassion to subjective and psychological well-being was investigated for significance across academicians within the 4th model, which was not tested before.

It was mentioned before that İmamoğlu and Karakitapoğlu (2006) made a cross-cultural comparison and found that the actual relatedness with parents were similar across Turkish and American university samples. Similarly, Neff, Pisitsungkagarn and Hsieh (2008) conducted a cross-cultural study about self-compassion. Regarding the eastern origin of self-compassion in Buddhist Psychology, the authors compared American, Thai and Taiwanese undergraduates in terms of their self-compassion levels and Markus and Kitayama's (1991) well-known interdependent and independent self-construals, which are proposed to be representative of east and west cultures respectively. Accordingly, they found that in self-compassion,

students from Thailand were highest, those from Taiwan were lowest even though they are both collectivistic; and those from United States were in-between. Surprisingly, self-compassion was predicted by interdependence in Thailand whereas by independence in Taiwan and United States. Neff et al. (2008) interpreted this finding by noting that, not the culture itself but, the meaning of independence and interdependence itself varies between different contexts; and by emphasizing that regardless of the self-construal and culture, self-compassion itself was associated with well-being in those three countries. Hence, mutually supportive autonomy and connectedness (which BID model also endorses as balanced) with self-compassion, integrates the concerns with self and other in many ways that transcends the different emphases of cultures and respective self-orientations. Self-compassion and its links with wisdom and social connectedness (Neff, 2011; see also Neff, 2009 for a review) also lend support for the expected link between self-compassion and transcendence, and self-compassion and ego- and eco-system motivations. The “why me?” approach that is triggered by a threat to self-esteem does not exist in self-compassion, as it does not require “puffing the self-up while putting others down” (Neff, 2011, p. 2). Remember the non-zero-sum assumption of ecosystem motivation that it is not necessary for somebody else to lose in order to win, but a win-win belief is a better way of psychological functioning. Hence, a related and individuated academician with high-self compassion and ecosystem motivation who is also self-transcendent was expected to score high on well-being measures (see model 4).

1.5. Burnout

According to Maslach and Leiter (2008), a continuum between the positive experiences of engagement and negative experiences of burnout represents people’s psychological relationships to their jobs. Burnout is a job related

concept which is defined as "... a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who do 'people work' of some kind" (Maslach, & Jackson, 1986, p.1; as cited in Schutte, Toppinen, Kalimo, and Schaufeli, 2000). Briefly, burnout can be defined as a loss of an individual's job performance as the person's psychic resources diminish (Balcıoğlu, Memetali, & Rozant, 2008). Regarding its three sub-dimensions originally proposed by Maslach and Goldberg (1998) (which are emotional exhaustion, depersonalization, and diminished personal accomplishment), emotional exhaustion refers to the depletion of one's emotional resources without any source replenishment, due to work load, interpersonal conflict etc. with the feelings of being used up; depersonalization refers to a sort of emotional buffer that makes one to be detached from others without concern for them but with a loss of idealism; and reduced personal accomplishment refers to lowered self-efficacy that one experiences accompanied by a reduced competence and productivity feelings that one is not able to cope, due to lack of social support.

"Burnout is a particularly tragic endpoint for professionals who entered the job with positive expectations, enthusiasm, and a dedication to helping people. The norms for these types of caregiving, teaching, and service occupations are clear, if not always stated explicitly: to be selfless and put others' needs first; to work long hours and do whatever it takes to help a client, or patient, or student; to go the extra mile and to give one's all. Sadly, such a "gift" to others can come with a high price tag." (Maslach, & Goldberg, 1998, p. 63)

Academics may be expected to have high burnout levels regarding some problems they face while pursuing their career (such as intense communication with students, high demands over publication and success, and other frustrations like increasing job demands, positional obstructions,

insufficient pay, lack of support for studies, insufficient work places, a climate that makes academicians to question their proficiencies, etc.). As a matter of fact, the quotation above highlights the importance of burnout among academicians. Also, social support is a critical resource in coping with work demands and protects volunteer workers from burnout as well as helps them to stay connected to volunteering (Huynh, Xanthopoulou, & Winefeld, 2013). Teaching is a form of emotional labor and it has similarities with volunteerism as most of the teachers' motivation of job choice stems from desire for being with students (Klassen, Perry, & Frenzel, 2012) Besides, for teachers, satisfaction of need for relatedness with students leads to higher levels of teaching engagement, positive emotions and lower emotional exhaustion than satisfaction of the need for relatedness with colleagues does. The core finding of Klassen et. al's (2012) study is that teachers' basic psychological need for relatedness (which is a basic human need according to self-determination theory of Deci and Ryan (1985) and predicted by autonomy support in their study) is "dual-faceted" where relatedness with students was important beyond relatedness with peers. Accordingly, they found that, having an autonomy support from principals, as long as they feel connected with their students, teachers would experience high engagement and enjoyment at work and low anxiety, anger and emotional exhaustion (considered as the key component of burnout in that study). Also, contrary to the meaningful and supportive relationships in a workplace, it was found that being exposed to workplace bullying leads to burnout which is mediated by the lack of employees' need satisfaction for autonomy (Trépanier, Fernet, & Austin, 2013). Pointing to the importance of relatedness, hence, social support from family, colleagues and students may be considered as a form of relatedness that prevents academicians from burnout. This is why I expected a direct association between relatedness and individuation with lower burnout.

Cheung, Tang and Tang (2011) examined the relationship between emotional labor, burnout and job satisfaction of Chinese school teachers regarding their psychological capital in terms of efficacy, hope, resilience and optimism. Accordingly, they found that psychological capital was negatively related with burnout and positively with job satisfaction. Besides, psychological capital moderated the relationship between emotional labor and depersonalization (as the affective component of burnout) and job satisfaction. In another study, Flaxman, Ménard, Bond, and Kinman (2012) investigated the well-being of academicians after an Easter respite longitudinally. Although respites are opportunities to recover from work demands and to be refreshed in terms of personal resources, those academicians who were highly self-critical and perfectionist reported more fatigue, emotional exhaustion and anxiety with rumination, indicating a poorer well-being, when they turned to work, compared to those low in self-criticism. Because of their perfectionist vulnerability, which was activated during post-respite working weeks as a result of direct exposure to achievement-related stressors, they worried and ruminated, and this was negatively associated with psychological and physical health. In addition, in another study, when school teachers from Canada and United States were given Mindfulness Training, they reported higher mindfulness, focused attention and occupational self-compassion with lower occupational stress and burnout after the program, and reduced anxiety and depression symptoms at follow-up measures (Roeser, Schonert-Reichl, Jha, Cullen, Wallace, Wilensky, Oberle, Thomson, Taylor, and Harrison, 2013). This was considered as a way of improving teaching and learning, as such programs were helpful for teachers to develop self-regulatory resources, so that they are equipped to meet cognitive, social and emotional demand of their occupation. Also, Gil-Monte (2012) indicated that feelings of guilt were involved in burnout process. However, it should be noted that instead of MBI, Spanish Burnout Inventory was used in this study (with four

components of reduced enthusiasm towards work, psychological exhaustion, indolence and guilt). Still, the finding suggested that guilt is actually a symptom of burnout while mediating the relationship between burnout and depression. These findings lend support to my expectation that self-compassion was negatively associated with burnout, as Boudrias et al. (2011) also stated that job demands lead to burnout, whereas personal and psychological resources lead to job satisfaction. Moreover, considering the high price tag metaphor cited above (Maslach, & Goldberg, 1998) and on the basis of several research findings noted above, self-orientations, self-motivations, self-transcendence and self-compassion levels of academicians were expected to be determinants of their price tag for burnout in the present study, which in turn was expected to have well-being consequences in terms of job-satisfaction, life-satisfaction (subjective well-being) and domain-satisfaction (psychological well-being) that will be explained below.

1.6. Job-satisfaction

Job satisfaction, which is a certain form of subjective well-being (Diener, 2012) might influence organizational performance as well. As Judge and Klinger (2008) indicated job satisfaction research has practical applications for the enhancement of individual lives as well as organizational effectiveness. Job satisfaction, as the most focal employee attitude, was defined by Locke (1976) as "... a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences" (p. 1304; as cited in Saari, & Judge, 2004). Considering the emotional compound of job satisfaction, as indicated earlier, it may be plausible to expect that job satisfaction would be positively associated with relatedness. Mindfulness based exercise programs or compassionate mind trainings were found to have significant reductions in participants' stress level by enhancing their self-compassion (Neff, 2008). As job satisfaction is known to have negative

correlation with negative emotions at work (Ziegler, Schlett, Casel, & Diehl, 2012), it is also plausible to expect positive association between self-compassion and job satisfaction of academicians.

Best, Stapleton and Downey (2005) collected measures of core self-evaluations (with four dimensions as self-esteem, generalized self-efficacy, locus of control and emotional stability), organizational constraints, burnout, and job satisfaction; and conducted a structural equation modeling analyses. Their results revealed that people's core self-evaluations affected their perceptions of organizational constraints, which in turn predicted burnout, and then where burnout predicted job satisfaction (core self-evaluations → perceived organizational constraints → burnout → job satisfaction). Also, there were direct paths from core self-evaluations to job satisfaction; and burnout also mediated the relationship between core self-evaluations and job satisfaction. In line with occupational health perspective of stress and suggestions of contemporary burnout research, Best et. al (2005) examined burnout empirically as a consequence of a dysfunctional relationship between person and environment. Consequently, I also expected that burnout would mediate the paths from relatedness to job satisfaction, as indicated in the 2nd research question.

As job satisfaction is a salient attitude, including cognitive, affective, and behavioral aspects of peoples' work and nonwork lives; it deserves attention in the organizational sciences as well as subjective well-being research more generally (Judge, & Klinger, 2008) Therefore, regarding the reciprocal nature of job attitudes and subjective well-being, a sound understanding of one domain would be incomplete without due consideration of the other. Wright and Cropanzano (2000) stated that although in organizational research, the most common means of operationalizing the happiness component of the happy-productive worker hypothesis is to measure job satisfaction; it is relatively narrow in scope. Hence, they suggested making

use of psychological well-being which may broaden the understanding beyond to the life outside of the work. In line with these, I employed one job satisfaction item, Satisfaction with Life Scale (SWLS), and Ryff's Psychological Well-being Scales complementarily.

1.7. Subjective Well-being (Satisfaction with Life)

According to Diener (2006), how positively people evaluate and feel about their lives relies on some key factors such as social relationships, their performance in an important role (i.e., work), and sources of personal worth (i.e., growth), suggesting to measure subjective well-being. Diener (2006) also proposed a national index of Well-being, regarding the fact that there are some social and psychological indicators for nation-wide beyond money. Accordingly, economists, policy makers, and social scientists adopt the well-being of nations as a major concern (Fischer, & Boer, 2011). In their meta-analysis where the majority of participants were teachers, Fisher and Boer (2011) concluded that higher autonomy and greater wealth were related with lower emotional exhaustion (they used only that subscale of MBI to measure burnout) but higher subjective well-being. Nevertheless, when autonomy and wealth were entered together, wealth was no more a unique predictor of life satisfaction. Yet, greater individualism still continued to be a significant predictor of well-being across nations including Turkey. They also found a trend with samples having more male participants, scoring lower emotional exhaustion, suggesting the proneness of women for burnout. In addition, regarding demographic variables, Eryilmaz and Ercan (2011) investigated whether age, gender and personality factors influence subjective well-being; and found that women participants and participants in the 19-25 age group were lower in terms of SWB. Hence, I looked up for the effects of age and gender in my thesis, as the majority of my academican sample consisted of women and research assistants.

Suh, Diener, and Updegraff (2008) indicated that differences in self-construal processes underlie cross-cultural differences in life satisfaction judgments. Besides, with priming the relational aspect of self, we can override the chronic information-processing habits shaped by stable factors such as culture. This finding is also in line with the before-noted findings of Imamoğlu and Karakitapoğlu-Aygün (2006) which highlights within culture diversity and between-culture similarities, as they are a function of the self-orientations, but not merely a function of the culture itself. In addition, social capital in the work place was considered to be important for subjective well-being (Helliwell, & Huang, 2010). Relatedness, may be thought as a way of building social capital such as marriage and family, ties to friends and neighbors and civic engagement which are strongly related to life satisfaction. Accordingly, as stated earlier, I tested the previously found link between relatedness self-orientation and subjective well-being again (Beydoğan, 2008) and expected that a related self would be associated with subjective well-being in the present study. High SWB leads to success in the work place, said Diener (2012). Accordingly, by also considering the affective component common for burnout, life satisfaction and job satisfaction, I expected a positive association between job satisfaction and subjective well-being but negative association between burnout and all well-being measures in the present study.

Subjective well-being (SWB) approach is hedonic based, focusing on immediate human functioning and experience, and it is associated with (dis)pleasure, satisfaction and happiness perceptions; whereas a Psychological well-being (PWB) model, which is eudemonic based, is associated with healthy human functioning and adjustment mechanisms (Burns, & Machin, 2009). Therefore, assessing well-being with these two distinct but complementary measures would make this thesis more elaborative, as they are thought to tap different perceptions of people.

Besides, Harrington and Loffredo (2011) also supported the association between subjective and all dimensions of psychological well-being.

1.8. Psychological Well-being

As indicated, eudemonic view in terms of psychological well-being is associated with healthy human functioning. According to this view, not all desires, no matter to what extent a person values them and/or receives pleasure from them, would promote well-being (Ryan, & Deci, 2000). As conceptualized by Ryff (1989), psychological well-being requires domain satisfaction in terms of *autonomy*, *environmental mastery*, *purpose in life*, *self-acceptance*, *positive relationships with others*, and *growth*. According to Ryff and Keyes (1995), autonomy refers to one's using personal standards when evaluating him/herself instead of relying on what others think; environmental mastery refers to one's capacity to manage one's life and surrounding world; purpose in life refers to the extent that whether one has a meaning and direction for his/her efforts; self-acceptance refers to one's positive evaluations of oneself and past life; positive relationships with others refers to having satisfying and close relationships with others; and growth refers to one's sense of continuing development. Harrington and Loffredo (2011) found that psychological well-being was best predicted positively by insight, which is having internal self-awareness of one's feelings, thoughts, and motivations; and negatively by rumination, which is a disposition for repetitive thinking for past. These findings easily called to mind the overidentification versus mindfulness components of self-compassion. Accordingly, I expected that PWB to be positively associated with self-compassion in the present study as well, as will be indicated in the 4th research question.

Considering that employee well-being is not only dependent on organizational factors but also on personal factors, Tripathi (2011) investigated the role of psychological capital in terms of self-efficacy, optimism, hope and resilience on employee's well-being, and found that they were intercorrelated with life satisfaction and resilience positively predicted psychological well-being. Also, Helliwell and Huang (2010) emphasized the importance of workplace trust, as a non-financial job characteristic while predicting psychological well-being of employees. Regarding this, I think that such a social capital would be viable with relatedness, in the present study. In addition, Chung-Yan (2010) found that for complex jobs that are mentally challenging and require the worker to use a number of complex skills, the workers should be given greater autonomy for their psychological well-being. Considering academia as a complex work, with its unstructured nature requiring exercise judgment, decision making, creativity and other discretionary behaviors, this may be an indication of how individuation is necessary for academicians. These lend support for the link from individuation and relatedness to psychological well-being among academicians, which was also provided evidence earlier by Beydoğan (2008) for public and private sector workers; hence, I also expected these links in the 1st research question of this thesis, as stated earlier.

Contrary to the emphasis on what is wrong (or disease model in general) common to applied research, more studies should address to develop what is right instead of just fixing it by adopting a health approach (Wright, & Cropanzano, 2000). Regarding the employee's psychological well-being as valuable for its own sake, this thesis aimed to explore self-orientations and their motivational and emotional aspects, such as ecosystem motivation, self-transcendence and self-compassion for promoting happiness and well-being whilst preventing burnout at the same time.

1.9. Aims of Present Study

All in all, regarding the possible links and associations mentioned above, the study reported in this thesis aimed to give answers to the following research problems.

Research Question 1:

"What is the impact of relational and individual self-orientations on well-being measures of SWB, PWB and job satisfaction?"

Accordingly, based on the research findings noted above (Beydoğan, 2008), it was hypothesized that individuation would predict psychological well-being, and relatedness would predict job satisfaction and both psychological and subjective well-being. Besides, these well-being measures were hypothesized to be intercorrelated.

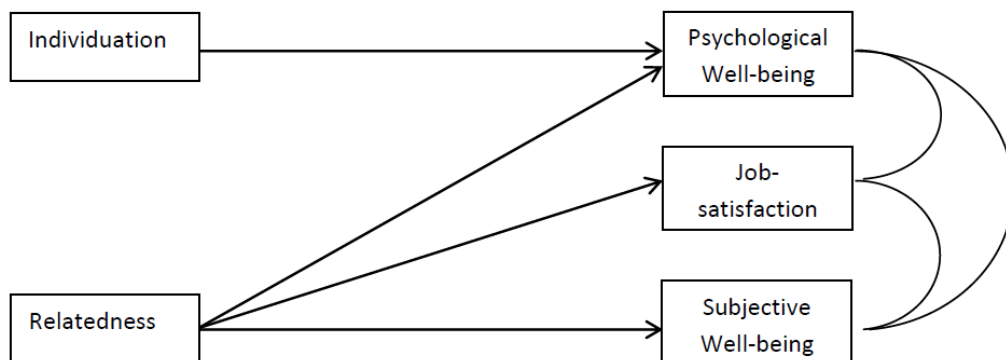


Figure 2. Self-orientations and Well-being Measures

Research Question 2:

"What is the role of burnout on this link between self-orientations and well-being measures?"

