

SUBMISSIVENESS: A RE-CONCEPTUALIZED VIEW

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## ABSTRACT

Volitional submissiveness is proposed as the adaptive dimension of trait submissiveness. The intention to be self-giving is a critical factor distinguishing this dimension of submissiveness from the traditional (low dominance) view of the trait. Volitional submissiveness is described as an intrapersonal orientation manifest by intentionally choosing to place the well-being of another person ahead of one's own needs in order to achieve a goal or purpose that is consistent with internalized values and deemed worthy of the cost of self-giving. This behavior was found to be motivated by caring, helping, propriety, and desire to enhance or maintain a relationship.

The Volitional Submissiveness Scale (VSS) was developed to measure the trait. The following coefficients of reliability were obtained: an internal consistency reliability (Cronbach alpha) of .78; test-retest reliability (Pearson  $r$ ) of .68 ( $p < .001$ ); correlation with peer ratings of .60 ( $n = 40$ ,  $p < .0001$ ). Construct validity was demonstrated by significant positive correlations between the VSS and ego development, self-efficacy, intimacy, altruism, and satisfaction with social relationships; negative correlations with neuroticism and exchange orientation; and a finding of no relationship with the CPI (Gough, 1987) dominance scale. Evidence of criterion related validity was provided by obtaining significant differences ( $p < .0001$ ) in the

mean VSS scores of two targeted groups (therapists versus addicts); and a significant relationship ( $p < .01$ ) between volitional self-giving behavior and VSS score in an experimental condition. In a principal component analysis ( $n = 234$ ), three factors (caring, affirming, and enhancing) accounted for 28% of the total variance.

This study provided initial evidence for an adaptive dimension of trait submissiveness that was unrelated to gender and a traditional measure of submissiveness, but was correlated with several personality and behavioral characteristics that are associated with well-being. By taking the meaning of behavior into account, the tendency to care and to be responsive to the needs of others surfaced as the primary motive for volitional submissiveness, suggesting a personality profile characterized by higher levels of psychological development and well-being. These findings contradict the conceptualization of submissiveness as a weak, feminine trait opposite dominance on circumplexes of interpersonal behavior.

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" The one who calls you is faithful."

## CHAPTER 1 : INTRODUCTION

The manner in which people relate to one another and the complexities of those interactions are matters of continuing and considerable importance. One type of relationship that seems to have particularly intrigued researchers during the past several decades is that of dominance/submission. Relationships of dominance/submission have been observed so widely and for so long that some theorists consider that the urge to dominate is rooted in the primate heritage of human beings (see for example, Omark, Strayer & Freedman, 1980).

Of the two traits, dominance appears to have elicited more interest from theorists and researchers than has submissiveness; an observation that is consistent with the social desirability associated with these traits in our culture. The current literature generally suggests that dominance is functional in terms of structuring aggression (Festinger, 1950), improving social rank (Omark et al., 1980), maintaining social order (Freedman, 1980; Savin-Williams, 1980) and acquiring resources. However, earlier in this century, the more unfavorable aspects of dominance were noted. For example, Wertheimer (reported in Maslow, 1942, p. 269) considered dominance to be an indication of insecurity or 'slight sickness' in a person. Maslow (1942) similarly suggested that when dominance-feeling motivates an insecure individual it results in domination over others, urge

for power, and self-seeking. Cattell (1957) related dominance to aggression and egotism. References to the unfavorable aspects of dominance can also be found in contemporary literature which pertains to the more extreme or exploitive forms of domination (Tuan, 1984; Goodfriend & Christie, 1981; Mince, 1982).

However, the literature suggests that in many cultures dominance has achieved greater social desirability than submissiveness. In psychology, this trend seems to have begun with Maslow's studies.

Maslow's (1942) work is significant in that, although he did distinguish between secure and insecure people in the way that dominance is manifest, he associated dominance-feeling with self-esteem. This association continues to be particularly evident in the psychological literature. In this literature, dominance is consistently defined as a psychological posture of personal power deriving from positive self-regard (Buss & Craik, 1980; Gough, McClosky, & Meehl, 1951; Wiggins, 1979). Dominance is seen, for example, as a means to achieve individual or group gains (Gough et al., 1951), as being motivated by factors such as power-mastery, task-completion, superior ability, and personal and social responsibility (Butt & Fiske, 1968), and is defined with such adjectives as powerful, assertive, self-confident, and self-assured (Wiggins, 1979).

In contrast to the extensive 'dominance' literature, there are few psychological studies specifically directed toward submissiveness, and the literature that does relate to

submissiveness seems to have evolved more from its perceived relationship to dominance than as independently inspired studies of submissive behavior. For example, it is generally agreed that submissiveness is the opposite of dominance (Gough et al., 1951; Leary, 1957; Wiggins, 1979); consequently, submissiveness is defined in terms opposite to those that describe dominance: passivity, weakness, and unassertiveness. On circumplex models of interpersonal traits, 'submit' is found at the weak pole opposite the power dimension of 'dominate' (Leary, 1957; Wiggins, 1979). The submissive person, in contrast to the dominant person, is characterized as lacking in self-esteem. Leary (1957) theorized that submissive behavior consists of obedience and "doing one's duty" at the positive extreme, and masochistic, weak and spineless actions at the other. Submissiveness as a personality trait is described by Wiggins (1979) with the 70 adjectives self-effacement, self-doubt, forcelessness and timidity (Wiggins, 1979). In general, the trait appears to have been conceptualized in a relatively homogeneous way.

Evidence for the dimensionality of interpersonal traits has recently been provided by Wiggins, Phillips, and Trapnell (1988). They propose that a trait varies in its degree of "adaptiveness" depending on the intensity with which it is expressed by an individual. One may therefore expect that submissiveness, like any other trait, is adaptive or maladaptive in its expression depending on the intensity with which it is manifest. This study

seeks to identify and investigate whether an "adaptive" dimension of submissiveness can be defined, and if so, to identify its personality correlates, and to discover the role that it plays in interpersonal relationships.

#### Background to the Problem: Conceptual Foundations

##### Dominance, Subordination and Submissiveness

If it is the case in psychology that the "adaptive" aspects of dominance behavior (power, self-confidence, mastery) have been emphasized more than the "maladaptive" characteristics (domination, self-seeking), it follows that in social relationships dominance is likely to be valued. In North American culture, dominance is considered to be a masculine trait and being "number 1" a popular goal. Both of these factors (i.e., being masculine and being common) are associated with social desirability (Edwards, 1990). However, failure to recognize the maladaptive dimension of dominance ignores the fact that dominance requires subordination. One cannot be dominant except in relation to others. In competition, this is sanctioned (see Butt, 1987, pp. 12-18) but interdependent or close relationships are more likely to be mutually beneficial if a cooperative rather than a dominance structure is operative. In fact, the destructive nature of dominance in close interpersonal relationships has recently been documented. For example, Greenberg and Johnson (1986) identified dominance-submission in couple interaction as the most crucial index for assessing

marital dysfunction.

Although submissiveness is generally thought to be the counterpart of dominance, this thesis argues that when dominance is exercised subordination is actually fostered. The rationale for this position is as follows. One cannot be dominant except in relation to someone else and if a person succeeds in placing him or herself first (i.e., being dominant) it is always in relation to another person. When one achieves dominance status, another person or persons must be subordinate. Similarly, if dominance is a means of achieving success, the achievements of those who are not dominant must be secondary to the one who is. Those who are subordinate may thereby be denied or restricted in their achievement of self-selected goals because they have failed to place themselves first and achieve dominance. Therefore, if self-realization depends on dominance it may be unattainable for many persons because everyone cannot occupy "first" place. And if success depends on being dominant or placing oneself first, in a sense it is achieved at the expense of those who do not achieve dominance status (see Miller, 1976, for example).

Studies which portray dominance as a healthy dimension of personality do not generally discuss subordination as a consequence of it. Many of the ideals of western culture: realizing personal potential, achieving personal goals, and choosing for oneself, have occurred in a context in which dominance is accepted as a desirable trait of personality. The

goals of self-realization and self-fulfillment are portrayed as achievements for which all should strive (Bellah, Madsen, Sullivan, Swider, & Tipton, 1985; Rogers, 1961). Oppression (at a theoretical level) is rejected by the culture and there is an understandable reluctance on the part of individuals to surrender personal freedom or to be subordinate. In fact, people in western societies could be said to be personally sensitized to the inequities and injustices of domination, but to be insensitive to the consequences for others of acting dominantly. However, it is untenable to approve of dominating behavior (i.e., choose that behavior for oneself) and reject the prospect of oneself being dominated or not consider the effect of one's dominance on another.

A current approach for resolving this dilemma is to place responsibility for being dominated on the person who is in the subordinate position. It is assumed that subordinate individuals are disposed to take a submissive role by virtue of their psychological make-up. (The synonymous use of the terms submissiveness and subordination in this way is common in the literature.) It is reasoned one would not submit to dominance if one were more socially competent, less passive, or more assertive. As a consequence, assertiveness training has arisen as a way of teaching people how to resist domination appropriately. Since submissiveness is seen as a reflection of inadequate valuing of the self, it is considered to be the

submissive individual's responsibility to learn to value the self more. The behaviors of submission: accepting another's will or authority, placing another's interests or needs ahead of one's own, and effacing oneself, seem implicitly (in our culture) to manifest an impoverished sense of self. As such they are undesirable behaviors for one to practice oneself. Benjamin (1974) has pointed out that when a behavior becomes socially undesirable it also becomes "abnormal". Consequently, it may be that because submissiveness is viewed as an undesirable behavior, it has also become somewhat "abnormal" behavior.

#### Statement of the Problem

In personality research the task of accounting for differences between individuals has been approached from the conviction that the natural language of the culture provides the tools for describing human tendencies (Wiggins, 1979). However, a distinctive quality of culture is that unique meanings often acquire general acceptance within the culture. Here the interaction of science and culture can be seen in the way that development and alteration in the meaning of words and concepts are dependent upon the significance that those concepts hold within the culture, but science may also determine the significance of certain concepts in the culture.

The following section examines the meaning of the concept of submissiveness within psychology and in western society. The

current conceptualization is analyzed to determine whether it accounts for the complexity of motivations underlying submissive behavior and the diversity of its manifestations in interpersonal behaviors.

### Submissiveness as Subordination

The word "submission" is derived from the Latin 'submissio' which is defined as "the act of lowering" oneself. According to Webster (1985), submission describes a condition of humility or compliance in relation to another person; a yielding of one's person to the will or authority of another. It refers to behavior, both in conduct and in bearing, that is humble and deferent. The definition suggests that submission may be either self-chosen or imposed. On this basis, it may be distinguished from subordination in that the latter, defined as an inferior or lower rank or position into which one is placed (Webster, 1985), lacks the condition of personal volition. By definition, an individual is subordinate to another by virtue of difference in rank, power, or authority. Consequently, subordination is determined rather than self-chosen. Secondly, subordination can be distinguished from submission in that a person cannot at the same time be subordinate and equal in a relationship. Being subordinate implies some kind of inferiority. However, one may choose to submit to an equal. Being submissive does not in itself require a hierarchical structure. Difference in rank, authority, or power is a sufficient but not necessary condition

for submission.

It is, of course, true that a person may submit under circumstances in which one feels a sense of duty, responsibility, or even expediency. However, this behavior can still be distinguished from subordination, and even from the maladaptive dimension of submission, if the element of volition -- of choosing to submit, is a salient feature both in defining the act and in determining its consequences. In these situations a person may submit in the belief that doing so is consistent with held values, or is conducive to a desired outcome.

A number of factors may have contributed to the lack of differentiation between the concepts of submissiveness and subordination. First, the importance of the individual in western society has produced a climate in which individualism is culturally approved (Bellah et al., 1985; Lasch, 1978; May, 1981; Sampson, 1977). Personal efficacy is conceptualized in terms of individual self-actualizing goals: realizing potential, achieving personal aims, relying upon oneself in pursuit of those aims, and being personally responsible for choices. Dominance is considered to be a means by which individual success can be achieved; consequently, submissiveness is viewed as deleterious to success and a sign of personal weakness. Humble deference to another is not a virtue in such a context. It is feared that submissiveness, because it is a position of heightened vulnerability, may provide an opportunity for dominance, thus

creating a relationship in which one may become subordinate (Unger, 1984).

Secondly, current measures of submissiveness are based on the meaning of submission held by those members of the culture who tend to make up research populations; that is, college populations. Buss and Craik (1981), for example, utilized undergraduate classes to identify 'prototypical' submissive acts. Their list of submissive acts reflects a tendency to yield to pressure with varying degrees of masochism. The meaning of submissiveness that is held by this rather unique group may not be representative of the general population. If, as hypothesized in this study, attitudes toward submissiveness change as individuals achieve higher levels of personality development, acts that place the interests or needs of others ahead of one's own may actually reflect maturity rather than masochism. If they do, such acts would presumably be consciously chosen to achieve a specific purpose and be accomplished without any sense of personal loss occurring. As a manifestation of more advanced levels of personal development, the self-giving or other-enhancing dimension of submissive behavior would be expected to be related to age/life experience and therefore more likely to be found in mature adults than in a young, typical college sample.

Thirdly, an essential feature in the present conceptualization of submissiveness, is that submissiveness has been defined largely on the basis of observer judgements of what

comprises submissive behavior. Observers' accounts fail to comprehend the meaning that the behavior has for the person who is acting. Without consideration for the meaning that the behavior has for the person, the arbitrary labelling of that behavior provides a considerable source of potential error. The critical nature of personal meaning to the defining of behavior is demonstrated in the life story of Harriet Brent Jacobs (Goodfriend & Christie, 1981), a black American slave girl in the nineteenth century. Her story demonstrates an instance in which submissive and subordinate behavior may not be differentiated by an observer but are very different for the actor.

Upon the death of both parents and her mistress, Harriet was bequeathed at age thirteen to her mistress' niece, a child of five. The child's father became her master. He continually enforced her subjection to his will, abusing and molesting her, reminding her that she belonged to him, that he had the right to do with her as he liked, that he could kill her if he pleased, and that he would compel her to submit to him. Without legal recourse to protect her from violence or death, and with not so much as a confidante with whom she could dare to share her suffering, Harriet gave the appearance of being compliant because there was no opportunity to do otherwise. But in her spirit she never submitted. She despised the man, her soul revolted against him, and she vowed never to give in to him. Eventually, at age

twenty-one she succeeded in running away and remained hidden for seven years until she was able to escape to the north.

Harriet Brent Jacobs' experience demonstrates the disparity between behavior as it is observed and behavior as it has meaning to the actor. For Harriet, she was 'subordinate' to her master as a means of preventing further abuse or death. This was for her the only meaning of her compliance. Yet a person who did not know Harriet's intention and who observed her, may have thought she was submissive. However, because she never yielded her will to him, she could never be said to have submitted to him. In her spirit she refused to submit. Her relationship to the man seems more like subordination; the position into which she was forced in a circumstance of domination. Personal choice (volition) and meaning appear to be significant factors in distinguishing between submissive and subordinate behavior.

#### Submissiveness: the Opposite of Dominance

Submissiveness has been placed opposite dominance on circumplex models of personality traits (Benjamin, 1974; Buss & Craik, 1980; Leary, 1957; Wiggins, 1979), perhaps as a consequence of associating submissiveness with subordination conceptually. Doing so is consistent with subordination being defined as the antonym of dominance (Webster, 1985). It follows that submissiveness, as it is perceived to be the personality trait that would predispose an individual to be subordinate, would be placed opposite the power dimension of dominance. Self-

giving, yielding, and deferring -- the postures of submission, are perceived as weakness and are placed opposite the power dimension of dominance.

Allport's (1928) and Maslow's (1940, 1942) works on ascendance and submission, which provided a foundation for the conceptualization of these terms, have had an important influence in establishing the direction of dominance/submissiveness research. Maslow (1940), for example, suggested on the basis of animal studies that an association existed between dominance and self-esteem. He explicitly linked self-esteem with the term "dominance-feeling" using the terms interchangeably. (Note the titles of these articles: "A Test for Dominance-feeling (Self-esteem) in College Women" published in The Journal of Social Psychology, 1940, and: "Self-esteem (Dominance-Feeling) and Sexuality in Women" published in the same journal in 1942.) Maslow believed that dominance-feeling was a manifestation of self-esteem and that lack of self-esteem was characteristic of 'low-dominance'. The "dominance syndrome" was represented for Maslow by such behaviors or attitudes as self-confidence, social poise, extroversion, feelings of capability, and independence; whereas "low-dominance" was characterized by timidity, shyness, self-consciousness, inhibition, low self-esteem, and insecurity.

Allport (1928) in his studies of "ascendance-submission" noted that there was an obvious social preference for ascendance (i.e., dominance) but defended submissiveness as a worthwhile

personality characteristic, suggesting that the submissive person "still often makes a successful adjustment" to life (Allport, 1928, p. 134). His own descriptions of ascendant and submissive behaviors markedly favored the former; at least as behaviors one would prefer for oneself. This is perhaps best summarized in his quotation from Herbert Spencer, that individuals must decide whether they will be a boot or a door mat in our competitive society (Allport, 1961, p. 339).

In the next decade, Gough et al. (1951) polarized dominance and submissiveness as 'opposite' traits with the definitive statement that "people with low-dominance are submissive" (p. 361). The characteristic descriptions of submissiveness that evolved after Gough's definitive statement suggest that being dominant is preferable to being submissiveness, at least in terms of descriptors one would choose for oneself. Wiggins (1979) for example, on his circumplex model of interpersonal traits, placed the label "lazy-submissive" at the weak pole opposite the power category labelled "ambitious-dominant". The "lazy-submissive" label describes those interpersonal interactions that involve incompetence, passive resistance, submission or obedience. These diverse attributes are considered to share in common the semantic features of denying status to self, denying love to both self and other, and granting status to others" (Wiggins, 1979, p. 398). "Submissiveness (weakness)" is defined by Wiggins with the adjectives self-doubting, self-effacing, timid, meek, unbold,

unaggressive, forceless, unauthoritative. On the opposite pole, "dominant (power)" refers to interpersonal actions that are assertive, forceful, domineering, firm, self-confident, self-assured and un-self-conscious (p. 405). Dominance is considered to grant love and status to self, and deny status but grant love to others. The bipolar adjective clusters for the submissive (weakness) and dominant (power) dimensions are highly negatively correlated. Theoretically they are believed to share no features in common.

The theoretical assumption that these traits are polar opposites has been frequently tested but the relationship has not been consistently demonstrated. For example, Wiggins (1979) was surprised to find that of the sixteen interpersonal adjective scales that he developed, the smallest psychometric differences occurred on the ambitious-dominant and lazy-submissive items. Also, Russell (1979), investigating the bipolarity of affective space, found no evidence for the bipolarity of dominance and submissiveness. His explanation for this "puzzling" finding was based on the lack of valid variance in the submissiveness scales, thus precluding meaningful conclusions. Buss and Craik (1981) suggested that the problem may lie in conceptualizing submissiveness as the opposite of dominance. They hypothesized that acts identified as being prototypically submissive would be predicted by two relevant scales: the Dominance Scale from the California Psychological Inventory (CPI; Gough, 1957) and the

Dominance Scale from the Jackson Personality Research Form-E (PRF-E; Jackson, 1967). (Similar predictions were made with respect to three other traits: dominance, aloofness, and gregariousness.) Subjects' reported performance of submissive acts were correlated with their score on the submissive subscales of the predictor inventories. The hypotheses were confirmed for the three other dispositions (dominance, aloofness, gregariousness) but not for submissiveness. Only the correlations of two of the multiple-act criteria differed significantly from zero (Buss & Craik, 1981). Buss and Craik (1981) state that, although speculative and perhaps counterintuitive, "dominance and submissiveness may not be properly conceptualized as polar opposites, as is generally done" (p. 190). They suggest that attention needs to turn to the construction of scales specific to the domain of submissive acts and that the ingredients of masochism, abasement, and deference may provide clues to the nature of the construct.

Since personality tests reflect current understanding of the phenomena being measured, this study proposes that the difficulty with submissiveness may lie in the conceptualization of this particular trait primarily in maladaptive terms. Because the maladaptive dimension has already been described in the literature, this study will investigate whether interpersonal contexts exist in which submissiveness has adaptive consequences, and if so, attempt to discover whether the psychological

characteristics of individuals engaging in these behaviors are consistent with the current profile of a submissive personality.

Submissiveness: Psychological Characteristics of the Adaptive Dimension

This study proposes that submissiveness, when it occurs in the context of a subjective sense of psychological well-being and results in positive relationship outcomes, is an adaptive trait not represented by the present descriptors: weak, powerless, passive. Although presently there is meagre evidence to support the contention that the current conceptualization is incomplete or inaccurate (e.g., Buss & Craik, 1981), the proposal derives from the observation that frequently persons who appear to manifest psychological health, who demonstrate or express a subjective sense of well-being and who evidently experience success in their interpersonal relationships, act submissively. That is, they are self-giving; they set aside their own needs or wishes in order to serve the need of another person; or they defer to the wishes of another in order to please that person or to achieve some purpose that is consistent with their internalized values. In the lives of such people, these behaviors are consistent, appearing as identifying features of their personality. The acts appear to serve a functional, constructive role in promoting inter-relatedness. Submissive acts of this nature in fact appear to derive from personal

qualities that are generally indicative of higher levels of personality development. The following biography provides an illustrative example of this hypothesized dimension of submissive behavior and indicates the profound impact that such behavior has in the world today.

A contemporary example of "adaptive" submissiveness. She was young, only 12 years old, when she decided that her life was not to be one of pleasing herself but was to be given to God. At age eighteen she left her Yugoslavian peasant family and entered the convent. Fifteen years later, with five rupees in her pocket, she left the cloistered life and made her way to the most wretched part of Calcutta where she found lodging and gathered a few abandoned children together to begin a school. For over fifty years she has, in her own words, "despoiled [herself] of all that is not God", living in poverty and detachment, renouncing her will, her inclinations, her whims and fancies, to make herself "a willing slave to the will of God" (Muggeridge, 1971, p. 67). In practical terms this means so total an identification with the derelict and destitute that she shares the same food, wears the same clothing, and possesses as little as possible. She lives for others, referring to herself as a mere instrument, a willing slave of the most wretched of the world's humanity.

Striving not only to abase, but to abolish self by being completely submissive to God and the service of others is an

uncommon desire. With no other knowledge of the person, one might conclude that excessive guilt, masochism or low self-esteem must underlie such self-deprecation. She seeks to be nothing and claims no credit, feeling undeserving of her title and striving to feel no pride or vanity in her work (Gonzales-Balado, 1987). The personality characteristics that have been used in the psychological definitions of submissiveness (meek, self-effacing, yielding, surrendering, deferring, etc.) characterize her perfectly, and she in turn, seeks to be characterized by them. These characteristics are, in the psychological literature, associated with low self-esteem and are not generally attributed to a person of unusual and exemplary personhood.

However, to describe Mother Teresa, a Nobel Prize winner, with adjectives that suggest psychological weakness is to deny significant aspects of her character. Consider the adjectives that currently describe submissiveness: self-doubting, self-effacing, timid, meek, forceless, unbold, unaggressive and unauthoritative (Wiggins, 1979). They do, by her own admission, describe her, but not in a weak way. She is self-doubting and self-effacing, claiming no strength, no initiative, no credit: "It comes from Christ and the Sacrament", she says (Muggeridge, 1971, p. 107). She is meek and servile, weak and unpersuasive in physical stature and manner; but her achievements demonstrate her forcefulness and the impact she has had on the world. She refrains from any appearance of personal publicity or praise; yet

she is known and recognized throughout the world. She asks for nothing for herself and personifies humility and poverty; yet her efforts have resulted in houses for the dying being established in many countries, and care being given to thousands of people. She is a small, homely woman, who is neither particularly clever nor articulate, who acknowledges great personal weakness but claims divine transformation of weakness into strength, boldly abandoning safety and her own physical needs to search for the dying, and forcefully asserting her duty to serve them. Seeing that they are helped is her mission, regardless of personal cost.

Mother Teresa's life illustrates how extreme submissiveness can be adaptive and how the present conceptualization fails to acknowledge this. Submissiveness manifest in behaviors of this kind would not usually be recognized as submissiveness because of the tendency to connote submissiveness negatively. They would likely be identified as unselfishness, love, or altruism. These descriptors obscure the inherent submissiveness: the setting aside of oneself for another that is basic to submissive behavior and that is perhaps the disposition which enables a person to love, act unselfishly or be altruistic. If the behavior is understood to be submissive by the actor's own admission (as it is in Mother Teresa's case), or if it meets the criteria by definition, (i.e., conveying the notion of deference, meekness and self-giving), should such behavior not also be considered a dimension of submissiveness?

There are other less dramatic, more commonplace examples of submissiveness which occur in the context of psychological health. For example, the I-Thou relationship described by Buber (1960) and enacted in the counselling relationship, is one in which the "adaptive" dimension of submissive behavior may be observed. The counselor sets aside his or her own needs to attend to the counsellee; the counselor does not seek to be affirmed or to have personal needs met in the therapeutic relationship; the counselor empathizes, attempting to actually "know" the counsellee's pain. These characteristics require that the counselor assume a "submissive" posture in relation to the counsellee. Doing so could not be thought to signify poor psychological health but rather is interpreted as the counselor providing a model of psychologically healthy behavior.

The personality and behavioral characteristics that are expected to be associated with the adaptive dimension of submissiveness will now be presented along with the rationale for predicting them.

#### Personality Correlates of the Adaptive Dimension of Submissiveness

Theoretically, if a dimension of adaptive submissiveness is to be identified, one would expect to find it within a context of other personal characteristics that are related to psychological well-being. Evaluations of what constitutes well-being have been suggested to differ depending upon whose perspective is taken:

mental health worker, society or the individual (Strupp & Hadley, 1977). Although the individual's appraisal of personal well-being may not be consistent with the views of society or the professional, it is believed to have validity. During the past decade, some of the personality factors that have been associated with a subjective sense of well-being are self-esteem (Anderson, 1977; Coopersmith, 1967), internal locus of control, (Baker, 1977; Brandt, 1980; Duttweiler, 1984; Rotter, 1966), and perceived personal efficacy (Campbell, 1976; Sherer, Maddux, Mercandante, Prentice-Dunn, Jacobs, Rogers, 1982). In addition, such behavioral factors as intimacy (Reis & Shaver, 1988), social participation (Bradburn, 1969; Peplau & Perlman, 1982), satisfaction with friends (Anderson, 1977; Campbell, 1976), and satisfaction in a love relationship (Diener, 1984) have been identified as factors related to a subjective sense of well-being. Therefore, it will be important to discover whether the adaptive dimension of submissiveness is associated with any of these variables. It is hypothesized that the following personality and behavioral attributes will be correlated with the adaptive dimension of submissiveness.

### Self-esteem

Self-esteem is generally understood to refer to a subjective appraisal of one's worth (Coopersmith, 1967). It has been identified repeatedly as a significant determinant of personal satisfaction, emotional well-being, and mental health. Positive

self-appraisals have been identified as reliable predictors of higher levels of physical health while negative self-appraisals have been correlated with physical disease, anxiety and academic failures (Coopersmith, 1967). Traditionally, positive (or high) self-esteem has been associated with dominance and assertiveness; negative (or low) self-esteem with submissiveness (Allport, 1928; Maslow, 1940, 1942). The latter is of course defined as the tendency to be passive, weak, or unassertive in interpersonal relations.

However, low self-esteem has not been demonstrated empirically to characterize submissive actions in which the individual has chosen to place the other's needs ahead of his or her own for a particular reason. Choosing to submit in order to achieve a purpose that the individual considers worthy of self-giving would appear to be a qualitatively different behavior than submission motivated by low self-esteem. This investigation postulates that voluntarily chosen acts of submission more logically derive from positive self-appraisals that are rooted in consistent and stable convictions that one is worthwhile, adequate, and significant. D.K. Clark's (1985) distinction between self-esteem based on feelings of "worthfulness" rather than feelings of "worthiness" identifies the critical element that is being suggested here. Self-esteem in a self-giving person like Mother Teresa would not likely be based on the belief that one is deserving, entitled, or worthy, but upon a recognition that one

has worth by virtue of being human. Assurance of worth frees an individual from the pre-occupation with self that plagues persons low in their esteem of self, who are beset with thoughts of personal difficulties, inadequacies and powerlessness (Coopersmith, 1967). Thus energy and interest can be directed outside oneself to other persons and pursuits. This is consistent with Maslow's (1942) description of secure individuals as people in whom high self-esteem results in strength and cooperation. In secure people as Maslow saw them, personal power is not thought of primarily in terms of enhancing one's own position but rather in cooperating to achieve a common good.

#### Locus of Control

The locus of control construct has been developed to refer to an individual's perception of the relevance of their behavior to an outcome. The construct derives from the proposition of social learning theory that human behavior is determined by the perceived value of reinforcements and that persons differ in the degree to which they believe the reinforcement is either dependent upon, or independent of his or her actions (Duttweiler, 1984). Locus of control identifies the person's expectancy for reinforcement as being either internally or externally located. A person who is internally oriented believes that outcome is contingent upon behavior; whereas, the externally oriented person considers luck, chance or powerful others to determine what happens (Rotter, 1966).

A significant factor in the locus of control construct relates to felt mastery over the course of one's life (Mirels, 1970). Rotter (1966) suggested that the relationship between internal/external locus of control and the individual's attempt to control the environment was related to powerlessness, in that an external orientation results in persons perceiving little control over life circumstances. Extreme externality is indicative of passivity in the face of environmental pressures (Rotter, 1966). It would seem logical to expect that submissive persons, as the trait is currently defined in the literature, tend to be externally oriented, responding to pressures from without rather than convictions from within. Conversely, persons who are internally oriented tend to feel more in control of their environment and are more attuned to relevant information that can be utilized to influence the situation. They tend to respond actively with the expectation that what they do determines what will happen. This investigation suggests that persons who choose to place the need of others ahead of their own or to volitionally submit, are likely to be internally oriented. Having considered various alternative actions and the potential consequences, they choose to submit in the belief that doing so is most conducive to achieving the desired effect. They then submit without feeling that personal control has been given up. Rotter's (1966) studies of conformity are applicable to this deduction. He found that individuals who are internally oriented may perceive an advantage

in conforming and thus choose to conform, feeling that they retain control since the option to resist manipulation or unwelcome influence is always maintained. It may be that Bender's (1928) early observation that a relationship exists between higher scholarship and submissiveness is related to this aspect of locus of control.

Five factors have been identified as being pertinent to internal locus of control (Duttweiler, 1984; Lefcourt, 1976). The factors consist of cognitive processing, autonomy, resistance to influence attempts, delay of gratification, and self-confidence. These factors are expected to be central to adaptive manifestations of submissiveness: the act is chosen on the basis of being the most effective way to achieve a desired purpose; the individual is capable of autonomous action as an indication of ego development; the individual acts independently of external influence; and by virtue of possessing a higher level of personality development is able to delay gratification and anticipate long-term satisfaction.

### Self-efficacy

A factor that has been identified as having a powerful effect upon behavior change is the belief that one is able to act in a way that will bring about the desired outcome. This expectancy is termed self-efficacy and involves an individual's willingness to initiate behavior, to expend effort to complete the behavior, and to persist in the face of difficulty (Sherer

et al., 1982). Because submitting to another (putting another person ahead of oneself, deferring to another) is difficult behavior for most people, it would appear that a person who submits (in a manner that would be considered adaptive) would need to be strongly motivated to engage in the behavior and then carry it out, often at considerable personal cost. The motivation for this kind of behavior may derive from concern for an individual, commitment to a relationship, desire to care for or help another, or a belief that one is acting morally. Regardless of motivation, the individual must believe that the behavior will produce the desired outcome. Submissive acts as they are currently identified (Buss & Craik, 1981) do not convey this notion of personal involvement in initiating and persisting in goal-directed behavior, whereas an adaptive dimension of self-chosen submissiveness does.

### Ego Development

Ego development has been defined in numerous and somewhat ambiguous ways (Hauser, 1976; Loevinger, 1979) and nonclinical assessments of it have been difficult to achieve. However, it remains a useful construct for describing the patterning and progressive differentiation in perceptions of self and of self in relation to the social world (Helson, Mitchell & Hart, 1985; Holt, 1980; McCrae & Costa, 1980). Loevinger (1969) conceives of ego development as a continuum along which people proceed, each in customary patterns that reflect their orientation to

themselves and to the world. According to her model the identifiable stages along the continuum reflect sequential changes in structures of meaning and character (Loevinger, 1969; Loevinger & Wessler, 1970). Seven stages plus three transitional stages are defined, each representing greater complexity than the preceding one and each being pre-requisite to the one following.

Briefly, the stages are identified as the Presocial and Symbiotic (I-1) stage of the infant characterized by gratification of immediate needs; the Impulsive stage (I-2), of early childhood in which egocentricity, demandingness and conceptual simplicity are common and impulse control and a preoccupation with the satisfaction of physical needs is central; and the Self-Protective stage, a normal phase in childhood characterized by greater impulse control, more self-sufficiency, and conformity to rules for reasons of self-interest and short-term advantage. The Conformist (I-3) stage, is the stage characteristic of adolescence in which disapproval and shame for the transgression of rules are important issues, as are concerns for material things, status, reputation, and appearance. The transition (I-3/4) between this stage and the next marks the appearance of introspective capacities and an awakening of self-awareness and self-criticism; the social group no longer provides absolute guidelines for behavior. A number of studies (Hauser, 1976) have found more people to be at this stage of ego development than any other. The fifth stage, termed

Conscientious (I-4), is marked by morality which has become internalized and inner rules take precedence over those of peers or authorities; obligations, ideals, traits, and achievements are evaluated by internal standards. The transitional stage (I-4/5) marks the achievement of greater complexity in conceptualizing interpersonal relationships, greater tolerance for paradoxical relationships, and in general great valuing of interpersonal relations. The sixth stage, Autonomous (I-5), describes a period of development in which individuality, role differentiation, and self-fulfillment are the themes of conscious thought and internal conflicts resulting from divergent needs, ideals and perceptions are the experiential processes of this stage. The highest or final stage, the Integrated (I-6), sees the individual beyond the stage of coping with conflict to reconciliation and where necessary, renunciation of the unattainable (Loevinger, 1969). This is basically a theoretical stage with an expected 1 % of persons achieving this level of development.

The person who demonstrates the capacity to consistently submit in a way that is adaptive would be expected to have developed higher levels of ego development, perhaps stage I-4 (Conscientious) or beyond. The influence of conscious thought, internalized ideals, awareness of social obligations, autonomous attitudes, and greater valuing of interpersonal relationships that is characteristic of the higher levels could be expected to motivate acts of volitional submission. As well, the greater

tolerance for paradox that is characteristic of a higher level of ego development may dispose the individual to submissive acts that have an adaptive outcome. The element of paradox, a philosophical basis for self-giving, is reflected in biblical statements like these: the master is servant to all, the last shall be first, and the least shall be greatest.

### Moral Development

Moral behavior is believed to derive from a person's interpretation of justice or fairness in social interactions (Rest, 1979, 1986). Four basic psychological processes are thought to precede moral behavior: the ability to interpret a situation as to possible actions; the ability to judge which action is morally right; the ability to give priority to moral rather than personal values; and the ability to follow through with the intention to behave morally. Moral behavior is believed to reflect the particular stage of development at which the individual is operating. Rest (1979), following Kohlberg, suggests that individuals progress through stages from the most basic morality of obedience to the highest stage exemplified by non-arbitrary social cooperation.

On the basis of Rest's (1979) model of moral development, traditional submissiveness would seem to manifest lower levels of moral development: obedience (stage 1); simple exchange (stage 2); interpersonal concordance (stage 3); duty to the social order (stage 4); or societal consensus (stage 5). For example, when

individuals whose moral development is characterized as stage one are faced with a moral dilemma, they may submit in simple obedience to an order even if doing so conflicted with personal beliefs or values. Such behavior could be interpreted as reflecting low self-esteem, self-doubt, weakness, forcelessness, and so forth. People in the successive stages of development may submit because they stand to gain a reciprocal benefit; because they want to keep peace; because it is their duty or the accepted thing to do. However, at the higher stages of principled moral reasoning the individual acts on the basis of values that reflect social cooperation. Principled moral reasoning is hypothesized in this study to be related to submissive behavior that is self-chosen and adaptive in nature.

#### Behavioral Correlates of the Adaptive Dimension of Submissiveness

It is predicted that the following behavioral attributes will characterize the lives of people in which submissive behavior is chosen voluntarily and has an adaptive effect in their relationships: intimacy, communality, marital satisfaction, well-being, and satisfying social ties. The rationale underlying these predictions is as follows.

Intimacy has been conceptualized by Reis and Shaver (1988) as a dynamic interpersonal transactional process that is influenced by the participants' goals and their relationship histories. In reciprocal interactions, intimacy tends to

strengthen and deepen the relationship and to make the partners feel validated and supported. However, intense feelings of intimacy may also be engendered in non-reciprocal relationships such as client-therapist or parent-child dyads. The critical feature in any interaction, if it is to be experienced as intimate, is that the participants must perceive one another to be understanding, validating and caring (Reis & Shaver, 1988). Reis and Shaver (1988) postulate that caring is an essential component of intimacy, and assert that it is unlikely that intimacy can occur in the absence of caring.

In a similar vein, Mills and Clark (1982) contend that intimacy is established, intensified and maintained by the way that interacting participants attend to each other's needs. They theorize (see for example, Clark, 1985; and Clark, Mills & Powell, 1986) that a "needs" rule is followed in communal relationships which infers that partners will have a general obligation to be concerned about each other's well-being and will respond to needs as they are perceived. Partners in a relationship therefore determine or control the level of intimacy achieved in their interactions by their responsiveness to each other's needs.

If caring and validation is demonstrated through responsiveness to the other's needs - explicit or inferred, responding adequately often requires that a person be able to put aside personal needs in order to attend to the other person. It

is at this point, when self-giving is required, that submissiveness may be a critical personality variable in promoting the development of intimacy, because submissiveness is a trait that orients a person toward recognizing the validity of another person's need and responding to it. A submissive orientation may allow a person to be more consistent in demonstrating caring behavior because, when it is called for, he or she can put another person's needs or wishes first. Marriage is a relationship that may call for this kind of self-giving. The provision of care for a child also often requires that the caregiver's own needs be secondary to the needs of the child, and that the adult, therefore, must submit to the child in order to provide adequate and necessary care. Acts of submission of this nature, occurring in healthy relationships, are comparable to what Murstein, Cerreto, and MacDonald (1977) have called nonexchange-oriented interactions. In these interactions, persons tend not to be aware of inequities of exchange, either because they are simply unaware of what they do for others, or if they are aware that an exchange is unfavorable toward themselves they are undisturbed, because their action is consistent with internalized ideals. Acts which place the needs of another ahead of one's own needs as a gesture of caring, validation or understanding, would be expected to promote intimacy in the relationship. If this is so, a positive relationship would be expected between adaptive submissiveness and intimacy.

Furthermore, since intimacy has been found to be positively correlated with a sense of subjective well-being (Reis, 1987), the adaptive dimension of submissiveness would also be expected to be related to the subjective experience of well-being and to general life satisfaction (Andrews & Withey, 1976; Bradburn, 1969).

Following a similar rationale, recent research has indicated that intimacy is a central determinant of certain kinds of social support (Reis, 1987). Intimate or "high-quality" marriages are relationships that have been demonstrated to provide social support (Gove, Hughes, & Style, 1983), as are marriages that supply the relational provisions proposed by Weiss (1974). Social support and relationship satisfaction have in turn been demonstrated to benefit health substantially and to contribute to a sense of well-being (Reis, 1987). If, as it has been suggested here, the adaptive expressions of submissiveness are related to the achievement of intimacy and the relational provisions of marriage, it should follow that a person's submission in positive (adaptive) ways to his or her marriage partner should be related to marital satisfaction. Furthermore, in the same way that the absence of relational provisions have been shown to result in loneliness (Weiss, 1973) and that the lack of intimate interactions tend to produce feelings of personal failure, anxiety, depression, helplessness and self-deprecation which are experienced as loneliness (Peplau & Perlman, 1982; Reis & Shaver,

1988), the positive consequences of adaptive acts of submissiveness should be demonstrated by an inverse relationship to loneliness.

### Objectives of the Study

This study addresses the concern that the conceptualization of trait submissiveness has arisen primarily as a by-product of dominance research, and as such the concept is presently viewed uni-dimensionally as a weak dimension in interpersonal interactions. It has been suggested that the early work on dominance and submission have influenced this view, as well as the tendency that has been noted (see for example, Goldberg, 1981) for some constructs (i.e., dominance) to become the target of personality research to the exclusion of others (i.e., submissiveness). One consequence of maintaining the accepted view and failing to investigate other potential aspects of a trait, is that important dimensions of behavior may be excluded from theoretical and empirical attention (Buss & Craik, 1985). The objectives of this study are to (a) examine the present conceptualization of submissiveness, (b) present a theoretical conceptualization of an adaptive dimension of submissiveness, hereafter referred to as volitional submissiveness, (c) develop a measure of volitional submissiveness and (d) test its hypothesized correlates.

## Research Questions

Six research questions were posed to address the problem identified in this chapter and to achieve the objectives outlined above. Each question is addressed by some aspect of the research; however, the hypotheses pertain only to research questions 3, 5 and 6.

1. Can behavioral acts that characterize the volitional submissiveness construct be elicited and identified by using the critical incident interview method?
2. If volitionally submissive behaviors are identified, are they measurable?
3. Is there an adaptive dimension of the submissiveness trait that can be distinguished by behaviors that are qualitatively different from the behaviors that currently comprise the domain of submissive acts, in that they are correlated with psychological well-being and have the effect of enhancing interpersonal relationships?
4. What motivations underlie volitionally submissive behavior?
5. Can groups be differentiated on the basis of predicted score on the test of volitional submissiveness?
6. Is the hypothesized trait, volitional submissiveness, capable of predicting behavioral response?

## Research Hypotheses

The following hypotheses will be tested:

1. There is a statistically significant positive relationship or

correlation between volitional submissiveness as measured by the Volitional Submissiveness Scale (VSS) and self-esteem as measured by the Eagly Revision of the Janis Field Self-Esteem Scale (1967).

2. There is a statistically significant negative relationship or correlation between submissiveness as measured by the CPI (Gough, 1987) and self-esteem as measured by the Eagly Revision of the Janis Field Self-Esteem Scale.

3. There is a statistically significant positive relationship or correlation between submissiveness as measured by the VSS and internal locus of control as measured by the Internal Control Index (Duttweiler, 1984).

4. There is a statistically significant negative relationship or correlation between submissiveness as measured by the CPI and internal locus of control as measured by the Internal Control Index.

5. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and ego development as measured by the Sentence Completion Test (Loevinger, 1970).

6. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and self-efficacy as measured by the Self-efficacy Scale (Scherer, et al. 1982).

7. There is a statistically significant positive relationship or

correlation between volitional submissiveness as measured by the VSS and principled moral reasoning as measured by the Defining Issues Test (Rest, 1972).

8. There is a statistically significant negative relationship or correlation between volitional submissiveness as measured by the VSS and neuroticism as measured by the NEO Inventory (McCrae & Costa, 1983).

9. There is a statistically significant positive relationship or correlation between submissiveness as measured by the CPI and neuroticism as measured by the NEO Inventory.

10. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and conscientiousness as measured by the NEO Inventory.

11. There is no relationship or correlation between volitional submissiveness as measured by the VSS and submissiveness as measured by the CPI.

12. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and marital satisfaction as measured by the Dyadic Adjustment Scale (Spanier, 1976).

13. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and intimacy as measured by the Close Social Relationships Scale (Miller & Lefcourt, 1982).

14. There is a statistically significant positive relationship

or correlation between volitional submissiveness as measured by the VSS and well-being as measured by the Satisfaction with Life Scale (Diener, Emmons, Larson, & Griffin, 1983).

15. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and communal orientation as measured by the Relationship Orientation Scales (Clark, Ouellette, Powell & Millberg, 1987).

16. There is a statistically significant negative relationship or correlation between volitional submissiveness as measured by the VSS and exchange orientation as measured by the Relationship Orientation Scales.

17. There is a statistically significant negative relationship or correlation between volitional submissiveness as measured by the VSS and loneliness as measured by the UCLA Loneliness Scale (Russell, Peplau, & Cutrona, 1980).

18. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and altruism as measured by the Altruism Checklist (Rushton, Chrisjohn, & Fekken, 1981).

19. There is a statistically significant negative relationship or correlation between volitional submissiveness as measured by the VSS and cost of care-giving as measured by the test of Problematic Social Ties (Rook, 1984).

20. There is a statistically significant negative relationship between volitional submissiveness as measured by the VSS and

social desirability as measured by the Marlowe-Crowne Scale, (1960).

21. The mean VSS score of the targeted therapist group will be significantly higher than the mean VSS score of the client group.

22. Self-giving behavior (giving up the "Z" in a behavioral experiment) will be positively correlated with VSS score.

#### Significance

Submissiveness as it is presently defined is not a characteristic that one is likely to claim for oneself. It is assumed to reflect low self-esteem and a component of psychological maladjustment. This conception of submissiveness accounts for the tendency of some people to respond to dominance with passivity, and in these instances it appears to reflect psychological weakness. But it may be that this view fails to consider some important aspects of interaction behavior, such as the meaning that behavior has for the actor. As has been noted by Carlson (1985), the most "human" of our endowments is our capacity for differentiated thoughts and feelings. This should be the starting point for personological enquiry. Failure to recognize differences in the underlying individual psychological structures that give rise to submissive behavior, and to identify the meaning and the consequence of the behavior, may lead to misconceptions. Thus, this study attempts to identify and investigate the trait from the perspective of individuals who

choose to act in submissive ways in significant relationships.

Secondly, submissiveness has traditionally been stereotyped as a "feminine" characteristic which, along with some other feminine qualities that contribute to interpersonal effectiveness, have been thought to make women better "fit" than men for relational roles and for family and child-care roles. The effect of stereotyping submissiveness as a feminine trait is twofold. First, as Lewis (1985) observed, relegating interpersonal and relational roles to women has resulted in women carrying the burden of our culture's devaluation of sociability. The importance of social support systems is minimized by a conception of mental health that equates healthy adult adjustment with "masculine" characteristics such as independence, self-sufficiency, and autonomy (Rosenkrantz, Vogel, Bee, Broverman, & Broverman, 1968; Broverman, Broverman, & Clarkson, 1970). Stereotyping interpersonal traits that promote interconnectedness as "feminine" has robbed them of the social desirability factor that is necessary to make them more androgenous. As with other stereotyped behaviors, the need is not to eliminate the behavior but to expand its utility to appropriate interpersonal relationships for both genders. Stereotyping has, by virtue of placing submissiveness within the domain of the feminine and therefore of the relational traits, served at least to point to the role that submissiveness plays in human relationships.

Secondly, the negative effect of feminine stereotyping is that the descriptors (weak, passive, forceless) have excluded an adaptive potential manifest in positive interpersonal actions. The negative consequences of maladaptive submissiveness are very apparent, but the positive consequences of the adaptive dimension have not been described or explored. For example, being dominated by another is obviously unpleasant and negatively related to one's sense of well-being. However, putting the needs of one's child ahead of one's own needs in the process of effective parenting and labelling this behavior as a manifestation of self-chosen, adaptive submissiveness identifies an interpersonal context in which submissiveness is desirable.

This study seeks to identify the adaptive dimension of this trait, to investigate the relationship of the adaptive dimension to other factors that have been shown to be indicators of psychological adjustment, and to suggest conditions which must be met in order for submissiveness to be adaptive and to promote or enhance relationships.

#### Delimitations

The investigation was limited in that the results may not be generalized to all populations. The data for the study were collected from men and women between 19 and 68 years of age. The results cannot be generalized outside this age group. An attempt was made to randomly sample an adult population but the sample will not be representative of the general population because the

majority of subjects consist of passengers on B.C. Ferries travelling between Tsawwassen and Swartz Bay harbours. This population was chosen because it provided a somewhat randomized sampling of British Columbians living in an area accessible to the University of B.C. and it was anticipated that the questionnaire could be completed during the one hour and forty minutes of travel so that a higher rate of return could be ensured than if subjects were requested to take questionnaires home and complete them on their own time. Subjects were not offered payment as an incentive to complete and return the questionnaire even though it required a considerable time investment because no funds were available for this purpose. In addition, subjects were recruited for various other parts of the study from the University of B.C., Trinity Western University, The Salvation Army Homestead, and a community pre-school parents group in Surrey, B.C. The subjects were primarily Caucasian, lower-mainland residents representative of the middle range of the socio-economic structure, so generalizations are limited to a similar sample. Finally, the results are limited to adults who are voluntary participants, and who are in that sense, self-selected for the study.

