

**Self-Compassion, Prosocial Lying, and Social Safeness in School
Students**



By

SamreenaImdad

Dr. Muhammad Ajmal

National Institute of Psychology

Centre of Excellence

Quaid-i-Azam University

Islamabad, Pakistan

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Dr. Muhammad Ajmal

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By

Samreena Imdad

Approved by



(Ms. Aisha Zubair)
Supervisor



(Dr. Shakira Huma Siddiqui)
External Examiner



(Prof. Dr. Anila Kamal)
Director, NIP

CERTIFICATE

It is certified that Msc. Research Report title “ Self-Compassion, Prosocial Lying, and Social Safeness in School Students ” prepared by Samreena Imdad has been approved for submission to National Institute of Psychology Quaid-i-Azam University, Islamabad.



Aisha Zubair

(Supervisor)

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ABSTRACT

The present study attempted to explore self-compassion, Prosocial lying, and social safeness in school students. It was also predictive intended to explore the role of various demographics in relation to major constructs of the study. Sample ($N=302$) comprised of students (girls and boys) with age range of 12 to 17 years from the government and private schools. Measures of Self-Compassion (Neff, 2003), Scenario Based Lie Scale (Moin, 2012), and Social Safeness Scale (Gilbert et al., 2009), were used to appraise the self-compassion, prosocial lying and social safeness; respectively. Data was collected by visiting different schools of Rawalpindi and Islamabad (roots, army public school, grammar school, F.G Sir Syed). Results revealed that self-compassion is positively associated with prosocial lying and social safeness. Results also showed that prosocial lying mediate the relationship between self-compassion and social safeness. Findings also showed significant gender differences. Findings also showed that as age increases adolescents are more inclined to show self-compassion, prosocial lying and social safeness. Findings also showed that adolescents with educated parents tend to show high level of self-compassion, prosocial lying and social safeness than adolescents with less educated parents. Future implications of the study are also discussed.

INTRODUCTION

Chapter I

INTRODUCTION

Social safeness is characterized as feelings of warmth, acceptance and connectedness within interpersonal interactions (Gilbert, 2009). According to Gilbert (2005), individuals who perceive their social world as safe, warm, and soothing, tend to manage problems and challenging events more effectively and act in a more adaptive manner.

On the other hand, when someone does not feel safe in their social context and perceives others as unsafe or threatening, he/she needs to stay vigilant and to be ready for engaging in defensive responses (such as shame or submissive behaviours) and to strive for social acceptance. There is a lot of research work has been done on self-compassion and other personality traits. Self-compassion is an emerging concept in the field of psychology. Self-compassion is an alternative view of the realization of functional attitudes of the individual. This concept was first proposed by Neff (2003) and defines that all human beings face and treat themselves with compassion in the face of harshness or perceived inadequacy as recognizing that suffering, failure, and inadequacy are part of the human condition. Neff (2003) has operationalized self-compassion as consisting of three main elements: kindness, common humanity, and mindfulness. These components combine and mutually interact to create a self-compassionate frame of mind. Self-compassion is relevant when considering personal inadequacies, mistakes, and failures, as well as when struggling with more general life situations that cause us mental, emotional, or physical pain.

Self-Compassion

Self-compassion is conceptualized as an act of transferring these attitudes toward others, oneself, and for many individuals it is very hard (Mikulincer & Shaver, 2007). Self-compassion not to being judgmental toward oneself on a (cognitive level) and implies also being able to connect and feel with our own suffering (on an emotional level). Self-compassion has been defined as recognizing that making mistake is part of human being and it involves treating oneself with kindness and understanding in difficult time (Neff, 2003a, p. 224)

Neff (2003a, p. 224) defined self-compassion as a “non-judgmental attitude toward one's inadequacies and failures, showing feelings of kindness and caring toward oneself and recognizing that it is a part of the common human experience and taking an understanding about one self.”

Foundation of Self-Compassion

According to Gilbert (2009) self-compassion is an advanced capacity involving attachment and affiliation that emerges from behavioural systems. Taylor (2002) suggested that feeling of belonging and secure attachment that emerges from the care giving system creates feelings of worry, depression, heightened happiness, feelings of security, reduced anxiety worthy of love among humans (Mikulincer & Shaver, 2007). Individuals, are raised in secure, safe environment, and they should be able to behave caring and compassionately and may experience validating and supportive relationships with care-givers and other individuals.

In contrast, individuals who are raised in insecure, stressful, or threatening environments are likely to have an insufficiently developed self-soothing system and few internalized models of compassion to draw upon (Gilbert & Proctor, 2006). Research (Neff & McGehee, 2010; Wei, Liao, Ku, & Shaffer, 2011) encourage the idea that self-compassion is related to early childhood interactions and with the care system. People those from families with many conflicts, and insecure attachment patterns lack self-compassion tend to have more critical mothers, while for those having a higher degree of self-compassion opposite is true for them.

In the pioneer articles, Neff (2003a) self-compassion is considered as a three-dimensional concept. A valid and reliable instrument is developed and conceptualized by Neff to measure self-compassion. Firstly, the ability to treat oneself with care and understanding is labelled as self-kindness, as opposed to hard self-judgment.

Self-kindness with people provides warmth and non-judgmental understanding, or they self-criticize themselves and belittling their pain (Neff, 2007). Secondly, recognition of the imperfection of the human experience as a shared aspect is characterized by common humanity as opposed to feeling isolated and alone by one's failures is categorized as isolation. All human beings accept that all humans are

imperfect. They consider joyful and painful experiences as not personal with a sense common humanity. Thirdly, state of balanced awareness that is one's feelings are genuine, consciously well oriented about the present surroundings and is classified as mindfulness and do not involve any exaggeration or avoidance. According to Neff (2008), self-compassionate frame of mind is characterized by tolerance for painful or failure experiences. In addition, mindfulness helps the individual to be gentle and kind even in case of unpleasant interactions without conquers their beliefs and emotions. Thus, such individuals by over-identification are not confined (Neff, Hsieh, & Dejitterat, 2005). Individuals having higher levels of self-compassion have been linked with greater emotional intelligence, social connectedness, mastery goals and life satisfaction as well as less depression, thought suppression, self-criticism, performance goals, rumination, disordered eating behaviours, anxiety and perfectionism (Adams & Leary, 2007; Neff, Rude & Kirkpatrick, 2007).

Raes (2010) suggested way through which self-compassion has positive effects on unproductive repetitive thinking and producing buffering effects on anxiety and depression. Gilbert (2005) suggests that helping people to feel cared, connected, and emotionally reassured and thus wellbeing is enhanced by self-compassion. Further Gilbert (2005) suggested that the principles of evolutionary biology, neurobiology and attachment theory are based on theory of social mentality. Farahani (2011) proposed that threat system (feelings of insecurity and defense) is disabled by self-compassion and self-pacification system is thus activated. Preliminary evidence suggests that self-compassion is associated with other family messages given to adolescents, as well as with attachment schemata and maternal criticism while environmental factors are likely to play an important role (Neff, 2008).

Self-compassion is conceptualized in secular concepts in scientific literature and derived from Buddhist psychology (Neff, 2003a). When suffering occurs through no fault of one's own the external circumstances of life are simply hard to bear and compassion can be extended towards the self. However, self-compassion is equally relevant when suffering stems from our own failures, mistakes or personal inadequacies. Self-kindness versus self-judgment, feelings of common humanity versus isolation, and mindfulness versus over-identification three main components self-compassion which overlap and mutually interact (Neff, 2003).

Differentiating Self-Compassion from Self-Esteem

Self-compassion is a very different construct from self-esteem and involves kindness to one self, to be aware of one's own feelings and acceptance of painful feelings, mindfulness and shared humanity and it provides too many indicators of well-being. Self-compassion generally avoids negative qualities involves no social comparison and self-assessment that are mostly associated with self-esteem (Neff & Vonk, 2009).

According to Neff (2003) self-compassion does not support the evaluation of self-esteem, the increase in defensive posture and narcissistic abilities as a result of negative situations. It has been found that self-compassion also motivates personal growth and reduces the need for self-bias (Neff, & Brach, 2003). Self-compassion is associated with mental benefits and it avoids social comparisons and self-esteem assessments that are associated with high self-esteem and are very helpful compared to self-esteem.

The construct of self-compassion is that where one stands in the social hierarchy and is not to be confused with that self-esteem and one's abilities are compared with those of others, resulting in an evaluation or judgment (Neff & McGehee, 2010). In contrast, self-compassion connects through an understanding of common humanity and it involves the fundamental connection with others (Neff, 2003). It would therefore be unlikely the phenomena of personal fables in which they believe that they are alone in their experiences and people who showed great compassion. In fact, Neff and McGehee (2010) adolescent experiences with personal fiction and self-compassion a negative association is affirmed. During adolescence one's feelings are particularly obvious as self-criticism, feeling isolated, perhaps instrumental for positive development. Neff (2003) suggested at this stage of development self-compassion could be particularly low.

In the coming section we will discussed about the three components of self-compassion, that are mindfulness, self kindness and common humanity. Below each component is discussed separately.



Components of Self-Compassion

Neff and Brach (2003) proposed three main elements of self-compassion: mindfulness, kindness and shared humanity. To create a self-compassionate mindset these components combine and interact with each other. If personal inadequacies or mistakes are taken into account self-compassion is relevant.

Self kindness. The ability rather than be harshly judgmental towards oneself and to be understanding and caring with ourselves. Self-kindness encourages people to be understanding and nurturing rather than self-critical, and it is the first factor that makes up the concept of self-compassion (Germer, & Neff, 2013). Self-kindness encourages warmth, unconditional love toward the self, even when someone makes mistakes (Smeets, Neff, Alberts, & Peters, 2014). Self-kindness allows people in stressful times to slow down and comfort themselves instead of reacting to a situation and trying to fix or control it. Instead of getting frustrated or angry, it allows people to react in a rational way which can have a negative impact on wellbeing and psychological health (Heffernan, Griffin, McNulty, & Fitzpatrick, 2010). Self-kindness is a powerful method of healing in times of suffering and it is a critical component of self-compassion (Neff, 2003). Ultimately, self-kindness works in coordination with both mindfulness and common humanity to foster self-compassion.

Common humanity. The sense of common humanity involves recognizing that everyone gets it wrong sometimes makes mistakes and fails. Common humanity allows individuals to accept that we all have imperfections and understand that our ability to make mistakes and fail is what makes us human (Germer & Neff, 2013). It allows individuals to feel less isolated when dealing with personal struggles recognizing that struggles and flaws are what make people human (Smeets et al., 2014). Common humanity challenges people to take a broader more inclusive perspective of their suffering when people are dealing with stress because it may be challenging to remember that they are not alone. Everyone is worthy and capable of having compassion for them, suffering is universal and we are all also capable of having compassion for ourselves just as we are all capable of being flawed or experiencing suffering (Chrisman, Christopher, & Lichtenstein, 2009).

