Thesis Title: The Respect Effect – The Changes In Self Esteem, Mood, Values and

Prosocial Behaviours When We Receive And Show Respect.

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Thesis Summary: Considering there is a void in the literature for the social effects of giving and receiving respect, this thesis presented important new evidence that the experience of respect can elevate mood and openness values. My findings support my argument that respect is a social commodity that has value.   As societies endeavour to nudge their citizens in a more prosocial direction, a focus on respect could prove useful in schools, public services, and corporations and NGOs and civil society in general. In our current political climate, we see evidence of increased polarization of public views. To tackle environmental and social problems, we overlook the importance of respect in mood and values at our peril. My thesis embarks on a journey to develop the respect construct via a qualitative study, and thereafter to investigate the effects on self-esteem, mood, values and prosocial behaviour when respect is received, and given. Four quantitative studies measure the effects on the receiver, while one study measure the effects on participants administering respect to others. I conducted a meta-analysis on the similar studies to determine the results more conclusively. Still, there are other questions waiting to be addressed. For instance, how much respect must be received for the recipient to feel respected? Are there stages or levels of feeling respected? Is there a

threshold at which accumulated respect creates the feeling of respect? Is that threshold static, or is it a moving target that requires progressively more stimuli in order to push the recipient into a feeling of being respected? How long do the feelings of respect and being respected last?

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Chapter 1

Introduction to the Thesis

Chapter Overview

In this chapter, I describe some of the global cases where social influence has altered the course of history, and, coupled with my own life experience, why I was motivated to study the research topic that is the focus of this dissertation: respect. I show how, in my quest to develop a model for influencing prosocial behaviour change, I grew interested in the social construct of respect. I then overview the remainder of this thesis and the research it describes.

Introduction

The history of mankind has many examples of mass human behaviour being influenced by powerful individuals. Unfortunately, such instances frequently include mass anti-social behaviour, such as when totalitarian regimes led by a small circle of authoritarian leaders instigate mass murder or genocide (e.g., Nazi Germany, Stalin's USSR, Cambodia, Rwanda, the former Yugoslavia). Groups like the Taliban, Al Qaeda, Boko Haram, and ISIS, who recruit and convert normal, well-meaning people into groups that commit horrific atrocities, are contemporary examples of this problem. In the face of these instances, we can ask ourselves whether human beings possess some common, specific aspect of our social nature that leaves us vulnerable to mass anti-social behaviour.

We can also ask whether it is possible to influence more positive changes in mass behaviour, in ways that are more cooperative, prosocial, creative and empowering. Such changes have also occurred in human history. Examples in the past century include Mahatma Ghandi's impact on India's independence, Nelson Mandela's role in the democratization of South Africa, and Martin Luther King Jr.'s leadership in the civil rights movement in the United States. In all of these cases, individuals or small groups exerted powerful influences on millions of people and changed the course of history. In modern times, many nations, cities and communities would benefit from this positive mass influence, which would help to confront numerous threats that require positive changes in mass behaviour (e.g., global warming, lifestyle diseases, intolerance of diversity and lack of civic participation).

In this dissertation, I began a project of research with the aim of discovering cost-effective methods of eliciting prosocial changes in behaviour. Ideally, this method would induce behaviour that, if practiced by a few, may influence the actions of others in a positive direction. The approach I ended up adopting has a close relative in psychotherapy research. Carl Rogers developed the concept of unconditional positive regard (Rogers, 1957), which he found to significantly influence constructive personality change. I decided to look at a related social construct, respect. Specifically, in this dissertation, I examined the impact of making people feel respected. As a precursor to examining influences on behaviour, I tested whether feeling respected affects people's emotions, outlook and social values.

This chapter introduces this topic of respect in three stages. First, I briefly outline my own background and motivation for pursuing this topic, because it helps to understand the unusual conceptual niche for this research. Second, I highlight a range of

relevant literature on social influence. Third, I describe the construct of respect and outline research to be described in the subsequent chapters.

1.1 Background and Motivation

In September 2012, at 44 years old, I entered politics and ran for office as a candidate for Member of Parliament for the Jamaica Labour Party. I was determined that, after doing relatively well as an entrepreneur, I would make a positive difference to the lives of my fellow Jamaicans. As I campaigned in some of the poorest communities on the island, it occurred to me that living standards were low because of a series of poor choices, decisions and actions over time for many of the residents. There were neighbouring communities that were thriving, so the access to resources, infrastructure, capital and markets were not much different. The striking difference was the mentality of the citizens living in the poorer communities. I noticed they had a dependency mind-set, which, in my opinion, was the greatest factor that kept them in their adverse situation. This meant that they only saw opportunity to gain benefits from charity and not from their own industry.

People with a dependency mind-set are incentivized to make themselves the most attractive to charitable donors, whether these were politicians, church groups, philanthropists, or even drug lords. To be "most attractive", they must appear to be the most desperate. This translated into a situation where all steps towards progress and independence were thwarted. Schools, health clinics and most public facilities would be vandalized, and violence would be used to prevent collaborations and coordinated efforts to make progress. Running a principled campaign to overturn this cycle, I had little chance against corrupt hand-outs and vote buying.

Still committed to the quest of transforming third world countries, including Jamaica, to first world nations, I decided to examine methods of influencing changes in attitudes, values and behaviours. I considered the many cases in our history of leaders having great influence over their citizens, including the examples noted above. I then moved away from thinking about leadership to considering subtle contextual factors that play a role in social influence. This interest led me to consider cases where marketers, advertisers, and salespeople develop systematic methods for influencing consumer behaviour. As described below, I sought a method that is intrinsically relevant to prosocial changes, rather than being malleable in any direction. This interest led me to believe I needed to work in an area of social psychology that focuses on eliciting prosocial attitudes and values.

1.2 Research on Social Influence

1.2.1 Introduction

Social influence occurs in socialization, peer pressure, obedience, leadership, persuasion, sales and marketing, among numerous examples. In all of these contexts, other people affect a person's emotions, opinions, and behaviours. For the purpose of the present research, social influence is interesting not only because of its ability to influence attitude and behaviour change, but because of theories about why social influence is successful. As shown in this section, these theories indirectly point to the importance of respect as a construct.

1.2.2 Conformity

One of the classic studies of social influence is Solomon Asch's investigation of the extent to which social pressure from a majority group could cause a person to conform (Asch, 1951). Male college students participated, ostensibly, in a simple perceptual task. The true focus of the study was on how the real participant would react to the group behaviour. Each participant was placed in a room with seven "confederates" acting as other participants. Participants were shown a card with a line on it, followed by a card with three lines on it (lines labelled A, B, and C, respectively). Participants were then asked to say aloud which line (i.e., A, B, or C) matched the line on the first card in length. The group sat in a manner so that the real participant was always the last to respond. Prior to the experiment, all confederates were told to unanimously give the same incorrect response for the questions after a specified interval. The aim was to see whether the real participant would change his answer and respond in the same way as the confederates. Asch found that the rate of conformity to the majority's incorrect answer was 36.8%.

There are varying interpretations of such conformity. A common explanation is that human beings are cognitively and socially dependent on each other (Festinger, Back, & Schachter, 1950). This suggests that social influence occurs for at least two reasons. First, when in an ambiguous situation, a person will look to others for guidance. We may want to do the right thing, but may lack the appropriate information. Observing others can provide this information. This informational influence can be opposed to the second process, wherein people want to fit in with a group in order to be liked. This process is often labelled normative influence. Opinion uniformity helps to validate our opinions and make others like us. These interpretations were supported by post-experiment interviews in Asch's research (1951): participants justified their decisions to yield to the majority by making statements like "the majority must be right (i.e., several pairs of eyes

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are better than one)," and "going along with them to feel part of the group and to avoid being ostracized."

Subsequent experiments supported both interpretations. For example (Deutsch & Gerard, 1955) found that conformity increased when participants were told they were part of a group compared to when they were treated as an aggregate of participants who did not compose a group. Due to normative influence, group members compare themselves with others and have a need to view themselves positively and gain approval from others (Goethals & Zanna, 1979; Myers & Lamm, 1976). In the case of informational influence, an individual thinks that others have more accurate information and when in doubt, will accept the information obtained from another as evidence about reality (Deutsch & Gerard, 1955). The other individuals are looked upon as mediators of fact (Burnkrant & Cousineau, 1975). It operates through a process of internalization, where people accept information from others if it facilitates problem solving or helps with some aspect of their environment. The content, rather than the outcome, of the induced behaviour is what they find rewarding (Kelman, 1961). This type of influence has been supported by research studies where participants who were told that others who judged a product more favourably rated it significantly higher than did participants who were told that others evaluated it less favourably (Wooten & Reed, 1998).

More generally, the need to be correct and the need to belong are powerful motives. The need to be correct is a central feature in models of attitude change, such as the Elaboration Likelihood Model (Petty & Cacioppo, 1986) and the Theory of Social Comparison Processes (Festinger, 1954). People evaluate the correctness of their opinions by comparing them to the opinions of others. Also, abundant research reveals a need to belong (Sheeran, Webb, & Gollwitzer, 2005); people possess an intrinsic motivation to affiliate with others and be socially accepted. We need frequent, non-

aversive interactions within an ongoing relational bond, and this need drives us to seek out stable, long-lasting relationships with other people. It also motivates us to participate in social activities, such as clubs, sports teams, religious groups, and community organizations, and lack of fulfilment of our belongingness needs is linked to a variety of ill effects on health, adjustment, and well-being (Aanes, Mittelmark, & Hetland, 2010). This need is an important component of Sociometer Theory (Baumeister & Leary, 1995), where one's self-esteem monitors the degree to which they are being included versus excluded by other people, motivating the person to behave in ways that minimize the probability of rejection or exclusion.

These motives to be correct and to belong have a bearing on the method I propose for inducing a prosocial orientation. In recent research, these needs have been aligned with basic social cognitive tendencies to judge the self and other people along trait dimensions of competence, thereby facilitating correctness, and warmth, thereby facilitating belongingness (Fiske, Cuddy, & Glick, 2007). Sedikides and Strube (1997) looked intensively at self-evaluation, the process by which the self-concept is socially negotiated and modified. They sub-divided the construct into four perspectives: self-assessment - where people are motivated to obtain a consensually accurate evaluation of the self, self-verification - where people are motivated to maintain consistency between their self-conceptions and new self-relevant information, self-enhancement - where people are motivated to elevate the positivity of their self-conceptions and to protect their self- concepts from negative information, and self-improvement – where people are motivated to improve their traits, abilities, skills, health status, or well-being.

Theoretically, self-enhancement is fed by perceptions of positive regard from others, which may be most strongly promoted by others' perceptions of the self as being warm and competent. Consequently, others' affirmations of the self in this way may

promote esteem, fulfilling one's own needs. Also of interest, a positively biased self-concept can provide the will or general self-efficacy necessary to initiate novel action (Brown & Dutton, 1995; Multon, Brown, & Lent, 1991; Taylor & Brown, 1988). This raises the possibility that self-enhancement may lead to a stronger prosocial orientation.

1.2.3 Persuasion

The above discussion of social influence focused on simple conformity to others, in the absence of persuasive dialogue between them (e.g., Asch's confederates did not argue for their point of view). Persuasion can be defined as "a symbolic process in which communicators try to convince other people to change their attitudes or behaviours regarding an issue through the transmission of a message in an atmosphere of free choice" (Perloff, 2003, p. 4). Diverse variables in a persuasive context can affect attitude change (G. Maio & Haddock, 2014). In general, there are different effects of source (e.g., speaker attractiveness), message (e.g., short vs. long), and audience variables (e.g., style of processing).   For instance, arguments supporting a person's own position are rated by the individual as being more persuasive than those that contradict it (Judd & Brauer, 1995). In addition, message repetition increases persuasive impact (Brauer, Judd, & Gliner, 1995), perhaps in part because a message recipient's attitude is a function of the number and persuasiveness of pro and con arguments recalled from memory when he or she formulates a position (Eagly & Chaiken, 1993).

Since the 1960s, models of persuasion suggest that a critical mediating factor in persuasion is the valence of the thoughts (cognitive responses) stimulated in the recipient by persuasive arguments (Greenwald, 1968). Listening to a communication is like a mental discussion wherein listeners are active participants who relate the communication to their own knowledge. For this reason among others, persuasive

techniques may have little effect on persons who have strong prior attitudes (Petty & Cacioppo, 1986). Their processing of arguments may be skewed, effectively dismissing arguments that run contrary to those strong beliefs.

Consequently, persuasion alone is unlikely to be a powerful method for inducing widespread prosocial behaviour change. To change such behaviour through persuasion, we would have to target attitudes that have a long learning history (e.g., attitudes to the poor, the environment, out-groups) with particularly powerful arguments. Furthermore, the dominant models of persuasion build on evidence indicating that the mediating role of issue-relevant thoughts depends on the extent to which people are motivated and able to think about the issue (Chaiken & Eagly, 1989; Petty & Wegener, 1998). If motivation and ability are low, then people rely on heuristic shortcuts more than on issue-relevant thoughts.   This may entail a reliance on easy-to-discern cues such as source expertise, source attractiveness, or message length, such that attitudes become favourable because a source is expert, attractive or uses a long argument. These attitude changes do not require a change in relevant thoughts about the issue; they only require detection of the easy-to-read cues. This makes persuasion a complicated exercise. This approach is constantly attempted by political and nongovernmental organisations attempting to address social issues, but it is costly, multifaceted, and laden with different messages taking different approaches. Moreover, even if attitude change is elicited in mass interventions, there may be obstacles in bridging the gap between the new attitudes and behaviour (G. R. Maio et al., 2007).

1.2.4 Social and Environmental Cues

One form of social influence is relatively indirect. People do not have to receive persuasive messages in order to alter their behaviour. Adjusting the social and physical

environment can influence behaviour. This emphasis on environmental alterations complements many short-cuts used in persuasion, such as a number of simple persuasive cues described since the 1970s by Robert Cialdini (Petrova, Cialdini, & Sills, 2007) and more recently in the popular book, Nudge (Thaler & Sunstein, 2008).

Cialdini and Garde (1987) suggested that the automatic reciprocation of favours given by others may enhance the functioning of our social networks, and they discussed how agents of persuasion (e.g., salespeople) use this reciprocity to elicit agreement with their requests (e.g., by offering free samples and then inviting a purchase). Similarly, they showed how reflexive needs for cognitive consistency may enhance our chances of agreeing to a request that seems in line with our past behaviour, and how attraction to an agent of persuasion can increase reflexive deference to their proposals (e.g., using attractive models to advertise products). These processes require only that the request is structured in a way that taps the motives for reciprocity, cognitive consistency, or affiliation, by staging a sequence of acts (e.g., free sample then request, small request then bigger one) or attending to a characteristic of the requestor (e.g., attractiveness, expertise). These techniques require no elaborate attempts at persuasion. People may feel an obligation to repay the kindness (Mauss, 1924). This obligation to repay constitutes the essence of the norm of reciprocity. At the same time, it is the obligation to receive in the first place that makes the norm of reciprocity so easy to exploit (Sherry Jr, 1983).

There is a crucial distinction between reciprocity and respect. Reciprocity is motivated by the receipt of something of value, even when it has no implications for positive regard between the people in the transaction (e.g., for free samples in an obvious consumer context). Receiving a free sample in a grocery store where everyone receives a free sample does not necessarily make one feel valued. In contrast respect is a

social commodity that makes the receiver feel valued. Although respect can be reciprocated to the giver, the key is that the commodity is one that has clear implications for self-regard.

Such effects may rely on independent unconscious behavioural guidance systems (J. A. Bargh & Chartrand, 1999; J. A. Bargh, Chen, & Burrows, 1996; Dijksterhuis, Smith, Van Baaren, & Wigboldus, 2005). Unconscious influencers are considered to be "choice architects" (Cialdini & Garde, 1987). In their book "Nudge", Thaler and Sunstein (2008, pp. 88-94) describe how choice architecture can be used to help nudge people to make better choices without forcing certain outcomes upon them. Choice architecture describes different ways in which choices can be presented to individuals, and the impact of that presentation on their decision-making. Decision makers do not make choices in a vacuum; they make them in an environment where many features, noticed and unnoticed, can influence their decisions. The person who creates that environment is described as a choice architect (Thaler, Sunstein, & Balz, 2014).

The nudge techniques have been broken down into six steps: (1) providing a form of incentive to encourage persons to make the desired choice ("What's in it for them"), (2) making it easy for persons to understand what they are going to experience when they make their choices, (3) setting the desired outcome as the default path, as people take action that requires the least amount of effort, (4) giving feedback that allows people to make adjustments to choices, decisions, and actions, (5) anticipating common errors, understanding what the user intended, and accommodating accordingly, and, finally (6) structuring complex ideas in ways that helps people to identify choices, grouping them into related categories and logical steps of progression. Together, these steps help to tackle behaviour change issues in specific domains, such as saving for

retirement, choosing healthier foods, or registering as an organ donor. With regard to

the latter example, making organ donation the automatic default has led to substantial

improvements to the number of organ donors. People are enrolled as a donor

automatically, and opting out becomes the option that requires effort (Thaler and

Sunstein (2008).

These interventions are often justified by the fact that well-designed choice

architectures can compensate for irrational decision making biases to improve the

welfare of citizens. Consequently, Thaler and Sunstein label this philosophy as

libertarian paternalism. Advocates of libertarian paternalism and asymmetric

paternalism have endorsed the deliberate design of choice architecture to "nudge"

consumers toward personally and socially desirable behaviours, and the nudge

techniques have become popular among policymakers. For example, in the UK, there is

the Behavioural Insights Team, and in the US, there is a White House "Nudge Unit". This

approach bypasses the resistance that may be created by biased cognitive processing,

but, as mentioned above, it has to be tailored to tackle specific behaviours. Moreover,

environmental cuing can potentially elicit both anti-social and prosocial orientations.

The question remains: is there a simple way to intrinsically encourage prosocial

orientations in particular?