## CHAPTER 2: LITERATURE REVIEW AND THEORETICAL PERSPECTIVE

The basic task for the science of personality has been, and is, that of attempting to describe personality empirically. Levy (1970) summarized the role of personality research and theory as that of "learning the best way to describe what kind of a person a man [sic] is, how he [sic] got that way, what keeps him [sic] that way, what might make him [sic] change, and how we might use all this to explain why he [sic] behaves as he [sic] does and predict how he [sic] will behave in the future" (p. 29).

Describing what kind of a person one is: the qualities, attributes, or characteristics that are manifest with some degree of consistency, and at some level of intensity, over time and across situations, requires a considerable depth of knowledge of a person's motives, beliefs, values and way of looking at life. Recently, it has been argued (see for example, Lamiell, 1981) that the assessment of differences between individuals, the paradigm which has dominated personality research during this century, has failed to describe the personality of any given individual. Carlson's (1971) query: "Where is the person in personality research?" expresses this concern.

The present study seeks to investigate "the person" who is submissive. It will attempt particularly to identify adaptive expressions of submissive behavior that are distinct from the behaviors that have been identified to date in the literature as typifying the trait. This section begins with a review of the

early studies of submissiveness, providing the historical or traditional basis for the current conceptualization. The influence of the early work on the conceptualization of the trait, particularly in relation to dominance, is then discussed in terms of conceptual blurring between the two constructs, submissiveness and subordination. The rather extensive literature that portrays submissiveness as the opposite of dominance will then be reviewed, as will the literature describing the psychological context which submissiveness is presently considered to manifest.

#### The Historical Basis of the Current Conceptualization

##### Submissiveness: A Trait of Personality

Early in the history of personality research, Allport (1928) emphasized the role of the researcher and the scientific process in defining such personality variables as traits. He advised that the trait concept must be established on "rational, statistical, and if possible, on neurological grounds, before it can be employed with justification" (p. 118). The person, apart from being the object of study, was not otherwise very salient to the understanding of the trait in terms of providing personal information about the meaning of behavior within the context in which it was enacted. A trait was defined by Allport as "a characteristic form of behavior more generalized than the single reaction or simple habit" and rather like a generalized habit or

a "prominent determining tendency" (p. 119). Two "trends in behavior" that Allport (1928) initially described and established as traits were ascendance and submission. He provided the following rationale:

In most social situations comprising only two people there is psychologically a dominant personality and a submissive personality. It does not matter whether the relationship be friendly or inimical. Occasionally the roles of the persons may be reversed, when for instance, the conversation turns to a subject in which the experience of the submissive person is superior. Taking the aggregate of the responses over a period of time, however, it is often possible to detect an enduring disposition on the part of one of the pair to assume a role of supremacy, the other a role of subordination. (p. 120)

Allport (1928) suggested that if one were to follow these individuals into other face-to-face situations, the same tendencies to assume either the dominant or submissive roles would be observed as a relatively constant characteristic in their behavior; any single acts of dominance or submission would not be merely dissociated, or chance reactions that were unrelated to the general trend of the person's behavior but, he believed, could provide "an index to an abiding trait" (p. 120).

As is currently the case, Allport believed that ascendance and submission are correctly conceptualized as two separate

traits rather than submission being merely the absence of ascendance. However, he considered each individual to have an ascendant and submissive integration; that is, each person possessed both traits. In some he thought the traits may be expressed about equally, but in most persons one of the two tendencies is sufficiently pronounced to identify them as either an ascendent or a submissive personality (Allport, 1928). This is the predominant view expressed in the literature today.

As for personal characteristics, Allport (1928) defined submissiveness as the "strongly marked tendency to be passive in contacts;" whereas, ascendance was described as the "strongly marked tendency to take the active role, to dominate, lead, and organize, in dealing with [one's] fellows" (p. 127). The extent to which Allport considered submissiveness to be a passive or weak response is illustrated in the comparison of behaviors that he suggested were manifestations of ascendance and submission. For Allport (1928), ascendance was demonstrated by seeking out useful contacts with important people, whereas submissive behavior consisted of not seeking such contacts or feeling reluctant to make them. Ascendance, he believed, was revealed by acting in accordance with one's own desires, while submissiveness was indicated by yielding to the desires of others. It is interesting to note here that Allport did not address the possibility that one's own desire may be to yield to the desires of others if it were seen as a way to strengthen the

relationship, please another person, or act in accord with some internal value. Perhaps he did not perceive this alternative because he viewed submission primarily in terms of taking "a role of subordination" (Allport, 1928, p. 120).

Allport further described ascendant behavior as that which placed oneself in a position of advantage if it did not inconvenience others (and sometimes if it did), whereas submissive behavior consisted of not seeking the position of advantage if in so doing one would be conspicuous. Allport believed that ascendance permits a person to speak one's mind or participate in a discussion without feeling unduly self-conscious; the submissive person is likely to rarely or never speak under such circumstances and to feel very self-conscious. Ascendance, he thought, may be manifest by open quarrelling, the ascendant person resisting violation of rights even when trivial, whereas, the submissive person is disturbed by quarrels and avoids them at any price, refusing to object to transgressions against personal rights even though inwardly provoked. To shoulder responsibility, to be chosen as president or the recognized leader of groups, or to be at ease socially, are characteristics that Allport associated with the ascendant personality. Avoiding responsibility, being found rarely in executive positions, and being suggestible, in his opinion exemplified submissiveness. Allport's description is fairly consistent with the view of dominance and submissiveness that is

currently found in psychological literature.

The portrayal of submissiveness as a more weak, passive interpersonal stance is reflected in the occupations that Allport suggested were suitable choices for the submissive person. He stated that "a young woman with a submissive score might not, for example, find herself at a disadvantage [italics added] in such occupations as librarianship, nursing, secretarial or clerical work, editorial work.... On the other hand, women with high scores [that is, those who are ascendant] might, if they have the other requisite qualifications, safely [italics added] consider salesmanship, social work, reportorial work, the management of clubs, tea rooms or stores, law, medicine..." (p. 134). Allport seemed to imply that submissiveness may place one at a disadvantage for certain careers, while being ascendant provides 'safety' for other choices. Bender (1928) expressed similar sentiments when he explained that the tendency he had observed for submissive students to achieve higher scholarship than dominant students may be that scholarship is a means of compensating for submissiveness.

However, Allport (1928) noted and commented on the cultural preference at that time for ascendance, and stated that the submissive person should be reassured that it is a "mistaken notion...that ascendance is intrinsically more desirable than submission" (p. 134). Oddly, in his test of ascendant-submissive behavior, he assigned a positive symbol to ascendance and a

negative symbol to submission, commenting that the symbol implied no merit or lack of it. He defends submissiveness as a personal characteristic by stating that "the submissive person is often socially charming, and in the long run as successful in his adjustment as the ascendent person" (Allport, 1928, p. 134).

In summary, Allport described submissiveness as a passive, feminine tendency with a potentially disadvantageous aspect. Maslow (1940) elaborated this view and further contributed to the early conceptual description of submissiveness by way of his studies of dominance.

On the basis of observations of dominant and subordinate status amongst primates, Maslow (1940) reported what he believed were rather stable styles or behavioral syndromes among relatively normal individuals in his clinical population, and attempted to discover the thread of dominance-feeling within the total personality of his subjects. Although Maslow, as Allport, cautioned against the tendency to regard high dominance feeling as desirable and low dominance feeling as undesirable, the tendency to do so is nonetheless evident. For example, Maslow (1942) used the terms "dominance or self-esteem syndrome" and "self-esteem (dominance-feeling)" creating a conceptual link between dominance and self-esteem which has persisted in the literature. Coopersmith (1967) comments on this association, stating that "the behavior manifestations of high self-esteem have been described by such terms as dominance and assertiveness"

(p. 25); whereas, "negative self-appraisal, or low self-esteem, is often equated with inferiority, timidity, self-hatred, lack of personal acceptance, and submissiveness" (p. 260).

Maslow (1942) defined self-esteem (or dominance-feeling) as empirically involving "good self-confidence, self-assurance, high evaluations of the self, feelings of general capability or superiority, and lack of shyness, self-consciousness or embarrassment" (p. 260). It is generally assumed today that self-esteem and the manifestations of it are related to psychological health or adjustment. It is unusual today to think of an insecure person as having 'self-esteem'. Yet Maslow emphatically drew a distinction between self-esteem in psychologically secure individuals and self-esteem in the insecure. The possibility that one could have self-confidence, be self-assured, and possess high evaluations of oneself, yet be psychologically insecure, was a possibility that was consistently expressed in Maslow's writing and was expected to be manifest differently in the person who possessed those characteristics but was secure. For example, Maslow (1942) wrote:

Wertheimer has pointed out that any discussion of dominance must be a discussion of insecure people, that is, of slightly sick people. Our data show this to be true.... High self-esteem in secure individuals results in strength rather than power-seeking, in cooperation rather than competition. High self-esteem in insecure individuals

eventuates in domination, urge for power over other people and self-seeking. (p. 269)

The importance of the psychological context in which self-esteem was manifest was important to these early authors. The view that dominance behavior is related to self-esteem has been maintained; however, its expression is not contingent upon the condition of psychological security.

Maslow (1940) described high dominance-feeling in much the same way that Allport described ascendance: self-confidence, social poise and freer personality expression; being relaxed, extroverted and self-assured; having high self-esteem, feelings of capability or superiority, an autonomous code of ethics, a love for adventure, a tendency to use people; being somewhat more secure, less respectful of rules, more independent, less religious, more masculine, less polite. He concluded that maladjustment and neurosis were among the variables that were not significantly correlated with high dominance.

Similar to Allport's description of submissiveness, and in contrast to dominance-feeling (self-esteem), Maslow (1942) suggested that low dominance (low self-esteem) was manifest by timidity, shyness, self-consciousness, modesty, introversion, inferiority feelings, low self-estimate, and less psychological security. He believed that low-dominance people were far more strongly socialized or inhibited. This may have accounted for some of the more positive characteristics that Maslow associated

with low-dominance (for example, being more honest, reliable, prompt and faithful). However, the low-dominance syndrome generally exemplified "extreme feelings of general and specific inferiority, shyness, timidity, fearfulness and self-consciousness" (Maslow, 1942, p. 288). He also associated low dominance with being more feminine. Maslow (1940), like Allport, cautioned against the tendency to regard high dominance-feeling as desirable and low dominance-feeling as undesirable, stating that the latter "is not necessarily an indicator of maladjustment, nor of neurotic tendencies" (p. 264).

Maslow's (1940) observations of marriage indicate that he maintained the stereotype of dominance/masculinity and low dominance/femininity. He condoned male dominance in marriage so long as it was not markedly so, suggesting that it led to better marital adjustment; whereas he thought that the dominance of wife over husband predicted social and sexual failure. The high-dominance woman, he said, demands only a high-dominance man and a sexual relationship in which "she must be dominated, must be forced into subordinate status" (Maslow, 1940, p. 284). Again it must be noted that his comments are linked to ego security in that he stated that the concept of dominance is of little use in "equal" or "secure" marriages:

... the best marriages in our society (unless both husband and wife are definitely secure individuals) seem to be those in which the husband and wife are at about the same level of

dominance-feeling or in which the husband is somewhat higher in dominance-feeling than the wife. In terms of status this means that marriages with equality status or "split-dominance" status, or the husband in dominant status (but not markedly so) are most conducive to happiness and good adjustment for both husband and wife. In those marriages in which the wife is definitely dominant over her husband, trouble is very likely to ensue in the form of both social and sexual maladjustment unless they are both very secure individuals. This seems to be true also, but to a lesser extent, in those marriages in which the husband is very markedly dominant over his wife. (Maslow, 1942, p. 278)

Maslow's conclusions in respect to dominance and marital satisfaction contradict an earlier citation in which Greenberg and Johnson (1986) were quoted to say that dominance-submission is a critical index for assessing marital dysfunction in couple interaction. Deutsch (1975) has similarly theorized that asymmetrical power undermines affectional bonds in close relationships and Emerson (cited in Huston, 1983) seems to suggest that imbalance of power in marriage is usually uncomfortable, particularly for the person who has least power. Peplau (1983) reported that studies have generally supported Maslow's contention that higher levels of satisfaction are found in both male-dominant and egalitarian marriages, and lower levels

in female-dominant marriages. Peplau (1983) interpreted these findings to mean that "the specific pattern of interaction that a couple adopts may be less important to satisfaction than whether the partners agree about the pattern" (p. 262). Huston (1983) supported this view, suggesting that asymmetrical exercise of power when it proves unsatisfactory is perhaps because the partners are ideologically uncomfortable with such a pattern. Asymmetries of power that deviate from cultural norms have been postulated to be more likely to produce tension than those that are consistent with culture (Huston, 1983). Thus it may be that Greenberg and Johnson's assessment will be increasingly true in the future as relationships reflect the egalitarian values of the culture.

Furthermore, in respect to the masochistic element in submissive behavior, Maslow (1942) observed that the "standardized cultural formulation is that women in love and sex relations are supposed to be yielding, submissive and even to some extent masochistic" (p. 288). The "cultural conventional" view that submissiveness entails some degree of masochism has been noted by others (Buss & Craik, 1981; Leary, 1957). Maslow (1942) suggested that this tendency was demonstrated by the woman delighting in "the superior physical strength, height, hardness, and initiative of the male, and that generally regards men as superior to women" (p. 289). Cultural-conventional submissive tendencies, Maslow claimed, were present to greater or lesser

degrees in nearly all his subjects. Those few women who showed no signs of this culturally expected attitude of deference to men demonstrated what Maslow thought was a more truly masochistic attitude, in a psychological rather than a cultural-conventional sense. Maslow explained that these women strive incessantly to dominate and tend to be sadistic in their dominance in so far as culture allows. When confronted by a man who cannot be dominated, "who proves himself stronger", then these women become definitely masochistic, and "glory in being dominated" (Maslow, 1942, p. 289). Although the myth of feminine masochism has since been challenged in the literature (Caplan, 1984), the significant point to be noted here is that Maslow identified relationships of dominance-subordination as manifestations of maladjustment, and sexual behavior one "channel through which dominance-subordination may be expressed" (Maslow, 1942, p. 291).

Maslow justified retaining the term dominance-feeling and using it interchangeably with the term self-esteem, because his research began with the use of that concept. In the next decade low-dominance was defined as submissiveness.

Gough, McCloskey, and Meehl (1951) provided the next important link in the conceptual chain when they asserted that "people with low dominance are submissive" (p. 361). Submissive individuals, they said, appear and feel weaker in face-to-face contacts, have difficulty asserting themselves, and are more easily influenced and intimidated by others. In their

description of dominant and submissive behavior a close resemblance to Allport's description can be noted. Gough et al. (1951) contend that:

...the dominant person tends to be the "stronger" in face-to-face personal situations.... able to influence others, to gain their automatic respect, and if necessary to control them. He [sic] is not readily intimidated or defeated, and his [sic] own feelings in most face-to-face situations seems to be feelings of safety, security, personal rightness, and self-confidence. Such a person is often described by others as "forceful", "masterful", "strong", "confident", "authoritative", and "sure of himself [sic]". (p. 361)

These dominance descriptors: confident, masterful, and strong, are consistent with Maslow's depiction of high dominance manifesting self-esteem and their characterization of submissiveness as interpersonal weakness maintained its association with low self-esteem. However, more recent empirical studies of submissiveness have not demonstrated this relationship. Deluty (1979) hypothesized, for example, that submissive children would have low self-esteem, but this prediction was not supported empirically.

#### Submissiveness: Subordination

The foregoing literature reviewed the theoretical formulations which established submissiveness as a trait and

provided the basis for its traditional relationship to dominance. The early identification of a relationship to dominance may have contributed to a view of submissiveness in which the notion of subordination was incorporated. This association has for the most part been implicit, although it was originally explicated by Allport (1928) when he suggested that a submissive person assumes a role of subordination in relation to a dominant person who takes a role of supremacy. It was noted earlier that Maslow (1940, 1942) also tended to link the two concepts. He believed that a tendency prevailed for insecure people to utilize dominance to exert power over others -- to dominate them, and he identified subordination as the consequence of domination. He described interpersonal power dynamics as being characterized by domination-subordination, but he then used the term submissive to refer to the behavior of women in sexual relationships which were characterized by domination-subordination.

No explicit distinction can be found in the psychological literature between the concepts of subordination and submissiveness. The terms are found to be casually used interchangeably in professional and secular literature. Although Maslow preferred to use the term low dominance instead of the terms submission or subordination, his use of both terms on occasion (for example, in reference to the cultural expectations for women) and his use of low dominance to describe the low self-esteem syndrome, maintained a conceptual association between

submissive behavior and subordination. Gough et al. (1951), by defining low dominance as submissiveness, assisted in the conceptualization of submissive behaviors polarizing opposite to dominance tendencies. Because subordination is the antonym for dominance (Webster, 1985), it is not surprising that the two constructs have been considered to be roughly synonymous.

Leary (1957) made an important observation relating to the selection of adjectives to describe the interpersonal domain which may provide an explanation for the tendency to equate subordination and submissiveness. He pointed out that terms used by the interpersonal scientist do not necessarily have the same meaning that they do in everyday life, but that words employed by the general public are operationally re-defined by the scientist. He advised that it is best to keep the scientific meaning as close as possible to that which is used by the culture being studied, but the scientist must continually be clear about the meaning of the words with which he or she deals. Research that relies on the subjective reporting of internal states (which submissiveness does) must, as much as possible, define the concepts in the same way as they are defined in the population. Apart from college samples, very little effort has been taken to identify how the trait is defined in the culture.

#### Submissiveness: the Opposite of Dominance

Having defined low dominance as submissiveness, Gough et al. (1951) described dominance and submissiveness in behavioral terms

as opposite tendencies. As noted earlier, they maintained the view that the dominant person characteristically tends to be the stronger in face-to-face situations and the submissive person weaker; they described the dominant person as being able to influence and the submissive person as having difficulty being assertive; they depicted the dominant person as being able to control others, the submissive person as being influenced and intimidated by others (Gough et al. 1951, p. 361). The similarity to Allport's and Maslow's descriptions is striking.

The obviously opposite tendencies of the dominant and submissive personality as described to this point in time were elaborated by Leary (1957) who used dominance-submission as the opposing dimensions of the power axis on a circumplex of interpersonal traits. Leary labelled the general category under which submit occurred as Self-effacing--Masochistic. Self-effacing represented a moderate intensity of submissive response; masochistic represented the pathological intensity. The adaptive reflex was to "do one's duty, obey", but the pathological reflex (masochism) was defined in the terms: "weak and spineless actions, submit" (Leary, 1957, p. 108).

Reflecting Leary's counsel that the scientist be mindful of the culture's understanding of the concepts being described, Wiggins' (1979) circumplex of interpersonal traits is based on the assumption that the natural language of the culture contains the vocabulary to describe the content of human tendencies, and

that a taxonomy of "trait-descriptive terms must precede meaningful empirical studies" (p.396). The labels given to his interpersonal categories share the semantic "flavor" of the other terms in that profile. Variables that have no semantic features in common occur opposite each other on the circumplex (Wiggins, 1979, p.396). Thus, the label "ambitious-dominant" occurs opposite the label "lazy-submissive" or "unassured-submissive" (Wiggins, Phillips, and Trapnell, 1988). The latter category, according to Wiggins, shares the features of interpersonal transactions involving incompetence, passive resistance, submission, or obedience; attributes that are seen to possess the "common semantic features of denying status to self, denying love to both self and other, and granting status to other" (Wiggins, 1979, p. 398). The category "ambitious-dominant" shares features involving success, self-discipline, power, and self-confidence. As an opposite tendency having no features in common with the "lazy-submissive" category, these attributes would be expected to be similar in granting status to self but denying status to other, and granting love to self and other. The ambitious-dominant category occurs at the "power" dimension of the circumplex. The items in this category would be expected to be highly negatively correlated with the items in the lazy-submissive category which are at the opposite "weak" pole. The submissive category lies between the labels: "lazy (failure)" and "unassuming (modesty)" (Wiggins, 1979, p. 402): items which would

be expected to have a moderately positive correlation with submissiveness.

Wiggins (1979) argued that the taxonomy is 'psychological' rather than 'semantic' since "it is assumed that the semantic structures underlying social perception in this culture cannot be inferred in any obvious way from dictionary definitions" (p. 400). However, in respect to the selection of the label "submissive" for the category of tendencies that include the descriptors self-doubting, self-effacing, timid, meek, unbold, unaggressive, forceless, and unauthoritative, it must be determined that these are in fact the adjectives that a representative sample of the general population would use to describe submissiveness, and that submissive behavior is understood by most people to mean a denial of love to the other and a denial of love and status to self. For example, in North America many people claim to endorse a Judeo-Christian belief system in which submissiveness is not understood to be weak, self-doubting, and forceless and that does not deny love to others. Within this belief system, submission is seen as a reflection of personal power, an indication of security and of identity, and a manifestation of one's sense of personal worth. For Christians, submissive behavior could be said to manifest status and love for self by granting status and love to others. (How people who profess to hold the Christian view reconcile the conflicting cultural interpretation of this particular construct

has not been systematically studied nor empirically demonstrated.) At any rate, it should be determined that the terms are conceptualized in as broad a manner as a diverse representation of the culture uses them, otherwise the conclusions may not be generalized to populations to whom the data do not apply (i.e., non-college populations).

Buss and Craik (1981) discovered that submissive acts, even as traditionally (currently) conceptualized, could not be predicted by current dominance scales as they had anticipated. They speculated that perhaps "dominance and submissiveness may not be properly conceptualized as polar opposites, as is generally done" (Buss & Craik, 1981, p. 190). Could Wiggins' (1979) finding that the smallest psychometric differences in his study occurred on the ambitious-dominant and lazy-submissive adjective scales also relate to the factor of conceptualization? Russell (1979) similarly found no evidence for bipolarity in the dominant-submissive dimension of affective space.

Although the usual practice is to conceptualize submissiveness as the opposite of dominance, there are some variations that should be noted. These variations do not explicitly identify dominance and submissiveness as opposites, but the general view of submissiveness as a weak interpersonal posture is maintained. For example, Benjamin (1974) attempted to resolve theoretical differences resulting from Leary's placement of dominate and submit as opposites on the vertical

axis, and Schaefer's (1965) notion of "autonomy" being opposite "dominate" by defining submit as the complement of dominate. That is, submit appears in her model on the childlike plane in a position complementary to dominate which is located on the parentlike plane. Parentlike behaviors are active in nature and relate to "what is going to be done to or for the other person"; childlike behaviors are reactive and relate to "what is going to be done to or for the self" (Benjamin, 1974, p.395). "Emancipate" here is the opposite of dominate; "be emancipated" the opposite of submit. The characterization of submissiveness as passivity is maintained.

Another view that indirectly places submissiveness opposite dominance, is the one articulated by Deluty (1979). He defined submissiveness as one form of unassertiveness and called it "a non-hostile act that involves considering the feelings, power, or authority of others while denying (or not standing up for) one's own rights and feelings" (Deluty, 1981a, pp. 155-156). The opposite tendency, assertiveness, he defined as the expression of self without the violation of other's rights. However, raters (both children and teachers) experienced difficulty making assertive-submissive discriminations. Deluty's explanation for this, and for the lack of significant negative correlation between assertiveness and submissiveness scores (Deluty, 1979, p. 1066), lie in the definitions of submissive and assertive acts that he employed. They are not complete opposites, but share two

important commonalities: both are non-hostile acts, and neither involves the expression of rights and feelings at the expense of others. Although Deluty perceives it to be otherwise, this finding could mean that submissiveness is indeed a form of self-assertion. This explanation, (i.e., submissiveness is a form of self-assertion) is consistent with his additional finding that the cognitive repertoires of submissive girls were dominated by assertive alternatives (Deluty, 1981b). Submissive children appeared to regard assertive alternatives similarly to assertive children in respect to the success, strength, bravery and masculinity of the behaviors. Deluty's research provided little evidence for his contention that submissiveness is a form of non-assertiveness.

Deluty (1979) contended that submissive behavior considers the feelings, power, or authority of others while denying or not defending one's own rights and feelings, and on the basis of this understanding predicted that submissiveness in children would be positively correlated with low self-esteem. However, he found no significant relationships in either the boys' or girls' submissiveness scores and self-esteem, popularity and behavioral adjustment. In fact, his findings were consistent with Bordewick and Bornstein's (1980) finding that assertive and submissive children shared similar perceptions. Although Deluty found a small correlation between male assertiveness and the three variables (self-esteem, popularity, behavioral adjustment), it

was not so for girls. Apparently, it was not that girls perceived the assertive responses to be too masculine to engage in -- submissive girls in fact rated assertive alternatives as more "feminine" than did other children (Deluty, 1983, p. 128) -- but they apparently selected submissive alternatives more frequently because it was the behavior that would make others feel best. Deluty (1983) concluded that submissive children apparently consider assertive behaviors "too unkind, unwise, and 'bad' to exhibit them" (p. 128). An examination of some of the items on the Children's Action Tendency Scale (Deluty, 1979) may illustrate his conclusion, keeping in mind that the assertive response is, according to Deluty, the desirable one.

(Item 2) You and a friend are playing in your house. Your friend makes a big mess, but your parents blame you and punish you. What would you do?

(Assertive response): Ask my friend to help me clean up the mess.

(Aggressive response): Refuse to talk to or listen to my parents the next day.

(Submissive response): Clean up the mess.

8. You're watching a really terrific show on television. In the middle of the show, your parents tell you that it's time for bed and turn off the T V. What would you do?

(Assertive response): Promise to go to bed early tomorrow night if they let me stay up late tonight.

(Aggressive response): Scream at them, "I don't want to!"

(Submissive response): Start crying.

9. You're having lunch in the cafeteria. Your friend has a big bag of delicious chocolates for dessert. You ask if you can have just one, but your friend says, "No." What would you do?

(Assertive response): Offer to trade something of mine for the chocolate.

(Aggressive response): Call the kid mean and selfish.

(Submissive response): Forget about it and continue eating my lunch.

13. You're playing with a friend in your house and you're making a lot of noise. Your parents get really angry and start yelling at you for making so much noise. What would you do?

(Assertive response): Tell them, "I'm sorry, but I can't play the game without making noise."

(Aggressive response): Ignore their yelling and continue to make noise.

(Submissive response): Find something else to do. (Deluty, 1979).

Deluty considered the aggressive and submissive responses to be maladaptive. He did not apparently consider other factors such as the situational context of the behavior, or the meaning of the behavior for the child, in making the designations of

adaptive or maladaptive. To illustrate, if Deluty were to apply Maslow's condition of ego security to explain submissive behavior, he may conclude that a "secure" child selects a submissive alternative as a self-assertion in which he or she says: "I will take responsibility for my behavior" (Item 2); or "I respect you" (Item 8); or "I accept your right to do what you like with your goods" (Item 9); or "I respect your rights and will not violate them in preference for my own" (Item 13). Some parents may argue that the submissive responses provided by Deluty are the desirable ones.

The theme that is common to each of the views presented in this section is that submissiveness represents the weak pole of interpersonal interaction, and tends to be maladaptive. This thread may be traced further throughout the characterization of submissiveness as a feminine trait.

#### Submissiveness: A Feminine Characteristic

Feminine: Soft, delicate, gentle, tender, docile, submissive, amenable, deferential....

Masculine: Robust, strong, lusty, energetic, potent, brave, bold, fearless.... (Sample of synonyms from The Synonym Finder by J. O. Rodale in Reinisch, Rosenblum, & Sanders, 1987).

A superficial review of psychological literature and even minimal knowledge of the culture suggests that submissiveness is associated with femininity. It has been suggested in fact, that

females incorporate the stereotypes of submissiveness and incompetence into their self-images (Deaux, 1979; Denmark, 1980). Tender, docile, deferential submissiveness is employed in the role that women have traditionally been considered best suited for (Lewis, 1985): that of caring for others. Miller (1976) contends that women's psyches are structured around the principle that they exist to serve other people's needs. "Women have traditionally built a sense of self-worth", she states, "on activities that they can manage to define as taking care of and giving to others" (Miller, 1976, p. 53). But serving others' needs, even though someone must do it, is not valued in our culture (Miller, 1976) and like submissiveness, it is not associated with conceptions of psychological health (Broverman, Broverman, Clarkson, Rosenkrantz, & Vogel, 1970).

The consequence of defining oneself in terms of the needs of others has been suggested by Gilligan (1982) to result in a reduction in the power that women hold. This is consistent with the practice of locating submissiveness at the weak pole of interpersonal relations. However, others have argued that while a feminine morality appears to concede power, self-sacrifice may also be a strategy by which women exercise control and power (Janeway, 1971, 1981; Rosenblum, 1986). That is, by sacrificing self-interest ostensibly to meet the needs of others, "powerless" women obligate and make recipients dependent upon them. This argument is in line with the dysfunctional care-taking of co-

dependency (Beattie, 1987) that is a coping behavior learned in relationships where there is an excessive imbalance of needs. Rosenblum (1986) suggests that the ethic of self-sacrifice that defines femininity masks the fact that "sacrifice is a matter of choice", because the injunction to please others disguises the fact that one is choosing to sacrifice (p. 98). What is advocated is not that women abandon their commitment to care (Rosenblum, 1986), but rather that attending to one's own interests and desires be legitimized for women and accepted along with serving and caring for others (Miller, 1976). Thus, rather than women translating their own motivations into means by which they may serve others, an integration must be achieved in which self and others are served simultaneously; a fuller ability to relate to others being achieved along with the fullest development of self (Miller, 1976). Furthermore, it is the sex stereotyping of caring and serving activities that must be abandoned in order that both men and women be allowed access to the avenues of personal development that engaging in these activities brings. Miller (1976) expressed the conviction that affiliation is not only a required condition for the existence of human beings and the advancement of society, it is the only means by which individual development proceeds. The major task for the human community is how to incorporate the necessity of serving others into everyone's development, male and female, without imposing subservience (Miller, 1976). It is hoped that this

study will advance understanding of the personality attributes that allow people to serve and care for others in the way Miller envisioned.

### The Psychological Characteristics of Submissiveness

The various psychological descriptions of submissiveness that have been reviewed to this point, focus primarily on the maladaptive dimension of the trait: "weak and spineless actions" (Leary, 1957); self-doubt, self-effacement, timidity, meekness, unboldness, forcelessness, unauthoritativeness (Wiggins, 1979); masochism (Buss & Craik, 1981); lack of self-confidence, non-assertiveness, passivity, conformity, lack of control over self and others, need for emotional support and care (Mehrabian & Hines, 1978) and not defending one's own rights and feelings (Deluty, 1979).

The focus on the maladaptive dimension in defining submissive behavior is further demonstrated in Buss and Craik's (1981) research. These authors acquired, from a sample of 37 undergraduate students, a list of the following acts that they determined to be most prototypical of submissiveness: accepting an unfair grade without questioning it; agreeing one was wrong when in fact one was not; not complaining when a personal possession was used without permission; not complaining when one was over-charged at the store; smoking marijuana against one's own wishes because everyone else did it; allowing one's lover to bring another date home; and allowing one's roommate to

play the stereo when it obviously interfered with his or her own work or study. The authors observe that the acts designated as being prototypical of submissiveness "seem to imply more than simply the absence of dominant behavior" (Buss & Craik, 1981, p. 182). They make the observation that has been noted previously: the designated acts seem to share in common a degree of masochism that goes beyond simply yielding to the pressure of another individual or group, and thereby are set apart from the simple denotation of 'absence of dominance' (Buss & Craik, 1981; Leary, 1957; Wiggins, 1979). Whether masochism is the motive or not, the acts that Buss and Craik identify do not denote an optimal level of interpersonal functioning. As "socio-cultural products" (Buss & Craik, 1981, p.188), the selection of these 'prototypical' acts reflects the way in which submissiveness is perceived, at least by this sample of young people. The students also identified acts that they considered to be prototypes of dominance which were in obvious contrast to submissive behaviors, such as: issuing orders to get a group organized, taking charge, assigning roles, taking command and deciding for the group (Buss & Craik, 1980, p. 384). Dominant acts were rated high in social desirability if they entailed leadership and resulted in group gain; low if they were directive but self-centered. Submissive behaviors differed from dominant behaviors in their ability to achieve the social desirability rating, for obvious reasons.

Russell (1979) too defined submissiveness in terms that

denote lack of power and influence. He used the adjectives controlled, influenced, awed, and guided to describe submissiveness in contrast to the adjectives used to describe dominance: controlling, influential, important, autonomous. The social desirability associated with feeling important, influential, and autonomous is evident in comparison to being influenced, controlled, awed, or guided.

Further research that relates to the maladaptive expression of submissiveness is that reported by Russell and Mehrabian (1977). They described characteristic emotional states in terms of basic dimensions of temperament: trait pleasure-displeasure, arousability-stimulus screening, and dominance-submissiveness, and proposed that an emotional state could be identified in terms of its relationship to the three dimensions. For example, the authors suggested that anxiety would be associated with displeasure, arousal, and submissiveness; while anger would be associated with displeasure, arousal, and dominance (Russell & Mehrabian, 1977). The association of anxiety with submissiveness is consistent with a maladaptive perception.

Mehrabian and Hines (1978) employed the above assumptions to develop a questionnaire measure of individual differences in dominance-submissiveness. The questionnaire items identify submissiveness through behaviors that indicate (1) lack of self-confidence (not defending personal opinions, being unsure of one's ability, having difficulty speaking publically, lacking

confidence in one's ideas, lacking confidence in social situations); (2) non-assertiveness (having difficulty saying "no", not adhering to personal convictions, not insisting on one's rights, avoiding confrontation); (3) passive roles (conforming to others, relying on experts, being willing to follow directions, taking the role of follower); (4) lacking control over one's personal life, one's emotions, and others; (5) needing emotional support; (6) tending to be cared for by others; (7) tolerance for others; (8) conformity. The concept of submissiveness that is exemplified by these items on the whole convey the idea of low self-esteem, passivity, and psychological and interpersonal weakness.

Finally, Benjamin's (1974) placement of submit on the childlike plane of her model, in a location complementary to "dominate" on the parentlike plane, maintains the view that submissiveness exemplifies weakness. "Be emancipated" conveys the notion that submissive behavior is responsive. In this model, submission is also not depicted within the sphere of adult behaviors. The absence of volition, that is, of choosing to submit, is observed in the placement of "submit" on the childlike surface which Benjamin reserves for behaviors that are reactive and relate to what is going to be done to or for the self (Benjamin, 1974, p. 395). The antidote that Benjamin's model prescribes for submissiveness is specified by identifying its opposite (be emancipated) and then finding the position on the

parentlike surface that is complementary to it (i.e., emancipate). In other words, the antidote for submissiveness is for the person who is dominating to move from a disaffiliative status (dominate) to an affiliative status (emancipate) and assume less interpersonal power. The submissive posture, being passive, does not activate an antidote for dominating behavior. One submits to the domination of another and one is emancipated from it.

Furthermore, "submit" does not appear on the third surface (that is, the intrapersonal dimension) which represents attitudes taken toward the self: actually, internalized perceptions of how one is treated by significant others. Points on this surface were deduced by taking parentlike behaviors and 'turning them inward'. Consequently, "dominating" becomes "I am my own master". "Submit", because it occurs on the childlike surface is not introjected, so there is no internalized counterpart for it. This reinforces the view that submissiveness is a reactive behavior and not a way of being that is incorporated into the self-concept.

The practice of considering submissiveness as a socially undesirable, maladaptive behavioral trait may be explained at least partially in terms of what Broverman et al. (1970) have referred to as the "adjustment" notion of health. They argued that clinicians accept the notion that health consists of a good adjustment to one's environment. Therefore, since men and women

are socialized differently in our society, and since the adjustment notion of health attributes greater social value to masculine stereotypic characteristics, submissiveness has, by virtue of being considered a feminine characteristic, been viewed as an indication of lack of health. Also, North American culture has not questioned the competitive ethic (Butt, 1987) which encourages the maximizing of individual profits (Lerner, 1982) in many areas of social interaction and thereby fosters a mentality that is accepting of dominance behavior. Therefore, conceptions of what constitutes health, being dependent upon and relative to cultural or environmental conditions, have resulted in submissive behavior in general being devalued. Depth of empathy, cooperativeness, and the ability to help others have not been the criteria by which health is assessed but may be better indicators of it than adaptation to prevailing values.

#### Summary

In the psychological literature during the past five decades, the concept of submissiveness has progressively been defined in terms of subordination and interpersonal weakness. Allport (1928) described submissiveness as a strongly marked tendency to be passive in interpersonal contacts; Gough et al. (1951) described the submissive person as one who appears and feels weaker in relationships and is more easily influenced and

intimidated by others; Leary (1957) denoted the dimensions of submissiveness as behaviors ranging in intensity from obedience to weak and spineless actions; Wiggins (1979) applied the labels lazy-submissive and unassertive-submissive to interpersonal transactions involving incompetence and passive-resistance; and Russell (1979) defines submission as being controlled, influenced, awed and guided. Lacking control over self and others, and requiring nurturance and emotional support are characteristics that have been associated with submissiveness (Mehrabian & Hines, 1978), as is a neurotic element, particularly masochism (Bronzaft, Hayes, Welch, & Koltuv, 1960; Buss & Craik, 1981; Leary, 1957; Maslow, 1940).

Once low-dominance was defined as submissiveness (Gough et al. 1951), the latter has primarily been studied as the opposite of dominance. This writer has been unable to locate any studies devoted specifically to the conceptual investigation of submissiveness. The absence of descriptive research, as well as the indirect findings of Wiggins (1979, p. 407), Russell (1979, p. 351), and Buss and Craik (1981, p. 190) suggest that there is a need to examine the accuracy of the current conceptualization. The next section in this chapter presents a theoretical framework in which the concept of submissiveness is examined from the perspective of inner experiencing.

## Submissiveness: A Re-conceptualization

A review of the literature suggests that the descriptive conceptualization of submissiveness, and the attribution of that specific trait label to individuals depends to a large extent on the way behavior is interpreted. The person -- his or her values, ideals, life plan, and actual meaning underlying behavior, may be overlooked in the quest for the more objective data of behavior (Carson, 1969). Cochran (1984, 1986) has argued that in attributing traits to individuals it is important to distinguish between traits that can be attributed on the basis of an outward view of a person's actions and those that depend on an inward view of what a person is. He employed the notion of "orientation" to describe traits that require an inward view of the person or that express the stance or position that a person has adopted. A person's stance or position can be accurately identified only by determining the meaning that the observed behavior has for him or her since outward manifestations in themselves do not provide evidence for an orientation. In this regard, Cochran (1984) states that "if we ask what behaviors signify, what they actually reflect in a person, we are obligated to give some account of the person and what things mean to him or her" (p. 194). Therefore, if one says that a person possesses a particular trait (if that trait is one that requires an orientation), one must say something about what the person is as well as about what the person does.

In psychology the trait "submissiveness" is currently defined on the basis of manifest (outward) behavior, rather than according to the inward meaning that the behavior has for the actor. For example, Buss and Craik (1980) acquired their list of submissive acts by asking subjects to think of the most submissive persons they knew and then list the things that they observed in these persons that were in keeping with that designation. These acts were then rated for their prototypicality to submissiveness by other judges who had no knowledge of the actors at all. Thus, the personal meaning of observed behavior was not taken into account at all. Wiggins (1979) had subjects rate the accuracy of specific semantic labels to their self-perceptions on the presumption that the meaning that a particular label had for an individual was the same as the usual meaning of that descriptive term within the language. However, differences in personal meaning could account for a considerable amount of variability. Take the label "self-effacing" on the 'HI' or submissive scale, for example, and imagine the difference in meaning that there could be for a person like Mother Teresa and for an adolescent for whom self-effacement represents a negative self image, even though each may feel the adjective applies quite aptly to them. Without knowledge of personal meaning the behavior is largely unexplained.

According to Cochran's (1986) formulation, submissiveness is

the kind of trait that requires an orientation to be enacted because it requires that a position be adopted; a consistent way of "being" in relation to self and in relation to others outside of self. (To realize the difference between traits which require an orientation and those which do not, compare submissiveness with a trait like absentmindedness.) To count as a trait that manifests a personal position or orientation, the submissive behavior must reflect what the individual is really like. For Mother Teresa, her position is that she strives to be worthy to serve, which means for her, striving to be completely submissive (Gonzalez-Balado, 1987). Her position is manifest through meekness and submissive acts of self-denial and self-effacement. Other persons may act in some ways like her: deny self, act meek and humble, and serve others, but they may be acting out a very different position. Their actions may reflect distrust or disregard for self, a lack of control over the outcome of their actions, or distrust and fear of others, and would be more likely to characterize the maladaptive dimension of submissiveness that is depicted in the literature.

If an observer strives to interpret behavior on the basis of a person's inner perspective (that is, according to what a person is), the meaning that the actions have for the individual must be an important consideration. Krebs (1982) argues in respect to altruistic acts that "phenotypically similar behaviors may stem from qualitatively different sources" and "that distinguishing

among such behaviors in terms of their intentions and motives is more accurate than grouping them together in terms of their external appearance because the former approach supplies a more sophisticated ... model of reality" (p. 449). Observing that a person acts passively, shows deference, or is subject to someone else, cannot automatically or accurately lead to the conclusion that the person is oriented in a submissive way. The behavior, the outward manifestation, is the data to be explained in the light of inner experiencing when making the trait attribution. The following example (source unknown) illustrates this point.

A young and powerless houseboy was constantly harassed by practical jokes played on him by the military men he was forced to serve. Despite their heartlessness, he continued to serve with apparent submission. Eventually they were convinced that his nature was unprovokable and in view of the boy's apparent virtue, some of the men regretted being so unkind and promised to stop tormenting him. Recognizing their change of heart, the boy seized upon the opportunity and conceded that he would then no longer spit into their soup.

The boy's manifest behavior fully concealed what he really was. In fact, his manifest tolerance and subservience actually provided a way to enact his orientation and was more a reflection of his inclination to retaliate than to be submissive. Cochran (1984) related Benjamin Franklin's struggle with pride as a further illustration of the necessity of determining the meaning

of behavior. Franklin's determined efforts to subdue pride and in its place to cultivate humility were so ineffective that he was forced to conclude that all he had acquired was a great deal of the appearance of humility and very little of the reality of it. He felt so unsuccessful in altering his pride that he believed that even if he could have completely overcome it, he would probably have been proud of his humility.

Cochran (1984) suggested several criteria by which to evaluate whether an orientation is being enacted. The first is that the behavior must be intrinsically motivated. It must also occur within a situational context that allows for that motivation. It must be intentional, must fit coherently within the individual's total life pattern and be compatible with other personal characteristics. Each of these criteria will now be briefly examined in relation to submissiveness.

### Intrinsic Motivation

In order for an act to be said to reflect a submissive orientation, the determination to be submissive must come from within the person. Choosing to submit, to defer to another or to deny self-interest for the well-being of another, is a critical factor distinguishing behavior that reflects a disposition to help from behavior that reflects passive subordination to the demands of others. Again, Krebs (1982) noted this difference in respect to behaviors that appear outwardly to be altruistic and suggests that objective definitions that fail to make a

distinction between the aims, goals and intentions of a behavior and its effects are inadequate. He proposes that one of the reasons that it is important to identify the intention underlying an act is that intention supplies a better view of the personality or character of a person than does the act itself, and thus provides a sounder basis for predicting subsequent behavior (Krebs, 1982). Cochran (1984) agreed, stating that when an action is intrinsically motivated, "that action is pure, a reflection of the disposition within" (p. 195). If a person defers to another but feels no choice in the matter, or feels intimidated or coerced to submit, the behavior does not reflect an inward disposition but is motivated by external factors. Such behavior characterizes submissiveness as it is currently described in the literature as subordination. It would seem that the interpersonal effect of choosing to submit stands distinctly apart from interactions in which a person feels lacking in volition because the chosen act of submitting is purposeful and intentional. It would be expected to be motivated by personal desire and to be received positively; whereas actions that lack volition are likely to inspire resentment and hostility. Kelley (1983) commented that attributing personal volition versus external compulsion to an act of goodness has a markedly different effect on both the recipient and the giver. In marriage, for example, a partner's sacrifice is most likely perceived as an indication of love unless it is interpreted as

motivated by extrinsic conditions such as role requirements or duty.

### Situational Context

The second criterion that determines whether or not an orientation is being enacted relates to the situational context in which the behavior occurs. If the undertaking does not allow submission to be intrinsically motivated, and if the circumstances are contradictory to expressing concern for another's well-being, then the enactments -- whatever they appear to be externally -- cannot be considered instances of the adaptive dimension of submission. For example, one would not consider the victims of World War II internment camps to have been submissive on the basis of their actions. Their submission did not reflect their beliefs and certainly could not be said to have been intrinsically motivated. Within the context, their yielding resulted from external intimidation and were more truly acts of subordination.

In marked contrast to coercive relationships, close relationships such as occur between family members, friends or romantic partners, are logical contexts in which submissive orientations may be enacted with a positive effect. In close relationships, people feel a special responsibility for one another's welfare and give, either in response to the other's need or simply to please the other person. Clark (1986) used the term "communal" to describe these kinds of relationships where

members follow a norm of mutual responsiveness (Pruitt, 1972), giving and receiving benefits not as part of an exchange but as a general obligation to be concerned about the other's welfare (Clark & Mills, 1979; Clark & Muchant, 1988). Although the degree of responsibility that a person assumes for the other's needs may vary, concern is manifest through helping. Clark (1985) provided evidence that helping is not only more common in communal relationships but it is an important aspect of maintaining compatibility between members.

The marital relationship is a logical context in which to discover that a submissive orientation is being enacted because marriage is most usually perceived by the participants to be a communal relationship. Mills and Clark (1988) believe that in marriage there is no substitute for choosing to follow communal norms and to provide mutual help or benefits to one another voluntarily. However, experience in a marriage relationship confirms that at least occasionally (if not frequently) conflicting needs arise, and one must choose between helping the other and satisfying one's own need. If a partner chooses to help the other, it is important (in following communal norms) to communicate a principal concern for the other person's welfare. Actions based on communal norms do not convey that they are intended to benefit oneself, or that they are to be reciprocated (Mills & Clark, 1988). They are clearly intended to benefit the other person. This feature differentiates a communal orientation

from the process of systematic accommodation described by Borden and Levinger (1987). According to Borden and Levinger's conception, personal preferences are put aside or altered in order to adapt to one's partner, the transformation being highly dependent upon the continuation of the relationship. They state that when caring stops, the motivation to adapt ceases, suggesting that the accommodation was based upon the anticipation of at least some personal benefit.

This study proposes that adaptive behaviors of submissiveness are likely to be enacted in a context of mutual responsiveness that occurs within a communal orientation and are not explained by formulations that suggest that helping may be motivated by personal benefits accrued directly or indirectly from the relationship. Thus helping, when it derives from a submissive orientation, would be expected to be more person-focused and not solely dependent upon the existence of a relationship. The relationship would surely benefit from acts which place the other's well-being first, but the self-giving behavior is not motivated primarily by thoughts of the relationship.

This distinction also suggests that behaviors that reflect a submissive orientation are most likely to be found in certain kinds of love relationships. For example, Maslow's (1955) characterization of unneeded, unselfish B-love, which is capable of "creating" the other by giving a self-image, self-

acceptance and a feeling of love-worthiness, describes a context in which voluntary acts of submission would be expected. Lee's (1977) concept of "storgic" and "agapic" love styles similarly suggest stable, self-giving love that is free of self-interest and is devoted to enhancing the beloved other. An analogous concept is altruistic love (Kelley, 1983) in which caring is perceived as an intrinsically motivated, self-sacrificing behavior intended to promote the other's welfare rather than to elicit reciprocal behavior. Altruistic love and B-love are epitomized in the love of healthy parents for their child, but in relationships between men and women such love is believed to be a cultural ideal that is seldom achieved (Lee, 1977), although it may be a characteristic of mature love (Rubin, 1973). Altruistic love is closely related to the concept of communal orientation in that "altruistic benefits to a partner are geared solely to the partner's needs and involve no consideration of one's own needs, whether past, present, or future" (Kelley, 1983, p. 285).