Mindfulness. It involves experiencing the experience of the present moment in a balanced and clear manner so that ponder unloved aspects of one and does not ignore one's life (Brown & Ryan, 2003). Firstly it is necessary to recognize that suffering in order to be able to extend compassion towards the self. Many people too busy judging themselves or solving problems do not stop to recognize their own pain, while it might seem that personal suffering is evident. They are addressed with balance and equanimity, mindful awareness of their negative emotions and thoughts is entails by self-compassion. They are mindful when they are experientially open to the reality of the present moment without, avoidance, judgment or oppression (Bishop et al., 2004). This practice allows individuals to be aware of their suffering and allows them to deal actively with related thoughts and feelings instead of suppressing them and mindfulness is a essential and important element of self-compassion (Horst, Newsom, & Stith, 2013). It allows people to maintain their attention of the present through breath, other objects of focus, body awareness and emboldens individuals to become more self-aware leading to higher levels of wellbeing (Richards, Campenni, & Burke, 2010).

The idea of having nonjudgmental awareness of suffering is another important aspect of mindfulness practice. This nonjudgmental relationship allows individuals to meet it with kindness, understanding and compassion as a method of healing and experience suffering (Neff, 2003). Mindfulness alone is a powerful tool for being present and having awareness, and leading to increased wellbeing and self-compassion (Brown & Ryan, 2003; Rosenzweig, Reibel, Greeson, Brainard, & Hojat, 2003). Kabat (2003) believes that every person experiences some level of mindfulness in their lives and that the practice and teachings of mindfulness aim to refine insight and improve a person's ability to practice mindfulness, as one of the pioneers of mindfulness research. Germer and Neff (2013) clarify the difference between mindfulness and self-compassion. Mindfulness and self-compassion work towards similar goals of becoming more aware in the present moment and being kinder to oneself. These practices are focused on dealing with it in a nonjudgmental way, recognizing that no one is alone in their suffering and accepting what is in the present moment. For self-compassion self-kindness, common humanity and mindfulness

together, enhance and balance each other (Neff, 2003). These concepts help people function together and in healthy and productive ways.

Neff (2003) proposed that the components of self-compassion are conceptually distinct and they overlap and tend to produce one another. The acceptance attitudes of mindfulness assist to give insight necessary to recognize our common humanity and reduce self-judgment. Similarly, self-esteem also helps to combat the process of over-identification, and lessens the impact of negative emotional experiences and reducing the level of self-incrimination and recognizes that suffering and personal mistakes are shared with others making it easier to be aware of it. Thus, self-compassion is best understood and as a single experience composed of interacting parts.

Earlier literature (Neff, Hseih & Dejithirat, 2005; Neff, Kirpatrick & Rude, 2007) has shown that self-compassion is positively related with social connectedness, such as, life-satisfaction, happiness, optimism, and mental well-being (even when negatively associated with signs of psychological distress such as anxiety, depression, hostility, and somatization. In particular, self-compassion is known to protect self-awareness from distress, for example, self-sympathy seemed to act as a potential buffer against self-threatening situations and described the most critical weakness of the self when the level of anxiety was measured before and after reflection. It has also been reported that self-compassion is closely linked with emotional intelligence and cognitive well-being improvement. In short, a powerful predictor of mental health is self-compassion (Gilbert & Irons, 2005; Leary, Tate, Adams, Allen, & Hancock, 2007).

In the following section, the second construct of the present study that is prosocial lying as a predictor of social safeness is elaborated.

Prosocial Lying

The most frequent response is honesty when people are asked to report their most important moral value (Graham et al., 2015). On average nevertheless, people report prosocial lying several times daily. Earning the classification prosocial lie many of these lies are narrated with the intention of benefiting others in some way (Levine & Schweitzer, 2015).

Both lying and honesty can have different prosocial and antisocial consequences when given the opportunity to tell a prosocial lie, intentions behind prosocial lies are to protect other person (Lupoli, Jampol, & Oveis, 2017). For example vision a teacher is asked by an undergrad advisee to audit his application expositions for a lofty doctoral program. In the wake of perusing the papers, the teacher supposes it improbable that the understudy would be acknowledged into the program. Realizing that the understudy thinks profoundly about his scholastic character and that he has put a while exertion into the materials, the educator trusts reality would crush to the understudy. In the meantime, the educator comprehends that legitimate criticism will give the understudy a chance to modify the articles and fundamentally enhance his odds at affirmation. In this situation the professor develop the urge to show compassion.

One probability is that sympathy would lead the teacher to think about the advantages of the legitimate input, and drive the educator to tell the understudy the terrible, yet gainful truth. That is, compassion could advance an attention on the understudy's vocation objectives and enable the educator to see past the transitory passionate results of the criticism. On the other hand, compassion could rather concentrate the educator on the negative passionate effect of the input, and lead the teacher to tell a lie as excessively positive criticism (Lupoli, Jampol, & Oveis, 2017).

Individuals who socially interact with other people tend to be truthful in social situations from the beginning stage (Popliger, Talwar, & Crossman, 2011). However, in social situation they were advised not to tell the blunt truth, where the truth may be little value and causing distress to the recipient. All lying behavior is neither determined nor assessed equally due to this refutation. According to their own circumstances people judge deception and may lie everyday (Popliger, Talwar, & Crossman, 2011). They judge prosocial lying to be accepted and suitable action to be used in life in some situations. In various prosocial lying explanations have been discussed throughout history. These philosophers and researchers have deducted conclusion and could be summed up in one theory. It is believed by philosophers that prosocial lying is morally and socially acceptable and is more justified (Perkins & Turiel, 2007).

According to Steniel et al. (2010) prosocial lying is defined as lying intended only to benefit others characterized as selfless lying behavior. Prosocial lying behavior is seen as the most justifiable. Studies on prosocial lying supposed that individual instead of avoid an uncomfortable interaction they have an intention not to hurt the feelings of another individual. For a number of years prosocial lying behavior has been a struggle between morality and deception. It is shown through empirical research level of morality and prosocial lying different from individual to individual. These researchers focus was on the principles to distinguish between rights and wrong which argument with prosocial lying.

Other form of deceptive behaviour differs from prosocial lying behavior, in this type of lying intention of an individual is to benefit others (Xu et al., 2009). Individual uses justifications when the rules of ethics or social practice are smashed and they are hiding delinquency and humiliation. Delinquency and humiliation can be applied in any situation because of the fight between good and bad in result prosocial lying takes place. Feelings of delinquency and humiliation are caused by the moral or social rules no matter which decision regarding the lying behavior is made. Although these emotions could be helpful in determining the behavior occurred and is not what motivate the behavior (Amada, 2005).

As children progress in age, as it would be expected that the context and content of lies change, what motivates one to lie in the first place due to change. Based on their desires young children create seemingly innocent lies (i.e. winning) rather than beliefs (Ahern, Lyon, & Quas, 2011). For instance, children at age of 2 years may told a self-serving lie, they lie in attempts to conceal misdeeds, in order to obtain a reward, such as a cookie, whereas both of which are based on their desire to avoid punishment or to obtain a material object (Talwar & Crossman, 2011).

Children start to exhibit prosocial lying with age progression, lies intended to benefit another, when they get older but tend to move away from that type of lie (Talwar, & Crossman, 2011). Prosocial lying is a primary lie, which consists of deliberately attempting to deceive the listener (Ostrov, Reis, Stauffacher, Godleski, & Mullins, 2008). Children possess more advanced lying capabilities as they reach 8

years of age, most of which are driven by the want to avoid punishment making their lies more difficult to detect (Talwar, & Crossman, 2011).

Adolescence brings about a shift in individuals for their motivations for lying, who consider themselves to be in a controlling family environment. In attempts to preserve autonomy within the family instead of lying to avoid punishment these adolescents feel the need to lie (Jensen et al., 2004). According to Popliger, Talwar, and Crossman, (2011), lying is generally viewed as an unacceptable behavior in children and adolescents. Lying is thought to be generally acceptable action, in adults. At some point in the course of a lifespan it is something that appears causing someone to shift perception of deception as a socially acceptable behavior. In a person's development from childhood to adolescence to adulthood attitudes toward deception shift to become more favorable, there seems to be a deficit in the literature regarding the point. It is to identify at what point in the lifespan the shift begins to occur.

Children acquire the values, beliefs, and behaviors deemed appropriate and significant early in development through the process of socialization within their family units. Indeed, research on the aggression, social competence, and self control of children (Denham & Grout, 1992; Dodge, Coie, & Lyman, 2006; Hoffman, 1988) declared that in the development of these early behaviors various social factors and family play a vital role. Furthermore, since acceptability of various forms of lies children evaluate (antisocial and prosocial lies) social variables may also be related to adolescent's lie-telling, depending on the situation. For example, when they are punished following a transgression a child might learn that lying is bad (after lying about breaking a glass vase being denied a privilege). Sometimes lying can have desired outcomes yet, children also may learn that, as when they observe their mother saying she liked a friend's new haircut (to spare her friend's feelings), but, out of the friend's presence, it looked horrible later confessed to thinking.

In order to fully understand children reconcile social rules and etiquette is necessary for them to learn social factors related to the progress of lying behaviour. As a result, researcher looked at social variables related to the development and lie-

telling behaviors of children and parents in politeness situations. Empirical research on this topic is more recent despite early interest in lying by developmental psychologists

Prosocial lying contributes to a greater understanding of children's social and moral development theoretically. Research on lying is of interest to professionals and parents who work with children practically (e.g., educators, social workers). They wish to promote children's honesty and facilitate it. Firstly see the moral evaluation and conceptual understanding of truth and lies secondly emphasis on the production of actual lying behaviors. In general, research on lying tends to fall into one of two areas.

However, several aspects of lying remain largely unexplored by having recent interest in these two areas. In particular, few studies have explored the relation between their actual truth- and lie-telling behaviour and children's evaluations of truth and lies. Furthermore, little examination has been of the influence of the social factors or the motivational contexts throughout childhood related to the development of lying. However, prior to embarking on an investigation about the development of lie-telling in children it is important to first define lying and variables related to its development, as it has been looked at the existing literature on children's actual and virtuous comprehension of prosocial lying.

Few studies looked at the ability of children to produce prosocial lies while most research is devoted to whether children will lie to conceal a transgression, (i.e., told to benefit others or to foster amicable relations). According to Bussey (1999) children evaluate lying differently based on whether they are told for prosocial or antisocial reasons.

Thus, antisocial lie-telling behaviour may differ from actual prosocial lie-telling behaviour. Research reports that the use of rules in politeness situations are related with the children's prosocial lying capabilities (Cole, 1986; Saarni, 1984). In politeness situations (e.g., telling someone who has given you an ugly gift that you like the present) are times when one may tell a prosocial lie in order to not harm others in their verbal communications and to adhere to the rules of interpersonal communications (Sweester, 1987). If children's expectations for a desirable gift were

not met they may tell a prosocial lie with an intention not to hurt the feelings of others.