1.3 Research on Respect

In this dissertation, I propose that showing respect for another person is an easy,

no-cost behaviour that can "nudge" a prosocial orientation. Considerable research

evidence suggests that overly positive self-evaluations, exaggerated perceptions of

control or mastery, and unrealistic optimism are characteristic of normal human thought

(Taylor & Brown, 1988). Moreover, high self-evaluation appears to promote other

criteria of mental health, including the ability to care about others, the ability to be happy

or contented, and the ability to engage in productive and creative work, even when high

self-esteem is based on beliefs that do not conform to reality (Alicke, 1985; Baumeister,

Campbell, Krueger, & Vohs, 2003; Brown & Dutton, 1995). Notwithstanding some

negative impacts of exceedingly high levels of egoistic bias with respect to self-regard

(i.e., narcissism; (Campbell, Rudich, & Sedikides, 2002; Sedikides, Rudich, Gregg,

Kumashiro, & Rusbult, 2004)), which will be discussed in the final chapter, this evidence

points to a need for positive self-belief and its connection to well-being; thus, behaviour

reinforcing this belief through demonstrations of respect may be welcomed and

supportive of higher well-being.

An interesting question is whether respect is a social commodity that can also

promote prosocial orientations. Respect has been called "the single most powerful

ingredient in nourishing relationships and creating a just society" (Lawrence-Lightfoot,

2000, p. 13). On a societal level, respect is linked to equality. When people are equal,

respect is implicit in the relationship. Differences in respect are more likely when there

are large power differentials, which may make some people seem to be of lower worth

than others. This imbalance is important, as there is evidence that unequal societies

experience more social ills (Wilkinson & Pickett, 2010). Countries with highly unequal

societies, like the USA, Portugal and the UK, have significantly lower life expectancy, and

higher per capita rates of incarceration, infant mortality, homicide, teenage pregnancy,

and drug abuse, than relatively equal societies in Scandinavia and Japan (Wilkinson &

Pickett, 2007). Greater equality, and the respect that goes with it, may provide a

foundation for higher well-being.

An interesting question is whether greater equality and respect inspire behaviour

that is more prosocial. This hypothesis is indirectly supported by research on feelings of

elevation - an emotional response that encompasses both the physical feelings and motivations that an individual experiences after witnessing acts of compassion or virtue (Silvers & Haidt, 2008). Witnessing another person's altruistic behaviour elicits feelings of elevation and, in turn leads to tangible increases in altruistic behaviour (Schnall, Roper, & Fessler, 2010). Insofar as feelings of elevation entail respect for another person, these effects relate to the concept of respect.

However, respect *for* another is different from feeling respected *by* another. It is important to consider both participants in the respect dyad: the giver and the receiver. The effects for the receiver are conceptually related to research that has examined the effects of making people feel powerful, insofar as receiving respect from another may make a person feel more powerful and of higher worth. Power is interesting because it inherently suggests *in*equality, and the effects of feeling powerful are diverse. For instance, Guinote (2007) found that power facilitated prioritization and goal-consistent behaviour. In addition, J. Bargh, Gollwitzer, Lee-Chai, Barndollar, and Trötschel (1999) found that making people feel powerful prior to a reading a persuasive message made them feel more validated in their existing views and thus reduced the perceived need to attend to subsequent information. Also, in three clever experiments, Galinsky, Gruenfeld, and Magee (2003) discovered that participants who possessed structural power in a group task were more likely to take a card in a simulated game of blackjack than those who lacked power, and participants primed with high power were more likely to act against an annoying stimulus (a fan) in the environment. Their findings indicate that the experience of power leads to the performance of goal-directed behaviour and to more action in a social dilemma, regardless of whether that action has prosocial or antisocial consequences.

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Despite the similarities between feeling respected and feelings of power, feeling respected may differ from feelings of power in important ways. My point of view echoes a principled social psychological analysis of respect that was undertaken by Simon (2007) who suggested that respect for someone means the willingness to include that person as a factor in the psychological equation underlying self-regulation. Simon makes a case for an equality-based conception of respect in which recognition as an equal plays a central role. Similarly, in my theoretical perspective, feelings of respect pertain to feelings of *interconnection* with others, as opposed to feeling humble (as in the case of elevation) or superior (as in the case of power). This view fits well with Tyler and Blader (2003) suggestion that respect is the "social information about one's relational value for the group as communicated by others via the way they treat the other". Feelings of respect are therefore closely related to our need to belong, or social inclusion (Baumeister et al., 2003; Baumeister & Leary, 1995; Twenge & Campbell, 2003). Still, there's a distinction to be made between the two constructs. Whereas social inclusion can be one of the perceived rewards from being respected, people would still crave respect, or prefer to be respected by a group even if they do not wish to be in the group. Feelings of respect are also distinct from emotions that feed narcissism, which is a feeling of self-superiority that distances the self from others (Sedikides et al., 2004). Respect should increase one's positive self-view, while relinquishing the need to derogate others in the process.

There is a lack of prior evidence examining feelings of respect, however. Although some sets of studies have examined the effects of feeling respected, they have done so with very specific research questions in mind. Perhaps most relevant to the current aims, De Cremer (2003) found that feeling respected had a positive influence on contributions to the public good. In his experiments, participants were given the

opportunity to free ride, that is, to profit from the contributions of others without making a contribution themselves. Respect was manipulated by providing information to the participant about the respect score of the other participants in his/her group. The scores indicated how much the group members respected others in the group, including the participant, and scores indicated either high respect or low respect. The results showed that participants in the respect condition contributed significantly higher amounts to the common good than those in the disrespect condition. DeCremer also found that respect positively influenced people's feelings of belongingness and that this feeling statistically mediated the effect of feeling respected on contributions (i.e., controlling for this feeling eliminated the effects of respect).

Procedural justice researchers have argued that behaviour in social dilemma situations is also regulated by noneconomic motives because people value viable and enjoyable relationships and not only positive monetary outcomes (Tyler & Dawes, 1993; Tyler & Degoey, 1995). According to these researchers, one important psychological construct that captures these socially desired outcomes is the extent to which people feel respected by the group and its members (Tyler, Boeckmann, Smith, & Huo, 1997; Tyler, Smith, Tyler, Kramer, & John, 1999). The construct of respect is related to the process of experiencing enjoyable, inclusive relationships and positive social evaluations (Lind & Tyler, 1988).

Research relevant to these ideas has tested whether feelings of high and low respect from one's own group, administered via computer-mediated communication, can strengthen people's commitment to the group and encourage them to exert themselves on behalf of it. Barreto and Ellemers (2002) found that both high respect and low respect motivate people to increase their discretionary efforts on behalf of the group, compared to people experiencing moderate respect. Enhanced efforts emerged only

when participants considered the way they are evaluated by others as diagnostic for their position in the group. In addition, the researchers demonstrated that, whereas the efforts of respected people were primarily motivated by affective commitment to the group (group-focused concerns), the behaviour of disrespected people was driven by anxiety about their acceptance into the group (self-focused concerns).

Overall, research on respect is in an early stage. One important limitation is a lack of focus on respect as a construct in its own right, resulting in piecemeal examination of the construct from the vantage point of different research topics (e.g., social dilemmas, group behaviour). This situation creates a large gap in knowledge about of the generalizability of the effects and mediating mechanisms. For instance, it is plausible that feeling respected elevates mood, and this may in turn elicit more prosocial behaviour. Indeed, Isen and Levin (1972) found that subjects who were made to "feel good" by being presented with unexpected cookies while studying in a library were more helpful than control groups. Alternatively, as discussed below, its impact might be mediated by changes in self-attributes, such as social values. It is important to address this issue because it will help to discover moderators of the impact of feeling respected and consequences for its effects over time (e.g., the effect of mood would be transient). It is also important to consider factors such as the amount of respect (i.e., low, moderate, high), the basis of respect (liking vs. competence), and the degree of group membership.

To begin to address these issues, I undertook a methodology that is related to, but distinct from the approaches in past research. First, I decided to utilize a conceptualization of respect derived from how people understand the construct. Using a qualitative approach, I sought to comprehensively identify the key components of respect, as people themselves define it. This phenomenological approach is important because it may help to more powerfully place persons in a state of feeling respected.

Second, whereas most manipulations in previous research have induced feelings of respect by telling the participant that others respect them, the present research focuses on directly demonstrating respect rather than indirectly suggesting respect from others. This direct induction is potentially a stronger, more genuine, and useful way of making people "feel respected". Third, applying the respect manipulations that I created, I investigated the how respect may relate to four key variables: self-esteem, mood, human values, and prosocial behaviour.

The inclusion of self-esteem, mood, and prosocial behaviour follows directly from the aforementioned literature connecting respect with a sense of belonging and these variables. The inclusion of values is an important addition, because of their link to behaviour. Values are defined in contemporary cross-cultural, social psychological research as abstract ideals that are important in one's life (e.g., Schwartz, 1992). Values predict behaviour in a manner similar to the ways in which attitudes can predict later behaviour (Maio, 2010). The conceptualization of values is discussed in subsequent chapters of the thesis.

Overview of this Dissertation

This project proceeded in several stages. In Chapter 2, I describe the qualitative analysis that was used to determine the components of respect and to create a construct that can be measured in the future. I outline the design and execution of the semi-structured interviews and the corresponding thematic analysis of the transcriptions. I show how the results point to four components of respect, namely, acknowledgement, care, praise and value. I conclude that these components of respect, when directed and demonstrated to others, will likely invoke a feeling of respect in the receiver.

In Chapter 3, I describe an experiment using two manipulations of respect in a sample of 80 undergraduates. One manipulation used experimenter actions to make participants feel respected, and the other used a recall task to make participants feel respected. These manipulations incorporated all the respect components deduced in the earlier qualitative research. I then measured the effects of these manipulations on self-esteem, mood and values using classic explicit measures, Positive and negative affect scale (PANAS), Rosenberg Self-Esteem Scale (RSES), and the Portrait Values Questionnaire (PVQ). Participants then completed a direct measure of prosocial behaviour, wherein I asked participants to assist a fictitious postgraduate student by donating time to complete a survey.

In Chapter 4, I consider whether the effects of respect actions on self-esteem, mood, and values depend on attributes of the person who administers the respect actions. Using a sample of 232 undergraduates, Study 3 varied the attire of the experimenter administering the respect intervention. He dressed in either a "liberal", conservative, or neutral manner. The action manipulation, recall manipulation, and the dependent variables were identical to Study 2.

Given that the quantitative studies up to this point were administered on a limited population, psychology undergraduates at Cardiff University, I designed an experiment incorporating participants with a wider demographic diversity. I used an online survey website, Maximiles, to access 267 participants. This study used a 2-cell design with recall of a past respect experience (neutral vs. respect) manipulated between-subjects. The dependent variables were the same as in Studies 2 and 3, except I did not measure prosocial behaviour.

Chapter 6 considers whether there gender moderates the impact of respect. A male experimenter administered Studies 2 and 3 to psychology undergraduate participants at Cardiff University. Most of these undergraduates were women (up to a 19:1 women:men ratio). Considering that the respect actions involved showing courtesy, acknowledgement, and praise, I considered whether there could be different effects depending on gender of the person giving the respect interventions. I therefore repeated Study 2 with a female experimenter administering the manipulations to 85 psychology undergraduates at Cardiff University. The independent and dependent variables were the same as in Study 2.

Up to this point, I had looked at measuring the effects of on the receiver of respect. The giver of respect is equally important in the interaction between giver and receiver. Consequently, in Chapter 7, I looked at the effects on the person who gives respect. To address this issue, I designed an experiment wherein participants administered neutral or respect actions to a confederate. I then measured the self-esteem, mood, values and prosocial behaviour of the participants.

To foreshadow, the results across the studies showed some similar trends, but other results were mixed. The use of similar methods across the studies enabled me to conduct a meta-analysis over the similar studies to ascertain the average effect sizes and their variability. This meta-analysis considered the effect of respect action over Studies 2, 3 and 5, and respect recall over Studies 2, 3, 4 and 5. Chapter 8 presents the meta-analysis. On balance, this discussion will show that respect is an important variable in social cognition, with diverse aspects of theoretical and practical significance.

Chapter-2

Creating the Respect Construct

Chapter Overview

This chapter provides the foundation for the research discussed in the subsequent chapters. It begins by decomposing the meaning of the word "respect", looks at how we might discover critical components of respect through qualitative methods, and then presents research applying these methods to understand respect. Specifically, six participants were interviewed to determine what respect meant to them, what actions and words from others would let them feel respected, and how they would describe respect. In order to identify and describe the meaning of respect, I also asked participants the corresponding questions related to dis-respect. After transcribing the interviews and conducting a thematic analysis of participants' statements, I isolated four key components of respect: acknowledgement, care, praise and value. I also discuss the limitations of this study.

Introduction

To model respect in a way that encompasses how people understand the concept, it is useful to begin by considering the linguistic meaning of the word "respect". The word stems from two Latin origins. *Re* includes meanings such as again, once more, renew or reactivate, and *spect* or *spectare*, refers to the ability to see something, a sight from a particular position, an attitude or opinion. Together, these parts mean to look at, view or perceive something again. In modern parlance, this connotes a degree of admiration. Dictionary definitions indicate that respect can function as a noun or as a verb. As a noun, it means a feeling of deep admiration for someone or something elicited

by their abilities, qualities, or achievements. For example, "the director had a lot of *respect for* Douglas as an actor". As a verb, it means to admire someone or something deeply, as a result of their abilities, qualities, or achievements, or to have due regard for someone's feelings, wishes or rights. For example, "she was *respected* by everyone she worked with."

These linguistic meanings are broadly consistent with social psychological analyses of respect. In social psychology, receiving respect means being given the opportunity to be seen as a unique individual rather than as a stereotypical caricature of some larger group (Edwards & Von Hippel, 1995). Respect may be the social glue that binds people together and holds together one's self-concept. If respect is akin to positive regard, it is the belief that enables one to value other people, institutions, and traditions, whereas disrespect may be the agent that dissolves relationships and fosters hostility and cynicism. One of the antecedents of disrespect – social rejection, when combined with narcissism, was found to be a powerful predictor of aggressive behaviour (Twenge & Campbell, 2003).

While looking at respect as one of the important dimensions in patient-professional communication to improve the health care of patients with chronic illnesses, Thorne, Harris, Mahoney, Con, and McGuinness (2004) defined respect as " the expression of regard for a specific individual, communicated by listening, recognition of patient expertise, awareness of social context, showing empathy and offering information."

In research on international relations, Salacuse and Sullivan (2005) looked at Bilateral Investment Treaties (BIT's) and their relationship to the mutual benefits of the corresponding nations. They defined respect as the expression of equality, valuation, and genuine interest. Researchers have also examined inter-generational respect, looking at

the how the younger generation regard their parents and grandparents. Looking at US American and East Indian young adults' perceptions, Giles, Dailey, Sarkar, and Makoni (2007) defined respect as a combination of politeness and deference. Applying an intergroup perspective, Spears, Ellemers, and Doosje (2005) found that there was an impact of competence feedback from in-group members on affective and emotional reactions (membership esteem, feelings of pride and shame) in participants. They separated respect into two categories; liking-based respect and competence-based respect. Distinguishing between interpersonal or social qualities (qualities such as warmth, sociability, happiness and popularity) on the one hand and intellectual attributes (such as determination, skill, industriousness and intelligence) on the other (Rosenberg, Nelson, & Vivekananthan, 1968). In an antecedent of this work, Hamilton and Fallot (1974) showed that "social" qualities influence the extent to which a target person is liked, whereas "intellectual" qualities influence respect for the person. My intuition was that people's understanding of respect is more blended and interwoven than these perspectives suggest. Specifically, there may be elements of both liking or competence related attributes that would attract respect from others.

In these analyses, respect can be given and received, and receiving respect is not a guarantee that one will feel respected. The recipient may feel undeserving, embarrassed or awkward. Furthermore, the term "respect" may mean different things to different people, based on their past experience. It is therefore important to explore people's understanding of respect.

Qualitative Methods

By discovering the components of respect through qualitative analysis of people's understanding of the term, research on respect can proceed on a firmer conceptual and empirical footing. For instance, this methodology can help discover useful approaches for manipulating feelings of respect. A wide range of literature documents the benefits of qualitative data analysis, along with its underlying assumptions and procedures (e.g., Patton, 2002). Many of these procedures are associated with specific approaches or traditions, such as grounded theory (Strauss & Corbin, 1998), narrative analysis (e.g., Lieblich, Tuval-Mashiach, & Zilber, 1998), discourse analysis (e.g., Potter & Wetherell, 1994), and phenomenology (e.g., Van Manen, 1990).

These specific traditions can lead to either inductive or deductive analyses. Inductive analysis refers to approaches that primarily use detailed readings of raw data to derive concepts, themes, or a model through interpretations made from the raw data by an evaluator or researcher. This understanding of inductive analysis is consistent with Strauss and Corbin's (1998) description: "The researcher begins with an area of study and allows the theory to emerge from the data" (p. 12). *Deductive analysis* refers to data analyses that test whether data are consistent with prior assumptions, theories, or hypotheses identified or constructed by an investigator.

In practice, most qualitative approaches use inductive analysis, although deductive analysis is also possible. The primary purpose of the inductive approach is to allow research findings to emerge from the frequent, dominant, or significant themes inherent in raw data, without the restraints imposed by structured methodologies. In deductive analyses, such as those used in experimental and hypothesis testing research, key themes are often obscured, reframed, or left invisible because of the preconceptions in the data collection and data analysis procedures imposed by investigators. An inductive approach is consistent with Scriven's (1991, p. 56) description of "goal-free"

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evaluation, whereby evaluators wish to describe the actual processes, and not just planned effects. By exposing unanticipated ideas and relationships, an inductive analysis is particularly useful in early stages of research on a concept. I therefore decided to conduct an inductive analysis using semi-structured interviews. This way, I was free to probe and explore within the predetermined inquiry area.

To perform these interviews, interview scripts were carefully designed. Interview scripts ensure good use of limited interview time. They make interviewing multiple subjects more systematic and comprehensive, and they help to keep interactions focused. In keeping with the flexible nature of qualitative research designs, interview scripts can be modified over time to focus attention on areas of particular importance, or to exclude questions the researcher has found to be unproductive for the goals of the research (Lofland, 1995). I chose this format over other potential qualitative approaches (e.g., discourse analysis) in order to have a more efficient, controlled and consistent processing of the responses.

The Present Study

To maximize the external validity of the conclusions, the semi-structured interviews took place with members of the community. Because these interviews are long and yield large amounts of text for coding, I had to use a smaller sample but chose the sample carefully. I therefore approached three men and three women from the general community. Although this sample was small and age-biased (see below), the goal here was not breadth of coverage as much as depth of analysis. Furthermore, consistency in results across the interviews led me to believe this sample was sufficient for elucidating critical components of respect for further analysis. In later stages, broader coverage of the sample population would become more important.