This research proposes that if a communal relationship provides a situational context in which a submissive orientation may be enacted, then submissiveness is one personality attribute or trait that enables an individual to follow communal norms, to place the well-being of another person ahead of his or her own needs or interests, or to love altruistically. Interpreted in this way, trait submissiveness is the means by which a partner may live up to the expectations of a communal relationship; or,

to employ Kelley's (1979) terminology, it is the personal characteristic that gives substance to the transformations that are made in taking another person's needs into account.

If altruistic love provides a context for the adaptive dimension of submissiveness to be demonstrated, it is apparent that rather extensive development of personal character is necessary for its enactment. Interpersonally, it would be expected in relationships that are characterized by intimacy, commitment and satisfaction as opposed to those that are superficial, exploitive or unstable. Clark (1985) observed that mutual concern for each other's needs implies that there is an expectation of commitment and that the relationship will endure. Kelley (1983) noted that commitment in close relationships involves aggregating experiences over a lengthy period, discounting present sacrifice or difficulty in view of the broader perspective of past satisfactions, future benefits and long-term consequences. He stated that the self-regulatory processes that are required to maintain commitment in close relationships have not been analyzed or fully identified (Kelley, 1983). A question that may be posed for future research is whether the ability to be submissive to one's partner as an expression of concern for his or her well-being is one aspect of that process. Deferring to another or placing the other person's interests ahead of one's own (i.e., submitting) as a position of heightened vulnerability, may not only serve to indicate one's

commitment to the other, but may also serve to strengthen the commitment of both partners to the relationship.

### Intentionality

Implicit within the conditions of intrinsic motivation and compatible context, is the notion of intentionality (Cochran, 1984). Actions that reflect what one is, or that are evidence of an orientation, must be enacted intentionally.

Behavior that is intentional tends to be directed toward a desired goal or end. Deutsch (1975, 1985) implicitly identified intentionality as a factor involved in the tendency of people to follow need-based norms when cooperation and positive socio-emotional bonds are the goals in a relationship. Clark, Mills, and Powell (1986) also affirm the role of intentionality in communal interactions when they report that people keep track of each other's needs and give help, not for reasons of reciprocal exchange but rather to maintain the communal nature of the relationship. Acts that reflect a submissive orientation, if they are voluntary acts directed toward the well-being of another person, are also marked by intentionality.

Furthermore, intentionality implies taking responsibility for the outcome of one's actions. Thus, when helping requires deference or self-sacrifice, submission may be viewed simply as a cost incurred by helping. Perceiving it in this way would not likely result in self-deprecating, negative feelings because it is self-chosen. On the contrary, acts of submission that are

voluntary and are intended to benefit another person would be expected to result in feelings of accomplishment and satisfaction, of having had a part in the other's well-being. The positive effects of even rather mundane, everyday acts of helping are just now being documented in terms of actual benefits to the physical and emotional health of the helper (Luks, 1988). People, for example, have reported that they feel calmed and relieved of emotional stress, and that self-worth is enhanced as a result of simple acts of helping. Further, because it has been demonstrated that the more a person feels responsible for the other the more costs he or she is willing to incur in meeting the other's needs (Hays, 1985), it may be reasonable to expect that the more responsible a person feels for the other the more he or she will be willing to bear the cost of being submissive to the other.

Accumulating evidence related to the consequences of, and motivation for helping suggests that people may indeed act out of truly altruistic, unselfish motives (Batson & Coke, 1981; Rushton & Sorrentino, 1981). However, Batson and Coke (1981) suggest that it is difficult to distinguish between egoistic and altruistic motivation because motivation cannot be observed. They make the following distinction: egoistically-motivated helping is directed toward increasing the helper's own welfare whereas "altruistically-motivated helping is directed toward the end-state goal of increasing the other's welfare", it is an end

in itself and any "personal gain is an unintended by-product and not the goal of the behavior" (Batson & Coke, 1981, p. 172). The Hobbesian view -- that people always act out of self-interest, which has dominated psychology particularly in the behaviorist and psychoanalytic traditions, is being challenged by evidence that demonstrates that helping begins very early in life and is not always motivated by need for approval or to alleviate personal distress and avoid guilt. Evidence such as this, and constructs like genuine altruism help to make the behaviors of voluntary submissiveness plausible because putting oneself aside, placing the needs of others ahead of one's own, attempting to achieve positive outcomes for another rather than for the self -- often at considerable cost to self -- require genuine altruistic motivation. Recent evidence indicates that there is a basic human tendency to be responsive to the needs of others (Kohn, 1988) and that a person may receive indirect benefits to health (e.g. "the helper's calm", Luks, 1988) as a result of helping supports the contention that people may also submit to others, particularly to persons toward whom they empathize (Batson & Coke, 1981) and who they perceive as being similar to themselves (Krebs & Russell, 1981) in a genuinely altruistic way without such behavior manifesting maladjustment or neurosis. From this perspective, the adaptive dimension of submissiveness, volitional submissiveness, can be viewed as a personality attribute that accounts for individual

differences in altruism.

### Volitional Submissiveness: Trait or State

Viewing submissiveness as the intentional enactment of an orientation raises the question of whether the volitional submissiveness construct is a trait or a state. Allport (1928) acknowledged the enduring trait-like tendency of one person to be passive and the other to be dominant in interpersonal interaction. However, Bernstein (1980) argued for a more state-like view of dominance; an argument that could presumably be applicable to submissiveness. He argued that dominance is a relationship rather than the permanent attribute of an individual, because dominance rank continually changes with manipulations of the group. The role of intentionality would seem to be central to this view, because an individual would be expected to assess the nuances of each relationship and then act accordingly: dominantly, not so dominantly, or submissively. Thus it could be argued that voluntary submissiveness is also a hypothetical variable to be demonstrated in a particular context; a state rather than a trait.

However, Chaplin, John and Goldberg (1988) have recently identified five attributes that differentiate stable traits from temporary states. They present an appealing argument which if adopted, clearly identifies voluntary submissiveness as a trait. Firstly, they assert that most central to the trait-state

distinction is the attribute of temporal stability: traits are stable or consistent over long periods of time, states are temporary or inconsistent manifestations. Volitional submissiveness would be expected to be manifest in consistent acts of consideration of others' needs because recognizing and responding to others' needs require that a person be oriented in such a way that needs are important. Infrequent occurrences would appear to be related to circumstance (state-like) rather than as a manifestation of character. Prototypical examples of people who are submissive (for example, Mother Teresa), demonstrate a great deal of stability in the behavior and the appropriateness of the trait designation to the underlying disposition. Mother Teresa is so consistently oriented that submissiveness is observed as an enduring characteristic of her personality. This does not mean that the behaviors of submissiveness are natural or unintentionally evoked. In her own words, Mother Teresa acknowledged that her submission requires a "real living determination" to renounce her will and make herself a willing slave to God (Muggeridge, 1971, p. 66). This is where the notion of orientation is helpful because it identifies a person's stance or position as one of the factors responsible for the stability of the trait. Mother Teresa's position is that she wants to be obedient to God. Her submissiveness is manifest in her consistent and stable determination to surrender unconditionally to God's will: "taking

what He gives and giving what He takes" (Mother Teresa, personal communication, June 20, 1989).

The second distinguishing attribute is duration. Traits describe experiences or behaviors that are lasting; states are of shorter duration. If incidents of submissiveness occurred as fleeting reactions to external situations, they would be described as states. However, when behavior reflects a person's orientation and is directed -- often toward long-range goals -- time is required for the behavior to be enacted and the benefit to be realized. Persistence, determination, and delayed gratification are personal qualities that allow adaptive submissiveness to be enacted.

The third attribute is locus of causality. Traits are viewed as internally caused characteristics, whereas states are externally caused. This attribute coincides with Cochran's (1986) condition of intrinsic motivation. The intention behind the act identifies the meaning of the behavior, and the character of the person who initiates it.

Fourthly, the frequency of an action within a given period of time distinguishes traits from states. Infrequent incidents of submissive behavior do not qualify for the trait label; frequent acts of self-giving are required. Finally, and related to frequency, is the attribute of situational scope. Behavior that occurs across a wide scope of situations are called traits; those that have a narrow scope are states. Therefore,

submissiveness, because it reflects character and an orientation, would be expected to be manifest consistently across a wide scope of social contexts, but particularly in close or intimate relationships.

### Coherence

A final criterion by which to judge whether an orientation is being enacted is that the trait exists within a pattern of behaviors so that its manifestation makes sense. That is, "if one is coherently orientated, there is apt to be a sensible pattern" evident in one's life (Cochran, 1984, p. 195). Furthermore, not only will actions that manifest the orientation be expected in certain situations, their absence in other situations will confirm that the orientation is held. For example, submissiveness is demonstrated as much by Mother Teresa's humility as it is by her forcefulness when she resists violations that deny respect, dignity or basic rights to people.

The therapist who adopts Buber's (1958) model of the I-Thou relationship furnishes a context in the therapy session in which the therapist's voluntary submission to the needs of the client make sense within the broader purpose of attempting to enhance the client's well-being. The therapist-client relationship is an imbalanced relationship of "one-sided inclusion" in which the therapist submits to the "great task, self-imposed... to supplement this need of [the client's] and to do rather more than in the normal situation" (Buber, 1960, p.212). Because it is

imbalanced, the "I-Thou" relationship is therapeutic because it provides an opportunity "in which the self comes into being and through which it fulfills and authenticates itself" (Friedman, 1976, p. xvii). This ability of the therapist to be acceptingly aware of the limitations of the relationship and to be affirmed through the 'Thou' and the act of self-giving, is a coherent part of the whole of his/her life.

An individual's use of social manners is another common example of behavior that is a coherent expression of a submissive orientation. In the company of others and in the proximity of daily living, manners convey a willingness to recognize and respect the needs and comfort of others. A person who is mannerly would be expected to be oriented in a way that is cognizant of the needs of others and that communicates regard for others by placing their comfort ahead of one's own.

#### A Profile of the Volitionally Submissive Personality

If an adaptive dimension of submissive behavior is to be found, the criterion of coherence would suggest that it be located amidst other psychological, behavioral, and relational indicators of health or well-being. In the absence of a subjective sense of well-being, volitional acts of submissiveness could not be manifestations of health. One component of general well-being is life satisfaction (Andrews & Withey, 1976; Diener, 1984).

Aggregated submissive acts, if adaptive, should contribute to a person's positive cognitive appraisal of life. Such appraisals are not required to relate primarily or immediately to the affect of satisfaction, but to cognitive evaluations of outcome because submissiveness is perceived as a cost incurred by caring. As theories of altruism (Rushton, 1980) imply, placing the other person's interests ahead of one's own may require that immediate happiness be sacrificed in order to achieve a future goal. The general life satisfaction experienced by a person is therefore a better indicator of the adaptiveness of the behavior than current mood.

Several personality variables that have consistently been demonstrated to bear a relationship to subjective well-being would also be expected in the profile of the adaptively submissive person. The first, and one of the strongest predictors of well-being, is high self-esteem (Anderson, 1977; Campbell, 1976; Diener, 1984; Wilson, 1967). The person who demonstrates adaptive acts of submission is expected to feel "worthful" and this has been suggested to be pre-requisite to the ability to be self-giving (Wetzel, 1984).

Two other variables that have consistently been shown to correlate with subjective well-being are internality (Baker, 1977; Brandt, 1980) and self-efficacy (Campbell, 1976; Eisenberg, 1981). Attributing outcomes to oneself and perceiving control over one's life are important factors in one's well-being and

would seem to be significant factors in determining the meaning of submissive behaviors. If a person who perceives choice and control over his or her life voluntarily submits to another person without thought of reciprocation and then attributes the outcome of the action to his or her behavior, the action can be seen as goal-directed and intentional.

As previously argued, behavior that reflects an orientation is consistent across a variety of situations. Consistency has been suggested by some (Hartshorne & May, 1928; Rushton & Sorrentino, 1981) to be indicative of an integration of personality or of personal integrity. Hartshorne and May (1928-30) found distinct relationships between integrity and emotional stability, and between both of these and persistence and resistance to suggestion. Therefore, it seems logical that persons who submit voluntarily are likely to be dependable and persistent in the pursuit of long-range goals, even considering their need to submit as a cost incurred to attain the goal. They are not likely to be easily influenced, neither by persuasion nor by the difficulty of the task, to abandon their goal. These characteristics: persistence, consistency and resistance to suggestion have been related to higher levels of ego strength (Rushton, 1981). Both ego strength and higher levels of moral development (Eisenberg-Berg, 1979; Krebs & Rosenwald, 1977) have in turn been associated with more prosocial, altruistic behavior. Thus, voluntary submission would be expected to be correlated

with higher levels of ego and moral development because self is securely possessed and therefore viewed as something that can be given up voluntarily without fear or threat of loss of identity.

Submissiveness, when it is self-chosen and meets the above criteria, could be a vehicle allowing genuinely altruistic acts to be expressed. Therefore, voluntary submissiveness would be expected to have a significant, positive correlation with measures of altruism. It would logically be expected to be found with less competitive attitudes (Rutherford & Mussen, 1968) and with a greater sense of social responsibility (Berkowitz & Daniels, 1964). Each of these characteristics have also been found to be associated with ego strength and altruistic behavior.

The individual whose life is characterized by voluntary acts of submissiveness would be expected to experience intimacy in personal relationships. Intimacy has been described as the capacity for deep relationships (Sharabany, 1983); as the ability to experience open, supportive and tender relationships without fear of losing identity in the process (Neuman & Neuman, 1986); and as the closeness between two people that validates personal worth (Sullivan, 1953). The qualities that are implicit in definitions of intimacy and which Reis and Shaver (1988) have explicitly identified as qualities that are necessary if an interaction is to be experienced as intimate are that a person feel understood, validated and cared for.

If the adaptive dimension of submissiveness has a role in

the genesis of intimacy, it would be expected primarily in relation to the caring component, although it may also be a necessary attribute to permit the kind of listening to occur that promotes understanding. Understanding that derives from attending fully to another person, an I-Thou attending, is postulated as an example of adaptive submission. The inherent satisfaction of such listening is attested to by the intensely intimate feelings that persons (e.g., therapists, parents, teachers) report in non-reciprocal relationships (Reis & Shaver, 1988). When another person's actions meet one's needs, feelings of being cared for and understood are engendered (Clark, 1985): the components of intimacy are provided. Appropriate responding enhances feelings of connectedness and, as studies of infants have demonstrated, fosters deeply satisfying feelings of interpersonal trust and intimate bonding (Reis & Shaver, 1988).

However, as Sullivan (1953) has noted, responding may require making adjustments in self-interests in order to meet the requirements of the other's need. It is at this point of making the "adjustment" that a person may be required to deny self-interests or to temporarily set aside his or her own needs to meet the needs of the other, and it is here that a submissive orientation comes into play. The ability to deny self-interest (i.e., to be submissive) is perhaps the critical test of whether intimacy will develop and be sustained in a relationship. The rationale for this unappealing proposition (i.e., that intimacy

requires volitional submissiveness) is related to the association that has been noted between the formation of stable identity and the achievement of intimacy (Erikson, 1968; 1974; Houle & Kiely, 1984). Erikson (1950, 1968) has theorized that identity is a necessary prerequisite to the establishment of intimacy, while more recent research has suggested that the two are at least concurrent processes (Houle & Kiely, 1984). It has previously been noted that a person must be secure in his or her possession of self in order to give up self: one cannot give up what one does not possess (Wetzel, 1984). Therefore, submissive acts of self-giving that are voluntarily chosen and intended for the well-being of the other person would be expected to reflect a relatively secure identity and to be a characteristic of intimate relationships. Conversely, the inability or unwillingness to be submissive when confronted by the needs of a person with whom one would ordinarily be expected to desire intimacy, would suggest limitations in the development of identity, and predict failure to achieve intimacy. The degree of identity formation that one has achieved and, therefore, one's ability to submit, may also suggest the potential level of intimacy that a person is capable of bringing to the relationship. A study by Houle and Kiely (1984) for example, has indicated that women generally experience higher levels of intimacy than their husbands at the beginning of marriage but that over time, men in stable marriages achieve a level of intimacy comparable to that reported by their wives.

Houle and Kiely have interpreted this finding to mean that women are socialized to desire and expect more intimate relationships, and have been able to push their husband toward greater mutuality. This in fact is the goal of healthy self-giving, whether in marriage or in therapy: to supplement the other and encourage greater mutuality.

People generally express a desire for closeness and intimacy and tend to interpret the absence of intimate social relationships as a personal failure (Reis & Shaver, 1988). The absence of intimate interaction has been identified as a cause of loneliness, because it is a better predictor of loneliness than a number of other qualitative and quantitative indices (Reis & Shaver, 1988). Loneliness, the negative discrepancy between actual and desired social relations (Peplau & Perlman, 1982) has been suggested to reflect failure in traditional sources of intimate bonds: a by-product of urbanism, divorce and single-parent families (Perlman & Fehr, 1987). Kagan (1985) has predicted, based on comparative studies of rural and urban cultures, that as the world becomes more urbanized it will become more competitive and individualistic. His prediction is that loneliness will become an increasingly common phenomenon. This is consistent with the finding that the desire for intimacy has risen dramatically in American society during the past three decades (Veroff, Douvan, & Kulka, 1981).

## The Epistemology of the Trait: Volitional Submissiveness

Kenrick and Funder (1988) have recently summarized the main hypotheses in the controversy of the past twenty years regarding the existence of consensual, discriminative personality traits, and identified the criteria that must be met to acquire predictive validity from trait ratings. Specifically, it has become apparent that raters who are thoroughly familiar with the person being rated demonstrate greater consensus in making a trait attribution than ratings made by strangers; multiple behavioral observations are superior to single or unaggregated observations; and dimensions that are publicly observable are reported with better agreement than traits that cannot be observed.

Buss and Craik (1985) also enumerated criteria by which to identify the theoretical and empirical worthiness of a trait. They suggested that the disposition must represent a clear, meaningful and reasonably sized category of acts; it must possess distinctiveness; it must generate consensus about which acts are prototypical examples; and it must demonstrate stable act-trends over time. Furthermore, there should be marked differences between individuals in manifestations of the disposition, and some consideration should be given to the base rate of the disposition within the culture.

With consideration to the conditions indicated by Kenrick and Funder (1988) and Buss and Craik (1985), and based on the

rationale presented in the foregoing discussion, the definition and hypothetical description of the adaptive dimension of submissiveness (i.e., volitional submissiveness) is presented as follows.

Volitional submissiveness is theorized to be the interpersonal manifestation of an intrapersonal orientation which is enacted when an individual chooses to give priority to the needs or interests of another person, irrespective of that person's power, authority or status. Placing another person's needs or interests ahead of oneself implies that one's own needs, interests or feelings are, at least temporarily, secondary to the achievement of a positive outcome for the other person. Submissive acts of this nature reflect what kind of person one is and are conceptualized as the means employed by a psychologically healthy person to achieve specific relational and altruistic ends.

The following criteria provide guidelines by which to identify the trait, volitional submissiveness. First, an interpersonal situation exists in which the need of another person is expressed, and is opposed in some way to one's own need. This is a necessary condition for any act of submission to occur, because if there is no conflict of interest or wills, there is no need for one to submit. The conflict initiates a cognitive-affective process in which the individual assesses the demands of the situation, examines alternatives, evaluates the

costs, and anticipates long-range outcomes. Perhaps the most salient considerations relate to whether the purpose that is to be achieved by submitting exceeds the cost to oneself. The second criterion is that the conflict of needs or interests is resolved by choosing, voluntarily, to place the other's needs ahead of one's own needs, to deny self temporarily and serve the other person. Personal cost now becomes secondary to the outcome that is envisioned. The other's need becomes one's own, transformed into a single, regnant goal. The conditions of intrinsic motivation and intentionality differentiate voluntary submissive self-giving from other acts that may appear similar on the surface, but are in fact instances of subordination, compliance, or acquiescence. In submissive behavior that is self-chosen, self is not denied in a masochistic, passive way reflecting lower levels of psychological development; rather it is voluntarily given from a sense of sufficiency. It has enough to give. It is sufficiently secure to withstand temporary depletion or deprivation. It is a reflection of the inner development of the person.

The third criterion is that the submissive act must be directed toward some goal or purpose that the individual feels is worthy of the cost. It is a means of achieving an end, and that end is related to the welfare of the other person. It is, therefore, hypothesized to be an unselfish behavior motivated by love and a communal orientation, and lacking in motives that

imply personal gain or need for reciprocation. Volitional submissiveness differs from other constructs in which the individual stands to benefit in some way from the adaptation (Borden & Levinger, 1987; Kelley, 1979; Kelley & Thibaut, 1978).

Finally, the outcome of the submissive act consists not only in the contribution that is made to the other person's well-being, but in an uncalculated benefit to the giver. Self-giving has signalled commitment to the other. It has gone beyond the realm of duty and indicated concern for the other that ranks above concern for self. Recognizing that the behavior is an act of generosity, the recipient is likely to respond with appreciation and affection. Rather than being an act of depletion, the act of self-giving becomes an experience of intimacy; strengthening and deepening the relationship, and enhancing the individual's own sense of psychological well-being.

## CHAPTER 3: METHODS AND PROCEDURES

This chapter describes the research design employed in the study. The research was conducted in three phases: (1) critical incident interviews, (2) development and pre-testing of the Volitional Submissiveness Scale (VSS), and (3) field tests to assess the validity and reliability of the VSS. For each phase of the research, the sample and the method of data analyses will be described. A description of the instruments employed to validate the VSS is also given.

### Phase 1 -- Critical Incident Interviews

The study attempted to provide a descriptive analysis of the adaptive dimension of submissiveness. Because an understanding of the intrinsic motivations and meanings underlying submissive behavior was believed critical to accurately label submissiveness as adaptive, the critical incident method was used in the first phase of the research. This method provided a way of gaining access to people's inner worlds of experience, enriching understanding by making meaning the starting point of the research and regarding human experience as the most valid foundation for understanding psychological processes (Carlson, 1985; McConville, 1978). In this regard Bogdan and Taylor (1975) stated that to attend to phenomenon as it is and to discover something about a person, the researcher must ask the person about their meaning. Brandt (1982) asserted that approaches that

seek access to meaning potentiate change by creating new conceptualizations, new meanings and new ways of making sense out of experience.

The researcher's self-scrutiny and awareness of personal experience, the effectiveness of the dialogical encounter, and the cooperation of researcher and subjects were critical features in this process. The narratives provided the contexts in which interpersonal experiences of voluntary submission occurred. The significance of the narrative related to discovering what meaning the submissive behavior held for the individual and in understanding the individual's motivation for acting submissively. It was anticipated that the nuances of intention and meaning would differentiate submissive behavior that had a positive effect and could be considered adaptive from submissive behavior that had a psychologically negative impact and would be considered maladaptive.

### The Sample

In order to achieve adequate coverage of the content domain of the trait, an attempt was made when selecting subjects for this part of the study to ensure that subjects represented a range in the characteristics (e.g., age, experience, psychological maturity) that were considered important aspects of the trait (Woolsey, 1986). The sample consisted of an approximately equal number of men and women who were at least 35 years of age or older, known to the researcher or referred by

other professionals on the basis that the individual demonstrated psychological well-being and relationship skill. Subjects who appeared to be psychologically well-adjusted were selected for the interviews because it was theorized that volitional submissiveness would be associated with higher levels of personality development and well-being. Judgements of psychological adjustment were based on observations of satisfaction with life, interpersonal skills, social networks, family relationships, personal achievements or marital adjustment. All subjects resided in the lower mainland of British Columbia. Potential subjects were invited to participate in an interview that they were told was part of a study relating to "conflicting needs in relationships".

### The Interviews

All the interviews were conducted by the researcher using a standardized interview guide (Appendix 1). The interviews were audiotaped and met the conditions of the critical incident method (Flanagan, 1954) and the theoretical criteria of the trait. In respect to the former, an incident was defined as "any observable human activity that is sufficiently complete in itself to permit inferences and predictions to be made about the person performing the act" (Flanagan, 1954, p. 327). In addition, the situational context of the incident must be such that the intent of the act is clear and the consequences leave little doubt about the

effects of the act. The criteria for the volitional submissiveness trait, outlined in chapter 2, were as follows: a need was expressed in a relationship that conflicted with the subject's need; the subject voluntarily chose to place the other's need ahead of his/her own need; the subject claimed that his/her reason for submitting was to achieve a goal or purpose and benefit the other person in some way; and finally, in addition to benefiting the other person, the subject identified an uncalculated personal benefit, usually a sense of pleasure in the other's well-being or a perceived growth of intimacy in the relationship.

Checks were made to verify that each incident did in fact meet both the conditions and the criteria. The interviews continued until the incidents became redundant. Woolsey (1986) reported that 25 respondents provided an adequate number of incidents to meet the redundancy criterion.

#### Phase 2 -- Construction of the Volitional Submissiveness Scale

Each incident was transcribed and examined a second time to determine whether the criteria were met. The incidents that met the criteria were used to write items for the Volitional Submissiveness Scale (VSS). A test item consisted of (1) a conflicting need scenario, (2) a submissive and non-submissive response to the scenario, and (3) a motive. The scenarios reflected, as closely as possible, the critical incidents that subjects' reported in the interviews. The submissive response to

the scenario consisted of the subject's behavior as he/she reported it. The non-submissive response was made up by the researcher. In the first form of the scale (Appendix 2), the motive part of the item was developed using Butt's (1969) method; that is, following each item a number of possible motives that a person may attribute to him/herself were listed. As theorized, the motives for volitional submissiveness pertained to caring, helping, enhancing the relationship, maintaining a social connection, or doing the "right" thing. These motives were written so that they related to each scenario. A motive that pertained to the current passive view of submissiveness was also included in order to identify those subjects who responded in a traditionally submissive way. Test-takers were asked to identify which motive would account for responding in the way that they indicated.

As a method of assessing the face validity of the test items, professionals in the field of psychology and counselling (i.e., professors and counsellors) were asked to judge the extent to which items represented the trait as it was defined.

#### Pretesting of the Scale

A pretest of the first form of the Volitional Submissiveness Scale (Appendix 2) was conducted. Item means, standard deviations, inter-item correlations and a coefficient of internal consistency were calculated. On the basis of the findings of

Pretest 1, refinements were made to the scale and a second pretest was conducted.

### The Sample

Pretest 1. Forty subjects who were 19 to 68 years of age and lived in the lower mainland participated in the first pretest. Fourteen subjects were recruited from an adult education class in a church in the researcher's community, 15 were participants in a community group for parents of preschool children, and 11 were graduate students in a research course in Educational Psychology at the University of British Columbia. Twenty-three of the subjects were women, 17 were men. The average age of the sample was 36 years. The response rate was 80% (fifty questionnaires were distributed of which 10 were not completed).

Pretest 2. The revised form of the VSS (Appendix 4) was tested in a second pretest study. The sample for this study consisted of 50 adults who were members of an adult education class in a Surrey, British Columbia church (a different church than participated in the first pretest). The age range of the subjects was 19 to 68 years; the average age was 37 years. Seventeen of the subjects were male, 33 were female. Subjects completed the 24-item VSS and the dominance scale of the California Psychological Inventory (CPI). The response rate for this study was 85% (60 questionnaires were circulated, 9 were not returned, 1 was incomplete).

## Statistical Analyses

Item analyses were conducted using the data from both pretests and measures of the scale's internal consistency were obtained. In the second pretest, the California Personality Inventory (CPI) dominance scale was correlated with the VSS, as were age and gender.

### Phase 3 -- Validity and Reliability Studies

Phase three of the research was conducted in three parts. First, the construct and discriminant validity of the VSS was assessed in tests of hypotheses 1 - 20, as was the relationship of the VSS with a number of demographic variables. Second, two tests of criterion-related validity were conducted (tests of hypotheses 21 and 22). Third, the validity and reliability of the VSS were further assessed by employing peer ratings, retests, and self ratings of submissive behavior and volitional submissiveness.

### Tests of Hypotheses 1 - 20

A number of personality and behavioral characteristics were hypothesized to be associated with the volitional submissiveness construct. VSS scores were correlated with the data obtained on 15 personality scales in tests of hypotheses 1 to 20. The measures employed in the correlational study were: the Eagly (1967) revision of the Janis Field Self-esteem Scale, the Marlowe-Crowne (1960) Social Desirability Scale, the dominance

scale of the California Personality Inventory (Gough, 1987), the Satisfaction With Life Scale (Diener, 1983), the Internal Control Index (Duttweiler, 1984), the short-form of the Sentence Completion Test of Ego Development (Loevinger, 1970), the neuroticism scale of the NEO Personality Inventory (McCrae & Costa, 1983), the Self-Efficacy Scale (Sherer et al. 1982), the Defining Issues Test (Rest, 1979) of moral development, the short-form of the UCLA Revised Loneliness Scale (Russell, Peplau, & Cutrona, 1980), the problematic social ties questionnaire (Rook, 1984), the Dyadic Adjustment Scale (Spanier, 1976), the Miller Social Intimacy Scale (Miller & Lefcourt, 1982), the Relationship Orientation Scales (Clark, Ouellette, Powell, & Millberg, 1987), and the Altruism Checklist (Rushton, Chrisjohn, & Fekken, 1981).

#### Description of the Sample

The sample for the correlational study was selected on the basis of the following rationale. Buss and Craik (1980, 1981, 1985) in acquiring their list of submissive acts recognized the limitations of enlisting university undergraduates as the sole source of subjects in the sample and suggested that the number and quality of acts nominated to represent a trait is likely to vary according to such background variables as age, education and socioeconomic status of the subjects. Based on Buss and Craik's observation and on the hypothesis that submissiveness is a

characteristic that becomes more evident as maturing of the personality occurs, this study attempted to broaden the sample beyond university undergraduates.

The sample consisted of 234 subjects between 19 and 68 years of age; the average age being 35.4 years. Of these, 118 were male and 116 were female. The subjects completed a 352-item questionnaire consisting of the VSS and the scales listed above, as well as some biographical questions (Appendix 7). Subjects were passengers on B.C. Ferries travelling between Tsawwassen and Swartz Bay terminal. The data were obtained in the following manner. Permission was granted to the researcher from B.C. Ferries administration to request passenger participation in the project. Ferry passes and notification to ferry personnel were arranged by the public relations officer. The researcher worked alone on seven return trips between September and November, 1989, using both weekdays and weekends to collect data. Shortly after boarding, passengers were approached in a random order (alternate seats, alternate rows, all sections except dining), a brief explanation of the project was given and participation was requested. About an 85% participation rate was recorded. That is, of those passengers approached and asked to complete the questionnaire an average of 5 per round trip declined; the rest were willing to participate. Questionnaires were distributed for approximately 30 minutes at the beginning of each sailing (so that every subject had at least 1 hour to work), and then were

collected as passengers de-boarded. On each round trip 30 to 40 completed questionnaires were obtained.

#### Relationship of VSS to Demographic Variables

Biographical information was obtained from subjects who participated in the correlational study and VSS scores were correlated with the following variables: age, gender, education, marital status, number of children, church affiliation, church attendance, attendance at a church-affiliated school, adherence to reading the Bible or holy book, and the significance of religious beliefs to approach to life.

#### Tests of Criterion-related Validity

Test of Hypothesis 21. Volitional submissiveness theory proposes that individuals who possess higher levels of personality development will voluntarily place the needs of others ahead of their own in conflicting-need situations when doing so is consistent with held values and contributes to a goal or outcome that the person deems worthy of self-giving. To test this theoretical assumption and to address the research question: "Can two groups be differentiated on the basis of predicted VSS scores?" the VSS was administered to two groups of subjects. One group was predicted to possess a low level of the trait and to score significantly lower on the scale than the second group who was predicted to possess a higher level of the trait and achieve higher scores on the VSS. Would significant differences in VSS

scores be demonstrated between groups selected on the basis of perceived level of psychological well-being?

Substance (alcohol and narcotic) addicted individuals were predicted to score low on the VSS because addiction is considered to be a compulsive behavior and is classified in the DSM-III-R as a major psychiatric disorder. Addiction would be expected to be associated with compromised levels of psychological health and therefore, limited ability to place the needs of others ahead of personal needs. Therapists and counsellors working in the treatment facilities for these addicts were predicted to score high on the test for presumably obvious reasons.

Description of the sample. The sample consisted of 55 subjects: 29 women in residential treatment for addiction at The Salvation Army Homestead in Vancouver, British Columbia, between September and December, 1989; and 26 counsellors and therapists working in three associated facilities during the same time period. The three facilities were the Homestead (residential treatment for women with addictions), Kate Booth House (a safe house for women and children needing shelter), and the Crosswalk (a drop-in center in Vancouver's skid row). These facilities are administered by the same directors; staff are closely associated with one another and may work at more than one site; and clients are referred among the three facilities depending on their presenting needs.

The client group completed the VSS during a regularly

scheduled addiction education class. A discussion led by the researcher on the topic of conflicting needs in relationships was given afterwards as a means of compensation. Therapists and counsellors were requested to assist in the researcher's study on "conflicting needs in relationships" and completed the scale on their own time. They received no compensation.

Data analyses. Questionnaires were scored and the data analyzed: mean scores and standard deviations were calculated for each group and a one-way analysis of variance was performed to compare the mean scores of the two groups.

Test of Hypothesis 22. A behavioral experiment was designed and conducted in order to determine whether behavior could be predicted on the basis of VSS scores. The experiment consisted of a contrived situation in which a conflict of needs would arise between an experimental subject and a confederate, so that the subject's ability to voluntarily place the need of the confederate ahead of his/her own need could be tested and the result correlated with VSS score. The situation included the conditions of (a) a conflicting need, (b) personal rights, (c) opportunity to voluntarily place the need of another ahead of one's own need. These conditions met the criteria of the volitional submissiveness trait in that the other had a need that could be met if the subject chose to give up a personal right, no opportunity for the other to reciprocate was provided, and the subject was free to choose to make a personal sacrifice to meet

the other's need. It was hypothesized that a positive relationship would be demonstrated between subjects' VSS scores and meeting the confederate's need.

The sample. Subjects in the experiment were 25 graduate students in a research class at the University of British Columbia and 15 fourth year students at Trinity Western University at Langley, British Columbia who were registered in a research methods class. Subjects were selected and the data obtained in the following way. The researcher obtained permission from the professors to attend a class, request student participation in the experiment, and then administer the questionnaire to the class. Subjects were told that the researcher was studying what people do when needs conflict in a relationship. They were informed that participation was voluntary, that the researcher required subjects to complete a 24-item questionnaire, and that some of them would be contacted by telephone within two weeks and requested to participate in a psychology experiment that would take about 15 minutes. Before administering the scale, the researcher stated that peer ratings were required and made the request that students obtain peer ratings from a spouse, partner, family member or someone who knew them well. Scales and instructions to peer raters were given to students who were willing to attempt to obtain peer ratings. The VSS was then administered in class and collected. None of the students refused to participate in completing the scale. In a

future class, the researcher discussed the research and scale construction as a method of compensation.

Seventy students (40 at the University of British Columbia and 30 at Trinity Western University) completed questionnaires. Twenty-five of the highest and lowest scoring subjects were contacted by telephone and requested to participate in the experiment. Ten subjects were unable to participate in the experiment due to absence, illness, or other scheduling difficulty.

The experiment. Subjects were asked to participate in a psychology experiment that ostensibly was a "word power" game on the order of Scrabble. Upon arriving at the room where the experiment was to take place, the subjects were told that their partner for the experiment had not yet arrived. In the case of the UBC students, the confederate was waiting in an adjoining room and came in after the subject was seated, giving the appearance that she was late. The confederate was introduced as a student from another faculty and made an apology for being late. Because of the smaller campus size at TWU, the confederate was introduced as a guest who was lecturing for the professor whose office was being used in the experiment. She stated that she had misunderstood the time of the lecture and because she was early, consented to participate in the experiment. The same confederate participated in all of the experiments.

The subject and confederate were seated across from one

another at a small table; the confederate always sat to the right of the researcher. A cardboard partition placed between the subject and confederate on the table allowed for eye contact but prevented either partner from viewing the other's playing area. The researcher then read the rules of the game (Appendix 7) stating that each person would select 7 letter tiles from a box, that the task consisted of constructing a word with the highest point value possible from the letters selected, and that they would have 3 minutes to work. They were also instructed that they could request letters from each other and that they could give away letters if they wished to, but that they did not need to do so. They were told that they did not need to tell their partner what letters they had but only to answer yes or no to each request, and that it did not matter how many letters they ended up with so that it was not necessary to "exchange" letters.

The person on the researcher's right (the confederate) was asked to select seven tiles from the box which had been placed in a pre-arranged order. The subject then picked up the remaining tiles which consisted of the letters: G R A Z E D N. The " Z " is a 10-point letter. The timer was set and play began.

The confederate was instructed to act somewhat frustrated with the difficulty of the task and to convey that, given the letters she had selected, she was having great difficulty with the task. She was instructed to say that she did not have any of the letters that the subject might request and to request two

letters from the subject that she knew the subject did not have. During the final minute of the game, the confederate feigned sudden recognition of a word that she could construct and asked the subject if he/she had a " Z ". If the subject responded negatively, the confederate was instructed to appear disappointed, attempt to make the word in another way, and then ask the subject again if he/she was certain that he/she did not have a " Z ". The researcher then indicated that time was up. Subjects were thanked, questioned to determine whether any were suspicious about any aspects of the experiment or the confederate, and then de-briefed.

De-briefing consisted of determining whether the criteria of the trait were met: (a) was the behavior volitional? (2) how did subjects feel about their action? (c) what was the subjects' motivation? (d) what did subjects hope to achieve? and (e) was the outcome what they hoped for?

Statistical analyses. The subjects' responses to the confederate's request for the " Z " was correlated with their VSS score. A comparison of the mean VSS scores of subjects who gave up the " Z " and those who did not was also conducted.

#### Further Tests of Reliability and Validity

VSS data were analyzed to assess the internal consistency of the scale. A measure of test-retest reliability was obtained from data provided by the subjects who participated in the " Z "

experiment using the following procedure. When the experiment was finished, the researcher offered subjects a summary of the results of the study if they left their names and addresses on a sheet of paper placed on the table just outside the door. She also told subjects that retest data were required and asked them (if they were willing) to take a copy of the scale and a self-addressed envelope from the table, to complete the scale one month following the first testing, and mail it back to the researcher. Eighteen subjects returned completed retest questionnaires.

Peer ratings were also obtained and correlated with subjects' VSS self ratings. Raters who are well acquainted with the subject have been found to give consistently better ratings of personality than external criterion of self-reports (Kenrick & Funder, 1988; McCrae & Costa, 1987; Norman & Goldberg, 1966). The single rating of a spouse has been suggested as a sufficient and accurate source of personality description for correlation with self-reports (McCrae & Costa, 1987).

Peer ratings were obtained in the following manner. At the time of initial completion of the VSS for the " Z " experiment, 70 subjects were asked to obtain VSS ratings on themselves made by a "peer": a partner, spouse, or close acquaintance. Subjects who were willing to attempt to obtain peer ratings were given written instructions for the peer-rater and a form of the VSS and asked to give these to their peer rater. They were told that it

was important for the peer to make independent ratings and that no consultation should occur between the subject and the peer. Peer ratings were made at the rater's convenience and the subjects returned the peer ratings in a sealed envelope to the researcher's mailbox. Data were analyzed and the results correlated with self ratings.

One final test of validity consisted of a self rating question at the end of the VSS. An explanation of volitional submissiveness was given and subjects were asked to estimate what percent of the time, in their close relationships, they would act in that manner. This rating was correlated with VSS score.

#### Factor Structure of the VSS

An exploratory factor analysis of the scale was conducted for the purpose of identifying principal components. In order to determine whether VSS data collected from all subjects who participated in the third phase of the research (correlational study, behavioral experiment and target groups) should be pooled, the homogeneity of the variance-covariance matrices and the differences between means were tested, comparing subjects who participated in the correlational study (the B.C. Ferry sample) with subjects who were recruited for the behavioral experiment and the target groups. Having made this determination, two methods (maximum likelihood factor analysis and scree tests) were used to determine the number of factors to extract. Orthogonal (varimax) transformations were then performed and conceptual

interpretations of each factor were made. The factor structure of the scale was expected to relate to the motives underlying volitional submissiveness.

#### Summary of Research Procedures

1. Subjects were recruited to participate in an audio-taped critical incident interview in which they were asked to talk about a relationship with a significant person in their life.
2. Interviews continued until the redundancy criterion was satisfied (Flanagan, 1954; Woolsey, 1986).
3. The interview transcripts were analyzed and written into items that depicted volitional acts of submissiveness.
4. Professional psychologists and counsellors were asked to make prototypicality judgements of the items.
5. Based on the above ratings, 15 items comprised the first form of the Volitional Submissiveness Scale.
6. The scale was administered to a sample of 40 adults in a first pretest of the instrument.
7. Items were analyzed and a coefficient of internal consistency calculated using data acquired in the first pretest.
8. Necessary refinements were made to the scale including the addition of 9 more items. The scale was then subjected to a second pretest using a sample of 50 adults.
9. The construct and discriminant validity of the 24-item VSS was assessed by correlating personality and behavioral

characteristics that were hypothesized to be associated with volitional submissiveness with the VSS. Subjects for the correlational study were passengers on B.C. Ferries who completed a questionnaire consisting of the VSS, 15 personality measures, and demographic questions. The complete questionnaire consisted of a total of 352 items plus the biographical questions and required about one and one-half hours to complete. An opportunity to be informed of the results and findings of the study was offered to subjects upon completion of the project.

10. Subjects for the behavioral experiment, peer-ratings, and test - retests were recruited from the University of British Columbia and Trinity Western University. Subjects who participated in the target groups were recruited from The Salvation Army Homestead.

#### Instrumentation

The following instruments were correlated with the VSS in tests of hypotheses 1 - 20.

#### Eagly Revision (1967) of the Janis-Field Scale

Development of the scale. Eagly (1967) developed a measure of self-esteem based on the Janis and Field (1959) "Feelings of Inadequacy Scale". Ten items from that scale that were worded so that the affirmative indicated low self-esteem were supplemented by items in which the wording was reversed so that an affirmative

response indicated high self-esteem. The content of the supplementary items were very similar, though not exact reversals of the original Janis and Field items.

Reliability. Based on a sample of 144 subjects, the split-half coefficient of reliability was .72. The test was divided so that each half consisted of equal numbers of positively and negatively worded items. The reliability of the test was .84 when corrected according to the Spearman-Brown formula and the correlation between positive and negative halves was .54.

#### Internal Control Index (Duttweiler, 1984)

Development of the scale. The Internal Control Index (Duttweiler, 1984) was developed to provide a stronger, more reliable measure of the locus of control construct than the widely used I-E Scale (Rotter, 1966), and one that would be free of the problems that have been identified with the I-E Scale (Duttweiler, 1984). It was also thought desirable to focus on aspects of internal control rather than external factors (fate, chance and luck) as does the I-E Scale. Consequently, the Internal Control Index focuses on such aspects as personal choice, belief in one's self, and independent action (Duttweiler, 1984, p. 217). The items were based on those variables that had been previously identified as being most pertinent to internal locus of control: autonomy, cognitive processing, resistance to influence, delay of gratification and self-confidence (Lefcourt, 1976). Following pretest evaluations, a tryout test was carried

out with a sample of 548 university and college students. These data were subjected to item and factor analysis and on the basis of these results 28 items were selected. These items were then evaluated in a field test with 684 subjects and the resulting data were subjected to factor analysis, item analysis and analysis of variance.

Reliability. With the item total-score removed, correlations (Pearson product-moment) for each item and estimates of reliability were acquired for a field test sample as well as one additional (junior college) population. The coefficient alpha estimate of reliability for the field test was .84 and for the junior college sample .85 (Duttweiler, 1984).

Validity. Administration of Mirels' (1970) Factor I of Rotter's I-E Scale to the junior college sample produced a significant ( $p < .0001$ ) negative correlation ( $r = - 0.385$ ) between the scores on the Internal Control Index and Mirels' Factor I of the I-E Scale. The statistical analyses completed to date suggest that the Internal Control Index may be a stronger, more reliable measure of internal locus of control in adults than previously developed instruments. For research purposes this instrument demonstrates higher reliability than alternate instruments, and evidence of convergent validity.

Washington University Sentence Completion Test of Ego Development (Loevinger, 1970): Male and Female Short Forms (Holt, 1980)

Development of the scale. The Sentence Completion Test of Ego Development was designed as an assessment technique by which an individual's orientation to self and the world, construed as ego development, could be amenable to systematic empirical research (Hauser, 1976). Loevinger's conceptualization of ego development assumes that individuals possess characteristic orientations toward themselves and the world and that these frames of reference and integrative processes can be arranged along a continuum. The continuum represents ego development and is characterized by progressively greater differentiation of perceptions of self and the world (Candee, 1974). The continuum is represented by seven sequential stages (plus three transitional stages) that comprise an invariant hierarchical order (Hauser, 1976). Since adults can be characterized according to the stage of development that they have achieved, the system in effect generates a "typology of individual differences in 'character styles'" (Hauser, 1976, p. 930). The test assumes that each person has a core level of ego functioning that is manifest in the way that the items (sentence stems) are completed. Holt (1980) tested twelve-item forms of the test on male and female samples of American youths aged 16 to 26 and scored them according to Loevinger's procedure.

Scoring. Holt's short form of the test consists of 12 of Loevinger's 36 sentence stems. A complex scoring system has been constructed by Loevinger and her associates (Loevinger & Wessler,

1970; Loevinger, Wessler & Redmore, 1970). The subject's response to each of the sentence stems is assigned to a level of ego development by matching the subject's response with response categories provided in the scoring manual. The manual provides self-training exercises which have been demonstrated to produce high levels of agreement between self-trained raters and raters trained personally by Loevinger (Hauser, 1976). Consequently, the ego development score reported by the researcher using the rating procedures and scoring algorithms outlined in the manual, can be assumed to be congruent with one another and the procedure developed by Loevinger.

Reliability. Tests of reliability are related to the scoring system (interrater reliability), and to the test itself. Holt (1980) reported favorable comparisons with Loevinger's data with respect to percentage of complete agreement between pairs of raters. He reported a range of 66% to 91%, and a median of 81.5% of total agreements across 12 items for females compared to Loevinger's range of 60% to 86% and median of 77% across 36 items. He reported an almost identical rate of agreement as Loevinger for the male sample: a median of 76%. Holt (1980) reports correlational reliabilities of .825 (median) for females and .78 (median) for males as indices of rater agreement which are slightly better than those reported by Loevinger and Wessler (1970). Indices of rater consistency provide an estimate of the reliability of the study's basic scores. Here Holt (1980)

reported a median coefficient of .91 for females and .88 for males. Loevinger and Wessler (1970, Vol. 1, p. 44) report an alpha coefficient of .91 as the measure of internal consistency using a mixed sample of 543 women on the 36 items. Based on the assumption that the items are comparable psychometrically, the predicted reliability using the Spearman-Brown formula for 12 randomly chosen items would be alpha ( $r = .77$ ), which is what Holt (1980) obtained in his sample of females (.76 for males). He suggests that these coefficients of internal consistency are sufficiently good to make the 12-item form usable for research purposes (Holt, 1980, p. 914) although there is some hesitancy that in using the abbreviated form persons above the I-4 level may not be reliably classified.

Validity. Holt (1980) states that no simple statement about the validity of the Sentence Completion Test is possible because ego development is a complex concept for which no face-valid criterion measure exists. Hauser (1976) reports studies relating to the discriminative validity, predictive validity, and construct validity of the Sentence Completion Test.

Discriminative validity. IQ level and verbal fluency are two variables that have been associated with the rating of ego development. Blasi (1972) and Loevinger and Wessler (1970) found that, at most, 16% and 25% of ego development level variance could be accounted for by IQ level. Hoppe (1972) reported a nonsignificant correlation between IQ score and ego development

level scores ( $r = .14$ ) suggesting that IQ and ego development are not merely overlapping measures. Loevinger and Wessler (1970) correlated number of words in subject's response with their total rating and found that the median correlation was .31 ( $n = 204$ ) and .35 ( $n = 543$ ). Some correlation is to be expected since conceptual complexity is an aspect of the construct (Loevinger & Wessler, 1970, p. 51). As Hauser (1976) pointed out, "it is impossible to decide whether high verbal fluency is an essential aspect of high ego development levels, rather than an artifact imposed by the nature of the testing instrument itself" (p. 938) since the measurement of the construct relies on verbal fluency.