Furthermore, in preschool aged children Cole (1986) found evidence of disappointment in children when they were presented with an undesirable toy. However, when the gift-giver was in the room these behaviors were evident. When the children were alone the same regulated reactions were not noted, and children openly showed negative effect. When alone, there was less smiling in general that is, positive expressions were associated with the presence of gift-givers. Unfortunately use of display rules were limited in these early studies to determining whether the children told an actual prosocial lie to conceal their disappointment were in fact disappointed with the prize.

Similarly, Talwar and Crossman (2011) found that prosocial lying is used by the majority of children between 3 and 11 years that they had confessed to their parents as not liking, and they told to a gift-giver they liked a disappointing gift also revealed youngster's capability to narrate a white lie.

Furthermore, they found that as more children aged 9 to 11 years tell self less lies as compared to children aged 3 to 5 years. Finally, it is evident that as age increased teenager was probably more inclined to notify altruistic lies (Xu et al., 2010). Therefore, these studies report some support that young children able to verbally deceive in a prosocial manner when in a politeness situation and are not truth-tellers in all situation.

Predictors of Prosocial Lying in Adolescents

Following are the predictors of prosocial lying. These are discussed in detail below.

Moral understanding, motivation and socialization variables. Children are socialized from an early age to be honest in most social settings, and are taught not to be straight forward in some social situations. However, they were instructed not to tell the truth where the truth is hurtful to the recipient but they can use prosocial lying.

Youngsters are seen as amenable and protective in gaining knowledge to tell white lies to advantage other individual's. White lies are inspired to rest or to preserve the feelings of the beneficiary and by the desire to influence others, and to promote neighborly social relations (DePaulo & Bell, 1996; DePaulo & Kashy, 1998).

Prosocial lies have some advantage to beneficiary while antisocial lies are told exclusively for individual advantage. Prosocial lying are planned not to hurt another person. White lies are socially acceptable and are not evaluated negatively (Bussey, 1999; Walper & Valtin, 1992).

Adults usually expressed prosocial lies day by day (DePaulo et al., 1998), and are important in keeping societal connections (DePaulo & Kashy, 1996). A lot of research has concentrated on the improvement of youngsters prosocial lying and concluded that it is centered on adolescents mislead disguise offence (Lewis, Stanger, & Sullivan, 1989; Polak & Harris, 1999, Talwar, & Crossman, 2011). White lies are effective to deceit individual. Adolescents start to lie purposefully to trap other individual (Peskin, 1992), and are (Feldman, Jenkins, & Popoola, 1979).

Youngsters' ethical awareness and assessment of white lies to influence their prosocial practices, motivation and socialization factors impact the adolescents prosocial lying. For comprehension of social improvement altruistic lying has vital suggestion. To speak with other individuals teenager acquires social abilities.

White lies are essential in maintaining the relational correspondence. Grice (1989) recommended a standout amongst principal traditions administering relational correspondence is the slaying of value. This axiom expects speakers to be honest to their informative accomplices, while prosocial liars disregard this saying.

Lakoff (1973) and Sweetser (1987) suggested individual should be agreeable, helpful, and not to hurt other individual. Brown and Levinson (1987) suggested it as a strain into fulfilling crucial traditions and keeping up look towards others.

In spite of the fact that much of the time these two contemplations elevate predictable practices to accomplish a typical open objective, in pleasant circumstances, they regularly impact. Such conditions may require a vital tradeoff

between the two objectives. Along these lines, youngsters' creating capacity to tell prosocial lies gives a remarkable chance to inspect their creating learning about tenets overseeing relational correspondence. By looking at youngsters' prosocial lying, we can investigate whether kids are fit for accommodating apparently conflicting standards of correspondence and utilizing them adaptively crosswise over social circumstances.

Moral Evaluations of Prosocial Lying in Adolescents

A few examinations expressed kids' impression of prosocial lies, concentrating on advancement of teenager applied conception and good assessments of altruistic lying. Bussey (1999) described youngsters matured 5 to 11 years named every single false proclamation as untruths, paying little mind to whether they were reserved or prosocial in beginning. Then again, Lee and Ross (1997) found that young people (12 to 17 years) and undergrads were less inclined to distinguish false explanations advised to secure other individuals. In this manner, as opposed to kids, numerous young people and grown-ups don't distinguish untruthful explanations advised to help another or to be pleasant as falsehoods (Sweetser, 1987). At the point when requested to assess prosocial versus standoff fish untruths, youthful youngsters react to some degree in an unexpected way. In Bussey (1999) investigation of 4-to 11-year-olds, youthful kids appraised all falsehoods contrarily; in any case, they evaluated prosocial lies as more positive contrasted with antisocial lying. Walper and Valtin (1992) reported youngsters gave negative evaluations to withdrawn untruths, however positive appraisals for altruistic lies.

Likewise, Keltikangas and Lindeman (1997) revealed youngsters 12 to 16 years consider lying told for personal benefit and to hurt other feelings as not a good conduct than the lies told for a good intentions. Actually, youngsters (ages 12 to 14 years) in one investigation expressed that a narrator figure that the gift presenter feel happy and loved by the gift receiver when they are preferring a unfavorable gift and, would be sad if informed them that the blessing would be unpleasant for them. They used altruistic lies to protect the feelings of gift giver (Broomfield, Robinson & Robinson, 2002).

Eventually, Crossman et al. (2010) establish in their investigation (ages 4 to 8yrs) youngsters saw that prosocial lying are satisfactory than self oriented lying. Taken together, these investigations recommend that, kids assess prosocial lies less brutally than different kinds of falsehoods and assess the distinctions between diverse sorts of untruths. They should be honest and stay away from hurt besides kids' prosocial lying change with age as understanding and good assessments of these lies changes and build up capacity to examine opposing guidelines elicit through obligingness circumstance.

Prosocial Lying Behaviour in Adolescents

Yet, there are just a modest bunch of concentrates that has been analyzed youngsters' prosocial lie practices (Xu et al., 2010). Talwar and Crossman (2011) straightforwardly analyzed the oral and gestural practices of prosocial lying (Gallup, 1970; Lewis & Gunn, 1979). Youngsters matured 4 to 7 years an experiment was conducted to determine the adolescents altruistic lying. Before encountering kids, the supervisor puts sign of lipstick on her nose. They inquired they looked affirm before photo taken and after that leave chamber. Youngsters would have to decide to narrate a white lie when the supervisor was about to enter the room. A confederate at that point entered and inquired (to affirm kids' actual convictions). Fifty-five of the 65 youngsters said the experimenter searched affirm for the photo, and consequently told a prosocial lie. Afterward, grown-up indicators who saw video clasps of kids' reactions were not able recognize the youngsters told prosocial lies or not. Subsequently, youngsters at 3 years old could tell prosocial lies effectively and stay away from discovery by grown-ups. Curiously, just 11% of youngsters clarified that they had lied since they needed to abstain from causing humiliation.

Subsequently, kids falsify both for self centered (to keep away from negative outcomes) and other-oriented (respectful, to avoid humiliation) inspirations. Talwar and Crossman(2011) utilized unfortunate blessing worldview (Saarni, 1984) to inspect whether youngsters matured 3 to 11 years would advise prosocial deceives a blessing supplier in the wake of accepting a baffling blessing. Presented them blessing in the wake of playing an amusement and left independently in the room to disclose it. They

enjoyed the blessing inquired by the gift giver. Youngsters would tell select either to tell a prosocial lie by reporting that they liked the gift or to respond honestly that they do not liked it.

By and large, they brief gift giver that they preferred gift, at the same time admitting to their folks that they didn't care for the gift. More seasoned youngsters (matured 9 to 11 years) tell altruistic lie as compared to the preschool kids (matured 3 to 5 years). At long last, Xu et al. (2010) inspected Chinese youngsters' prosocial lie- or truth-enlightening practices and their ethical learning regarding facts and falsehoods. Xu and partners found that among kids 7, 9, and 11 years old, all could effectively group untruthful articulations (counting prosocial lies) as falsehoods and honest proclamations as realities. In any case, as age increases those kids are additionally more inclined to tell white lie. More youthful liars were inspired to lie for selfish reasons, though the greater part of older liars are inspired to lie for other reasons.

The ability of children increases with age to tell prosocial lies. Children's thought processes seem to change with age by advocating prosocial lies and later turning from selfish intent to more prosocial thinking processes. Xu et al. (2010) and Talwar and Crossman (2011) found that teenager falsifies for both self-and other-situated reasons may tell white lies in social circumstances. In particular, since, it is vital to know that motivational variables influence adolescent's prosocial lying motivation.

The studies portrayed youngsters' white lies mirror self-centered and person centered motivation. In any case, these investigations did not expressly look at the part of motivational setting on children lie-telling conduct. Youngsters lie to be appraised by others rather than to advantage another individual (Talwar, Murphy & Lee, 2007; Xu et al., 2010).

Bala and Lindsay (2004) developed that the adolescents could not be angered because of the insult; they were all the more willing to lie to their parents and are less inclined to hide a caregiver offence if a possible adverse outcome was there. In this way, advising to mislead advantage another person children might be more

averse to lie on the off chance. Since adolescents white lies has been to a great extent analyzed in minimal effort circumstances.

Differentiating Prosocial from Selfish Lying

Prosocial lying is morally vague. On one hand, lying damages the guideline of trustworthiness, a generally held good esteem (Graham et al., 2015). However, these falsehoods contrast in their aims from egotistical untruths, or those which are advised to profit oneself, conceivably to the detriment of others (Levine & Schweitzer, 2015). Childish falsehoods, for example, those described for individual money related pick up, to ensure one's status or position, or to accomplish social endorsement, are regularly seen as indefensible (Burgoon & Buller, 1994; Lewis & Saarni, 1993). Interestingly, prosocial lies are hued by individuals' great aims, for example, to keep others from feeling hurt or humiliated or to profit others monetarily (Erat & Gneezy, 2012). It is essential to note, be that as it may, that prosocial lies are big-hearted in goal, yet not really in their definitive outcomes.

That is, in spite of the fact that the individuals who tell prosocial lies have great goals, these falsehoods can affect others. Giving excessively positive input, (for example, in the teacher understudy illustration prior) is one such setting in which prosocial falsehoods can at last blowback. Swelled input can hurt execution (Ellis, Mendel, & Zohar, 2009) and prompt evasion of difficulties (Brummelman et al., 2014), which could have negative financial results for associations. Then again, look into has recorded clear advantages to accepting exact execution input, as precise criticism can cultivate inspiration to accomplish objectives and enhance execution (Locke & Latham, 1990).

Research in hierarchical conduct has exhibited the significance of precise input for working environment profitability (Hillman, Schwandt, & Bartz, 1990), too to clarify desires and diminishing worker vulnerability (Ashford & Cummings, 1983). In this way, while prosocial lies are planned to profit others, they may at last affect people and associations. In view of the unfriendly outcomes that can come about because of prosocial lies, researchers over a few spaces of brain research (social,

formative, authoritative conduct) and behavioral financial matters have tried to better comprehend these lies through research. One clear finding is that prosocial lying is present.