Method

Participants

Six participants from the School of Psychology Community Panel took part for payment of £10, during the period from October 2012 to December 2012. Demographic data for the participants are shown in Table 2.1 below:

Number	Gender	Age	Occupation	Level of education
1	Female	19	Student	Secondary
2	Male	53	Business Analyst	Tertiary
3	Male	64	Information Systems Development (Retired)	Graduate
4	Female	74	Adult Education Teacher (Retired)	Secondary
5	Female	59	Library Assistant	Tertiary
6	Male	53	Landscape Gardener	Tertiary

Table 2.1 Demographics of members of the Community Panel Interviewed in the Study 1.

Materials

The interviewee request was posted on Cardiff University's Community panel online platform. The interviews were conducted in a meeting room with a large boardroom table surrounded by 20 comfortable seats. Two audio recording devices were used to record the interviews: A Tascam DR-40 Digital Portable Recorder was the main recording unit, with an Iphone 4s, using the Voice Memo application, as backup. The audio files were transferred to a Macbook Pro computer where Text Analysis Markup System (TAMS) Software was used to transcribe (back space, insert time code, jump to time code, etc.) the sound files

into text. Nvivo for Mac software was used to conduct the thematic analysis. At the same time, I wrote notes on all the responses from interviewees.

Procedure

Interviews were scheduled between the hours of 9:00 and 17:00. Consistent with the ethics committee stipulations regarding participants from the Community Research Panel, another postgraduate was present. The accompanying researcher would sit quietly in the furthest corner, appearing to be doing his or her own work. Each participant was met in the lobby of the School of Psychology and escorted to the interview room.

As is normal in semi-structured interviews, there were initial lead-in questions, followed by questions that gave opportunities for elaboration. The full interview script is attached as Appendix 1.

The interview began with the following question: "We want to develop a measure of feeling respected. To start, we need to briefly know what you understand by the term "Disrespect"? What does it mean to you? What words would you use to describe the way you feel when you are being highly disrespected? How do you behave when you feel disrespected?" By focusing on disrespect at the outset, it was hoped that the essential components of respect would be easier for respondents to discuss, by contrasting it with the times that disrespect was felt. Thus, the responses could better isolate the key aspects of the entire dimension from disrespect to respect.

Following this, we proceeded to the "respect" questions, beginning with, "Let's turn now to "Respect." What do you understand by the term respect? What does it mean to you?" I would then echo the participant's response and ask a

question of clarification, such as "Can you elaborate?" or "Can you explain?" Next, several other opening questions asked for descriptions of the feelings that participants had when they felt respected:

- "Can you remember a specific time when you felt respected? What caused you to feel that way?

- Can you describe how that felt to you?"

- How do you behave when you feel respected?

- How do you feel like behaving?

Finally, I asked questions directly related to my goal of forming a scale to measure respect: "As I said earlier, we are asking about all of this because we want to develop a measure of feeling respected. So we are after thoughts, feelings, and behaviours that people associate with respect. With that in mind, what kinds of questions do you think we should ask? What kinds of thoughts, feelings, and behaviours should be in our measure?"

Results

General Observations

The interviews went smoothly, without any distress, anger or other outwardly negative emotion. Responses that were vague at the start required a few prompts for the interviewees to elaborate. Perhaps because the questioning began with reference to times they were disrespected, interviewees appeared more timid in their responses at the beginning. These events may have been more difficult for them to describe because of the relevant negative impact it had on them.

Participants' body language demonstrated more positive affect as they proceeded to answer questions about the times they felt respected. At the same time, their responses would be tempered by what appeared to be a cultural desire to not seem boastful.

Analyses

To analyse the interviews, I used thematic analysis methods which give attention to objectivity, inter-subjectivity, *a priori* design, reliability, validity, generalisability, replicability, and hypothesis testing, and is not limited as to the types of variables that may be measured or the context in which the messages are created or presented (Neuendorf, 2002). To accomplish this analysis, the RTF files were inserted into Nvivo. The transcripts were coded into groups of phrases that communicated a similar respect-giving action. For example, "he told me he really appreciated what I did" would be placed in the "praise" node, or, "paying me undivided attention" would be placed in the "Acknowledgement" node. This coding was done for all interviews, and thereafter, I made queries using the predominant verbs or adjectives ("appreciate" and "attention" in the above examples), to determine the frequency of usage in all interviews. Thus, these themes were determined in a bottom-up manner from the words that participants gave. I then calculated the mean of these frequencies across the six transcripts. Based on the pattern of responses of the interviewees, supported by word/phrase frequencies, I deduced that there were four components that constitute respect actions: acknowledgement, care, praise and value. The common word phrase frequencies of the component word, and analogous words, are shown in Table 2.2. Table 2.3 shows the conceptual meaning of the four categories.

Category	Analogous Words				
Acknowledgement	Acknowledge	Attention	Courtesy	Thank	
7.5	7	20	3	15	
Care	Care	Polite	Kind	Support	Friendly
9.8	2	11	12	3	31
Praise	Praise	Admire	Compliment	Butter Up	Appreciate
9.8	22	7	12	4	14
Value	Value	Trust	Regard	Worthy	Useful
8.3	13	7	6	3	21

Table 2.2: Word phrase frequencies for the four components of respect.

	Component of Respect	Description of component	Analogous Words	Contrasting/opposite condition
1	Acknowledgement	When one's presence is acknowledged promptly, when one is attended to and shown courtesy.	Attention, courtesy, thank	When one is ignored.
2	Care	When one feels cared for. When others express or demonstrate concern for the person's wellbeing. When another demonstrates having your best interest ("I've got your back").	Polite, kind, support, friendly	When others appear indifferent towards one's wellbeing.
3	Value	When one is valued as a person. They are made to feel worthy and important to others. When one's	Trust, regard, worthy, useful	When the actions of others, one is made to feel insignificant.

		competence and expertise is demonstrably sought and considered in decisions.		
4	Praise	When one is complimented on his or her competence. Is praised for ability, talent, or achievement. The compliments are in relation to an attribute over which the recipient has direct control and responsibility.	Admire, compliment, butter up, appreciate	When's one's competence, abilities, talents, or achievements are unnoticed, ignored or perceived as insignificant by others.

Table 2.3: Respect components and conceptual meaning based on content analysis.

Some of the participants' statements help to illustrate how these distinctions emerged. For example, one participant stated, "yes I guess if they were looking away and being distracted then maybe they weren't respecting them as much whereas if they were really intently listening then it would be a sign of respect." This statement is an example

of an explicit reference to the acknowledgement component of respect. Another

example, a participant said "if you are dealing with somebody in a work situation just

that you are polite and perhaps that you respect where they are coming from if they've

had a bad day, you make allowances for that". This statement is an example of an explicit

reference to the care component of respect. Another example, one of the participants

said "I was the secretary for the local party for two or three years and I decided not to

stand again and certain senior people sort of expressed their regret to me cause I had

done such a good job so I guess that was an example of being shown respect". This

statement is an example of an explicit reference to the praise component of respect. Yet

another participant said they felt others respected them when "if I had an opinion then

they would respect that opinion and they would listen to it and take it on board." This is

an example of an explicit reference to the value component of respect.

Discussion

Based on the analysis of the interviews, the subjective experience of respect

exhibited four components: acknowledgement, care, praise and value. Acknowledgement

refers to situations wherein the individual is recognized promptly, attended to, and

shown courtesy. Care occurs when people feel others' interest in their wellbeing and

goals, with moral support and encouragement, while being made to feel safe and secure.

Value occurs when a person is made to feel worthy and important, with their

competence and expertise considered in decisions. Praise is evident through

compliments on the person's competence, ability, talent, or achievement – over which

the recipient has direct control and responsibility.

At the same time, however, there may be some overlap in the four components. For example, "praise" could mean verbalizing the acknowledgement of one's "value", and acknowledgement could be considered a subcategory of caring behaviour. Nevertheless, I kept these dimensions separate because participants' responses suggested that there were distinctions to be made. In addition, these dimensions are separable in real life: A person could be praised for his or her labour and skills, but not valued for a particular job because their talents do not fit the job's needs (e.g., when someone is overqualified). Likewise, one's presence can be acknowledged without care, as occurs when scorn, insults or negative reactions greet someone. Furthermore, a person can care, but inadvertently be too pre-occupied to acknowledge the presence of another.

Participant					Component word frequency			
Number	Gender	Age	Occupation	Qualifications	Acknowledgement	Care	Praise	Value
1	Female	19	Student	Secondary	4	11	5	5
2	Male	53	Business Analyst	Tertiary	8	4	7	12
3	Male	64	IT Development (Retired)	Graduate	8	4	5	17
4	Female	74	Teacher (Retired)	Secondary	4	6	7	5
5	Female	59	Library Assistant	Tertiary	8	17	24	5
6	Male	53	Landscape Gardener	Tertiary	14	17	12	7
				Average:	7.5	9.8	9.8	8.3

Table 2.4: Respect component frequencies by participant.

Limitations and Conclusions

One limitation to this study is that the age of the sample was biased, with a mean of 53. Traditional perceptions of respect in older respondents could be slightly different from newer perceptions of respect in younger participants. However, the 19-year old participant in this particular sample demonstrated the same themes as shown by the older participants. Indeed, based on the word frequency count for each person, the patterns were relatively consistent across individuals (see Table 2.4 above). I am therefore confident that the pattern is consistent and meaningful, despite the small size of the sample. On an empirical matter, having the qualitative data encoded by a second researcher may remove any risk of experimenter bias in the assignment of groups of words from Nvivo into themes. This, coupled with a larger and more varied sample size could be useful modifications to include in future studies.

In this study, I considered dis-respect as the polar opposite of respect on a continuum. An alternative view is that respect and disrespect could be considered on separate scales. Respect and the absence thereof, as one continuum, and disrespect and the absence thereof on another. This leads to the question "Can one be respected and disrespected at the same time? For example, could a teenage child be disrespectful to a parent that they generally respect? This issue is relevant to a debate over the structure of attitudes: If we conceive of respect as an attitude, then it is worthwhile to consider the views suggesting that attitudes can be ambivalent, consisting of positivity and negativity at the same time (Conner & Armitage, 2008; Crano & Prislin, 2011; Kaplan, 1972). This possibility is an issue worth examining in future studies.

The sample was derived from one (British) culture. It remains an open question whether this culture's view of respect is different from views of the same construct in other cultures. However, this limitation is also present in the remaining studies within this thesis. As a result, the current qualitative assessment is a sound starting point for the

subsequent quantitative experiments. That is, the current findings can help to manipulate and measure the construct of respect. They provide an empirical basis for creating respect interventions, by ensuring that all critical components are included in the manipulations in subsequent studies. By doing so, I can hope to address a number of important questions. For instance, how does respect affect the self-esteem, mood and values of the recipient? Does receiving respect make one more inclined to behave prosocially? Initial answers to these questions are revealed in the next chapters.

CHAPTER 3

The Effects of Respect Action and Recall on

Self-Esteem, Mood, Values and Prosocial Behaviour

Chapter Overview

Having determined the components of respect in the previous study, I developed two manipulations of respect using these respect components. One manipulation used experimenter behaviour to influence the extent to which participants felt respected, and the other manipulation used a task asking participants to recall times in which they felt respected. Both manipulations were administered to participants in a 2 (actions: respect vs control) x 2 (recall:respect vs control) design. Participants then completed measures of their self-esteem, mood and values. Finally, prosocial behaviour was measured by giving participants an opportunity to assist a student. The results revealed that respectful action led to higher self-esteem, but only in the condition wherein participants recalled neutral activities. In the condition wherein participants recalled being respected, the respect giving action unexpectedly led to significantly *lower* self-esteem. Consistent with the literature from positive psychology (e.g., (De Cremer, 2002, 2003; De Cremer & Mulder, 2007; De Cremer & Tyler, 2005), respectful actions increased positive affect and openness values, but the expected effects on self-transcendence values, self-enhancement values, and prosocial behaviour did not emerge. Together, these findings provide only mixed initial support for the effectiveness of the respect inductions.

Introduction

We want others to respect us. In the words of one of the participants in Study 1, "It feels nice inside when I know someone respects me". In our social lives, respect constitutes an important outcome that we wish others allocate to us. In organizations, teams, interpersonal and customer relationships there are ever-greater concerns about whether such respect has been granted (Tyler et al., 1997). How exactly does respect affect people? Do we respond differently as we alter the respect that we show to each other?

In the previous chapter, the qualitative data from semi-structured interviews indicated that acknowledgement, care, praise, and value are four crucial components of respect. In this chapter, I look at how administering a combination of these components affects self-esteem, mood, values, and prosocial behaviour.   The chapter considers how these components relate to extant conceptualisations of respect in social psychology. It then reviews research on the several variables related to respect, self-esteem, mood, values, and prosocial behaviour, and describes an experiment testing whether a new manipulation of respect affects these constructs.

The Components and Consequences of Respect

The components of respect revealed in Study 1 align well with extant social psychological and philosophical views of respect. Respect signals a full recognition of a person, which holds the assumption that respect provides information about our status, prestige and a feeling of being accepted by others in our groups and community (Brinol, Petty, Valle, Rucker, & Becerra, 2007). As Kant (Hill, 2000, p. 64) noted, "it is a duty to respect others as human beings", so every human being is equal in the sense that they have equal worth and deserve equal respect. This feeling of recognition can suggest why

we value respect so much. That is, respect is a concept that has the potential to (a) fulfil the needs of the person (such as belongingness and reputation) in his or her social life (i.e., "respect as a means to an end"), and (b) affirm the moral values that we wish to live by and which makes up for our moral community (i.e., "respect as an end in itself"). In this way, the recognition as a person and the sense of belongingness to a community echo the value, care, praise, and acknowledgement components described by participants in Study 1.

In theory, then, fulfilment of these components should have diverse consequences. At a basic level, being respected by others should signal a good outcome for our relationships with others, enhancing our mood. At the same time, if others value us, then we may come to attach greater value to ourselves. Furthermore, by being more positively regarded within a moral community, we may come to identify more strongly with prosocial values that reflect community-led thinking (e.g., helpfulness, equality, forgiveness), while behaving more prosocially. Each of these predictions is elaborated below.

Self-esteem. Prior research has focused on self-esteem as an indicator of satisfaction of the need to belong. Self-esteem has been shown to have a pervasive and powerful impact on human cognition, motivation, emotion, and behaviour (Baumeister & Leary, 1995); Diener and Biswas-Diener (2002) Leary and Baumeister (2000) labelled self-esteem a "sociometer" of the satisfaction of belongingness needs. The idea is that self-esteem is higher when belongingness needs are met.

Belongingness is important for a number of reasons. It has been found that individuals are particularly likely to affiliate under conditions of stress, in which survival issues become more salient (Galinsky et al., 2003). Individuals seek to compare themselves with others and to assess the appropriateness of their feelings (Diener &

Biswas-Diener, 2002). People who feel that their life is very stressful exhibit more physical symptoms, such as headaches, insomnia and weight loss if they perceive themselves to have a low level of support from others (Diener, Sandvik, Seidlitz, & Diener, 1993). Social support may act as a psychological buffer, making individuals relatively immune to stress, even when they simply perceive that there are others available who may be willing to help (Diener & Biswas-Diener, 2002).

I propose that the momentary feeling of being respected is another, related indicator of the fulfilment of belongingness needs. If this feeling is experienced repeatedly, it may signal fulfilment of these needs. Consistent with the sociometer theory of self-esteem (Baumeister & Leary, 1995), this repeated experience should lead to higher self-esteem. Thus, any intervention that increases feelings of respect should increase self-esteem, particularly if the intervention is repeated over time and situations. The repetition over time and situations should enable people to draw inferences that the respect is attributable to aspects of their own person and not to aspects of the person showing respect or the situation in which respect was shown (e.g., a situation that required politeness).

Mood

Positive affect is "the internal feeling state which takes place whenever an objective has been achieved, a source of danger has been abstained from, or the person is happy with the current state of affairs" (Isen, Daubman, & Nowicki, 1987). Positive affect has been described as an important component of mental health (Jahoda, 1958; Taylor & Brown, 1988). Diener and Seligman (2002) reported that the happiest group of people in their study had few symptoms of psychopathology, such as depression, hypochondriasis, or schizophrenia (Chang & Farrehi, 2001; Lu & Shih, 1997; Philips, 1967). Compared to

unhappy people, individuals high in positive affect are less likely to suffer from social phobia or anxiety (Kashdan & Roberts, 2004), report better health and fewer unpleasant physical symptoms (Kehn, 1995; Lyubomirsky, King, & Diener, 2005; Mroczek & Spiro III, 2005; Røysamb, Tambs, Reichborn-Kjennerud, Neale, & Harris, 2003). Many other desirable characteristics, resources, and successes are correlated with happiness (Lyubomirsky, Sheldon, & Schkade, 2005). Although it is not always clear from extant data that positive affect causes these outcomes (rather than being caused by them), it is clear that the possibility of causal effects exists and that positive affect is an important variable for intervention in its own right.

There is provocative evidence that feelings of respect are linked to positive affect. Specifically, De Cremer (2003) found that positive feelings were associated with fulfilment of respect needs. These researchers found that participants in responding to Gallup Surveys in 155 countries reported more positive affect when they also reported feeling "treated with respect". As with the evidence described above, this correlation does not show a causal effect of respect on positive affect; one aim of the present experiment was to demonstrate a causal impact of respect.

Social Values

Social values are psychological constructs that relate to broad sets of behaviours, and they are more stable than mood. In his seminal work on social values, Rokeach (1973) proposed that values are prescriptive or proscriptive beliefs wherein some means or end is evaluated as desirable or undesirable. He suggested that values are made up of cognitive, affective, and behavioural components. As such, individuals *know* the end state or means that is desirable, they feel *emotion* about it, and it leads to *action* when activated.

Echoing this view, Schwartz's (1992) value theory suggests that values refer to desirable goals that motivate action. Schwartz's theory also indicates that values transcend specific actions and situations and that they serve as standards or criteria in which one's actions are guided. Most important, this theory suggests that values serve to balance among basic human motivations. According to Schwartz, ten types of motives can be distinguished: achievement, benevolence, conformity, hedonism, power, security, self-direction, stimulation, tradition, and universalism. The types of values are described in Table 3.1.

