Supplemental Materials

1. Following the reviewers' recommendation, we combined the U.S. and Iran data and examined whether culture moderated the effect of self-compassion on all of the variables. There were no significant culture (Americans coded as 1 and Iran coded as -1) by self-compassion interactions predicting fear of negative evaluation ($b = .09$, $p = .16$, 95% CI [-.03, .21]), optimism ($b = .04$, $p = .43$, 95% CI [-.07, .15]), and shame negative self-evaluation ($b = .02$, $p = .74$, 95% CI [-.12, .17]). There was a significant culture by self-compassion interaction predicting authenticity ($b = -.11$, $p = .042$, 95% CI [-.22, -.004]). We decomposed this interaction at one standard deviation below mean, at the mean, and at one standard deviation above the mean on self-compassion. Less self-compassionate ($b = .06$, $p = .42$, 95% CI[-.09, .21]) and average self-compassionate ($b = -.05$, $p = .31$, 95% CI[-.16, .05]) Americans and Iranians did not report significant difference on authenticity. However, highly self-compassionate Iranians reported more authenticity than highly self-compassionate Americans ($b = -.17$, $p = .03$, 95% CI[-.32, -.01]). There was a significant culture by self-compassion interaction predicting shame withdrawal ($b = .13$, $p = .045$, 95% CI [.003, .26]). We decomposed this interaction at one standard deviation below mean, at the mean, and at one standard deviation above the mean on self-compassion. Less self-compassionate ($b = -.49$, $p < .001$, 95% CI[-.67, -.32]), average self-compassionate ($b = -.36$, $p < .001$, 95% CI[-.48, -.25]), and highly self-compassionate ($b = -.22$, $p = .01$, 95% CI[-.41, -.05]) Americans all reported less shame withdrawal than Iranians, respectively. In summary, we found a significant culture by self-compassion interaction predicting two out five outcome variables. There are several things to note about these two interaction effects. We did not statistically take into account the fact that we tested five separate regression models. A more conservative approach would be to use a p value of .01 (.05/5 = .01) to account for the five separate tests, which would mean that none of the interaction effects were significant. Furthermore, even if we disregard a conservative approach, the p values of the two significant interactions ($p = .042$ & $p = .045$) are so close to $p = .05$ that we are concerned about the possibility of false positives (Simmons, Nelson, & Simonsohn, 2011). Moreover, the fact that we only found two out of five significant interactions cannot be attributed to lack of power because our sample size (N = 383) is more than enough to detect an interaction effect with a typical effect size of $r = .20$ at $p = .05$ with a power .95. Thus, we are hesitant to conclude that these interaction effects are robust until other researchers can also replicate this in the future. In our longitudinal data sets (Study 5; USA, Malaysia & Turkey), we also did not discover any culture by self-compassion interaction predicting any of our outcome variables ($bs \leq .01$, $p \geq .44$). Given that overall lack of culture as a consistent moderator in the cross-sectional and longitudinal samples, as well as the reviewers' suggestion, we reported the analyses for the combined sample in the revised manuscript. However, we do show the correlations by cultures in Table 4 & 5, so other researchers with the ability to collect cross-cultural data can test whether they are able to replicate these interaction effects.

2. We used a multivariate ANOVA to test whether there are between-country differences on all seven variables in Study 4. In short, we found significant between-country differences on two out of seven variables. Specifically, Iranians ($M = 4.03$, $SD = 1.23$) reported more shame withdrawal than Americans ($M = 3.23$, $SD = 1.29$), $t = 6.15$, $p < .001$. Iranians ($M = 5.00$, $SD = 1.26$) also reported more optimism than Americans ($M = 4.63$, $SD = 1.36$), $t = 2.80$, $p = .005$. In the longitudinal data (Study 5), we found between-country differences on six out of fourteen variables. Specifically, Turkish students ($M_{time1} = 5.46$, $SD = 1.23$ & $M_{time2} = 5.55$, $SD = 1.10$)