Based on the findings noted in the introduction part, burnout was expected to partially mediate the links between self-orientations and well-being measures that were hypothesized in the first research question (see Figure 3). Recall that how lack of social relations (Huynh et. al, 2013) and autonomy supportiveness (Trépanier et. al, 2013) play a crucial role in burnout. Accordingly, individuation and relatedness were hypothesized to predict burnout which in turn was expected to predict psychological well-being, job satisfaction and subjective well-being negatively. In addition, direct paths from individuation to psychological well-being, and relatedness to job satisfaction and both psychological and subjective well-being were hypothesized as in the first research question. Besides, regarding the emotional compound of job satisfaction noted before (Ziegler et. al, 2012), relatedness was also expected to be positively associated with job satisfaction.

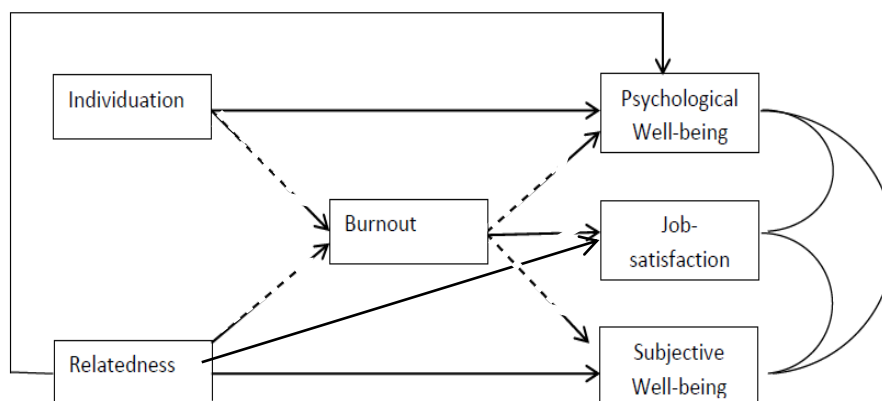


Figure 3. Burnout as a Mediator between Self-Orientations and Well-being Measures (dashed lines imply negative associations)

Research Question 3:

"How are relational and individual self-orientations associated with the motivational and/or affective outlooks involving ego- and eco-system motivations, self-transcendence and self-compassion?"

Regarding the literature noted above, I expected that relatedness would be positively associated with ecosystem motivation, indicating that others' well-being is not equal to one's ill-being; whereas individuation was expected to be negatively associated with egosystem motivation, indicating that interpersonal differentiation is not equal to having a self-worth contingency with self-image goals but is about a healthy development of self, according to one's true potential (Crocker, et. al, 2006; Crocker, & Knight, 2005, as explained in self-image versus compassionate goals part before). Also, I expected that self-transcendence would be predicted by ecosystem motivation positively but by egosystem motivation negatively, where self-transcendence was conceptualized as a higher motivational state which went beyond self-actualization by acknowledging belonging to something larger than the self (Koltko-Rivera, 2006). Therefore, I expected that there would be direct links from individuation and relatedness to self-transcendence as suggested by İmamoğlu (2006; 2010). Hence, this third research question summarizes the expected motivational and emotional aspects of self-orientations, which predicted self-compassion (Neff, 2003), which requires behaving kindly towards the self and not being overidentified with failures by acknowledging them as a part of common humanity. Accordingly, as noted above, it was hypothesized that individuation would predict egosystem motivation negatively and relatedness would predict ecosystem motivation positively. Regarding the literature about sustaining a learning orientation which is larger than the self (Crocker, Brook, Niiya, & Villacorta, 2006), high ecosystem and low egosystem motivations were expected to predict self-transcendence of

academicians, as compassionate goals were associated with the belief that all life is interconnected, endorsed by spiritual transcendence (Crocker, and Canavello, 2008). Self-transcendence was expected to be predicted by higher individuation directly and through lower egosystem motivation indirectly; whereas by higher relatedness directly and through higher ecosystem motivation indirectly. As people with egosystem goals lack compassion for themselves, and egosystem goals are related to decreased well-being (Crocker, 2008); a positive association between self-compassion and ecosystem goals, but negative association between self-compassion and egosystem goals were expected in the present study. Also, a direct path from relatedness to self-compassion was hypothesized. These links can be seen from Figure 4.

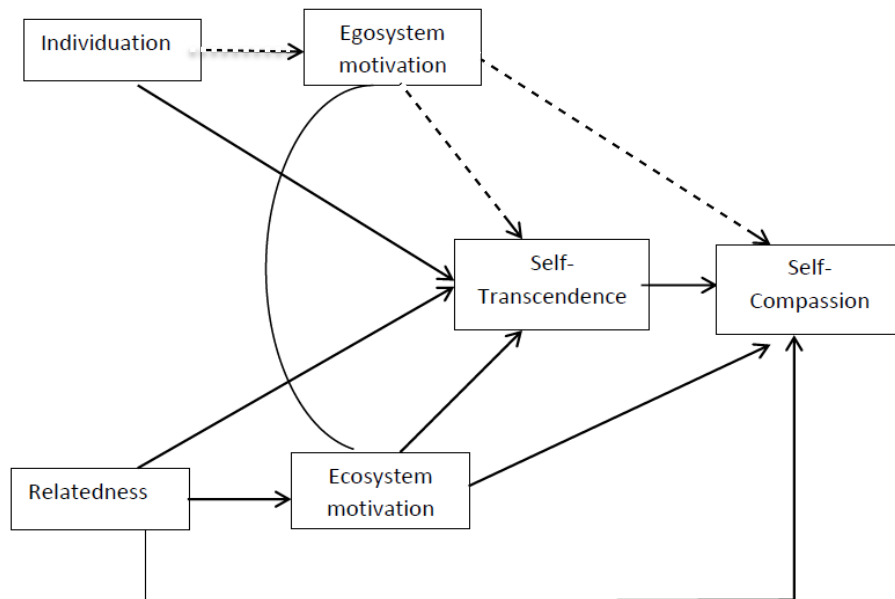


Figure 4. Motivational and Emotional Aspects of Self-Orientations (dashed lines imply negative associations)

Research Question 4:

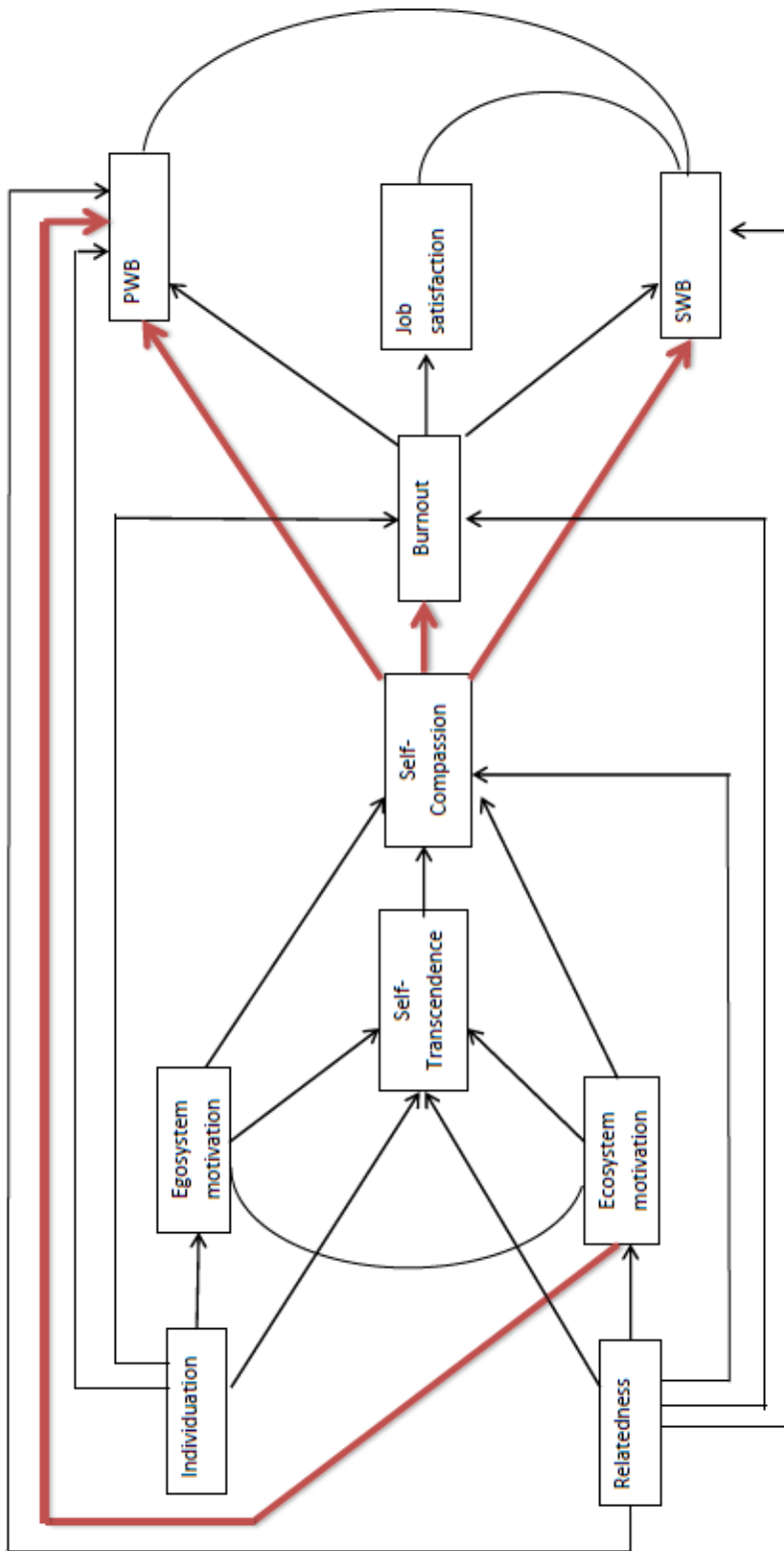
“What are the roles of ego- or eco-system motivations, self-transcendence, self-compassion and burnout on the relationship between self-orientations and well-being measures?”

Fluctuations of self-esteem with a self-image sustaining goal as a result of egosystem motivation constitute a dramatic vulnerability that is associated with increases in depressive symptoms (Crocker, 2002). Unless a shift is done from self-focused, self-centered goals of maintaining and protecting self-esteem which is neither autonomous nor authentic, to goals that connect the self to others altruistically, compassionately and meaningfully, this vulnerability might not be overcome. In addition, Neff (2003b) revealed that high self-compassion was significantly and negatively correlated with anxiety and depression whereas positively with life satisfaction; indicating the possibility that self-compassion may be an adaptive process that enhances psychological resiliency and well-being, lending support for the expectation that self-compassion would predict both psychological and subjective well-beings of academicians positively. Regarding the correlates and associations of self-compassion (Neff, 2007; Neff, Hsieh, & Dejitterat, 2005) and the emotional component of burnout, it may be plausible to hypothesize a negative link from self-compassion to burnout. Considering the ecosystem and egosystem associations of self-orientations, hence, this lends support for the further expected link between self-compassion and the burnout of academicians.

In other words, based on the literature noted above, as well as in the third research question, both individuation and relatedness were expected to be negatively associated with egosystem motivation, but positively associated with ecosystem motivation; however, in view of the intrinsic quality of individuation and the positive affective quality of relatedness (İmamoğlu, 2003; İmamoğlu & İmamoğlu, 2010), the former self-orientation was

expected to be a stronger negative predictor of egosystem motivation, whereas the latter was expected to be a stronger predictor of ecosystem motivation. Both self-orientations and ecosystem motivation were expected to be positively associated with self-transcendence, which was also expected to be positively associated with self-compassion. On the other hand, egosystem motivation was expected to be negatively related with both self-transcendence and self-compassion. On the basis of these associations, I aimed to develop a full model with parsimonious explanations that would link individuation and relatedness with self-compassion via the motivational and affective outlooks of eco- and ego- system motivations and self-transcendence. Accordingly, the third model was combined with the second model. In this final model, in addition to the paths that were hypothesized in the 2nd and 3rd models, self-compassion was hypothesized to mediate the link between self-aspects and burnout, where PWB was also predicted directly by self-compassion and ecosystem motivation, and SWB was also predicted directly by self-compassion. The new paths are indicated in bold.

Figure 5. The Full Model (Model 4)



CHAPTER 2

METHOD

2.1. Participants

The questionnaires were administered to academicians from various universities of Turkey. The participants filled the questionnaires either online or in paper-pencil form, based on their preference. 250 academicians (223 via online survey, 37 via paper-pencil questionnaires) accepted to participate. Those who gave answers for some scales but did not continue for further page(s) were treated as drop-out and not included in the data. My final sample consisted of 250 academicians who completed the questionnaire; 152 of which were women, 95 were men and 4 academicians did not specify their gender. Their mean age was 36 years ranging from 22 to 72, median was 32, and mode was 26, as 45% of the sample were research assistants. The rest of the sample consisted of professors (14%), assistant professors (9%), associate professors (7%), project assistants (2%) and instructors (3%); where 18% of the participants did not specify their academic position. At the time of this study, the academicians were employed by 45 different educational institutions, but most of them were from Ankara University, Middle East Technical University and Gazi University.

2.2. Procedure and Measures

Convenience sampling method was used for this research. Participants were free to fill the questionnaires wherever they wanted, their home, office, etc. The system gave the opportunity to save the responses to continue later. The general purpose of the study (e.g., investigating the well-being of academicians in terms of their jobs, their relations and themselves), and the

mean time required to complete the questionnaire was presented in the informed consent page (see appendix A). The participants were assured that there were no disturbing items in the questionnaire. Still, the academicians were given the guarantee that they can leave the study anytime they wanted. They were also reassured that all their responses would be kept confidential and anonymous; and will be only used for scientific purposes.

The scales included in the form were Balanced Integration Differentiation Scale (BIDS) (Imamoglu, 1998), Ecosystem and Egosystem Motivations Scale (Crocker, & Canavello, 2008), Self-Transcendence Scale (Imamoğlu, 2013), Self-Compassion Scale (Neff, 2003b), Maslach Burnout Inventory-General Survey (Maslach & Jackson, 1986; adapted to Turkish by Ergin, 1993), The Satisfaction with Life Scale (SWLS) (Diener, Emmons, Larsen, & Griffin, 1985), and Multidimensional Psychological Well-being Scale (Ryff, 1989), one item developed for job satisfaction. The responses for all scales ranged from 1 to 5, where 1 represents completely disagree and 5 represents completely agree. The reverse items for all scales were recoded before the analyses. The participants also provided demographic information. The scales that were used and their psychometric properties were as following:

2.2.1. Balanced Integration Differentiation Scale

The BIDS was developed to assess the self-construal types of the participants by Imamoglu (1998), with 29 items and two subscales (Appendix B). Interrelational-Orientation subscale, with 16 items, consists of connectedness in personal relations, approval of connectedness in personal relationships and attachment to family. A high score on the subscale represents feelings of relatedness (tapped by items such as “I feel close to my social environment” and “I feel lonely” (reversed).

Self-Developmental-Orientation subscale, with 13 items, consists of being intrigued by oneself, developing one's potential and not adopting to a normative frame of reference (Imamoglu, 1998). A high score indicates a self-developmental tendency toward individuation (items tapped by "I find myself interesting" and "I think people should behave according to social expectations instead of trying to develop personal differences" (reversed). The correlation between its subscales was not significant ($r = .10$, ns.), as proposed by the model itself and reported by the previous BID literature, indicating individuation and relatedness are distinct constructs. Accordingly, after reverse coding the specific items, both individuation and relatedness subscales revealed reliable Cronbach's alphas; .74 and .83 respectively. None of the items' deletion would give meaningfully higher α 's for each subscale; hence the scale was used as in its original form.

2.2.2. Eco and Ego System Scale

In order to assess self-image and compassionate goals derived from egosystem and ecosystem motivations respectively, Crocker and Canavello (2008) developed a scale with 13 items for their roommate study, where the internal consistencies for self-image goals were reported to be ranging between .77 and .89, whereas for compassionate goals were reported to be ranging between .83 and .93. Yet, regarding the personal connection via e-mails with Crocker, she sent other versions of the scale. Although different versions of the scale exist for different research purposes; long and short as well as specific and detailed versions (i.e. Crocker, 2006), due to the personal contact with Crocker herself, the combination of these was formulated with the emphasis of aiming to measure general consideration, that is not specific to a room-mate of a university setting. The Turkish adaptation was conducted by the author and supervisor of this thesis.