Table 3.1

The Ten Value Types in Schwartz Value Survey (SVS)

Value Type	Description
Power	This takes value from social status and prestige. The ability to control others is important and power will be actively sought through dominance of others and control over resources
Achievement-	Value comes from personal success through demonstrating competence according to social standards, setting goals and then achieving them. The more challenge, the greater the sense of achievement. When others have achieved the same thing, status is reduced and greater goals are sought
Hedonism	Hedonists simply enjoy themselves. They seek pleasure and sensuous gratification above all things.
Stimulation	Valuing stimulation means they find pleasure in excitement and thrills and they love challenges in life. They are usually into extreme sports
Self-direction	Those who seek self-direction enjoy being independent in their thoughts and actions and outside the control of others. The prefer freedom of choice and may have a particular creative or artistic focus,
Universalism	The universalist seeks social justice and tolerance for all. They promote peace and equality and find war anathema except perhaps in pursuit of lasting peace
Benevolence	Those who tend towards benevolence are very giving, understanding, seeking to help others, provide protection and

	general welfare. They care about nature, and are very tolerant
Tradition	The traditionalist respects the customs and ideas of the existing culture, doing things simply because they are customary. They are conservatives in the original sense, seeking to preserve the world order as is. Any change makes them uncomfortable
Conformity	The person who values conformity their actions are in keeping with social norms. They are obedient to clear rules and structures. They gain a sense of control through doing what they are told and conforming to agreed laws and statutes
Security	Those who seek security seek health and safety to a greater degree than other people. They crave safety, harmony and stability in society and in their personal lives

A critical feature of this model is that it plots the relations between values, drawing on theoretical expectations about their motivational compatibility. These motivational relations are shown in Figure 3.1 Neighbouring values promote compatible motives. The compatibility diminishes as we move from a particular value until at 180 degrees (straight across), where the values express opposing motives. For example, universalism is in opposition to power, but compatibility increases as one travels clockwise or counter-clockwise around the circle from the universalism values to the values adjacent to power (i.e., security or achievement values).

Figure 3.1

Schwartz's model of relations between motivational values

Openness to Change

180 degrees opposition/conflict

Self-Direction
Creativity, Freedom

Universalism
Social Justice, Equality

Self-Transcendence

Stimulation
Exciting Life

Benevolence
Helpfulness

Hedonism
Pleasure

Conformity
Obedience

Tradition
Humility
Devoutness

Achievement
Success, Ambition

Power
Authority, Wealth

Security
Social Order

Conservation

Self-Enhancement

0 degrees

Basic Human Values: Theory, Methods, and Applications - Shalom Schwartz
A Theory of Values and Cognitive Style in Corporate Governance - Amir Licht

Figure 3.1 shows that these values can be further grouped into four higher-order categories of values: openness to change (self-direction and stimulation), self-enhancement (hedonism, achievement and power), conservation (security, conformity and tradition) and self-transcendence (universalism and benevolence). Regardless of which level of categorization is used, the model has received strong support (Maio, 2010; Schwartz et al., 2012). For example, in over 80 nations, the patterns of correlation between the values are compatible with the model's predictions about motivational congruence and opposition (Schwartz et al., 2012). In addition, studies examining behaviour and response latencies in response to value items also reveal patterns that fit the model's predictions: people are faster at rating the importance of value when it is

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preceded by a motivationally compatible (or opposing) value than an unrelated value (G. R. Maio, Pakizeh, Cheung, & Rees, 2009).

Of importance, however, values are malleable. According to Rokeach (1973), values are usually stable, but can still shift somewhat to reflect changes in culture, society, and personal experience. More recently, Bardi and Goodwin's (2011), model of value change suggests that values are stable by default, but they also have a small potential to change. Because values fulfil psychological needs, it is possible that they change in a manner that is sensitive to the extent to which these needs have been fulfilled. To this point, however, past research has examined changes in values by tracking changes from major life events (Bardi & Goodwin, 2011; Bardi, Lee, Hofmann-Towfigh, & Soutar, 2009), pointing out self-concept inconsistencies in values, or presenting counter-value persuasive messages (Bernard, Maio, & Olson, 2003a). For instance, Rokeach and Cochkane (1972) discovered that significant long-term changes in values can be brought about by inducing feelings of self-dissatisfaction about contradictions within one's value-attitude system, by making one's own values seem more hypocritical than other people's values. In addition, G. R. Maio and Olson (1998) found that values change after people are asked to introspect about their reasons for their values (see also(Bernard et al., 2003a), while Bernard, Maio, and Olson (2003b) found that short essays attacking the value of equality elicited substantial reductions in endorsements of this value. None of these approaches tests whether the fulfilment or thwarting of a psychological need relevant to values affects their subjective importance to the individual.

Of particular relevance here, Schwartz and colleagues' (2012) recent revision of the model suggests that openness values and self-transcendence are "growth" values, as they are anxiety-free and oriented toward self-expansion. In contrast, conservation and

self-enhancement values are "self-protection" values, as they focus on avoidance of threat and anxiety. Respect signals that a person is safe. To the extent that this reduces anxiety, this should facilitate growth values, while reducing the need for self-protection values. Thus, successful inductions of feelings of respect should increase growth values while reducing self-protection values.

Prosocial Behaviour and Cooperation

A downstream effect of any impacts of respect on the self-esteem, mood, and values should be an increase in prosocial behaviour. In a study where a group's respect vs. disrespect of the participant was communicated to him or her, De Cremer (2002) found that respect indeed motivated participants to contribute more to the group's welfare in a public good dilemma exercise (where participants had the option of anonymously profiting from the contributions of others without making a contribution oneself) than disrespect. The construct of respect is related to the process of experiencing enjoyable, inclusive relationships and positive social evaluations (Lind & Tyler, 1988). Individuals wish to be included in social groups and establish long-term relationships with those groups because they provide valued self-relevant information (i.e., contributes to their social identity and self-worth, (Turner & Oakes, 1986)). Thus, feelings of respect are believed to promote self-esteem, identification, and positive social evaluations, and, it is plausible that these promoted attributes elicit more prosocial behaviour (Tyler & Blader, 2003; Tyler et al., 1997; Tyler et al., 1999).

The emotional component of respect experiences may also contribute to prosocial behaviour. Indirect support for this conjecture comes from research by Schnall, Roper, and Fessler (2010). They conducted experiments that demonstrated that feelings of elevation - a positive emotion experienced upon witnessing another person perform a

virtuous act, principally one that improves the welfare of other people - led to altruistic behaviour. Participants in this study watched an elevation-inducing film clip from the Oprah Winfrey show. This clip showed an individual doing a helpful and selfless deed for the welfare of others. The control participants watched a neutral clip. Afterwards, the participants' willingness to take part in an ostensive additional, unpaid study was tested, revealing that more participants in the elevation condition volunteered for the subsequent unpaid study than in the control condition. In a similar manner, it is conceivable that positive mood engendered by the experience of respect from another may support more prosocial behaviour, and this speculation fits a number of studies linking positive affect with prosocial behaviour ((Isen et al., 1987, pp. 203- 253; Isen & Levin, 1972).

Another route through which respect may shape prosocial behaviour is through values. Schwartz's (1992) theory suggests that values are linked inextricably to affect. When values are activated, they become infused with feeling. People for whom independence is an important value become aroused if their independence is threatened, despair when they are helpless to protect it, and are happy when they can enjoy it. Consequently, values refer to desirable goals that motivate action. When people consider specific values to be highly important, the values motivate them to pursue the goals to support attaining these values. That is, values influence action when they are relevant in the context (hence likely to be activated) and important to the actor. Thus, if respect increases the importance of self-transcendence values (e.g., helpfulness, equality), then prosocial behaviour supporting these values should also increase.

The Present Experiment

This experiment applied respect in two ways. I sought to use two manipulations because, in this early stage of study, it was important to minimize the risk from relying on one manipulation alone. One of the manipulations used a set of respectful actions conducted by the experimenter, and the other used a memory recall questionnaire completed by the participants. The respectful actions exhibited the four components of respect in a scripted format. For example, the experimenter told participants, "Hello, Are you Mr. /Ms. [name of participant]? It's great to see you. My name is Carey. I am the researcher. Thanks for coming and volunteering to do this, it means a lot to myself, and my supervisor." (Acknowledgement), and "Would you like to sit here, and we can begin whenever you are ready. Is that chair comfortable enough?" (Care)

"Thank you, and well done, you've done it in the fastest time yet. That's very impressive actually" (Praise), and "We really value your input and we are keen on getting your candid thoughts"(Value). In theory, this behaviour should lead participants to feel respected by the experimenter, especially insofar as the experimenter manages to appear genuine and sincere. The respect recall entailed having participants recall times in their past when they were shown the four components of respect. For example, "Have you ever been to a store, office or business where you were greeted right away, your needs were attended to with politeness and courtesy?" (Acknowledgement), "Have you ever been to a store, office or business where you were greeted right away, your needs were attended to with politeness and courtesy?" (Care), "Have you ever completed a task or project so well that others indicated that it was well done?" (Praise), and "Has anyone benefited from your advice/opinion, and told you they did?" (Value). In theory, this guided recall should lead participants to relive feelings of respect and, through self-perception processes (Bem, 1973; Fazio, 1987) feel more respected.

Participants were then given the dependent measures assessing self-esteem, mood, values, and prosocial behaviour. My hypothesis drew upon the rationale described in the prior section. Specifically, I expected that the respect inductions would increases self-esteem, mood, self-transcendence values, openness values, and prosocial behaviour, while decreasing conservation values and self-enhancement values.

Method

Participants

Participants were 80 first-year and second-year undergraduates in the School of Psychology, including 62 women and 18 men ranging in ages from 17 to 22. The students were recruited via the School of Psychology's Experimental Management System, and they participated in order to receive two course credits. The target sample for the study was 120 participants, which was intended to allow sufficient power for the detection of medium-sized effects in our design, as estimated using G-power (Faul, Erdfelder, Lang, & Buchner, 2007, pp. 175-191). However, unexpected difficulties in recruitment required early closure of the study.

Design

The experiment utilized a 2 (action: neutral vs respect) x 2 (recall: neutral vs respect) design. Both factors were manipulated between-subjects. The dependent variables were self-esteem, mood, values and prosocial behaviour, assessed in this order.

Experimental Manipulation

All participants took part individually, within a 8' x 5' lab featuring two chairs, two desks, and two computers. A subtle difference in the experiment sign-up sheet was

used to randomly vary assignment to the action conditions. In the neutral action condition, participants met the experimenter at the lab on the 9th floor. In the respect action condition, participants met the experimenter in the lobby. (I alternated the timeslots for this study in the online system used to sign-up participants, with the location altered in each case. If the first time slot had the location stipulated as the lab on the ninth floor, then the second timeslot would stipulate the location as the lobby in the School of Psychology.) Assignment to the neutral recall or respect recall condition was determined randomly by the computer program that presented this manipulation. The remainder of the procedure for all four conditions is described below.

Neutral action condition. Upon arrival at the lab, participants would find the experimenter sitting inside the lab with the door half open. After the participant knocked, the experimenter would look up and say, "Yes, may I help you?" The participant would then indicate that he or she was there for the study, at which point the experimenter would say, "What is your name?" Upon receipt of the participant's name, the experiment would say, "Okay, let me check the list." After a slight pause, the experiment would then say, "Yes, here it is, please have a seat," pointing to the other chair in the lab. The participant would then sign the consent form, which was laid out alongside a pen on the table. The experimenter would then direct the participant's attention to the puzzle task on the screen in front of him or her. The puzzle task was explained, and the participant was asked to get it done as quickly as possible, as it would be timed. Upon completion of the puzzle task, the experimenter made no comment, recorded the time the participant took to complete the task, and instructed the participant to sit at the other desk to proceed with the online part of the study.

Respect action condition. Participants in this condition met the experimenter in the lobby of the School of Psychology. The experimenter would meet the participant in the lobby of the building, greeting him/her with a handshake, and acknowledge the participant by name (which the experimenter would have memorised from the sign-up sheet). The experimenter would politely ask how the participant would prefer to be called, and then refer to the person accordingly for the remainder of the study. The experimenter would then escort the participant from the lobby to the lab, via lifts from the lobby to the ninth floor and down the corridor about 100 yards to the lab. There were three doors that required opening along the journey. The experimenter would open all doors in the process, pressing the buttons to operate the lifts, while thanking the participants for their time and willingness to take part in the study. After entering the lab, the experimenter offered to take the participant's coat (and bag if applicable) and proceeded to hang it (them) on the back of the chair. The experimenter would pull the chair out from under the table, offering the participant a seat, and then nudge it forward as the participant sat. The experimenter then asked if the participant was comfortable and ready to begin the study. The participant then completed the consent form, which was laid on the table alongside a pen.

The experimenter would then stand and invite the participant to change seats (while helping to pull back the chair) in order to complete the puzzle task, which was already on the screen of an adjacent computer in the lab. The experimenter once again held the chair and gently nudged it forward as the participants sat. The puzzle task was explained, and the participant was asked to complete it as quickly as possible, as the task was being timed. The experimenter checked to make sure the participant was comfortable and understood what was required before indicating that the participant should begin. The experimenter then waited quietly on the other chair in the lab.

After the participant completed the puzzle, the experimenter would exclaim, "That was very well done," and "You had one of the best scores yet." The experimenter recorded the time taken to complete the puzzle on a notepad, expressed gratitude by saying "thank you" to the participant, and invited the person once again to come over to the other desk in order to complete the online section of the study, which was queued in advance on the computer. Yet again, the experimenter pulled the chair out for the participant to sit.

Neutral recall condition. The participants completed a block of ten questions that were presented via Qualtrics survey software on the desktop computer in the lab. Each item asked about a neutral experience in the past. Participants could respond by clicking "yes" or "no" beside each question. Examples of these questions include, "Do you recall going into a store/place of business in the last month?" and "Do you recall the last time that you went to the cinema?" After answering the questions, participants were asked to choose two of the 10 answers and to write short paragraphs describing the experiences in more detail.

Respect recall condition. The procedure was the same as in the neutral recall condition, except that the ten questions were designed to have a candidate recall times they felt respected in the past. Two questions referred to times when the participant was acknowledged promptly. For example, one item asked, "Have you ever been to a store, office or business where you were greeted right away, and your needs were attended to with politeness and courtesy?" Three questions asked participants to recall when they were valued for their knowledge. For example, "Have you ever been told you have a special talent/knack for something?" Three questions asked about times when the

participant was praised, such as "Have you ever received any kind of award/trophy/prize/medal?" Finally, two questions mentioned times when the participants felt cared for by others; for example, "Have you visited someone's home where the host made an effort to make sure you were comfortable and well taken care of?"

Dependent Variables

Rosenberg's (1965) Self-Esteem Scale (RSES). The RSES is a one-dimensional scale developed for the purpose of measuring global self-esteem. It assesses the extent to which a person is generally satisfied with his/her life, considers him/herself worthy, holds a positive attitude toward him/herself, or, alternatively, feels useless and desires more self-worth. The RSES consists of 10 items with a four-point Likert type scale ranging from 1 (Strongly Agree) to 4 (Strongly Disagree). Five of the items are phrased positively (e.g., "On the whole, I am satisfied with myself"); the other five are phrased negatively (e.g., "I certainly feel useless at times"). The positive and negative items were presented alternately in order to reduce the effect of respondent set. Negative items were reverse-coded, and then the responses were averaged to form a total score (α = .88).

Positive and Negative Affect Scale (PANAS)*.* The 20-item PANAS (Simon, 2007) asks participants to rate the extent to which 20 emotions describe how they are feeling. The negative affect items reflect various aversive mood states, such as "distressed," "upset," and "nervous." The positive affect items include mood states that are related to feelings of enthusiasm, alertness, and energy, such as "interested," "excited," and "determined." The scale listed the 20 words that described these feelings in random order, and

participants used a five-point scale to indicate the way they were feeling at the moment. The options ranged from 1 ("very slightly or not at all") to 5("extremely"). Positive responses were averaged to form a score for positive affect ($\alpha = .90$), and negative responses were averaged to form a score for negative affect ($\alpha = .81$).

Portrait Values Questionnaire (PVQ). The 21-item PVQ (Schwartz et al., 2001) assesses the 10 Schwartz value types using short verbal portrayals of a person's goals, aspirations, or wishes in a way that is connected to a particular set of values. Each portrayal contains one to three short statements. There is a version to be completed by men and a version to be completed by women, with the items in the male version referring to men and the items in the female version referring to women. For example, in the female version, one of the items to assess universalism values states, "It is important to her to listen to people who are different from her." In the male version, this value item becomes, "It is important to him to listen to people who are different from him."   Similarly, one of the items to assess power in the female version states, "It is important to her to be rich." In the male version, the item states, "It is important to him to be rich." Participants are instructed to read each description and consider the extent to which the person in the description is like them (i.e., "how much like you is this person?"). For each item, respondents check one of six boxes ranging from (1) "very much like me" through to (6) "not like me at all". These responses are then reverse-coded and averaged across the items pertaining to each of the value types. Following Schwartz's (1992, 2001) recommendations, each participant's average score across all of the values was then subtracted from their score for each value in order to centre the value scores around the respondent's mean. This procedure helps to control for individual response biases in responding to values.

The PVQ takes approximately ten minutes to complete. It is purportedly easier and less cognitively taxing to complete than other value measures that ask directly about abstract terms (e.g., equality, freedom), as it purportedly involves less abstract thinking ability (Schwartz et al., 2001). Studies in seven countries have supported the reliability of the PVQ for measuring the ten value types. For example, multi-method, multi-trait analyses in Germany, Israel, and the Ukraine confirmed the convergent and discriminant validity of the 10 value types measured by the PVQ (Schwartz, 2003; see also Koivula & Verkasalo, 2006). The average reliability of the 10 PVQ values is reported as ranging from .37 to .79 (Schwartz et al., 2001). In this study, the internal consistency of the scales ranged from .26 to .74. Due to the low reliability of several of the value scales, the principal analyses focused on the higher-order value types, which were computed by averaging scores among the constituent values as shown in Table 3.2. These four higher-order value measures exhibited higher reliability, including Chronbach alpha coefficients of .57 (conservation), .67 (openness), .70 (self-transcendence) and .70 (self-enhancement). The higher-order values continued to exhibit higher reliability in the other studies described in this thesis. Thus, the focus on these higher-order values is preserved throughout the thesis.