Predictive Validity. Although Loevinger's model does not predict any relationship between ego development and overt behavior, patterns of behavior which are congruent with particular levels of development may be predictable. Cox (1974) investigated children's helping behavior as a function of ego level and prior help and obtained nonsignificant correlations. A statistically significant correlation ( $r = .45$ ) was found between ego development score and participation in organized sports for one group and between ego score and participation in educational activities ( $r = .33$ ) for another. Her data suggest the possibility that some interaction is present between ego level and the situational variable, prior help. Future predictive studies are warranted in which experimental conditions and dependent variables are based on theoretically derived

predictions.

Construct validity. A study by Frank and Quinlan, reported by Hauser (1976), tested and confirmed the hypotheses that delinquent adolescents would be at lower stages of ego development than nondelinquent adolescents of similar sex, social class, and ethnic background, and that the impulsive stage of development would characterize delinquent behavior.

Lucas (1971) investigated the relationship between subjects' ego development level as determined by the Sentence Completion Test and as inferred from ratings obtained from interview data. A global assessment of ego level based on interview transcripts was determined by two raters which correlated .81, while the correlation between these two sets of interview ratings and the SCT was .58 and .61. Blasi (1972) obtained a correlation of .56 (girls) and .54 (boys) between responsibility functioning and ego development and Hoppe (1972) found, as predicted, a maximum of conformity behavior within the conformist range of ego development.

One further area in which substantial correlations may be expected is between levels of ego development and moral development. Sullivan, McCullough, and Stager (1970) obtained an overall correlation of .66 between moral and ego development but a partial correlation of .40 when controlled for age. Separate analyses for age groups revealed that younger subjects (12 year olds) differ significantly from older (14 and 17 year old)

subjects, the correlation being .19 and .54 respectively. Lambert (1972) obtained an overall correlation of .80 between total protocol ratings of ego development and a global rating of moral judgment which again, decreased to .60 when controlled for age. These findings suggest that a moderate correlation probably exists between these variables.

In summary, Holt (1980) ascribes the wide use of the Sentence Completion Test to its highly developed, reliable scoring system and the fact that it alone measures ego development. The abbreviated form appears to be a reasonably reliable instrument for research purposes using male and female subjects.

The Self-Efficacy Scale (Sherer, Maddux, Mercandante, Prentice-Dunn, Jacobs, & Rogers, 1982)

Development of the scale. Self-efficacy theory proposes that two kinds of personal expectancies significantly influence behavior: outcome expectancies and self-efficacy expectancies. The former refers to beliefs that certain behaviors will produce certain outcomes; the self-efficacy expectancy -- posited to be the most powerful determinant of behavioral change (Bandura, 1977), refers to the belief that one is able to perform the behavior that will produce the desired outcome. This scale was developed as a generalized measure of self-efficacy that would be independent of specific situations or behaviors. Items were written that focused on self-efficacy expectancies relating to

willingness to initiate behavior, willingness to expend effort to complete the behavior, and persistence in the face of adversity (Sherer et al., 1982). Twenty-three items met the criteria of loading at the .40 level or above on only one factor. Factor 1 accounted for 26.5% of the total variance and contained 17 items which measure general self-efficacy. The six items of Factor 2 reflect efficacy expectancies in social situations and accounted for 8.5% of the total variance.

Reliability. Sherer et al. (1982) reported alpha reliability coefficients of .86 for the General Self-efficacy subscale and .71 for the Social Self-efficacy subscale, on a total of 23 items. The refined scale, consisting of 23 items plus 7 filler items, was administered to a second sample of 298 students with results replicating the original two-factor solution.

Validity. Construct validity of the Self-efficacy Scale was assessed by correlating scores achieved on the scale with measures of personality related to but not synonymous with self-efficacy: locus of control (I-E Scale, Rotter, 1966), personal control (Personal Control Subscale of the I-E Scale, Gurin, Gurin, Lao, & Beattie, 1969), social desirability (Marlowe-Crowne Social Desirability Scale, Crowne & Marlowe, 1960), ego strength (Ego Strength Scale, Barron, 1953), interpersonal competency (Interpersonal Competency Scale, Holland & Baird, 1968), and self-esteem (Self-esteem Scale, Rosenberg, 1965). The

correlations obtained were moderate in magnitude, in the predicted direction, confirming the predicted conceptual relationship of these variables with the self-efficacy construct. A further test of construct validity (Sherer & Adams, 1983) was obtained by correlating scores on the Self-efficacy subscales with scores on three validity and 10 clinical scales of the MMPI, on the Rathus Assertiveness Schedule (Rathus, 1973), and on the Masculinity and Femininity scales of the Bem Sex-role Inventory (Bem, 1974). As predicted, General Self-efficacy correlated positively with better adjustment (measured by the D, Pt, and Si scales of the MMPI); Social Self-efficacy was inversely related to social introversion (Si scale of MMPI); General and Social Self-efficacy was associated with assertiveness and masculinity. Additional studies are needed to assess the unpredicted relationship of General Self-efficacy with the F, K, Hs, Sc, and Ma scales of the MMPI; of Social Self-efficacy with the Ma scale; and General Self-efficacy with femininity (Sherer & Adams, 1983).

Criterion validity was assessed by attempting to demonstrate that previous successes in education, vocational and military pursuits are positively correlated with Self-efficacy scores. The research subjects consisted of 150 inpatients being treated for alcoholism at the time of their participation in the study. The results indicated that General Self-efficacy scores are positively correlated with educational level and military rank; Social Self-efficacy was negatively correlated with number of

jobs quit and number of times fired, suggesting that lower social self-efficacy is related to difficulty in holding jobs (Sherer et al., 1982).

In summary, preliminary studies indicate that for research purposes the Self-efficacy Scale is a reliable and valid measure of generalized self-efficacy expectations.

#### Defining Issues Test (Rest, 1979)

Development of the scale. The Defining Issues Test (DIT) is based on a definition of morality that rests on justice and fairness in social interactions. The theoretical basis for the research was a re-formulation of Kohlberg's six-stage scheme. Piagetian thought, particularly in respect to the cognitive-developmental framework and notions of cooperation, is also evident.

The DIT is a multiple-choice test in which subjects rate and rank statements. Six dilemmas, each accompanied by 12 items, are written in the form of questions that represent different considerations that are indicative of different schemes of fairness. The most frequently used score is the "P" ("principled morality") score of stages 5 and 6 which is calculated by summing the number of times that stage 5 and 6 items are chosen as the first, second, third, or fourth most important consideration and weighting them accordingly.

Reliability. Rest (1979) reports internal consistency

reliabilities for the four different scoring methods of the Defining Issues Test that range between .70 and .90 and reliabilities of .58 to .83 for a shortened 3-dilemma version of the same test. Internal consistency and test re-test reliabilities are also reported for each of the six stage scores (Rest, 1979).

Validity. Construct validity has been established from data collected in cross-sectional and longitudinal studies comparing development in moral judgement with age, formal education, moral education training, gender differences, cultural differences and religion. Thoma (1986) analyzed over 6000 subjects to find that the age/education variable accounted for 52% of the variance in DIT scores. Numerous longitudinal and cross-cultural studies demonstrate age trends in the data, providing evidence for a general developmental trend in moral development (Rest, 1979).

One of the strongest and most consistent correlates of development in moral judgement is years of formal education. Rest (1986) reported a 10-year longitudinal study of DIT scores which indicated that they are dramatically affected by formal education. There is also evidence to suggest that persons who score high on moral development can be differentiated from low scorers on the basis of experiences that foster general social development, and development in moral judgement seems to be predictive of social development. Social stimulation and social support for development accounted for 26% of the variance in the

DIT scores of young adults over their initial DIT scores in high school (Rest, 1986).

Thoma (1986) applied meta- and secondary analysis procedures to a representative sample of 56 DIT studies of over 6000 subjects and found that across all studies less than one-half of 1% of the variance in DIT scores was attributable to gender. A two-way ANOVA (sex by age/educational level) revealed that the age/education variable is more than 250 times more powerful than gender in accounting for DIT score variance. Moon (1986) demonstrated similarly insignificant gender differences on individual items of the DIT.

A review of 55 studies in which the DIT was used to measure the effect of moral education programs revealed that groups that received some type of deliberate moral educational intervention demonstrated modestly significant gains in moral development compared to those who received either none or a non-related experience (Rest, 1986). A review of 30 studies by Thoma (1986) reveal a consistent pattern of moderately significant correlations between DIT scores and behavioral measures of delinquency and cheating in the expected directions. Higher levels of moral judgement have been demonstrated to be negatively correlated with attitudes of justice that give unlimited power to authorities or that advocate maintenance of social institutions at the expense of individual well-being (Rest, 1979). Twenty cross-cultural studies tested the universality of moral judgement

development in 15 cultures using the DIT (reported in Rest, 1986). Increase in average moral judgement scores with age/educational level is demonstrated although the data suggest it is not as powerful a correlate of moral development in non-western countries.

Communal Orientation Scale (Clark, Ouellette, Powell, & Millberg, 1987)

Development of the scale. Clark and her colleagues developed a measure of communal orientation to assess whether a subject typically behaves in a communal way toward others and expects others to behave in a communal fashion toward him or her. The subject rates the 14 descriptive statements according to the extent to which the statement characterizes him or her. Half the items are worded positively, the remainder are negatively phrased. The scale has been found to consist of three factors: the first factor on which all 14 items load accounts for 26% of the variance and is described as a general communal factor; the second is described as a desire for other's help factor and accounts for 12% of the variance; and the third, labelled "locus of initiation" accounts for an additional 8% of the variance (Clark, Ouellette, Powell, & Milberg, 1987).

Reliability. The scale demonstrates adequate reliability. The authors report that Cronbach's alpha was .78 based on the responses of a sample of 561 college students. A test-retest reliability of .68 is reported using a sample of 128 college

students retested after an 11-week interval. Item-total correlations (with item deleted) suggest that items are not redundant with one another.

Validity. Scores on the communal scale were not significantly correlated with social desirability ( $r = .18$ ). They were significantly correlated with conceptually similar constructs: social responsibility as measured by Berkowitz and Lutterman's (1968) scale on which low scores indicate greater social responsibility ( $r = -.36$ ), and emotional empathy as measured by Mehrabian and Epstein's (1972) scale ( $r = .58$ ).

This scale appears to be a useful research instrument with demonstrated reliability and validity for assessing communal orientation.

#### Miller Social Intimacy Scale (Miller & Lefcourt, 1982)

Development of the scale. The Miller Social Intimacy Scale (MSIS) was developed to measure the maximum level of intimacy currently experienced in the context of a variety of interpersonal relationships. The subjects describe their relationship with the person to whom they feel closest, permitting an assessment of intimacy in both the context of friendship and of marriage. The scale consists of 17 items that demonstrate inter-item and item-total correlations greater than .50 and that rate frequency (six items) and intensity (11 items) of intimacy.

Reliability. Internal consistency was demonstrated by a Cronbach alpha coefficient of .91 which is of sufficient magnitude to suggest that the items assess a single construct. Test-retest reliability of  $r = .96$  over a 2-month interval and  $r = .84$  over a 1-month interval suggest stability over time in the construct being measured.

Validity. Convergent validity was demonstrated by a significant positive correlation ( $r = .71$ ) with the Schlein, Guerney and Stover trust and intimacy scale (Guerney, 1977) and a negative correlation with the UCLA Loneliness Scale ( $r = -.65$ ). Discriminant validity was demonstrated by a moderately positive correlation with the Tennessee Self-Concept Scale ( $r = .48$ ); by correlations with the PRF for females with need for nurturance ( $r = .44$ ) and for males with affiliation ( $r = .41$ ), dominance ( $r = .46$ ), friendly extraversion ( $r = .57$ ), aggression ( $r = -.42$ ); and statistically insignificant correlations with the Marlowe-Crowne Need for Approval Scale (males .36; females .02). Construct validity was demonstrated by statistically higher scores on the MSIS for descriptions of a closest friend as compared to a casual friend ( $t = 9.18$ ); for married students compared to unmarried ( $t = 8.17$ ), and for married students compared to a distressed clinic sample ( $t = 6.41$ ). An indication of the accuracy of the MSIS as an assessment technique is suggested by the statistically greater mean MSIS score of the unmarried student sample than of the distressed clinic sample.

The psychometric data support the MSIS as a reliable, valid measure of social intimacy.

The Revised UCLA Loneliness Scale (Russell, Peplau, & Cutrona, 1980)

Development of the scale. The revised version of the UCLA Loneliness Scale was developed in order to correct several problems that were evident in the reasonably adequate original scale. The revised version incorporates 10 new positively worded items which reflect satisfaction with social relationships and which balance the 10 negatively worded original items of the first scale. Items were selected on the basis of their correlation with a self-labelling loneliness index. The revised scale also provides evidence for concurrent and discriminant validity. A 4-item survey version of the scale consisting of two positively worded and two negatively worded items has also been developed and is recommended by the authors to investigators wanting a shortened version of the loneliness scale. Items for the short version consist of the set of four items (numbers 1, 13, 15, 18) that best predicted scores on the self-labelling loneliness index.

Reliability. The internal consistency of the revised scale (coefficient alpha .94 obtained in two studies) compares favorably with that obtained for the original scale (coefficient alpha .96). A correlation of .91 between the original and the revised scale was obtained in two studies. A coefficient alpha

of .75 was obtained for the four-item loneliness scale. A test-retest reliability coefficient of .62 over a 7-month period has been reported.

Validity. Measures of concurrent validity of the revised scale were obtained by correlating loneliness scores with measures of emotional states. Loneliness scores were significantly correlated with depression, anxiety, feeling abandoned, empty, hopeless, isolated and self-enclosed. Loneliness scores were not significantly correlated with feeling sociable, satisfied, creative, sensitive, embarrassed, surprised or thoughtful. An inverse relationship was found between loneliness scores and social activity, and a statistically significant relationship between loneliness and having fewer close friends was demonstrated. Loneliness scores also correlate more highly with other measures of loneliness than with measures of mood and personality. Scores on the loneliness measure were not unrelated to social desirability.

The revised UCLA Loneliness Scale is currently a widely-used, reliable and seemingly valid measure for assessing the experience of loneliness.

#### The Satisfaction With Life Scale (Diener, 1983)

Development of the scale. The scale was developed to assess general satisfaction construed as the global evaluation of quality of life according to subjective criteria. The scale was

based on a set of 48 self-report items relating to satisfaction with life which, when factor analyzed, yielded three factors: positive affect, negative affect and satisfaction. Items with loadings of less than .60 were eliminated to yield a final scale consisting of five items.

Reliability. A measure of the internal consistency of the scale was obtained from a sample of 176 undergraduate students and the inter-item correlations were found to range between .44 and .71. The test-retest correlation coefficient with a 2-month interval was .82.

Validity. The author reports moderately strong correlations between The Satisfaction With Life Scale and other measures of subjective well-being. The scale was also found to correlate positively with self-esteem ( $r = .54$ ), negatively with neuroticism scale ( $r = -.48$ ), negatively with symptomology ( $r = -.41$ ), negatively with emotionality ( $r = -.25$ ) and negatively with impulsivity ( $r = -.03$ ). The scale is uncorrelated ( $r = .02$ ) with the Marlowe-Crowne measure of social desirability. Diener (1984) concludes that the scale possesses adequate psychometric properties to assess the general life satisfaction component of well-being.

The Self-Report Altruism Scale (Rushton, Chrisjohn, & Fekken, 1981)

Development of the scale. The Self-Report Altruism Scale (SRA) is a 20-item scale in which subjects rate the frequency

with which they have engaged in altruistic behaviors using categories ranging from 'never' to 'very often'.

Reliability. Comparable sample means and standard deviations produced from data collected from separate samples of males and females, and internal consistency coefficients for four samples that ranged between .78 (n = 118) and .87 (n = 146) suggest that the instrument demonstrates psychometrically stable properties. Reliability coefficients calculated for peer ratings yielded a split-half inter-rater reliability of  $r(78) = + 0.51$  ( $p < .01$ ). The internal consistency of the peer rating form was found to be .89 (n = 416).

Validity. The validity of the SRA scale was assessed by correlating it with the peer ratings and finding a correlation of  $r(86) = 0.35$  ( $p < .001$ ). Using Spearman's correction formula and substituting coefficient alpha as the reliability of the SRA scale and then using interrater correlations as the reliabilities of the peer ratings produced a correlations of  $r(78) = 0.56$ . Further, a significant, positive correlation was found with the SRA scale and four other measures of altruism, as well as with measures of social responsibility, empathy, having equality and helpfulness as personal values, and having 'high' levels of moral reasoning. It was negatively and significantly correlated with Machiavellianism. Low but significantly positive correlations were found between social desirability and prosocial orientation.

### Dyadic Adjustment Scale (Spanier, 1976)

Development of the scale. Despite widespread criticism of such terms as "marital satisfaction", "happiness", and "marital adjustment", Spanier (1976) and his colleagues (Spanier, Lewis, & Cole, 1975) were convinced of the need for an adequate measure to assess the quality of marital relationships. The Dyadic Adjustment Scale was based on a definition that viewed adjustment as a process of movement along a continuum; a process which can be evaluated at any point in time on a dimension from well-adjusted to maladjusted. The items in the scale were selected from a pool of all items that had ever been used in any scale of marital adjustment; 300 items in all. These items were examined for content validity, criterion-related validity, and concurrent validity. A total of 32 items met these criteria.

Reliability. An estimate of reliability was established for each of the component subscales and for the total scale using Cronbach's coefficient alpha. The reliability coefficients for the subscales are as follows: dyadic consensus .90, dyadic satisfaction .94, dyadic cohesion .86, and affectional expression .73. Total scale reliability is .96.

Validity. Criterion-related validity was established by correlating scores on the Dyadic Adjustment Scale with scores on the Locke-Wallace Marital Adjustment Scale (1959). The correlation was found to be .86 among married respondents and .88 among divorced respondents. Factor analysis of the final 32

items utilized in the scale confirmed the presence of four interrelated components of marital adjustment: consensus, satisfaction, cohesion, and affectional expression. The four components comprise the total scale as separately identifiable subscales with reliabilities as reported above.

The Dyadic Adjustment Scale is a widely used measure of marital adjustment with demonstrated reliable psychometric properties.

### The NEO Inventory (McCrae & Costa, 1983)

Development of the scale. Research demonstrates that the five factor model of personality (Tupes & Christal, 1961) consisting of neuroticism versus emotional stability, extraversion, culture (openness to experience), agreeableness and conscientiousness comprises a recurrent and comprehensive taxonomy of personality traits (McCrae & Costa, 1987). The NEO Inventory is a questionnaire measure of three of the domains of personality: neuroticism, extraversion and openness to experience, which are postulated as a basic set of second-order dimensions of personality (McCrae & Costa, 1983). Theorists have not always agreed on exactly how to conceptualize the factors. Neuroticism is perhaps the most common and least contentious of the factors, and is defined by Costa and McCrae (1987) with such terms as worrying, insecure, self-conscious and temperamental. Theorists generally concur on the centrality of negative affect (anxiety, depression, anger, and embarrassment) to neuroticism

and some behavioral and cognitive features have also been suggested: mistrust and self-reference (Guilford, Zimmerman & Guilford, 1976), impulsivity (Costa & McCrae, 1980), irrational beliefs (Teasdale & Rachman, 1983; Vestre, 1984), and poor coping efforts (McCrae & Costa, 1986). The construct, neuroticism, is contrasted with emotional stability.

The NEO Inventory is a 144-item questionnaire obtained after positively and negatively-written items were factor analyzed and selected on the basis of best fit to the conceptualized model. Seventy-six items in the Neurotic (N) domain remained. A second-stage analysis of items within each domain resulted in eight items from each factor with the highest loading on the intended factor being selected (McCrae & Costa, 1983). Scales measuring anxiety, hostility, depression, self-consciousness, impulsiveness and vulnerability to stress are included as facets of N. The overall domain score is obtained by summing the scores of the six facets within the domain.

Reliability. Internal consistency ranges from .61 to .81 for the individual facets. Three-month test-retest reliability for the three global domain scores range from .85 to .93; six-month test-retest reliability for individual facets range from .66 to .92.

The California Psychological Inventory (Gough, 1987)

Development of the scale. The conceptual system underlying

the California Psychological Inventory (CPI) has existed since the late 1940s, and the Dominance scale was developed early in the next decade (Gough, McClosky, & Meehl, 1951). The inventory was developed to assess folk concepts or the "everyday variables that ordinary people use in their daily lives to understand, classify, and predict their own behavior and that of others" (Gough, 1987, p. 1). The inventory, which presently consists of 20 scales and a total of 462 items, was conceptualized in such a way that items or elements could be removed and added as necessary. The new dominance scale consists of 36 items as compared to the original 46. The correlation between the old and new dominance scale is identical (.97) for males and females (n = 1000 for each sample). Higher dominance scores are interpreted to signify confidence, assertiveness, dominant and task-oriented behavior. The intended implications of lower scores are "unassuming, not forceful" behavior (Gough, 1987, p. 6), and it should be recalled that Gough et al. (1951) stated that "people with low dominance are submissive" (p. 361).

Reliability. The internal consistency (alpha) correlations for the dominance scale, computed from samples of 200 college males and 200 college females and the combined sample of 400 students were .77 for males, .77 for females, and .79 for the combined sample. The correlations for parallel forms of the test (English and French versions administered one week apart) obtained from a sample of high school students were .69 for

males (n = 85) and .68 for females (n = 38). Test-retest correlations obtained from high school students in the eleventh grade and again in the twelfth grade were .62 for the male sample (n = 102) and .68 for the female sample (n = 128).

Validity. Intercorrelation of the dominance scale with other scales in the inventory indicate that the dominance scale (Do) is most highly correlated with Cs (Capacity for status), Sy (Sociability), Sp (Social presence), Sa (Self-acceptance), In (Independence), and Em (Empathy). Factor analysis produced four factors with eigenvalues greater than one. The first factor for both sexes is primarily defined by high loadings on the Do, Cs, Sy, Sp, Sa, In and Em scales which all relate to interpersonal behavior which implies poise, self-assurance, initiative, and resourcefulness and in which there is a quality of extraversion or orientation toward others (Gough, 1987). This factor has been called Extraversion and "persons ranking high on this factor present themselves as outgoing, self-confident, poised, and enterprising" (Gough, 1987, p. 33).

#### Problematic Social Ties (Rook, 1984)

Development of the scale. Based on the recognition that social relations entail costs as well as rewards, Rook (1984) constructed a measure to assess the costs or "...the troublesome aspects of relating to others" (p. 1098). Rook (1984) states that "for researchers interested in the effects of social ties on personal well-being, it is important to assess the benefits of

such ties in relation to the costs" (p. 1098). The measure consists of five questions that ask subjects about the social relationships which were sources of various problems for them: having privacy invaded, being taken advantage of, having promises of help broken, being provoked to conflict or anger, and a general question which asked if there was someone who was a consistent source of problems for them.

The Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1960)

Development of the scale. The Marlowe-Crowne Social Desirability Scale (M-C SDS) was developed with the objective that a scale be devised that eliminated pathology-relevant items. For inclusion in the scale, items had to meet the criterion of cultural approval (i.e., items tap behaviors that are culturally sanctioned but improbable of occurrence), and have minimal pathological or abnormal implications. Judges rated the items for social desirability. Unanimous agreement was obtained on 36 items, 90% agreement on 11 additional items. Judges also rated the M-C SDS and the Edwards SDS (Edwards, 1957) for degree of maladjustment implied by socially undesirable responses to the items. A t-test of the significance of the difference between the means was significant beyond the .0001 level indicating that the judges considered socially undesirable responding on the Edwards SDS to be highly indicative of maladjustment compared to

the M-C SDS. Item analysis following pilot testing of the preliminary scale (n = 76) resulted in 33 items that discriminated at the .05 level or better between high and low total scores. The authors state that a response set interpretation of scores is improbable since 18 items are keyed true and 15 false.

Reliability. The internal consistency coefficient for the final form of the scale is reported by the authors to be .88 using the Kuder-Richardson formula 20 (n = 39). A test-retest correlation of .89 was obtained after a 1-month interval.

Validity. Crowne and Marlowe (1960) report a correlation of .35 between the M-C SDS and the Edwards SDS obtained from a sample of 120 university students. Pearson product-moment correlations were computed between the M-C SDS and the Edwards SDS and 17 MMPI validity, clinical, and derived scales. Consistently higher correlations were obtained between the MMPI scales and the Edwards SDS than between the MMPI scales and the M-C SDS. The magnitude of the correlations between the M-C SDS and the MMPI is interpreted by the authors as an indication of "...the need of subjects to respond in culturally sanctioned ways." (Crowne & Marlowe, 1960, p. 354)

## CHAPTER 4: RESULTS

The research findings will be presented in this chapter in the order in which the three phases of the research were conducted: (1) critical incident interviews, (2) development and pretesting of the Volitional Submissiveness Scale (VSS), and (3) tests of the hypotheses and other tests of reliability and validity. Data were collected from a total of 480 subjects: 30 (critical incident interviews), 40 (first pretest), 50 (second pretest), 234 (field testing), 126 (predicted groups, behavioral experiment, test - retest, peer ratings). The results will be reported separately for each phase.

### Phase 1 -- Critical Incident Interviews

Critical incident interviews provided an important basis for the research. Their purpose was twofold: (1) to determine whether people could actually identify personal experiences that met the criteria of the hypothesized trait, and (2) if incidents could be identified, to use them to generate items for an instrument that would measure volitional submissiveness.

### Description of the Sample

Critical incident interviews were conducted with 30 individuals between August and November, 1988. Subjects who appeared to be psychologically well-adjusted were invited to participate in a study relating to "conflicting needs in relationships". The personal characteristics that led to the

selection of subjects for the interviews are demonstrated by the following description of one subject.

This subject, a woman of seventy years of age, appeared to be highly intelligent, demonstrated a strong, positive mental attitude, and was sensitive and compassionate. She and her husband had lost their status as European royalty and became refugees during World War II. Eventually they arrived in Canada but it was difficult to find employment. Her husband was hired as a university professor but she was unable to find work in her field (chemistry), so she accepted employment as an unskilled office worker and remained in that position for many years because she believed it was important to stabilize geographically for the sake of their children. In the interview, she recounted the hardships -- not with regret but with an obvious sense of acceptance, taking pleasure in the way the old world had blended into her life in Canada. Now she described her most recent adjustment to widowhood; she spoke fondly of her husband, her enjoyment of their children and grandchildren, neighbors and friends, and her very active life despite failing health.

After a number of interviews had been conducted, it was evident that the subjects who had been selected on the basis that they appeared to be outstanding or exceptionally "healthy" had no difficulty identifying interpersonal experiences that met the criteria of the trait. Consequently, the stringency for selecting subjects was relaxed somewhat to still include people

whom the researcher intuitively judged to be "psychologically healthy" but who were otherwise ordinary people.

Gender bias in the interviews was avoided by selecting an approximately equal number of men and women. The interview subjects ranged in age from 36 to 77 years; the average age being 49 years. Although the average age of these subjects was greater than the average age of subjects participating in subsequent aspects of the study (37.5 years), the incidents themselves were not biased age-wise because incidents that were reported tended to have occurred in the subjects' early years or in mid-life. For example, a subject who at the time of the interview was about 70 years old, related an incident from her adolescence. Thus, the incidents were not specific to gender or age so that adults of all ages and both genders could imagine or relate to them.

### The Interviews

Interviewing was continued until incidents began to be repetitive, suggesting that the redundancy criteria had been met and that the domain of situations had been adequately sampled. The content of the last six interviews was basically similar to incidents that had been reported previously; for example, caring for or spending time with elderly family members was reported by three subjects.

The incidents were required to meet the conditions of the critical incident method as well as the theorized criteria of the

volitional submissiveness trait. Checks were made to verify that each incident did in fact meet both sets of conditions. The conditions were met in all but one interview. (The interview which failed to meet the criteria is discussed later in this section). The ease with which subjects were able to identify a critical incident, the immediacy and clarity of recall of the incidents, and the emotional significance that the incident had for the individual was striking, particularly since a number of the incidents had occurred many years previously.

Subjects' motives for placing the needs or interests of another person ahead of their own needs was a critical factor in identifying whether the behavior conformed to the adaptive dimension. The motivations for, and consequences of the acts were investigated by having subjects identify what goals or purposes they hoped to achieve, how they felt about themselves and the other person both at the time and as they reflected on the incident during the interview, how they perceived that their behavior affected the other person, and what the outcome was. Motives that subjects frequently identified were the desire to help, to demonstrate caring, to do the right thing, or to enhance or maintain the relationship. These motives were consistent with those that were theorized. Subjects, with the exception of one, were able to identify a positive outcome in which they felt enlarged by the self-giving behavior and currently expressed an on-going sense of gratification for having resolved the

conflicting need scenario in the manner described. One incident is cited here as an example to demonstrate how an incident met the conditions of the method and the criteria of the trait.

My youngest brother married and wanted to farm after our father passed away. He didn't have a farm so my husband and I had him come and farm next to us. He used everything that we had because we were somewhat established then and he became just like a son: no charge and no accounting hardly, either he or his wife, just to get them started. They did get started [in farming] and did a really good job. This was for about three years. They lived with us only until they got their house ready and then we worked together. If there was a profit, we would channel it their way because they were starting and we were established.

I wouldn't say it was a hardship but there were times when emotionally I needed something different because of his wife, but I kept quiet because of him, and it was a good thing. I haven't talked about this ever because I settled it in my own mind: we invited them, but it was to share, not to "show" them. We had no children and he had no dad, so we wanted them to have a good home on the farm. The outcome was right so I don't remember the bumps and we were close right to the end...but after they had the first little boy, I was just really fond of that little boy. His mother was possessive of him and wouldn't share the joy of having him with me. I understood that it was because this was one thing that was hers that I didn't have and wasn't going to have. There were a lot of things like that with her. I sort of understood that she didn't have the nature that she could just accept what had been done for her so I didn't let on. I wanted to keep it together for their sake. I overlooked the hurtful things so that it would work out for them, for all of us. And it has. We were always close friends, her and I and him, and they did so well.

Last year when my brother died we went back to the farm where the family still live. During the funeral, the town flag flew at half mast in mourning for him, and the funeral procession passed by the school that was named for him. I felt so proud of him and so deeply gratified because of what we had been able to do for them so many years ago. It was the right thing to do, to put that need of their's ahead of my own feelings.

Only one incident failed to meet the criteria of the trait.

That interview was, therefore, not included in the data pool used

in the second phase of the research. In this case a woman identified a situation in which a conflict of needs existed, she placed the other's need ahead of her own, her reason for doing so was largely to benefit the other; however, her submission required that she compromise personally held values. This caused inner conflict, resentment and her eventual withdrawal from the relationship. Her behavior was much more consistent with the traditional, passive view of submissiveness.

The interviewer's success in obtaining incidents that met the criteria in all other cases was unexpected. The effectiveness of the critical incident interview method, the ability of the questions to elicit incidents of volitional submissiveness, and the selection of psychologically healthy individuals are possible explanations for this result. On the other hand, perhaps placing the needs of others ahead of one's own need is a banal reality in significant relationships and people can readily identify these incidents, particularly if the cost to self has been considerable. Future research with diverse populations may clarify this result.

When 30 interviews had been completed, they were transcribed to check again that the trait criteria had been met, and to thoroughly familiarize the researcher with each incident in preparation for writing items.

## Phase 2 -- Development and Pre-testing of the Instrument

### Writing Scale Items

The critical incidents were used in the following way to develop items for the volitional submissiveness scale. Fifteen incidents were selected from the transcribed interviews, eight of which were contributed by male subjects and seven by females. Each incident was studied in order to clearly identify the conflicting need and the context in which it arose. Personal pronouns were used in writing the scenario for each item in an attempt to help the test taker imagine being in the situation that was described. Careful attention was paid to avoid gender bias. It appears these objectives were achieved because subjects did not express difficulty in identifying with the scenarios and many subjects made notations to the effect that they had been in a similar situation or were presently in it.

Each scenario was followed by a statement that asked the test-taker to suppose that he/she had chosen to place the need of the other person ahead of his/her own need (that is, to act in a submissive way). The question: "To what extent would the following reasons influence you to do this?" was then posed in order to identify the motive underlying the hypothetical behavior. Six motivations for each scenario followed, each with a scale for rating the motive from 1 (not at all) to 5 (exactly).

Identifying the motive was considered to be an important function of the test because of the theoretical proposition that

submissiveness is a trait that requires an orientation, and that understanding the meaning that behavior has for the person is essential to labelling the trait correctly. Devising a way to identify what the test-taker's motivation might be for acting submissively proved to be the most difficult step in constructing the test. Five potential motives for acting in a volitionally submissive way (caring, helping, relationship enhancing, relationship maintaining, and propriety) had been postulated, based on a review of the literature and the theoretical formulation of the trait. The test writer used each of these motives to make up a sentence that pertained to each scenario (Appendix 2). A sixth motive (passive unassertiveness), corresponding to the current view of submissiveness, was added in order to distinguish the maladaptive dimension of submissiveness from the volitional dimension. A blank space was provided for test takers to identify their own motive if none of those given suited them.

The third part of the item consisted of a submissive and a non-submissive behavior for each scenario and a question asking test-takers to indicate which behavior would actually be most like them. The submissive alternative consisted of the behavior reported by the subject in the critical incident interview. The non-submissive alternative was a fabricated alternative related to the scenario. If the submissive alternative was selected, the test-taker's motive for acting in a submissive way would be used

to differentiate between volitional and traditional submissiveness.

Finally, the test-taker was asked to indicate what most influenced his/her actual behavior: personal philosophy, family values, societal expectation, moral convictions, other.

### Assessing Face Validity

In order to assess the face validity of the items, 10 professionals (psychologists, professors, counsellors and educators) were given the definition and description of the trait and were asked to rate each item according to how well it represented the construct. They were also given definitions of the six motives and asked to identify the motive to which each sentence referred. (See Appendix 3 for instructions to raters.)

Of the 15 items, the raters unanimously identified item 11 as representing the concept "very well". Items 3, 5, 6, 7, 9, and 15 were judged as representing the item "well"; the remaining items as representing the construct "adequately". None of the items were judged to represent the construct "poorly"; therefore, all of the items were retained for pretesting of the scale.

With respect to the motivation sentences, raters were not consistently able to identify the motive to which each sentence referred. Consequently, the sentences that were most commonly misidentified were re-worded and re-distributed to the

professionals to be rated again. The results improved but were still not perfect. Additional refinements were made to the sentences that continued to be ambiguous. It was decided to pretest the scale rather than get further subjective ratings.

### Pretesting of the Scale

Pretest 1. The first form of the Volitional Submissiveness Scale (VSS, Appendix 2) was pretested using a sample that consisted of 40 adults (23 women, 17 men). The average age of the sample was 36 years. The response rate for this pretest was 80% (fifty scales were distributed, 10 were not returned).

The VSS total score was acquired by summing the number of submissive alternatives that were selected, provided that the subject had selected volitional (as opposed to passive) motives for acting submissively. The possible range for the VSS total score was 0 to 15.

The VSS total scores obtained in the first pretesting of the scale ranged from 8 to 14 with a mean score of 10.75, standard deviation 1.46. The coefficient alpha (Hoyt) estimate of reliability was .20; standard error of measurement 1.49. The motivational subscales demonstrated individual reliabilities ranging from .79 to .91; the coefficient alpha estimate of reliability for the composite of the subscales was .90. A coefficient of this magnitude suggests that the subscales bear considerable similarity to one another and are probably not measuring distinct motivations. The professional raters

inability to distinguish between subscales is likely related to this factor. A summary of subscale statistics is presented in Table 1.

Table 1

Analysis of VSS (Form 1) Motivational Subscales

Subscale	<u>M</u>	<u>SD</u>	<u>r</u>	error
Caring	57.05	8.92	.79	3.94
Helping	52.77	11.47	.91	4.01
Propriety	50.97	10.94	.83	4.33
Enhance	53.15	12.32	.87	4.23
Maintain	50.30	11.43	.85	4.24
Passive	53.63	10.48	.83	4.17

Note. Data obtained from pretest 1, n = 40.

Low internal consistency of the total scale demonstrated in the first pretesting of the VSS was attributed to test structure and number of items. First, the structure of the test was such that the VSS score was acquired after the test-taker had been asked to imagine having chosen the submissive response and selecting a motive. Five of the motives related to positive

qualities such as caring, helping, and enhancing the relationship. Perhaps exposure to these motives influenced test-takers beyond their ability to respond objectively to the question "what would you actually do?" This potential difficulty was addressed by writing the item so that the conflicting needs scenario was followed immediately by the selection of alternative behaviors.

Secondly, the motivational sentences continued to be awkward. For each item, one motive was supplied by the critical incident interview subject, the rest were constructed to conform to the other hypothetical motives. For example, in item 1 (Appendix 2) the first motive was supplied by the subject (caring), the next five motives were constructed by the writer to represent helping, propriety, relationship maintaining, relationship enhancing, passive (traditional) submissiveness. The professional raters had experienced difficulty discriminating between motives and the estimate of internal consistency of the composite of subscales suggested that they were not necessarily distinct from one another. Further, a person might be motivated to act as much by caring as by wanting to help, to do the right thing, to maintain the relationship, and so on. It was questionable whether the motivation sentences were actually getting at distinct reasons for submitting. Finally, the five motives for volitional submissiveness were not balanced by an equal number of "traditional" motives and to do so would have

resulted in an excessively lengthy scale (i.e., 10 motivation sentences for each item). Consequently, it was decided to drop the motivational subscales and attempt to access subjects' motivation directly by asking subjects to complete the sentence stem: "My reason for responding this way would be...." The sentence completion would comprise the VSS total score, scored with a subjective rating based on whether the response met or failed to meet the criteria for the volitional submissiveness trait. Instructions for scoring were prepared so that raters could be trained to score the test (Appendix 5).

Thirdly, nine items were added to the scale using the same procedure as was used in writing the previous 15 items. The revised form of the VSS (Appendix 4) now consisted of 24 items each made up of: (1) a conflicting needs scenario; (2) two behavioral options (a submissive alternative obtained from the critical incident interview and a non-submissive fabricated alternative); and (3) the motivational sentence stem. At the end of the scale, a self-rating question was included in which the volitional submissiveness construct was defined and subjects were asked to estimate how likely they were to place the needs of a person with whom they shared a close relationship ahead of their own needs.

#### Scoring the Revised VSS

Two scores are derived from the VSS. The first is a submissiveness score obtained by summing the subject's self

rating of the behavioral alternatives. The self ratings are based on a Likert scale ranging from 1 (definitely does not sound like me) to 5 (definitely sounds like me), so that the test taker's submissiveness score falls within a range of 24 (minimum) to 120 (maximum). This score does not differentiate between traditional and volitional submissiveness. It is simply the test taker's judgement of the extent to which the submissive behavior sounds like him/her. The sentence completion (motivational statement) is essential to determine whether the behavior conforms to the volitional submissiveness construct, the traditional conceptualization of submissiveness, or, if the non-submissive alternative was selected, is consistent with that response. The volitional submissiveness score is the more important score and is obtained by rating the sentence completion. The sentence completion must be coherent with the behavioral alternative that was selected. Both the behavioral alternative and the sentence completion are necessary to interpret and score the item.

Sentence completions were scored dichotomously: a value of 1 was assigned if the response was consistent with the criteria of the volitional submissiveness trait; a value of 0 if the response failed to meet the criteria, was consistent with the selection of the non-submissive alternative, or was left blank. Scores potentially ranged from 0 to 24 (Appendix 5).

Pretest 2. The revised 24-item form of the VSS (Appendix 4)

was pretested a second time using a sample of 50 adults (17 men, 33 women); the average age of the sample was 37 years. Subjects completed the VSS and the dominance scale of the CPI.

The data were scored using the dichotomous method described above and the results analyzed. VSS scores ranged from 1 to 24, the mean score was 17.59, standard deviation 4.79, the Hoyt estimate of reliability was .80, standard error of measurement 2.10. A summary of item correlations are presented in Table 2. The hypothesis of no relationship between the VSS and the CPI dominance scale was supported suggesting that different constructs were being measured. A statistically non-significant correlation ( $r = .039$ ;  $p > .01$ ) was obtained. No relationship was demonstrated between age ( $r = .032$ ) or gender ( $r = .081$ ); but positive correlations were demonstrated between VSS score and self ratings of volitionally submissive behavior ( $r = .575$ ) and VSS score and ratings of extent to which submissive behavior "sounds like me" ( $r = .515$ ) at the .01 level of significance. Because the scale demonstrated adequate reliability on this pretest, further testing of the scale and the research hypotheses appeared warranted. Only one further revision was made to the scale. Subjects reported that it had taken 30 minutes to 1 hour to complete the scale, so the ideological question pertaining to primary influence underlying behavior was removed from each item in the interest of shortening the test as much as possible. The research advanced to the third phase.

Table 2

Summary of VSS Item Statistics (Pretest 2)

Item	Mean	<u>SD</u>	Correlation		Item	Mean	<u>SD</u>	Correlation	
			ST	TT				ST	TT
1	1.24	.431	.335	.171	13	1.38	.490	.095	.151
2	1.68	.471	.185	.297	14	1.48	.505	.364	.433
3	1.30	.463	.139	.229	15	1.46	.503	.460	.454
4	1.84	.370	.316	.245	16	1.70	.463	.386	.163
5	1.22	.418	.277	.309	17	1.50	.505	.426	.375
6	1.44	.501	.474	.478	18	1.66	.479	.577	.445
7	1.62	.490	.378	.220	19	1.40	.495	.271	.105
8	1.40	.495	.335	.321	20	1.46	.503	.285	.343
9	1.58	.499	.419	.369	21	1.32	.471	.066	.006
10	1.62	.490	.313	.257	22	1.26	.443	.309	.234
11	1.40	.495	.486	.428	23	1.48	.505	.438	.366
12	1.12	.328	.301	.234	24	1.62	.490	.435	.474

Note. ST = item-total correlation corrected for overlap; TT = item total-score correlations. (n = 50)

### Phase 3 -- Field Testing of the Instrument

The reliability, validity and factor structure of the VSS were explored in this phase of the research. The following measures of reliability and validity were obtained: a coefficient of internal consistency, a correlation between test - retest scores, and a correlation between self and peer ratings. Construct validity was assessed by correlating measures of personality and behavioral characteristics with VSS scores. Criterion-related validity was assessed by administering two tests. In the first test of criterion-related validity, the VSS was administered to two target groups: one was predicted to score high on the VSS and one was predicted to score low. In the second, an experimental study was conducted to determine whether behavior could be predicted on the basis of VSS scores. Finally, a preliminary analysis of the factor structure of the scale was conducted using a post hoc scoring method that employed a range score.

#### Missing Data

Missing data were handled in the following manner. If more than three items were missing from the VSS, the entire case was dropped from the study. Only seven cases were excluded from the study because 4 or more VSS items were incomplete. If occasional (3 or fewer) items were missed, a neutral score (3) was given to the behavioral alternatives and a score of 0 was assigned when

the sentence stem (motivation) was not completed. If any of the tests that were being correlated with the VSS were incomplete, the incomplete test(s) was not included in that subject's data file.

### Characteristics of the Phase 3 Sample

A total of 357 subjects participated in the various tests included in phase three: 153 were male and 204 were female. Age and gender data were collected on all subjects; other biographical data were only requested from the B.C. Ferry subjects. Of this latter group, not all subjects completed the biographical questionnaire because it was requested last and many subjects experienced difficulty completing the full questionnaire. The characteristics of the subjects who participated in the correlational study follows.

Description of the B.C. Ferry sample. Of the 234 subjects who completed the 352-item questionnaire, 118 were male and 116 were female. The age range was 19 to 68 years; the average age was 35.4 years (standard deviation 11.7). Marital status was reported by 112 subjects; the mean number of years married was 13 years (standard deviation 9.2); mean number of children 1.8. Only 69 subjects reported family income, the mean of which was in the range of \$41,000 to \$50,000. Years of education was reported by 108 subjects. The mean was 14 years; that is, 2 years beyond grade 12.

Collection of data. The data were collected from passengers

on B.C. Ferries travelling between the Tsawwassen and Swartz Bay terminal. Interesting differences were observed in test-taking behavior that are beyond the scope of this study but will be mentioned briefly here because they may pose interesting questions for future study. Most of the refusals to participate in the study were by men and women seated in the smoking section and by people who were actually smoking. Also, fewer questionnaires were completed in the smoking sections than in the non-smoking, viewing sections. Women tended to adopt a very task-oriented approach to answering the questions, and consequently many were able to complete all 352 questions. Men, on the other hand, tended to be much less focused on the task, stopping for coffee, visiting and looking at the scenery. Fewer men than women completed the entire questionnaire. An attempt to minimize the effects caused by non-completion of tests was made by random ordering the 15 scales that were to be correlated with the VSS. (The arrangement of the questionnaire booklet was as follows: VSS, the 15 other personality tests in random order, and the biographical questionnaire.)

### Scoring the Data

The VSS was scored using the dichotomous scoring method described previously. The scoring was done by the researcher after she and three other raters had achieved an 88% rate of inter-rater agreement. The raters were colleagues; one held a

masters degree in counselling psychology, one a Ph.D. in psychology, and one a social services certificate. Periodic checks were made throughout the scoring to ensure that this rate of agreement was maintained. All of the 15 other personality tests were scored by the researcher and an assistant who was trained by the researcher to score the tests.

### Tests of Reliability and Validity

Reliability and validity of the VSS was assessed by obtaining an estimate of internal consistency and by correlating VSS scores with retest scores, peer ratings, and self ratings of submissiveness and volitional submissiveness. Separate analyses were conducted by gender.

Using the dichotomous scoring method, a minimum total VSS score of 0 and a maximum total score of 24 was possible. The obtained minimum score was 1 and the maximum 23 with a mean score of 11.19, a standard deviation of 4.66, and a standard error of measurement of 2.14. The coefficient alpha (Hoyt) estimate of reliability was .78. When the data were analyzed by gender, the coefficient of internal consistency obtained for males was .80 and for females .76.

VSS data were analyzed with the deletion of items with low inter-item correlations to determine their effect on the internal consistency of the scale. Deleting items (e.g. item #5) always had the effect of lowering slightly, rather than increasing, the reliability of the total test. A comparison of item means,

variances, inter-item covariances, and inter-item correlations is presented in Table 3. A summary of item statistics is presented for all cases and by gender in Table 4.

Table 3

VSS Analysis (Dichotomous Scoring)

	All cases	Male	Female
Item Means	.466	.446	.482
Item Variances	.228	.226	.228
Inter-item Covariances	.030	.032	.027
Inter-item Correlations	.130	.143	.120
Coefficient Alpha	.783	.801	.766

Note. Data obtained from all phase 3 subjects, n = 357; (males: n = 153, females: n = 204).

A correlation of the submissiveness score (i.e., the test-takers' self rating of the extent to which the submissive alternative sounded like/unlike them) with the volitional score was obtained. A positive correlation was expected but since some responses represent traditional, passive submissiveness it should not be highly correlated. The obtained correlation between the two scores was .649 which is significant at the .0001 level of significance. A reliability coefficient alpha of .72

was obtained for the submissiveness scale.

Re-test reliability, which is essential to measures of personality traits since traits are expected to show little variation over time, was assessed by correlating the VSS scores of 18 subjects with their scores obtained in a second administration of the test one month later. A statistically significant ( $p < .001$ ) correlation ( $r = .678$ ) between test and re-test scores was obtained.