Parents lie to their children to promote positive emotions prosocial lying is socialized early in life (Heyman, Luu, & Lee, 2009), and children in turn understand and tell prosocial lies themselves (Broomfield, Robinson, & Robinson, 2002; Talwar, & Crossman, 2007). Especially in close relationships adults also tell prosocial lies regularly (DePaulo et al., 1998).

Late research has concentrated on reactions to prosocial lying: Whereas selfish lies for the most part prompt doubt of the liar, prosocial lies that give clear monetary advantages to the objective of the lie can expand trust and positive good assessments of the liar (Levine, & Schweitzer, 2015). However, when the advantages of lying don't unmistakably exceed those of trustworthiness according to the objective, prosocial untruths can hurt trust and good judgments, and imparting considerate plan may do little to relieve these negative impacts (Lupoli & Greenberg, 2017). Other work has concentrated on indicators of prosocial lying: Research uncovers that individuals will probably lie when others remain to pick up (Gino, Ayal, & Ariely, 2013; Gino & Pierce, 2009; Wiltermuth, 2011), and prosocial lying is watched notwithstanding when there is a cost to the self (Erat & Gneezy, 2012). So far, be that as it may, no work has inspected what is likely a basic predecessor of prosocial lying: feeling, and specifically, the feeling of compassion.

Motives behind Prosocial Lying

In recognition of the misleading guardians, though differences between age and gender, the level of acknowledgment in all assemblies will base on reasoning in the lie. Lindeman, Harraka and Järvinen (1997) found that teenagers between the ages of 11 and 17 viewed prosocial lying worthy instead of adverse. Lee and Ross (1997) found that 13– 17yrs old considered misleading adequate when the intention is unselfish instead of self centered. In an investigation of undergrads, Lindsfold and Waters (1983) found that that the deception used for personal benefit is more appropriate than the falsification used to benefit other peoples. Intentions that past

writing tended to (prosocial and self-centered), and also thought processes that might be of specific significance when teenagers and rising grown-ups mislead guardians (e.g., declaration of self-governance, defiance to guardians, a view of guardians as out-dated).

In the coming section we will discuss about the third construct of our study that is the outcome of self-compassion and prosocial lying.

Social Safeness

Social safeness is an important concept that relates to affection and goodness, both of which have calming properties and safeness often happens in social relationships (Gilbert, 2009). Social safeness has been defined by Gilbert (2009) as people's experiences and perceptions about their social world as being safe, warm, and soothing; this also includes their ability to be happy while establishing close relationships with others. Feeling safe in social settings is related to feelings of belonging, acceptance, and warmth from others.

Human beings are social and cannot survive alone. The social nature of humans requires an ability to form healthy, safe, and compatible interactions with the members of a society in which they live. The social idea of people requires a capacity to frame sound, safe, and perfect communications with the individuals from a general public in which they live. Having great connections, and in addition being acknowledged and esteemed by others (which is a major human spark), gives favorable circumstances to people and causes them set up secure public connections (Akbas, 2005; Baumeister & Leary 1995).

Individuals, ought to conquer three essential lives work that was underserve through feeling direction frameworks (Kelly, Zuroff, Leybman, & Gilbert, 2012). Right off the bat to distinguish, evade, and shield themselves from dangers, also to secure, control, and keep up assets important for survival and proliferation, and thirdly to manage influence and inspiration amid times of connection and objective fulfillment (Porges, 2007). They are thought to create advance diverse sorts of positive and negative effects (Kelly et al., 2012). Moreover a progressive separation has been made between positive feelings identified with endorphin-based conditions of

satisfaction, connectedness, and related with dopaminergic drives (Depue & Strupinsky, 2005). Gilbert (2009) termed social safeness to allude to the warm, quieting emotional experience of feeling thought about, consoled by, and associated with other individuals.

Rothstein and Uslaner (2005) expressed people consider themselves more joyful about their lives and to be socially sheltered and are progressively more hopeful about being able to make their own odds throughout everyday routine. Situations encourage feeling of faith or doubt and influence a person's intellectual capacities and can even abatement one's critical thinking aptitudes (Caine, 1991). Individuals who feel publically secure and safe tends to live a more peaceful life and have favorable influences in a desired bearing.

According to Gilbert (2009) social safety has been characterized as individual's encounter, recognition their social world as being protective, soothing, and mitigating; this likewise incorporates their capacity to be cheerful while building up cozy associations with others. In social settings feeling socially safe is identified with sentiments having a place, acknowledgment, and soothing from person around them. Kelly et al. (2012) additionally characterized social safeness as a feeling of relieving or sympathy. Feeling socially secure is vital for a person's general wellbeing and prosperity proposed by them. Gilbert (2005) recommended that social safeness is co-made seeing someone by means of a large group of signs and trades that are essential to wellbeing and well-being. Then again, in the event that somebody feels socially dangerous, a few safeguard instruments, for example, needing to shroud, hide, noticeably apprehensive end up by the individual.

Social safeness was characterized individuals' encounters including discernments about their social surrounding as sheltered, calming and sympathetic, that is connected sentiments of having warmth from others, a place, and acknowledgment (Gilbert, 2009). Individuals encounter feeling to be socially safethink imaginatively, and act in an all the more master social wayhave a tendency to oversee issues all the more adequately. Contrary, people skeptical and frightful of compassion from others experience issues in getting to social safeness are defenseless

against mental issues (Gilbert, 2009). Individuals identify perilous and debilitated, they have to be prepared for quick protecting and remain careful to track dangers.

Social safeness is essential to recognize theoretically with the requirement to have a place and is thought to happen because of affiliation (Baumeister & Leary, 1995). While social safeness is viewed as an enthusiastic affair, and wants to have ambition (Baumeister & Leary, 1995). These emotions are particular from the need itself having archived approving passionate outcomes. Perceived social support, thus, is a subjective to develop (Zimet, Dahlem, Zimet, & Farley, 1988). It is defined as the degree to which others, as a rule, are probably going to give help, holding recognitions or convictions about and help passionately when required (Pierce, & Sarason, 1991). Social safeness however indeed is full of feeling in nature and sentiments of kindness, consolation, that are encountered socially.

Individuals who see other individuals as trustable and feel themselves in a protected situation have a tendency to idealistic more joyful with the happenings in their lives (Rothstein & Uslaner, 2005). On the other hand people encounter issues in public connections and do not feel socially secure and safe have uncertain and limited social lives (Griffiths, 2000).

Social safeness is portrayed by the presence of sentiments of warmth, acknowledgment and connectedness inside relational cooperation's (Gilbert, 2009) and is by all accounts adversely connected with a few psychopathological pointers, (for example, mediocrity, self-feedback and meek practices) and with depressive and nervousness manifestations (Kelly, Zurroff, & Leybman, 2012).

According to Gilbert (2005), people who see their social world as sheltered, warm, and calming, have a tendency to oversee issues and testing occasions all the more viably and act in a more versatile way. Then again, when somebody doesn't feel safe in their social settings and sees others as dangerous or undermining, they need to remain cautious and to be prepared for taking part in protective reactions, (for example, disgrace or meek practices) and to make progress toward social acknowledgment.

In the field of body image and eating behaviour, research has featured that cluttered eating and, particularly, drive for slimness, may rise as a methodology planned to shield oneself from social dangers (e.g., being segregated or dismissed because of one's body shape or weight) and to go after social favorable circumstances, (Ferreira, Gouveia, & Duarte, 2013). In this sense, in ladies who see themselves as being in a low social status (e.g., substandard or ugly), the engagement in unbending abstaining from food or other weight control practices might be conceptualized as a maladaptive technique intended to fill the useful need of risk direction and feeling safe in the social gathering (Goss & Allan, 2009; Goss & Gilbert, 2002).

According to Bowlby's (1969) theory, the connection figure provides a protected base and in result sound feeling direction and investigation emerged. Gilbert (2005) placed broad influence to signs of warm, kind, and strong another individual in controlling framework. He recommended alleviating integration framework advanced couple accompanied by connection framework, and sentiments of social safeness in light of affiliation from parental figures, sentimental accomplices, companions, colleagues, and outsiders (Liotti, Giovanni, Shaver, & Gilbert, 2011). When people feel publically protected, they encounter a little demand to safeguard their self or to go after assets, enactment of this to some degree the drive framework and are thought to tone down the risk framework, and, with the end goal. Previously investigated by neuroscience that associative connection, are physiologically calming, decreasing risk sensitivities and changing agony edges work by means of oxytocin-endorphin frameworks (Carter, 1998; Depue & Strupinsky, 2005).

Theoretical Background

Studies have exhibited that social safeness is decidedly identified with satisfaction, cherish, confidence, and secure connection (Kelly et al., 2012). Social safeness, then again, discovered related adversely with despondency, nervousness, self-feedback, threatening vibe, engrossed connection, frightful connection, expelling connection, neurotic characteristics, marginal qualities (Kelly et al., 2012), compliant conduct, disgrace, sentiments or mediocrity (Gilbert, 2010).

Prior studies highlighted revealed that social safeness is positively linked to genuine living while negatively associated with isolation. Social safeness was linked with reduced feelings of inferiority, less submissive behavior and fewer experiences of shame (Gilbert, 2010). It is also been related to elevate levels of affection and generosity (Gilbert, 2009). Commonly, Kelly and colleagues (2012) suggested that social safeness is negatively related to borderline traits, paranoid traits, self-criticism and depression whereas positively related to self-esteem.

A growing number of researches suggest that self-compassion is associated with mental wellbeing. Greater levels of self-compassion is related with greater emotional intelligence, mastery goals, social connectedness, life satisfaction, as well as less with self-criticism, anxiety, rumination, thought suppression, depression, disordered eating behaviors, performance goals and perfectionism (Adams & Leary, 2007; Neff, 2003a; Neff, Hseih, & Dejitthirat, 2005; Neff, Kirkpatrick, & Rude, 2007). Neff, Rude, and Kirkpatrick (2007) establish that self-compassion was corresponding with growing levels of affective wisdom and reflective, curiosity and exploration, positive effect, happiness, optimism, and personal initiative. Though after controlling for personality variables they elaborated that self-compassion was related with neuroticism (negatively) agreeableness, conscientiousness, and extraversion.

Most children should be truthful at all times and are socialized very early to believe that the act of lying in general is an unacceptable behavior (Popliger, Talwar, & Crossman, 2011). It has been shown that some children with 3-4 year olds showing the largest increase in their abilities to lie and they are capable of making false statements as early as 2 years of age (Ahern, Lyon, & Quas, 2011). It was suggested that young children's apparent between 2-3 years of age their ability to lie is centered on their executive functioning skills. There is an increased incidence of lying as children move into adolescence and early adulthood 11-19 years old, (Jensen, Arnett, Feldman, & Cauffman, 2004).