Table 3.2

Alpha coefficients of higher order values and the constituent values.

Higher Order Value	Constituent Values		
Conservation 0.57	Conformity	Tradition	Security
Openess 0.67	Self Direction	Stimulation	
Self Transcendence 0.70	Universalism	Benevolence	
Self Enhancement 0.69	Power	Acheivement	Hedonism

Prosocial behaviour. The measure of prosocial behaviour was presented upon completion of the Qualtrics survey on the desktop computer. The final screen stated, "Thank you, the experiment is now complete." The experimenter would then thank the participant and invite her or him to sign for the participation credits. The experimenter would then show the participant out the door, but then appear to remember something and stop the participant by saying, "I almost forgot, there is a final year student who has asked me to see if any of my participants would be willing to help her[him] out." (The gender of the final year student was matched to the gender of the participant). The experimenter would state that this (fictitious) final-year student is doing research on "attitudes towards the homeless", but has used up all of her [or his] assigned credits and consequently had no credits to give the participants, but still needed volunteers for completing an online survey. The experimenter explained that, if the participant decided to assist the final year student, it would be necessary to complete a form provided by the student, giving the participant's name, email, and choosing one of several survey lengths (15, 30, or 60 minutes), depending on how much time the participant can contribute. The

experimenter gave participants the form and asked them to complete it if they wished, fold it, and drop it into the slot in a box that was ostensibly left by the final year student. At this point, the experimenter would once again say thank you and leave the lab, closing the door behind him. He would keep a discreet eye on the participant, via a window in the door, as they completed the form and dropped it in the box. Finally, the experimenter re-entered the lab and conducted the oral debriefing.

Results

Correlations between Dependent Variables

Table 3.2 shows the correlations between all of the dependent variables, alongside descriptive statistics for each scale. There was a moderately positive correlation between self-esteem and positive affect, and a corresponding moderately negative correlation between self-esteem and negative affect, supporting the distinction between the positive affect and negative affect scales, and the findings in the self esteem literature (Leary & Baumeister, 2000; Lyubomirsky, King, & Diener, 2005). The correlations between the values were broadly consistent with Schwartz's (1992, 2012) predictions, such that the most negative correlations emerged between the opposing value domains.

Table 3.3

Bivariate Correlations Among Positive and Negative Affect, Self Esteem, Higher Order Values and ProSocial Behaviour

Subscale	M	SD	α	1	2	3	4	5	6	7	8
1 Self Esteem	2.94	0.43	0.72	--	0.49*	-0.34*	-0.05	-0.36	0.24*	-0.06	0.15
2 Positive Affect	2.62	0.78	0.90		--	-0.23	-0.24*	0.19	0.06	0.03	0.16
3 Negative Affect	1.23	0.33	0.55			--	-0.08	0.07	-0.01	0.03	0.00
4 Conservation Values	-0.57	0.56	0.57				--	-0.65*	-0.27*	-0.30*	-0.04
5 Openess Values	0.16	0.65	0.67					--	-0.15	.021	0.09
6 Self Enhancement Values	-0.19	0.51	0.70						--	-.61*	0.21
7 Self Transcendence Values	0.821	0.52	0.69							--	-0.22
8 Pro-Social Behaviour (mins)	37.36	36.42									--

Note: Correlations marked with an asterisk (*) were significant at p < .05.

The low-to-moderate correlations between the dependent variables justified analysing them separately. All of the dependent variables were then analysed using a 2 (action: neutral vs. respect) x 2 (recall: neutral vs. respect) ANOVA, with both factors between-participants.

Self-Esteem

The ANOVA on self-esteem revealed a significant interaction between action and recall, $F(1,76)=5.74$, $p=.008$. As shown in Figure 3.2 below, respectful action led to higher self-esteem only in the condition wherein participants recalled neutral activities, $t(68) = 4.92$, $p=.03$, $d = 1.19$. In the condition wherein participants recalled being respected, the respect giving action unexpectedly led to significantly *lower* self-esteem, $t(68) = 2.69$, $p=.03$, $d = .65$. No other effects were significant, $ps > .76$.

Figure 3.2:

Self-esteem as a function of the interaction between respect action and respect recall.

Note. Error bars represent +- 1 SD.
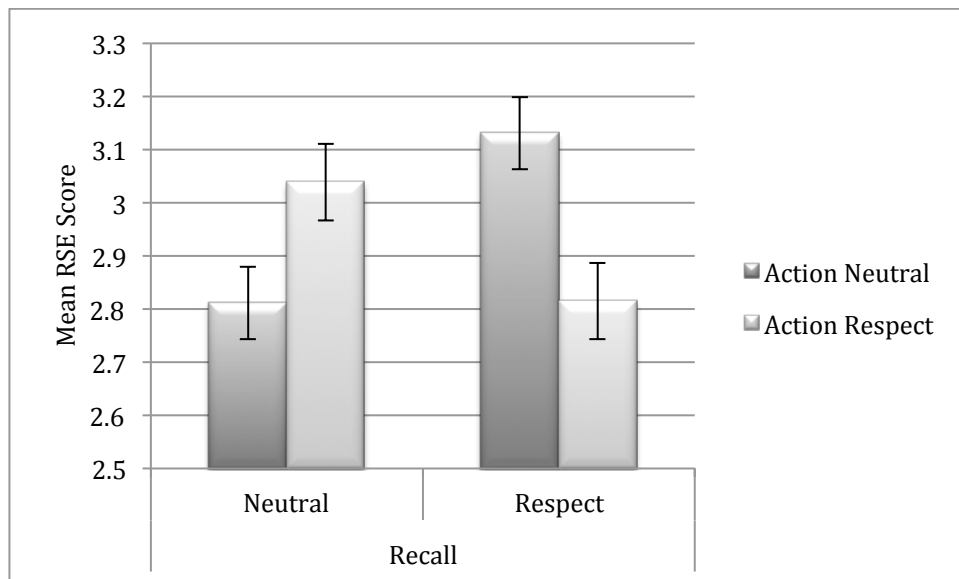
Positive and Negative Affect

As shown in Figure 3.3, the ANOVA on positive affect revealed a significant main effect of respect action, $F(1,72)=7.29$, $p=.009$, $d = -0.64$, such that respect actions caused more positive affect (M=2.86, SD=0.76) than neutral actions (M=2.37; SD=0.74). No other effects were significant, $ps > 0.92$.

This analysis was repeated for negative affect. Results indicated no significant effects or interactions, $ps > 0.37$.

Figure 3.3:

Positive affect as a function of neutral or respect action.

Note. Error bars represent +- 1 SD.
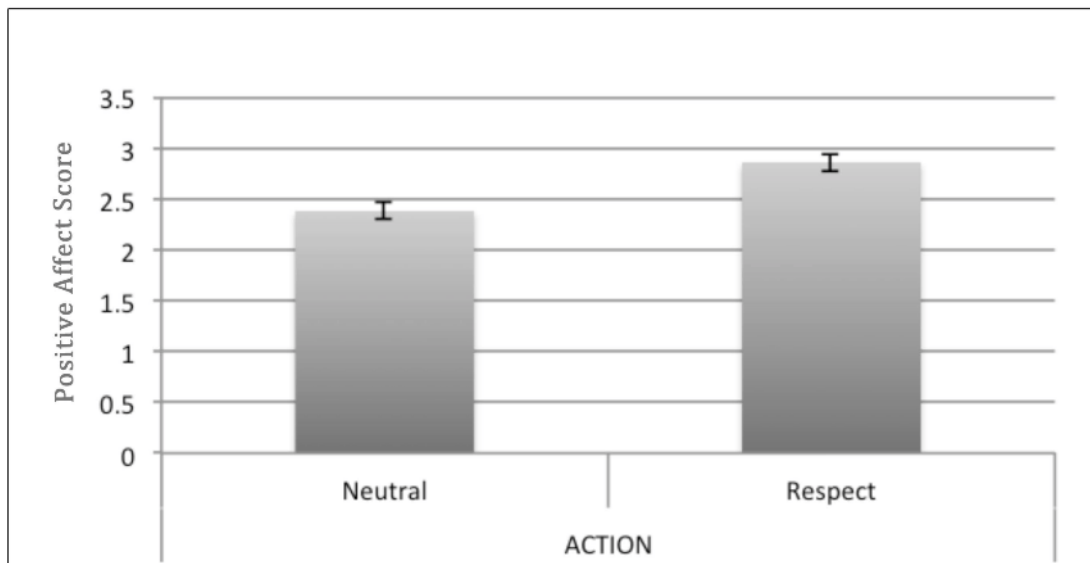
Values

A 2-way ANOVA on the conservation values found a significant main effect of respect action, $F(1,76) = 6.45$, $p=0.033$, $d =0.54$. As shown in Figure 3.4 below, the mean-centered scores of the conservation values (tradition, security and conformity values) were lower for the group that received respect actions ($M=-0.71$, $SD=0.08$) than for the group that received neutral actions ($M=-0.41$, $SD=0.09$). No other effects were significant in the analysis of conservation values, $ps > 0.10$.

Figure 3.4.

Mean Conservation and Openness values scores for groups that received action manipulations.

Note. Error bars represent +- 1 SD.
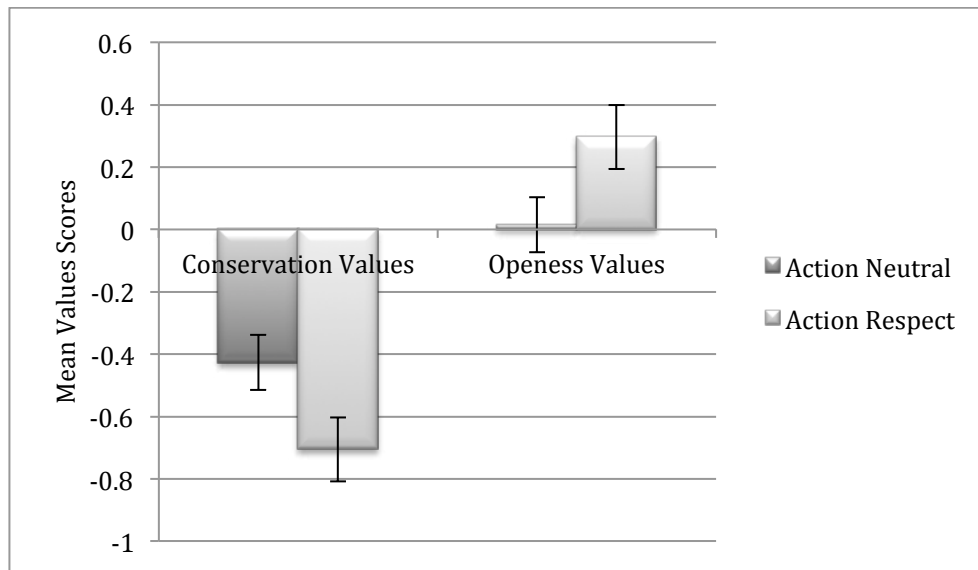
The 2-way ANOVA on openness values found a marginal main effect of respect action, $F(1,76) =4.17$, $p=0.06$, $d =-0.46$. As shown in Figure 3.4 above, the mean centered scores of the openness values (self direction and stimulation) were higher for the group that received respect actions, ($M=0.31$, $SD=0.09$) than for the group that received neutral actions ($M=0.04$, SD=0.10). No other effects were significant in the analyses of these values, $ps > 0.15$.

A 2-way ANOVA on the self-transcendence and on the self-enhancement values revealed no significant effects or interactions, $ps >0.13$. Thus, the effects of the manipulations were limited to the conservation and openness values.

Prosocial Behaviour

The 2-way ANOVA on prosocial behaviour found no significant effects, *ps* > 0.16.

Summary Analysis

The above tests considered traditional main effects and interactions.

They did not consider whether the combined impact of both respect

interventions leads to differences from the neutral control. This comparison can

be made by inspecting the means and 95% confidence intervals of the different

cells. These are summarised in Table 3.4 below. To look at the combined impact

of the manipulations, I contrasted the cells where participants received both the

respect recall and respect action conditions (group 4) and the cell where

participants received neutral recall and neutral action condition (group 1). Based on

the overlap of the 95% confidence intervals, conservation values were reduced

significantly by the combined respect interventions (M=-0.73, SD=0.58), compared

to the neutral condition. (M=-0.24, SD=0.50). In all other cases, the 95% confidence

intervals of both groups overlapped.

Table 3.4

Means, Standard Deveiations and confidence intervals for all cells in the respect manipulationin Study-2

Group #	Manipulations Action	Recall	Dependent Variable	N	Mean	SD	Confidence Interval Lower Bound	Upper Bound
1	Neutral	Neutral	Self Esteem	18	2.81	0.40	2.61	3.01
2	Neutral	Respect	Self Esteem	19	3.07	0.45	2.87	3.26
3	Respect	Neutral	Self Esteem	20	3.03	0.31	2.84	3.22
4	Respect	Respect	Self Esteem	23	2.83	0.50	2.65	3.01
1	Neutral	Neutral	Positive Affect	18	2.24	0.70	1.88	2.60
2	Neutral	Respect	Positive Affect	19	2.52	0.90	2.16	2.85
3	Respect	Neutral	Positive Affect	20	2.98	0.62	2.64	3.32
4	Respect	Respect	Positive Affect	23	2.74	0.89	2.43	3.06
1	Neutral	Neutral	Negative Affect	18	1.21	0.39	1.06	1.36
2	Neutral	Respect	Negative Affect	19	1.27	0.33	1.12	1.42
3	Respect	Neutral	Negative Affect	20	1.17	0.24	1.02	1.31
4	Respect	Respect	Negative Affect	23	1.21	0.29	1.11	1.37
1	Neutral	Neutral	Conservation Values	18	-0.24	0.50	-0.49	0.01
2	Neutral	Respect	Conservation Values	19	-0.58	0.43	-0.82	-0.34
3	Respect	Neutral	Conservation Values	20	-0.69	0.56	-0.92	-0.45
4	Respect	Respect	Conservation Values	23	-0.73	0.58	-0.95	-0.51
1	Neutral	Neutral	Openness Values	18	-0.15	0.71	-0.43	0.14
2	Neutral	Respect	Openness Values	19	0.22	0.43	-0.06	0.49
3	Respect	Neutral	Openness Values	20	0.30	0.49	0.02	0.57
4	Respect	Respect	Openness Values	23	0.33	0.73	0.08	0.59
1	Neutral	Neutral	Self Enhancement Values	18	-0.45	0.52	-0.71	-0.19
2	Neutral	Respect	Self Enhancement Values	19	-0.23	0.60	-0.49	0.02
3	Respect	Neutral	Self Enhancement Values	20	-0.35	0.50	-0.60	-0.11
4	Respect	Respect	Self Enhancement Values	23	-0.19	0.59	-0.42	0.04
1	Neutral	Neutral	Self Transcendence Values	18	0.91	0.57	0.65	1.16
2	Neutral	Respect	Self Transcendence Values	19	0.71	0.60	0.46	0.95
3	Respect	Neutral	Self Transcendence Values	20	0.91	0.43	0.67	1.15
4	Respect	Respect	Self Transcendence Values	23	0.83	0.54	0.61	1.05
1	Neutral	Neutral	Prosocial Behaviour	18	37.22	32.00	23.50	50.90
2	Neutral	Respect	Prosocial Behaviour	19	28.42	28.13	15.07	41.77
3	Respect	Neutral	Prosocial Behaviour	20	28.75	26.30	15.74	41.76
4	Respect	Respect	Prosocial Behaviour	23	38.48	30.20	26.30	50.60

To be more thorough, I conducted post hoc comparisons using *t*-tests to directly compare the means of groups 1 (received neutral actions and neutral recall) and group 4 (received both respect actions and respect recall) for all the dependent variables. The results are summarised in Table 3.5 below.

As shown in Table 3.5, the t-test on positive affect revealed a significant effect of respect recall and respect action, $t(34)=-3.00$, $p<0.01$, such that the combined respect recall and respect action caused an increase in positive affect (*M*=2.94, *SD*=0.62) than the combined neutral recall and neutral action (*M*=2.29, *SD*=0.69).

The t-test on conservation values revealed a significant effect of respect recall and

respect action, $t(34)=2.33$, $p=0.03$, such that the combined respect recall and respect

action caused a decrease in self enhancement values (M=-0.65, SD=0.54) than the

combined neutral recall and neutral action (M=-0.24, SD=0.52).

As shown in figure 3.5, the t-test on the remaining dependent variables

revealed no significant effect of the manipulation, ps>0.05.

Table 3.5

Summary of t-tests comparing means of the group that received no manipulation to the group that received both respect manipulations in Study-2.

Group means							
1	4						Degrees
(Neutral recall + Neutral action)	(Respect recall + Respect action	Dependent Variable	t statistic	p-value	n1	n4	of Freedom
2.83	3.04	Self Esteem	-1.72	0.094	17	19	34
2.29	2.94	Positive Affect	-3.00	0.005	17	19	34
1.18	1.17	Negative Affect	0.03	0.979	17	19	34
-0.24	-0.65	Conservation Values	2.33	0.026	17	19	34
-0.12	0.25	Openness Values	-1.82	0.079	17	19	34
-0.47	-0.33	Self Enhancement Values	-0.81	0.424	17	19	34
0.88	0.88	Self Transcendence Values	-0.01	0.995	17	19	34
38.82	30.00	Pro-Social Behaviour	0.90	0.373	17	19	34

Discussion

The experiment described in this chapter aimed to measure the effects of

administering respectful actions and respect recall on self-esteem, mood, values,

and prosocial behaviour. The results revealed that respectful action led to higher

self-esteem only in the condition wherein participants recalled neutral activities.

In the condition wherein participants recalled being respected, the respect

giving action unexpectedly led to significantly *lower* self-esteem. Respectful

actions also increased positive affect and marginally increased openness values, while decreasing conservation values. The expected effects on self-transcendence values, self-enhancement values, and prosocial behaviour did not emerge.

The significant interaction of recall and action on self-esteem was unexpected. It is possible that the respectful actions given in the experiment caused the participants' recall of respect to seem weak in comparison. As a result, when participants received neutral actions, there was an increase in self-esteem with respect to recall, but with respect actions, recalling putatively weak experiences of respect led to the decrease in self-esteem. However, confidence in this conclusion requires replication and further analysis of its underlying mechanism. Thus, it is prudent to consider the effects on self-esteem again later in this dissertation, alongside the other findings.