Accordingly, the Turkish version of Eco- and Ego- System Scale consisted of 16 items and two subscales. Nine items assessed compassionate goals such as “be constructive in your comments to others”, whereas 7 items assessed self-image goals such as “get others to recognize or acknowledge your positive qualities” and “avoiding taking risks and making mistakes”. As proposed originally, ecosystem and egosystem motivations subscales were computed separately. Compared to the full scale ($\alpha = .67$), when item1 (see Appendix C) was deleted, ecosystem subscale revealed higher reliability ($\alpha = .70$). Thus, ecosystem subscale was used with eight items, instead of nine. Egosystem subscale was found to have a reliability of $\alpha = .71$ with no item-deletion. The factor structure initially endorses 5-factor solution, although in its original form Crocker formulated two dimensions. Yet, when SPSS was forced to extract two components, the factor loadings were still at an acceptable range of .75 (excellent) and .38 (fair), but with a decrease of explained variance from 58% (5-component solution) to 34.17% (2-component solution). On the other hand, as the three additional components’ eigenvalues range between 1.03 and 1.63, which slightly exceed the cut-off of 1; in accordance with the present research purposes, the analyses were conducted with the originally proposed two components which have eigenvalues of 3.06 and 2.41 for ecosystem and egosystem respectively. In addition, beyond lowering the reliability, item1 fell behind the loading cut-off of .30, and was dropped from the scale in factor analysis as well. Hence, it may be argued that the item “avoid doing anything that would be harmful to others” is not suitable for Turkish version; or the translation made it incomprehensible as it contains double negative words “ *faydalı olmayan*” and “ *kaçınmak*” at the same time. For future studies, researchers may translate this item as “ *faydalı olan işler yapmaya çalışmak*” or “ *faydasız işler yapmaktan kaçınmak*” instead of “ *faydalı olmayan şeyler yapmaktan kaçınmak*”.

2.2.3. Self-Transcendence Scale

This scale, formulated by Imamoğlu (2012), was used for the first time in the present study. The scale consists of 18 items, 9 of which are reverse-scored so that higher scores indicate higher self-transcendence, tapping such issues as having a motivational outlook that extends time and space; feelings of being a part of a larger unit; being responsive to interpersonal needs, rather than on personal interests, in personal relationships; believing in non-zero-sum goals, and being benevolent rather than competitive. Some sample items are as follows: “Although I live in the present time, I feel responsible toward past and present generations as well”; “In my interpersonal relationships, I try to increase my gains in accordance with the ‘gain-or-lose’ principle” (reverse). The whole scale can be seen in Appendix E.

Although the factor analysis indicated that the scale consisted 5 factors (with eigenvalues above 1), explaining 59% of the cumulative variance, it could be used as a unidimensional measure as it consisted of a very strong first factor (with an eigenvalue of 4.32, explaining 24% of the variance), on which all the items (except two) loaded. Accordingly, in congruence with the present purposes, the scale was used as a unidimensional measure by reverse coding the negative items, so that higher scores indicated higher self-transcendence, as noted above. The reliability of the scale was found to be good with Cronbach’s alpha equal to .79 and deletion of any items did not make a significant increase in the coefficient.

2.2.4. Self-Compassion Scale

Neff (2003b) developed a scale with 26 items to measure self-compassion, which reliably tapped into the three main components of it (namely; self-kindness versus self-judgment, common humanity versus isolation, and mindfulness versus Overidentification) with a good construct and content

validity. Akin, Akin and Abacı (2007) and Deniz, Kesici and Sümer (2008) both translated the scale to Turkish, but with different phrases and sentences mostly. Besides, the former supported the 6- factor solution whereas the latter supported 1-factor solution. Also, although Neff herself was one of the reviewers of their study, Deniz et. al (2008) stated that, regarding this inconsistency among these two results, further study for reliability and validity of SCS-Turkish version should be conducted, as well as to explore factor structure once again. Regarding the discrepancies between two translations and deficiencies in meaning from the original form, a new translation was conducted by the writer and the supervisor of this thesis from original scale, and back translations were compared with those existing, separately (Appendix F).

For the present research purpose, total self-compassion score was computed after reversing the three subscales of self-judgment, isolation, and over-identification; so that, the total score indicates how compassionate one is towards him/herself. The second order factor analysis lent support for this, as the second order factor analysis with six subscales revealed that only one component was extracted; which is the self-compassion itself. The eigenvalue was equal to 3.88, explaining 68% of the variance. The total scale was found to have an excellent reliability, $\alpha = .94$, with no improvement by any item-deletion. The factor-loadings are .85, .69, .82, .84, .77, .85 respectively for self-kindness, self-judgment, common humanity, isolation, mindfulness, and over-identification.

2.2.5. Burnout Scale

Maslach Burnout Inventory (Maslach & Jackson, 1986) was translated to Turkish by Ergin (1993). In this scale with 22 items, originally 7 point Likert type was used by Maslach et al.; however, Ergin found that 5 point

version was better of Turkish adaptation. The original scale consisted of three subscales: which are called emotional exhaustion (with 5 items such as “I feel used up at the end of the work day”), depersonalization (with 5 items such as “I have become less enthusiastic about my work”), and personal accomplishment (with 6 items such as “In my opinion I am good at my job”). Schutte, Toppinen, Kalimo, and Schaufeli, (2000) investigated the factorial validity of Maslach Burnout Inventory-General Survey for its factor structure by comparing its originally proposed form with other factor solutions. As a result, they found out that MBI-GS has three distinct but related dimensions as formed originally. For five occupational groups of managers, clerks, foremen, technical professionals, and blue-collar workers, they replicated the superiority of three factor model over alternative one-factor and two-factor models. The confirmatory factor analysis and fit indexes showed the invariability of the model for samples from Finnish, Swedish and Dutch populations.

In the present study, although the internal consistency of burnout scale was equal to .86 which was highly acceptable, there were problems in terms of factor structure. When all items were included in the principal component analysis with no factor constrains, 6 factors emerged explaining 60% of the cumulative variance. When the factor number was constrained to be 3 as proposed by the original model (Maslach, Jackson, 1986), factors of emotional exhaustion, depersonalization and personal accomplishment explained 48% of the burnout variance. Still, when a second order factor analysis was conducted with the initial factor structure, which are the three components as emotional exhaustion, depersonalization and personal accomplishment (reversed), 1-factor solution emerged by explaining 58.8% percent of burnout variance. In other words, the three subscales of burnout were found to be the components of one factor which is the burnout itself. This was important because some researchers propose either a two-factor model that includes the so-called “core burnout” factor (exhaustion and

depersonalization) along with a separate personal accomplishment factor, or a three-factor model with correlated exhaustion and depersonalization factors and an independent personal accomplishment factor (Schutte et al., 2000). In the sample of this study, however, all three components were intercorrelated. For academicians, the correlations were .62 for emotional exhaustion (Ex) and depersonalization (Dep), .20 for Ex and reduced personal accomplishment (Pacc-rev), and .28 for Dep and Pacc-rev, $p < .01$. Hence, in line with the present research purposes, the significant intercorrelations and the fit for one-factor solution by second order PCA gave confidence for considering burnout as a single dimension after reversing personal accomplishment as unaccomplishment. By this way, the higher scores for burnout indicated higher burnout that academicians experience. The scale can be seen in Appendix G.

2.2.6. Job Satisfaction

The job satisfaction of academicians was assessed with one item (see Appendix H), as a global perception regarding their jobs. The academicians were asked in general how satisfied they are with their current job. As indicated above, the literature supports such measurement for research purposes.

In this study, single item measure of job satisfaction was employed. Previous studies revealed that single item measure of job satisfaction was correlated with scale measures of overall job satisfaction (Beydoğan, 2008).

While most job satisfaction researchers have assumed that overall, single item measures are unreliable and therefore should not be used; this view has not gone unchallenged. Respectable levels of reliability can be obtained with an overall measure of job satisfaction, although these levels are somewhat lower than most multiple-item measures of job satisfaction

(Saari, & Judge, 2004). So, instead of employing a longer scale which would make the questionnaire more time consuming, a single item measure of job satisfaction was preferred, as the main point was well-being both subjectively and psychologically, and job satisfaction was also a part of life satisfaction.

2.2.7. Psychological Well-Being Scale

Developed by Ryff (1989), shortened by (Ryff & Keyes, 1995), the short version of Psychological Well-being scale was used in the present study. It consists of 3 items per subscale with a total of 18 items; measuring autonomy, environmental mastery, purpose in life, self-acceptance, positive relationships, and growth. In the given order, *autonomy* subscale measures self-determination and self-directedness with items such as “I have confidence in my opinions, even if they are contrary to the general consensus”; *environmental mastery* subscale covers the perception of control that one has for outer life with items such as “In general, I feel I am in charge of the situation in which I live”; *purpose in life* measures whether one lives with meaning or direction and reflected with the items such as “Some people wander aimlessly through life, but I am not one of them”; *self-acceptance* subscale measures to what extent one approves him/herself with items such as “I like most aspects of my personality”; *positive relationships* with others subscale taps one’s satisfaction in interpersonal relationships with items such as “People would describe me as a giving person, willing to share my time with others”; and finally, *growth* subscale captured the willingness of a person to expand his/her potential with items such as “I think it is important to have new experiences that challenge how you think about yourself and the world”. These subscales can be used separately or a composite score can be employed. Although there are some problems with its factor structure (Burns, & Machin, 2009), it has been still

accepted as a reliable and valid instrument (van Dierendonck, 2005) when compared to other longer versions. However, although Akın (2008) indicated that the Turkish version of Ryff's Scales of Psychological Well-being with 14 items is a valid and reliable instrument, and self-compassion was correlated with all six subscales of it, earlier studies that associated Balanced Integration and Differentiation Model with psychological well-being employed the 18 item version (i.e. Beydoğan, 2008). Besides, van Dierendonck (2005) stated that the most acceptable version was that with three items per subscale.

The scale was translated into Turkish by Imamoglu (2004) and can be seen in Appendix I. The factor analysis revealed that six factors emerged, as proposed by the original scale, by explaining 61% of the cumulative variance. For research purposes, a total psychological well-being score was computed after reversing the items that are reverse coded; so that, the total score indicates higher psychological well-being. The second order factor analysis lent support for this, as the second order factor analysis with six subscales revealed that only one component was extracted; which is the psychological well-being itself. The eigenvalue was equal to 2.26, explaining 38% of the variance. The total scale was found to have an acceptable reliability, $\alpha = .72$, with no item-deletion (The factor-loadings were .61, .76, .53, .77, .35, and .55 respectively for autonomy, environmental mastery, personal relationships, self-acceptance, purpose in life, and growth).

2.2.8. Satisfaction with Life Scale

Diener, Emmons, Larsen, and Griffin (1985) developed a scale to assess an individual's subjective evaluation of the quality of one's life. The Satisfaction with the life Scale with 5 items were translated to Turkish by

İmamoğlu (2004). Durak, Senol-Durak, and Gençöz (2010) also concluded that, the psychometric properties of the Satisfaction with Life Scale (SWLS) were satisfactory in three different Turkish samples of university students, correctional officers and elderly adults, indicating that SWLS is adaptable in nature to different cultures. Still, they suggested that further research using demographically diverse populations should be conducted to strengthen and support the psychometric properties of the SWLS in different cultures. Accordingly, this thesis addressed the need for reliability and validity check for different samples, which were academicians as the current sample. With five items assessing general life satisfaction, this scale was found to be reliable across academicians as well, $\alpha = .88$; and none of the items' deletion gave higher reliability. As proposed originally, the scale gave 1-factor solution by explaining 68% of cumulative variance. Higher scores from the scale indicate higher degree of life satisfaction and the items can be seen in Appendix J.

CHAPTER 3 RESULTS

3.1. Data Screening and Prior Analysis

For each variable, sum scores were computed using related scale by controlling for missing data. For this, only participants who answered a minimum amount of questions for each scale are considered. The sum score was computed by multiplying the mean score of this minimum amount of answers, with the number of questions in that scale (Gençöz, 2011, oral advice in course 610). For instance, relatedness subscale has 16 questions; hence, the relatedness score of a participant is computed only if participant answered at least 13 questions, and the mean of the questions that participant answered is multiplied by 16 to get a total relatedness score corrected for the mean of participant's given answers. If I only computed mean score, the variance would be diminished; and if I only computed sum score, it would not correct for missing values. Hence it would not reflect the nature of the data.

The assumptions of multivariate normality and linearity were evaluated through SPSS, after the data were examined for accuracy of entry and missing values. The multivariate assumptions were met with few exceptions and these cases were retained, as they were slightly over the cut off, and the EQS 6.1 program permits for the analysis of non-normal distributions when conducting structural equation modeling (SEM) (Byrne, 2006).

Prior to the analysis, all variables were regressed for age and gender in order to control them if necessary. Accordingly, the effects of age and gender were not found for individuation, relatedness, egosystem motivation, burnout, psychological well-being, job satisfaction, and self-transcendence; whereas age significantly predicted subjective well-being (.22, $p < .01$), self-compassion (.15, $p < .05$) and ecosystem motivation (.17, $p < .05$), and being

male negatively predicted subjective well-being (-.13, $p < .05$). Therefore, throughout the analysis of the research questions of the present study, ecosystem motivation, self-compassion and subjective well-being were controlled for age, and subjective well-being was also controlled for gender, where they are the criterion in relevant regression analyses. The effects of age and gender were not addressed in any of the research questions of this thesis, but they were controlled for their effects, as, old or young, male or female, whoever, academicians' self-related and job-related antecedents of well-being were addressed as the main point of this thesis.

In the following part, for the four models proposed at the end of the introduction part, first their intercorrelations will be given, then the results of regression analysis for hypothesized paths will be given, and finally each model will be explained with structural equation modeling (SEM) results. As SEM is a confirmatory technique rather than an exploratory one, these prior hypotheses which are formulated considering the prior knowledge from literature have to be tested separately. This large difference between SEM and other techniques is actually its greatest strength (Tabachnick, and Fidell, 2007). In order to generate estimated population covariance matrix for the model, parameter estimates will be used and estimated population covariance matrix will be compared to the sample covariance matrix. Is the model good enough that its parameter estimates will produce an estimated matrix that is close to the sample covariance matrix? (Tabachnick, and Fidell, 2007, p. 680). That is, estimating parameters which produce an estimated population covariance matrix which is not significantly different from the sample covariance matrix is aimed, that will be indicated in terms of chi-square (Tabachnick, and Fidell, 2007, p.687). Then, how much of the variance in DV's was accounted for by the IVs will be given.

3.2. Analysis

3.2.1. Results for Model 1

The first path analysis addressed the 1st question which was "*What is the impact of Relational and Individuational self-orientations on well-being measures of SWB, PWB and job satisfaction?*" where individuation predicted psychological well-being, and relatedness predicted job satisfaction and both psychological and subjective well-being, which were also considered as interrelated.

Firstly, their correlations were examined as shown in Table 2. Individuation was only correlated with psychological well-being, $r=.40$, whereas relatedness was correlated with all well-being measures; $r= .37, .40$ and $.28$ for psychological well-being, subjective well-being and job satisfaction respectively. The well-being measures were also correlated; the correlation coefficients were equal to $.48$ between SWB and PWB, to $.52$ between SWB and job satisfaction, and to $.34$ between PWB and job satisfaction. The non-significant $.10$ correlation between individuation and relatedness was congruent with the assertion of the BID Model that they are distinct self-orientations.

Table 2. The Intercorrelations between Variables

	Ind.	Rel.	ECo.	EGo.	S-C	S-T	J-S	Burn.	SWB	PWB
Ind.	1									
Rel.	,10	1								
Eco	,13*	,27**	1							
Ego	-,22**	-,12	,14*	1						
Self-comp.	,10	,36**	,13*	-,38**	1					
Self-trans.	,34**	,20**	,36**	-,33**	,30**	1				
Job sat.	,08	,30**	,13*	,01	,25**	,12	1			
Burn.	-,22**	-,43**	-,15*	,19**	-,46**	-,27**	-,66**	1		
SWB	,09	,37**	,09	,004	,36**	,07	,52**	-,47**	1	
PWB	,40**	,40**	,27**	-,10	,39**	,25**	,34**	-,45**	-,48**	1

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

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

Then, three regression analyses were conducted, as can be seen from Table 3. For the first analysis, job satisfaction was criterion and relatedness was predictor; which revealed that 8% of job satisfaction was predicted by relatedness, $\beta = .28$, $p < .001$. For the second analysis, psychological well-being was criterion with individuation and relatedness as predictors. Individuation (.36) and relatedness (.37) significantly predicted psychological well-being, where they explained 29% of the PWB variance. Thirdly, for subjective well-being as criterion, a hierarchical regression analysis was conducted, where age and gender were controlled for at the first step (remember that age and gender were found to be significant predictors of SWB in prior analyses) and relatedness was entered at the second step. Accordingly, first step of the regression analyses for SWB as criterion variable revealed that age (.22, $p < .001$), and gender (-.13, $p < .05$) were significant predictors and explained variance was found to be 5%. In the second step, it was found that age (.19, $p < .05$), and relatedness (.34, $p < .001$) significantly predicted SWB; where gender was no more a significant predictor but relatedness was still a significant predictor after controlling for age. The explained variance of second step was 16%. These results can be tracked from Table 3.

Table 3. Regression Analyses for The First Research Question

Predictor		Criterion		
		Psychological WB	Job Satisfaction	Subjective WB
		βs		
1. Step	Age	-	-	.22 **
	Gender	-	-	-.13 *
	Individuation	.36 **	-	-
	Relatedness	.37 **	.28 **	-
	F	(2, 247) = 50.99 **	(1, 248) = 21.65 **	(2, 242) = 6.82**
	R ²	.29	.08	.05
2. Step	Age	-	-	.19 *
	Gender	-	-	n.s
	Individuation	-	-	-
	Relatedness	-	-	.34 **
	F			(3, 241) = 16.34 **
	R ²			.16

Notes: 1) “-“ represents IVs were not included in the regression analyses. 2) *p<.05, **p<.001, n.s. non-significant.