Table 4

Summary of VSS Item Statistics (Field Study)

Item	All Cases		Females		Males		Corrected item - total correlation
	M	SD	M	SD	M	SD	
	n=357		n=204		n=153		n = 357
1	.258	.438	.260	.440	.255	.437	.402
2	.574	.495	.525	.501	.641	.481	.403
3	.333	.472	.382	.487	.268	.444	.357
4	.829	.377	.873	.334	.771	.421	.345
5	.233	.423	.216	.412	.255	.437	.237
6	.471	.500	.495	.501	.438	.498	.442
7	.625	.485	.613	.488	.641	.481	.428
8	.560	.497	.559	.498	.562	.498	.416
9	.580	.494	.564	.497	.601	.491	.377
10	.585	.493	.608	.489	.556	.499	.454
11	.434	.496	.466	.500	.392	.490	.408
12	.423	.495	.466	.500	.366	.483	.373
13	.409	.492	.407	.493	.412	.494	.344
14	.543	.499	.608	.489	.458	.500	.518
15	.524	.500	.559	.498	.477	.501	.409
16	.611	.488	.628	.485	.588	.494	.485
17	.342	.475	.407	.493	.255	.437	.416
18	.571	.496	.583	.494	.557	.499	.414
19	.384	.487	.378	.486	.392	.490	.425
20	.406	.492	.422	.495	.386	.488	.407
21	.174	.379	.157	.365	.196	.398	.377
22	.269	.444	.309	.463	.216	.413	.462
23	.499	.501	.510	.501	.484	.501	.419
24	.555	.498	.569	.497	.536	.500	.427

Peer ratings were obtained from the spouses, partners, or close acquaintances of 40 subjects (relationship of rater to subject was not specified). The peers' VSS ratings were correlated with the subjects' own VSS ratings and a statistically

significant ( $p < .0001$ ) correlation ( $r = .602$ ) was obtained.

After completing the VSS items, subjects were requested to estimate what percent of the time they voluntarily chose to give up their own rights and put the other person's needs ahead of their own needs, not hoping to benefit personally but feeling good about acting in the best interest of the other because of some longer range benefit that they believed to be worthy of the effort. This rating was intended as a simple validity check, similar to that employed by Costa and McCrae (1985). Self ratings were provided by 222 subjects and correlated with their scores on the VSS. A statistically significant ( $p < .0001$ ) correlation ( $r = .369$ ) was obtained.

Statistically significant correlations of VSS scores were obtained with self ratings of submissiveness, peer ratings, retests and self ratings of volitional submissiveness. Table 5 summarizes the results of these correlations.

Table 5

Correlation of VSS with  
Submissiveness, Retests, Peer ratings, and Self ratings

Test	VSS	n
Submissiveness	.649 **	357
Retests	.678 *	18
Peer ratings	.602 **	40
Self ratings	.369 **	222

\*  $p < .001$       \*\*  $p < .0001$

Hypothesis-Testing Analyses

To assess the construct and discriminant validity of the VSS, scores on this scale were correlated with measures of other personality characteristics that were hypothesized to be associated with the theorized volitional submissiveness trait using the Pearson product-moment correlation procedure. Due to the number of correlations that were performed, alpha was set at .01 in order to reduce the likelihood of making a Type 1 error. A .01 level of significance approximates that required by the Bonferroni inequality procedure which would set the alpha level at .0066. Because the direction of the relationships had been hypothesized, one-tailed tests of significance were performed.

Since not all subjects provided data for all the personality measures, pairwise comparisons were made. Missing data were

handled in the manner described previously. Data on measures that were to be correlated with the VSS were collected from at least 150 subjects on each of the 15 tests except in the case of the NEO Personality Inventory ( $n = 131$ ), the Defining Issues Test ( $n = 139$ ), and the Dyadic Adjustment Scale ( $n = 74$ ); perhaps due to the length and difficulty of the first two tests, and because the ird did not apply to everyone.

### Tests of Hypotheses 1 - 20

Hypothesis 1. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and self-esteem as measured by the Eagly Revision of the Janis Field Self-Esteem Scale (1967).

This hypothesis was not supported. The correlation between volitional submissiveness and self-esteem was not significant ( $r = .0497, p > .01$ ).

Hypothesis 2. There is a statistically significant negative relationship or correlation between submissiveness as measured by the CPI (Gough, 1987) and self-esteem as measured by the Eagly Revision of the Janis Field Self-Esteem Scale.

This hypothesis was supported. A statistically significant positive relationship was demonstrated between the CPI and self-esteem ( $r = .644, p < .0001$ ). A positive correlation indicates that CPI dominance is related to self-esteem as measured by the Janis Field scale. Because the CPI scale defines submissiveness

as low dominance, a negative correlation would consequently be expected between submissiveness as measured by the CPI and self-esteem as measured by the Janis Field scale.

Hypothesis 3. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and internal locus of control as measured by the Internal Control Index (Duttweiler, 1984).

This hypothesis was not supported. The correlation between volitional submissiveness and locus of control failed to reach the .01 level of significance ( $r = .147, p > .01$ ).

Hypothesis 4. There is a statistically significant negative relationship or correlation between submissiveness as measured by the CPI and internal locus of control as measured by the Internal Control Index.

This hypothesis was supported. A statistically significant positive correlation was demonstrated between the CPI and internal locus of control as measured by the ICI ( $r = .632, p < .0001$ ). Because the CPI defines low dominance as submissiveness, submissiveness is indicated by a low score. Similarly, a high score on the ICI is suggestive of internal locus of control. Therefore, a positive correlation between these measures suggests a negative relationship between CPI submissiveness and internality of locus of control.

Hypothesis 5. There is a statistically significant positive relationship or correlation between volitional submissiveness as

measured by the VSS and ego development as measured by the Sentence Completion Test (Loevinger, 1970).

This hypothesis was supported. A statistically significant correlation was demonstrated between volitional submissiveness and ego development ( $r = .269$ ,  $p < .001$ ).

Hypothesis 6. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and self-efficacy as measured by the Self-Efficacy Scale (Scherer et al., 1982).

This hypothesis was supported. A statistically significant correlation was demonstrated between volitional submissiveness and self-efficacy ( $r = .175$ ,  $p < .01$ ).

Hypothesis 7. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and principled moral reasoning as measured by the Defining Issues Test (Rest, 1972).

This hypothesis was not supported. A non-significant negative relationship was obtained between volitional submissiveness and principled moral reasoning ( $r = -.174$ ,  $p > .01$ ).

Hypothesis 8. There is a statistically significant negative relationship or correlation between volitional submissiveness as measured by the VSS and neuroticism as measured by the NEO PI (McCrae & Costa, 1983).

This hypothesis was supported. A statistically significant

negative relationship was demonstrated between volitional submissiveness and neuroticism ( $\underline{r} = -.219, p < .01$ ). When the facets of the neuroticism scale were analyzed separately, statistically significant negative correlations were demonstrated between volitional submissiveness and anxiety ( $\underline{r} = -.207, p < .01$ ) and hostility ( $\underline{r} = -.247, p < .01$ ). The correlation between volitional submissiveness and self-consciousness failed to reach the required .01 level of significance ( $\underline{r} = -.187, p > .01$ ), as did the correlations between volitional submissiveness and depression ( $\underline{r} = -.171, p > .01$ ), impulsivity ( $\underline{r} = -.127, p > .01$ ) and vulnerability ( $\underline{r} = -.071, p > .01$ ).

Hypothesis 9. There is a statistically significant positive relationship or correlation between submissiveness as measured by the CPI and neuroticism as measured by the NEO PI.

This hypothesis was supported. A negative correlation was demonstrated between dominance and neuroticism ( $\underline{r} = -.545, p < .0001$ ). Because submissiveness is defined by Gough (1951) as low dominance, low scores on the CPI (i.e., submissiveness) would be expected to be related to high neuroticism scores as measured by the NEO PI.

Hypothesis 10. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and conscientiousness as measured by the NEO PI.

This hypothesis was not supported. A statistically

significant relationship was not demonstrated between volitional submissiveness and conscientiousness ( $\underline{r} = .070, p > .01$ ).

Hypothesis 11. There is no relationship or correlation between volitional submissiveness as measured by the VSS and submissiveness as measured by the CPI.

This hypothesis was supported. A statistically significant correlation was not demonstrated between volitional submissiveness and traditional submissiveness ( $\underline{r} = .037, p > .01$ ).

Hypothesis 12. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and marital satisfaction as measured by the Dyadic Adjustment Scale (Spanier, 1976).

This hypothesis was not supported. A statistically significant relationship was not demonstrated between volitional submissiveness and marital satisfaction ( $\underline{r} = .045, p > .01$ ).

Hypothesis 13. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and intimacy as measured by the Close Social Relationships Scale (Miller & Lefcourt, 1982).

This hypothesis was supported. A statistically significant positive relationship was demonstrated between volitional submissiveness and intimacy ( $\underline{r} = .251, p < .001$ ).

Hypothesis 14. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and well-being as measured

by the Satisfaction with Life Scale (Diener et al., 1983).

This hypothesis was not supported. The correlation between volitional submissiveness and well-being failed to reach the required level of significance ( $r = .155$ ,  $p > .01$ ).

Hypothesis 15. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and communal orientation as measured by the Relationship Orientation Scales (Clark et al., 1987).

This hypothesis was not supported. The correlation between submissiveness and communal orientation failed to reach the required level of significance ( $r = .148$ ,  $p > .01$ ).

Hypothesis 16. There is a statistically significant negative relationship or correlation between volitional submissiveness as measured by the VSS and exchange orientation as measured by the Relationship Orientation Scales.

This hypothesis was supported. A statistically significant negative correlation was demonstrated between volitional submissiveness and exchange orientation ( $r = -.208$ ,  $p < .01$ ).

Hypothesis 17. There is a statistically significant negative relationship or correlation between volitional submissiveness as measured by the VSS and loneliness as measured by the UCLA Loneliness Scale (Russell, Peplau & Cutrona, 1980).

This hypothesis was not supported. The correlation between volitional submissiveness and loneliness failed to reach the

required .01 level of significance ( $\underline{r} = -.156, p >.01$ ).

Hypothesis 18. There is a statistically significant positive relationship or correlation between volitional submissiveness as measured by the VSS and altruism as measured by the Altruism Checklist (Rushton, Chrisjohn & Fekken, 1981).

This hypothesis was supported. A statistically significant positive relationship was demonstrated between volitional submissiveness and altruism ( $\underline{r} = .203, p <.01$ ).

Hypothesis 19. There is a statistically significant negative relationship or correlation between volitional submissiveness as measured by the VSS and cost of care-giving as measured by the test of Problematic Social Ties (Rook, 1984).

This hypothesis was supported. A statistically significant positive relationship was demonstrated between volitional submissiveness and the Problematic Social Ties interview question: "How satisfied are you with your relationships with your friends?" where low scores indicate very unsatisfied and high scores indicate very satisfied ( $\underline{r} = .327, p <.0001$ ).

No statistically significant relationship was demonstrated between volitional submissiveness and feeling bothered by someone ( $\underline{r} = -.011, p >.01$ ), knowing someone who is too busy to help ( $\underline{r} = -.006, p >.01$ ), or feeling "taken advantage of" ( $\underline{r} = .064, p >.01$ ). No statistically significant relationship was found between volitional submissiveness and number of people who cause problems ( $\underline{r} = -.100, p >.01$ ).

The correlation between volitional submissiveness and the question: "Is there anyone with whom you feel angry when you are with them or thinking about them?" failed to reach the required level of significance ( $\underline{r} = .166$ ,  $\underline{p} > .01$ ).

Hypothesis 20. There is a statistically significant negative relationship between volitional submissiveness as measured by the VSS and social desirability as measured by the Marlowe-Crowne Scale (1960).

This hypothesis was not supported. A statistically significant positive relationship was demonstrated between volitional submissiveness and social desirability ( $\underline{r} = .303$ ,  $\underline{p} < .0001$ ).

#### Summary of Tests of Hypotheses 1 - 20

The findings support the hypotheses that volitional submissiveness as measured by the VSS is positively correlated with (a) ego development, (b) self-efficacy, (c) intimacy, (d) altruism; and negatively correlated with (e) neuroticism (composite scale and anxiety and hostility subscales) and (f) exchange orientation. As hypothesized, the relationships between the CPI (low-)dominance scale and the following measures were demonstrated: (a) no correlation with the VSS, (b) a negative correlation with self-esteem, (c) a negative correlation with internal locus of control, and (d) a positive correlation with neuroticism.

The hypotheses that were not supported were: positive

correlations of VSS with (a) self-esteem, (b) locus of control, (c) moral development (d) conscientiousness, (e) marital satisfaction (f) well-being, (g) communal orientation; and negative correlations with (h) loneliness, and (i) social desirability.

A summary of the correlation coefficients are presented in Table 6. The data were also analyzed by gender using the same procedure and these coefficients are presented in Table 7.

(A post hoc scoring method was developed and is described in a later section of this chapter. Data were re-scored and analyzed using this scoring method. The correlations obtained using the post hoc scoring method are included at the right of the tables for comparison purposes.)

Table 6

Correlation of VSS with Personality Characteristics

Instrument	n	VSS	VSS(Post hoc)
Eagly Self-Esteem Scale	153	.050	.017
Internal Control Index (ICI)	161	.147	.074
SCT of ego development	141	.269 ***	.253 ***
Self-efficacy Scale	163	.175 *	.157
Defining Issues Test (DIT)	120	-.174	-.188
NEO Personality Inventory (NEO PI)			
-Neuroticism	131	-.219 **	-.190 *
-Anxiety	134	-.207 *	-.179
-Hostility	133	-.247 **	-.232 **
-Depression	133	-.172	-.136
-Self-Conscious	130	-.187	-.168
-Impulsive	131	-.127	-.114
-Vulnerable	131	-.071	-.048
-Conscientious	131	.070	.068
CPI	148	.037	.097
Dyadic Adjustment Scale (DAS)	73	.045	.057
Miller Social Intimacy Scale(MSIS)	154	.251 ***	.204 **
Satisfaction with Life Scale(SWLS)	151	.155	.114
Relationship Orientation Scale(ROS)			
-Communal orientation	154	.148	.143
-Exchange orientation	153	-.208 **	-.148
UCLA Rev. Loneliness Scale	157	-.156	-.143
Altruism Checklist (AC)	154	.203 **	.189 *
Problematic Social Ties (PST)			
-Relationship Satisfaction	150	.327 ****	.352 ****
-Bothered by People	149	-.011	-.057
-Other too busy	150	-.006	-.031
-Feeling angry with others	149	.166	.064
-Taken advantage of	148	.064	.004
-Number of problem people	146	-.098	-.032
Marlowe-Crowne Social Desirability Scale (MC SDS)	147	.303 ****	.274 ****

\* p&lt;.01

\*\* p&lt;.005

\*\*\* p&lt;.001

\*\*\*\* p&lt;.0001

Table 7

Correlations of VSS and Personality Characteristics by Gender

Instrument	Dichotomous Scoring		Scoring		Post hoc Scoring	
	Male	Female	Male	Female	Male	Female
	<u>n</u>	<u>r</u>	<u>n</u>	<u>r</u>		
Eagly Rev.SES	66	.209	87	.015	.100	.019
ICI	70	.166	91	.160	.124	.052
SCT (ego dev't.)	59	.318**	82	.228	.241	.250*
Self-efficacy	66	.159	97	.207	.135	.189
DIT	48	-.313	72	-.060	-.294	-.105
NEO PI:						
-Neuroticism	49	-.157	82	-.299**	-.225	-.203
-Anxiety	50	-.151	84	-.282**	-.214	-.192
-Hostility	50	-.096	83	-.343***	-.115	-.304**
-Depression	50	-.142	83	-.221	-.154	-.156
-Self-Conscious	48	-.254	82	-.158	-.254	-.122
-Impulsive	49	.045	82	-.276**	-.074	-.168
-Vulnerable	49	-.039	82	-.139	-.107	-.050
-Conscientious	49	.058	82	.177	.023	.090
CPI	56	.095	92	.035	.200	.061
DAS	28	.205	45	-.084	.250	-.084
MSIS	58	.175	96	.284**	.168	.205
SWLS	54	.133	97	.166	.176	.068
ROS						
-Communal	68	.187	86	.062	.136	.122
-Exchange	68	-.199	85	-.193	-.230	-.046
UCLA Loneliness	68	-.099	89	-.197	-.119	-.154
Altruism Cklist	59	.177	95	.218	.264	.129
Prob.Soc.Ties	54	.333*	96	.302***	.419***	.284**
MC SDS	56	.229	91	.352****	.239	.288**

Note. n is the same for post hoc and dichotomous scoring.

\*  $p < .01$

\*\*  $p < .005$

\*\*\*  $p < .001$

\*\*\*\*  $p < .0001$

Tests of Hypotheses 21 and 22

Hypothesis 21. The mean VSS score of the targeted therapist group will be significantly higher than the mean VSS score of the client group.

This hypothesis was supported. The mean score for the predicted high-scoring (therapist) group was 18.19, standard deviation 2.42; the mean score for the predicted low-scoring (client) group was 8.69, standard deviation 2.41. Table 8 summarizes the results for the two groups.

Table 8

Comparison of VSS Scores for Therapist and Client Groups

<u>VSS</u>	Group	
	Therapist (n = 26)	Client (n = 29)
Minimum score	14	4
Maximum score	23	13
<u>M</u>	18.19	8.69
<u>SD</u>	2.42	2.41

A one-way analysis of variance (ANOVA) was performed to compare the therapist and client groups in terms of their mean scores. The results are reported in Table 9.

Table 9

ANOVA for Therapist and Client Groups

<u>SS</u>	<u>df</u>	<u>MS</u>	<u>F</u>	<u>p</u>	<u>error</u>
1237.936	1,53	1237.94	212.85	.0001	308.25

The results indicate statistically significant differences between the means of the two groups and suggest that the VSS has the ability to discriminate between groups that were predicted to score high and low on the volitional submissiveness trait on the basis of apparent level of psychological well-being.

Hypothesis 22. Self-giving behavior (giving up the " Z " in a behavioral experiment) will be positively correlated with VSS score.

This hypothesis was supported. Fourteen subjects gave up the " Z ". Each met the criteria of (a) giving up the letter voluntarily, (b) not feeling psychologically diminished, (c) acting to benefit the confederate. Twenty-six subjects withheld the " Z " from the confederate. In the de-briefing, none of the subjects reported being suspicious of the confederate or any part

of the experiment.

Giving up the " Z " was correlated with VSS score using the point-biserial correlation procedure. A statistically significant correlation ( $\underline{r} = .411$ ,  $p = .005$ ) was obtained. (The same analysis using the post hoc scoring method described in the following section, also yielded a statistically significant positive correlation:  $\underline{r} = .439$ ,  $p < .002$ .)

A comparison of subjects' VSS scores by groups (i.e., subjects who gave up the " Z " and subjects who did not), is reported in Table 10. Comparison of means between groups yielded a statistically significant effect ( $\underline{t} = 2.74$ ;  $p < .01$ ). (Using the post hoc scoring method, a significant difference between the means was also demonstrated:  $\underline{t} = 3.02$ ;  $p < .005$ .) The results of the behavioral experiment suggest that volitionally submissive behavior can be predicted on the basis of VSS score.

Table 10

Comparison of VSS Scores by Groups

	Group	
	Gave " Z "	Withheld " Z "
	(n = 14)	(n = 26)
Minimum <u>VSS</u> score	10	4
Maximum <u>VSS</u> score	21	19
<u>M</u>	15.71	11.84
<u>SD</u>	4.03	4.34

## The Post Hoc Scoring Method

In the process of scoring the VSS using the dichotomous method, a number of observations were made. First, similar responses and themes emerged across subjects. For example, the view was frequently expressed that when family members had needs they should stick together and help each other; whereas, partners should accept the consequences of their choices and act independently. Secondly, individual subjects commonly demonstrated consistent responses. In these cases, respondents' sentence completions were so characteristic that a profile of the individual often emerged, supporting the theoretical proposition that people possess orientations or characteristic ways of responding to conflicting need situations. These profiles ranged

from a hostile rejection of self-giving at the one extreme, to a firm conviction at the other that self-giving is warranted in many interpersonal contexts. Thirdly, substantive differences were apparent in responses that were judged as meeting the criteria of the trait; however, in using a dichotomous scoring method such differences could not be taken into account. Responses that met the criteria were always given a score of 1. The matter of differences and how they could be taken into account was explored using the following procedure and a "post hoc" scoring method was developed.

Identifying similar responses. The responses given by the first fifty subjects to each of the 24 items were listed together, item by item, and examined. Responses that were similar were grouped together. It became apparent that the significant differences were not in type of motivation (caring, helping) as had been expected, but rather in the subjects' ability or willingness to place others' needs ahead of their own. At one extreme, subjects' reacted with hostility to the idea of deferring need gratification to another. At the other, subjects identified the ultimate good that could be achieved by deferring gratification and meeting the other's need. By grouping similar responses together, several categories of self-giving behavior were apparent. Seven groups of responses resulted which were arranged sequentially on a continuum from least self-giving (i.e., hostile rejection of the idea) to most self-giving (i.e.,

recognition that the action contributed to the attainment of a worthwhile purpose). The points on the continuum were labelled according to the theme represented by the responses within that group as follows: (1) Individualistic; (2) Traditional; (3) Compromising/Reciprocal; (4) Compatible; (5) Approval Seeking; (6) Empathic Self-giving; (7) Outcome Oriented Self-giving. A description of each category is reported in Appendix 6.

Upon examination of the groupings, similarity to Kohlberg's stages of moral development was apparent. Acknowledging the similarities, the categories were ordered along the same lines. To illustrate, Kohlberg's first level of preconventional morality consists of two stages, the first characterized by egocentricity. This corresponds to the first category of VSS responses labelled Individualistic. At this level the idea of placing the needs of another person ahead of one's own is rejected outrightly, (e.g.: "this is an unreasonable request") often with hostility implied or directly expressed. Kohlberg's second stage of the first level is characterized by right and wrong being defined in terms of obedience and punishment: being "good" means giving unquestioning obedience to authority figures. VSS category two responses are those that express a traditional view of submissiveness (e.g.: "a wife should follow her husband", "the husband is to be the provider and the wife should be working as a support and not in conflict", "let the husband make the final decision").

Kohlberg's second stage is characterized by hedonistic concerns; right actions are those that bring gratification, wrong actions those that produce negative consequences for self. Interactions at this stage tend to be governed by the principle: "you scratch my back and I'll scratch yours". This is similar to the third category of VSS responses -- Compromise/Reciprocity, in which subjects conveyed the idea that they expect reciprocity ("I'd expect the same if the shoe were on the other foot") or a compromise ("try to find an area that fills both needs").

At mid-point on the VSS continuum are those responses that have a "neutral" quality. These responses include statements that suggest compatibility ("we both enjoy entertaining", "I don't like being around people either"); therefore, no conflict of needs exists. Also included in this category are statements to the effect that the situation does not create conflict because the individual simply adapts to the wishes of the other by virtue of his/her flexibility ("no big deal, I'm flexible").

Kohlberg's second major level of moral development is conventional morality. Stage three morality is based on acquiring the approval or disapproval of others. This corresponds to the fifth VSS category of responses that indicate a willingness on the part of the subject to take the other's needs into consideration but acknowledge as well that self stands to benefit in some way by doing so ("it would give me satisfaction that my friend needs me"). Self-giving is not

"pure" because the person seems to recognize a personal benefit. Included in this category are responses that correspond to Kohlberg's stage four and express an unwillingness to hurt others, to consider others' rights, or to do the morally correct thing.

Kohlberg's fifth stage of postconventional morality is demonstrated by critical examination of basic moral principles, upholding societal values, and respecting individual rights. This corresponds with the sixth VSS category in which self-giving acts are seen as a demonstration of commitment, loyalty or affirmation. They are expressions of empathic understanding. At Kohlberg's sixth and final stage, the individual adopts self-chosen ethical principles that possess universal qualities such as the equality of human rights and justice. In the corresponding VSS category, responses are characterized by a willingness to make personal sacrifices in order to achieve some ultimate goal or purpose that benefits the other person. Meeting the other's need is seen to result in a state that justifies the cost of self-giving ("the pain must be dealt with before the joy of life can continue"). Like the stages of moral development, few responses qualify for the seventh VSS category.

Scoring. The score for a sentence completion using the post hoc method was determined by identifying which category the response belonged in and then assigning the category number (1 to 7) to the response. Three raters, using descriptions of the

seven categories (Appendix 6), separately rated identical scales and comparisons of the ratings were made. The raters were colleagues: one held a social work certificate, one a master's degree, the third a doctorate in psychology. Inter-rater agreement of 83% was obtained on first comparisons with further testings achieving agreement of at least 83% or greater. Periodic checks were carried out to ensure on-going rater reliability.

All questionnaires were re-scored using the post hoc method, the data were re-analyzed, comparisons were made between the dichotomous and the post hoc method, hypotheses were tested and an exploratory factor analysis was conducted to identify principal components. The following results were obtained using the post hoc method.

Item analysis. A mean item score of 3.17 (range 1 to 7), mean item variance 2.94, mean inter-item covariance .337, and mean inter-item correlations of .114 were obtained.

A comparison of means, variances, inter-item covariances, and inter-item correlations for all cases and by gender is presented in Table 11, a summary of item statistics in Table 12.

Table 11

VSS Analysis (Post Hoc Scoring Method)

	All cases	Male	Female
	(n=357)	(n=153)	(n=204)
Item Means	3.165	3.124	3.196
Item Variances	2.944	3.071	2.837
Inter-item Covariances	.337	.391	.298
Inter-item Correlations	.114	.126	.105
Coefficient Alpha	.756	.778	.738

Reliability. The coefficient alpha (Hoyt) estimate of internal consistency obtained using the post hoc scoring method was .76. When the scores were analyzed by gender, a coefficient of .77 for males and .73 for females was obtained.

A correlation coefficient of .88 was obtained between the dichotomous scoring method and the post hoc method.

A correlation coefficient of .805 ( $p < .0001$ ) between test and retest scores using the post hoc method was obtained (compared with  $r = .678$ ,  $p < .001$  using the dichotomous method).

Table 12

Summary of Item Statistics (Post Hoc Scoring Method)

	All cases		Females		Males		Corrected item - total correlation
	(n=357)		(n=204)		(n=153)		(n=357)
Item	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
1	2.94	1.52	2.83	1.49	3.05	1.55	.292
2	3.76	1.63	3.64	1.59	3.91	1.67	.233
3	2.81	1.62	2.85	1.57	2.77	1.68	.283
4	4.68	1.51	4.79	1.41	4.54	1.63	.222
5	2.46	1.48	2.36	1.40	2.60	1.58	.091
6	3.26	1.81	3.45	1.79	3.45	1.82	.301
7	3.85	1.73	3.85	1.68	3.85	1.80	.269
8	3.46	1.94	3.62	1.93	3.62	1.94	.263
9	3.36	1.78	3.38	1.79	3.38	1.77	.338
10	3.60	1.83	3.65	1.79	3.65	1.88	.366
11	3.02	1.84	3.14	1.81	3.14	1.87	.392
12	3.00	1.65	3.00	1.62	3.00	1.69	.173
13	2.99	1.81	2.87	1.79	2.87	1.83	.239
14	3.19	1.86	3.37	1.80	3.37	1.92	.427
15	3.24	1.64	3.21	1.60	3.21	1.69	.253
16	3.56	1.81	3.62	1.77	3.62	1.87	.442
17	2.48	1.88	2.73	1.92	2.73	1.78	.287
18	3.21	1.74	3.30	1.69	3.30	1.79	.329
19	2.41	1.51	2.45	1.55	2.45	1.47	.309
20	2.93	1.75	2.91	1.72	2.91	1.79	.265
21	2.85	1.22	2.84	1.13	2.84	1.34	.328
22	2.54	1.65	2.62	1.60	2.62	1.70	.343
23	3.03	1.87	2.99	1.87	2.99	1.87	.263
24	3.35	1.90	3.22	1.84	3.22	1.95	.320

A statistically significant correlation ( $\underline{r} = .665$ ;  $\underline{p} < .0001$ ) between peer ratings and subjects' own VSS ratings was obtained, compared to  $\underline{r} = .602$  ( $\underline{p} < .0001$ ) using dichotomous scores. A statistically significant ( $\underline{p} < .0001$ ) correlation ( $\underline{r} = .641$ ) was obtained between the submissive responses (extent to which subjects thought that the submissive behavior sounded like/unlike them) and the volitional submissiveness score. A statistically significant correlation ( $\underline{r} = .369$ ,  $\underline{p} < .0001$ ) was also obtained between the VSS and self ratings of percent of time that subjects perceived that they placed the needs of others ahead of their own. A summary of these correlations is presented in Table 13.

Table 13

Summary of VSS Correlations with Submissiveness, Retest, Peer and Self Ratings Using Post Hoc Scoring Method

Test	<u>n</u>	<u>r</u>
Submissiveness score	357	.640 *
Retest	18	.805 *
Peer rating	41	.665 *
Self rating	323	.385 *

\*  $\underline{p} < .001$

Validity. The construct validity of the VSS was assessed by correlating scores obtained using the post hoc scoring method with the personality measures that had been hypothesized to be related to the VSS. Since these tests have been reported earlier using the dichotomous scoring method, the results using the post hoc method will only be summarized here. Statistically significant positive correlations were demonstrated between scores on the VSS and ego development, intimacy, altruism, satisfaction with relationships, and social desirability. Significant negative relationships were demonstrated between VSS and NEO PI hostility. As hypothesized, no relationship was demonstrated between the VSS and the CPI. The hypotheses pertaining to the relationships between the VSS and self esteem, locus of control, self-efficacy, moral development, conscientiousness, marital satisfaction, well-being, communal and exchange orientation, and loneliness did not achieve the .01 level of statistical significance using the post hoc method of scoring the VSS. A summary of the correlation coefficients obtained for all measures (all cases) are presented in Table 6 and by gender in Table 7.

#### Relationship of Demographic Variables and VSS

Demographic information requested from subjects who participated in the field study was correlated with VSS scores. A low negative correlation ( $r = -.110$ ,  $p > .01$ ) that did not reach the required level of significance was demonstrated between

age and VSS using both the dichotomous scoring method and the post hoc scoring method. No relationship was demonstrated between gender and VSS ( $r = .092$ ,  $p = .04$  dichotomous scoring;  $r = .057$ ,  $p = .14$  post hoc scoring). A statistically significant ( $p < .01$ ) negative relationship ( $r = -.205$ ) was demonstrated between number of children and VSS ( $r = -.206$ ,  $p < .01$  using dichotomous scoring;  $r = -.192$ ,  $p = .02$  using post hoc scoring). No relationships were demonstrated between VSS and educational level, marital status, years married or family income.

Statistically significant positive relationships were demonstrated between VSS and affiliation with a church ( $r = .315$ ,  $p < .0001$ ), church attendance ( $r = .382$ ,  $p < .0001$ ), attendance at a church-affiliated school ( $r = .236$ ,  $p < .007$ ), and reading the Bible or a holy book ( $r = .353$ ,  $p < .0001$ ). A summary of these correlations is presented in Appendix 8.

#### Principal Component Analysis of the VSS

Because the post hoc scoring method employed range scores, an analysis of the factor structure of the scale could be performed. The SPSS program for principal component factoring with iteration was used. Because VSS data were collected in phase three of the research from more than one source, consideration as to the appropriateness of pooling all VSS data ( $n = 359$ ) preceded factor analyses. First, data obtained from the B.C. Ferry sample ( $n = 234$ ) were separated from data obtained

from the remaining subjects ( $n = 125$ ) who participated in the target groups and behavioral experiment because the subjects selected for the purposes of the predictive studies could not be considered representative of the entire population. The homogeneity of the variance-covariance matrices and the differences between the means of the two groups were then tested. Significant differences were obtained between the variance-covariance matrices [ $F(300,206250) = 1.24, p < .005$ ] using the Bartlett-Box homogeneity of dispersion procedure and between means using Hotellings method ( $F = 1.49, p < .05$ ) suggesting that the two groups were not drawn from the same population and therefore, should not be pooled for factor analyses. The B.C. Ferry sample was the larger of the two groups and was obtained by a method that conformed more closely to random selection; therefore, these data were selected for further analyses. Data from the B.C. Ferry sample were further examined by gender and a test for the differences between the means of the males and females in this sample was conducted. No significant differences were noted between genders ( $F = 1.57, p > .05$ ) indicating that data from the men and women in the B.C. Ferry sample could be pooled for the factor analyses.

Principal component analysis was performed on the pooled (male and female) B.C. Ferry data. Ten components demonstrated eigenvalues greater than unity; however, consistently small differences were obtained beyond the third component. (Obtained

eigenvalues for 10 components in descending order were as follows: 3.74, 1.53, 1.37, 1.32, 1.27, 1.19, 1.16, 1.12, 1.04, 1.01.) The Kaiser-Guttman criterion retains for rotation those components with eigenvalues greater than unity. However, because little explanatory value was acquired by reducing 24 items to 10 factors, the following methods were employed to determine whether a lesser number of factors could be rotated.

Maximum likelihood (ML) factor analyses were employed as one method of determining the number of factors to extract. A minimum of two and maximum of five factor solutions were requested. The probability associated with the chi-square goodness-of-fit significance tests were .169 for three factors and .083 for four factors, suggesting that a four-factor solution would be a marginal fit and three factors would provide a better fit. Scree tests were also performed on data for women, men, and both men and women together. By gender, a four-factor solution was indicated for the women and a two factor solution for the men. When both genders were considered together, three factors appeared to provide the best solution.

An orthogonal (varimax) transformation was performed; a summary of the primary-factor pattern coefficients obtained for a three-factor solution is provided in Table 14 along with the eigenvalues and percents of variation for three factors. Only one item (# 13) failed to load on any of the three factors above the .30 level; 19 items loaded above the .40 level. Factor 1

explained 11.74 % of the total variance, Factor 2 explained 8.06 % and Factor 3 explained 7.84 %, accounting for 27.64 % of the total variance.

An interpretation of each factor was made based on a conceptual analysis of the content of items which achieved primary-factor pattern coefficients greater than .30 on that factor. The factor structure appeared to relate to differences in motivation as had been theorized. Factor 1 was labelled "Caring" because it consisted entirely of items that called for care or help to be given in response to a specific or primary need. The needs were for physical care as well as emotional and social support. Items 10, 6, 11, 16, 7, 14, 9, 24, 8, 18 and 19 were included on this factor.

The second factor was labelled "Affirming" because items loading on this factor suggested that the other's need was acknowledged and satisfied by showing consideration and then accomodating to meet the need. Items 5, 23, 21, 20 and 22 were included on this factor.

Factor 3 was labelled "Enhancing" because the self-giving called for by these items always seemed to facilitate or enhance the other's development. Items 3, 4, 2, 1, 17, 15 and 12 were included on this factor.

Table 14

Primary-factor Pattern Coefficients for B.C. Ferry Sample  
with Eigenvalues and Percents of Variation for Three Factors

Factor I Caring		Factor II Affirming		Factor III Enhancing	
Item		Item		Item	
10	.632	5	.604	3	.565
6	.523	23	.536	4	.500
11	.516	21	.483	2	.419
16	.497	20	.472	1	.409
7	.491	22	.424	15	.404
14	.476			17	.347
9	.456				
24	.422				
8	.414				
18	.360				
19	.328				
Eigen- value	2.817		.935		1.881
Total Scale Explained Variance	11.738%		8.064%		7.839%

## CHAPTER 5: DISCUSSION

The primary purpose of this study was to provide a rudimentary theoretical description of the adaptive dimension of submissiveness and to identify some of the underlying psychological structures manifest in submissive behaviors that have positive relationship outcomes. This dimension of submissiveness was labelled volitional submissiveness to distinguish it from the traditional view of the trait. The study attempted to answer six research questions.

The first research question asked whether behavioral acts that characterize the volitional submissiveness construct could be elicited from people using the critical incident interview method. Interview subjects provided incidents that met the criteria for the trait (i.e., the incident occurred within the context of a significant relationship, their own needs or interests were different from the needs or interests of another person; they put the other persons' needs or interests ahead of their own; they hoped to benefit the person or achieve a goal that was consistent with an internalized value; and they did not feel psychologically compromised by placing the others' needs ahead of their own). A scale, (the Volitional Submissiveness Scale, VSS), consisting of items written from the critical incidents was then constructed to measure volitional submissiveness (research question 2). The third purpose of the study was to determine whether the volitional construct could be

distinguished from submissiveness as it is currently conceptualized in psychology by identifying correlates of volitional submissiveness (research question 3). Respect for the meaning that behavior has for the person, and understanding meaning before assigning a label to behavior, were underlying premises of the research. Based on the view that intention supplies a better view of character than the act itself, the scale attempted to access personal meaning by identifying the underlying motivations for submissive behavior (research question 4). The ability of the scale to differentiate between groups of people on the basis of predicted VSS scores was tested (research question 5), as was the scale's ability to accurately predict behavior (research question 6).

The results associated with each research question will be interpreted in this section after the re-statement of each question. Limitations of the study, theoretical and practical implications and recommendations for future research will follow.

### Interpretation of Findings

#### Research Question 1

Can behavioral acts that characterize the postulated volitional submissiveness construct be identified and elicited using the critical incident method?

An incident, as defined by Flanagan (1954) must meet the following conditions: the behavior must be observable,

sufficiently complete to permit inferences and predictions to be made about the person performing the behavior, and the situational context must be such that the intent and effects of the act are clear.

These conditions were clearly met in the interviews. Subjects had little difficulty recalling with clarity an instance in which they had placed the needs or interests of a significant person ahead of their own needs. The subjects' intentions for doing so met the conditions of the critical incident method and were consistent with the motives that had been proposed to explain submissive behavior in relationships between peers and intimates. The motives that were proposed on the basis of current literature were caring (Clark, 1985; Lewis, 1985; Miller, 1976), helping (Batson & Coke, 1981; Kohn, 1988; Krebs & Russell, 1981), doing the right thing (Berkowitz & Daniels, 1964; Krebs & Rosenwald, 1977; Rushton, 1981), and enhancing or maintaining a relationship (Reis & Shaver, 1988; Sullivan, 1953; Veroff et al., 1981). To illustrate, responses given by subjects to item 9 that express these motives are as follows:

Caring: "Because I love my Mom and to show I'll never stop caring."

Helping: "Parents gave you life. I feel you should help them."

Propriety: "They're family and it's the right thing to do."

Relationship enhancing: "I'm very close to my parents and

would do what I could if one of them was ailing."

Relationship maintaining: "I only have one set of parents."

The outcome of the behavior was investigated by having subjects identify what goals or purposes they hoped to achieve, how they felt about themselves and the other person -- at the time of the incident and as they reflected on it during the interview, and how they perceived that their behavior affected the other person. With the exception of one instance, subjects identified strongly positive outcomes in which they felt enlarged by their self-giving behavior, expressed the belief that self-giving had benefited the relationship, and currently experienced some on-going sense of gratification for having resolved the conflicting needs scenario in the manner described. In the case of one incident that did not meet these criteria, the subject's submission resulted in behavior that was not consistent with internalized values, led to resentment and conflict, and eventual withdrawal from the relationship when she refused to continue to be submissive. The submission in this incident conformed to the traditional conceptualization of submissiveness. It is interesting that only one incident of traditional submissiveness was cited, suggesting that the interview questions were good triggers to elicit volitional acts of submissiveness.

The critical incident interviews provided initial evidence for the existence of the trait in that examples of behaviors were

generated that met the criteria of the theorized trait.

## Research Question 2

If volitionally submissive behaviors are identified, can they be measured?

An instrument, The Volitional Submissiveness Scale (VSS), was developed to measure the theorized volitional submissiveness trait. Twenty-four critical incidents obtained in the interviews were used to develop items for the scale. In the final draft of the scale, an item consisted of (1) a conflicting need incident, (2) two behavioral options: one the submissive act described by the subject in the interview, the other a plausible, non-submissive behavior, and (3) a sentence stem identifying the intention for the behavior.

The VSS demonstrated reliability and validity in respect to internal consistency, test-retest measures, and self and peer ratings. A reliability coefficient alpha of  $r = .78$  compares favorably with the alpha value of .60 recommended by Nunnally (1978) for scales to be used in basic research and suggests that the scale measures a single construct. Refinement of two of the items (#12 and #13), and the addition of more items, are recommended to improve the internal consistency of the scale.

A test-retest reliability coefficient of  $r = .678$  ( $p < .001$ ) over a 1-month interval suggests that there is some stability in the responses of test-takers over time. This is particularly

significant in that the effect of memory may have operated to influence the retest selection of the submissive/non-submissive response, but it is highly unlikely that the respondent would have been able to remember the motive that he/she indicated for each scenario, and this is the basis for assigning the volitional submissiveness score. This reasoning is also applicable to the peer ratings which also demonstrated reliability ( $r = .602$ ;  $p < .0001$ ). The spouse or friend not only rated the subject on the basis of what he/she thought the subject would do in the situation, but also identified what the subject's underlying motivation would be on the basis of their knowledge of that person. Self ratings of volitionally submissive behavior correlated moderately ( $r = .369$ ;  $p < .0001$ ) with scale scores. Subjects were asked to estimate what percent of the time their behavior was consistent with the definition of volitional submissiveness. It may have been more accurate to ask for a rating of the extent to which subjects considered their behavior to be consistent with the definition. Correlations in the range of .65 are expected given a reliability coefficient of .78.

Principal component analyses were performed and three factors were obtained. Twenty-three of the 24 items achieved primary-factor pattern coefficients above .30 on a factor; 19 items above .40. A conceptual interpretation of the factors suggested that the factor structure could in fact be explained in terms of the intention underlying self-giving submissiveness

common to the items clustering within each factor. Factor 1, named "caring", consisted of items that called for care to be given in response to a physical, emotional or social need. Factor 2, labelled "affirming", consisted of items requiring that the other person's need be acknowledged, considered and accommodated to, thus affirming that person and/or the relationship. Factor 3 was labelled "enhancing" because submissiveness in these items seemed to facilitate or contribute to the other's development.

The factor structure, conceptualized in terms of motivation underlying volitional submissiveness, is consistent with current theory that suggests it is a basic human tendency to be responsive to the needs of others (Kohn, 1988), particularly if one empathizes with the other (Batson & Coke, 1981) or the other is perceived to be similar to oneself (Krebs & Russell, 1981). Also, the more a person feels responsible for the other, the more cost he or she is apparently willing to incur in meeting the other's needs (Hays, 1985).

Approximately 27% of the variance is explained by three factors. A sizeable proportion of error variance remains.

### Research Question 3

What is the relationship between the hypothesized correlates and the volitional submissiveness construct?

Research hypotheses 1 to 20 were tested in response to this

question. The findings will be interpreted for each relationship that was hypothesized.

Self-esteem and volitional submissiveness (Hypothesis 1).

It was hypothesized that volitional submissiveness would be positively related to self-esteem. This relationship was not demonstrated using the Eagly Revision of the Janis Field Self-Esteem Scale ( $r = .04$ ;  $p = .271$ ).

The Eagly (1967) instrument was based on an earlier "Feelings of Inadequacy Scale" (Janis & Field, 1959). Feelings of inadequacy are negative self-appraisals associated with low self-esteem. The prediction of this research was that volitional acts of placing the needs of others ahead of one's own needs would be based on positive self-appraisals relating to one's convictions of self-worth. D.K. Clark's (1985) distinction between feelings of worthfulness and worthiness was noted to be critical, and it was proposed that self-esteem in a self-giving person would more likely derive from an identification with the universal worth of humankind than from feelings of entitlement or worthiness.

Considering Eagly's (1967) items from this point of view and imagining how a person high in the ability to be self-giving would answer, an explanation for the results is offered. Hoping (or even caring) "that some day the people you know will look up to you and respect you" (item # 6), feeling pleased with your performance (item # 3, 8), or feeling sure of yourself (items #

10, 11) are concerns that do not seem to pertain very much to a self-giving person. For example, imagine the prototype -- Mother Teresa, responding to the questions: How often do you feel you are a successful person? How sure of yourself do you feel? How confident do you feel about your abilities? How often do you feel inferior to most of the people you know? These questions seem inadequate to measure the condition of worth that underlies the ability to acknowledge and respond to other's need when doing so requires delayed gratification of personal need. The instrument selected to measure self-esteem does not appear to measure this quality of self-worth. The results indicate that self-esteem as measured by the Eagly Revision of the Janis Field Self-Esteem Scale is unrelated to the volitional submissiveness construct as measured by the VSS.

Locus of control and volitional submissiveness (Hypothesis 3). It was hypothesized that volitional submissiveness would be positively related to internal locus of control. A small positive relationship that failed to reach the required level of significance was obtained ( $r = .147$ ;  $p = .03$ ).

The significance of the locus of control construct to volitional submissiveness is related to the volitional component. For persons who are internally oriented, the action is voluntarily chosen and based on the self-perception that outcome is contingent upon behavior, so that if one chooses to act

submissively it is because one believes that it is the most effective way to achieve a desired goal or purpose and a feeling of having given up personal control or power does not result because the action was voluntary. The factors associated with internality (Duttweiler, 1984): cognitive processing, autonomy, resistance to influence, and delay of gratification are consistent with the volitional submissiveness construct. Further testing following refinement of the VSS may demonstrate this relationship.

Ego development and volitional submissiveness (Hypothesis 5). It was hypothesized that volitional submissiveness would be positively related to higher levels of ego development. This relationship was demonstrated by a statistically significant ( $p < .001$ ) correlation ( $r = .268$ ) of the VSS with Loewinger's Sentence Completion Test of ego development. This was one of the strongest relationships that was demonstrated between the hypothesized variables and the (VSS). This relationship may suggest that higher levels of complexity in the structure of meaning and character are associated with the ability to choose to place the needs of others ahead of one's own needs in order to achieve a desired outcome.

It was hypothesized that in order to engage in self-giving of this nature, individuals must be developed beyond the fourth stage (i.e., the most common stage achieved by adults). In the fifth and sixth stage, inner rules take precedence over peer

influence (I-4), paradox can be tolerated, interpersonal relationships are valued (I-4/5), and internal conflicts related to divergent needs, ideals and perceptions are worked through (I-5). The results suggest that the acquisition of these personal characteristics is related to volitional submissiveness. They may also provide support for further inquiry into the developmental nature of the trait, since ego development is conceptualized by Loevinger as occurring in sequential stages.

Self-efficacy and volitional submissiveness (Hypothesis 6).

It was hypothesized that self-efficacy would be positively related to volitional submissiveness. This relationship was supported. A statistically significant ( $p < .01$ ) correlation ( $r = .175$ ) was obtained between the Self-Efficacy Scale and the VSS which would suggest that the scales are measuring distinct but related constructs.

The expectancy that one can act in such a way as to bring about a desired outcome, will expend effort to carry out the behavior, and can persist in the face of difficulty are components of the self-efficacy construct that would be expected in a person who chooses to set aside his/her own need in order to meet the need(s) of another person because of the personal cost involved in carrying out volitionally submissive behavior.

Moral development and volitional submissiveness (Hypothesis 7). It was hypothesized that principled moral reasoning would be

positively related to volitional submissiveness. This relationship was not supported; in fact, a negative relationship ( $r = -.173$ ) that failed to meet the required level of significance ( $p = .03$ ) was demonstrated between the VSS and the DIT.

Rest (1979) theorized that moral behavior derives from a person's interpretation of justice or fairness in social interactions. Gilligan (1982) has distinguished between an ethic of principle and an ethic of care and responsibility. Volitional submissiveness is most compatible with an ethic of care and responsibility. Persons high in volitional submissiveness are likely not as concerned with justice in an abstract sense as they are in the concrete, relational terms of caring. A negative correlation between volitional submissiveness and exchange orientation (hypothesis #15) further suggests that volitionally submissive people are oriented toward meeting needs rather than keeping track of debts and fairness of exchanges. This is consistent with the view that in some interactions people are unaware that an exchange is unfavorable toward themselves because their action is consistent with internalized ideals (Murstein, Cerreto & MacDonald, 1977).

Secondly, validity studies of the DIT have not demonstrated significant relationships between moral development and religious affiliation; whereas, a statistically significant ( $p < .001$ ) correlation ( $r = .315$ ) was demonstrated in this research between

VSS score and church affiliation, church attendance ( $r=.387$ ;  $p < .0001$ ), and reading the Bible or holy book ( $r = .353$ ;  $p < .0001$ ). It may be that these instruments measure very different orientations toward "moral" behavior.

The third explanation for the results relates to the length and difficulty level of the DIT, considering that it was administered along with numerous other instruments. The length of the DIT was anticipated as a problem because of the other tests administered with it, so the researcher opted to use the less reliable short form. As it was, the short form was completed by only 120 subjects. Inspection of the questionnaires revealed that many subjects abandoned the DIT after beginning the first item. In addition, the researcher discovered late in the data collection process that the items that had been selected for the short form were not the combination of items that had been found to contribute to the highest reliability. This error may have resulted in low reliability of the DIT short form, adversely affecting the findings in this study.