However, the overall increase in positive affect on the groups that received respect action is important and consistent with the literature from positive psychology (De Cremer, 2002, 2003; De Cremer & Mulder, 2007; De Cremer & Tyler, 2005). However, it is interesting that the respect actions, but not the respect recall intervention, appeared to elicit this impact. The apparent null effect of respect recall may be a result of the levels of processing that separates the present activities from a time in the past. The respect giving actions may be more vivid, given their temporal and contextual proximity to the participant. Nonetheless, this speculation about the impact of respect actions on mood will be considered further after presentation of the evidence from the subsequent experiments.

Finally, although I expected effects of respect on values, the effects occurred on the openness-conservation value dimension and not on the self-transcendence-self-enhancement value dimension. Respectful actions decreased conservation values significantly and increased openness values to a marginal degree. If this effect is replicable, it is an important finding. Recall that Schwartz's revised model of values indicates that openness values are relatively anxiety-free and growth oriented, whereas conservation values are protection-focused. The effect on these values is congruent with the prediction that respect would make people feel more secure and therefore more growth-oriented. This finding may have important ramifications if it is replicable. Ellemers and colleagues (Ellemers, Sleebos, Stam, & Gilder, 2013) argued that people expose themselves to novel settings and insights when openness increases, facilitating the development of fundamental capabilities. Openness to experience is also positively related to fluency--that is, the ability to generate unique exemplars of some category, such as animals (Sleebos, Ellemers, & de Gilder, 2006). Nevertheless, this value dimension is not as strongly linked (conceptually) to prosocial behaviour as the self-transcendence-self-enhancement value dimension, which I had also expected to be influenced by the respect induction. The fact that the respect induction also failed to influence prosocial behaviour suggests that it strengthened values in a way that was somewhat unexpected. Together, these findings provide only mixed initial support for the effectiveness of the respect inductions.   It is therefore worthwhile to postpone discussion of this pattern until the replicability of the findings across experiments can be considered.

Limitations

There are a number of limitations to this experiment. One important limitation is that the participants were Cardiff University Psychology undergraduates. This sample does not represent a true cross-section of society. These students are in one of the top 10 Psychology schools in the UK. The students' self-esteem levels and their norms regarding interpersonal behaviour may therefore be different from those in the general population. The impact of the respect manipulations may not be the same as if it had been implemented in a group that represented the wider cross-section of society.

A second limitation is that the experimenter was from a different culture (Jamaica) than that of the participants. Respectful actions administered by the experimenter therefore had the potential of being construed as a cultural norm of the experimenter's country of residence. They may not have been seen as a result of the participant "deserving" or "earning" it. This could be mitigated in the future if a British colleague or confederate administered the respect-giving actions.

A third limitation was that the sample was gender biased, with only a minority of male participants. Furthermore, the experimenter was male. Respect-giving actions could be misconstrued as flattery or courting, which could place respondents in a defensive mode rather than the intended respected state. This limitation will be revisited at the end of the thesis, wherein a meta-analysis across studies enables a test of the reliability of effects among male participants.

Since action manipulations were administered by the experimenter, there was the potential for experimenter effects (Doyen, Klein, Pichon, & Cleeremans, 2012). Could there be subtle biases and maybe unconscious influences

depending on whether the participant was in the neutral or respect condition? Future experiments could eliminate this effect by creating computer generated manipulations designed to let students ostensibly believe they are communicating online to either the instructor or other participants. Alternatively, an experimenter who is blind to the experimental hypothesis could be employed.

Finally, I only managed to study 80 participants prior to the exam break for undergraduates, when participants stopped signing up for the study. 120 participants would have yielded a more powerful study. As it stands, the power of this study to detect a medium sized effect was .40 (Faul et al., 2007), which is below the level of power I had sought.

Conclusions

The evidence presented in this chapter indicates that respectful actions significantly increase positive affect, while making values less conservative on the conservation-openness dimension. The effect on mood is noteworthy because research shows that there are tremendous positive effects of positive affect on success, including career, health, longevity, and relationships (Lyubomirsky et al., 2005); thus, the impact of the respectful actions on positive affect is not trivial. The hypothesis that the respect-giving actions and respect recall would cause individuals to behave more prosocially was not substantiated by the results of these studies. It is possible that the respect manipulations were not strong enough or needed to be administered in a different manner to a different sample.

Chapter 4

Does attire moderate the effect of respect induction?

Chapter Overview

This chapter considers the replicability of the effects from Study 2 and an important potential moderator of the impact of respectful actions: experimenter attire. The chapter reviews literature on how participants' impression of an experimenter affects their behaviour. It discusses how this perception may be an important consideration in effects of respectful actions and then describes an experiment that replicated and extended Study 2. This new study included the same conditions as in Study 1, but also varied whether the experimenter wore neutral, liberal, or conservative attire. Results indicated that respect actions significantly increased positive affect, increased openness and self-transcendence values, and reduced conservation and self-enhancement values. Attire moderated some effects of the respect manipulations. Discussion focuses on theoretical and practical implications.

Introduction

Having seen significant changes in participants' values and positive affect when they received respect action, I wanted to understand more clearly the process responsible for the effect. Person perception research clearly documents the effect of schematic and stereotypic information on judgments of others (Crocker, Fiske, & Taylor, 1984). Would the perception of the individual who is giving the respectful actions and administering the respect recall questionnaire have an impact on the changes in self-esteem, mood, values, and

prosocial behaviour in the receiver? More specifically, does the perception of the values of the person who is giving the respect have an impact on the values of the person receiving the respect?

Perceptions of an Experimenter

It is possible that participants' inferences about the experimenter's respectful behaviour were influenced by their perceptions of him as an individual. *Any* of his observable features may have been relevant. In the prior chapter, I discussed how his ethnicity and gender may have affected construals of his behaviour. However, other observable attributes could have shaped these construals, including attire, height, weight, voice, style of speech, and mannerisms.

Attire is particularly easy to manipulate and potentially powerful. Of course, clothing can vary in many ways. It may be suited to a particular task (e.g., a lab coat), designate a particular role (e.g., a uniform), fulfil a social function (e.g., clothing that enhances physical attractiveness), or convey particular beliefs and ideologies (e.g., emblematic t-shirts). Early studies revealed that clothing influences the perception of another person's personality characteristics and that changes in clothing style can cause changes in impression formation (Hamid, 1968, 1972; Vrij, 1997). Indeed, O'Neal and Lapitsky (1991) found that attire impacted participants' perception of credibility and intent-to-purchase ratings. Participants evaluated photographs of advertisements and rated their impression of the credibility of the person pictured in the advertisement and their intent to purchase the product advertised. When the source was appropriately dressed for the task demonstrated in the advertisement and photographed in the appropriate

situation, the subjects assigned significantly higher credibility and intent-to-purchase ratings than for any other dress-by-situation manipulation. In other studies, attractive vs. unattractive clothing on the authors of essays had an effect on the participants' perceptions of their writing ability, measured by participants' ratings of the quality of their essays. There were significantly higher ratings for the essay quality for the authors in the attractive clothing (Lapitsky & Smith, 1981).

The status conveyed by attire has an important role in social influence (Bickman, 1971; Hamid, 1968). For instance, attire affects others' honesty. Demonstrating this influence, Bickman (1971) conducted a study in which people were approached in phone booths and asked if they had found a dime that had been left in the booth a few minutes earlier. The attire of the requestor significantly influenced honesty, such that 77% of the subjects returned the dime when the stimulus person was dressed in high status apparel, but only 38% of the subjects returned the dime when he was poorly dressed.

How might we explain this effect of high status attire on social influence? One possibility is that high status appearance instigates respect of the individual, which in turn leads to greater honesty. Related to this explanation, people might perceive people in high status attire differently from people in low status attire. Behling and Williams (1991) found evidence for this effect in a study of secondary school students' and teachers' perceptions of others. These participants were shown images of individuals and asked to rate their intelligence and scholastic ability. The results showed that attire significantly affected perceptions of the models' intelligence and academic potential, and teachers were as influenced by the models' attire as were the students. For all

participants, the greatest disparity in ratings was between the two most extreme styles: the "Hood" look (faded jeans with holes, T-shirt and tennis shoes – untied) and the "Dressy" look (Dark suit, white shirt, dark tie, dress shoes). Perceptions of intelligence and academic potential were greater for those in the "Dressy" look than in the "Hood" look. This effect may reflect the current state of the culture and the belief that smart casual or formal attire is a sign of success.

This effect is relevant here in part because traits and values are related (Aluja & Garcia, 2004; Olver & Mooradian, 2003), and people may make inferences about both constructs from others' behaviour and appearance. For example, people might expect that a person dressed in a smart business suit places high importance on success, achievement, wealth, tradition, and conformity – a broad swathe of self-enhancement and conservation values. In contrast, a person dressed in a "liberal" or "hipster" style, with a tie-die t-shirt, jeans, and casual sneakers may be perceived as placing high importance on freedom, peace, helpfulness, and other self-transcending and openness values. In other words, clothes may be taken as symbols of underlying attitudes, traits, and values.

These effects of clothing may be informative for construing the findings described in Study 2. Although his attire was neither "Hoody" nor "Dressy", the experimenter might have been perceived as being dressed more formally than is usual among the student participants. If this were the case, then the effects observed previously may be due to participants' mimicry of their perception of the values that go with this smart casual appearance, which was reinforced by the respectful behaviour. Mimicry often occurs without the awareness of the person mimicking or the person being mimicked, and is an important variable in

human social behaviour (Yabar, Johnston, Miles, & Peace, 2006). Studies suggest that mimicry increases prosocial behaviour (Van Baaren, Holland, Kawakami, & Van Knippenberg, 2004), and creates affiliation and rapport (Lakin & Chartrand, 2003).

Even if participants did not perceive the experimenter as being relatively formal in attire, it remains of interest to discover whether or not construals of respectful behaviour are moderated by the experimenter's appearance. This effect can test the plausibility of the mimicry explanation. If mimicry is important to the process, then the effects of respectful behaviour on mood and values should depend on *which* values appear to be promoted by the respectful individual. If the attire suggests, competent, self-enhancing values, then these values may become felt more strongly in the participants. In contrast, if the attire suggests a casual, self-transcending nature, it is possible that values congruent with this nature will become stronger.

To address this issue, I designed a replication of Study 2 that manipulated the experimenter's attire. The experimenter wore clothing that was neutral (e.g., jeans), liberal (e.g., multi-coloured tie-dye T-shirt) or conservative in its social significance (e.g., a dark blue suit). If the mimicry explanation is correct, then participants who were shown respect actions (versus no respect actions) by an experimenter in the conservative attire should subsequently attach more importance to self-enhancement and conservation values than participants who were shown the respect actions by an experimenter in liberal attire. In contrast, participants who were shown respect actions (versus no respect actions) by an experimenter in the conservative attire should subsequently attach more

importance to self-enhancement and conservation values than participants who were shown the respect actions by an experimenter in liberal attire.

At the same time, however, I expected the impact on mood to be partly independent of any value mimicry. Respectful action can be interpreted as a positive affirmation of the self. Past research has shown that people tend to see many forms of flattery as reflecting positive attributes of the self, even when it is likely that the flattery is merely instrumental (Chan & Sengupta, 2013). Goodall, Ilustre, Marquis, Nicolella, and Sikaitis (1996) discovered that flattery elicited compliance, even when the flattery was not relevant to the task at hand. Thus, it is likely that respect-giving actions will be seen as being partly self-related, even though attributions about the respect giver are also viable. If this reasoning is correct, then, in all attire conditions, those who receive respectful actions may exhibit more positive self-esteem, mood, growth-focused values, and prosocial behaviour than those who receive no respect actions. Any moderating impact of attire would occur in addition to this impact across conditions (i.e., not eliminating this impact in any condition).

Method

Participants

Participants were 232 first and second year undergraduates in the School of Psychology at Cardiff University, including 221 women and 11 men, with the sample ranging in age from 17 to 22. The students were recruited via the School of Psychology's online Experimental Management System, and they participated in order to receive course credit. The target sample for the study was 240 participants, which was intended to allow sufficient power for the detection of medium-sized effects in the design (Faul, Erdfelder, Lang, & Buchner, 2007).

However, unexpected difficulties in recruitment required early closure of the study.

Design

The experiment utilized a 3 (attire: neutral vs. liberal vs. conservative) x 2 (action: respect vs. neutral) x 2 (recall: respect vs. neutral) design. All factors were manipulated between-subjects. As in Study 2, the dependent variables were self-esteem, positive and negative affect, values and prosocial behaviour, assessed in this order. The internal consistencies for each of these measures, as seen in Table 4.1 below, ranged from acceptable to good.

Experimental Manipulations

As in Study 2, the experiment sign up sheet was used to randomly vary assignment to the action conditions, and the recall manipulation was again manipulated independently using the online program that presented this manipulation. For the attire manipulation, I randomly alternated the attire (between either neutral, liberal, conservative) worn while administering the experiment.

As shown in Figure 4.1, three sets of clothing attire were used. For the neutral attire condition, I wore casual clothing, including jeans, a patterned casual shirt, jumper, and dark trainers/sneakers. For the conservative attire condition, I wore a dark blue conservative suit with a light-coloured white, blue or pink, long-sleeved shirt, a tie, and black leather, dress shoes. For the liberal attire condition, I wore a bright, multi-coloured tie-dye T-shirt, along with flared trousers, a multi-coloured (red, black, green, yellow) belt, and casual light brown, canvas, shoes. As the experiments were run over several days and weeks, randomisation of the attire was achieved by alternating the clothing in half-day

segments. For example, on one day, I would be dressed in the conservative attire during the morning sessions, changing into the liberal attire for the afternoon sessions, and to the neutral outfit the next morning. This ensured that the same attire conditions alternated between morning and afternoon sessions.

Figure 4.1

Images of attire conditions neutral, liberal and conservative.

| *1. Neutral* | *2. Liberal* | *3. Conservative* |

 The remainder of the procedure for all 12 conditions was identical to Study 2, including the same measures of the dependent variables.

Results

Correlations between Dependent Variables

Table 4.1 shows the correlations between all of the dependent variables, alongside descriptive statistics for each scale. The correlations between the values were broadly consistent with Schwartz's (1992, 2012) predictions, again showing strong negative correlations between the opposing value domains.

Table 4.1

Bivariate Correlations Among Positive and Negative Affect, Self Esteem, Higher Order Values and ProSocial Behaviour

Subscale	M	SD	α	1	2	3	4	5	6	7	8
1 Self Esteem	2.87	0.46	0.89	--	.36*	-.32*	-.01	.09	.21*	-.34	-.03
2 Positive Affect	2.41	0.73	0.89		--	0	.04	.16*	-.13*	-.06	.20*
3 Negative Affect	1.28	0.42	0.83			--	.03	.03	-.05	-.03	.04
4 Conservation Values	-0.42	0.6	0.68				--	-.66*	-.38*	-.16*	-.07
5 Openess Values	0.019	0.74	0.70					--	-.13*	-.06	.01
6 Self Enhancement Values	-0.11	0.56	0.71						--	-.58*	.03
7 Self Transcendence Values	0.69	0.52	0.61							--	.06
8 Pro-Social Behaviour	24.51	14.14									--

Note: Correlations marked with an asterisk (*) were significant at p < .05.

At the same time, however, the low-to-moderate correlations between most of the dependent variables again justified analysing them separately. All of the dependent variables were then analysed using a 3 (attire: neutral vs. liberal vs. conservative) x 2 (actions: neutral vs. respect) x 2 (recall: neutral vs. respect) ANOVA, with all factors between-participants.

Self-esteem

The ANOVA revealed no significant effect of any of the independent variables on self-esteem, *ps* > .23

Positive and Negative Affect

As shown in Figure 4.2, the ANOVA on positive affect revealed a significant main effect of respect action, $F(1,232)=10.88$, $p=.001$, $d = .042$, such that respect actions caused more positive affect ($M=2.56$, $SD=.76$) than neutral actions ($M=2.26$; $SD=.68$).

Figure 4.2:

Positive affect as a function of neutral or respect action.

Note. Error bars represent +- 1 SD.
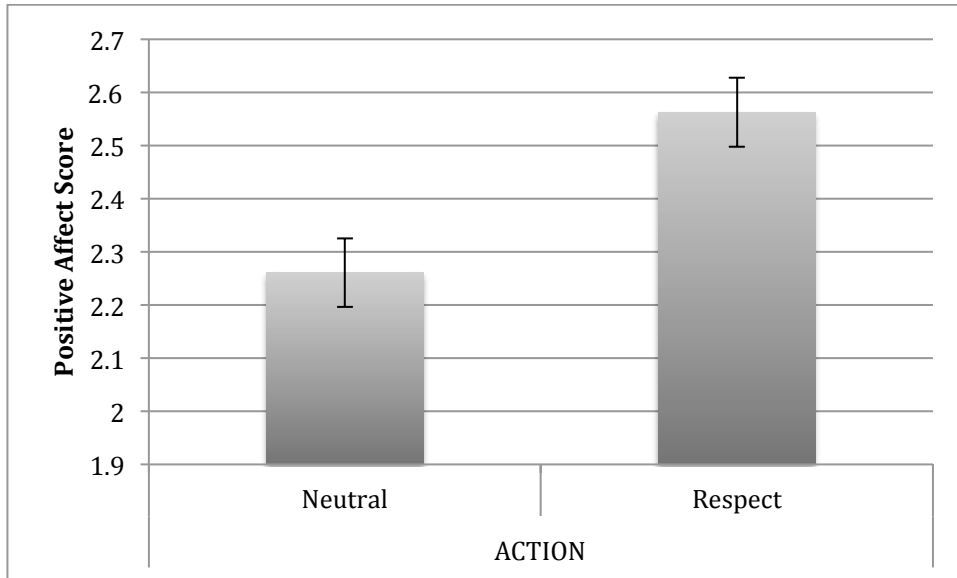
The ANOVA also revealed a significant main effect of respect recall, $F(1,232)=6.20$, $p=.014$, $d=.42$ such that respect recall caused more positive affect ($M=2.30$, $SD=.772$) than neutral actions ($M=2.53$; $SD=.69$), as shown in Figure 4.3.