Thirdly, these links were tested with SEM. According to Mardia’s normal estimate, there was no multivariate non-normality (Mardia’s $Z = 4.73$), indicating the results can be interpreted based on maximum likelihood statistics. No special problems were encountered during optimization, enabling to interpret further. The average off-diagonal absolute standardized residual was found to be .01. The distribution of standardized residuals indicated that 100% of residuals fall between the Z scores of -.1 and .1. Goodness of fit summary for ML method was observed and it was found that the model fit the data perfectly; $\chi^2(2) = 0.86, p = .65$, CFI (Comparative Fit Index) = 1.00, GFI (Goodness of Fit Index) = 1.00, RMSEA (Root Mean-Square Error of Approximation) = .00, CI (Confidence Interval of RMSEA) .00, .1. When the structural model was considered, all regression path coefficients were found to be significant given in parenthesis, as seen

in Figure 6. Individuation predicted psychological well-being (.35), whereas relatedness predicted all well-being measures which are psychological well-being (.37), subjective well-being (.37), and job satisfaction (.28). The errors of dependent variables were also correlated; which was equal to .40 between PWB and SWB, .46 between job satisfaction and SWB, and .24 between job satisfaction and PWB. In this first model, 14% of the variance in subjective well-being, 28% of the variance in psychological well-being, and 8% of variance in job satisfaction were explained by their predictors.

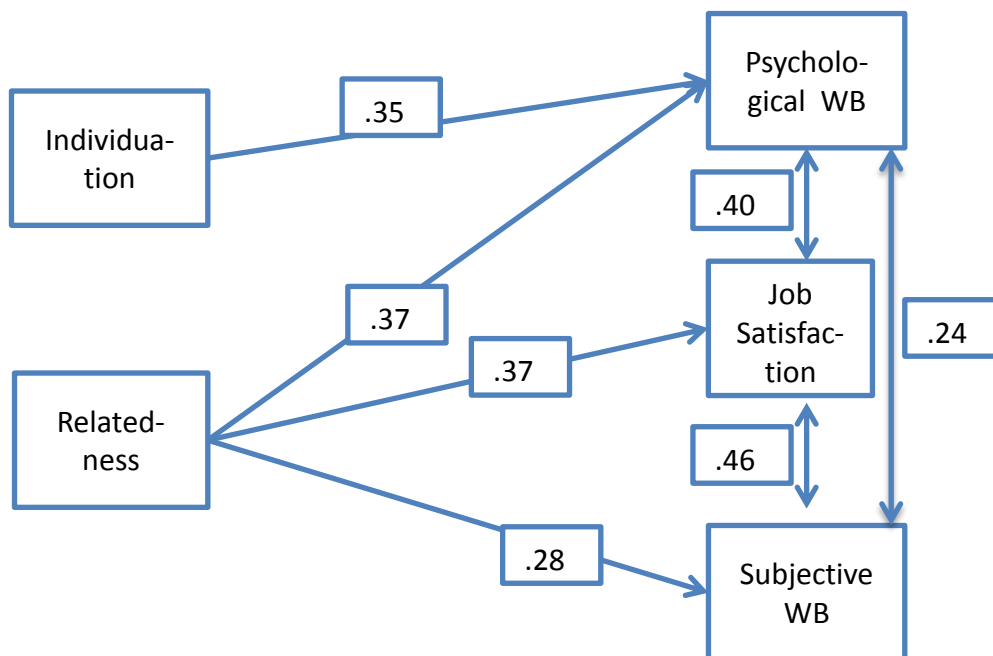


Figure 6. Path Coefficients for Model 1

3.2.2. Results for Model 2

In the 2nd model, the answer to "*What is the role of burnout on this link between self-orientations and well-being measures?*" question was explored. In order to test this, burnout was placed between self-orientations and well-being measures. Accordingly, individuation and relatedness were hypothesized to predict burnout which in turn predicted psychological well-being, job satisfaction and subjective well-being. In addition, direct paths from individuation to psychological well-being, and relatedness to both psychological and subjective well-being were hypothesized as in the first research question.

Firstly, their correlations were examined, as seen in Table 2, where burnout was negatively correlated with individuation (-.22), relatedness (-.44). The highest correlate of job satisfaction was with burnout ($r = -.66$) negatively, $p < .01$. Burnout was negatively correlated with subjective and psychological well-being moderately ($r = -.47$ and $-.45$ respectively); and the correlation between subjective and psychological well-being was $.48$, $p < .01$.

Second, a simple regression analysis, and hierarchical regression analyses were conducted to see the impact of self-orientations and burnout on psychological well-being and job satisfaction measures as criterion by entering self-orientations at the first step and burnout at the second step, as can be seen from Table 4. According to the simple regression analysis, individuation ($\beta = -.17$) and relatedness ($\beta = -.42$) significantly and negatively predicted burnout, $p < .001$, by explaining 22% of the variance in burnout. For subjective well-being as criterion, age was controlled at the first step of hierarchical regression analysis (but regarding the results of the first research question, gender was not controlled, as it failed to predict SWB at the second step of Model 1's hierarchical regression analysis); then relatedness was entered at the second step and burnout was entered at the

third step. Where psychological well-being was criterion, different from Model 1, in the final step it was predicted by individuation ($\beta = .32$), relatedness ($\beta = .25$) and burnout ($\beta = -.27$); and these three variables explained 34% of the variance in psychological well-being together with unique contribution of .10, .05, and .06 respectively. Although job satisfaction as criterion was predicted by relatedness in Model 1, here, it was only predicted by burnout ($\beta = -.63$) in the final step; and the total of 40% of job satisfaction variance was explained with the .33 unique contribution of burnout. Therefore, this direct link from relatedness to job satisfaction was removed in SEM analysis. Setting subjective well-being as criterion, 4% of it was predicted by age ($\beta = .19$) in the first step, 16% of it was predicted by age ($\beta = .17$) and relatedness ($\beta = .36$) in the second step, and 28% of it was predicted by age ($\beta = .14$), relatedness ($\beta = .19$) and burnout ($\beta = -.38$) in the final step; and the unique contribution of relatedness and burnout were 3% and 12% respectively. All the values were significant at .001 p value.

Table 4. Regression Analyses for The Second Research Question

Predictor		Criterion			
		Burn-out	Psyc. WB	Job Satisfaction	Subjective WB
		βs			
1. Step	Age	-	-	-	.19**
	Gender	-	-	-	-
	Individuation	- .17**	.36 **	-	-
	Relatedness	- .42**	.37 **	.28 **	-
	F	(2, 247) = 34.72	(2, 247) = 50.99 **	(1, 248) = 21.65 **	(1, 246) = 8.96**
	R ²	.22	.29	.08	.04
2. Step	Age	-	-	-	.17**
	Gender	-	-	-	-
	Individuation	-	.32**	-	-
	Relatedness	-	.25**	n.s.	.36**
	Burnout	-	-.27**	-.63	-
	F		(3, 246) = 44.03**	(2, 247) = 84.32 **	(2, 245) = 24.02**
	R ²		.34	.41	.16
3. Step	Age	-	-	-	.14**
	Gender	-	-	-	-
	Individuation	-	-	-	-
	Relatedness	-	-	-	.19**
	Burnout	-	-	--	-.38**
	F				(3, 244) = 31.66**
	R ²				.28

Notes: 1) “-“ represents IVs were not included in the regression analyses. 2) *p<.05, **p<.001, n.s. non-significant.

Then those links were tested with SEM. Accordingly, Mardia's normal estimate indicated that there was multivariate non-normality (Mardia's $Z=6.75$), indicating that the data should be interpreted based on robust statistics. No special problems were encountered during optimization, enabling to interpret further. The average off-diagonal absolute standardized residual was found to be .01. The distribution of standardized residuals indicated that 100% of residuals fall between the Z scores of -.1 and .1. Goodness of fit summary for robust statistics was observed and it was found that the model fit the data perfectly; Satorra- Bentler Scaled $\chi^2 (3) = 1.87$, $p = .60$, CFI = 1.00, RMSEA = .00, CI. .00, .09). When the structural model was considered, all regression path coefficients were found to be significant. As seen in Figure 7, burnout was negatively predicted by individuation (-.17) and relatedness (-.42); psychological well-being was predicted by individuation (.32) and relatedness (.25) positively but by burnout (-.27) negatively; subjective well-being was predicted positively by relatedness (.20) and negatively by burnout (-.39); and job satisfaction was negatively predicted by burnout (-.64) where no modification was suggested. Thus, as noted above, job satisfaction was no more predicted by relatedness directly, but through the impact of burnout. In this second model, 22% of burnout variance, 35% of psychological well-being variance, 26% of subjective well-being variance and 41% of job satisfaction variance were explained by their predictors. The errors of well-being measures were again correlated; which was .10 between PWB and job satisfaction, .33 between PWB and SWB, and .31 between SWB and job satisfaction.

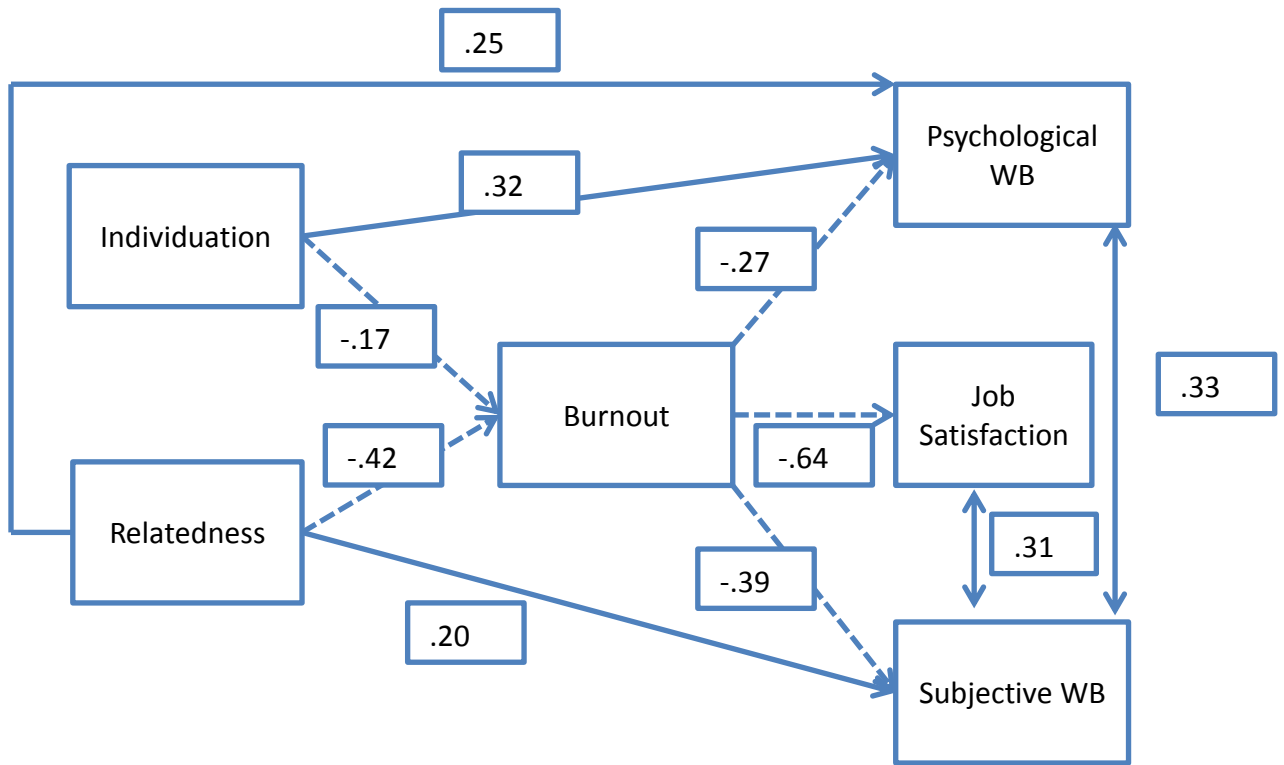


Figure 7: Path Coefficients for Model 2

3.2.3. Results for Model 3

After examining the self, well-being and burnout relationships, then the emotional and motivational aspects of self were investigated to be tested further for the full model. Accordingly, expecting that self-compassion would be a predictor of burnout, the question of *"How are relational and individual self-orientations associated with the motivational and/or affective outlooks involving ego- and eco-system motivations, self-transcendence and self-compassion"* was addressed. To begin with, intercorrelations between the variables were considered. As can be seen in Table 2, it was found that individuation was correlated positively with self-transcendence (.34) and ecosystem motivation (.13) but negatively with egosystem motivation (-.22). Although, there was not any support for the link between individuation and ecosystem motivation in the literature, and the correlation was very low though significant (.13); this path was still tested with regression in order to decide whether to include into the model or not. Relatedness was positively correlated with ecosystem motivation (.27), self-transcendence (.20) and self-compassion (.36). Self-transcendence was positively correlated with ecosystem motivation (.36) and negatively with egosystem motivation (-.33). Self-compassion was positively correlated with ecosystem motivation (.13) and self-transcendence (.30) but negatively with egosystem motivation (-.38). However, the correlation between ecosystem motivation and self-compassion fell below the expectation, as it was very low (.13); so although this link was also tested with regression analysis (where it yielded insignificant coefficient), it was not included in the model.

Secondly, two simple regressions were conducted to see the impact of self-orientations on self-motivations; and two hierarchical regressions were conducted, one to see the impact of self-orientations and self-motivations on

self-transcendence, and one to see the impact of self-orientations, self-orientations and self-transcendence on self-compassion. However, it should be reminded that ecosystem motivation and self-compassion were found to be predicted by age in the prior analysis. Therefore, for the analysis where these two variables were criterion, age was entered in the first step to control for. Accordingly, as shown in the Table 5, ecosystem motivation was predicted by age ($\beta = .16, p < .05$) in the first step; and by age ($\beta = .16, p < .05$), individuation ($\beta = .12, p < .05$) and relatedness ($\beta = .25, p < .001$) in the second step. 3% and 11% of ecosystem motivation was explained in the first and second step respectively. Ecosystem motivation was predicted by individuation ($\beta = -.22$), $p < .001$, where 5% of its variance was explained.

For the first hierarchical regression analysis, where self-transcendence was the criterion, self-orientations were entered at the first step and ego- and ecosystem motivations were entered at the second step. As can be seen in Table 5, although individuation ($\beta = .31, p < .001$) and relatedness ($\beta = .16, p < .01$) predicted self-transcendence in the first step by explaining 13% of its variance; relatedness failed to predict it at the second step, where individuation ($\beta = .21$) and eco- ($\beta = .37$) and ego- system ($\beta = -.33$) motivations were significant predictors at .001 p value. Hence, the link from relatedness to self-transcendence was not tested in the model further. This first hierarchical regression analysis revealed that individuation made a unique contribution of 4%, ecosystem of 12% and egosystem of 10% to self-transcendence, by explaining 31% of its variance together.

For the second hierarchical regression analysis, where self-compassion was the criterion, age was entered at the first step, self-orientations were entered at the second step, ego- and ecosystem motivations were entered at the third step, and finally self-transcendence was entered at the fourth step. As shown in Table 5, self-compassion was predicted by age ($\beta = .16, p < .05$) at the first step; by age ($\beta = .14, p < .05$) and relatedness ($\beta = .36, p < .001$) at the second

step; by age ($\beta = .15$, $p < .01$), relatedness ($\beta = .31$, $p < .001$) and egosystem motivation ($\beta = -.35$, $p < .001$) at the third step; and finally by age ($\beta = .15$, $p < .01$), relatedness ($\beta = .29$, $p < .001$), egosystem motivation ($\beta = -.31$, $p < .001$) and self-transcendence ($\beta = .13$, $p < .05$) at the fourth step. 3%, 15%, 27% and 28% of the variance in self-compassion was explained by the first, second, third and the fourth steps respectively. According to adjusted R^2 , 27% of the variance was explained by these predictors; with 7%, 8% and 1% of it belongs to unique variances of relatedness, egosystem and self-transcendence respectively. Although ecosystem motivation was a significant correlate of self-compassion, it failed to be a significant predictor; therefore, it was not included in the model, as noted above.

Thirdly, those above-noted links were tested with SEM simultaneously. Accordingly, Mardia's normal estimate indicated that the data can be interpreted based on Maximum Likelihood (ML) estimation as it did not exceed 5 as cut off value (Mardia's $Z = 1.73$). No special problems were encountered during optimization, enabling to interpret further. The average off-diagonal absolute standardized residual was found to be .04. The distribution of standardized residuals indicated that 85.71% of residuals fell between the Z scores of -.1 and .1, 4.76% between -.1 and -.2, and 9.52% between .1 and .2. Goodness of fit summary for ML method was observed and it was found that the model fit the data well; $\chi^2(6) = 18.68$, $p = .01$, CFI = .94, RMSEA = .09, CI (.05, .14). When the structural model was considered, all regression path coefficients were found to be significant. However, the Lagrange multiplier (LM) test suggested post hoc modification for correlating ecosystem and egosystem motivations. After this modification was employed, the model gave a better fit; $\chi^2(5) = 6.99$, $p = .22$, CFI = .99, GFI = .99, RMSEA = .04, CI (.00, .10); with 90.47% of standardized residuals falling between the Z scores of -.1 and .1, 4.76% between -.1 and -.2, and 4.76% between .1 and .2. All path coefficients were

found to be significant except the link from individuation to ecosystem motivation, which failed to reach significance; .10, ns.