Neuroticism and volitional submissiveness (Hypothesis 8). It was hypothesized that a negative relationship would be demonstrated between neuroticism and volitional submissiveness. This hypothesis was supported in terms of the composite neuroticism scale, and in relation to the anxiety and hostility facets of the NEO PI. Statistically significant negative

correlations were demonstrated with neuroticism ( $r = -.219$ ,  $p = .006$ ) and with the anxiety ( $r = -.207$ ,  $p = .008$ ) and hostility ( $r = -.247$ ,  $p = .002$ ) facets. In respect to the other facets of neuroticism: depression, self-consciousness, impulsivity and vulnerability to stress, the correlations obtained were negative but they failed to reach the required .01 level of significance.

Volitional submissiveness was theorized to be the adaptive dimension of trait submissiveness. Consequently, it was reasoned that the adaptive dimension would be associated with emotional stability (the absence of neurotic tendencies); whereas, the maladaptive dimension (i.e., the current view of submissiveness) would be correlated with neuroticism. This relationship was supported by a statistically significant negative correlation between the VSS and neuroticism and a positive relationship between CPI submissiveness and neuroticism. The negative relationship between volitional submissiveness and neuroticism would suggest that the former is associated with emotional stability.

Emotional stability is also demonstrated by the presence of what is considered to be a fifth factor in the five factor model of personality: conscientiousness. It was hypothesized that a positive relationship would be demonstrated between volitional submissiveness and conscientiousness (Hypothesis 10). This relationship did not reach the required level of statistical significance. This finding may be interpreted in light of the

behaviors that characterize the person high in the C factor. Conscientiousness is defined by Costa and McCrae (1985) as the active side of self-discipline that is demonstrated by being persistent, businesslike, strong-willed and determined. The conscientious person is able to structure his or her life tightly, is neat, and likely to be "purposeful and well-organized, seeing much of life in terms of tasks to be accomplished" (Costa & McCrae, 1985, p. 12). This person has been described as having a strong will to achieve; a need which, along with the other characteristics, may in fact conflict considerably with the needs of others and therefore, result in a person high on this factor from giving much consideration to other's needs. Conversely, the person who is able to place the needs of others ahead of his/her own may be found to be much less task oriented, less driven by the need to achieve, and generally, be more flexible and easy going. The lack of support for the hypothesis, in light of the manner in which the conscientious facet is defined, tends to add support to the theoretical conceptualization of volitional submissiveness. This result invites further investigation.

Marital satisfaction and volitional submissiveness

(Hypothesis 12). It was hypothesized that a positive relationship would be demonstrated between dyadic adjustment and volitional submissiveness. This relationship was not supported.

The DAS purports to measure quality of dyadic relationships;

quality consisting of satisfaction, consensus, cohesion, and affectional expression. The absence of a demonstrated relationship is difficult to interpret, especially considering that a significant positive relationship was demonstrated between VSS and level of intimacy experienced in the subjects' closest current relationship (hypothesis #13). Perhaps marriage is not people's closest relationship! This seems an unlikely interpretation.. What is more likely is that marriage is a relationship that tests, and is tested by, partners' ability to be unselfish and self-giving. Because interaction in marriage (as compared to other social relationships) is intensified in terms of both time and space, the tendency to place the other's needs ahead of one's own may create stress in the relationship, particularly if partners differ in their ability to be self-giving. Lee's (1977) suggestion that altruistic love is a rare achievement in marriage may be supported by this finding. On the other hand, it is evident that considerable personal cost is involved in placing anyone's needs ahead of one's own. Persistence in the face of difficulty and the ability to delay rewards may be a significant aspect of volitional submissiveness in a long-term relationship. Satisfaction in the relationship, if it is viewed as a reward, may be a long-term benefit not currently experienced. The critical incident interviews showed this to be the case in that the outcome or benefits of self-giving behavior were realized long (often years) after the

behavior occurred. This would appear to be an important relationship for further study and understanding. The mutuality of acts of submission in marital relationships may be another factor implicated in the results which require further investigation.

Social intimacy and volitional submissiveness (Hypothesis 13). It was hypothesized that a positive relationship would be demonstrated between social intimacy and volitional submissiveness. This hypothesis was supported.

The MSIS measures the maximum level of intimacy currently experienced in the relationship with the person to whom the subject feels closest. This finding supports the theoretical assumption and the general theme of the critical incident interviews, that placing the needs of another person ahead of one's own need enhances the relationship and creates stronger interpersonal bonds or feelings of closeness.

Relationship orientation and volitional submissiveness (Hypothesis 15 and 16). It was hypothesized that a positive relationship would be found between volitional submissiveness and communal orientation and a negative relationship between volitional submissiveness and exchange orientation. The correlation with communal orientation failed to reach the required level of significance; the correlation with exchange orientation achieved statistical significance.

Mills and Clark (1982) contend that a communal orientation results in following a "needs" rule in which there is a general obligation to be concerned about other's well-being and a tendency to respond to needs as they are perceived. Such an orientation is precisely what would be expected in a person who possesses a high level of volitional submissiveness. Persons high in volitional submissiveness would be expected not to take notice of inequities simply because they do not keep track of what they do for others or, because the self-giving is consistent with internalized values, they are undisturbed when an exchange is unfavorable toward them. The low positive correlation ( $\underline{r} = .14$ ,  $\underline{p} = .03$ ) that was obtained does not affirm this relationship.

On the other hand, a person who is governed by an exchange orientation tends to keep track of needs and differences in responding to those needs and operates on a reciprocal basis more typical of a business relationship. A statistically significant negative correlation ( $\underline{r} = -.208$ ,  $\underline{p} = .005$ ) was demonstrated between exchange orientation and VSS. This relationship supports the hypothesis and the theoretical assumptions stated above.

Loneliness and volitional submissiveness (Hypothesis 17).

It was hypothesized that a negative relationship would be found between loneliness and volitional submissiveness. The correlation between these variables failed to achieve the

required level of statistical significance. A negative correlation ( $\underline{r} = -.143$ ,  $p = .03$ ) was obtained between the UCLA Loneliness Scale and the VSS. This finding is not consistent with the positive correlation that was obtained in the test of hypothesis #13 which assessed the relationship between the VSS and social intimacy, and the positive relationship obtained in the test of hypothesis #19 which assessed satisfaction with social relationships and the significant negative correlation with two components of the "loneliness" construct (anxiety and depression) that was obtained in the test of hypothesis #8. It is consistent with the non-significant correlation ( $\underline{r} = .155$ ,  $p = .03$ ) with well-being.

Altruism and volitional submissiveness (Hypothesis 18). It was hypothesized that a positive relationship would be found between altruism and volitional submissiveness. This hypothesis was supported, suggesting that the frequency with which subjects report engaging in altruistic behaviors is positively correlated with the tendency to place the needs of others ahead of one's own (i.e., volitional submissiveness). Since it may be argued that the latter are actually expressions of altruism, it is significant that the correlation is small ( $\underline{r} = .203$ ), but achieved statistical significance with both methods of scoring:  $p < .006$  using dichotomous scoring,  $\underline{r} = .188$ ,  $p < .01$  using the post hoc method. This would suggest that distinct but related constructs are being measured.

Problematic social ties and volitional submissiveness

(Hypothesis 19). It was hypothesized that a negative relationship would be found between the cost of care-giving as indicated by problematic social ties and volitional submissiveness.

A statistically significant ( $p < .0001$ ) positive relationship ( $r = .352$ ) was demonstrated between the VSS and the question: How satisfying do you find your relationships with people generally? (high scores indicating most satisfying). Non-significant correlations were obtained between volitional submissiveness and (a) having privacy invaded, (b) feeling taken advantage of, (c) having promises of help broken, and (d) a general question asking who was a consistent source of problems. A low positive correlation ( $r = .16$ ;  $p < .02$ ) was found when the VSS was correlated with responses to the question: Is there someone who you feel angry toward when you are with them or thinking about them? The question is non-specific about who the person is, whether it is someone with whom the person shares a close relationship or is distant to, or to what the anger is related. One male subject volunteered that the person he felt angry toward was the provincial premier. Acknowledgement of anger may support the theoretical proposition that volitional submissiveness is not passive as the traditional view of submissiveness is. It may also be considered to be consistent with the negative correlation with depression obtained in testing hypothesis #8. Or it may be

that persons who are concerned about the needs that others experience are impassioned by the observed injustices and misery of others. These explanations suggest a need for further study in respect to personal costs incurred by self-giving.

Social desirability and volitional submissiveness (Hypothesis 20). It was hypothesized that a negative relationship would be demonstrated between social desirability and the construct, volitional submissiveness. This was not demonstrated. In fact, a statistically significant ( $p < .0001$ ) positive correlation ( $r = .27$ ) was obtained.

The Marlowe-Crowne Social Desirability Inventory is purported to consist of items that are culturally approved but improbable responses, free of pathological or abnormal implications. It is designed to identify persons who tend to describe themselves in an overly positive fashion and has been reported to measure a similar construct as the MMPI Lie scale and Wiggins's Sd scale (Edwards, 1990). The influence of the social desirability factor in self-descriptions of personality traits has most recently been debated by Walsh (1990), Nicholson and Hogan (1990), and Edwards (1990). Walsh (1990) argues that the social desirability response reflects early learning of cultural norms that are maintained with considerable strength throughout life except in the case of "... major emotional distress or intellectual dysfunction [when] behavior becomes so disorganized that

individuals begin to endorse items that contain negative self-references or to deny those that contain positive ones" (p. 290). Consequently, the social desirability construct reflects a "socially normative" process by which the more "normal" or enculturated the subject, the greater the tendency to endorse items that represent culturally approved behaviors. Similarly, Nicholson and Hogan (1990) prefer to think that the frequent correlation between social desirability scales and personality measures reflects overlap in content between the two scales rather than that a social desirability response style contaminates the personality measure. They claim that the weight of empirical evidence favors the former view.

Drawing on this explanation, the finding of the present research may be interpreted as resulting from some overlap in content between the VSS and the MC SDS. Some VSS submissive items may possess a socially desirable component for some subjects, particularly items that identify values that are culturally approved. (For example, a common response to item #7 was a statement to the effect that one should never hinder another person's career advancement, and item #18 was most commonly answered with the reasoning that mother's have given so much, they should always be helped in return.) Thus the low correlation ( $r = .27$ ) of the MC scale with the VSS can be interpreted as not being unusual in respect to the frequency with which personality measures tend to correlate with social

desirability scales. Furthermore, it may well be that some of the responses that indicate a social desirability response style may actually be behaviors that are consistent with internalized values for subjects who score high on the VSS. For example, such items as "I would never think of letting someone else be punished for my wrongdoing", or "I always try to practice what I preach" may actually reflect a code of conduct adopted by these subjects.

Traditional submissiveness and self-esteem, internal locus of control, neuroticism, and volitional submissiveness (Hypotheses #2, #4, #9, and #11). It was hypothesized that no relationship would be demonstrated between the volitional and traditional dimensions of the submissiveness trait. The results support this hypothesis. A non-significant correlation ( $r = .04$ ,  $p = .32$ ) was obtained. This finding would suggest that there is no relationship between the constructs being measured by the VSS and the CPI dominance scale; that the volitional construct is distinct and unrelated to CPI submissiveness.

The negative relationships that would be expected between CPI submissiveness and self-esteem, internal locus of control, and emotional stability were supported.

#### Research Question 4

What motivations underlie volitionally submissive behavior?

It was proposed that in close interpersonal relationships a person would place the needs of another person ahead of his/her

own to demonstrate caring, to help, to maintain the relationship or to enhance it, or because he/she believed the action was the right thing to do. An attempt was made to link these motives with the items in order to obtain a measure of the operative motivation in the behavior.

As discussed in Chapter 4, motivational subscales were abandoned after the first pretest in favor of having the subject write his/her own motive for acting. The subject's response was first scored in a dichotomous fashion determined by whether it met the criteria of the trait or not. However, after scoring hundreds of responses, it became apparent that subjects' responses could be categorized on the basis of similar or common themes. What was evident was qualitative differences in respondents' reasons for choosing the submissive alternative. As Krebs (1982) argued, phenotypically similar acts may stem from qualitatively different intentions. These differences are illustrated in the following subject responses to item 15: "Fair is fair!"; "It is mutually beneficial"; "I would want to build him up, not make it harder"; "My partner's goals are important to me"; "That if I love her, the extra work won't make much difference for a few years".

When responses were grouped together on the basis of similarity it became apparent that the groups could be arranged on a continuum that quite clearly represented various levels of self-giving behavior. Categorizing responses in this way

suggests individual differences in self-giving that may manifest varying degrees with which individuals possess the trait. It is interesting that one of the strongest relationships that was demonstrated was between the VSS and ego development, a construct that is also conceptualized in sequential stages of development.

Scoring the VSS using the post hoc method, although it is a subjective method, appears to be accurate, as raters have little difficulty assigning a category score to most responses, and inter-rater agreement was achieved at least 83% of the time. However, scoring would be simplified by further modification of the scale so that the need to train scorers is eliminated. This could be achieved in the following way. Using the data obtained in the present study, the best motivational responses from each of the seven categories of responses could be selected for each item based on the face validity of the response. The reliability of the responses would be tested and those that demonstrate highest reliability in each category could represent that category for each item. A VSS item would then consist of the scenario and the submissive/non-submissive behavioral alternative as is presently the case; and in addition, a list of seven responses which represent the seven scoring categories. The subject would select the motivation that most closely matches his/her motive which when totalled over the 24 items, would provide the volitional submissiveness score. This refinement to the scale is proposed for a future study.

### Research Question 5

Can groups be differentiated on the basis of predicted VSS scores?

A test of criterion-related validity was conducted to test hypothesis 21. The VSS was administered to contrasted groups (addicts versus counselors/therapists). It was predicted that the group of addicts in treatment would score lower on the test than the group of counselors/therapists. Significant differences between groups in the predicted direction were demonstrated. This finding suggests that the VSS is capable of differentiating between groups which in this study was predicted on the basis of perceived differences in self-giving based on observation of psychological functioning between subjects seeking and delivering psychological therapy.

### Research Question 6

Is the theorized trait, volitional submissiveness, capable of predicting behavioral response?

The sixth and final question tested hypothesis 22 and related to the ability of the VSS to predict self-giving behavior. A behavioral experiment to test the ability of the VSS to predict subjects' behavior in a contrived "conflicting needs" situation was devised and conducted. It was predicted that subjects who scored high on the VSS would be more likely to give up "the Z" -- a high-value letter in a word power game, than

would subjects who scored low on the VSS. The findings support this prediction. Giving up "the Z" was positively correlated ( $r = .41$ ) with VSS score ( $p < .005$ ). When VSS mean scores of subjects who gave up the "Z" were compared with the mean scores of those who did not, a statistically significant difference was obtained ( $t = 2.74$ ;  $p < .01$ ), a finding that adds support to the predictive ability of the scale. This result suggests that self-giving behavior can be predicted based on VSS score.

#### Implications and Recommendations for Future Research

The results of this study may be considered to have the following theoretical and practical implications.

##### Theoretical Implications

In psychological literature, the predominant theoretical description of trait submissiveness views it as a weak, feminine interpersonal posture opposite the masculine, power dimension of dominance. Recently, discrepant evidence for the bipolarity of dominance and submissiveness has cast doubt on the accuracy of conceptualizing these traits as opposite dispositions (Buss & Craik, 1981; Russell, 1979). Currently, the maladaptive dimension of submissiveness has been elaborated, based on observations of behavior. An adaptive dimension has not been acknowledged since the early works of Allport (1928) and Maslow (1940).

This study was influenced by the perspective taken by

Carlson (1985), Cochran (1984, 1986), Krebs (1982), Lamiell (1981), and others who argue that it is not enough to observe behavior and label it as manifesting a trait; a person's aims, goals and intentions need to be acknowledged. Adopting this view, an attempt was made to investigate the meaning of submissive behavior in the context of communal relationships. Assuming that it is a basic human tendency to be responsive to the needs of others (Kohn, 1988), particularly toward people with whom one empathizes (Batson & Coke, 1981) and perceives as being similar (Krebs & Russell, 1981), it was proposed that submissiveness may be operational in close relationships when needs conflict, as a means of achieving a goal or purpose that is consistent with internalized values. The manifest behavior could appear to be self-effacing, non-assertive, meek and unauthoritative, but depending on the meaning or intention of the behavior for the person, the behavior could actually be a means of helping, of demonstrating caring or efficacy, or of enhancing intimacy. The underlying motive is capable of transforming seemingly maladaptive behavior into adaptive acts of benevolence depending on the trait -- or the dimension of the trait, that is being manifest.

Understanding motivation provides a view of the person that allows for an accurate trait designation to be made. With respect to submissiveness, the condition of choice or volition was proposed as a fundamental factor differentiating the adaptive

and maladaptive dimensions because volition is basic to the meaning of submissive behavior. Consider the adjectives that describe the maladaptive dimension of the trait and depict submissive people as weak, passive, and "acted upon" by others who are more powerful or dominant. Volition is lacking in this dimension of submissiveness. However, Deluty's (1981b) finding that the cognitive repertoires of submissive children were dominated by assertive alternatives may provide a key to understanding the adaptive dimension of submissiveness. When submission is volitional, choosing to submit could be a way of exercising power. It may be an assertive alternative that chooses self-sacrifice as a means to achieve an end. The disposition that would allow such choosing was labelled volitional submissiveness to emphasize the importance of voluntarily choosing to submit and to distinguish it from the traditional concept.

The critical incident interview method provided a means of access into the inner world of people who have experienced conflicting needs in relationships and have chosen to act submissively. Interview subjects demonstrated almost immediate recall of incidents in which they had placed the needs and interests of a significant other person ahead of their own. All of the incidents were volitional and required some self-giving, although the extent or the costliness of the self-giving varied. In every instance, the meaning of deferring to the needs or

interests of the other person was to benefit the person in some way or to achieve a purpose that related to an internalized value. The outcome of the self-chosen submissive behavior, although often extremely costly, was described by subjects as being well worth the personal sacrifice. Usually this was expressed in terms of stronger affectional bonds and gratification because the other had prospered. The benefit to the relationship was perceived as an enduring, unexpected reward.

Based on the rationale that meaning furnishes a view of a person's character, predictions were made about the psychological nature of people who were volitionally submissive. Using Mother Teresa as a prototype, it was proposed that volitional submissiveness reflected higher levels of personality development. Contrary to maladaptive expressions of submissiveness, volitional submissiveness was defined as a trait that required sufficient security in one's possession of self that when opportunities for self-giving arose, self could be given without fear of being lost or depleted.

The personality and behavioral attributes that were demonstrated by this research to be related to the volitional submissiveness construct were (1) higher levels of ego development, (2) self-efficacy, (3) emotional stability, (4) intimacy, (5) altruism, (6) satisfying social relationships, and (7) not having an exchange orientation. The correlations that achieved the required level of statistical significance support

the theoretical conceptualization of the construct. The predicted relationships between volitional submissiveness and self-esteem, locus of control, well-being, moral development, communal orientation, loneliness, conscientiousness, marital satisfaction and social desirability were not demonstrated. All the correlations, except for the VSS and moral development, were in the predicted direction and of a magnitude that would suggest that different constructs were being measured. As predicted, no relationship was demonstrated between traditional submissiveness and volitional submissiveness suggesting that distinct constructs are being measured.

In respect to the validity of giving the volitional submissiveness construct trait status, the criteria identified by Buss and Craik (1985) were met in the study. They state that the disposition must represent a clear, reasonably sized category of distinct acts. This criterion was demonstrated by the incidents generated in the critical incident interviews. Also, when the incidents were written into scale items test-takers reported no difficulty imagining the behaviors and reported acting in ways that met the criteria of the construct. Another criterion is that the disposition must demonstrate stable act-trends. This criterion was supported by the interview subjects' own appraisals of their behavior, as well as by the significant correlations that were obtained between self ratings and peer ratings on the VSS. Further, the criterion that there should be marked

differences between individuals in manifestations of the disposition was supported by the VSS scores. The post hoc scoring method actually resulted from the striking qualitative differences that were evident in test-takers' responses chosen in the conflicting need scenarios. Finally, Buss and Craik (1985) suggest that some consideration should be given to the base rate of the disposition within the culture. This poses an interesting question for future research. The relationship of volitional submissiveness to intimacy, satisfaction in social relationships, and some of the demographic variables may be related to this criterion in the following way.

Mother Teresa (personal communication, June 20, 1989) describes submissiveness as a "basic christian disposition". It is significant that some of the strongest relationships demonstrated in this research were between volitional submissiveness and affiliation with a church, church and church-school attendance, reading of the Bible or holy book, and attributing importance to religious faith in daily life. The golden rule, the virtues of love and of esteeming others more highly than oneself are consistent with the theoretical motives for submissiveness presented in this thesis. However, many of the ideals and the realities of western culture (e.g., self-realization, competitiveness, urbanism, and individualism) have been described as being antagonistic to cooperative, communal and self-giving norms (Bellah et al., 1961; Kagan, 1985; Lasch, 1978;

Perlman & Fehr, 1987). While estrangement may be the reality, the desire for open, supportive, and deep relationships has reportedly increased dramatically in American society during the past three decades (Veroff et al., 1981). This would suggest the need for legitimizing a fuller ability to care for the needs of others and of abandoning the sex stereotyping associated with these activities. By removing the social "undesirability" factor of the submissiveness trait and elevating the adaptive behaviors of submissiveness -- not just to "normal" but to desirable behaviors for both men and women, everyone could have access to the personal and relational benefits that result from these activities (Miller, 1976). The androgenous nature of the volitional submissiveness construct was demonstrated in this research by no significant difference between the mean scores of men and women. (The practical implications of this finding will be discussed in the section entitled "practical implications".)

Identification of the relational and androgenous elements of volitional submissiveness have theoretical implications for the conceptualization of submissiveness as a feminine characteristic located at the weak pole of interpersonal interactions. Based on the theoretical description and research findings of this study, volitional submissiveness demonstrates different properties than the submissiveness that is defined as the opposite of dominance. This research would suggest that behaviors manifesting volitional submissiveness may be more appropriately located on Leary's

(1957) interpersonal behavior circle along with those designated "cooperative" and "responsible". According to Leary, the adaptive dimension of cooperative behaviors is demonstrated in affectionate, friendly actions that agree, participate, and cooperate; the adaptive dimension of responsible behaviors support, sympathize, treat gently, help, offer and give. These behaviors provoke tenderness, love, acceptance and trust. On Wiggins' (1979) circumplex of interpersonal variables, volitional submissiveness would seemingly be represented by a vector within the LM (warm-agreeable) / PA (ambitious-dominant) quadrant. The behaviors now labelled as submissive might more accurately be labelled subordinate. The relationship of the volitional submissiveness construct to the circumplex of interpersonal behaviors awaits further investigation.

### Practical Implications

One finding of this research is that placing the needs of others ahead of one's own is not a feminine prerogative. This finding has significant social implications because submissiveness and caring/nurturing roles have traditionally been relegated to women. Although these roles are valued, those who engage in them often are not. A consequence of conceptualizing submissiveness as a feminine trait characterized by low self-esteem, passivity and masochism, is that manifestations of it may be rejected by both men and women because they are construed to

be socially undesirable, psychologically unhealthy, and signify weakness and lack of intrapersonal development. By identifying the behaviors of volitional submissiveness as androgenous behaviors and extending the utility of these behaviors to include both men and women, the social undesirability factor may be diminished and the stigma removed from submissiveness. If the construct is accepted as a dimension of submissiveness, removing the sex stereotyping and the associated social undesirability factor may result in more openness to mutual submissiveness in relationships and the necessity of serving others may be incorporated into everyone's development (Miller, 1976).

The social implications of valuing self-giving behavior in both men and women is that the relationship enhancing consequences of such behavior is released. Submissiveness, because it is a position of heightened vulnerability, creates a relationship in which one risks exploitation but which equally may be the means by which the relationship is deepened and strengthened. The critical incident interviews employed in this study provided initial evidence for the relationship strengthening function that occurred when subjects risked vulnerability to engage in volitional acts of submissiveness. The findings of this study support some of the adaptive consequences of self-chosen submissive behaviors (for example, the relationship of volitional submissiveness to intimacy and satisfying social ties) that are appropriate in all close human

relationships.

The findings may also implicate the therapy relationship. Counselling was purported to be a relationship in which the volitional submissiveness trait allows the I-Thou to be enacted. The counselor sets aside her/his needs to attend to the needs of the client. Support for this view was demonstrated in higher levels of the measured trait in therapists than in clients seeking therapy, and in a positive relationship between volitional submissiveness and ego development. Future studies may explore this relationship further to seek to discover whether ability to empathize and help in a therapeutic relationship is positively correlated with volitional submissiveness. Finding this to be the case adds support for the androgenous nature of the trait and its relevance in significant relationships.

The following recommendations are indicated in light of the results of the present study:

- 1) Further refinement of the VSS appears to be necessary. Specifically, efforts to increase the internal consistency and reduce the error variance of the scale are warranted. Items that negatively affected the reliability of the scale in the present study require further refinement. As well, the subjectivity factor involved in scoring the scale could be eliminated in the manner described earlier. By providing an opportunity for subjects to select from an arbitrary list of motives, scoring would become more objective.

2) The development of theory related to the development of the trait requires further elaboration. Comparison studies of distinct populations may provide useful information related to personality and other differences operative in the development of the trait.

3) Studies that are directed toward the relationship of some of the specific personality and behavioral variables that were included in the present study are recommended in order to corroborate and elaborate findings. For example, the relationship between volitional submissiveness and marital quality invites investigation and clarification, as does the role of self-esteem, moral development and problematic relationships.

4) The relationship of various demographic variables suggests a further area of study. For example, religious affiliation and the extent to which religious beliefs are reported to be integrated into daily life appear to be related to possessing higher levels of the volitional submissiveness trait. Studies may usefully investigate the role of religious belief and the acquisition of the trait and the extent to which "religious" subjects profess self-giving as a held value and actually participate in self-giving behaviors.

#### Limitations of the Study

This study attempted to overcome some of the age, gender, and education bias that has been noted particularly in respect

to studies of submissiveness. Of particular importance was the attempt to define volitional submissiveness as an interpersonal trait, the adaptive dimension of submissiveness, as an androgenous characteristic. An adult, non-university population comprised the sample for the correlational study and the predictive (target group) study; graduate and upper-level university students were participants in the reliability and validity studies. The following factors limit the generalizability of the findings of the present study beyond the sample which was studied:

- 1) The method employed to obtain the sample for the correlational study attempted to overcome some of the difficulties of acquiring a truly randomized sample; however, since it consisted of people using the B.C. Ferry to travel between the Lower Mainland and Vancouver Island the results cannot be generalized beyond this population.

- 2) Participation in the study was voluntary and no remuneration was offered to participants. By virtue of agreeing to participate, subjects may have placed the need of the researcher ahead of their own needs, and thus may have been a self-selected group of persons high in the volitional submissiveness trait. (Conversely, many of the ferry passengers implied that the questionnaire interested them and provided "something to do" during the trip.) In the targeted groups, participation was less optional so self-selection would not be

expected to have had a significant effect. Some subjects were given the option to complete a re-test questionnaire and mail it in if they wished. Those who were given this option and actually returned questionnaires were noted and the results correlated with the VSS. A low non-significant correlation was obtained which suggests that completing and returning questionnaires is not significantly related to self-giving behavior.

3) It was necessary that subjects selected for the study be fluent in English, able to read and comprehend written English. Consequently, subjects who lacked the necessary language and reading skills were excluded from the study. This suggests that the findings are not generalizable to uneducated, non-English speaking populations.

4) Senior citizens (subjects beyond 68 years of age) and young people (under 19 years of age) were not included in the study. Thus the findings of this study are not generalizable to all age groups.

5) The length of the 352-item questionnaire must be considered a limitation in the study, because a considerable expectation was placed upon subjects to concentrate and focus on the task. Fatigue and boredom would be expected to have had some effect on the manner in which subjects' responded over the course of answering the questions.

## Summary and Conclusion

In the present study, an attempt was made to re-conceptualize trait submissiveness to include an adaptive dimension. This dimension was named volitional submissiveness to highlight the significance of voluntary choosing to healthy acts of self-giving and to distinguish it from the maladaptive view of submissiveness. The theoretical position was taken that volitional submissiveness would be associated with higher levels of personality development and psychological well-being.

Critical incident interviews were conducted to identify and isolate acts of volitional submissiveness. An instrument, the Volitional Submissiveness Scale (VSS), was developed using critical incidents as the basis for scale items. The instrument was tested in two pretests and a field study in which various tests of the scale's reliability and validity were carried out.

The VSS demonstrates reliability and validity in measures of internal consistency ( $r = .78$ ), test-retest, peer ratings and self ratings. Analysis of principal components suggest that three factors account for all but one item. The factors appear to relate to motivation underlying self-giving submissiveness. The VSS was correlated with fifteen other personality and behavior measures. The findings support the hypotheses that volitional submissiveness as measured by the VSS is positively correlated with higher levels of ego development, self-efficacy, intimacy, and altruism; and negatively correlated with

neuroticism, exchange orientation and problematic social ties. The hypothesis of no relationship between volitional submissiveness and traditional submissiveness was supported. The relationships between volitional submissiveness and self-esteem, internal locus of control, moral development, marital satisfaction, well-being, loneliness and social desirability were not statistically significant.

Two further tests of validity were conducted. In a test of difference between predicted groups, the VSS was administered to a group that was predicted to score high on the test, and another that was predicted to score low. A significant difference between the means of the two groups was demonstrated, suggesting the the VSS has the ability to discriminate between groups on the basis of psychological characteristics.

In a final test of validity, a behavioral experiment was conducted in which self-giving behavior was correlated with VSS score. The experiment consisted of a word-power game on the order of scrabble. Subjects were given a high point-value letter (the "Z") which was necessary to achieve a high score but not to complete the requirements of the game. Opportunity was provided to give up the "Z" to a confederate. Giving up the "Z" was correlated with VSS score. A statistically significant correlation was demonstrated between volitional submissiveness (VSS score) and giving up the "Z". A statistically significant difference between the mean VSS scores of the group of subjects

that gave up the "Z" and those who did not was also obtained. The experiment demonstrated that the VSS is capable of predicting self-giving behavior.

This study provides initial evidence for an adaptive dimension of submissive behavior called volitional submissiveness. Future refinement of the scale and further testing of the construct is necessary to elaborate these findings.

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## APPENDICES

APPENDIX 1

Critical Incident Interview

## CRITICAL INCIDENT INTERVIEW -- Interviewer Guide

### The Aim

I am interested in finding out about the experiences that people have in significant relationships, when they put the needs and interests of another person ahead of their own.

#### Focus:

"Please focus on a relationship, either in the present or the past, with a person who is -- or was, important to you. The person may be a family member, friend, colleague, work associate, or anyone else with whom you have -- or had, a significant relationship."

Criteria check for significance of relationship:

--What is the nature of the relationship?       spouse  child  
 friend  parent  colleague  friend  other(specify)

--About how much of the time are you (were you) together?

--To what extent do you (did you) depend on one another?

#### Context:

"Think about a particular time in the relationship when your needs or interests were quite different from the needs or interests of the other person and you put her (his) needs ahead of your own."

"What was happening at the time?"

### The Critical Incidents

#### Incident:

"Please describe the particular incident, or incidents, when you put the needs or interests of the other person ahead of your own."

Criteria checks for Effect of Incident(s)

--What did you do?

--What meaning did your behavior have for you in the situation?

--what goal or purpose did you hope to achieve?

--How did you feel --about yourself?

--toward the other person?

--How do you feel now as you reflect on the incident?

--toward the other person?

--about yourself?

--What was the attitude or behavior of the other person?

--how did her (his) attitude or behavior affect your response?

--how did you perceive that she (he) felt toward you as a result of your response?

Clarifying the incidents:

"When you placed the other person ahead of yourself, did you feel that you were freely choosing to do so, or did you do it because you felt that for some reason you had no choice?"

--"If you felt that you had no choice, what was happening to make you feel this way?"

"What was the outcome of your action (i.e., of putting the needs of the other person ahead of your own)? Was it what you hoped for?"

--"How did it affect your relationship as a whole?"

--"What affect do you think it had on you personally?"

(--"If you felt you had no choice in whether you put the other person first or not, would the affect be different if you had chose to do it? Please explain.")

"How often in your relationship with this person do you put her (his) needs or interests ahead of your own?"

(Never--rarely--sometimes--frequently--very frequently)

1                    2                    4                    6                    7

How often in your relationships with others (e.g. friends, people you work with), do you put their needs or interests ahead of your own?

"If you were to describe this behavior of putting the needs or interest of another person ahead of your own, in a word, what would you call it?"

The interview questions seek to discover the following criteria that are theorized to be aspects of the adaptive dimension of submissiveness (volitional submissiveness):

1. An interpersonal context.
2. The need or interests of another person is contrary to one's own need or interest.
3. The need or interests of the other becomes the individual's need or interest.
4. Self is given up in some way for the other--
  - the action is intrinsically motivated
  - the action is intentional
  - the actor suffers no psychological deficit as a result.
5. The self-giving action is directed toward some goal or purpose.
  - the goal is consistent with the spirit of self-giving.
  - the self-giving is consistent within a context of compatible traits or characteristics.

APPENDIX 2

Form 1: VSS



II. The week before your family vacation is to begin, a friend calls and asks your partner to come early for a visit. This friend has recently had personal problems and lives in the vicinity of the resort where you plan to vacation. Your partner has the time off work and could fit in the visit before the vacation starts but this would mean that in addition to finishing up some projects at work, you would also have to make all of the preparations for leaving: do laundry, help the children pack, load the car, take the pets to the kennel, etc., etc.

(A) Imagine that you decide to get ready for the vacation alone so that your partner can leave early and spend time with the friend. (Remember, you are just to imagine doing this, it does not matter now whether you actually would do it or not.)

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly).

1. You believe that people should be willing to do things for others. 0    1    2    3    4    5
2. You would like your partner to go because you know that he/she has been concerned about the friend and would appreciate the opportunity to visit. 0    1    2    3    4    5
3. You know that your partner wants to visit the friend but you would rather not do the work alone. However, you would agree to do it because of your relationship with your partner. 0    1    2    3    4    5
4. You would like to be able to help your partner in this way. 0    1    2    3    4    5
5. In the past when you have made sacrifices for your partner, it has made the relationship stronger. 0    1    2    3    4    5
6. You would feel frustrated about having to do the work alone but you would not want to have an argument that might spoil the vacation. 0    1    2    3    4    5
7. None of these reasons. My reason would be that \_\_\_\_\_

-----  
 (B) Would you actually be most likely to:  
       \_\_\_\_\_ ask your partner not to leave early.  
       \_\_\_\_\_ encourage your partner to go early and do the packing alone.

(C) Would your actual behavior in this case be most likely influenced by: (choose one)  
 \_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?  
 \_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?  
 \_\_\_\_\_ other (please specify) \_\_\_\_\_.



IV. You want to have another child and are happily awaiting the birth of a baby. Your good friend, who has no other children, is also expecting a baby; so you compare notes about the progress of the pregnancies and share in each other's happiness and hopes. When the babies are born, your baby is a healthy infant but your friend's baby does not live.

(A) Imagine that because of your friend's grief you purposely downplay your enthusiasm when you are with your friend; you try to leave talk of your baby out of your conversations and you decide not to have the baby there when your friend visits, until you are sure that your friend can handle it.

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

- |  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| 1. It would be hard to know how to deal with your friend's feelings if the subject arose.                    | 0 | 1 | 2 | 3 | 4 | 5 |
| 2. You would think that it is wrong to show your own happiness when a friend is experiencing sadness.        | 0 | 1 | 2 | 3 | 4 | 5 |
| 3. You would feel deeply for the friend and would not want to make his/her pain worse.                       | 0 | 1 | 2 | 3 | 4 | 5 |
| 4. You would want to try to be comforting to your friend.  | 0 | 1 | 2 | 3 | 4 | 5 |
| 5. Hearing about your baby may be more than your friend could handle and it may cause the friendship to end. | 0 | 1 | 2 | 3 | 4 | 5 |
| 6. You would try to be sensitive to your friend's feelings.  | 0 | 1 | 2 | 3 | 4 | 5 |

7. None of these reasons. My reason would be that \_\_\_\_\_

(B) Would you actually be most likely to:  
 \_\_\_\_\_ carry on normally, talking about the baby and having the baby with you?  
 \_\_\_\_\_ downplay your enthusiasm, not initiate talk about the baby, and generally try to leave your baby out of the relationship until your friend was ready?

(C) Would your actual behavior in this case be most likely to be influenced by: (choose one)  
 \_\_\_\_\_ your own philosophy about life? \_\_\_\_\_ family values?  
 \_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?  
 \_\_\_\_\_ other (please specify) \_\_\_\_\_.

V. You very much enjoy entertaining guests for dinner, but your partner does not.

(A) Imagine that, because of your partner's feelings, you decide not to entertain guests unless it is absolutely necessary. To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. The relationship is otherwise very satisfying so you are willing to give this up in order to please your partner.

0 1 2 3 4 5

2. Your partner's feelings and preferences matter to you.

0 1 2 3 4 5

3. You would be concerned that guests may not feel at ease because of your partner's feelings.

0 1 2 3 4 5

4. You would feel that if your partner is not willing to change his/her mind now, it would be better for the relationship not to insist on entertaining.

0 1 2 3 4 5

5. You think your partner does not understand the pleasure that you get from having guests but you are reluctant to discuss your feelings about it.

0 1 2 3 4 5

6. You understand that your partner is not as comfortable in social situations as you are so you are willing to put entertaining aside for now.

0 1 2 3 4 5

7. None of these reasons. My reason would be that \_\_\_\_\_

-----  
(B) Would you actually be most likely to:

\_\_\_\_\_ try to persuade your partner to entertain guests?

\_\_\_\_\_ try to limit entertaining as much as possible?

(C) Would your actual behavior in this case be most likely influenced by: (choose one)

\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?

\_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?

\_\_\_\_\_ other (please specify) \_\_\_\_\_.

VI. Your closest friend has developed a very serious, long-term illness and wants to rely on you for some aspect of care that will require considerable time and probably continue for the duration of the illness.

(A) Imagine that you have many other responsibilities (work, family, etc.) and very little spare time, so you decide to use your lunch break each day to provide this care.

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. The illness is life-threatening and giving care would allow you to make the most of the time that you and your friend have.  
0 1 2 3 4 5

2. You believe that it is wrong to desert a friend in a time of need.  
0 1 2 3 4 5

3. It wouldn't seem like a sacrifice because you really care about the friend.  
0 1 2 3 4 5

4. You would have difficulty saying no to your friend because the illness is so serious and your friend may not think your reasons are valid.  
0 1 2 3 4 5

5. Although you realize that this will be difficult, you really want to help the friend through this illness and so you will do whatever you can.  
0 1 2 3 4 5

6. You believe that your friend trusts you and the relationship will deepen if your friend is able to count on you.  
0 1 2 3 4 5

7. None of these reasons. My reason would be that\_\_\_\_\_

-----  
(B) Would you actually be most likely to:  
\_\_\_\_\_ make the sacrifice and give the care every day to your friend?  
\_\_\_\_\_ believe that you would not be able to give as much time as it would take and therefore not make the commitment to the friend?

(C) Would your actual decision in this case be most likely to be influenced by: (choose one)  
\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?  
\_\_\_\_\_ what society expects? \_\_\_\_\_ your moral convictions?  
\_\_\_\_\_ other (please specify)\_\_\_\_\_.

VII. You own a business and one of your best employees is offered another job with more benefits and better opportunities for career advancement than you are able to offer that employee.

(A) Suppose that you encourage the employee to pursue the new offer.

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. You would want the employee to have the job that contributes the most to her/his career and personal development.

0 1 2 3 4 5

2. You recognize that this is a very good opportunity for the employee and you would like to see the employee take advantage of it even if it means a loss to you.

0 1 2 3 4 5

3. You are unable to tell the employee how disappointed you feel and how much you were depending on her/him.

0 1 2 3 4 5

4. You recognize the employee's potential and want to see her/him develop, so you would offer a good letter of reference.

0 1 2 3 4 5

5. If you did not encourage the employee to look into the offer it may negatively affect her/his career and damage your working relationship.

0 1 2 3 4 5

6. If you were the employee you would want to investigate the opportunity openly and make the decision that you believed was best for you.

0 1 2 3 4 5

7. None of these reasons. My reason would be that \_\_\_\_\_

-----  
(B) Would you actually be most likely to:

\_\_\_\_\_ encourage the employee to do what appears to be  
\_\_\_\_\_ in her/his best interests even if it means a loss to  
you?

\_\_\_\_\_ explain to the employee that you have certain  
expectations for her/him and discourage looking into  
the offer?

(C) Would your actual behaviour in this case be most likely influenced by: (choose one)

\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?

\_\_\_\_\_ what society expects? \_\_\_\_\_ your moral convictions?

\_\_\_\_\_ other (please specify) \_\_\_\_\_

VIII. You are a young adult, your parents are deceased, and you are financially in a position to help a younger brother to get started in business by investing money, loaning equipment, and giving time and expertise.

(A) Imagine that after you enter into such a relationship, you find that your brother's spouse acts toward you in an insensitive way. Although her behavior is hurtful to you, you continue to give help to your brother and to treat his wife with as much understanding and patience as you can.

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. You would be concerned that confronting her may lead to negative feelings which in turn may harm your relationship with your brother and his opportunity to get established.

0 1 2 3 4 5

2. You believe that by being understanding and patient you will eventually develop mutual respect in the relationship.

0 1 2 3 4 5

3. You would not want your brother to refuse help from you because of his wife's feelings.

0 1 2 3 4 5

4. You would likely rationalize that you were being overly sensitive and try to stuff your feelings away because it is difficult to confront people about their behavior.

0 1 2 3 4 5

5. You feel a sense of responsibility toward your brother and being patient and understanding in this situation is part of the help you can give.

0 1 2 3 4 5

6. Although you think that it is in your brother's best interests not to confront his wife now, you recognize that in the future it may help your relationship to talk about your feelings with both of them.

0 1 2 3 4 5

7. None of these reasons. My reason would be that \_\_\_\_\_

-----  
(B) Would you actually be most likely to:

\_\_\_\_\_ continue to give help and be understanding toward the spouse?

\_\_\_\_\_ confront the spouse and stop helping if the hurtful behavior continues?

(C) Would your actual behavior in this case be most likely influenced by: (choose one)

\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?

\_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?

\_\_\_\_\_ other (please specify) \_\_\_\_\_



X. You have completed basic training and are entering a career that you are very enthusiastic about. You and your partner have an infant child and your partner makes a very significant contribution to the child's care. Suddenly your partner is killed in an accident.

(A) Imagine that your career requires considerable time away from the child, so you decide that even though the career is very important to you, it is in the child's best interests to temporarily suspend your career in order to be with the child. (There are no financial concerns to influence the decision.)

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly).

1. You are willing to make a sacrifice for the child because you think it may be important to the child's future adjustment.

0 1 2 3 4 5

2. The love and responsibility that you always felt toward the child seems even stronger now that you are the child's only parent.

0 1 2 3 4 5

3. You believe that your presence will help the child feel secure and therefore, experience less sense of loss.

0 1 2 3 4 5

4. You think that family or other people may criticize you for leaving the child's care to someone else.

0 1 2 3 4 5

5. You want to have as much time as possible to build a relationship with your child and, as opportunity allows, share your knowledge of your partner with the child.

0 1 2 3 4 5

6. You intuitively feel that this is the right thing for you to do.

0 1 2 3 4 5

7. None of these reasons. My reason would be that \_\_\_\_\_

(B) Would you actually be most likely to: \_\_\_\_\_ suspend your career to have more time with \_\_\_\_\_ the child?

\_\_\_\_\_ continue with your present career and try to use the time that you have with the child to good advantage?

(C) Would your actual decision in this case be most likely influenced by:

\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?

\_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?

\_\_\_\_\_ other (please specify) \_\_\_\_\_.

XI. Your elderly grandmother lives alone in a nearby city and lets you know how much your regular visits mean to her.

(A) Imagine that instead of participating in a leisure or recreational activity that you enjoy, you set aside a time each week on your day off from work to go visit your grandmother.

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. You are concerned that she is lonely and you recognize how pleased she is when you call.    0   1   2   3   4   5
2. It would be difficult for you to know what to say when she says how disappointed she is that you are not coming.    0   1   2   3   4   5
3. She was a significant person in your life when you were a child, so now that she is old you want to try to make her life better.    0   1   2   3   4   5
4. Your relationship has always been close so it seems natural to want to please her.    0   1   2   3   4   5
5. No other family members live near enough to visit her regularly and you believe that you should do whatever you can for her while she is living.    0   1   2   3   4   5
6. Giving up your free time to visit her is part of your commitment to your family.    0   1   2   3   4   5
7. None of these reasons. My reason would be that \_\_\_\_\_

-----

(B) Would you actually be most likely to:  
\_\_\_\_\_ visit her when it suited you?  
\_\_\_\_\_ visit her on a regular basis?

(C) Would your actual behavior in this case be most likely to be influenced by: (choose one)  
\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?  
\_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?  
\_\_\_\_\_ other (please specify) \_\_\_\_\_.

XII. You and your partner have been part of a particular social group for some time. You enjoy the people in the group and have a good time when you are together, but your partner feels dissatisfied with her/his friendships in the group and does not particularly enjoy the activities that the group tend to do together.

(A) Imagine that you encourage your partner to find another social group which you both can enjoy even though it means that you will have to break away from your original group of friends.

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. Your relationship with your partner is more significant to you than this group of friends.                   0    1    2    3    4    5

2. You care about your partner and want her/him to have satisfying friendships.                   0    1    2    3    4    5

3. It is not right for you to insist on staying with this group of friends when you know that your partner does not have a good time with them.                   0    1    2    3    4    5

4. You and your partner like to spend your leisure time together, so it is important that social activities are mutually satisfying.                   0    1    2    3    4    5

5. You usually agree with what your partner wants.                   0    1    2    3    4    5

6. In your relationship you try to make sure that each other's needs are being met.                   0    1    2    3    4    5

7. None of these reasons. My reason would be that \_\_\_\_\_

-----  
(B) Would you actually be most likely to:  
\_\_\_\_\_ try to persuade your partner to stay with the present group?  
\_\_\_\_\_ encourage your partner to find a new social group and together break away from the present group?

(C) Would your actual behavior in this case be most likely to be influenced by: (choose one)  
\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?  
\_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?  
\_\_\_\_\_ other (please specify) \_\_\_\_\_.

XIII. You have a longstanding friendship that began when you and a friend had a lot in common. Over the years your interests have changed and you now feel that you have little in common with this person. However, the relationship still seems to have significance for the friend.

(A) Imagine that you decide to keep the friendship going by staying in touch over the phone and getting together on a fairly regular basis.

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. You wouldn't be sure you could break off the friendship without offending the person.           0   1   2   3   4   5

2. Because you have known each other for so long, you care about this friend and would miss being there for him/her and knowing how everything was going.           0   1   2   3   4   5

3. Even though you do not seem to get much out of the relationship, you would want to keep it going because it helps the friend.           0   1   2   3   4   5

4. It wouldn't seem right to stop giving to a friendship that is important to the other person.           0   1   2   3   4   5

5. You believe that the friendships that survive difficulties are worth the most in the end.           0   1   2   3   4   5

6. A friend that is valued at one point in your life is worth the effort that it takes to keep the relationship going.           0   1   2   3   4   5

7. None of these reasons. My reason would be that \_\_\_\_\_

-----.

(B) Would you actually be most likely to:

\_\_\_\_\_ keep the friendship going?

\_\_\_\_\_ let the friendship end?

(C) Would your actual behavior in this case be most likely to be influenced by: (choose one)

\_\_\_\_\_ your personal philosophy about life?           \_\_\_\_\_ family values?

\_\_\_\_\_ what society expects?                           \_\_\_\_\_ moral convictions?

\_\_\_\_\_ other (please specify) \_\_\_\_\_.

XIV. Both you and your partner find your partner's parent to be a very difficult person. The parent is possessive and controlling, interferes with your private affairs, and is not open to discuss the problems or negotiate solutions. Nevertheless, your partner wants to maintain a relationship with the parent and visits are particularly tense times for you.