Figure 4.3:

Positive Affect as a function of neutral or respect recall.

Note. Error bars represent +- 1 SE.

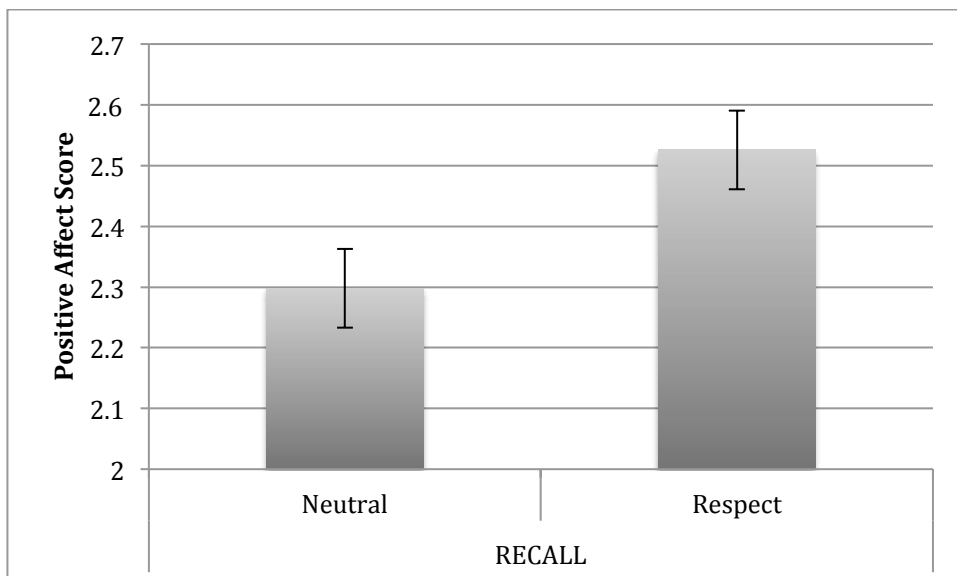Unexpectedly, the ANOVA also revealed a significant interaction between action and attire, $F(1,232)=5.63$, $p=.004$, $d=.04$. As shown in Figure 4.4 below, the effects of respect action on positive affect were reliable among participants in the neutral and liberal attire conditions $t(80) = 3.19$, $p =.030$, and $t(75) = 2.10$, $p =.04$, respectively. The effect on positive affect in the conservative attire condition was not significant, $p > .05$

Figure 4.4:

Positive affect as a function of the interaction between respect action and attire.

Note. Error bars represent +- 1 SD.
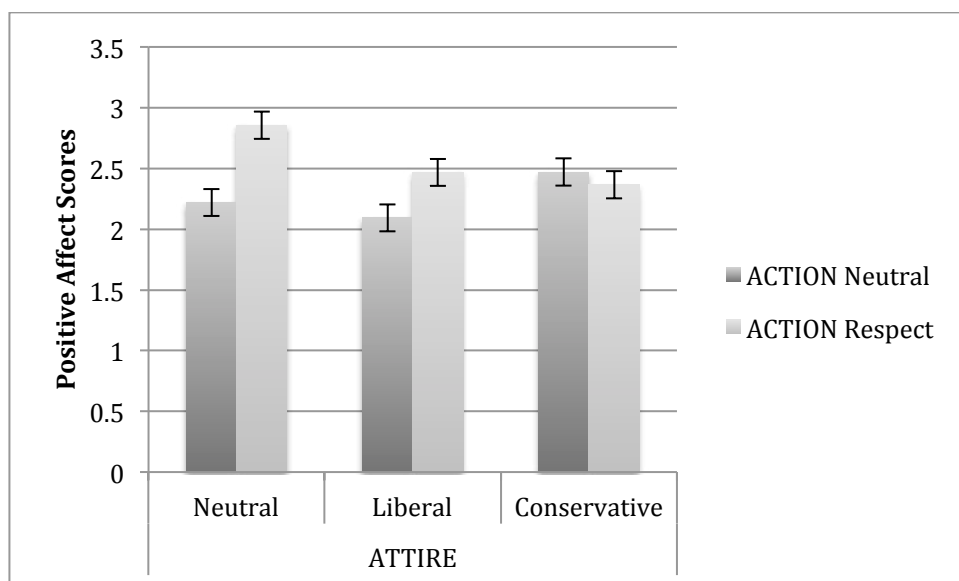
The ANOVA on negative affect revealed a significant interaction between action and recall, $F(1,232)=6.78$, $p=.010$, $d=.028$. As shown in Figure 4.5 respect action

significantly reduced negative affect, but only in the respect recall conditions,

$t(114) = 2.21$, $p = .028$.

Figure 4.5:

Negative affect as a function of the interaction between respect recall and respect

action.

Note. Error bars represent +- 1 SD.
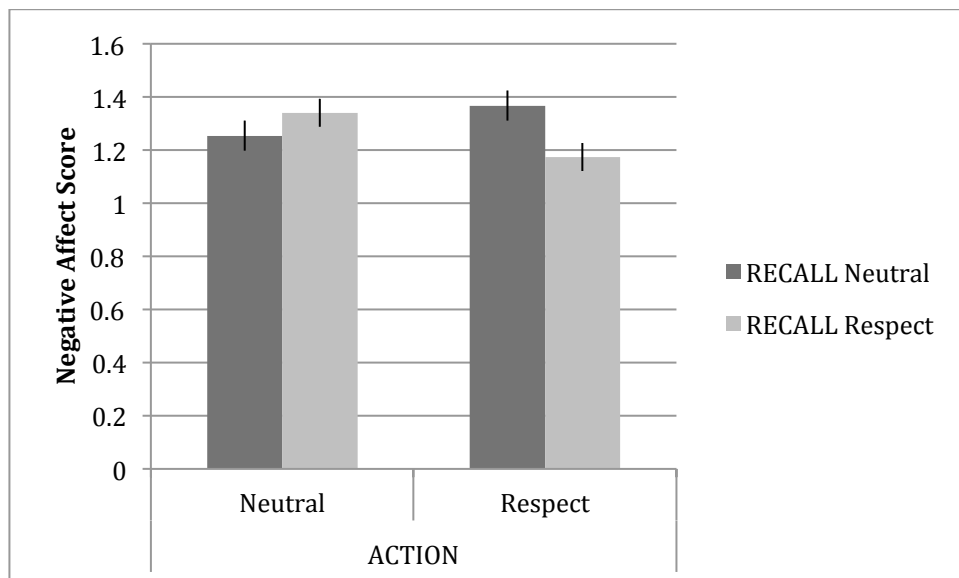
The ANOVA on negative affect also revealed a significant interaction

between attire, action and recall, $F(1,232)=3.51$, $p=.032$, $d =.029$. As shown in

Figure 4.6 below, respect action decreased negative affect in groups that recalled

respect in the liberal attire condition. In contrast, respect action increased

negative affect in the neutral recall, liberal attire condition. The effect of respect

action in the other attire conditions did not alter across the recall conditions.

Figure 4.6:

Negative affect as a function of the interaction between respect action, respect recall and attire.

Note. Error bars represent +- 1 SD.
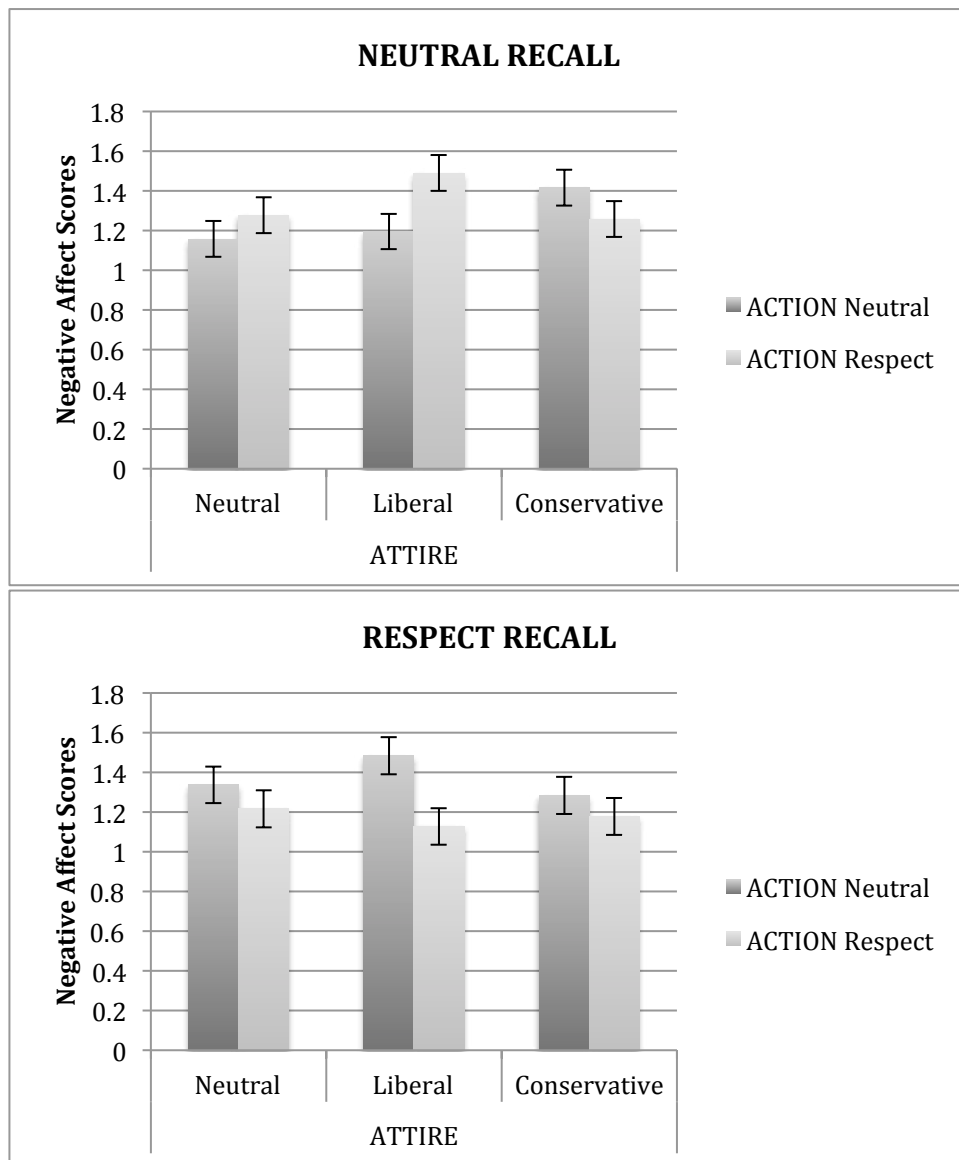
Values

The ANOVA on the openness values revealed a significant main effect of respect action, $F(1,232) = 6.95$, $p=.010$, $d =.039$. As shown in Figure 4.7, the mean centered scores of the openness values were higher for the group that received respect actions ($M=.15$, $SD = .63$) than for the group that received neutral actions ($M=-.11$, $SD = .75$). Hence, as in Study 2, I found that respectful actions caused a significant increase in participants' openness values.

Figure 4.7:

Conservation and openness values as a function of neutral action and respect action.

Note. Error bars represent +- 1 SD.
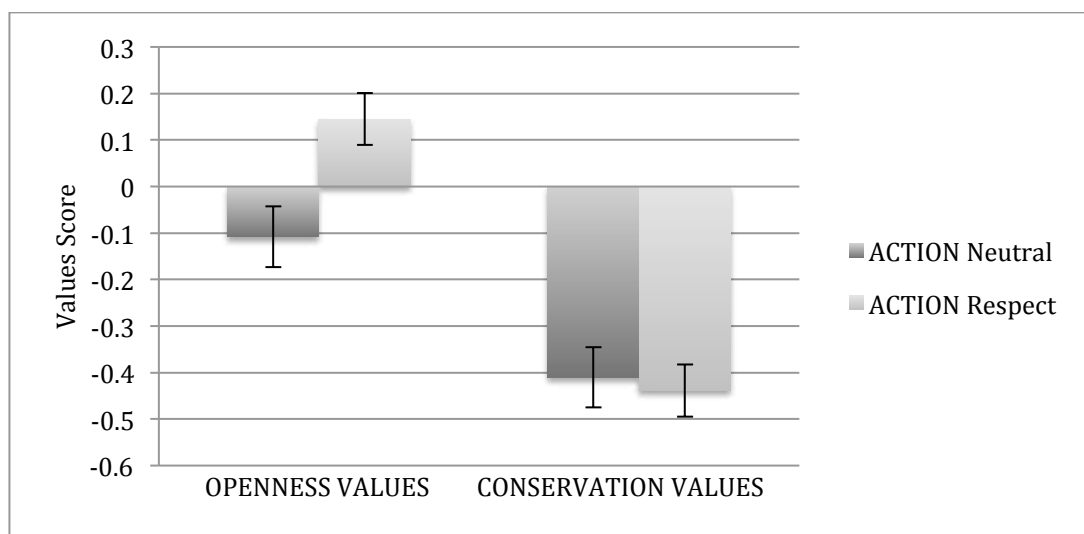
The ANOVA also revealed a main effect of attire on centered openness values scores across all of the groups $F(1,220)=4.67$, $p=.010$, $d = .039$. As shown in Figure 4.8, openness values scores were higher when the experimenter wore the liberal ($M=.12$, $SD=.80$) and conservative attire ($M=.13$, $SD= .614$), than when

the experimenter wore the neutral attire (*M*=-.18, *SD*=.74). Hence, the

experimenter's attire influenced participants' openness values.

Figure 4.8:

Openness and conservation values as a function of the experimenter's attire.

Note. Error bars represent +- 1 SD.
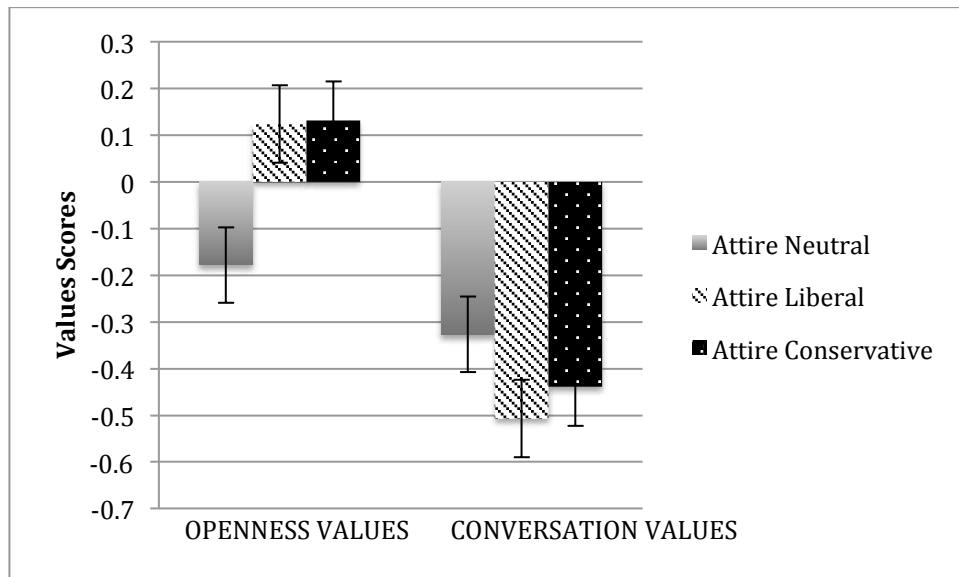
The ANOVA on conservation values revealed no significant effects of the

manipulations, *ps* >0.084, although there was a weak trend in the predicted

direction for respectful action (see Figure 4.7). In contrast, the ANOVA on self-

enhancement values revealed a significant effect of respect action, $F(1,232)$

=4.83, *p*=0.029, *d* = 0.021. As shown in Figure 4.9, self-enhancement values were

lower in the respect action group (*M*=-0.19, *SD* = 0.52) than those in the neutral

group (*M*=-0.03, *SD* = 0.58). Hence, respect action caused a significant decrease

in participants' self-enhancement values. No other effects were significant in this

ANOVA or in the ANOVA examining self-transcendence values, *ps* >0.11.

Figure 4.9:
Self-enhancement and self-transcendence values as a function of respect and
neutral action.
Note. Error bars represent +- 1 SD.
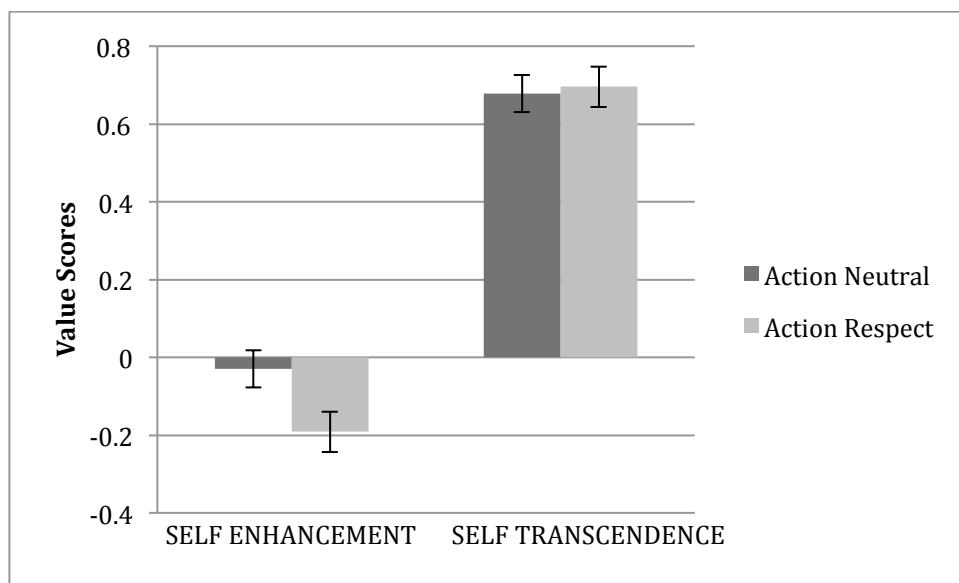
Prosocial Behaviour

There were no significant differences in prosocial behaviour between the

groups, *ps* >0.42.

Summary Analysis

The above tests considered traditional main effects and interactions.