As the modified model for self-aspects can be seen in Figure 8, ecosystem motivation was predicted by relatedness (.28) whereas egosystem motivation was negatively predicted by individuation (-.21); indicating that intrapersonal differentiation is reverse from self-image goals, and relatedness is necessary for compassionate goals. In line with this, self-compassion was negatively predicted by egosystem motivation (-.31) and positively by relatedness (.31) as well as self-transcendence (.13), which was predicted positively by ecosystem motivation (.38) and individuation (.21) but negatively by egosystem motivation (-.33). For this modified model, no further modification were suggested; i.e. for adding paths between variables where low correlations existed and those that were not tested in regression analysis. In this second model, 9% of ecosystem motivation variance, 5% of egosystem motivation variance, 30% of self-transcendence variance and 24% of self-compassion variance were explained by their predictors. The covariance of eco- and ego- system motivations was .21.

Table 5. Regression Analyses for The Third Research Question

Predictor		Criterion			
		Egosystem Mot.	Ecosystem Mot.	Self-Trans.	Self-Compas.
		βs			
1. Step	Age	-	.16*	-	.16*
	Individ.	-.22**	-	.31**	-
	Related.	-	-	.16*	-
	F	(1,248) = 12.01**	(1,246) = 6.60*	(2, 247) = 19.89**	(1, 246) = 6.63*
	R ²	.05	.03	.13	.03
2. Step	Age	-	.16*	-	.14*
	Individ.	-	.12*	.21**	-
	Related.	-	.25**	n.s.	.36**
	Ecosystem	-	-	.37**	-
	Egosystem	-	-	-.33	-
	F		(3, 244) = 9.94**	(4, 425) = 27.26**	(2, 245) = 21.88**
	R ²		.11	.31	.15
3. Step	Age	-	-	-	.15*
	Individ.	-	-	-	-
	Related.	-	-	-	.31**
	Ecosystem	-	-	-	n.s.
	Egosystem	-	-	-	-.35**
	F				(3, 244) = 29.85**
	R ²				.27
4. Step	Age	-	-	-	.15*
	Individ.	-	-	-	-
	Related.	-	-	-	.29**
	Egosystem	-	-	-	-.31**
	Self-trans.	-	-	-	.13*
	F				(4, 243) = 23.88**
	R ²				.27

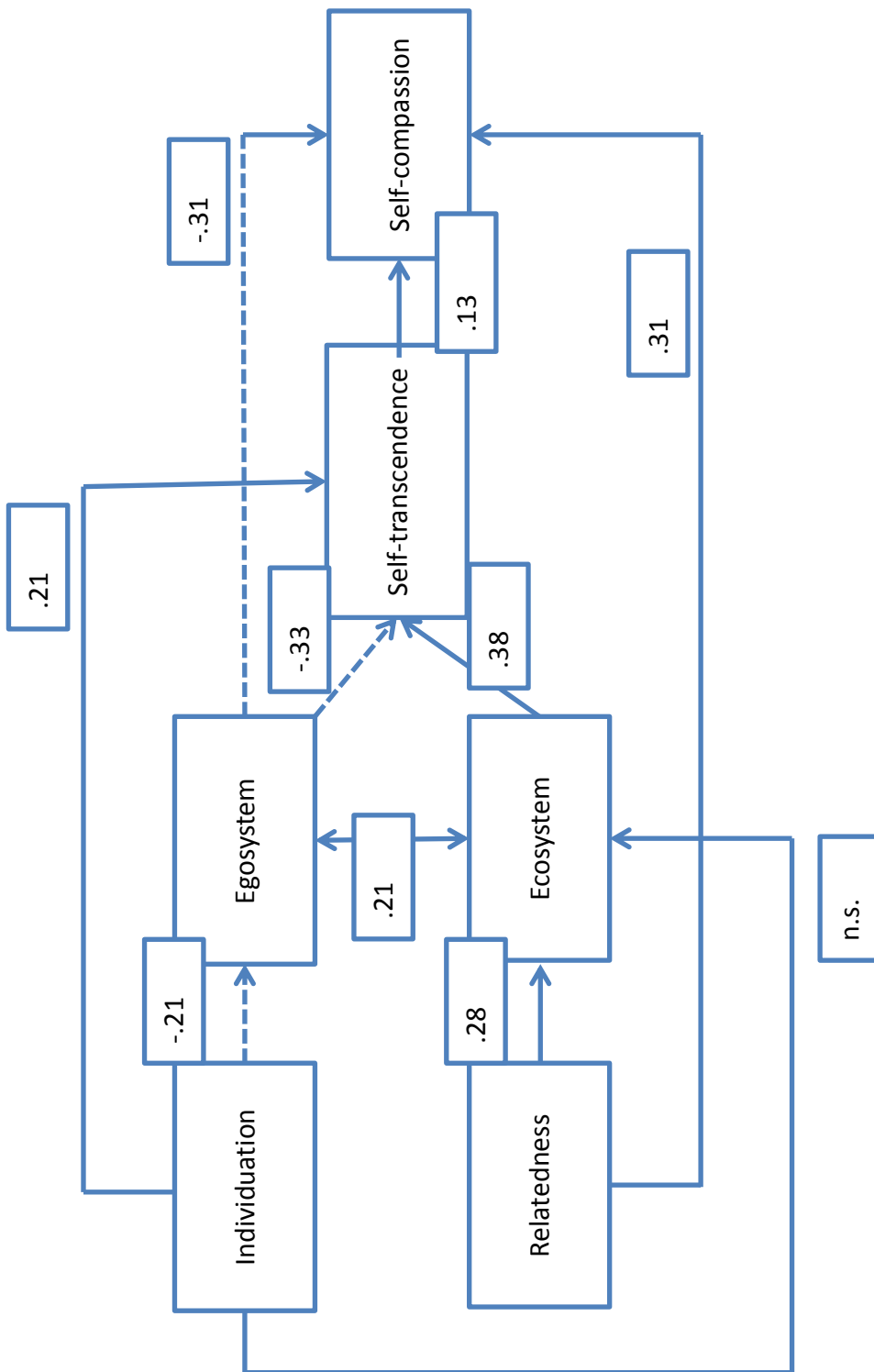


Figure 8: Path Coefficients for Model 3

3.2.4. Results for Model 4

In this full model, “*What is the role of ego- or eco-system motivations, self-transcendence, self-compassion and burnout on the relationship between self-orientations and well-being measures?*” question was addressed by combining the second and third models. Different from them, in this final model new paths were added; self-compassion was hypothesized to mediate the link between self-aspects and burnout, where self-compassion and ecosystem motivation also directly predicted PWB and SWB.

To begin with, the intercorrelations were examined as can be observed from Table 2. The analysis revealed apart from the correlations noted before, ecosystem motivation was found to be positively correlated with psychological well-being ($r = .27$); whereas egosystem motivation was positively ($r = .19$) and ecosystem motivation was negatively ($r = -.15$) correlated with burnout $p < .01$. Self-compassion had positive correlations with job satisfaction ($r = .25$), and subjective and psychological well-being ($r = .36$ and $.39$ respectively), whereas it was negatively correlated with burnout ($r = .46$), $p < .01$. Self-transcendence was negatively correlated with burnout ($r = -.27$) and positively with psychological well-being ($r = .25$).

Secondly, three regressions were conducted to test the predictions different from Model 2 and Model 3 as shown in Table 6. In the first regression analysis, burnout was found to be predicted by ecosystem motivation ($-.17$) and egosystem motivation ($.21$) at the first step, $p < .01$; yet, when self-compassion was entered at the second step, they failed to be significant predictors, where self-compassion was the only predictor of burnout ($\beta = -.46$, $p < .001$). 22% of the variance in burnout was explained by egosystem motivation, ecosystem motivation and self-compassion.

In the second hierarchical regression analysis, setting psychological well-being as the criterion, in addition to Model 2 (where individuation and relatedness were first step predictors), ecosystem motivation was entered at the second step, self-compassion was entered at the third step and burnout was entered at the fourth step. Accordingly, it was found that psychological well-being was predicted by individuation ($\beta = .36, p < .001$), and relatedness ($\beta = .37, p < .001$) at the first step; individuation ($\beta = .35, p < .001$), relatedness ($\beta = .33, p < .001$) and ecosystem motivation ($\beta = .14, p < .05$) at the second step; by individuation ($\beta = .33, p < .001$), relatedness ($\beta = .24, p < .001$), ecosystem motivation ($\beta = .13, p < .05$) and self-compassion ($\beta = .25, p < .001$) at the third step; by individuation ($\beta = .30, p < .001$), relatedness ($\beta = .18, p < .001$), ecosystem motivation ($\beta = .13, p < .05$), self-compassion ($\beta = .18, p < .05$) and burnout ($\beta = -.20, p < .05$) at the fourth step. 29%, 31%, 36% and 39% of the variance in psychological well-being were explained by first, second, third and fourth steps respectively. Regarding the semipartial correlations of the final step, the unique contributions of individuation, relatedness, ecosystem motivation, self-compassion and burnout were 8%, 3%, 1%, 3% and 3% respectively to the psychological well-being.

In addition, in order to control for age and gender while predicting SWB in this final model, third hierarchical regression was conducted. Accordingly, apart from the results of hierarchical regression (where SWB was criterion) in Model 2, self-compassion was added into the third step of regression (recall that, in Model 2, age was entered at the first step, age and relatedness were entered at the second step, age relatedness and burnout were entered at the third step). Hence, now, the third step included age, relatedness and self-compassion; whereas, age, relatedness, self-compassion and burnout were entered at the fourth step). Therefore, with the addition of self-compassion to the model, as can be seen in Table 6, subjective well-being was predicted by age ($\beta = .19, p < .01$) at the first step; by age ($\beta = .17, p < .01$) and

relatedness ($\beta = .36, p < .001$) at the second step; by age ($\beta = .13, p < .05$), relatedness ($\beta = .27, p < .001$) and self-compassion ($\beta = .24, p < .001$) at the third step; and by age ($\beta = .12, p < .05$), relatedness ($\beta = .17, p < .01$), self-compassion ($\beta = .13, p < .05$) and burnout ($\beta = -.34, p < .001$) at the fourth step. 4%, 16%, 21% and 29% of the variance in subjective well-being were explained by first, second, third and fourth steps respectively. Regarding the semipartial correlations of the final step, the unique contributions of age, relatedness, self-compassion and burnout were 1%, 2%, 1% and 8% respectively to the subjective well-being.

Table 6. Regression Analyses for The Fourth Research Question

Predictor		Criterion		
		Burnout	Psych. WB (hierarchical)	Subj.WB (hierarchical)
		βs		
1. Step	Age	-	-	.19*
	Individuation	-	.36**	
	Relatedness	-	.37**	
	Ecosystem	-.17*	-	-
	Egosystem	.21*	-	
	F	(2, 427) = 8.31**	(2, 247) = 50.99**	(1, 246) = 8.96*
	R ²	.07	.29	.04
2. Step	Age	-	-	.17*
	Individuation	-	.35**	-
	Relatedness	-	.33**	.36**
	Ecosystem	ns.	.14*	-
	Egosystem	ns.	-	-
	Self-compass.	-.44**	-	-
	F	(3, 246)= 23.17**	(3, 246) = 36.67**	(2, 245) = 24.02**
	R ²	.21	.31	.16
3. Step	Age	-	-	.13*
	Individuation	-	.33**	-
	Relatedness	-	.24**	.27**
	Ecosystem	-	.13*	-
	Self-compass.		.25**	.24**
	F		(4, 245) = 34.84**	(3, 244) = 22.03**
	R ²		.36	.21
4. Step	Age	-	-	.12*
	Individuation	-	.30**	-
	Relatedness	-	.18**	.17**
	Ecosystem	-	.13*	-
	Self-compass.	-	.18*	.13*
	Burnout	-	-.20*	-.34**
	F		(5, 244) = 31.25**	(4, 243) = 25.05**
	R ²		.39	.29

Notes: 1) “-” represents IVs were not included in the regression analyses. 2) *p<.05, **p<.001, n.s. non-significant.

After all, finally the full model was tested with SEM. According to Mardia's normal estimate, there was multivariate non-normality (Mardia's $Z = 7.47$), indicating that the data should be interpreted based on robust statistics. No special problems were encountered during optimization, enabling to interpret further. The average off-diagonal absolute standardized residual was found to be .03. The distribution of standardized residuals indicated that 94.54% of residuals fall between the Z scores of -.1 and .1, and 5.45% of .1 and .2. Goodness of fit summary for robust statistics was observed and it was found that the model fit the data very well; Satorra-Bentler Scaled $\chi^2(21) = 23.62$, $p = .26$, CFI = .99, RMSEA = .03, CI .00, .06). When the structural model was considered, all regression path coefficients were found to be significant including the paths that were estimated in this fourth model for the first time (which are indicated in bold). As seen in Figure 9, the new path coefficients are as followed: burnout was predicted by self-compassion (-.33), individuation (-.15) and relatedness (-.30); subjective well-being was predicted by self-compassion (.17), burnout (-.32) and relatedness (.17); and, psychological well-being was predicted by ecosystem motivation (.14), self-compassion (.19), burnout (-.20), individuation (.31) and relatedness (.18). In addition, ego- and eco- system motivations (.21), SWB and PWB (.32), and SWB and job satisfaction were correlated. All in all, 31% of burnout variance, 28% of SWB variance, and 35% PWB variance were explained by their predictors in this full model.

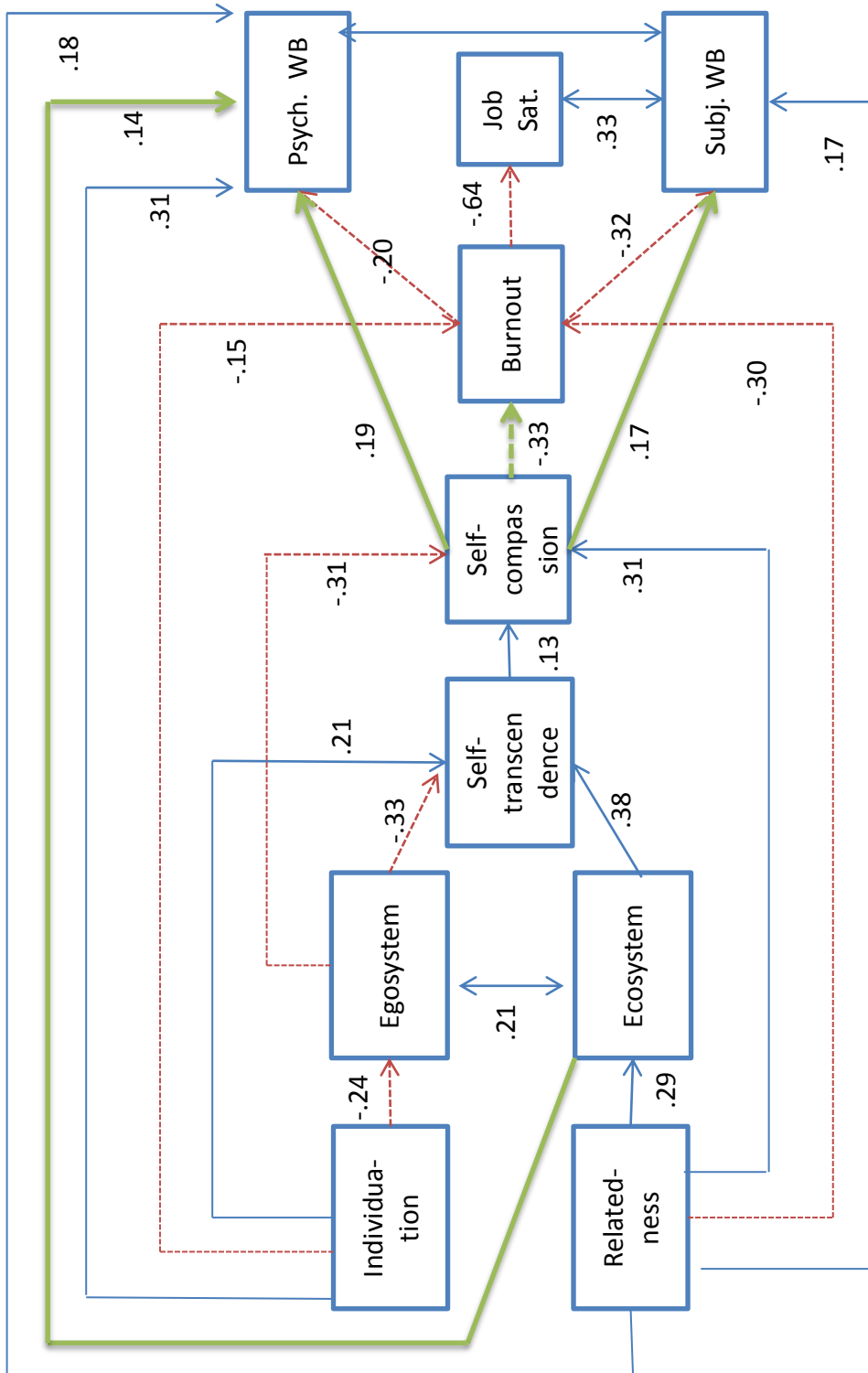


Figure 9: The Path Coefficients for Full Model (Model 4)

CHAPTER 4

DISCUSSION

The well-being of academicians was centered for the research purpose of this thesis, considering their importance for a nation's development, educational quality of universities, and merely regarding them as workers. Although academicians are highly respected and admired regarding the students that they have raised, scientific knowledge they have provided, and projects they have undertaken, they are not systematic robots but very humane workers within a very complex job. Accordingly, their well-being was argued to be influenced by not only from organizational factors or job demands, but also from some self-related aspects as well as job-related variables. In line with this idea, the present study investigated the impact of self-orientations and their motivational outlooks (in terms of self-image and compassionate goals, and self-transcendence) on burnout as well as other well-being measures via self-compassion.