(A) Imagine that you have decided to continue to visit the parent and try to be tolerant in order to prevent disruption in the relationship between your partner and this parent. To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. Your partner also finds the relationship with this parent very difficult and your tolerance is helpful to your partner.  
0 1 2 3 4 5

2. It probably would create more trouble if you refused to visit.  
0 1 2 3 4 5

3. You believe that it is the right thing to do just because this person is your partner's parent. 0 1 2 3 4 5

4. Working together to find satisfactory ways to cope with the difficulty may deepen your relationship with your partner.  
0 1 2 3 4 5

5. Trying to be tolerant and make the best of the situation is part of your commitment to your partner and the relationship.  
0 1 2 3 4 5

6. It is really your love for your partner that helps you to be tolerant toward his/her parent because you realize that it is also difficult for him/her. 0 1 2 3 4 5

7. None of these reasons. My reason would be that \_\_\_\_\_  
-----.

(B) Would you actually be most likely to:  
\_\_\_\_\_ stop visiting this parent?  
\_\_\_\_\_ continue to visit and try to be tolerant of this parent's behavior when you are together?

(C) Would your actual behavior in this case be most likely to be influenced by: (choose one)  
\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?  
\_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?  
\_\_\_\_\_ other (please specify) \_\_\_\_\_.

XV. In addition to having a full-time job, your partner is also completing his/her education over a two-year period. This means that there is very little time for the two of you to spend together and your partner is not able to assume much responsibility around the home either.

(A) Imagine that you decide to take over as many of the household responsibilities for your partner as you can, pursue some new interests during your leisure time, and make as few demands as possible on your partner's time.

To what extent would the following reasons influence you to do this? (0=not at all; 1=a little; 2=somewhat; 3=considerably; 4=very much; 5=exactly)

1. You are able to get through difficult times like this because you believe that your partner's goal is worth supporting.

0 1 2 3 4 5

2. Working together to achieve goals in life is a significant part of your relationship.

0 1 2 3 4 5

3. You have never really discussed the extra housework with your partner, you feel that someone needs to do it, and you have more time.

0 1 2 3 4 5

4. You believe that your partner has a lot of potential and you feel very pleased to see your partner develop.

0 1 2 3 4 5

5. Taking over some of your partner's responsibilities and not making demands is a way to help your partner succeed.

0 1 2 3 4 5

6. Your partner is working longer hours and has less leisure time than you do right now, so it is right that you takes over as much of the responsibility as you can.

0 1 2 3 4 5

7. None of these reasons. My reason would be that \_\_\_\_\_

-----  
(B) Would you actually be most likely to:

\_\_\_\_\_ take over your partner's share of responsibility and make as few demands as possible?

\_\_\_\_\_ expect your partner to share in the responsibilities of the housework and the relationship?

(C) Would your actual behavior in this case be most likely to be influenced by: (choose one)

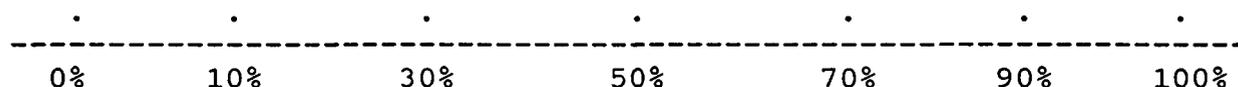
\_\_\_\_\_ your personal philosophy about life? \_\_\_\_\_ family values?

\_\_\_\_\_ what society expects? \_\_\_\_\_ moral convictions?

\_\_\_\_\_ other (please specify) \_\_\_\_\_

In close relationships, sometimes situations arise in which the persons in the relationship have needs or interests that conflict. How often would you say that when this happens in your relationships, you actually choose to give up your rights and put the other person's needs or interests ahead of your own? In these situations you are not hoping to benefit yourself in some way, you are just intending to act in the other person's best interests.

Please circle the dot that represents what percent of the time you think you actually place another person's needs or interests ahead of your own in this way:



Have you tried to answer all these questions honestly and accurately?      Yes \_\_\_\_\_      No \_\_\_\_\_

APPENDIX 3

Instructions to Professional Raters

## Instructions to Raters

The Volitional Submissiveness Scale (VSS) is designed to measure the extent to which an individual will voluntarily give up personal rights in order to benefit another person. It is theorized that in an interpersonal context, a person may choose to temporarily place another person's needs, interests, or feelings ahead of his or her own. Such actions are expected to reflect, and actually be empowered by the values, beliefs and ideologies that are deeply held by the individual. As such, the trait and its manifest behaviors are clearly distinguishable from submissiveness that is weak, passive acceptance of domination.

The following criteria provide guidelines by which to identify volitional submissiveness:

(1) An interpersonal situation exists in which the need of another person is expressed, and is opposed in some way to one's own need. This is a necessary condition for any act of submission to occur, because if there is no conflict of interest or wills, there is no need for one to submit. The conflict causes the individual to assess the demands of the situation, to examine alternatives, evaluate the costs related to meeting the other person's needs, and anticipate long-range outcomes of alternative actions.

(2) The conflict of needs or interests is resolved by a person choosing, voluntarily, to place the other's needs ahead of his or her own, to deny self-interest temporarily and act for the benefit of the other person. Having made the decision, the conflict is resolved and cost becomes secondary to the outcome that is envisioned. The other's need becomes the transformed and shared goal of the person submitting.

(3) The submissive act is directed toward some goal or purpose that the individual feels is worthy of the cost of self-giving. It is a means of achieving an end; the end relates to the well-being of the other person. The motivation is not based in underlying hopes of personal gain or reciprocation. It is an unselfish act rooted in the individual's guiding ideology or belief system.

(4) The outcome of the submissive act consists not only in the positive contribution to the other person's well-being, but in the uncalculated benefit that is realized by the giver. Persons who submit volitionally describe a deeper attachment and commitment to the other person as a result of their action; a sense of personal satisfaction and well-being; and that the interpersonal relationship is strengthened and deepened by their act of self-giving.

PLEASE READ THE ITEMS ON EACH OF THE FOLLOWING PAGES AND RATE EACH ITEM ACCORDING TO HOW WELL IT DEMONSTRATES THE ABOVE CRITERIA. A SEPARATE PAGE IS INCLUDED ON WHICH YOU MAY RECORD THE ITEM RATING. THANK YOU VERY MUCH FOR YOUR HELP.  
ITEM RATINGS:

If you think the item represents the concept

VERY WELL \_\_\_\_\_ 1

ADEQUATELY \_\_\_\_\_ 2

SOMEWHAT \_\_\_\_\_ 3

POORLY \_\_\_\_\_ 4

please place the appropriate number in the space corresponding to that item.

Item:

1 _____	6 _____	11 _____	16 _____	21 _____
2 _____	7 _____	12 _____	17 _____	22 _____
3 _____	8 _____	13 _____	18 _____	23 _____
4 _____	9 _____	14 _____	19 _____	24 _____
5 _____	10 _____	15 _____	20 _____	

## Interpretation of Subscales

Following each item are 7 subscales that suggest a possible motivation for submissive behavior. They are as follows:

Subscale	Code
validation/caring.....	1
complement/helping.....	2
expediency.....	3
relationship enhancing.....	4
relationship maintaining.....	5
passive unassertiveness.....	6
none of the above (sentence stem)..	7

### Definition of subscale:

1. validation/caring: the behavior expresses tenderness or caring for the other; it demonstrates love; is intended to validate the other's worth.
2. complement/helping: the behavior is intended to supply what the other person lacks or needs physically, emotionally, socially, psychologically or spiritually.
3. expediency: the moral dimension of behavior. The individual's statement about this motivation expresses the conviction that: "it was just the right thing to do."
4. relationship enhancing: the behavior signals the commitment and significance that the relationship holds for the individual and contributes to the ongoing nature of that relationship.
5. relationship maintaining: the behavior prevents disruption or termination of the relationship. It expresses commitment to another person(s) and a willingness to make certain sacrifices to maintain the relationship due to other long-range hopes or goals.
6. passivity/unassertiveness: corresponds to the current understanding of the trait as interpersonal weakness, spinelessness. The person lacks the self-esteem and interpersonal skills necessary to refuse unreasonable demands.
7. Respondents may complete sentence stem to indicate a unique motivation.

APPENDIX 4

Form 2: VSS

CONFLICTING NEEDS IN RELATIONSHIPS QUESTIONNAIRE

Please check whether: Male \_\_\_\_\_ Female \_\_\_\_\_  
Age \_\_\_\_\_

Do not write your name on the booklet. Your answers are anonymous and confidential. There are no right or wrong answers. Do not worry about how other people may answer, or how you would like to be, or how you think things should be. Please answer according to how you actually feel and think. If some of the statements do not exactly fit your experiences, please try to imagine what you would do in that situation and answer with what is closest to how you think and feel. PLEASE ANSWER EVERY QUESTION.

Read each of the situations described below and think about what you would do in the situation. Two ways that a person may respond are given. Rate the responses by writing a number in each of the two blanks to indicate to what extent that response sounds like what you would do.

Give it a rating of 1 or 2 if it does not sound like you, a rating of 4 or 5 if it does sound like you. Give it a neutral rating (3) if you cannot decide whether it is like you or not (because maybe the statement would describe you only some of the time or it is simply irrelevant to your behavior). Please try to be honest and say what you are most likely to do; not what you think one should do.

- 1 = definitely does not sound like me
- 2 = does not sound like me
- 3 = neutral
- 4 = sounds like me
- 5 = definitely sounds like me

1. You and your partner are planning to build a home. Your partner grew up in a very crowded, industrialized city. He/she really wants to be away from the city now and finds an open, unobstructed view of ocean and mountains relaxing. You, however, prefer to live in the city because you like the opportunities and convenience that city living provides.

In this situation, would you:

\_\_\_\_\_ (A) Try to influence your partner to build in the city.

\_\_\_\_\_ (B) Decide to set aside your desire to live in the city and help to build the house in your partner's location.

My reason for responding this way would be \_\_\_\_\_

(Stating your reason is essential to scoring your questionnaire. Please briefly state your reason for responding in the way that you have indicated.

2. The week before your family vacation is to begin, a friend (same sex as your spouse) calls and asks your partner to come for a visit. This friend has recently had personal problems and lives in the vicinity of the resort where you plan to vacation. Your partner has the time off work and could fit in the visit before the vacation starts but this would mean that in addition to finishing up some projects at work, you would also have to make most of the preparations for vacation: do laundry, help the children pack, load the car, take the pets to the kennel, etc.

If you were in this situation, would you:

\_\_\_\_ (A) Ask your partner to stay and help get ready for the vacation.

\_\_\_\_ (B) Encourage your partner to go early and do the packing alone.

My reason for responding this way would be: \_\_\_\_\_

\_\_\_\_\_  
(Please remember to briefly state your reason.)

3. You, your partner, and your children, have emigrated to Canada and arrive in a city which you know very little about. Both you and your partner are looking for work and it is important to you that you find work. It turns out that your partner finds a very good job that utilizes her/his training, but there is no work available in the area in which you have specialized training and in which you would prefer to work.

In this situation, would you:

\_\_\_\_ (A) Get a job that is not related to your area of training so that your partner can remain in her/his position.

\_\_\_\_ (B) Continue to look for a job that you are trained for and move to another city if necessary.

My reason for responding this way would be \_\_\_\_\_

4. You want to have another child and are happily awaiting the birth of a baby. Your good friend, who has no other children, is also expecting a baby, so you compare notes about the progress of the pregnancies and share in each other's happiness and hopes. When the babies are born, your baby is a healthy infant but your friend's baby does not live.

In this situation, would you:

\_\_\_\_ (A) Be so happy about your baby that you would find it very difficult to stop talking about your baby when you are with your friend?

\_\_\_\_ (B) Downplay your enthusiasm when you are with your friend and leave talk of your baby out of the friendship until your friend shows that he/she can handle it?

My reason for responding this way would be \_\_\_\_\_

5. You very much enjoy entertaining guests for dinner, but your partner does not like to have guests.

In such a situation, would you:

\_\_\_\_ (A) Try to limit entertaining as much as possible?

\_\_\_\_ (B) Try to persuade your partner to have guests anyway?

My reason for responding this way would be \_\_\_\_\_

6. Your closest friend has developed a serious, long-term illness and wants to rely on you for some aspect of care that requires considerable commitment and would continue for the duration of the illness. Because you have many other personal responsibilities (work, family, etc.), you would have to fit the care into your lunch hour.

In such a situation, would you:

\_\_\_\_ (A) Agree to give the care every day to your friend.

\_\_\_\_ (B) Believe that you would not be able to give up the time and therefore not make the commitment to your friend.

My reason for responding this way would be \_\_\_\_\_

\_\_\_\_\_  
(Thank you for remembering to state your reason!)

7. You own a small business. A good employee, whom you have trained for the business, is offered another job with more benefits and better opportunities for career advancement than you are able to offer.

In this situation, would you:

\_\_\_\_ (A) Explain to the employee that you have certain expectations for her/him and discourage her/him from looking into the offer.

\_\_\_\_ (B) Encourage the employee to look into the offer and to do whatever appears to be in her/his best interests.

My reason for responding this way would be \_\_\_\_\_

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8. You are a young adult, your parents are deceased, and you are financially in a position to help a younger brother to get started in business by investing money, loaning equipment, and giving time and expertise. After you enter into such a relationship, you find that your brother's wife frequently acts toward you in a very insensitive, hurtful way. Your attempts to confront the wife have not eliminated her unkind behavior.

In this situation, would you:

\_\_\_\_ (A) Continue to give help and be as understanding toward your brother's wife as possible?

\_\_\_\_ (B) Confront the wife again and stop helping if the hurtful behavior continued?

My reason for responding this way would be \_\_\_\_\_

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9. You are in high school, your parents are divorced, and the parent you live with has multiple sclerosis and must use a wheelchair. Because this parent is alone at home during the day, someone needs to go into the home to make lunch and check in the afternoon to see that everything is alright. If you were to take on this responsibility it would mean missing out on extra-curricular activities and having less time to socialize with your friends at noon and after school.

In this situation, would you:

\_\_\_\_ (A) Stay at school and encourage your parent to make other arrangements?

\_\_\_\_ (B) Go home to help your parent and give up extra-curricular activities and some of the time you would spend with friends.

My reason for responding this way would be \_\_\_\_\_

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10. You have completed basic training and are entering a career that you are very enthusiastic about. You and your partner have an infant child and your partner makes a very significant contribution to the child's care. Suddenly your partner is killed in an accident. Your work requires considerable time away from the child and you do not need to work to provide financially for the child or yourself.

In this situation, would you:

\_\_\_\_ (A) Decide to suspend your career and give care to the child?

\_\_\_\_ (B) Continue with your career and try to use whatever time that you have with the child to good advantage?

My reason for responding in this way would be \_\_\_\_\_

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11. Your elderly grandmother lives alone in a nearby city and lets you know how much your regular visits mean to her. Visiting her regularly would mean that instead of participating in a leisure or recreational activity that you enjoy on your day off, you would go to visit her.

In this situation, would you:

\_\_\_\_ (A) Visit her when it suited you?

\_\_\_\_ (B) Visit her on a regular basis?

My reason for responding in this way would be \_\_\_\_\_

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12. You and your partner have been part of a particular social group for some time. You enjoy the people in the group and have a good time when you are together, but your partner feels dissatisfied with her/his friendships in the group and does not particularly enjoy the activities that the group tend to do together.

In this situation, would you:

\_\_\_\_ (A) Try to persuade your partner to stay with the present group?

\_\_\_\_ (B) Encourage your partner to find a new social group and break away from the present group?

My reason for responding this way would be \_\_\_\_\_

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13. You have a longstanding friendship that began when you and a friend had a lot in common. Over the years your interests have changed and you now feel that you have little in common with this person. However, the relationship still has significance for the friend.

In this situation, would you:

\_\_\_\_ (A) Keep the friendship going by calling the friend on the phone and getting together on a fairly regular basis?

\_\_\_\_ (B) Let the friendship end?

My reason for responding this way would be \_\_\_\_\_

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14. Both you and your partner find your partner's parent to be a very difficult person. The parent is possessive and controlling, interferes with your private affairs and is not open to discuss the problems or negotiate solutions. Nevertheless, your partner wants to maintain a relationship with the parent. Visits are particularly tense times for you.

In this situation, would you:

\_\_\_\_ (A) Stop visiting this parent?

\_\_\_\_ (B) Continue to visit and make an extra effort to be tolerant of this parent when you are together?

My reason for responding this way would be \_\_\_\_\_

15. In addition to having a full-time job, your partner is also completing his/her education over a two-year period. This means that there is very little time for the two of you to spend together and your partner is not able to assume much responsibility around the home either.

In this situation, would you:

\_\_\_\_ (A) Take over your partner's share of responsibility, develop some new interests on your own, and make as few demands as possible.

\_\_\_\_ (B) Expect your partner to share responsibility for the housework and make time for you.

My reason for responding this way would be \_\_\_\_\_

16. Your friend is very distressed by his/her marital breakdown. He/she is unable to think of little else and needs to talk about it with someone. Basically he/she says the same things over and over again, trying to work through this loss.

In this situation, would you:

\_\_\_\_ (A) Be there for your friend, just listening and being supportive until he/she eventually works it through.

\_\_\_\_ (B) Become tired of hearing the same thing over and over again and find ways to discourage the friend from talking about his/her problems all the time?

My reason for responding this way would be \_\_\_\_\_

17. A friend whom you met at college is a competent nurse and has decided to go to a third world country to work in a primitive medical outpost. To do this she requires financial support by way of regular donations from people interested in the cause. You believe disadvantaged people should be helped, but you do not have much extra money and you have a family to support.

In this situation, would you:

\_\_\_\_\_ (A) Believe that the government or someone else should provide the money to help such people and not give the money yourself?

\_\_\_\_\_ (B) Give the friend a specified amount of money out of each pay check even if it means giving up something yourself?

My reason for responding in this way would be \_\_\_\_\_

\_\_\_\_\_.

18. Your mother is elderly and lives on her own in an apartment near you. She relies on you to drive her to the grocery store, bank, doctor's office and church and this takes a considerable amount of your time.

In this situation, would you:

\_\_\_\_\_ (A) Encourage your mother to make other arrangements (e.g.: taxi or handibus) or to move into a care facility?

\_\_\_\_\_ (B) Arrange your schedule so you can drive your mother?

My reason for responding this way would be \_\_\_\_\_

\_\_\_\_\_.

(Stating your reason on every question is appreciated).

19. As a teenager you recognize that your point of view is sometimes quite different from that of your parents. They are not unfair or mean to you, but it seems to you that they have stricter rules than your friends' parents. For example, because both your parents work outside the home, they ask you to help by doing certain jobs or by supervising younger children after school. Sometimes you don't see the reason for what you are asked to do, or you don't agree with it.

In this situation, would you have tended most to:

\_\_\_\_\_ (A) Do the work that you were asked to do as well as you could and respect their rules even if you didn't really agree with them?

\_\_\_\_\_ (B) Argue with your parents, complain about having to do the jobs, and sometimes try to skip out?

My reason for responding this way would be \_\_\_\_\_

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20. You and your partner have just moved to a new city far away from friends and family. Before you are even unpacked, your partner is called away on business. A lot of little things seem to go wrong while you are alone, everything is unfamiliar, and you have no-one to whom you can turn. Your partner tends to worry alot.

In this situation, would you:

\_\_\_\_\_ (A) Do your best to cope on your own and when your partner calls, try to put her/his mind at ease?

\_\_\_\_\_ (B) Let your partner know about the things that have gone wrong and let her/him know how difficult it is being alone at this time?

My reason for responding this way would be \_\_\_\_\_

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21. You really enjoy visiting friends on your vacation but your partner does not like to do that. Staying with friends and visiting is not your partner's idea of a relaxing holiday.

In this situation, would you:

\_\_\_\_ (A) Try to persuade your partner to visit friends, at least for part of the vacation?

\_\_\_\_ (B) Decide not to visit friends, and to go on a holiday that your partner can enjoy.

My reason for responding in this way would be \_\_\_\_\_

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22. Your partner wants to move a long distance away from where you now live in order to take a particular kind of training. You feel settled and do not want to move. You know that you would miss family and friends greatly if you were to move.

In this situation, would you:

\_\_\_\_ (A) Choose to move with your partner so that she/he could attend the training school of choice?

\_\_\_\_ (B) Refuse to make the move and encourage your partner to either attend a school in the area where you presently live or to go alone and come home as often as possible?

My reason for responding this way would be \_\_\_\_\_

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23. Your father has some medical problems which require him to live in the city close to a hospital. However, he is also severely asthmatic and believes that his breathing difficulty is relieved by leaving the city and coming to your home which is by the sea. Frequently it is in the middle of the night when he has an asthma attack and calls you.

In this situation, would you:

\_\_\_\_ (A) Suggest that your father call an ambulance or taxi and go to the hospital, or if possible, wait until morning for you to pick him up?

\_\_\_\_ (B) Go pick up your father when he calls, regardless of what time it is, and bring him to your home?

My reason for responding this way would be \_\_\_\_\_

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24. Your partner is being treated for clinical depression and is consequently unable to work or to accomplish even quite minimal tasks around the home. You work full-time and now in addition must do all of the household chores and care for the children. In this situation, would you:

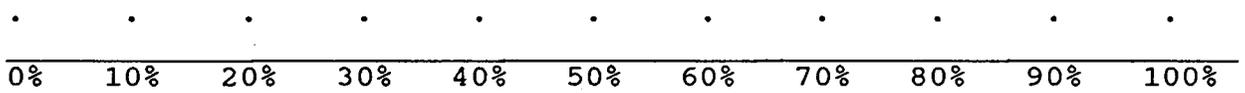
\_\_\_\_ (A) Try to take over as many of the household chores, shopping, and child-care as you can in order to alleviate as much stress as possible for your partner during the illness?

\_\_\_\_ (B) Be reluctant to take on all the work, and try to get your partner to shape-up and do more even if he/she doesn't feel like it?

My reason for responding this way would be \_\_\_\_\_  
\_\_\_\_\_

In close relationships, situations sometimes arise in which the persons in the relationship have needs or interests that conflict. How often would you say that when this happens in your relationships, you actually voluntarily choose to give up your rights and put the other person's needs or interests ahead of your own? In these situations you are not hoping to benefit yourself in some way, but you feel good about acting in the best interest of the other person, perhaps because of some longer range benefit that you believe is worthy of your effort.

Please circle the dot that represents what percent of the time you think you actually place another person's needs or interests ahead of your own in this way:



APPENDIX 5

Instructions for Scoring  
(Dichotomous Method)

## Dichotomous Scoring

Examples of responses for each item are listed under the headings: "Meet the criteria" and "Do not meet the criteria". The responses have been written as subjects contributed them, errors included.

### Item 1

#### Responses that meet criteria:

Because my partners wishes are important to me and being with him is more important than the location of a home. (c.3)  
It would make my partner happier and I could easily adjust to living outside the city. (c.7)  
Seems to be extremely important to my husband (more so than me) and I want him to be happy. (c.8)  
If it means that much to him I would live wherever he would like. (c.9)  
If partner feels that strongly - city dwelling would not be that important. (c.10)  
I have chosen to share life with my partner and I chose to empower my partner to excellence. (c.37m)  
Being with the right person would be more important than where a house is located. (c.44m)  
I want a relaxed family and a palace, call a home. (c.59)  
My desire to meet halfway and perhaps at a later time, my wants or desires could be met. (c.180m)  
I to find country living relaxing but would like to share in my partner's dream. (c.137)

#### Responses that do not meet criteria:

That I have always wanted to live away from the city. (c.1)  
Try to find an area that fills both needs. eg. rural not far from town. (c.2)  
Influencing a person regardless of their choices, does not change the fact that they would not be happy - and it would ruin the relationship and so you loose as well. (c.4)  
I would be willing to compromise with my partner - I don't like living in crowded places. (c.5)  
I would want an ocean view non-city life also. No interest in city living. (c.6)  
Let the husband make the final decision. (c.18)  
I live to be in the city (C.235)  
I don't mind living out of the city. (C.236)  
I believe a wife should follow her husband as long as what he wishes is not morally wrong. (c. 237)  
It would be more convenient to do it alone. (c.139)

Item 2

Meet criteria:

I would ask for help but if he would rather go early, I would encourage him to go. (c.2)  
Because his friends are usually important to me, and its important that friends help friends. (c.3)  
The friend needs your partner's support at this time. I can handle the packing, etc. (c.5)  
He is helping someone who has problems. (c.7)  
Obviously this friend needs my husband for emotional support and I would hope same would be reciprocated if need arose. (c.8)  
If he is needed by the friend I would encourage him to go. (c.9)  
I would want to assist our friends through their problems. (c.13)  
My partner and I share our responsibility. (c.15)  
I could manage the children and packing and a friend having problems is important. (c.16)  
his friend needs him now. (c.18)  
The friend is in crisis which is a higher need than my sloth and laziness. (c.37m)  
Helping people is very important - the friend needs them. (c.42m)  
I would want to help a friend. (c.43m)  
I feel it is important that priorities are kept at any cost. (c.50m)  
It will make me happy to know that we have done all we can to show that we care and understand what he/she is going through. (c.59m)  
Being a problem solver myself, I could relate to the needs of the friend. (c.180m)  
I feel I can organize better than my spouse - and he would be less agitated. (c.137)

Do not meet criteria:

It would have to depend on the friend and how much work was to be done. (c.1)  
Too much work to get everything ready alone. (c.6)  
Vacation is important to my mental well being aw well and friend could be visited by spouse from vacation location. (c.10)  
I like her to help me. (C.235)  
because Im sure he would do the same for me. (c.236)  
As long as it was a real friend and not acquaintance. I would do this because I would hop this friend would do the same for my husband if he asked. (c. 238)  
I would expect the same treatment if shoe were on the other foot. (c.136)

Item 3

Meet criteria:

If we can make a good of it and he is the only one to get a job, that's fine. (c.1)

Because my training is not as speicfied as his - and eventually I would like to be able to stay home when we start a family. (c.3)

I would be grateful that my partner had a job that paid the bills - I would take a job and continue to look for what I want or what I'm trained for. (c.4)

I have two choices. I how how important it is for my partner to feel worthwhile and useful because of his qualifications. I'd be willing to take a different job until a job in my area became available. (c.5)

My spouses work is more important than mine. (c.6)

It would be better for my family to stay in the city. My partner being the major wage earner. (c.7)

I would re-train in a similar field that I enjoyed and continue to look for a job in my field. (c.13)

At this point the children should be considered. They should be allowed a settled and stable life. (c.14)

Family being together is most important. (c.16)

we want to be together. (c.18)

Everything come to those that wait. (c.37m)

I believe I am fairly adaptable in this way, whereas my spouse may not be. (c.38m)

?It is better to become stable as soon as possible. (c.50m)

To show that I will always find a way to support her career. (c.59m)

If the move to Canada had been satisfactory other than this fact, i could fit into other work so that my wife and family could be pleased. (c.180m)

Do not meet criteria:

I have been in this situation, although not emigrated but moved to another area of B.C. (c.2)

It's important both of us feel satisfied in our work. (c.8)

His income would be the larger contribution so it would make economic sense. (c.9)

Look into re-training for available work that I would prefer. (c.10)

To find a job. (C.235)

I think I'd be a lot happier if my job was conveniently comfortable. (c.236)

I would give it a chance since my job is related. (c.237)

I believe a wife is to be a support to her husband and when it comes to a career conflict - the husband is to be the provider and the wife should be working as a support and not in conflict. (c.238)

Item 4

Meet criteria:

I would try and help her cope with her loss. (c.1)  
Because that would be an extremely difficult thing for someone to go through, and there is probably a lot of pain involved. (c.3)  
Concern for my friend's feelings. (c.2)  
A person would only have to ask- how would I feel- and you have the answer, She will let you know now she is handling the situaion - follow her lead. (c.4)  
I would be understanding of my friend's feelings and grieving process and give her time to work her feelings out. (c.5)  
I wouldn't want to hurt my friend. (c.6)  
My friend has had a loss and I would want to help her. (c.7)  
My friend needs my support and I need to be sensitive to her cues. (c.8)  
That I'm very sensitive to the pain that she's feeling. (c.9)  
Be cruel to act in any other fashion. (c.10)  
I would try to be as compassionate as possible, but would act natural and talk about my baby sometimes, hoping she could share some of my happiness. (c.13)  
Sometimes it is better to be a listener. (c.15)  
I always downplay when I have more than someone else. I feel bad. (c.16)  
She is my good friend and I can show my love this way. (c.18)  
the pain must be dealt with first before the joy of life can continue. Otherwise the pain goes underground. (c.37m)  
Talking about it would hurt my friend extremely. (c. 237) \*"2"  
Out of love for my friend. (c. 238)  
I don't like hurting people that already suffer. (c.36)  
I am sensitive to situations like this one. (c.38m)  
Respect for another feelings. (c.41m)  
You have to be careful of upsetting a person in said situation. (c.42m)  
I would feel sorry for him wouldn't want to hurt him any more. (c.43m)  
Because he might feel inferior or can have any children. (c.45m)  
I would really sad for my friend. (c. 47m)  
Courtesy to the emotions of my friend. (c.49m)  
Compassion is an important part of my character. (c.50m)  
To help them come out of their sorrow or shock. (c.59m)  
That in no way could I hurt the feelings of the anguished parties (c.180m)  
I do not like to cause discomfort. (c.136)  
It would be easy to associate losing a child if you are happy with your own and I could hurt a dear friend ignoring her sorrow.

Do not meet criteria:

It will be hard to talk to each other. (C.235)  
Guilt. (c.139)

Item 5

Meet criteria:

Why put him in a situation he doesn't feel comfortable in. (c.1)  
Not to push socializing on a spouse who would not enjoy socializing. (c.2)  
To eliminate the stress caused by my partner being unhappy. (c.9)  
Better to have a happy partner than one under duress. (c.15)  
perhaps harmony at home would be more important. (c.18)  
I wouldn't want to hurt her. (c.236)  
because my greatest pleasure comes from pleasing my husband. (c.238)  
I would try to be more flexible about her wishes. (c.43m)  
He/she would not enjoy their company in any case. (c.45m)  
I do not like to force people to do things they do not like to do. (c.47m)  
We start ? and to find out why. (c.59m)

Do not meet criteria:

Because I am a social person and would not choose to give this up. (c.3)  
Both should go halfway. Its not healthy to live with out people - But a happy medium. (c.4)  
I don't like to be around a lot of people. (c.5)  
We both enjoy entertaining. (c.6)  
I think it [i.e. persuading partner to have guests anyway] would enrich our lives. (c.7)  
It's important to socialize with other people. (c.8)  
It would spoil my enjoyment knowing how partner feels. (c.10)  
I want them to be with me. (c.235)  
To avoid any uncomfortable situation. (c.236)  
No big deal. (c.38m)  
Person has their right too. (41m)  
Avoid conflict. (c.139)

Item 6

Meet criteria:

Even though it would be difficult and a sacrifice I would do it anyway because of the care and commitment I would feel for my friend. (c.8)

There for grace of God go I - I would agree for care and take responsibility for getting someone else if not possible for me to go certain day. (c.10)

?My conscience would bother me if I didn't help my friend. (c.14)

It would give me satisfaction that my friend needs me. (c.7)

? This situation happened to me and my husband allowed me to care for my friend. (c.15)

because of love for my closest friend. (c.18)

I might feel guilty if I didn't and what are friends for. (c.16)

To be with her. (C. 235)

(?) because I would be more likely to agree on either a short term commitment or a partial commitment (so many lunch hrs a wk). (c.238)

Help friend when they need it!!! (c.42m)

That's what friends are for. (c.43m)

If it was a very close friend I wouldn't think twice. (c.44m)

Close friend are close friends. (c.45m)

To show that here are some people who care and are honest. (c.59m)

that such a close friend of mine would deserve all of the attention I could give them and I feel that if I were in the same for me if possible. (c.180m)

to do unto others as you would have done unto you. (c.136)

For my closest friend I would give as much of myself as I could. (c.137)

Do not meet criteria:

I would hope that she would do the same for me. (c.1)

Not to put my own needs on hold and end up resenting my friend for it. (c.2)

because I don't believe in making commitments for something I know I couldn't adhere to, this would be an unreasonable request. (c.3)

No one person can provide this type of care, and it would be wise to inform the person of the problems. but try to find alternative and back up help - It is available from our health care system. (c.4)

It would be hard to make the firm commitment because my family comes first. (c.5)

Wouldn't commit to something I couldn't do it everyday. (c.6)

My need to spend time with myself and my family when not working. (c.9)

some things you just have to do. (c.38m)

Item 7

Meet criteria:

Not to hold the employee back from fulfillment. (c.2)  
The employee has every opportunity to look elsewhere for a job if it gives him the chance to improve himself. (c.5)  
Why should he give up a better position like that when he could really benefit from it. (c.3)  
Everyone should have the opportunity to advance themselves.(c.7)  
I would want the best for my employee even if it means a loss to me. (c.8)  
He wouldn't be happy if he stayed. (c.14)  
I believe everyone deserves a chance to advance in any career. (c.15)  
That's only fair. She doesn't owe me anything. (c.16)  
I would want it to be for her best interest not mine. (c.18)  
I don't like to have anyone stand in my way for their own benefits. (c.36m)  
It is my style to empower the people to achieve excellence. (c.37m)  
I think it's nice to encourage people to go further with there life. (c.236)  
people are more important than work, I believe I am here to help people without demands. (c.38m)  
You can't be so self-centered - think of the other individual. (c.42m)  
I would want whatever is best for him or her. (c.43m)  
I like people to look after their best interest: not hold them back because of me. (c.47m)  
Even though training is expensive I could not stand in the way. (c.50m)  
To stop him from doing what will create bad relationship and bad communication which will result in poor production. (c.59m)  
My policy is never hold back a person when they have better opportunities than I can offer. (c.180m)  
An employer must be fair to a good employee. (c.137)

Do not meet criteria:

Freedom to do or be usually gets more loyalty than expectations (obligations). (c.136)  
Why hold someone back and maybe have them resent you later? (c.1)  
An unhappy employee is a poor investment - Its part of life people continue to grow. (c.4)  
That is the way I would like to be treated. (c.6)  
To do what is best for the business not the employee. (c.9)  
Employee may be put upon later and through attitude, etc. may become no longer a "good employee". must be his decision freely. (c.10)

Item 8

Meet criteria:

Because the problem is between the wife and me not the brother and me - why should he get hurt from it. (c.3)  
I love my brother. I would try to ignore the spouse. (c.6)  
My priority would be helping my brother and I would try to keep my distance from his wife. (c.13)  
Helping a sibling is the moral thing to do. (c.14)  
My brother's more important. (c.16)  
because I am not responsible for her actions, but I am for mine. (c.18)  
Blood thicker than water. (c.41m)  
Make her happy. (C.235)  
I would hope the best for my friends. (c. 237)  
Because he's my brother. (c. 237)  
Because of my commitment to my brother and also would feel sorry for him. (c.238)  
My brother's wife needs help, and cutting ties with my brother would only make things worse. (c.38m)  
Love you brother in spite of his wife. (c.42m)  
I would talk to my brother about it, but I would still help him. (c.43m)  
Because I said I would. (c.46m)  
I would kill her with kindness and consider my brother more important than her smallness. (c.180m)  
I would want to help my brother but would talk to him about his wife's behavior. (c.137)

Do not meet criteria:

You can not make someone like you. No matter how hard you try. (c.1)  
because my help doesn't seem to be appreciate. (c.2)  
I would continue to help my brother - but make it plain he is to make her understand that the business is between us two. The situation will get worse if not. (c.4)  
I care for my brother but I feel that I could only give help at first if not appreciated. (c.5)  
Neutral. (c.7)  
I would tread carefully with his wife and probably have little to do with her. (c.8)  
It is up to the brother to straighten out the wife if he wants my help. (c.9)  
don't forget you are helping a relative, wife can be dealt with at a later date. (c.14)  
why give to someone who doesn't appreciate it. (c.236)  
By confronting wife - I would make situation more difficult for brother. (c.10) \*"#2"

Item 9

Meet criteria:

I only have one set of parents. (c.1)  
I just look at how many years they've tended to me. (c.236)  
Because I love my mom and she needs me. (c.237)  
My parent has given of himself while raising me It's my turn to sacrifice. (c.5)  
To show my love and appreciation to my parents. (c.7)  
I would do this because I would love my mother and want to help her. (c.8)  
Feel a family responsibility. (c.10)  
My mother's comfort would come first with me. (c.14)  
parents gave you life, I feel you should help them. (c.15)  
I come from a close family and they would come first. (c.17)  
Love and respect for my parent. (c.18)  
Family first, friends second. (c.37m)  
I do not believe you can neglect children. (c.38m)  
?Becuse parents are yours, frinds arn't. (c.45m)  
My parents are very important to me, I would help them. (c.47m)  
My responsibilities would come before any activities. (c.50m)  
To help my parent in any way that I can and to show that I will never stop caring for him or her. (c.59m)  
My parents are more important to me. (c.180m)  
I'm very close to my parents and would do what I could if one of them was ailing. (c.137)

Do not meet criteria:

to encourage my parent to be less dependent on me. (c.2)  
As an adult (I probably wouldn't feel this way 7 yrs ago) its important to have these activies for a childs socialization (c.3)  
A parent is most important. that parent would be the first to make arrangement not to put a child in this locked in situation - But this does not mean that he don't have to help - most children will. We get the kids we deserve. (c.4)  
I would do what had to be done if that was the only way. (c.6)  
Guilt. (c.9)  
If I was ill I would like to get some help too. (c.36)  
To learn in school. (C. 235)  
Because I would need my needs met over the long - term. (c. 238)  
Do both - work it so that both ideas blend in a harmonious way. (c.42m)  
duty. (c.139)

Item 10

Meet criteria:

because if the funds are there, a child is more important than a career. (c.3)  
the first years before school are very important - you can return after the child is in school - you can never regain lost years but a job is ongoing. (c.4)  
The quality time you spend with your child is more important as to the amount of time. (c.5)  
The child is far more important than a career. (c.6)  
That my child needed me is difficult time in the child's live. (c.7)  
My child would really need me now and it would be better for me emotionally to have more time to grieve and deal with my husband's loss. (c.8)  
Child at this time would become a priority - and fortunate to have the funds. (c.10)  
Your children are with you for such a short time and they need at least one parent around while young. (c.14)  
It's just what I'd do, I would put my child first. (c.236)  
Because my baby comes first and my life is already stable. (c.237)  
Because the primary need for the child is love and nuturing and if \$ was not an issue, I believe you'd be short changing both yourself and the child. (c. 238)  
I would want my child to know that I love them and still be independent. (c.1)  
first things first. (c.36)  
Do whatever it takes to take good care - and be a friend to your child. (c.42m)  
My child care would come first in any situation. (c.43m)  
Soon the child will be able to take care of himself. (c.46m)  
My children are very important to me. (c.47m)  
Time spent with the child would be more fofilling than a career. (c.50m)  
to be continually independent so that my child could have the best. (c.59m)  
The child would be more important to me in its formative years and I could pick up later my career. (c.180m)  
I feel the child and I would need the closeness to heal the hurt of a missing partner. (c.137)

Do not meet criteria:

Children are not that important to me. (c.2)  
My need for success in a career is very strong. (c.9)  
You need some money to feed kids. (C. 235)

Item 11

Meet criteria:

That I love my grandmother. (c.1)

Because its a pleasure bringing an older person some happiness.  
(c.3)

old people are wonderful company and often they can go along on  
some outings and their time is limited. (c.4)

It is important for my grandmother to have happy days for the  
rest of her life. I would hate to have her be lonely. (c.5)

I love my grandmother and want to make her happy. (c.6)

To show my grandmother that she is not alone and I care about  
her. (c.7)

Regular visits are very important to elderly - look forward and  
encourages zest for life. (c.10)

Her help and advise to me on these visits do more for me, than I  
feel I do for her. (c.18)

You have to think of your grandmother - but do it w/out  
inconvenience. (c.422m)

She's lonely. (C.235)

grandparents are a treasure, when there here we should spend the  
time with them. (c.15)

I enjoyed visiting my grandmother so much it never felt like a  
duty. (c.39m)

Because she may not always be around and I should try to learn as  
much from her as possible. (c.59m)

The joy it could bring her for whatever time she has remaining on  
earth would be my satisfaction. (c.180m)

Do not meet criteria:

I cannot give up my leisure time regularly. (c.2)

A compromise between the two. (c.8)

I would become resentful of taking time away from myself. (c.9)

I don't like having to be somewhere when it's not comfortable for  
me. (c. 236)

I feel I need the leisure time and would visit but not as often  
as she liked. (c. 238)

duty. (c.139)

I enjoy her company. (c.136)

I would buy her a dog or cat. (c.131)

Item 12

Meet criteria:

Because he's not happy there. (C.235)

It he's not happy its best. (c.237)

You should both enjoy the company of friends. (c.14)

for harmony. (c.18)

Maybe the change will improve our relationship. (c.37m)

Why should partner be bored. (c.41m)

Let her do what she wants. (c.46m)

For a short time I would attempt to find ways to assist my partner in participation with the group and try to dfind ways for her too get more enjoyment out of the group. If that failed I would leave the group and try to find one we could enjoy together. (c.180m)

I feel social time with a partner is more important than with a social group. (c.137)

Do not meet criteria:

My partner can have his own friends and me, mine. (c.1)

There is no point in staying in a group that no longer fills a person's needs. People grow and change. (c.2)

Making new friends is a great experience, and it wouldn't be hard to keep some contact with the old friends. (c.3).

I would encourage new activities outside the group - but would still like to spend some time with my old friends. (c.4)

I would try to persuade him to stay with the group and point out the advantages. If it still doesn't feel good to him, then we'd find a new group. (c.5)

I value my friendships. (c.6)

depends on the whole picture. (c.8)

That the difficulties are temporary and good friends are too valuable to leave casually. (c.9) \* "2"

I'd probably try to negotiate a compromise. (c.10)

because I've seen my x-partner around situations where he didn't want to be and he was a total drag - to the point where it made me and everybody else miserable. (c.236)

I like to do things and be with my husband so we try to influence him to stay. (c. 238)

Do what makes you happy. people are individuals. (c.131)

Item 13

Meet criteria:

You don't have very many relationships like that in your lifetime. (c.1)  
friends are important to keep and its natural for people to drift apart with out ending a friendship. (c.3)  
The friend and I have been through a lot together. (c.5)  
I value my friends. (c.6)  
I couldn't hurt that person. (c.9)  
After a long relationship I would want him to be happy - have someone to talk to whenever he needed. (c.13)  
Friends are important. (c.18)  
If you have good friends, keep them. Protect the friendship. (c.36)  
Just because you have little in common is no reason to end a friendship. (c.42m)  
Longlasting friendship means alot. (c.236)  
Value just doesn't go away - a friendship is enduring. (c.39m)  
You can never have enough friends. (c.43m)  
Because they are still friends. (c.46m)  
Old friends important to me. (c.47m)  
A good friend is worth keeping in touch with. (c.49m)  
That you can never have too many friends. (c.59m)  
My longstanding feelings for the friend would cause me to stay in touch. (c.180m)

Do not meet criteria:

I am not getting anything out of this friendship. But perhaps in the future we may meet again. (c.2)  
I would still keep in touch - but let the other person know I have grown in a different direction - in a kind way. (c.4)  
It would be best for her to make friends with people who interests are similar. (c.7)  
I would keep the friendship going by calling and probably wouldn't get together all that often. (c.8) \*"3"  
Because I like them to be a friend. (C. 235)  
I would try to keep in touch but probably over the phone and not as frequent because I would not want to end the friendship entirely. (c. 238) \*"3"  
I would get together less and less. (c.10)

Item 14

Meet criteria:

It's my partner's parent. (c.1)

My partner can't divorce a parent - no matter how difficult the situation - there is a bond parent to child - might just as well help your partner or he will resent you and more problems. (c.4)

Tolerate the parent because it is your partner's parent. (c.5)

It was important to my spouse to make the effort. (c.6)

Family is important, and people can and should be tolerant of difficult people, everyone comes across these people sometimes.

(c.3)

It is my partner's parent and I should make an extra effort.

(c.7)

I would do it for my husband. (c.8)

I could still visit but shut off emotional involvement with parent. (just supportive of partner). (c.10)

It may change for the better. (c.16)

would try to tolerate them for his sake. (c.17)

to teach me tolerance and because of love for my partner. (c.18)

Parents are important. (c.36)

My spouse's feelings are important to me. (c.38m)

Maybe in time they'd change. (c.237)

To show them honor. (c. 238)

You have to think of your partner. (c.42m)

Wouldn't want to place my partner in a situation where she had to chose. (c.43m)

Parents are to partner so I would make the most of the visit.

(c.47m)

that you should still keep in touch with your parents regardless of the problems that there are. (c.59m)

Everyone has their problems and if my visits can keep the relationship with parents it will help my partner. (c.180m)

My partner cares for the parent, I'm willing to be tolerant.

(c.137)

If your partner want to visit then i would to please her.