In some instances involving prosocial or altruistic lying most studies reported that lies in children are dependent on motive, adolescents were more accepting of lying behaviors, compared to lies associated with self-gain, challenge, or revenge

(Jensen et al., 2004). During these ages adolescents found to be more likely to lie to their parents than to their friends (Perkins & Turiel, 2007).

Adolescents are more likely to withhold information rather than tell a lie when lying to parents (Perkins & Turiel, 2007). However, the extent to which adolescents found the act of deception to be socially acceptable it is unclear in either of these studies. With men telling more lies than women with adults both men and women admitted to lying, but with differences exist in motive and type of the lies told (DePaulo et al., 1996).

Self-kindness, common humanity and mindfulness is predicted positively by social safeness. While social safeness is predicted negatively by self judgment over identification and isolation. Studies between self-compassion and self- deception is carried out to determine the relationship. Results of the study found with isolation, over identification, and self-judgment is negatively related with self-deception while common humanity, mindfulness and self-kindness are positively related (Akin, 2015).

Research between compassion and prosocial lying is carried out to check the relationship. Results showed significant findings that compassion causally increases and positively predicts prosocial lying (Lupoli, Jampol, & Oveis, 2017).

Prior studies also indicated that white lies are helpful in more integrated network and regularize the flow of interactions. In terms of network connectedness prosocial liar phenotype might be useful (Iñiguez, Govezensky, & Dunbar et al., 2014). In everyday communication prosocial lying is common. For example, a person would have rather not received a gift they thanked a gift giver for a gift or a when a boss did not give an excellent presentation but colleague give a positive remarks not to distress boss they told that they give an excellent presentation. As children, we learn not to be harsh or hurt another person and narrate white lies to be well behaved and courteous (Broomfield, Robinson, & Robinson, 2002; Talwar, Murphy, & Lee, 2007). Altruistic lies are very common in adult relationships (Tyler & Feldman, 2004). Most of the lies adults used were prosocial in nature and in their everyday social interactions they lie (DePaulo & Bell, 1996), and (DePaulo & Kashy, 1998). In

social interactions occurrence of lying is common, (Mann, Rada, Houser, & Ariely, 2014).

Past research shows a relationship between autonomous motivation to help and empathy (Roth, 2008; Ryan & Connell, 1989). More specifically, empathic experiences subsequently promote prosocial action and tend to activate one's internalized prosocial values (Pavey, Anokye, Trueman, Green, & Taylor, 2012). Thus become intrinsically motivated to help when needed as such, empathetic individuals are likely to feel compassion for another.

Demographic Differences on Study Variables

All the major constructs of the study have relationship with demographic variables e.g. Age, gender, grade. In the following section we have discussed the constructs in relation with the study variables

Gender differences. Researchers have observed the first discernible difference in lying behaviors of males and females during the adolescent to early adulthood years. From 11-19 years of age boys were found to lie more than girls. During this time boys were also found to be more likely to commit other transgressions as well and exhibit more problem behavior (Jensen et al., 2004). Providing evidence for the fact that males are likely to engage in more lies beginning in childhood, adult men have been found to lie more than women. Boys, who are more likely to engage in antisocial behaviors they feel the need to cover up their bad behaviors through lying about them (DePaulo, Anesfield, Kirkendol, & Boden, 2004). Men tend to have higher level of self-compassion while women have lower level as indicated by the research (Neff & McGehee, 2010). Gender differences in self-compassion are unclear in which direction they exist. However, women are self-sacrificing/prioritizing the needs of others over their own which influence their ability to show compassionate feelings toward themselves (Miller, 1986; Raffaelli & Ontai, 2004; Ruble & Martin, 1998). Women as compared to men used more self-judgmental and critical of themselves (DeVore, 2013; Leadbeater, Kuperminc, Blatt, & Hertzog, 1999). Moreover, existing studies suggested that men have higher level of self-esteem than women (Gentile et al., 2009; Kling, Hyde, Showers, & Buswell, 1999). Whereas

self-compassion and self-esteem presented distinctive sequence of relationship with consequences such as contingent self-worth, narcissism, and social comparison and are two different concepts (Neff & Vonk, 2009). Therefore, women are probably to have low level of self-compassion than men.

Age differences. Longitudinal studies demonstrated those children at age group 6 lied less than the children at age of (7 to 9). Likewise discovered prominent age contrast concerning the judgment of what qualifies as a lie. Members turned out to be more offensive as age expanded the appraisals. Young people having a superior comprehension of lie-telling this could imply that the idea of a lie is as yet creating between the ages of 12 and 19 years, bringing about. It offers help to the claim that everyone developing writing, directed in social psychology, basic leadership, and financial matters. It concentrates on situational components which lead individuals to use prosocial lying pretty much (Gino, Ayal & Ariely, 2013; Bazerman & Tenbrunsel, 2011).

Rationale of the Present Study

Several researches have explored the individual differences in lying and deception in relation to social wellbeing and adjustment; however there is lack of evidence on prosocial lying and its influence on social adjustment and wellbeing. Therefore, present study attempted to gap the bridge by determining the role of self-compassion and prosocial lying in social safeness. Many of lies are told with the intention of benefiting others in some way, thus earning the classification "prosocial lie" (Levine & Schweitzer, 2015).

Self-compassion is rarely explored in terms of negative cognitions such as prosocial lying whereas prior studies highlighted the self-compassion in association with positive cognition and behaviors, while school students are more liable to indulge in prosocial lying to acquire warmth of safeguard, connectedness, and reassurance in one's own connections that helped them to generate compassion for one. Prosocial lies, or lies intended to benefit others, are ubiquitous behaviors that have important social and economic consequences. Though emotions play a central

role in many forms of prosocial behavior, no work has investigated how emotions influence behavior when one has the opportunity to tell a prosocial lie

Earlier studies focused on lying in relation to gender differences but there is a very little evidence on prosocial lying in relation to self compassion. As adolescents are more likely to use prosocial lying to benefit their friends as not to hurt them and they also feel socially safe and connected by those people whom they care and used this type of lying to benefit them (Saarni & Burke, 1993). Adolescents is the age when they are more sensitive towards their relationship with peers and they want themselves to be socially safe and safe within their social network so Prosocial lying is most common approach used by adolescents. Therefore we are studying adolescents.

Adolescents are more likely to use prosocial lying to protect their peers with an intention of not to hurt them, gaining acceptance and warmth in their relationships. They use this type of lying to feel socially safe and accepted by those around them. Young children's ability to lie is centered on their executive functioning skills that seem to be apparent between 2-3 years of age. As children move into adolescence and early adulthood (11-19 years old), there is an increased incidence of lying (Jensen, Arnett, Feldman, & Cauffman, 2004). So that's why students of grade 8, 9 and 10 were selected to see the role of self compassion and prosocial lying in social safeness.

METHOD

Chapter II

METHOD

In the following section objectives and assumptions of the main study were discussed. After that measure of constructs, operational definition, sample and procedure of the study is discussed in detail.

Objectives

The present study is intended to explore the role of self compassion and prosocial lying in social safeness among adolescents. Consequently following are the objectives of the study.

1. To examine the role of self compassion and prosocial lying in social safeness among school students.
2. To investigate the role of various demographics (age, gender, education, parental education) in relation to self compassion, prosocial lying and social safeness among adolescents.

Hypotheses

To achieve the above mentioned objectives, following hypotheses were phrased:

1. Self-compassion is positively related with prosocial lying and social safeness.
2. Prosocial lying is positively related with social safeness.
3. Prosocial lying mediates the relationship between self-compassion and social safeness.
4. Boys will have high level of self-compassion, social safeness and prosocial lying than girls
5. Adolescents in higher age group will have more self-compassion, prosocial lying and social safeness.

6. Adolescents with highly educated parents will show more self-compassion, prosocial lying and social safeness.
7. Adolescents with higher grade level will show more prosocial lying and social safeness.

Operational Definitions of the Variables

The following operational definitions were formulated:

Self-compassion. Self compassion refers to the compassionate feeling of an individual about themselves when facing difficult circumstances (Goleman, 2001). Self compassion is comprised of feelings of happiness, optimism, positive feelings, curiosity, exploration, agreeableness, extraversion, and conscientiousness towards oneself (Manusov, Wang, & Livingston, 2011). In the present study self-compassion is assessed by using Self-Compassion Scale (Neff, 2003). High scores indicate high level of self compassion and low scores will indicate low level of self-compassion.

Prosocial lying. Prosocial lying is expressed with an intention of benefiting others in some way with positive intentions (Levine & Schweitzer, 2015). Prosocial lying is assessed by using Scenario Based Perceived Lie Acceptability Measure (Moin, 2012). High scores indicate high level of prosocial lying while low scores indicate low level of prosocial lying.

Social safeness. People feel safe in a safe environment, tend to be more optimistic about their own strength, to change their lives and to trust others as trustworthy, and tend to be happier about how their lives are going (Rothstien & Uslaner, 2005). Social safeness is assessed by using social safeness scale. High scores indicate high level of social safeness and low scores indicate low level of social safeness.

Sample

The sample ($N = 302$) constituted school students of Rawalpindi and Islamabad, by convenient sampling. Sample included both boys ($n = 121$) and girls ($n = 175$), with age range from 12 to 17 years ($M = 1.67$, $SD = .47$). Education level of

the respondents included Grade 8 ($n = 31$), Grade 9 ($n = 172$) and Grade 10 ($n = 99$). Students of both private and public schools are included in the sample.

Table 1

Descriptive Statistics of the Sample (N = 302)

Variables	<i>f</i>	%
Age		
12-14	99	32.7
15-17	203	67.2
Gender		
Boys	121	40.0
Girls	175	57.9
Grade		
8 th	31	10.3
9 th	172	57.0
10 th	99	32.8
Father Education		
Matric	28	9.2
Graduation	134	44.4
Masters	140	46.4
Mother Education		
Matric	84	27.8
Graduation	127	42.1
Masters	91	30.1

In the Table 1 demographics variables are explained by their percentage and frequency. These variables are age, gender, educational level, father education and mother education

Instruments

Following instruments were used in the present study:

Self- Compassion Scale (SCS-SF). Self-compassion scale was used in the present study to measure self-compassion. It was developed by Neff (2003). Self-compassion is a 5-point Likert scale, where 1 = *almost never* and 5 = *almost always*. Self-compassion scale constituting of 12 items with 6 subscales, each subscale comprise of 2 items. Item (2,6) measure self kindness, (4,8) measure self-judgment, (5,10) statements measure common humanity, (1,9) measures isolation, (3,7) mindfulness and (11,12) measures over-identification Scores were calculated by mean of subscales item responses and then self-compassion scores were computed by reversing the scores of negative subscale items such as self-judgment, isolation and over identification. In earlier researches it showed (.87, .82) alpha reliability (Abbasi, 2014; Raes, 2011) while high scores indicate high level of self compassion. Score range for particular construct is 12 to 60.