In order to configure a full model about the well-being of academicians regarding their self-orientations, the roles of ego- and eco-system motivation, self-transcendence, self-compassion, and burnout were investigated throughout 4 research questions formulated. Accordingly, in the first research question, the former-found links between individual and relatedness self-orientations and subjective and psychological well-being measures as well as job satisfaction (Beydoğan, 2008) were investigated. In line with the priorly noted intrinsic quality of individuation and the positive affectivity of relatedness, the results of Model 1 revealed that individuation was found to predict psychological well-being; whereas relatedness was found to predict psychological and subjective well-being, as well as job satisfaction. When burnout was included to the model as a mediator between self-orientations and well-being measures in the second research question; however, the direct link between relatedness and job

satisfaction failed to be significant. Therefore, it can be argued that the impact of relatedness on job-satisfaction might be explained in terms of burnout. The results of Model 2 revealed that both individuation and relatedness negatively predicted burnout, which in turn negatively predicted psychological well-being, and life and job satisfaction. However, relatedness (-.42) was a stronger predictor of burnout, when compared to individuation (-.17), which was congruent with the above noted literature that social support was crucial in burnout prevention. In addition, PWB was still directly predicted by higher individuation and relatedness, where also SWB (life satisfaction) was still directly predicted by higher relatedness.

Before addressing the full model, the third research question was formulated in order to investigate the how are relational and individual self-orientations associated with motivational and affective outlooks involving ego- and eco- system motives, self-transcendence and self-compassion. Accordingly, the findings that ecosystem motivation was positively predicted by relatedness whereas egosystem motivation was negatively predicted by individuation, supports the notion that intrapersonal differentiation is reverse from self-image goals and does not require to have contingent self-worth, and relatedness is necessary for compassionate goals regarding the literature noted before. In line with my expectations self-transcendence was predicted positively by individuation and ecosystem motivation but negatively by egosystem motivation. This finding also supports the rectification of Maslow's hierarchy of needs where self-transcendence was a need after fulfilling the needs for love and belongingness and self-actualization (Koltko-Rivera, 2006). In addition, self-compassion was found to be positively predicted by relatedness and self-transcendence, but negatively by egosystem motivation, which was also in line with my expectations, regarding the belief of common humanity that exists in self-compassionate individuals, and the feelings of belongingness to a larger whole beyond time and space that self-transcendent individuals

have. Besides, the covariance of eco- and ego- system motivations was .21. This may be a result of the fact that a same behavior can stem from either compassionate goals or self-image goals, as it is not the behavior but the motivation that differs (Crocker et. al, 2006).

Finally, the fourth research question addressed the expected role of eco- and ego- system motivations, self-transcendence, self-compassion, and burnout in the relationship between self-orientations and well-being measures. As noted in the third research question, self-construals of academicians as conceptualized by the Balanced Integration Differentiation Model, was found to have impacts on self-motivations in terms of compassionate goals and self-image goals that in turn predicted self-transcendence and then self-compassion. The self-orientations were also found to be negatively related with burnout and positively with well-being measures, as noted in the first and second research questions. Accordingly, academicians who are highly individuated and related, regarding their association with higher ecosystem motivation but lower egosystem motivation, were also found to be more likely to be self-transcendent and self-compassionate for their failures. These motivational and emotional aspects of self were negatively associated (except egosystem motivation, which was positively associated) with burnout; and absence of burnout predicted high job satisfaction, life satisfaction and psychological well-being. In line with Le (2011), I also expected that self-transcendence would be positively correlated with psychological well-being regarding its flourishing aspects in terms of domain satisfaction. However this association was only at correlational level, but the link between self-transcendence and PWB was via higher self-compassion and lower burnout. Saari and Judge (2004) emphasized that an emerging area of study is the interplay between job and life satisfaction. Three possible forms of the relationship between job satisfaction and life satisfaction have been speculated by researchers, as: “(1) spillover, where job experiences spill over into nonwork life and vice versa; (2)

segmentation, where job and life experiences are separated and have little to do with one another; and (3) compensation, where an individual seeks to compensate for a dissatisfying job by seeking fulfillment and happiness in his or her nonwork life and vice versa” (Saari, & Judge, 2004, p.398). In line with the first form of interplay, I also found that job satisfaction and life satisfaction were correlated in both first and second models as well as in the full model.

Findings on subjective well-being have application suggestions for public policy, clinical interventions and education (Pavot, & Diener, 2004). Diener and Seligman (2004) suggested that subjective well-being of individuals should influence the policy decisions of organizations, corporations and governments; as, the more societies develop, the less of the variance in well-being is accounted by economic indicators but by supportive and positive social relationships and happiness or enjoyment at work. Diener (2006) indicated his hope about young investigators and suggested that instead of simple correlational studies that dominated the past, experimental, longitudinal and multi-method approaches will give promise for future. Likely, although this thesis also relied on correlational analysis, it took the flag a few steps further as path analyses were operated with several variables at once for the first time simultaneously, and provided a framework for what to be implemented or manipulated further.

CHAPTER 5

STRENGTHS, SUGGESTIONS AND IMPLICATIONS

These findings suggest that academicians can build support and create trustful organizational climate with ecosystem motivation by being supportive, as indicated by “give and take” example of Crocker and Canavello (2008). It should be highlighted that the ecosystem belief in education is important. For instance, an academician may undertake overwork just with the desire to be appreciated (self-image goals, instead of ecosystem motivation); thus it may lead him/her to be burned out. Considering the necessity of learning and teaching motivation with growth, it can be argued that educational quality may be enhanced by the ecosystem motivation of related and individuated academicians who are also self-compassionate.

There was a cartoon about a classroom where a student cannot give the correct answer for a math question but warns the teacher arrogantly by saying “Before you say anything, remember the educational importance of self-esteem.” (Baloo’s Cartoon, 2011). Neff (2011) criticized school programs developed to promote self-esteem and highlighted their pitfalls as they discourage teachers from criticizing students even constructively, because of its “potential” damage to their self-esteem. Rather than a high self-esteem which is fragile and self-image goals which are detrimental to self, a high self-compassion and ecosystem motivation will do better. Depression among faculty members and graduate students is said to be a common reason for their underproductivity, since academia is operating in a continuously stress mode (Belcher, 2009). The link between depression and burnout may be plausible; therefore, the paths from self-related concepts to burnout may imply ways to prevent academicians from both burnout and depression.

In line with my hypothesis, Van Dierendock, Garssen and Visser indicated that burnout can be prevented through personal growth (2005). Therefore, regarding the variables handled in this thesis may be argued for its implications for self-compassion manipulation or therapy as well as ecosystem priming and relatedness and individuation enhancement programs might be suggested. Within transpersonal psychology, psychosynthesis is said to be one of the most influential forces after psychoanalytic, behavioral, and humanistic traditions in psychology (van Dierendonck, Garssen and Visser, 2005). The authors developed a program that specifically and explicitly targets personal growth and existential significance; reasoning that a prevention program for burnout should aim at improving all three dimensions and taking into account the fullness of this syndrome, rather than relying on cognitive-behaviorally oriented programs which are often limited to reducing exhaustion. Consistent with the results of the present study, van Dierendonck et. al (2005) found that burnout and personal growth are negatively interrelated. Moreover, regarding their pretreatment, post treatment and 6-month-later follow-up measures, the authors concluded that although no significant changes were found for cynicism (other name for depersonalization), in that study the intervention group showed a decrease in exhaustion and an increase in professional efficacy, happiness, emotional clarity, purpose and meaning in life, and transcendence compared with the control group. They also suggested that future studies should investigate similar programs as their training results gave great promise as an effective instrument within an organizational setting.

Hence, after finding out that among academicians, relatedness and individuation are significant predictors for self-transcendence and self-compassion which in turn enhance well-being and job satisfaction by lowering their burnout level, training or intervention programs may be developed for such purposes. For instance, an education and experience

group for both personal growth and relatedness can be addressed by using psychodramatic methods of Moreno. Moreno, who was the founder of Psychodrama, Sociometry and the foremost pioneer of group psychotherapy with his theory of interpersonal relations, was acknowledged for picking up where Freud left off as Moreno not only emphasized analyzing backwards but acting for future (Moreno Institute East, 2010a). Accordingly, creativity, spontaneity and action are the three main propositions of psychodrama, where acting out the conflicting roles or inter- and intra- personal experiences are encouraged, and the group leader helps the participants to put the parts back together again. Psychodramatic techniques, as a form of group therapy, are known for providing education and training in skill, tools and methods to advance one's life and work. Likely, another way of conceptualizing self-compassion that Gilbert and colleagues did (as cited in Baer, 2010), was followed by a form of therapy called "compassionate mind training" that is rooted in biological capacities of human including desire to care for others, ability to recognize distress in others, sympathy and empathy, tolerance of distress by having a willingness to be aware of distress instead of avoiding or escaping from it, and a nonjudgmental emotional tone of warmth. Yet, unlike mindfulness meditation which involves simply attending in an accepting way or loving-kindness meditation which requires participants to do something such as repeating phrases while imagining (Baer, 2010), psychodrama will invite the group members to commit action, to rehearse behavior with creativity and spontaneity that may be efficient for increasing the self-compassion of academicians, priming ecosystem motivations, promoting a transcendental viewpoint and increased well-being by coping with burnout as well. Psychodrama, as a technique, is also able to meet the suggestions and requirements of Birnie, Speca, and Carlson (2010) for a group process of Mindfulness-based Stress Reduction, to include constructive feed-back and supportive interaction whereby experiences and challenges with the practice are shared and the

group solves the problem together. In a study of Neff and McGehee (2010), the findings indicated that after controlling for the impact of maternal support, family functioning, attachment style, and personal fable of adolescents and young adults, self-compassion still had benefits for mental health. This is encouraging for therapists or trainers, as teaching how to be compassionate is more easy and pragmatic than trying to improve, for instance, academicians' complicated family dynamics in work settings or in a work-shop provided by a professional chamber, union or the universities. The findings of this thesis are promising for such purposes, indicated in the philosophy of psychodrama and sociodrama below (Moreno Institute East, 2010b):

“Psychodrama is a place where our identity can expand; we test out their dreams for their lives through surplus reality. The past can be brought into the present, and re-lived differently. Communication can be addressed and unfinished business can be completed. We offer the psychodramatic method to professionals and those interested in personal development. We offer this method as education and training rather than psychotherapy. Sociodrama is an educational process focused on providing practice in solving the problems of human relations. It helps groups and members to clarify values and feelings and gives an opportunity to practice new behaviors. The focus is theme-and-situation oriented...Sociodrama unlocks the threads of human experience for everyone. It offers a chance for participants to learn about themselves, the world, and their place in it... We offer Sociodrama to schools, organizations, groups and families to learn collectively about a life that is most desired and for the well-being of all concerned.”

Besides, Moreno emphasized that “psychodrama represents the chief turning point away from the treatment of the individual in isolation to the treatment of the individual in groups” (1946/1977, p. 10, as cited in Wilson, 2011) indicating the goals of individual and the group are not exclusive or zero-sum. Therefore, academicians may be equipped with psychodrama and sociodrama for having self-compassion with a balanced viewpoint about

negative self-relevant emotions, so that, “personal pain is neither suppressed and denied nor exaggerated and dramatized” (Neff, 2008, p. 95) preventing them from burnout by enhancing their well-being and job-satisfaction. As the findings of this thesis are based on correlational data, and causal relationship cannot be inferred for sure, such a self-compassion training program with ecosystem motivation priming may also be thought as a balanced context that was indicated to foster a balanced integration and differentiation for self.

Preparing students for their prospective careers, conducting scientific researches, creating knowledge and technology and providing them for public use, making scientific thinking prevalent in society are some of the goals that universities pursue (Budak and Sürgevil, 2005) Hence, the results of this theses are fruitful regarding the societal importance of academicians. Also Budak and Sürgevil (2005) indicated that enhancing organizational factors in order to prevent burnout is very crucial; hence, organizational regulations and providing personal techniques, acknowledging that burnout is a legitimate problem to be accepted by everyone, would be preventive.

Although Klassen et al. (2012) indicated that, not with colleagues but, satisfaction of need for relationships with students may reduce emotional exhaustion of teachers; I did not separate relatedness as with different parties, as relatedness is considered as a general self-orientation by the BID Model. The interpersonal integration orientation of BID model suggests forming meaningful social relationships no matter with whom but with significant others. In a similar vein, ecosystem motivation endorses to acknowledge belonging to a higher constitution than the person him/herself, and also, self-compassion requires a sense of common humanity that one is not alone about his/her failures. Consequently, decomposing with whom the academicians are related with (family, peers, students, etc.) was out of scope of this thesis. The focus was to have a relatedness orientation itself.

However, it should be hold in mind that strong teacher-students relationships are important for both students' and teachers' well-being. Regarding the teacher induced beliefs and feelings, it readdresses the initial argument of this thesis that well-being of academicians is crucial for a nation's development.

Diener and Seligman (2004) acknowledge that positive effects of well-being at work go beyond the effects of personality (i.e., flexibility and dispositional happiness) resulting in more organizational citizenship behavior (including voluntary help for colleagues), lower absenteeism, and higher productivity. Aiming to enable high subjective well-being, those authors also concluded with the suggestions. Some of these were a) a democratic and stable society, b) supportive interpersonal contact, c) have supportive friends and family, d) have rewarding and engaging work, and e) have important goals, purpose and meaning in life. These suggestions may be reformulated or exemplified regarding the findings of the present study as a) i.e., higher education policies with clear requirements and information about how to meet them without changing constantly, b) i.e., enabling the academicians to have a sense of common humanity, c) i.e., high relatedness is necessary for a balanced self-construal as well-as an ecosystem motivation and a sense of common humanity, d) i.e., directedness and meaning with work with high job-satisfaction, and e) i.e., self-transcendence. Importance of such a self-transcendent concept was also acknowledged by UNESCO who devoted 2007 as Mawlana Year for the 800th anniversary of his birth, addressing the universality of his messages for the humankind in the 21st century (UNESCO, 2007).

All in all, in this thesis, I argued that although academia has been highly respected and academicians are considered as self-actualized, problem-free, superior individuals; their well-being has some self and job-related antecedents which involve balanced self, self-compassion, ecosystem

motivation, self-transcendence, job-satisfaction and burnout. This is indicated by the path analysis conducted on the data collected from 250 academicians. Academicians' (and teachers' in general) well-being has been studied in different contexts with different variables by using different research methods. Yet, to my knowledge, none of them investigated self-related variables of positive psychology with job-related variables as well. They either used, self-determination theory or personality variables, for instance. Besides, self-compassion, ecosystem, self-transcendence and Balanced Integration-Differentiation Model were for the first time to be tested together. Besides, they have never been investigated in relation with burnout. In addition, with the advantage of SEM (path analysis), a more parsimonious explanation was provided without the statistical problems of simpler methods.

Diener (2012) announced that there is a growing interest of governments in using SWB measures to help guide policy. At the individual level, SWB may foster peace attitudes and a crucial base for a culture of peace and democracy (Diener, & Tov, 2007) as it is influenced by and influences the way people perceive and relate to others. For the sample of this thesis, the results may give idea and provide additional insights to policy makers of higher-education in Turkey, administrative staffs of universities, unions of education workers (such as Eğitim-Sen) and academicians themselves about what will enhance their well-being, as its measures can provide a greater voice to factors beyond economic growth. Diener, Kesebir and Lucas (2008) stated that policy makers should be informed about well-being indicators and well-being should be placed in the spotlight so that not only the economic impact but also well-being measures are under consideration when governmental policies are debated, as well as to improve both organizational and individual performance. Klassen et al. (2012) discussed that although autonomy support is significantly an important predictor of basic need satisfaction and in turn lower emotional exhaustion; the

autonomy support should not be only thought to be provided by principals, but educational systems and policies are also important. Think for a while that, Council of Higher Education in Turkey (YÖK) would force rigid curricula with standardized testing, it would undermine the autonomy perceptions of academicians. Lucas and Diener (2003) gave credit to non-zero-sum interactions of labor and management; as an organization could increase productivity simply by increasing the happiness and satisfaction of its employees, where both the organizations and the employees benefit. Accordingly, such an ecosystem assumption can be said for academia: a university can only get academic credit by its happy, satisfied and productive academicians, and nations can develop by productive universities. Fostering balanced contexts for academicians, priming ecosystem motivations with compassionate goals that would preserve the group/organizations/species, bearing in mind that one is a part of a larger whole transcendently, supporting them to keep things in perspective by not overidentifying with them and behaving kindly to themselves as a part of a common humanity, seem to protect academicians from suffering with depersonalization, emotional exhaustion and reduction in accomplishment perception. Not to mention, these will return with enhanced job satisfaction, and higher psychological and subjective well-being.