(c.102m)

Do not meet criteria:

I do it. (c.2)

To make a point that I disagree with the interference. (c.9) \*"2"

Get it over with. (C. 235)

I really dislike being around people that make me feel uncomfortable. (c.236)

Don't like to have frustrations in the family. (c.103m)

Item 15

Meet criteria:

It may strengthen the relationship. (c.1)  
If I didn't take the responsibility my partner would not make it.  
We would both be doing two jobs. Hope when he is finished things  
get back to normal. (c.4)  
I understnad now time consuming pursuing an education is. Ther  
person needs the time. (c.5)  
To make less stress for him so he could continue his studies.  
(c.9)  
I would feel "fair is fair" ! (c.10) (\*"5" submissive)  
If this was a mutual decision and same for only 2 years.  
A two year period isn't long to help the partner get established.  
(c.14)  
two years is such a short time, when you have the rest of your  
life together. (c.15)  
It's only fair. (c.16)  
I would want to build him up not make it harder. (c.18)  
Quality time will come. (c.37m)  
It has been a two-way street for me...I understand the pressure.  
(c.39m)  
I would try to make it easy on her as posible school can be very  
demanding. (c.43m)  
He's working on his future and I think it would be selfish not to  
give him his space. (c.236)  
To make him happy and to love him. (C. 235)  
In order to support my husband, also recognizing that he has  
taken action to support and better himself and ourselves in the  
long term. (c. 238)  
Because it would help her. (c. 46m)  
My partners goal are important to me. (c.47m)  
That if I love him/her, the extra work load won't make much of a  
difference for a few years. (c.59m)  
The education completion would be important to my partner and  
therefore an important to me to see the partner  
satisfied.(c.180m)  
It will be rewarding when you get through that time period.  
(c.102m)

Do not meet criteria:

It is not forever and I may become a better person for it. (c.2)  
The two years would be over soon and things would change. (c.6)  
We would both benefit when his education is completed. (c.7) \*"5"  
because if I need her I know she will be there. (c. 237)  
It is mutually beneficial. (c.136)  
Have had to do this one time or another. (c.103m)

Item 16

Meet criteria:

Everyone needs a sounding board at one time or another. (c.1)  
I've been through that situation - time and support is the only way to come out healthy. (c.4)  
Just being there for the friend and being supportive is great for the friend. (c.5)  
I want to help any way I can. (c.6)  
My friend need emotional support/ listening ear. (c.8)  
To help her through it. (c.9)  
Important for us to have someone to listen to us. (c.10)  
Most people resolve their problems by themselves with some support. (c.13)  
It doesn't hurt to put up with this if it helps a friend. (c.14)  
a good listener is hard to find. (c.15)  
this friend needs someone and I'm there for her. (c.16)  
I like to be there for my friends. (c.36)  
I can get people to talk through the pain to speed up the healing. (c.37m)  
Listen to them - they can't concentrate so much on negative. (c.42m)  
Thats what friends are for. (c.43m)  
Everyone needs a shoulder to cry on from time to time. (c.44m)  
Listening and being supportive is a small price of friendship. (c.50m)  
that I would be there to encourage and support her even though it always seems repetitive. (c.59m)  
In some manner my attention could possibly assist the person and prevent a possible suicide. (c.180m)  
I'm a good listener and listening is important. (c.137)

Do not meet criteria:

I appreciate support and I like to give it. (c.1)  
because its not fair in a 50-50 friendship for one to always be expectant of the other. (c.3)  
I hope my friend could do the same for me if the situation arose. (c.7)  
I have walked down this street before. (c.18)  
You don't what to talk about it and what let neekes time.(c.235)  
Maybe if the friend wouldn't dwell on it so much it would be easier to get over. (c. 236)  
Because I don't think it is good for my friend to go on and on indefinetly and because I'd tire of the relationship eventually. (c. 238)  
I would expect the same what are friends for good times or bad. (c.131)

Item 17

Meet criteria:

If she can help other people why not. (c.1)  
I would try to give what I could. (c.5)  
It's a good cause. (c.6)  
I believe in helping people. (c.7)  
Sacrifice isn't always easy but I would want to try and help.  
(c.8)  
it is important to me. I admire her commitment. (c.16)  
My way of helping. (c.18)  
If I think it is good, I feel strong I should help. (c.38m)  
It would help my friend. (c.46m)  
that if you give faithful from the heart you feel real good about  
yourself. (c.59m)  
Any assistance that would help the plight of that people would be  
worth the little I gave up to help. (c.180m)  
My partner would do the same for me. (c.137)

Do not meet criteria:

Too much money is given to aid people out of our own country and  
we don't even know if they get it. (c.2)  
because if there already isn't enough funds from me, someone with  
the funds should help (c.3)  
This is her cause a good one - but I have my priorities and  
responsibilities - I would give a donation - a I could afford it.  
(c.4)  
That funding should be available elsewhere. (c.9)  
Right now my charity is at home. (c.10)  
Because you need the money for your kids.(c.235)  
I'm broke. (c. 236)  
Because I have other things to look after. (c.237)  
Because I do not believe I'd should have to give \$ in order to be  
of help to her and that she should understand. (c. 238)

Item 18

Meet criteria:

She is my mother and I love her. (c.1)

I did this for many years. My mother is now deceased - I'm so glad we had that time. I'll miss her for as long as I live. (c.4)

I care for her and want to help her when I could. (c.5)

I do it now. I love my mother and ouwld do anything for her. (c.6)

My mother has done alot for me. (c.7)

She is my mother and it's only right for me to make time for her. (c.8)

I can always find time to help anyone not just relatives. (c.15)

I love her and would enjoy the time together. (c.16)

You will not always have your mother to drive around. (c.17)

showing honour and respect - and love for her. (c.18)

Parents are important. They deserve a little looking after. (c.36)

Help your mom and help her help herself. (c.42m)

If she took care of me when I was young I could take care of her when she old. (c.43m)

Because I love my mother and I would live her money for taxi or handy bus. I will drive her to work. (c.235)

I would help her as much as I could - maybe buy her a bus pass. (c. 236)

I would make time for my mom. (c.237)

I believe she should be as independant as possible however I'd also want to help and honor her as my mother. (c. 238)

I would help as much as I could. (c.46m)

My mother devoted a lot of time in raising me. I should be able to spend some time for her. (c.48m)

that your mother did alot by raising you and so we should try and help her as best we can. (c.59m)

My mother and father have been so dear to me that any assistance I give them is only half as much as they have given me. (c.180m)

I hope I could repay my mother for her care of me as a child. (c.137)

Do not meet criteria:

She needs to become more independent of me. (c.2)

When I could take her I would, however, she may be in a situation that I couldn't and needs to know the different resources for taking care of herself. (c.3)

Guilt. (c.9)

Families should help each other and this example is part of life cycle. And I may be on receiving end in a few years! (c.10)

I would help as much as possible but not so she became depending on it. (c.50m)

We do this for our parents. (c.103m)

Item 19

Meet criteria:

It is their house and I should abide by their rules. (c.1)  
I am learning responsibility. (c.2)  
I respect my parent's wishes. (c.5)  
I respect my parents. (c.7)  
Because I'm responsible. (c.9)  
To keep a harmonious relationship with my parents. (c.14)  
they are both working. (c.18)  
because I'd be obedient but would try to at least talk to them  
about it. (c. 238)  
Respect your parents! I always did. (c.38m)  
Their home - their rules. (c.41m)  
Complain and such but ultimately be willing to help. (c.42m)  
Because they are busy at work. (c.45m)  
Because they are in charge of me. (c.46m)  
that you should always try to do as your parents request. (c.59m)  
Rules cause me to realize that my parents care for me. (c.180m)  
Both parents are working for a better home and life and I should  
help as a teenager. (c.137)

Do not meet criteria:

because I had a mind of my own at this age and nobody was going  
to tell me what to do. (c.3)  
It's what I would have done as a teen - Most kids do. But we grow  
up and take on more responsibility. (c.4)  
I don't know. (c.6)  
I would try and explain my point of view. (c.8)  
I would always do that which I was told. (c.10)  
Listen to your parents and finish your work. (c.235)  
I did that when I was growing up - it brought the family closer  
together. (c.236)  
This has been the way a few times. (c.103m)

Item 20

Meet criteria:

Why worry him it doesn't do any good. (c.1)  
If he's away working, why give him things to worry about. (c.236)  
Don't want him to worry. (c.6)  
I would not want to put stress on my partner. (c.7)  
Not to put pressure on my partner. (c.9)  
when my partner is away he can't change things so why worry him.  
(c.15)  
there's no use ruining his trip. (c.16)  
I wouldn't want to make it harder for him. (c.18)  
I can take care of things. No need to have some one else worry  
about you. (c.36)  
I might mention things were bad without her but only to  
demonstrate that I missed and needed her, not to make her feel  
bad. (c.44m)  
?Explan how things are done, and build confidence. (c.45m)  
that it isn't necessary to get upset over little things, just  
take one step at a time. (c.59m)  
Not much can be done by the party that is out of town and it is  
up to me to handle the problems. (c.180m)

Do not meet criteria:

I was in this situation and I did both. I coped but sometimes it  
was hard and I broke down occasionally. (c.2)  
why add more fire to the pot? (c.3)  
He probably feels the same and he has the pressure of business as  
well. (c.4)  
I'm used to being able to cope and try to do things on my own.  
(c.5)  
I need to vent my feeling too. (c.8)  
Would cope perfectly well but would like sympathy and be told by  
partner how well I did! (c.10)  
I would try to move somethings and the rest I well want tell my  
partner to come home. (C. 235)  
Because I share my problems and feelings with my husband. (c.  
238)

Item 21

Meet criteria:

If he is happy, so am I. (c.6)  
because both of you should enjoy the holiday. (c.14)  
I make my partner happy because I love he. (C.235)  
because I think I have a right to express my feelings, desires  
and needs I'd try to convince him but wuld give in if I had to  
keep harmony. (c. 238)  
my holidays are more enjoyable when my partner enjoy's himself.  
(c.15)  
His enjoyment is important. (c.18)  
My partner would come first. (c.50m)  
that sometimes you just have to get away from everything and  
everyone to relax. (c.59m)  
the vacation is for both of us and no reason to make it tough on  
my partner. (c.180m)

Do not meet criteria:

A relationship should be a 50 - 50 partnership. (c.1)  
Give and take. (c.2)  
we should both have a say in our recreation time even if that  
means compromising. (c.3)  
I would make a compromise. (c.5)  
You have to give as well as receive. (c.7) \*(would try to  
persuade partner to do what she wants.)  
We would need to make a compromise. (c.8)  
I would enjoy both so it would be a logical compromise. (c.9)  
I would try to compromise because it's my holiday too. If not -  
I'd take my own and visit friends at another time.  
It would be much more pleasant. (c.139)  
you can visit friends anytime. (c.131)  
Holidays don't come often so both should enjoy them. (c.103m)

Item 22

Meet criteria:

The interests of my partner are important especially if it involves bettering him. (c.3)  
If the move was only for the training period I would feel selfish not to go - a spouses job ranks a the top of priorities. (c.4)  
It would make my partner happy and we would both benefit. (c.7)  
After the training is completed we could always move back - sacrifice is only for a short period of time. (c.8)  
To support what he wants in life. (c.9)  
Move to wherever as long as she is happy. (c.43m)  
Because I believe that the marriage relationship and togetherness is the most important. (c. 238)  
The training is important enough to my partner that I could relate to the desire to move. (c.180m)

Do not meet criteria:

Taking my own needs into consideration and if it does not work out, then make the move. (c.2)  
My partner has been the main provider and and I'd reluctantly make the move. (c.5)  
That would be a tough decision.  
I have done it and know we would be moving back. (c.6)  
This is temporary [i.e. refuse to move] and feel it would work well to have partner go it alone. (c.10)  
I what to finish school befor I live to the nother place. (C. 235)  
I don't want to live miserably just to make someone else happy. (c.236)  
I would have to take the most sensible approach. (c.50m)

Item 23

Meet criteria:

He is my father and I love him. (c. )

If possible I would ask my father to live with me - this is an on going situation and I would probably get more rest with him in the house. There is no real answer to old people who are ill.

(c.4)

At times the calls may inconvenience me but you never know when the attack could be life/death situation. (c.5)

I would do anything for my parents. (c.6)

when someone has a severe asthma attack he should get care asap.

(c 15).

if he needed me emotionally I would go. (c.18)

He's my father...and I've only got one. (c.39m)

Do what needs to be done to help your father. (c.42m)

Pick him and then build a guest house out back for him. (c.43m)

I would say is if he has asthma attack he should call the ambulance or pick him up because I love my father and I help him.

(C. 235)

If I didn't help him I would think I had let him down - he would eventually pass along and i would feel much better of his loss if I felt I had done my share. (c.44m)

?He would not call unless it was really necessary. (c.49m)

that you should always try to help the family as much as possible. (c.59m)

Any assistance I could give would be given. (c.180m)

Do not meet criteria:

Because conditioning him to believe that he can intrude on my life will cause many problems all around. (c.3)

It would be best for my father to get help as soon as possible. (c.7)

It would depend on how frequent this would be; as I could pick him up once in awhile. (c.8)

Fear of not helping and having something serious happen to him. (c.9)

The hospital is the place to be during an anxiety or asthma attack.

Item 24

Meet criteria:

pressure is not what he needs will only make it worse. (c.4)  
My partner needs all the support and concentration at this time.  
(c.5)  
To show my partner that I care. (c.7)  
This might be more positive and helpful for him than having him  
just sit around - depends on dr's recommend. (c.8)  
?I would do everything possible to effect a speedy recovery.  
(c.10)  
I would want him to get better and cheer up. (c.13)  
Hopefully my partner would recover quicker if he doesn't have to  
do stressful things.(c.14)  
marriage vows - in sickness and in health. (c.15)  
it's not his fault and hopefully it won't last long. (c.16)  
I know what manic depression is...its in my family. (c.39m)  
Help your partner in any way possible. (c.42m)  
I would try to understand. (c.43m)  
I would find her the best medical and psycological support  
possible. (c.44m)  
because it would help her. (c.46m)  
Hopefully this would speed up the recovery of the partner.(c.48m)  
I would expect a best effort by partner but would want to help  
toward a permanent cure. (c.49m)  
If there is a medical reason I wouldn't push at all. (c.50m)  
when you commit yourself to someone you should try to help as  
much as possible. (c.59m)  
perhaps with any assistance the partner could improve completely  
or be cured. (c.180m)  
understanding. (c.139)

Do not meet criteria:

He is not capable of functioning - so you have no choice. (c.3)  
I have been depressed so I know what it is like. (c.2)  
It may only be a little while. (c.1)  
because letting him sit around isn't going to help depression,  
keeping busy is. (c.3)  
I would get stressed out too. (c.6)  
Push him out of depression. (c.9)  
I would try as mush is I can if I had and illness or even my  
partner have to help too. (C. 235)  
I think a easier way to overcome clinical depression is to try to  
keep buisy as possible. (c.236)  
I know my partner would be there for me. (c.237)

## Dichotomous Scoring

Responses to each item are scored according to whether the criteria for the volitional submissiveness trait are indicated in the response. A response which meets the criteria is given a score of 1, a response that fails to indicate that the criteria are met is given a 0 score. The response must meet the following criteria:

- 1) The response is consistent with the selection of the submissiveness alternative (A) or (B) so that the respondent has already indicated that he/she would most likely place the needs or interests of the other person ahead of his/her needs or interests.
- 2) The action is volitional. The submissive alternatives are worded in the direction of choice (e.g.: choose to..., decide to...); therefore, respondents are not asked to indicate volition, but rather to state their reason for acting. The respondent's reason should not contradict the assumption of volition. Some respondents clearly indicate that they lack choice in the matter. These responses are considered indicative of traditional submissiveness (score = 0).
- 3) The reason for placing the needs or interests of the other person ahead of one's own was intended for the primary benefit the other person.
- 4) A goal or purpose for placing the other's needs first is indicated.
- 5) The response does not indicate that the action had a psychologically diminishing effect upon the respondent or the other. Responses that meet the criteria indicate a valuing of the other person, and suggest that the behavior was chosen because of: (1) love, caring, or respect for the person; (2) desire to enhance the relationship; (3) desire to maintain the relationship; (4) a belief that the action was the right thing to do; (5) desire to help the other.

APPENDIX 6

Post Hoc Scoring Categories

## Volitional Submissiveness Scoring Categories

Category 1 - Individualistic - The individual expresses an inability to comprehend the reason for placing the needs of another person ahead of his/her own wishes, needs or desires. Hostility or aversion may be overtly expressed or implied at the idea of not giving priority to oneself.

Other responses that are included in category 1 are: responses that indicate an attempt to manipulate others, responses that suggest a predominant concern with economic security as opposed to concern for a person, and no responses (i.e., "I don't know", or failure to write in a response at all).

### Examples:

- " this is a totally unreasonable request."
- " Why would I just think of what he wants?"
- " I wouldn't consider such a thing."
- " Because I'm the man and I know best."

These responses may also express the view that personal needs or wishes should be considered without demonstrating a hostile or aversive quality. They appear to be expressions of "self-protection".

### Examples:

- "I think I'd be a lot happier if my job was conveniently comfortable."
- "Not [wanting] to put my own needs on hold and end up resenting my friend for it."
- "To do what is best for my business, not the employee."

Category 2 - Traditionalistic - adopts the traditional view of submissiveness by obeying those who are in positions of authority or by following the rules laid down by one's religious or social group.

### Examples:

- " I believe a wife should follow her husband as long as what he wishes is not morally wrong."
- " Let the husband make the final decision."
- " I believe a wife is to be a support to her husband and when it comes to a career conflict - the husband is to be the provider and the wife should be working as a support and not in conflict."

Included within category 2 are:

(1) statements of what is the case.

For responses of this kind, it is difficult or impossible to determine what the motivation may have been. These individuals may be traditionally submissive or they may be self-giving.

Consequently, they are classified as a lower level response.

(2) statements that indicate a desire to avoid conflict

(3) statements that are conditional ("it depends...")

(4) statements to the effect that the person would do what is being suggested but would feel resentful or would do it to avoid feeling guilty

(5) statements to the effect that the person would engage in the behavior because it was for a limited time (e.g.: "the schooling is only for 2 years", or "grandma won't be around for long").

Examples:

" I have been in this situation and that is what I did."

Category 3 - Compromise/Reciprocity - these responses express the need to meet half-way, either in compromise or in the anticipation that the other will make good in the future and respond in kind when the need arises.

Also included are rational responses - those that simply state that the person would try to get the other to sort out the problem.

Examples:

" Try to find an area [location] that fills both needs."

" I would be willing to compromise with my partner - I don't like living in crowded places."

" because I'm sure he would do the same for me."

" As long as it was a real friend and not acquaintance. I would do this because I would hope this friend would do the same for me."

" My desire to meet halfway and perhaps at a later time, my wants or desires could be met."

Some subjects state that they would put the needs of the other ahead of their own to a point, but their helping would be conditional or limited.

Example:

" I would help but encourage her to make other arrangements as well."

Category 4 - Compatibility - in these responses, people express the idea that there is no difficulty in the conflicting needs situation because they are able to adapt to the other's needs, they have a flexible personality, or somehow they see some way of mutually benefitting in the situation. These responses are classed at mid-range on the continuum because the individual does not experience any personal conflict; therefore, the responses are considered in effect to be 'neutral'.

Examples:

" No big deal. I'm flexible."

" I don't like to be around people either."

" We both enjoy having company."

Category 5 - Approval/Disapproval Motive - responses that are placed within this category express a willingness to sacrifice for the well-being or benefit of another, but there is an acknowledgement of personal gain in doing so.

Examples:

" Influencing a person regardless of their choices, does not change the fact that they would not be happy - and it would ruin the relationship and so you loose as well."

" I want a relaxed family and a palace, call a home."

" I to find country living relaxing but would like to share in my partner's dream."

Responses may also express an unwillingness to hurt or cause discomfort to others, to be sensitive to other's feelings, to show consideration toward others or to consider others' rights.

Examples:

"I would want to be sensitive to her feelings."

"One should consider others rights."

Persons who indicate a commitment to their own value system are scored at category 5. The subject does not indicate how his/her action will benefit the recipient. The response suggests that it is understood that the recipient will benefit, and therefore, reflects an internally held value (e.g.: "education is important"). Family, marriage and friends are also common themes which are presented as understood values: "Hey, She's my mom!" Interestingly, "helping mom" is more generally indicated as an accepted rule, often with the reason being given that "she sacrificed alot for me"; whereas, subjects more frequently responded to helping dad in a negative manner. Of the 360 subjects, none stated that they would refuse to help mother because they did not like their mother; this was however, the case in response to helping father. Helping others appears so

frequently it is as though it also is an understood slogan to live by. It is not always clear that the motivation can be differentiated from traditional submissiveness; however, the tone of the response indicates respect or valuing of the person as a motivational factor and therefore these responses are considered to be indicative of a higher stage of development than traditional submissiveness.

Examples:

- " Person has their right too."
- " I do not like to force people to do things they do not like to do."
- " I like people to look after their best interest: not hold them back because of me."
- " Education (or family, or children) are important."

Other responses included in category 5 are those that state that the action is morally right, economically sound, sensible, or just the way things are to be done.

Examples:

- " His income would be the larger contribution so it would make economic sense."
- " some things you just have to do."
- " Helping a sibling is the moral thing to do."
- " My partner and I share our responsibility."

Category 6 - Self-giving acts are seen as a demonstration of one's love for another person, commitment to a relationship, or validation/affirmation of another. These expressions are empathic.

Examples:

- " It will make me happy to know that we have done all we can to show that we care and understand what he/she is going through."
- " I will always find a way to support her career."
- " I know how important it is for my partner to feel worthwhile and useful because of his qualifications. I'd be willing to take a different job until a job in my area became available."
- " She is my good friend and I can show my love this way."
- " It would be easy to associate losing a child if you are happy with your own and I could hurt a dear friend by ignoring her sorrow."

Category 7 - Self-giving as a means of achieving a desired outcome. The outcome is considered worthy of the self-sacrifice and gives it meaning. The response may contain the recognition that pain and suffering are part of life and may, if received with acceptance, ultimately contribute to personal growth.

Example:

" the pain must be dealt with first before the joy of life can continue. Otherwise the pain goes underground."

Summary comparison of the stages of Volitional Submissiveness and Kohlberg's stages of moral development.

VSS stage 1 - Individualistic: inability to comprehend reason for placing other's need ahead of one's own; may be hostile to the idea. There is a self-protective tendency, personal needs and wishes are primary.

VSS stage 2 - Traditionalistic: obedience to those in authority or to the rules and guidelines of one's religion or social group.

Kohlberg's Level 1: Preconventional Morality

Stage 1 - Egocentricity is the regnant characteristic. Right and wrong defined in terms of obedience/punishment. Being "good" means unquestioning obedience to authority; being "bad" is whatever brings punishment from authority figures.

VSS stage 3 - Compromise/reciprocity: meet half-way, arrange a compromise, expectation of reciprocal response from other.

Kohlberg's Level 1: Stage 2 - Hedonistic concerns are the defining characteristic. Right actions are those that bring gratification; wrong actions are those that bring negative consequences. Interactions are based on "You scratch my back, I'll scratch yours".

VSS stage 4 - Compatibility/Flexibility

VSS stage 5 - Approval/Disapproval: willing to sacrifice for other but with the acknowledgement of personal gain, doing the morally right, sensible thing, or just the way things should be.

Kohlberg's Level 2: Conventional Morality: Stage 3 - Approval/Disapproval of others. Stage 4 - Right and wrong defined in terms of obedience to authorities that maintain social relations such as religious teachings, government, laws.

VSS stage 6 - Self-giving is not motivated by approval seeking or obedience to an external code. Rather it is a self-chosen path, reflecting a capacity to give oneself as an expression of love, commitment, validation/affirmation, or to show empathy.

Kohlberg's Level 3: Postconventional Morality

Stage 5 - critical examination and then agreement with basic moral principles acceptable to society as a whole such as individual's rights, democratic ideals.

VSS stage 7 - Self-giving is seen as means to achieve a desired outcome; recognition of cost, pain, suffering, and joy of life are inextricably connected.

Kohlberg's Stage 6 - individual self-chosen ethical principles that have universal qualities (e.g., justice, equality of human rights). Individuals feel strongly about these principles and resist pressure to go against them.

APPENDIX 7

Demographic Questionnaire

BIOGRAPHIC INFORMATION

All information is completely ANONYMOUS and CONFIDENTIAL. I would appreciate it if you would complete every question. In particular, I need to know your age and sex in order to analyze your questionnaire responses.

1. Age \_\_\_\_\_
2. Year of birth \_\_\_\_\_
3. Sex: male \_\_\_\_\_ female \_\_\_\_\_
4. Your occupation \_\_\_\_\_  
Your partner's occupation \_\_\_\_\_
5. Yearly income (approximate gross):  
Your own income \_\_\_\_\_ Family income \_\_\_\_\_
6. Total number of years of education completed:  
(Include all schooling: elementary, high school, vocational or technical, college or university.)  
1-8 years \_\_\_\_\_ 14 years \_\_\_\_\_ 18 years \_\_\_\_\_  
9-11 years \_\_\_\_\_ 15 years \_\_\_\_\_ 19 years \_\_\_\_\_  
12 years \_\_\_\_\_ 16 years \_\_\_\_\_ 20+ years \_\_\_\_\_  
13 years \_\_\_\_\_ 17 years \_\_\_\_\_
7. Current marital status:  
Single \_\_\_\_\_  
Widowed \_\_\_\_\_  
Separated or divorced \_\_\_\_\_  
Living together \_\_\_\_\_  
Married or remarried \_\_\_\_\_
8. Years married \_\_\_\_\_ Years of living together \_\_\_\_\_
9. Have you ever been divorced? Yes \_\_\_\_\_ No \_\_\_\_\_
10. Number of children \_\_\_\_\_. Ages: \_\_\_\_\_
11. Have you emigrated to Canada? Yes \_\_\_\_\_ No \_\_\_\_\_  
If yes, how long have you been in Canada? \_\_\_\_\_  
Country of origin \_\_\_\_\_  
Are you fluent in English? Yes \_\_\_\_\_ No \_\_\_\_\_  
Is English your second language? Yes \_\_\_\_\_ No \_\_\_\_\_

12. Are you affiliated with a church or a religious group?

Yes \_\_\_\_\_ No \_\_\_\_\_

If yes, please indicate your adherence to the following:

Attend worship services:

Weekly \_\_\_\_\_ Once or twice a month \_\_\_\_\_  
Special observances \_\_\_\_\_ Never \_\_\_\_\_

Have you ever attended a church affiliated educational institution? Yes \_\_\_\_\_ (number of years \_\_\_\_\_) No \_\_\_\_\_

Do you read the Bible, holy book or church literature?  
daily \_\_\_\_\_ occasionally \_\_\_\_\_ rarely \_\_\_\_\_ never \_\_\_\_\_

Do you adhere to beliefs about: life after death \_\_\_\_\_  
conversion experience \_\_\_\_\_ the truth of the Bible (or  
holy book) \_\_\_\_\_ prayer \_\_\_\_\_ the presence of God or a  
Divine Being \_\_\_\_\_

What do you consider to be the most significant aspect of  
your religious beliefs \_\_\_\_\_

---

To what extent do your religious beliefs underlie your  
approach to life? very much \_\_\_\_\_ somewhat \_\_\_\_\_  
a little \_\_\_\_\_ not at all \_\_\_\_\_

APPENDIX 8

Summary of Demographic Data

Summary of Correlations: Demographic Data and VSS

Variable	<u>n</u>	<u>r</u> dichotomous scoring	<u>r</u> post hoc scoring
Age	359	-.110	-.058
Gender	359	.092	.029
Education	108	.090	.127
Marital status	112	-.018	-.088
Children	106	-.206	-.192
Church Affiliation	112	.272 *	.315 ***
Church Attendance	111	.280 **	.387 ***
Church School	109	.145	.236 *
Read Bible/Holy Book	109	.267 **	.353 ***
Importance of belief	111	.278 **	.340 ***

\* p < .01.    \*\* p < .001.    \*\*\* p < .0001.

APPENDIX 9

Instructions to Subjects

The "Z" Experiment

INSTRUCTIONS TO SUBJECTS  
The "Z" Experiment

1. Indicate to subject that partner has already arrived.
2. Introduce partners and seat them across from one another at the table.
3. Say:  
"This is a word - power game on the order of scrabble.

You will each select 7 tiles from the box. The person on my right will select tiles first this time.

Please keep the letters turned over on your table area until I start the timer.

Each letter has a point - value just as in scrabble. You will be given 3 minutes to construct a word with the highest point-value possible given the letters you select.

You may ask each other for a specific letter which you may need. You may make a maximum of 4 requests. I will keep track of the number of requests you make. Once you have exchanged a letter you may not request it back.

You may give your partner letters if you wish to, but you do not need to give away any letters. You do not need to tell your partner which letters you have, only answer yes or no to each request.

It does not matter how many letters you end up with, so you do not need to exchange a letter for one you receive.

Please concentrate on the task. Do not talk to each other except if you wish to request a letter. Your final score will not be revealed to your partner.

APPENDIX 10

Debriefing Experimental Subjects

Subject: \_\_\_\_\_ Testing: \_\_\_\_\_

Requests made by subject for letters: \_\_\_\_\_

Requests made by partner:

	Hesitation				
<u>letter</u> <u>yes</u> <u>no</u>	immed.	5 sec.	10 sec.	15 sec.	20 + 2nd request

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Did you feel any pressure to respond to the request for Z? \_\_\_\_\_

Would you describe your decision as voluntary? \_\_\_\_\_

What would you say your decision to give/withhold Z was based on?

---

---

How did you feel toward your partner when you gave/withheld Z ?

---

How did you feel toward yourself when you gave/withheld Z ?

---

What did you think might be accomplished by giving Z to your partner?

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**APPENDIX 11**

**Measures**

SENTENCE COMPLETION TEST OF EGO DEVELOPMENT

(Form 11-68 For Women)

Name.....Age.....

Marital Status.....Education.....

Instructions: Complete the following sentences.

1. Raising a family
- \*2. A girl has the right to
3. When they avoided me
4. If my mother
5. Being with other people
- \*6. The thing I like about myself is
7. My mother and I
8. What gets me into trouble is
- \*9. Education
10. When people are helpless
11. Women are lucky because
12. My father
13. A pregnant woman
14. When my mother spanked me, I
- \*15. A wife should
16. I feel sorry
- \*17. Rules are
- \*18. When I get mad
19. When a child will not join in group activities
- \*20. Men are lucky because
21. When they talked about sex, I
22. At times she worried about
- \*23. I am
- \*24. A woman feels good when
25. My main problem is
- \*26. My husband and I will
27. The worst thing about being a woman
28. A good mother
29. Sometimes she wished that
30. When I am with a man
31. When she thought of her mother, she
32. If I can't get what I want
33. Usually she felt that sex
- \*34. For a woman a career is
35. My conscience bothers me if
- \*36. A woman should always

\*Sentence stem for short form of the test.

SENTENCE COMPLETION TEST OF EGO DEVELOPMENT

(Form 11-68 For Men)

Name..... Age.....

Marital Status.....Education.....

Instructions: Complete the following sentences.

1. Raising a family
2. When a child will not join in group activities
3. When they avoided me
- \*4. A man's job
5. Being with other people
- \*6. The thing I like about myself is
7. If my mother
8. Crime and delinquency could be halted if
9. When I am with a woman
10. Education
11. When people are helpless
- \*12. Women are lucky because
13. What gets me into trouble is
- \*14. A good father
- \*15. A man feels good when
- \*16. A wife should
17. I feel sorry
- \*18. A man should always
- \*19. Rules are
20. When they talked about sex, I
21. Men are lucky because
22. My father and I
- \*23. When his wife asked him to help with the housework
24. Usually he felt that sex
25. At times he worried about
26. If I can't get what I want
27. My main problem is
- \*28. When I am criticized
29. Sometimes he wished that
30. A husband has a right to
31. When he thought of his mother, he
32. The worst thing about being a man
- \*33. If I had more money
34. I just can't stand people who
35. My conscience bothers me if
- \*36. He felt proud that he

\*Sentence stems for short form of the test.

## SELF-EFFICACY SCALE\*

### General Self-efficacy

When I make plans, I am certain I can make them work.  
One of my problems is that I cannot get down to work when I should.  
If I can't do a job the first time, I keep trying until I can.  
When I set important goals for myself, I rarely achieve them.  
I give up on things before completing them.  
I avoid facing difficulties.  
If something looks too complicated, I will not even bother to try it.  
When I have something unpleasant to do, I stick to it until I finish it.  
When I decide to do something, I go right to work on it.  
When trying to learn something new, I soon give up if I am not initially successful.  
When unexpected problems occur, I don't handle them well.  
I avoid trying to learn new things when they look too difficult for me.  
Failure just makes me try harder.  
If I feel insecure about my ability to do things.  
I am a self-reliant person.  
I give up easily.  
I do not seem capable of dealing with most problems that come up in life.

### Social Self-efficacy

It is difficult for me to make new friends.  
If I see someone I would like to meet, I go to that person instead of waiting for him or her to come to me.  
If I meet someone interesting who is hard to make friends with, I'll soon stop trying to make friends with that person.  
When I'm trying to become friends with someone who seems uninterested at first, I don't give up easily.  
I do not handle myself well in social gatherings.  
I have acquired my friends through my personal abilities at making friends.

## INTERNAL CONTROL INDEX

### INDEX INSTRUCTIONS

Please read each statement. Where there is a blank \_\_\_\_\_, decide what your normal or usual attitude, feeling, or behavior would be:

(A)	(B)	(C)	(D)	(E)
RARELY	OCCASIONALLY	SOMETIMES	FREQUENTLY	USUALLY
(Less than 10% of the time).	(About 30% of the time).	(About half the time).	(About 70% of the time).	(More than 90% of the time).

Of course, there are always unusual situations in which this would not be the case, but think of what you would do or feel in most normal situations.

Write the letter that describes your usual attitude or behavior in the space provided on the response sheet. DO NOT WRITE IN THIS BOOKLET!

1. When faced with a problem I \_\_\_\_\_ try to forget it.
2. I \_\_\_\_\_ need frequent encouragement from others for me to keep working at a difficult task.
3. I \_\_\_\_\_ like jobs where I can make decisions and be responsible for my own work.
4. I \_\_\_\_\_ change my opinion when someone I admire disagrees with me.
5. If I want something I \_\_\_\_\_ work hard to get it.
6. I \_\_\_\_\_ prefer to learn the facts about something from someone else rather than have to dig them out for myself.
7. I will \_\_\_\_\_ accept jobs that require me to supervise others.
8. I \_\_\_\_\_ have a hard time saying "no" when someone tries to sell me something I don't want.
9. I \_\_\_\_\_ like to have a say in any decisions made by any group I'm in.
10. I consider the different sides of an issue before making any decisions.
11. What other people think \_\_\_\_\_ has a great influence on my behavior.
12. Whenever something good happens to me I \_\_\_\_\_ feel it is because I've earned it.
13. I \_\_\_\_\_ enjoy being in a position of leadership.
14. I \_\_\_\_\_ need someone else to praise my work before I am satisfied with what I've done.
15. I am \_\_\_\_\_ sure enough of my opinions to try and influence others.
16. When something is going to affect me I \_\_\_\_\_ learn as much about it as I can.

17. I \_\_\_\_\_ decide to do things on the spur of the moment.
18. For me, knowing I've done something well is \_\_\_\_\_ more important than being praised by someone else.
19. I \_\_\_\_\_ let other peoples' demands keep me from doing things I want to do.
20. I \_\_\_\_\_ stick to my opinions when someone disagrees with me.
21. I \_\_\_\_\_ do what I feel like doing not what other people think I ought to do.
22. I \_\_\_\_\_ get discouraged when doing something that takes a long time to achieve results.
23. When part of a group I \_\_\_\_\_ prefer to let other people make all the decisions.
24. When I have a problem I \_\_\_\_\_ follow the advice of friends or relatives.
25. I \_\_\_\_\_ enjoy trying to do difficult tasks more than I enjoy trying to do easy tasks.
26. I \_\_\_\_\_ prefer situations where I can depend on someone else's ability rather than just my own.
27. Having someone important tell me I did a good job is \_\_\_\_\_ more important to me than feeling I've done a good job.
28. When I'm involved in something I \_\_\_\_\_ try to find out all I can about what is going on even when someone else is in charge.

(Scoring: The internal response is valued at 5, the opposite response alternative is valued at 1. The response (A) is valued at 5 for items 1,2,4,6,8,11,14,17,19,22,23,24,26,27. The response (E) is scored 5 for items 3,5,7,9,10,12,13,15,16,18,20,21,25,28. A maximum high internal response pattern would result in a score of 140; a minimum low internal response pattern a score of 28. Duttweiler,1984).

EAGLY REVISION OF JANIS-FIELD SELF-ESTEEM SCALE

Below are a series of questions. Please answer them by choosing the best alternative from the responses given below.

1. very often            2. fairly often            3. sometimes  
4. once in awhile        5. practically never

1. How often do you have the feeling that there is nothing you can do well?    1        2        3        4        5

2. How confident are you that your success in your future job or career is assured?    1        2        3        4        5

3. How often do you have the feeling that you can do everything well?    1        2        3        4        5

4. Do you ever think that you are a worthless person?

1        2        3        4        5

5. How often do you feel self-conscious?    1        2        3        4        5

6. How confident do you feel that some day the people you know will look up to you and respect you?    1        2        3        4        5

7. How much do you worry about how well you get along with others?    1        2        3        4        5

8. When you talk in front of a class or a group of people of your own age, how pleased are you with your performance?

1        2        3        4        5

9. How often are you troubled with shyness?    1        2        3        4        5

10. How sure of yourself do you feel when among strangers?

1        2        3        4        5

11. When you speak in a class discussion, how sure of yourself do you feel?    1        2        3        4        5

12. In general, how confident do you feel about your abilities?

1        2        3        4        5

13. How often do you feel inferior to most of the people you know?    1        2        3        4        5

14. When you have to talk in front of a class or a group of people your own age, how afraid or worried do you usually feel?

1      2      3      4      5

15. How often do you feel that you have handled yourself well at a social gathering?      1      2      3      4      5

16. Do you ever feel so discouraged with yourself that you wonder whether anything is worthwhile?      1      2      3      4      5

17. How comfortable are you when starting a conversation with people whom you don't know?      1      2      3      4      5

18. How often do you feel that you dislike yourself?

1      2      3      4      5

19. How often do you feel that you are a successful person?

1      2      3      4      5

20. How often do you worry about whether other people like to be with you?      1      2      3      4      5

REVISED UCLA LONELINESS SCALE

Directions: Indicate how often you feel the way described in each of the following statements. Circle one number for each.

1 = Never      2 = Rarely      3 = Sometimes      4 = Often

	Never		Often	
1. I feel in tune with the people around me.	1	2	3	4
2. No one really knows me well.	1	2	3	4
3. I can find companionship when I want it.	1	2	3	4
4. People are around me but not with me.	1	2	3	4

THE SATISFACTION WITH LIFE SCALE

Below are five statements with which you may agree or disagree. Using the 1 - 7 scale below, indicate your agreement with each item by circling the appropriate number on the line following that item. Please be open and honest in your responding.

7 = Strongly Agree

3 = Slightly Disagree

6 = Agree Very Much

2 = Disagree Very Much

5 = Agree Slightly

1 = Strongly Disagree

4 = Neutral

	Strongly Agree			Neutral			Strongly Disagree
1. In most ways my life is close to my ideal.	7	6	5	4	3	2	1
2. The conditions of my life are excellent.	7	6	5	4	3	2	1
3. I am satisfied with my life.	7	6	5	4	3	2	1
4. So far I have gotten the important things I want in life.	7	6	5	4	3	2	1
5. If I could live my life over, I would change almost nothing.	7	6	5	4	3	2	1

MILLER SOCIAL INTIMACY SCALE

	Very Rarely			Some of the Time				Almost Always		
1. When you have leisure time how often do you choose to spend it with him/her alone?	1	2	3	4	5	6	7	8	9	10
2. How often do you keep very personal information to yourself and do not share it with him/her?	1	2	3	4	5	6	7	8	9	10
3. How often do you show him/her affection?	1	2	3	4	5	6	7	8	9	10
4. How often do you confide very personal information to him/her?	1	2	3	4	5	6	7	8	9	10
5. How often are you able to understand his/her feelings?	1	2	3	4	5	6	7	8	9	10
6. How often do you feel close to him/her?	1	2	3	4	5	6	7	8	9	10
	Not Much			A Little				A Great Deal		
7. How much do you like to spend time alone with him/her?	1	2	3	4	5	6	7	8	9	10
8. How much do you feel like being encouraging and supportive to him/her when he/she is unhappy?	1	2	3	4	5	6	7	8	9	10
9. How close do you feel to him/her most of the time?	1	2	3	4	5	6	7	8	9	10
10. How important is it for you to listen to his/her very personal disclosures?	1	2	3	4	5	6	7	8	9	10
11. How satisfying is your relationship with him/her?	1	2	3	4	5	6	7	8	9	10
12. How affectionate do you feel toward him/her?	1	2	3	4	5	6	7	8	9	10
13. How important is it to you that he/she understands your feelings?	1	2	3	4	5	6	7	8	9	10
14. How much damage is caused by a typical disagreement in your relationship with him/her?	1	2	3	4	5	6	7	8	9	10
15. How important is it to you that he/she be encouraging and supportive to you when you are unhappy?	1	2	3	4	5	6	7	8	9	10
16. How important is it to you that he/she show you affection?	1	2	3	4	5	6	7	8	9	10
17. How important is your relationship with him/her in your life?	1	2	3	4	5	6	7	8	9	10

RELATIONSHIP ORIENTATION SCALES

Gender (Circle one): Male Female

Age (Fill in): \_\_\_\_\_

Read each statement below and consider how well it describes you. Then give it a rating from 1 to 5 to indicate the extent to which it sounds like you. Give it a low rating if it does not sound like you. Give it a high rating if it does sound like you. Give it a middle rating if it's difficult to decide whether it is characteristic of you or not (perhaps because sometimes the statement would describe you and sometimes it would not or because it is simply irrelevant to your behavior).

- 1 = definitely does not sound like me
- 2 = does not sound like me
- 3 = neutral
- 4 = sounds like me
- 5 = definitely sounds like me

- \_\_\_ 1. It bothers me when other people neglect my needs.
- \_\_\_ 2. When making a decision, I take other people's needs and feelings into account.
- \_\_\_ 3. I'm not especially sensitive to other people's feelings.
- \_\_\_ 4. I don't consider myself to be a particularly helpful person.
- \_\_\_ 5. I believe people should go out of their way to be helpful.
- \_\_\_ 6. I don't especially enjoy giving others aid.
- \_\_\_ 7. I expect people I know to be responsive to my needs and feelings.
- \_\_\_ 8. I often go out of my way to help another person.
- \_\_\_ 9. I believe it's best not to get involved taking care of other people's personal needs.
- \_\_\_ 10. I'm not the sort of person who often comes to the aid of others.
- \_\_\_ 11. When I have a need, I turn to others I know for help.
- \_\_\_ 12. When people get emotionally upset, I tend to avoid them.
- \_\_\_ 13. People should keep their troubles to themselves.
- \_\_\_ 14. When I have a need that others ignore, I'm hurt.

## DYADIC ADJUSTMENT SCALE

Most persons have disagreements in their relationships. Please indicate the approximate extent of agreement or disagreement between you and your partner for each item on the following list by placing a tick under the number that corresponds to the way you feel.

- 1 = Always agree; 2 = Almost always agree;  
 3 = Occasionally disagree; 4 = Frequently disagree;  
 4 = Almost always disagree; 5 = Always disagree.

	1	2	3	4	5	6
1. Handling family finances	_____	_____	_____	_____	_____	_____
2. Matters of recreation	_____	_____	_____	_____	_____	_____
3. Religious matters	_____	_____	_____	_____	_____	_____
4. Demonstrations of affection	_____	_____	_____	_____	_____	_____
5. Friends	_____	_____	_____	_____	_____	_____
6. Sex relations	_____	_____	_____	_____	_____	_____
7. Conventionality (correct or proper behavior)	_____	_____	_____	_____	_____	_____
8. Philosophy of life	_____	_____	_____	_____	_____	_____
9. Ways of dealing with parents or in-laws	_____	_____	_____	_____	_____	_____
10. Aims, goals, and things believed important	_____	_____	_____	_____	_____	_____
11. Amount of time spent together	_____	_____	_____	_____	_____	_____
12. Making major decisions	_____	_____	_____	_____	_____	_____
13. Household tasks	_____	_____	_____	_____	_____	_____
14. Leisure time interests and activities	_____	_____	_____	_____	_____	_____
15. Career decisions	_____	_____	_____	_____	_____	_____

All Most More Occas. Rarely Never  
 the of Often  
 time. time. than  
 not.

- 16. How often do you discuss or have you considered divorce, separation or terminating your relationship? \_\_\_\_\_
- 17. How often do you or your mate leave the house after a fight? \_\_\_\_\_
- 18. In general, how often do you think things between you and your partner are going well? \_\_\_\_\_
- 19. Do you confide in your mate? \_\_\_\_\_
- 20. Do you ever regret that you married? \_\_\_\_\_
- 21. How often do you and your partner quarrel? \_\_\_\_\_
- 22. How often do you and your mate "get on each other's nerves"? \_\_\_\_\_

Every Almost Occas. Rarely Never  
 day every day

- 23. Do you kiss your mate? \_\_\_\_\_

All of Most Some Very few None  
 them of of of them of  
 them them them

- 24. Do you and your mate engage in outside interests together? \_\_\_\_\_

How often would you say the following events occur between you and your mate?

	Never	Less than once a month	Once or twice a month	Once or twice a week	Once a day	More often
25. Have a stimulating exchange of ideas	_____	_____	_____	_____	_____	_____
26. Laugh together	_____	_____	_____	_____	_____	_____
27. Calmly discuss something	_____	_____	_____	_____	_____	_____
28. Work together on a project	_____	_____	_____	_____	_____	_____

These are some thing about which couples sometimes agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (Check yes or no).

29.       yes       no  
 \_\_\_\_\_   \_\_\_\_\_ Being too tired for sex.
30. \_\_\_\_\_   \_\_\_\_\_ Not showing love.

31. The dots on the following line represent different degrees of happiness in your relationship. The middle point, "happy", represents the degree of happiness of most relationships. Please circle the dot which best describes the degree of happiness, all thing considered, of your relationship.

.                   .                   .                   .                   .                   .                   .

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Extremely   Fairly   A little   Happy   Very   Extremely   Perfect  
 Unhappy   Unhappy   Unhappy                   Happy   Happy   Happy

32. Which of the following statements best describes how you feel about the future of your relationship?

- I want desperately for my relationship to succeed, and would go to almost any length to see that it does.
- I want very much for my relationship to succeed, and will do all I can to see that it does.
- I want very much for my relationship to succeed, and will do my fair share to see that it does.
- It would be nice if my relationship succeeded, but I can't do much more than I am doing now to help it succeed.
- It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going.
- My relationship can never succeed, and there is no more that I can do to keep the relationship going.

THE SELF-REPORT ALTRUISM SCALE

never once <sup>more</sup> than once often very often

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1. I have helped push a stranger's car out of the snow.
2. I have given direction to a stranger.
3. I have made change for a stranger.
4. I have given money to a charity.
5. I have given money to a stranger who needed it (or asked me for it).
6. I have donated goods or clothes to charity.
7. I have done volunteer work for a charity.
8. I have donated blood.
9. I have helped carry a stranger's belongings (books, parcels, etc.).
10. I have delayed an elevator and held the door open for a stranger.
11. I have allowed someone to go ahead of me in a lineup (at Xerox machine, in the supermarket).
12. I have given a stranger a lift in my car.
13. I have pointed out a clerk's error (in a bank, at the supermarket) in undercharging me for an item.

14. I have let a neighbor whom I didn't know too well borrow an item of some value to me (e.g., a dish, tools, etc.)
15. I have bought 'charity' Christmas cards deliberately because I knew it was a good cause.
16. I have helped a classmate who I did not know well with a homework assignment when my knowledge was greater than his or hers.
17. I have before being asked, voluntarily looked after a neighbor's pets or children without being paid for it.
18. I have offered to help a handicapped or elderly stranger across a street.
19. I have offered my seat on a bus to a stranger who was standing.
20. I have helped an acquaintance to move households.

## THE MARLOWE-CROWNE SOCIAL DESIRABILITY SCALE

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it pertains to you personally.

1. Before voting I thoroughly investigate the qualifications of all the candidates. (T)
2. I never hesitate to go out of my way to help someone in trouble. (T)
3. It is sometimes hard for me to go on with my work if I am not encouraged. (F)
4. I have never intensely disliked anyone. (T)
5. On occasion I have had doubts about my ability to succeed in life. (F)
6. I sometimes feel resentful when I don't get my way. (F)
7. I am always careful about my manner of dress. (T)
8. My table manners at home are as good as when I eat out in a restaurant. (T)
9. If I could get into a movie without paying and be sure I was not seen I would probably do it. (F)
10. On a few occasions, I have given up doing something because I thought too little of my ability. (F)
11. I like to gossip at times. (F)
12. There have been times when I felt like rebelling against people in authority even though I knew they were right. (F)
13. No matter who I'm talking to, I'm always a good listener. (T)
14. I can remember "playing sick" to get out of something. (F)
15. There have been occasions when I took advantage of someone. (F)
16. I'm always willing to admit it when I make a mistake. (T)
17. I always try to practice what I preach. (T)
18. I don't find it particularly difficult to get along with loud mouthed, obnoxious people. (T)

19. I sometimes try to get even rather than forgive and forget. (F)
20. When I don't know something I don't at all mind admitting it. (T)
21. I am always courteous, even to people who are disagreeable. (T)
22. At times I have really insisted on having things my own way. (F)
23. There have been occasions when I felt like smashing things. (F)
24. I would never think of letting someone else be punished for my wrongdoing. (T)
25. I never resent being asked to return a favor. (T)
26. I have never been irked when people expressed ideas very different from my own. (T)
27. I never make a long trip without checking the safety of my car. (T)
28. There have been times when I was quite jealous of the good fortune of others. (F)
29. I have almost never felt the urge to tell someone off. (T)
30. I am sometimes irritated by people who ask favors of me. (F)
31. I have never felt that I was punished without cause. (T)
32. I sometimes think when people have a misfortune they only got what they deserved. (F)
33. I have never deliberately said something that hurt someone's feelings. (T)

APPENDIX 12

Letter of Initial Contact to Agency

THE UNIVERSITY OF BRITISH COLUMBIA  
Faculty of Education  
Department of Counselling Psychology  
5780 Toronto Road  
Vancouver, B.C.  
V6T 1L2

Dear

Regarding the "Conflicting Needs in Relationships" Study

I am a student at the University of British Columbia in the doctoral program in Counselling Psychology. I am currently conducting a research project that concerns people's relationships. The purpose of the study is to learn more about how people respond to their own needs as well as the needs of others and how this affects their relationships and their own well-being. It is hoped that the information from the study will be useful in helping to understand how people can improve their relationships while achieving more personal satisfaction.

In order to complete the study, I require adult subjects who would volunteer to complete a questionnaire in which they are asked to answer questions about themselves and provide some brief biographical information. All the information given is anonymous and confidential. No one can be identified from questionnaire responses. Participation is completely voluntary and there is no jeopardy for refusal to participate. Completion of the questionnaire will take about one hour of the volunteer's time.

I would very much appreciate the opportunity to meet with you to discuss the study and the possibility of acquiring volunteers from your group or organization. If you would be willing to consider my request, would you be kind enough to call me at:

Thank you. I look forward to hearing from you.

Yours very truly,

Joanne E. Johnson

APPENDIX 13

Information to Subjects

APPENDIX 14

Personal Communication