Scenario Based Perceived Lie Acceptability Measure. This scale was used in the present study to measure prosocial lying. It was developed by Moin (2012). It consisted of 16 items. SBPLAM is a 5-point Likert scale. The five response categories included completely acceptable = 5, acceptable = 4, undecided = 3, unacceptable = 2, and completely unacceptable = 1. The numerical score for the response categories were 5, 4, 3, 2, & 1 respectively. In earlier researches construct showed .86alpha reliability while high scores high level of prosocial lying and low scores indicates low level of prosocial lying (Moin, 2012). Score range for particular construct is 16 to 80.

Social Safeness Scale. The Social Safeness Scale was used in the present study to assess social safeness. It is developed by (Gilbert et al., 2009). Social safeness scale constituting of 11 items. This scale was used to assess the extent to which individuals feel a sense of warmth, acceptance, and connectedness in their social world (Gilbert et al., 2009). Each item was rated on 5-point Likert scale from *almost never* =1 to *almost all the time* = 5. In earlier studies alpha reliability for this particular construct was .91 (Akin, 2015).

Demographic sheet.To measure various important demographics comprehensive demographic sheet was designed. Demographic sheet provides the detailed information about student's grade, age, gender, parental education, family system, family income and birth order.

Procedure

In order to carry out this study visits to different schools in Rawalpindi and Islamabad was carried out. Official permission from principal of the school was taken before visiting the schools. Permission from principals of respective schools was acquired. The principal of school was informed about the whole process verbally. Informed consent was acquired from every participant who carries the information about participant's voluntary participation in the study. They were also informed that they have a right to quit at any time if they feel uncomfortable. Participants were instructed to answer each statement genuinely. They were assured that all the information they provided should not be used for any other purpose.

Instruction was given both in written and verbal form that helped the respondents to fill the questionnaires properly. Students were approached during the class time. If they face any query during the whole process they were briefed to asked friendly. When students faced difficulty in understanding the statement they were given detailed description that help them in understanding the statement and answer it properly. After they had completely filled the questionnaire we graciously thanked them for giving their valuable information. After collecting the information data was analyzed by using various statistical operations.

RESULTS



Chapter III

RESULTS

Results were calculated by analyzing different hypothesis. Firstly, psychometric properties and descriptive statistics are discussed. Secondly the relationship pattern of self-compassion, prosocial lying and social safeness was displayed. Thirdly, linear regression was performed to investigate the predictive role of variables in relation to prosocial lying and social safeness. Linear regression analysis was also performed to determine the mediating role of prosocial lying in relationship between self-compassion and social safeness. Finally, the group differences were examined along age, gender, grade and parental education on self-compassion, prosocial lying and social safeness.

Reliability and Descriptive Statistics of the Measures**Table 1**

Descriptive Statistic and Alpha Reliability Coefficients of all Scales (N=302).

Scales	No. of items	α	M	SD	Range		Skewness	Kurtosis
					Potential	Actual		
Self-Compassion	12	.70	43.44	8.01	12-60	20-60	.33	-.67
Social Safeness	11	.89	42.46	8.61	11-55	13-50	-.81	-.42
Prosocial Lying	16	.87	59.15	11.79	16-80	32-80	.08	-.62

Note. Skew = Skewness; Kurt = Kurtosis

Table 1 shows descriptive statistic and reliability indices of scales. It has been found that Self-Compassion Scale, Social Safeness Scale and Prosocial Lying Scale have shown adequate reliabilities (.70 and above). Thereby indicating the measures as dependable tools of assessing the set constructs. In addition values of skewness and kurtosis indicated normality of the data as its values range from +1 to -1. Similarly

value of mean and standard deviation also provides an evidence of normal distribution of the data set.

Relationship among Study Variables

Table 2 revealed the relationship among the major constructs used for the present study.

Table 2

Correlation Matrix for Study Variables (N = 302)

Variables	SC	SK	SJ	CH	ISO	MF	OI	PL	SS
SC	-	.35***	.76***	.31***	.68***	.32***	.67***	.12**	.11*
SK		-	-.14**	.61***	-.23**	.65***	-.26**	.51***	.62***
SJ			-	-.12**	.72***	-.12*	.75***	-.18**	-.24**
CH				-	-.24**	.47***	-.27**	.47***	.56***
ISO					-	-.24**	.77***	-.28**	-.37***
MF						-	-.25**	.47***	.58***
OI							-	-.25**	-.34***
PL								-	.60***
SS									-

Note. SC= Self-Compassion; SK= Self Kindness; SJ= Self Judgment; CH= Common Humanity;

ISO= Isolation; MF= Mindfulness; OI= Over Identification; PL= Prosocial Lying; SS=Social Safeness

* $p < .05$, ** $p < .01$

Table 2 revealed the inter correlation of all the variables and their dimensions. Correlation matrix is generated to determine the direction and strength of relationships across all the study variables. It has been found that self compassion and its dimensions (self kindness, common humanity and mindfulness) are positively associated with prosocial lying and social safeness. While negatively associated with self-judgment, isolation and over identification (dimensions of self-compassion). In addition social safeness is also positively associated with prosocial lying. These supported the hypotheses 1 and 2.

Moreover Table 2 further showed that dimensions of self compassion (self kindness, common humanity, mindfulness) are positively associated with each other while negatively associated with (isolation, self judgment and over identification) as well as positively associated with total construct of self-compassion. There by providing an evidence of construct validity of self-compassion scale.

Table 3*Direct and Indirect Effects in Predicting Social Safeness (N=302)*

<i>Criterion Variable</i>	<i>Predictor</i>	β	<i>p</i>	95% CI	
				<i>LL</i>	<i>UL</i>
Social Safeness	Self - Compassion	.13	.04	.00	.25
Prosocial Lying	Self- Compassion	.18	.03	.01	.35
Social Safeness	Prosocial Lying	.44	.00	.37	.50
Social Safeness	Self - Compassion through Prosocial Lying	.08	.35	.00	.16

Note. SC= Self-Compassion; PL= Prosocial Lying; SS=Social Safeness

*** $p < .001$

Table 3 showed direct and indirect pattern in predicting social safeness. Prosocial lying acts as a mediator in the above analysis. It has been found that self compassion is predicting prosocial lying positively and it also showed positively predicting social safeness. Moreover prosocial lying is predicting social safeness positively. Prosocial lying acts as a mediator, after mediation the value of significance becomes non significant.

Regression Analysis

Table 4 revealed the predictive role of self-compassion and its dimensions to prosocial lying and social safeness among adolescents.

Table 4

Linear Regression Analysis of Self-Compassion, Prosocial Lying as Predictors of Social Safeness (N = 302)

Variables	B	S.E	β	R^2	ΔR^2	F	95%CI	
							UL	LL
Constant	37.02	2.72					31.67	42.38
SC	.12	.06	.11	.01	.01	4.13	.00	.24
Constant	14.61	2.79					9.12	20.11
SC	.04	.05	.04				-.05	.14
PL	.43	.03	.59	.36	.36	86.22	.37	.50

Note. SC= Self-Compassion; PL= Prosocial Lying; SS=Social Safeness

*** $p < .001$

Table 4 revealed the regression analysis with self compassion in relation to prosocial lying and social safeness. Results of the Table showed that self-compassion and prosocial lying are significant positive predictors of social safeness.

Moreover analysis showed that overall prosocial lying showed self compassion showed .01 of variance in social safeness while prosocial lying showed .36 of variance in social safeness.

Group Differences on Study Variables

Independent sample t-test were used to evaluate the differences along the demographics i.e., gender and age.

Table 5

Gender Differences on Study Variables (N =302)

Variables	Boys (n = 121)		Girls (n = 175)		t	p	95% CI		Cohen 's d
	M	SD	M	SD			LL	UL	
SC	44.19	8.42	42.41	7.32	-1.90	.05	-3.60	.05	0.22
SK	8.89	1.97	8.29	1.73	2.74	.00	.17	1.03	0.32
SJ	5.18	2.66	6.14	2.77	-3.04	.00	-1.58	-.33	0.35
CH	8.75	2.30	7.98	1.90	3.06	.00	.27	1.25	0.36
IS	5.42	2.83	6.78	2.84	-4.11	.00	-2.01	-.71	0.47
MF	8.60	2.13	8.45	2.13	.62	.53	-.33	.64	0.07
OI	5.55	2.61	6.52	2.82	-3.09	.00	-1.59	-.35	0.35
PL	61.18	11.69	57.68	11.67	2.56	.01	.81	6.17	0.29
SS	44.30	7.87	41.13	8.89	3.21	.00	1.23	1.26	0.37

Note. SC= Self-Compassion; SK= Self Kindness; SJ= Self Judgment; CH= Common Humanity; ISO= Isolation; MF= Mindfulness; OI= Over Identification; PL= Prosocial Lying; SS=Social Safeness

* $p < .05$, ** $p < .01$

Table 6 revealed significant gender differences on over all construct of self-compassion while significant differences were also found on prosocial lying and social safeness. Table also showed significant gender differences on overall construct of self compassion and its dimensions (self kindness, common humanity, isolation, mindfulness and over identification and self judgment).Whereas non significant differences were found on mindfulness.

Table 6*Age Differences on Study Variables (N = 302)*

Variables	12-14yrs (n = 99)		15-17yrs (n = 203)		<i>t</i>	<i>p</i>	95% CI		Cohen 's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>LL</i>	<i>UL</i>	
SC	44.50	8.49	41.27	6.45	-3.34	.00	-5.13	-1.33	0.42
SK	5.99	2.91	5.22	2.29	-2.29	.02	-1.42	-.10	0.29
SJ	8.65	1.85	8.33	1.97	-1.38	.16	-.77	.13	0.16
CH	8.46	2.12	8.00	2.25	-1.74	.08	-.98	.06	0.21
IS	6.40	3.04	5.82	2.59	-1.61	.10	-1.27	.12	0.20
MF	8.69	2.04	8.15	2.26	-2.08	.03	-1.05	-.03	0.25
OI	6.30	2.83	5.37	2.51	-1.68	.09	-1.22	.09	0.34
PL	60.24	11.46	56.92	12.19	-2.30	.02	-6.13	-.48	0.28
SS	43.40	8.46	40.53	8.63	-2.75	.00	-4.92	-.81	0.33

Note. SC= Self-Compassion; SK= Self Kindness; SJ= Self Judgment; CH= Common Humanity; ISO= Isolation; MF= Mindfulness; OI= Over Identification; PL= Prosocial Lying; SS=Social Safeness

p* < .05, *p* < .01

Table 5 revealed the significant age differences on the study variables. Findings of the study indicated the significant age differences on dimensions of self compassion where the adolescents with higher age groups tend to have higher level of self-compassion. In addition significant age differences were also found in prosocial lying as age increases adolescents are more inclined towards the prosocial lying. Whereas non significant differences were also found on dimensions of self-compassion (self judgment, common humanity, over identification and isolation).

Moreover, findings also revealed significant age differences on social safeness, with increased age adolescents tends to feel more socially safe and secure.