CHAPTER 6

LIMITATIONS

This thesis relied on correlational data; only if it was an experimental design, the manipulation would lead to causal explanations. Although structural equation model has been acknowledged for its ability to draw causal attributions, the nature of this data itself was correlational; therefore, it is hard to make causal explanations between variables considered. Diener and Seligman (2004) argued that although the well-being itself is an important outcome, it is also a cause for other outcomes. Yet, in my thesis, well-being is considered as criterion for research purpose. Still, as the correlational data was used in analysis, the reverse may also be plausible. This is why for a causal explanation, an experimental design is needed. Also, as the research purpose of this thesis was to construct a new model for well-being of academicians, rather than to test an existing model, the derived results were descriptive and explanatory. Hence, although these variables were not studied before in the same study and additional support for reliability and validity of scales were obtained with regard to measures used among academicians sample, it should be avoided to consider them as absolute facts unless they are repeated and validated among other samples of academicians as well.

During data collection, the system counted for repeated entrances as well; so actually the exact participant number cannot be calculated. For example an academician who managed to complete the questionnaire, may have entered to the system several times before completion, or another one may have just entered the system only to have a look but not to participate. Nevertheless, as the repeated visits to system cannot be controlled, the observed high drop-out rate for the online survey was not regarded as a reflection of reality and is not treated as a limitation of this study; in fact, although they accepted to participate, only 3 academicians returned with empty

questionnaires out of 40 in paper and pencil form. The uncompleted questionnaires were just excluded, but only completed questionnaires were considered as the data of the present study.

Moreover, this thesis relied on self-report instead of any projective or observational technique. Although self-reports, at times, are criticized for being overly subjective and inflated, they are commonly used for practical reasons, regarding satisfactory reliability levels. In addition, some studies also find significant and moderate correlations between the projective and self-report measures of autonomous motivation for studying, positive affect, task value, and mastery orientation, for instance in seventh-grade students (Katz, Assor, & Kanat-Maymon, 2008). The authors suggested that self-report questionnaires tap self-attributed motives that effectively predict “deliberate choices and respondent behaviors”, whereas implicit motives are more likely to be captured by projective methods which effectively predict “spontaneous behavior patterns” (Katz et. al, 2008, p. 117). They also indicated that when participants have a psychological awareness at least to a degree, and not have impression-management and social desirability concerns, the self-report questionnaires may yield partially or totally valid responses. Hence, in my data, as not spontaneous behaviors but deliberate and consistent patterns were investigated, the self-report response format may be considered as valid. Besides, Neff, Kirkpatrick, and Rude (2007b) found that self-reports of self-compassion were significantly correlated with therapist ratings of self-compassion during a laboratory exercise of an ego-threat.

When components of burnout are considered separately, the studies among academicians in Turkey indicate that there are differences between either different age groups or different academic seniorities (i.e. Budak, & Sürgevil, 2005; Cemaloğlu & Erdemoğlu, 2007). Yet, there are inconsistent results about the burnout level of academicians, according to their

status/position, gender, age and discipline/branch. (Budak, & Sürvegil, 2005; Sağlam, 2011). As the scope of this thesis does not include the demographic differences between academicians, for those who are interested, Budak and Sürvegil may provide detailed information (2005). When positional status was regarded, they found some differences across academicians. Accordingly, research assistants with a PhD yet expecting an assistant professorship were the highest in terms of emotional exhaustion, followed by assistant professors, and then, professors or associate professors. The order was the reverse for personal accomplishment, with professors and associate professors having highest scores, which is not that much unpredictable when the strains on research assistants were considered. In terms of depersonalization, the highest scores were those of assistant professors, followed by research assistants, then professors and associate professors. In their study, considering organizational factors; values, control and work load were found to predict depersonalization; rewards and control were found to predict personal accomplishment; and values, workload, control and gender (women with higher scores) were found to predict emotional exhaustion among academicians. On the other hand, Sağlam (2011) argued that not the academic status but the years worked in academia affect burnout.

Hence, considering these inconsistent results, I decided to look up for the effects of gender, and age in order to control for them for research purpose. However, the aim of this thesis was not to investigate the differences among academicians according to their ages or statuses; but to provide a parsimonious model for the self and job-related antecedents of their well-being. Still, as indicated, the effects of age and gender were controlled for the variables that they were found to be significant predictors in simple regression analyses. As age was found to be a significant predictor of ecosystem motivation, self-compassion and subjective well-being, and gender was a significant predictor of SWB; the hierarchical regression

analyses included age, gender or both in their first step in order to control for their effects. Accordingly, all the variables reached significance in predicting their criterion variables, after their effects were controlled, which overcame a probable limitation of the present study. Besides, I conducted an independent samples t-test to compare research assistants (as they constituted 45% of my sample) with other academicians (professors, associate and assistant professors). Accordingly, no difference was found between these two groups in terms of burnout. Still, further studies may want to investigate the measurement invariance across different seniorities, in order to provide evidence that this model is invariant across different academic populations; or may want to investigate the differences among genders, age groups or academic seniorities, which was beyond the scope of this thesis.

CHAPTER 7

CONCLUSIONS

Although the thesis consists of several variables to handle at one time, the focus is clear; the well-being of academicians with its self and job related antecedents. Academicians' well-being is important both at individual, organizational (university) and societal level. The fact that those who have low psychopathology scores are those individuals who are happy (Diener & Seligman, 2004) should not be forgotten. And, these variables were tested among academicians for the first time.

So far, to my knowledge, no model testing was conducted regarding academicians' well-being. Although the burnout, job-satisfaction and well-being of academicians are not new topics, being informed about their self-related antecedents may enable us to better understand what we have already known. This is what Belcher (2009) suggests as "saying something new about something old" (p. 49) which is for this thesis, organizing around a single idea of academicians' well-being that has come before, and demonstrably relating it to significant new self and job related findings. However, Maslach and Goldberg (1998) insisted that when the general model of burnout with major antecedents and consequences were considered, an obvious person-environment interaction could be seen. Accordingly, lack of resources such as diminished control and coping, social support, skill use, autonomy and decision involvement; and demands such as work overload and personal conflict were the antecedents of burnout. Yet, they suggested none of these situational or personal approaches are enough in isolation of each other. Nevertheless, my thesis failed to address the relationship between the person and the situation, as it did not include any social, political and economic factors that shape the work environment of academicians. Still, it highlights the importance of the personal qualities of academicians in handling possible situational demands. Regarding the

fact that the academicians' well-being is promising for the society, these personal qualities were found to be both relational and individual self-orientations, with compassionate goals instead of self-image goals, self-transcendence and self-compassion.

CHAPTER 8

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APPENDIX A. INFORMED CONSENT

Sosyal Psikoloji Yüksek Lisans Tez Çalışması

Değerli Katılımcı,

Bu anket akademisyenlerin kendileri, çevreleri, ilişkileri ve iş hayatlarına dair düşüncelerini ölçmeye yönelik ifadelerden oluşmaktadır. Sorularda doğru ya da yanlış, iyi ya da kötü cevap yoktur. Lütfen, soruları nasıl olması gerektiğini düşünerek değil, sizin kendi düşüncelerinizi en iyi yansıtacak şekilde yanıtlamaya çalışınız. Testin normal cevaplama süresi ortalama 30 dakikadır. Hiçbir aşamada kimliğiniz sorulmayacak, anketler toplu halde gizli tutulacak ve araştırmacının dışında hiç kimse cevaplarınızı öğrenemeyecektir. Lütfen her cümleyi içtenlikle işaretlemeye çalışınız. Tüm soruları cevapladığınızdan emin olduğunuzda anketi tekrar bu zarfın içine koyarak kapağını yapıştırınız.

Anket, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak, katılım sırasında kendinizi rahatsız hissederseniz anketi cevaplamamakta serbestsiniz. Bunun herhangi bir olumsuz sonucu olmadığı gibi böyle bir durumda araştırmacıya, anketi tamamlamadığınızı söylemeniz yeterli olacaktır.

Sonuçlar sosyal psikoloji alanındaki yüksek lisans tez için kullanılacaktır. O nedenle, verdiğiniz cevaplar çok değerlidir. Anketle ve sonuçlarla ilgili herhangi bir sorunuz olursa cevaplamaktan mutluluk duyarım.

İlginiz, emeğiniz, dikkatiniz ve sabrınız için çok teşekkür ederim.

Araş. Gör. Özge KANTAŞ

Orta Doęu Teknik Üniversitesi Sosyal Psikoloji Yüksek Lisans Öğrencisi
Ankara Üniversitesi Siyasal Bilgiler Fakültesi
Çalışma Ekonomisi ve Endüstri İlişkileri Bölümü Yönetim ve Çalışma
Psikolojisi Anabilim Dalı
Fakülte Binası Z-04 No'lu Oda
E-posta: kantas.ozge@gmail.com
Tel: 0312 595 14 26 – 0505 656 41 62

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesebileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

Tarih

İmza

APPENDIX B. DEMOGRAPHICS

Yaş:

Cinsiyet:

Üniversite:

Fakülte ve Bölüm:

Akademik unvan:

- Araştırma Görevlisi Yrd. Doçent Doçent
Profesör Okutman Proje Asistanı

APPENDIX C. BALANCED INTEGRATION DIFFERENTIATION SCALE

Kendinizi ve ilişkilerinizi düşünerek, aşağıdaki ifadelere ne ölçüde katıldığınızı ilgili rakamı daire içine (○) olarak belirtiniz.

1	2	3	4	5
Hiç katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Tamamen katılıyorum

1. Kendi kendime kaldığımda yapacak ilginç şeyler bulabilirim.	1	2	3	4	5	I
2. Kendimi aileme hep yakın hissedeceğime inanıyorum.	1	2	3	4	5	R
3. İnsanlarla ilişki kurmakta güçlük çekiyorum.	1	2	3	4	5	R(T)
4. Kendi isteklerimi yapabilmek için kendime mutlaka imkân ve zaman tanımaya çalışırım.	1	2	3	4	5	I
5. Kendimi duygusal olarak toplumun dışında kalmış gibi hissediyorum.	1	2	3	4	5	R(T)
6. Kendimi duygusal olarak aileme çok yakın hissediyorum.	1	2	3	4	5	R
7. Farklı olmaktansa, toplumla düşünsel olarak kaynaşmış olmayı tercih ederim.	1	2	3	4	5	I(T)
8. Kendimi yakın çevremden duygusal olarak kopmuş hissediyorum.	1	2	3	4	5	R(T)
9. Kendimi insanlardan olabildiğince soyutlayıp, kendi isteklerimi gerçekleştirmeye çalışırım.	1	2	3	4	5	R(T)

10. Hayatta gerçekleştirmek istediğim şeyler için çalışırken, ailemin sevgi ve desteğini hep yanımda hissedirim.	1	2	3	4	5	R
11. Kendimi yalnız hissediyorum.	1	2	3	4	5	R(T)
12. Ailemle duygusal bağlarımın zayıf olduğunu hissediyorum.	1	2	3	4	5	R(T)
13. Ailemle aramdaki duygusal bağların hayatta yapmak istediğim şeyler için bana güç verdiğini düşünüyorum.	1	2	3	4	5	R
14. Kendimi diğer insanlardan kopuk hissediyorum.	1	2	3	4	5	R(T)
15. Toplumsal değerleri sorgulamak yerine benimsemeyi tercih ederim.	1	2	3	4	5	I(T)
16. Kendimi sosyal çevreme duygusal olarak yakın hissediyorum.	1	2	3	4	5	R
17. Kendimi ilginç buluyorum.	1	2	3	4	5	I
18. İnsanın kendini kendi istediği gibi değil, toplumda geçerli olacak şekilde geliştirmesinin önemli olduğunu düşünüyorum.	1	2	3	4	5	I(T)
19. İnsan geliştikçe, ailesinden duygusal olarak uzaklaşır.	1	2	3	4	5	R(T)
20. İnsanın en önemli amacı sahip olduğu potansiyeli hakkıyla geliştirmek olmalıdır.	1	2	3	4	5	I
21. İnsanın kendi farkındalığını geliştirip ortaya çıkarabilmesi gerekir.	1	2	3	4	5	I
22. Kişinin kendine değil, topluma uygun hareket etmesi, uzun vadede kendi yararına olur.	1	2	3	4	5	I(T)
23. İnsanın yapmak istediklerini yapabilmesi için, ailesiyle olan duygusal bağlarını en aza indirmesi	1	2	3	4	5	R(T)

gerekir.						
24. Çevremdekilerin onayladığı bir insan olmak benim için önemlidir.	1	2	3	4	5	I(T)
25. Zamanımızda insanlar arasında güçlü duygusal bağların olması, kendileri için destekleyici değil, engelleyici olur.	1	2	3	4	5	R(T)
26. Sahip olduğum potansiyeli ve özelliklerimi geliştirip kendime özgü bir birey olmak benim için önemlidir.	1	2	3	4	5	I
27. Çevreme ters gelse bile, kendime özgü bir misyon için yaşayabilirim.	1	2	3	4	5	I
28. Herkesin kendi farklılığını geliştirmeye uğraşması yerine toplumsal beklentilere uygun davranmaya çalışmasının daha doğru olduğu kanısındayım.	1	2	3	4	5	I(T)
29. Toplumlar geliştikçe, insanlar arası duygusal bağların zayıflaması doğaldır.	1	2	3	4	5	R(T)

Note 1: Last coloumn of each line refers to the subscale that item belongs to. I= individual self-orientation, R= relatedness self-orientation, (T)= reversed item

**APPENDIX D. ECOSYSTEM (COMPASIONATE GOALS) AND EGOSYSTEM
(SELF-IMAGE GOALS) MOTIVATIONS SCALE**

Aşağıdaki beyanların her biri için, genel anlamda ilişkilerinizi göz önünde bulundurarak, sizi en iyi tanımlayan sayıyı daire (○) içine alınız.

Başkalarıyla ilişkilerinizde aşağıdakileri ne kadar yapmaya çalışırsınız ya da yapmak istersiniz?

	1	2	3	4	5		
	Hiç	Çok az	Bazen	Bir hayli	Oldukça		
1.	Bana ya da başkalarına faydalı olmayan şeyler yapmaktan kaçınmak	1	2	3	4	5	ECO
2.	Yanılıyor olma ihtimalinden kaçınmak	1	2	3	4	5	EGO
3.	Başkalarının, benim olumlu özelliklerimi fark etmelerini veya kabul etmelerini sağlamak	1	2	3	4	5	EGO
4.	Bencil ya da benmerkezci olmaktan kaçınmak	1	2	3	4	5	ECO
5.	Başkalarının hataları ve zayıflıkları için şefkat duymak	1	2	3	4	5	ECO
6.	Başkaları tarafından reddedilmekten kaçınmak	1	2	3	4	5	EGO
7.	Risk almaktan ya da hata yapmaktan kaçınmak	1	2	3	4	5	EGO
8.	Başkalarına görüş bildirirken yapıcı olmak	1	2	3	4	5	ECO
9.	Zayıflıklarımı göstermekten kaçınmak	1	2	3	4	5	EGO
10.	Başkalarına zararlı olabilecek herhangi bir şeyi yapmaktan kaçınmak	1	2	3	4	5	ECO
11.	Başkalarına destek olmak	1	2	3	4	5	ECO

12	Başka birinin hayatında olumlu bir fark yaratmak	1	2	3	4	5	ECO
13	Diğerlerini, benim haklı olduğuma ikna etmek	1	2	3	4	5	EGO
14	Başkalarıyla ilişkilerimi ihmal etmekten kaçınmak	1	2	3	4	5	ECO
15	İnsanların, bir şeyleri benim istediğim gibi yapmalarını sağlamak	1	2	3	4	5	EGO
16	Davranışlarımın, başkalarının hisleri üzerinde olabilecek etkisinin farkında olmak	1	2	3	4	5	ECO

Note 1: Last coloumn of each line refers to the subscale that item belongs to. ECO= ecosystem motivation (compassionate goals) , EGO= egosystem motivation (self-image goals)

APPENDIX E. SELF-TRANSCENDENCE SCALE

Aşağıdaki cümleler hayata dair bakışınızla ilgilidir. Ne kadar katıldığınızı, ilgiyi sayıyı daire içine alarak (○) belirtiniz.