reported more self-esteem than Americans (M_{time1} = 4.10, SD = 1.95 & M_{time2} = 4.30, SD = 1.88) and Malaysian students (M_{time1} = 3.95, SD = 1.53 & M_{time2} = 3.97, SD = 1.50), F = 68.02, p < .001 at Time 1 and at Time 2, F = 76.96, p < .001. Turkish students (M_{time1} = 4.97, SD = 0.93 & M_{time2} = 4.79, SD = 0.96) and Americans (M_{time1} = 4.91, SD = 1.45 & M_{time2} = 4.84, SD = 1.34) reported more authenticity than Malaysian students (M_{time1} = 4.42, SD = 1.04 & M_{time2} = 4.43, SD = 1.03), F = 18.89, p < .001 at Time 1 and at Time 2, F = 10.21, p < .001. Turkish students (M_{time1} = 4.97, SD = 0.93 & M_{time2} = 4.79, SD = 0.96) and Americans (M_{time1} = 4.91, SD = 1.45 & M_{time2} = 4.84, SD = 1.34) reported less shame withdrawal than Malaysian students (M_{time1} = 4.91, SD = 1.45 & M_{time2} = 4.84, SD = 1.34), F = 18.86, p < .001 at Time 1 and at Time 2, F = 24.82, p < .001. We did not collect cross-cultural samples with the goal of testing for between-country similarities or differences in mean levels on our focal variables. Thus, we do not have a priori explanations for why there are between-country, mean-level differences on some of these variables. However, we could speculate on some potential explanations. For example, one might argue that the differences in recruiting methods may have played a role. The American, Iranian, and Turkish participants were all recruited over the internet. However, the Americans were paid for their participation, the Iranians were offered psychological feedback upon completion of the test, and the Turkish students were offered course credit. It's not clear why these differences in compensation/incentives would produce mean-level differences on particular variables, but without empirically ruling out recruitment method, it remains a potential explanation. Alternatively, active cultural ingredients can be the source of between-country mean-level differences. For instance, we know that different cultures value certain psychological outcomes (e.g., emotions) more than others, and therefore are more or less likely to experience them (Tsai, Knutson, & Fung, 2006). For example, while we did not measure the valuation of optimism or shame directly, it is possible that Iranians value optimism more and value shame less than Americans, which in turn, might help explain the differences that we observed. Since the present study did not measure any active cultural ingredients that could potentially explain the observed mean-level differences, future research should assess cultural sources that might account for these differences through "linkage studies" (Matsumoto & Yoo, 2006).

3. There is no gender X self-compassion interaction predicting authenticity in Study 1 (b = .03, p = .63, 95% CI [-.18, .29]). There is no gender X today's self-compassion interaction predicting today's authenticity in Study 2 (β = 0.03, p = 0.78, CI [-0.22 to 0.29]). There is no gender X manipulation condition interaction predicting state authenticity in Study 3 (F = 1.40, p = .25). There is no gender X self-compassion interaction predicting authenticity in Study 4 (bs ≤ .08, ps ≥ .06). We did not collect gender information for the USA sample in Study 4. There is no gender X self-compassion (Time 1) interaction predicting any of our outcome variables in Study 5 (bs ≤ .08 ps ≥ .06).

Appendix A: Persian version of the short self-compassion scale

دستورالعمل: لطفاً مشخص کنید هر یک از عبارات زیر تا چه حد برخورد معمول شما با خودتان را در اوقات سختی توصیف می‌کند؟
1 (شدیداً مخالف) 2 3 4 5 6 7 (شدیداً موافق)

- هنگام شکست خوردن در امری که برایم مهم است احساس بی‌کفایتی مثل خوره به جانم می‌افتد.
- تلاش می کنم نسبت به جنبه‌هایی از شخصیتم که دوست ندارم، فهیم و صبور باشم.
- هنگامی که اتفاق دردناکی می افتد سعی می کنم نگاه متعادلی به موقعیت داشته باشم.
- هنگامی که اندوهگین هستم، معمولاً احساس می کنم بیشتر مردم احتمالاً خوشحال‌تر از من هستند.
- سعی می کنم شکست‌هایم را به عنوان امری طبیعی که برای هر انسانی پیش می‌آید ببینم.
- هنگامی که به من خیلی سخت می گذرد، سعی می کنم «خودم» مراقبت و محبتی که لازم دارم به خود بدهم.
- هنگامی که مسئله‌ای مرا ناراحت می کند سعی می کنم احساسات خود را متعادل نگه دارم.
- هنگام شکست خوردن در امری که برایم مهم است، معمولاً در شکست خود احساس تنهایی می کنم.
- هنگامی که اندوهگین هستم، معمولاً وسواسی شده و روی تمام چیزهایی که اشتباه هستند متمرکز می شوم.
- هنگامی که به نحوی احساس بی کفایتی می کنم، سعی می کنم به خود یادآوری کنم که احساسات بی کفایتی در بیشتر مردم مشترک است.
- در مورد نقص‌ها و بی‌کفایتی‌های خود سختگیر و انتقادگر هستم.
- نسبت به جنبه‌هایی از شخصیتم که دوست ندارم بی‌مدارا و بی‌صبر هستم.