Table 7*One-way ANOVA on Grade along Study Variables (N = 302)*

Variables	Group 1 (n = 31)		Group2 (n = 172)		Group 3 (n = 99)		F	p	i	j	i-j	d(i-j)	95% CI	
	M	SD	M	SD	M	SD							LL	UL
SC	40.51	5.87	44.23	8.35	42.98	7.81	3.11	.04						
SK	8.09	1.77	8.40	1.98	8.93	1.70	3.52	.03	-	-		-	-	-
SJ	5.35	2.22	6.10	2.65	5.22	2.97	3.63	.02	2	1,3	2>1,3	.88	.05	1.71
CH	7.90	2.30	7.91	2.43	9.12	1.25	10.87	.00	3	1,2	3>1,2	1.21	.17	2.26
IS	5.93	2.54	6.73	2.86	5.39	2.93	7.11	.00	2	1,3	2>1,3	1.34	.47	2.21
MF	7.64	2.37	8.45	2.22	8.89	1.80	4.34	.01	3	1,2	3>1,2	1.25	.20	2.29
OI	5.58	2.36	6.61	2.59	5.41	2.93	6.96	.00	2	1,3	2>1,3	1.20	.38	2.01
SS	39.00	8.43	41.75	9.08	44.78	7.19	6.95	.00	3	1,2	3>1,2	5.78	1.60	9.97
PL	53.29	10.95	58.37	12.43	62.34	9.92	8.20	.00	3	1,2	3>1,2	9.05	3.34	14.76

Note. SC= Self-Compassion; SK= Self Kindness; SJ= Self Judgment; CH= Common Humanity; ISO= Isolation; MF= Mindfulness; OI= Over Identification; PL= Prosocial Lying; SS=Social Safeness *p <.05, **p <.01

Table 8

One- way ANOVA on Father's Education along Study Variables (N = 302)

Variables	Group1 (n = 28)		Group 2 (n = 134)		Group 3 (n = 140)										95 % CI	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>	<i>i</i>	<i>J</i>	<i>i-j</i>	<i>d(i-j)</i>	<i>LL</i>	<i>UL</i>		
SC	40.00	8.22	41.74	9.04	43.79	7.18	5.95	.00	3	1,2	3>1,2	3.03	.46	5.59		
SK	9.39	1.19	8.70	1.88	8.22	1.95	5.41	.00	1	2,3	1>2,3	1.16	.23	2.09		
SJ	4.85	2.87	5.50	2.76	6.13	2.65	3.42	.03	-	-	-	-	-	-		
CH	9.17	1.61	8.70	1.95	7.76	2.34	9.29	.00	1	2,3	1>2,3	1.41	.35	2.46		
IS	4.75	2.98	5.79	2.88	6.90	2.76	9.33	.00	3	1,2	3>1,2	2.15	.74	3.57		
MF	9.39	1.49	8.74	1.94	8.12	2.33	5.70	.00	1	2,3	1>2,3	1.27	.22	2.31		
OI	4.85	2.79	5.83	2.86	6.63	2.49	6.39	.00	3	1,2	3>1,2	1.77	.43	3.12		
SS	46.78	6.10	43.93	7.86	40.20	9.11	10.31	.00	1	2,3	1>2,3	6.58	2.42	10.74		
PL	65.39	11.59	60.91	10.37	56.22	12.35	10.99	.00	1	2,3	1>2,3	9.16	3.36	14.86		

Note. SC= Self-Compassion; SK= Self Kindness; SJ= Self Judgment; CH= Common Humanity; ISO= Isolation; MF= Mindfulness; OI= Over Identification; PL= Prosocial Lying; SS=Social Safeness

$p < .05$, $**p < .01$

Table 9

One- way ANOVA on Mother's Education along Study Variables (N = 302)

Variable	Group1 (n = 84)		Group 2 (n = 127)		Group 3 (n = 91)		F	p	i	j	i-j	d(i-j)	95 % CI	
	M	SD	M	SD	M	SD							LL	UL
SC	52.29	10.94	59.33	11.42	61.32	9.91	7.20	.00	3	1,2	3>1,2	3.96	.46	7.46
SK	9.23	1.32	8.39	2.03	8.13	1.99	8.59	.00	1	2,3	1>2,3	1.10	.43	1.77
SJ	4.77	2.72	5.92	2.75	6.37	2.55	8.25	.00	3	1,2	2>1,3	1.59	.62	2.57
CH	9.03	1.67	8.09	2.33	7.94	2.21	6.81	.00	1	2,3	1>2,3	.94	.25	1.66
IS	5.32	3.07	6.20	2.90	7.05	2.54	8.08	.00	3	1,2	3>1,2	1.73	.69	2.77
MF	9.22	1.63	8.47	2.07	7.92	2.43	8.60	.00	1	2,3	1>2,3	.75	.04	1.45
OI	5.28	2.87	6.24	2.77	6.70	2.38	6.29	.00	2	1,3	2>1,3	.95	.04	1.87
SS	45.97	6.54	42.12	8.61	39.70	9.22	6.31	.00	1	2,3	1>2,3	3.85	1.04	6.65
PL	62.50	11.33	59.00	10.09	56.27	13.59	12.67	.00	1	2,3	1>2,3	6.27	3.25	9.29
												6.22	2.00	10.44

Note. SC= Self-Compassion; SK= Self Kindness; SJ= Self Judgment; CH= Common Humanity; ISO= Isolation; MF= Mindfulness; OI= Over Identification; PL= Prosocial Lying; SS=Social Safeness

* $p < .05$, ** $p < .01$

In Table 7 findings showed significant grade differences were found in dimensions of self-compassion (self judgment, common humanity, isolation, mindfulness and over identification). Significant differences were also acquired on prosocial lying and social safeness. To determine the group differences post hoc analysis was conducted.

Findings showed that dimensions of self-compassion (self judgment, common humanity, isolation, mindfulness and over identification) have shown significant grade differences in the three groups. Findings showed that adolescents with higher grade are more self-compassionate as compared to other two groups.

Moreover results also showed significant grade differences on prosocial lying. Results showed that group 3 with higher grade level tends to be more inclined towards the prosocial lying. While results also showed significant findings on social safeness as grade level increases adolescents tends to feel more socially safe and secure.

In Table 8 findings showed significant mean differences among the level of father education. Findings revealed that adolescents with highly educated father tend to have high level of self compassion, prosocial lying and social safeness than adolescents with less educated fathers. The post graduation level of parental education tends to score high on self compassion. While the graduation level scored high on prosocial lying and social safeness.

Table 9 illustrates the significant mean differences on mother education. Post graduation tends to score high on self compassion and its dimensions while scored low on pro social lying and social safeness. Findings revealed that adolescents with highly educated mothers tend to have high level of self compassion as compared to adolescents with less educated mothers.

DISCUSSION

Chapter IV

DISCUSSION

The current study designed to explore self-compassion, prosocial lying and social safeness. The aim of the study was first to determine the connection between self-compassion, prosocial lie and social security in students. Gender differences were also explored in this study. To conduct this study sample was collected from both private and public schools of Rawalpindi and Islamabad. To measures these constructs self report measures were used in the study. To measure self-compassion, we have used short form of self-compassion scale. For pro social lying we had used scenario based lying scale is used and for social safeness we used social safeness scale. It was assumed that self-compassion is positively related to prosocial lying and social safeness. Whereas prosocial lying play a mediating role between self-compassion and social safeness. Reliability indices of all the scales showed that they were dependable tools of assessing construct.

It was suggested by findings of present study that self-compassion is positively linked with prosocial lying and social safeness. There by supporting the first hypothesis. Research between compassion and prosocial lying is carried out to check the relationship. Results showed significant findings that compassion causally increases and positively predicts prosocial lying (Lupoli, Jampol, & Oveis, 2017). Social safeness was resulted positively by mindfulness, common humanity and self-kindness. Moreover social safeness is predicted in a negative way by over identification, self judgment and isolation (Akin, 2015).

These findings also received substantial support from earliest studies. For instance studies have evaluated that social safeness, was found associated negatively with borderline traits, preoccupied attachment, paranoid traits, dismissing attachment, submissive behavior, anxiety, fearful attachment, hostility, feelings of inferiority, self-criticism, depression, shame (Gilbert, 2010; Kelly et al., 2012). On the other hand, it is positively associated with secure attachment, self-esteem, love and contentedness (Kelly et al., 2012).

Self-compassion was found positively associated with social support. Previous studies reported that in the face of negative life-experiences or events individuals treat themselves with care, affection and kindness which represent self-compassion. However, since they provide themselves feelings of kindness, warmth and inter connectedness self-compassionate individuals recognize with the sufferings that happens in their lives and overcome them by providing love, care and affection towards oneself (Neff, 2009), then they experience less negative and more positive emotions. Research between self-compassion and self- deception is carried out to check the relationship. Results of the study showed that self-compassion was positively predicted by self-deception (Akin, 2015).

Results also showed that pro social lying is positively related with social safeness, hence supporting the second hypothesis. Prior studies also indicated that in by smoothing the flow of interactions and enabling a larger, more integrated network, white lies can prove useful. Pro-social liar phenotype could be beneficial in terms of network connectivity that these group-level effects can emerge as emergent properties of dyadic-level interactions showed by the studies (Iñiguez, Govezensky, & Dunbar et al., 2014). In every day communication prosocial lying is common phenomena to be used by many individuals. Many people tell prosocial lies to seek respect and appraisal from other individuals (Talwar, Murphy, & Lee, 2007; Broomfield, Robinson, & Robinson, 2002). White lies are evident in adult relations and they used to sustain their interaction in social settings (Tyler & Feldman, 2004). In their every day interactions they lie roughly about 30% in daily life interactions (DePaulo & Bell, 1996), and most of these lies are prosocial (DePaulo & Kashy, 1998). In social interactions prosocial lying is very common to occur (Mann, Rada, Houser, & Ariely, 2014).

Findings of the present study indicated significant mediating role of pro social lying in relationship between self-compassion social safeness and prosocial lying. Social safeness is positively predicted by elements of self-compassion (common humanity, self kindness and mindfulness) however (isolation, self-judgment and over identification) predict it negatively. While prosocial lying is also positively predicting social safeness.

Results also showed significant age differences on the features of self-compassion, prosocial lying and social safeness. Findings exhibited that adolescent in higher age group tend to develop trait of self-compassion. These results also showed that as age increases adolescents tends to feel themselves more socially safe. However it also showed significant findings on prosocial lying as adolescent in higher age group tends to use more prosocial lying to maintain their relationship, to avoid uncomfortable situations. Longitudinal studies demonstrated that children at age group of (7 to 9) lied more than the children at age 6. Likewise discovered prominent age contrast concerning the judgment of what qualifies as a lie. As age expanded the appraisals of the members turned out to be more offensive. This could imply that the idea of a lie is as yet creating between the ages of 12 and 19 years, bringing about young people having a superior comprehension of lie- telling. Developing writing, directed in social psychology, basic leadership, and financial matters, offers help to the claim that everyone lies. This writing concentrates on situational components which lead individuals to lies pretty much (Bazerman & Tenbrunsel, 2011, Gino, Ayal, & Ariely, 2013).