1	2	3	4	5
Hiç katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Tamamen katılıyorum

1. İnsanlarla ilişkilerimde bazen kendimi aşan bir bütünün parçası olduğumu hissedirim.	1	2	3	4	5	
2. Bu zamanda yaşasam da, kendimi geçmiş ve gelecek kuşaklara karşı da sorumlu hissediyorum.	1	2	3	4	5	
3. İnsanlar arası ilişkilerin temelinde, bir tarafın kazanmasının, diğer tarafın kaybetmesinin bulunduğu inanır ve kazanan taraf olmaya çalışırım.	1	2	3	4	5	R
4. İnsanlar üzerinde iyi bir izlenim bırakabilmek için, davranışlarımı karşımdaki kişilerin beğeni ve beklentilerine göre ayarlamaya çalışırım.	1	2	3	4	5	R
5. Birinin beni bir şekilde tehdit ettiğini düşündüğümde, ona aynı şekilde karşılık vermeye çalışırım.	1	2	3	4	5	R
6. İnsanlarla ilişkilerimde görünenin ötesindeki kişileri tanımaya, anlamaya çalışırım.	1	2	3	4	5	
7. Hayatta başarılı olmak için yarışmacı olmak gerektiğine inanırım.	1	2	3	4	5	R
8. Her ne kadar "görünüşe aldanma" dense de	1	2	3	4	5	R

itiraf etmeliyim ki kişisel ilişkilerimde imaj/görünüş genellikle önemli bir rol oynar.						
9. İnsanlar-arası ilişkilerde, olumsuz davranan birisine, fazlasıyla olumsuz şekilde karşılık vermek gerektiğine inanıyorum.	1	2	3	4	5	R
10. Günümüzdeki, imajdan, statüden kaynaklanan ilişkiler, benim ilişki anlayışıma hiç uymuyor.	1	2	3	4	5	
11. Her yarışta olduğu gibi, insan ilişkilerinde de kazanmanın önemli olduğuna inanır; kazanan taraf olmak için ne gerekiyorsa yapmaya çalışırım.	1	2	3	4	5	R
12. Hayat görüşüme göre, insanın en az kendisi kadar karşındakileri de düşünerek davranması, uzun vadede herkesin yararına olur.	1	2	3	4	5	
13. Bir insanla ilişkim sırasında, kendimi bazen tüm evrenle bütünleşmiş gibi hissedirim.	1	2	3	4	5	
14. Günümüzün dünyasında var olabilmek için, ilişki içinde olduğum insanların değil, kendi çıkarlarımı düşünmek zorunda olduğuma inanıyor, ona göre davranmaya çalışıyorum.	1	2	3	4	5	R
15. Kanımca, insanlar ilişki içinde oldukları diğer kişilerin ihtiyaçlarına da en az kendilerinininkiler kadar odaklandıkları oranda ilişkileri anlamlı olur.	1	2	3	4	5	
16. İnsanlarla ilişkilerimde, hepimizin aynı bütünün parçaları olduğumuza olan inancım etkili bir rol oynar.	1	2	3	4	5	
17. İnsanlarla ilişkilerimde, kazan-kaybet anlayışına uygun olarak kişisel çıkarlarımı arttırmaya gayret ederim.	1	2	3	4	5	R

18. Aynı hayat gemisinde, hepimizin birbirimizden de sorumlu olduğumuza inanıyor; o inanca uygun davranmaya çalışıyorum.	1	2	3	4	5	
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Note 1: Last coloumn of each line refers to whether this item was reversed or not. R= reversed item

APPENDIX F. SELF-COMPASSION SCALE

Aşağıdaki cümleler, zor durumlar karşısında kendinize genel olarak nasıl davrandığınızla ilgilidir. Belirtilen durumda ne kadar sıklıkla hareket ettiğinizi daire (○) içine alarak belirtiniz.

1	2	3	4	5
Hemen	Nadiren	Ara sıra	Çoğu zaman	Hemen
hemen hiçbir				hemen her
zaman				zaman

1. Kişiliğimin beğenmediğim yanlarına karşı anlayışlı ve sabırlı olmaya çalışırım.	1	2	3	4	5	SK
2. Kendimi bir şekilde yetersiz hissettiğimde, çoğu insanın da böylesi yetersizlik duyguları yaşayabileceğini kendime hatırlatmaya çalışırım.	1	2	3	4	5	CH
3. Kendimi üzgün hissettiğimde, yanlış giden her şeyi kafama takma ve kurma eğilimindeyimdir.	1	2	3	4	5	OI
4. Ben zorluklarla mücadele ederken, başka insanların yaşam koşullarının benimkinden daha kolay olduğunu hissetme eğilimi gösteririm.	1	2	3	4	5	I
5. Acı veren bir şey olduğunda, durumu belirli bir zihinsel mesafeden, dengeli bir bakış açısıyla görmeye çalışırım.	1	2	3	4	5	M
6. Sıkıntı çektiğim dönemlerimde, kendime karşı biraz katı yürekli olabilirim.	1	2	3	4	5	SJ
7. Kendimi üzgün ve her şeyden kopmuş hissettiğimde, dünyada benim gibi hisseden daha pek çok insan olduğunu kendime hatırlatırım.	1	2	3	4	5	CH
8. Duygusal olarak acı çektiğim zamanlarda kendime karşı sevecen olmaya çalışırım.	1	2	3	4	5	SK
9. Yetersizliklerimi düşünmek, kendimi daha yalnız ve dünyadan kopuk gibi hissetmeme neden olur.	1	2	3	4	5	I

10. Kişiliğimin beğenmediğim yanlarına karşı hoşgörüsüz ve sabırsızımdır.	1	2	3	4	5	SJ
11. Benim için önemli olan bir şeyde başarısız olduğumda, yetersizlik hisleriyle kendimi tüketirim.	1	2	3	4	5	OI
12. Kendi hatalarıma ve yetersizliklerime karşı hoşgörülüyümdür.	1	2	3	4	5	SK
13. Benim için önemli olan bir şeyde başarısız olduğumda, bu konudaki duygularımı bastırmak veya abartmak yerine durumu olduğu gibi açık yüreklilikle anlayıp kabullenmeye çalışırım.	1	2	3	4	5	M
14. Sıkıntılı dönemlerimde kendime karşı şefkatliyimdir.	1	2	3	4	5	SK
15. Benim için önemli bir şeyde başarısız olduğumda, bu başarısızlığın yalnız benim başıma geldiğini hissetme eğiliminde olurum.	1	2	3	4	5	I
16. Hatalarıma ve yetersizliklerime karşı kınayıcı ve yargılayıcıyım.	1	2	3	4	5	SJ
17. Beğenmediğim yanlarımı gördüğümde kendime yüklenir, moralimi bozarım.	1	2	3	4	5	SJ
18. Kendimi üzgün hissettiğimde, duygularımı merakla ve açık yüreklilikle anlamaya çalışırım.	1	2	3	4	5	M
19. İşler benim için kötü gittiğinde, bu zorlukların, yaşamın bir parçası olarak, herkesin başına gelebileceğini düşünürüm.	1	2	3	4	5	CH
20. Acı veren bir şey olduğunda, olayı gereğinden fazla büyütme eğilimi gösteririm.	1	2	3	4	5	OI
21. Kendimi üzgün hissettiğimde, diğer insanların çoğunun benden daha mutlu olduğunu düşünme eğilimi gösteririm.	1	2	3	4	5	I
22. Bir şey beni üzdüğünde, kendimi duygularıma kaptırır giderim.	1	2	3	4	5	OI
23. Çok zor bir dönemden geçerken kendime ihtiyacım olan duyarlılık ve sevecenliği gösteririm.	1	2	3	4	5	SK
24. Başarısızlıklarımı insanlık halinin bir parçası olarak görmeye çalışırım.	1	2	3	4	5	CH
25. Herhangi bir şey beni üzdüğünde, duygularımı bir denge içerisinde tutmaya çalışırım.	1	2	3	4	5	M

26. Gerçekten zor zamanlarda, kendime karşı sert ve acımasız olma eğilimindeyim.	1	2	3	4	5	SJ
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Note 1: Last coloumn of each line refers to the subscale that item belongs to. SK= self-kindness, SJ= self-judgment, CH= common humanity, I= isolation, M= mindfulness, OI= overridebtification

Note 2: Unfortunately, the factor structure of this data is neither similar to Akın et al.'s (2007) nor to Deniz et al.'s (2008). Contrary to their findings of 6-factor and 1-factor solutions respectively, with this data, the scale was found to have 4 components. However, the factor structure was beyond the scope of present study. Still, further researchers may find it useful the fact that different factor structures exist with different samples.

APPENDIX G. MASLACH BURNOUT INVENTORY

Bu sayfada, "İşim gereği karşılaştığım insanlar" ifadesi ile karşılaştığınızda, kendi işiniz dolayısıyla hizmet verdiğiniz, sorunlarıyla uğraştığınız ya da işi yürütmek için muhatap olduğunuz insanları düşününüz. (örneğin: öğrencileriniz). Sizden istenen, insanların işleriyle ilgili tutumlarını yansıtan her bir ifadenin örneklediği durumu ne kadar sıklıkla yaşadığınızı, daire içine alarak (○) belirtmenizdir.

0 1 2 3 4
Hiçbir zaman Çok nadir Bazen Çoğu zaman Her zaman

	0	1	2	3	4	
1. İşimden soğuduğumu hissediyorum	0	1	2	3	4	EE
2. İş dönüşü kendimi ruhen tükenmiş hissediyorum	0	1	2	3	4	EE
3. Sabah kalktığımda bir gün daha bu işi kaldıramayacağımı hissediyorum	0	1	2	3	4	EE
4. İşim gereği karşılaştığım insanların ne hissettiğini hemen anlarım	0	1	2	3	4	PA
5. İşim gereği karşılaştığım bazı kimselere sanki insan değillermiş gibi davrandığımı fark ediyorum	0	1	2	3	4	D
6. Bütün gün insanlarla uğraşmak benim için gerçekten çok yıpratıcı.	0	1	2	3	4	EE
7. İşim gereği karşılaştığım insanların sorunlarına en uygun çözüm yollarını bulurum.	0	1	2	3	4	PA
8. Yaptığım işten tükendiğimi hissediyorum.	0	1	2	3	4	EE
9. Yaptığım iş sayesinde insanların yaşamına	0	1	2	3	4	PA

katkıda bulunduğuma inanıyorum						
10. Bu işte çalışmaya başladığımdan beri insanlara karşı sertleştim	0	1	2	3	4	D
11. Bu işin beni giderek katılaştırmamasından korkuyorum	0	1	2	3	4	D
12. Çok şeyler yapabilecek güçteyim	0	1	2	3	4	PA
13. İşimin beni kısıtladığını hissediyorum.	0	1	2	3	4	EE
14. İşimde çok fazla çalıştığımı hissediyorum	0	1	2	3	4	EE
15. İşim gereği karşılaştığım insanlara ne olduğu umurumda değil.	0	1	2	3	4	D
16. Doğrudan doğruya insanlarla çalışmak bende çok fazla stres yaratıyor	0	1	2	3	4	EE
17. İşim gereği karşılaştığım insanlarla aramda rahat bir hava yaratırım	0	1	2	3	4	PA
18. İnsanlarla yakın bir çalışmadan sonra kendimi canlanmış hissedirim	0	1	2	3	4	PA
19. Bu işte birçok kayda değer başarı elde ettim.	0	1	2	3	4	PA
20. Yolun sonuna geldiğimi hissediyorum.	0	1	2	3	4	EE
21. İşimdeki duygusal sorunlara serinkanlılıkla yaklaşırım	0	1	2	3	4	PA
22. İşim gereği karşılaştığım insanların bazı problemlerini sanki ben yaratmışım gibi davrandıklarını hissediyorum.	0	1	2	3	4	D

Note 1: Last coloumn of each line refers to the subsclae that item belongs to. Therefore: EE= emotional exhaustion, PA= personal accomplishment (used by reverse coding for the present study purpose), D= depersonalization.

Note 2: In the present study, although the internal consistency of burnout scale was equal to .86 which was highly acceptable, there were problems in terms of factor structure. When all items were included to principal component analysis with no factor constraints, 6 factors emerged explaining 60% of the cumulative variance. When the factor number was constrained to be 3 as proposed by the original model, the cumulative explained variance decreased to 48%. Still, when the initial factor structure was accepted, which are the three components as emotional exhaustion, depersonalization and personal accomplishment (reversed), and a second order factor analysis was conducted, 1-factor solution emerged. In other words, the three subscales of burnout were found to be the components of one factor which is the burnout itself. This was important because some researchers propose either a two-factor model that includes the so-called “core burnout” factor (exhaustion and depersonalization) along with a separate personal accomplishment factor, or a three-factor model with correlated exhaustion and depersonalization factors and an independent personal accomplishment factor (Schutte et al., 2000).

APPENDIX H. ITEM FOR JOB SATISFACTION

Genel olarak, mevcut isinizden ne derece memnunsunuz?

1	2	3	4	5
Hiç	Çok az	Bazen	Bir hayli	Oldukça

APPENDIX I. RYFF'S SCALES OF PSYCHOLOGICAL WELL-BEING

Aşağıdaki cümlelerin size ne derece uygun olduğunu, ilgili rakamı daire (○) içine alarak belirtiniz.

1	2	3	4	5
Hiç uygun değil	Biraz uygun	Orta derecede uygun	Oldukça uygun	Tamamen uygun

1. Güçlü fikirleri olan insanların etkisi altında kalırım.	1	2	3	4	5	A(R)
2. İnsanların genel kabullerine uymasa bile kendi düşüncelerime güvenirim.	1	2	3	4	5	A
3. Kendimi başkalarının önemli gördüğü değerlere göre değil, kendi önemli gördüklerime göre yargılarımla.	1	2	3	4	5	A
4. Genel olarak yaşamımda duruma hâkimimdir.	1	2	3	4	5	EM
5. Günlük yaşamın gerekleri çoğu zaman beni zorlar.	1	2	3	4	5	EM (R)
6. Gündelik yaşamın çeşitli sorumluluklarıyla genellikle oldukça iyi baş ederim.	1	2	3	4	5	EM
7. Hayatı gün be gün yasar, aslında geleceği düşünmem.	1	2	3	4	5	PL (R)
8. Bazı insanlar yaşamda anlamsızca dolanırlar ama ben onlardan değilim.	1	2	3	4	5	PL
9. Bazen hayatta yapılması gereken her şeyi yapmışım gibi hissedirim.	1	2	3	4	5	PL (R)

10. Yasam öyküme baktığımda, olayların gelişme seklinden memnuniyet duyarım.	1	2	3	4	5	SA
11. Kişiliğimin çoğu yönünü beğenirim.	1	2	3	4	5	SA
12. Birçok bakımdan, hayatta başarabildiklerimi hayal kırıcı bulurum.	1	2	3	4	5	SA (R)
13. Yakın ilişkileri sürdürmek benim için zor olagelmıştır.	1	2	3	4	5	PR (R)
14. İnsanlar benim verici, vaktini diğerleriyle paylaşmaktan kaçınmayan biri olduğumu söyleyeceklerdir.	1	2	3	4	5	PR
15. İnsanlarla sıcak ve güvene dayalı çok ilişkim olmadı.	1	2	3	4	5	PR (R)
16. Bence insanın kendiyile ve dünyayla ilgili görüşlerini sorgulamasına yol açacak yeni yaşantıları olması önemlidir.	1	2	3	4	5	G
17. Benim için hayat sürekli bir öğrenme, değişme ve gelişme süreci olagelmıştır.	1	2	3	4	5	G
18. Hayatımda büyük değişiklikler veya gelişmeler kaydetmeye çalışmaktan çoktan vazgeçtim.	1	2	3	4	5	G (R)

Note 1: Last coloumn of each line refers to the subscale that item belongs to. A= autonomy, EM= environmental mastery, PL= purpose in life, SA= self-acceptance, PR= positive relationships, G= growth, (R)= reversed item.

APPENDIX J. SUBJECTIVE WELL-BEING (SATISFACTION OF LIFE) SCALE

Aşağıdaki cümlelerin sizin hayatınıza ne kadar uyduğunu, denk gelen rakamı daire (○) içine alarak belirtiniz.

1	2	3	4	5
Hiç uygun değil	Biraz uygun	Orta derecede uygun	Oldukça uygun	Tamamen uygun

1. Birçok bakımdan hayatım idealime yakın.	1	2	3	4	5
2. Yaşam koşullarım mükemmel.	1	2	3	4	5
3. Hayatımdan memnunum.	1	2	3	4	5
4. Şimdiye kadar hayatımda istediğim önemli şeyleri elde ettim.	1	2	3	4	5
5. Eğer hayatımı yeniden yarasaydım, hemen hiçbir şeyi değiştirmezdim.	1	2	3	4	5

TEZ FOTOKOPİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü

Sosyal Bilimler Enstitüsü

Uygulamalı Matematik Enstitüsü

Enformatik Enstitüsü

Deniz Bilimleri Enstitüsü

YAZARIN

Soyadı :

.....

Adı :

.....

Bölümü :

.....

TEZİN ADI (İngilizce) :

.....

.....

.....

TEZİN TÜRÜ : Yüksek Lisans

Doktora

1. Tezimin tamamı dünya çapında erişime açılsın ve kaynak gösterilmek şartıyla tezimin bir kısmı veya tamamının fotokopisi alınsın.

2. Tezimin tamamı yalnızca Orta Doğu Teknik Üniversitesi kullanıcılarının erişimine açılsın. (Bu seçenekle tezinizin fotokopisi ya da elektronik kopyası Kütüphane aracılığı ile ODTÜ dışına dağıtılmayacaktır.)

3. Tezim bir (1) yıl süreyle erişime kapalı olsun. (Bu seçenekle tezinizin fotokopisi ya da elektronik kopyası Kütüphane aracılığı ile ODTÜ dışına dağıtılmayacaktır.)

Yazarın imzası Tarih