Reported results also showed significant gender differences on self-compassion, prosocial lying and social safeness. Previous studies provide the evidence that self-compassion tends to be slightly lower among women than in men (Neff & McGehee, 2010). In self-compassion, is unclear in which direction gender differences exist. For instance, women are more self sacrifice than men which may impact their ability to give themselves compassion and prioritizing the needs of others over their own (Baker-Miller, 1986; Raffaelli & Ontai, 2004; Ruble & Martin, 1998). Men have also been found to be less self evaluative than women (DeVore, 2013; Leadbeater, Kuperminc, Blatt, & Hertzog, 1999). Moreover, it was suggested that women have lower self-esteem (Gentile et al., 2009; Kling, Hyde, Showers, & Buswell, 1999). Self-esteem and self-compassion with outcomes show differential patterns of association and are conceptually distinct and such as self-worth, narcissism and social comparison (Neff & Vonk, 2009). It is to believe that women are more sacrificing than men and are more likely to lack self-compassion than men.

During the adolescent to early adulthood years, researchers have observed the first discernible difference in lying behaviors of males and females. From 11-19 years of age boys were found to lie more than girls. During this time boys were also found to be more likely to commit other transgressions as well and exhibit more problem behavior (Jensen et al., 2004). As referenced previously, from (DePaulo et al. 1996), adult men have been found to lie more than women, providing evidence for the fact that males are likely to engage in more lies beginning in childhood. This is a likely assumption because boys, who are more likely to engage in antisocial behaviors, feel to need to cover up their bad behaviors through lying about them (DePaulo, Anesfield, Kirkendol, & Boden, 2004).

In the last analysis ANOVA was done to see the differences on educational level and parental education. Findings of the present study also showed significant group differences on level of education of students on study variables. Results of the study exhibited that students having higher level of education tends to have more self-compassion and social safeness than low graders.

ANOVA analysis was conducted to determine the parental education level. Findings showed the significant differences on self-compassion, prosocial lying and social safeness. Findings revealed that adolescents with highly educated father tend to have high level of self compassion, prosocial lying and social safeness than adolescents with less educated fathers. Findings also revealed that adolescents with highly educated mothers tend to have high level of self compassion as compared to adolescents with less educated mothers. Previous researches explored the relationship of uneducated have high anxiety level and low emotional stability. Moreover parental education and personality characteristics problems are associated with an index of class status (Sudhir & Lalhirimi, 1989).

Limitation and Suggestions

There are few limitations of the present study which may restrict towards the generalizability of the findings. There are few potential drawbacks of present study. For instance, there is a restriction in generalizability of results because individuals were taken from the schools of Rawalpindi and Islamabad which puts this restriction.

Therefore if consider the multiple number of schools more information about the particular construct was gathered. It would be more appropriate to consider other demographic characteristics such as parental care; family system and birth order by improving understanding of the constructs, secondly, on the basis of age of student educational level and gender findings were interpreted. Thirdly, response rate of the participants were limited due to the restrictions that only quantitative measures were used to gather the valuable information. However it would be more useful if other measures such as qualitative analysis used such as detailed interview and observation regarding self compassion, prosocial lying and social safeness. It is also suggested that prosocial lying and social safeness is also explored with other personality traits.

Finally in depth understanding of the study variables is provided by inclusion of contextual design. The mindfulness based stress reduction program is more appropriate to increase the level of self compassion and is suggested for therapist, professionals, clinicians and psychologist (Bishop et al., 2004). Scenario based questionnaire needs to be culturally adapted.

Implications

The research finding showed that having a compassionate frame of mind is more helpful to feel satisfied with life and to overcome and solve the problems that they encounter. Individuals should have high level of self-compassion with the perception that facing failures and difficulties in life is a common human problem facing inadequacies, failures and suffering are part of human condition and we should have to face and treat them with compassion. With having higher level of self compassion and social safeness individuals perceived more soothing, safe and pleasant feelings. Presumably, a person high in self-compassion sees his or her problems, weaknesses, and shortcomings accurately, yet reacts with kindness and compassion rather than with self-criticism and harshness. Thus, self-compassion may buffer people against negative events and engender positive self-feelings when life goes badly.

As the findings indicate depression, loneliness and anxiety would leads to psychological problems, they may have negative view regarding self-compassion. We

can enhance the level of self compassion by visiting schools, by conducting different informational seminars, by providing them information that not to dishearten at failures in life they are a part of human life experiences and they should be brave enough to overcome the difficulties and negative life events that occurred in their life by showing compassion towards themselves and use prosocial lying to show compassion to others and tends to feel socially accepted and safe by people around them. Problem focused coping strategies are more helpful for counselor, educators, and practitioners in solving the problem and to face the difficult situation. This research provides insight into an important real world context in which prosocial lies are told.

In addition, this research contributes to a growing body of work that highlights how, despite the prosocial benefits it often afford compassion can sometimes lead individuals to act contrary to what is truly in others' best interests (Cameron & Payne, 2011; Slovic, 2007). Mindfulness based stress reduction program is incorporated by therapist which would automatically enhance self compassion. Moreover social skills would also helpful for enhancing self compassion.

Moreover lying is very common from early age but there should educational psychologist and school psychologist who can help students to inform them about the consequences of using this kind of lying as it should be used when they have a positive intention not to harm or not to hurt another person.

Conclusion

The purpose of present study was to identify the association between prosocial lying, self-compassion and social safeness. It was indicated by findings there exist a significant relationship among self compassion, prosocial lying and social safeness. In addition to that it was found that prosocial lying mediate the connection between self-compassion and social safeness. Moreover it was also revealed that gender, age, educational level and education of student parents acts as an important role in relation to self compassion, prosocial lying and social safeness among adolescents. As education level increases adolescents are more inclined to have higher level of self compassion and social safeness.

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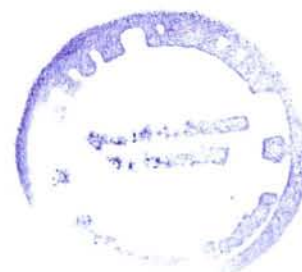
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APPENDICES

Informed consent

I, Samreena Imdad Msc research student of National Institute of Psychology, Quaid-i-Azam University, Islamabad, conducting a research on Role of Self Compassion and Motive to lie in Social safeness among adolescents. In this regard few questionnaires are presented to you to determine your perception.

Please note that all information you provide will remain confidential and your name will not be associated with any research findings. It is also affirmed that there is no right and wrong answer, therefore it is requested to answer each statement genuinely as possible. Your responses will help in understanding the phenomena.

If for any reason during this study you do not feel comfortable, you may have a right to quit, your information will be discarded. If you agree to fill out the questionnaire please provide your consent through endorsing the signature in the allocated space.

We are graciously thankful to your valuable time and highly appreciate your cooperation in sharing the valuable information.

I would be obliged to you for your kind support in my research project.

.....

Signature of participant

Regards

SamreenaImdad

National Institute of Psychology

Quaid-i-Azam University, Islamabad

DEMOGRAPHIC SHEET

Age: (Approximate years)

Gender: Male Female

Grade: 8th 9th 10th

Type of School : Private Public

Father Education: Matric Graduation Masters

Mother Education: Matric Graduation Masters

Appendix C

Self-Compassion Scale

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale. Please remember there is no right or wrong answers in this questionnaire.

Sr.no	Statements	Almost always	Fairly often	About half of the time	Occasionally	Almost never
1.	When I fail at something important to me I become consumed by feelings of inadequacy					
2.	I try to be understanding and patient towards those aspects of personality I don't like.					
3.	When something painful happens I try to take a balanced view of the situation.					
4.	When I'm feeling down, I tend to feel like most other people are probably happier than I am.					
5.	I try to see my failings as part of the human condition.					
6.	When I'm going through a very hard time, I give myself the caring and tenderness I need.					
7.	When something upsets me I try to keep my emotions in balance.					
8.	When I fail at something that's important to me, I tend to feel alone in my failure.					
9.	When I'm feeling down I tend to obsess and fixate on everything that's wrong.					
10.	When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.					
11.	I'm disapproving and judgmental about my own flaws and inadequacies.					
12.	I'm intolerant and impatient towards those aspects of my personality I don't like.					

Appendix D

Social Safeness Scale

Please read each statement carefully before answering. To the left of each item, indicate how often you behave in the stated manner, using the following scale. Please remember there is no right or wrong answers in this questionnaire.

Sr.no	Statements	Almost never	Fairly often	About half of the time	Occasionally	Almost all the time
1.	I feel content within my relationships					
2.	I feel easily soothed by those around me.					
3.	I feel connected to others					
4.	I feel part of something greater than myself					
5.	I have sense of being cared about in the world					
6.	I feel secure and wanted					
7.	I feel a sense of belonging					
8.	I feel accepted by people					
9.	I feel understood by people					
10.	I feel a sense of warmth in my relationships with people					
11.	I find it easy to feel calmed by people close to me					

Appendix E

Scenario Based Scale

Following is a set of 16 scenarios. All these scenarios are related to various aspects of student's life and their interaction with Close friends. Each scenario is followed by five response options. Please imagine these situations and mark the option which best describes your thinking and behaviour if you were in such circumstances. Please remember there is no right and wrong answers in this task.

Sr. no	Statements	Completely Acceptable	Acceptable	Undecided	Unacceptable	Completely Unacceptable
1.	You are sitting with a group of close friends, and you are not enjoying their company; getting bored. So to get rid of the gathering you say that you have an urgent piece of work to do.					
2.	One of your close friends could not prepare well for today's presentation. Presentation when delivered by him/her was not so impressive or he/she had shaky confidence or did not cover the subject matter properly. But after the presentation you gave a positive feedback to him/her in the gathering, even though you thought it was not a good one.					
3	You are feeling low, due to some personal reason (for instance had a fight with fiancé/girl/boyfriend). When your close friend inquires, why you seem to be upset today, you reply that you are suffering with some sort of physical ailment (e.g. headache).					
4	You are sitting with a group of close friends, and having casual discussion about birthday gifts. You say that your elder brother gave you some precious gift (for instance Apple Macintosh laptop), while in fact he hasn't					
5	After matriculation, in a shopping mall you accidentally met your close friend. He/she asked if a cell number was your current number. You said yes when in fact it isn't because you wanted to make it hard for him/her to find you.					
6	Your close friend asks for your guidance as he/ she wants to apply for scholarship and you are well informed about the procedure of applying for the scholarship. Nevertheless you guided poorly because you had also applied and do not want to lose a chance of getting it.					
7	Your close friend asks you to comment on his/her new outfit for a party(marriage, birthday). You absolutely don't like it and the dress doesn't seem to suit him/her, but you say to him/her that the dress perfectly suits you					