They did not consider whether the combined impact of both respect

interventions and the attire intervention leads to differences from the neutral

control. This comparison can be made by inspecting the means and 95%

confidence intervals of the different cells. I have summarised the results of study-3 in Table 4.2 below. To look at the combined impact of the manipulations, I contrasted the cells where participants received the respect recall, respect action and liberal or conservative (non-neutral attire) conditions (groups 11 and 12) and the cell where participants received neutral recall, neutral action and neutral attire condition (group 1). Based on the overlap of the 95% confidence intervals, openness values were increased significantly by the combined respect and attire interventions both in the liberal attire condition (M=0.32, SD=0.64), and in the conservative attire condition (M=0.18, SD=0.61), compared to the neutral condition (M=-0.50, SD=0.84). In all other cases, the 95% confidence intervals of both groups overlapped.

Table 4.2
Means, Standard Deveiations and confidence intervals for all cells in the respect manipulationin Study-3

	Manipulations			Dependent				Confidence Interval	
Group #	Action	Recall	Attire	Variable	N	Mean	SD	Lower Bound	Upper Bound
1	Neutral	Neutral	Neutral	Self Esteem	21	2.83	0.39	2.63	3.03
2	Neutral	Neutral	Liberal	Self Esteem	20	3.82	0.59	2.61	3.02
3	Neutral	Neutral	Conservative	Self Esteem	20	2.84	0.50	2.33	3.04
4	Neutral	Respect	Neutral	Self Esteem	19	2.93	0.42	2.72	3.14
5	Neutral	Respect	Liberal	Self Esteem	18	2.76	0.41	2.54	2.98
6	Neutral	Respect	Conservative	Self Esteem	18	2.94	0.53	2.73	3.16
7	Respect	Neutral	Neutral	Self Esteem	22	2.99	0.44	2.79	3.18
8	Respect	Neutral	Liberal	Self Esteem	20	2.75	0.47	2.54	2.95
9	Respect	Neutral	Conservative	Self Esteem	19	2.88	0.61	2.67	3.09
10	Respect	Respect	Neutral	Self Esteem	19	2.88	0.32	2.67	3.09
11	Respect	Respect	Liberal	Self Esteem	18	2.95	0.37	2.73	3.17
12	Respect	Respect	Conservative	Self Esteem	18	2.82	0.46	2.61	3.04
1	Neutral	Neutral	Neutral	Positive Affect	21	2.18	0.61	1.88	2.48
2	Neutral	Neutral	Liberal	Positive Affect	20	1.93	0.54	1.62	2.24
3	Neutral	Neutral	Conservative	Positive Affect	20	2.32	0.60	2.02	2.63
4	Neutral	Respect	Neutral	Positive Affect	19	2.26	0.68	1.95	2.58
5	Neutral	Respect	Liberal	Positive Affect	18	2.26	0.74	1.93	2.58
6	Neutral	Respect	Conservative	Positive Affect	18	2.62	0.81	2.29	2.94
7	Respect	Neutral	Neutral	Positive Affect	22	2.59	0.78	2.30	2.88
8	Respect	Neutral	Liberal	Positive Affect	20	2.43	0.71	2.12	2.74
9	Respect	Neutral	Conservative	Positive Affect	19	2.34	0.71	2.02	2.65
10	Respect	Respect	Neutral	Positive Affect	19	3.12	0.84	2.81	3.44
11	Respect	Respect	Liberal	Positive Affect	18	2.51	0.67	2.18	2.83
12	Respect	Respect	Conservative	Positive Affect	18	2.39	0.59	2.07	2.72
1	Neutral	Neutral	Neutral	Negative Affect	21	1.16	0.20	0.98	1.33
2	Neutral	Neutral	Liberal	Negative Affect	20	1.20	0.32	1.02	1.38
3	Neutral	Neutral	Conservative	Negative Affect	20	1.42	0.57	1.24	1.60
4	Neutral	Respect	Neutral	Negative Affect	19	1.34	0.50	1.15	1.52
5	Neutral	Respect	Liberal	Negative Affect	18	1.48	0.68	1.29	1.67
6	Neutral	Respect	Conservative	Negative Affect	18	1.28	0.37	1.09	1.47
7	Respect	Neutral	Neutral	Negative Affect	22	1.28	0.41	1.11	1.45
8	Respect	Neutral	Liberal	Negative Affect	20	1.49	0.45	1.31	1.67
9	Respect	Neutral	Conservative	Negative Affect	19	1.26	0.33	1.07	1.44
10	Respect	Respect	Neutral	Negative Affect	19	1.22	0.30	1.03	1.40
11	Respect	Respect	Liberal	Negative Affect	18	1.13	0.18	0.94	1.32
12	Respect	Respect	Conservative	Negative Affect	18	1.18	0.31	0.99	1.37
1	Neutral	Neutral	Neutral	Conservation Values	21	1.16	-0.15	-0.41	0.11
2	Neutral	Neutral	Liberal	Conservation Values	20	1.20	-0.36	-0.62	-0.09
3	Neutral	Neutral	Conservative	Conservation Values	20	1.42	-0.58	-0.84	-0.32
4	Neutral	Respect	Neutral	Conservation Values	19	1.34	-0.44	-0.71	-0.17
5	Neutral	Respect	Liberal	Conservation Values	18	1.48	-0.53	-0.80	-0.25
6	Neutral	Respect	Conservative	Conservation Values	18	1.28	-0.44	-0.72	-0.16
7	Respect	Neutral	Neutral	Conservation Values	22	1.28	-0.56	-0.81	-0.31
8	Respect	Neutral	Liberal	Conservation Values	20	1.49	-0.65	-0.92	-0.39
9	Respect	Neutral	Conservative	Conservation Values	19	1.26	-0.34	-0.61	-0.07
10	Respect	Respect	Neutral	Conservation Values	19	1.22	-0.16	-0.43	0.11
11	Respect	Respect	Liberal	Conservation Values	18	1.13	-0.49	-0.77	-0.21
12	Respect	Respect	Conservative	Conservation Values	18	1.18	-0.40	-0.68	-0.12
1	Neutral	Neutral	Neutral	Openess Values	21	-0.50	0.84	-0.82	-0.19
2	Neutral	Neutral	Liberal	Openess Values	20	-0.13	0.89	-0.45	0.19
3	Neutral	Neutral	Conservative	Openess Values	20	0.09	0.45	-0.23	0.41
4	Neutral	Respect	Neutral	Openess Values	19	-0.15	0.85	-0.47	0.18
5	Neutral	Respect	Liberal	Openess Values	18	0.07	0.73	-0.27	0.41
6	Neutral	Respect	Conservative	Openess Values	18	0.01	0.55	-0.32	0.35
7	Respect	Neutral	Neutral	Openess Values	22	-0.05	0.61	-0.25	0.26
8	Respect	Neutral	Liberal	Openess Values	20	0.24	0.89	-0.08	0.56
9	Respect	Neutral	Conservative	Openess Values	19	0.24	0.82	-0.09	0.56
10	Respect	Respect	Neutral	Openess Values	19	-0.02	0.64	-0.35	0.31
11	Respect	Respect	Liberal	Openess Values	18	0.32	0.64	-0.02	0.66
12	Respect	Respect	Conservative	Openess Values	18	0.18	0.61	-0.16	0.52
1	Neutral	Neutral	Neutral	Self Enhancement Values	21	0.41	0.42	-0.20	0.28
2	Neutral	Neutral	Liberal	Self Enhancement Values	20	-0.11	0.42	-0.35	0.14
3	Neutral	Neutral	Conservative	Self Enhancement Values	20	0.08	0.58	-0.17	0.33
4	Neutral	Respect	Neutral	Self Enhancement Values	19	-0.12	0.81	-0.37	0.13
5	Neutral	Respect	Liberal	Self Enhancement Values	18	-0.01	0.71	-0.27	0.25
6	Neutral	Respect	Conservative	Self Enhancement Values	18	-0.06	0.51	-0.32	0.20
7	Respect	Neutral	Neutral	Self Enhancement Values	22	-0.11	0.49	-0.34	0.13
8	Respect	Neutral	Liberal	Self Enhancement Values	20	-0.09	0.55	-0.33	0.16
9	Respect	Neutral	Conservative	Self Enhancement Values	19	-0.27	0.52	-0.52	-0.02
10	Respect	Respect	Neutral	Self Enhancement Values	19	-0.26	0.60	-0.51	-0.01
11	Respect	Respect	Liberal	Self Enhancement Values	18	-0.32	0.49	-0.57	-0.06
12	Respect	Respect	Conservative	Self Enhancement Values	18	-0.11	0.49	-0.37	0.15
1	Neutral	Neutral	Neutral	Self Trancendence Values	21	0.62	0.53	-0.20	0.28
2	Neutral	Neutral	Liberal	Self Trancendence Values	20	0.73	0.57	-0.35	0.14
3	Neutral	Neutral	Conservative	Self Trancendence Values	20	0.58	0.50	-0.17	0.33
4	Neutral	Respect	Neutral	Self Trancendence Values	19	0.87	0.50	-0.37	0.13
5	Neutral	Respect	Liberal	Self Trancendence Values	18	0.64	0.43	-0.27	0.25
6	Neutral	Respect	Conservative	Self Trancendence Values	18	0.64	0.60	-0.32	0.20
7	Respect	Neutral	Neutral	Self Trancendence Values	22	0.90	0.38	-0.34	0.13
8	Respect	Neutral	Liberal	Self Trancendence Values	20	0.78	0.66	-0.33	0.16
9	Respect	Neutral	Conservative	Self Trancendence Values	19	0.61	0.58	-0.52	-0.02
10	Respect	Respect	Neutral	Self Trancendence Values	19	0.55	0.53	-0.51	-0.01
11	Respect	Respect	Liberal	Self Trancendence Values	18	0.78	0.42	-0.57	-0.06
12	Respect	Respect	Conservative	Self Trancendence Values	18	0.55	0.42	-0.37	0.15
1	Neutral	Neutral	Neutral	ProSocial Behaviour	21	24.76	12.50	18.62	30.91
2	Neutral	Neutral	Liberal	ProSocial Behaviour	20	25.50	17.61	19.20	31.80
3	Neutral	Neutral	Conservative	ProSocial Behaviour	20	21.50	13.48	15.20	27.80
4	Neutral	Respect	Neutral	ProSocial Behaviour	19	21.58	10.15	15.12	28.04
5	Neutral	Respect	Liberal	ProSocial Behaviour	17	24.12	16.61	17.29	30.95
6	Neutral	Respect	Conservative	ProSocial Behaviour	17	22.97	13.28	17.88	31.54
7	Respect	Neutral	Neutral	ProSocial Behaviour	21	29.52	15.32	23.38	35.67
8	Respect	Neutral	Liberal	ProSocial Behaviour	19	26.31	12.12	19.85	32.78
9	Respect	Neutral	Conservative	ProSocial Behaviour	18	24.44	16.17	17.81	31.08
10	Respect	Respect	Neutral	ProSocial Behaviour	19	26.84	14.93	20.38	33.30
11	Respect	Respect	Liberal	ProSocial Behaviour	18	22.78	13.64	16.13	29.42

To be more thorough, I conducted post hoc comparisons using *t*-tests to directly compare the means of groups 1 (received neutral actions, neutral recall and neutral attire manipulations) and group 11 (received both respect actions and respect recall and liberal attire manipulations) for all the dependent variables. The results are summarised in Table 4.3 below.

As shown in Table 4.3, the t-test on openness values revealed a significant effect of respect recall, respect action and liberal attire, $t(37)=-3.05$, $p<0.01$, such that the combined respect recall, respect action and liberal attire caused an increase in openness values ($M=0.28$, $SD=0.15$) than the combined neutral recall, neutral action and neutral attire ($M=-0.44$, $SD=0.82$).

The t-test on self enhancement values revealed a significant effect of respect recall, respect action and liberal attire, $t(37)=-2.51$, $p=0.02$, such that the combined respect recall, respect action and liberal attire caused a decrease in self enhancement values ($M=-0.32$, $SD=0.48$) than the combined neutral recall, neutral action and neutral attire ($M=0.04$, $SD=0.43$).

As shown in Table 4.3, the *t*-test on the remaining dependent variables revealed no significant effect of the manipulation, ps>0.05.

Table 4.3

Summary of t-tests comparing means of the group that received no manipulation to the group that received both respect manipulations and the liberal attire manipulation in Study-3.

| Group means | | | | | | | |
| 1 | 11 | | | | | | |
(Neutral recall + Neutral action + Neutral attire)	(Respect recall + Respect action + Liberal Attire)	Dependent Variable	t statistic	p-value	n1	n4	Degrees of Freedom
2.87	2.86	Self Esteem	0.05	0.962	20	19	37
2.17	2.45	Positive Affect	-1.30	0.201	20	19	37
0.07	1.20	Negative Affect	-0.54	0.591	20	19	37
-0.16	-0.50	Conservation Values	1.72	0.094	20	19	37
-0.44	0.28	Openness Values	-3.05	0.004	20	19	37
0.04	-0.32	Self Enhancement Values	2.51	0.017	20	19	37
0.58	0.83	Self Transcendence Values	-1.57	0.124	20	19	37
25.5	22.78	Pro-Social Behaviour	0.65	0.522	20	19	37

I also conducted post hoc comparisons using t-tests to directly compare the means of groups 1 (received neutral actions, neutral recall and neutral attire manipulations) and group 12 (received both respect actions and respect recall and conservative attire manipulations) for all the dependent variables. The results are summarised in Table 4.4 below.

As shown in Table 4.4, the t-test on openness values revealed a significant effect of respect recall, respect action and liberal attire, $t(36)=-2.64$, $p=0.01$, such that the combined respect recall, respect action and conservative attire caused an increase in openness values ($M=0.18$, $SD=0.61$) than the combined neutral recall, neutral action and neutral attire ($M=-0.44$, $SD=0.82$).

As shown in Table 4.4, the t-test on the remaining dependent variables revealed no significant effect of the manipulation, $ps>0.05$.

Table 4.4

Summary of t-tests comparing means of the group that received no manipulation to the group that received both respect manipulations and the Conservative attire manipulation in Study-3.

Group means							
1	12						
(Neutral recall + Neutral action + Neutral attire)	(Respect recall + Respect action + Conservative attire	Dependent Variable	t statistic	p-value	n1	n4	Degrees of Freedom
2.87	2.82	Self Esteem	0.36	0.722	20	18	36
2.17	2.39	Positive Affect	-1.13	0.266	20	18	36
1.15	1.18	Negative Affect	-0.34	0.739	20	18	36
-0.16	-0.40	Conservation Values	1.19	0.242	20	18	36
-0.44	0.18	Openness Values	-0.26	0.012	20	18	36
0.04	-0.11	Self Enhancement Values	1.04	0.306	20	18	36
0.58	0.55	Self Transcendence Values	0.20	0.844	20	18	36
25.5	21.18	Pro-Social Behaviour	1.00	0.327	20	18	36

Discussion

Study 3 replicated key findings from Study 2. With regard to the effects on mood, respectful actions again caused more positive affect than neutral actions. This finding bolsters confidence that the effect of respect action on mood is reliable and important. In addition, respectful recall caused more positive affect than neutral actions. This effect was not obtained in Study 2, but the test of this effect of recall in Study 3 was more potentially powerful than the test in Study 2 because of the larger sample. Although mood was also predicted by interactions between the manipulations and attire, the net effects on positive and negative affect support the importance of respect in subjective well-being. Considering that the cost of showing respect is often negligible (an old aphorism says "good manners cost nothing ..."), and considering the effects on subjective

well-being in one's life experience, then respect is a free and useful way to elicit this increase in subjective well-being.

Another common pattern across studies is that, as in Study 2, respect action affected the importance that participants attached to values on the conservation-to-openness dimension of Schwartz's (1992) model. Similar to Study 2, the decrease in conservation values was significant, but only for groups that received the full respect manipulationsa and liberal attire. The corresponding increase in the importance of openness values was reliable. The pattern on the dimension as a whole, however, is consistent with Schwartz's (1992) circular model of values, which regards these values as expressing opposing motives. As with the observed effect of respect recall on positive affect, it is possible that the latter effect on values was reliable in this study because of its larger sample.

Other results were novel. For instance, attire moderated the effects of respect action on positive affect, and the effects of both respect action and recall on negative affect. The effects of respectful actions on positive affect were stronger among participants in the neutral and liberal attire conditions than in the conservative attire condition. With regard to the three-way interaction, respectful action decreased negative affect in participants who recalled respect experiences in the liberal attire condition, whereas respectful actions increased negative affect in the neutral recall, liberal attire condition. Why would the liberal attire cause this reversal in trends? My speculation is that the respectful actions per se may have elicited some anxiety, based on the need to reciprocate respectful actions, causing the increase in negative affect in the neutral recall condition, which was exacerbated by the perception of the "liberal"

experimenter as an open, self-expressive, "nice guy". The recall of respect experiences may have led to a diminished attention to the respect actions, or a discounting of them, but then it is not clear why this discounting did not occur for positive affect in the same condition. On balance, the main effects and the other interaction shows that respect actions and, to a lesser extent, respect recall facilitate positive mood, in a manner consistent with Study 2. Nonetheless, the unanticipated interactions suggest there may be multiple psychological mechanisms at play.

The effects on values partly replicated the findings in Study 2, this time showing a significant increase in openness values among participants who received respectful actions. An interesting issue is whether this effect is due to the mimicry mechanism discussed earlier. The experiment manipulated attire in order to examine this issue. Past research suggests that attire affects trait perceptions (Brase & Richmond, 2004). They found that participants attribute authority, trust and attractiveness to doctors in formal attire. The present experiment found an effect of attire on openness values, wherein participants in the liberal *and* conservative conditions attached more importance to openness values than the participants in the neutral condition. Perhaps the perception of the effort made by the experimenter to have unusual attire, could have primed openness tendencies in participants. An experimenter wearing a liberal or conservative attire in a psychology department may prime thoughts of independent thought and willingness to try alternatives, compared to being in neutral attire, which may prime images of conforming to the status quo.

More important, this simple effect of attire does not support or refute the mimicry explanation for the effects of respect on values. The significant increase

in openness values as a result of respectful action was independent of the effect of the experimenter's attire on openness values (i.e., respectful action and attire did not interact). Furthermore, the additional reduction in self-enhancement value scores in participants who received respect actions was independent of the manipulation of attire. This effect on self-enhancement values was not evident in Study 1, although it fits the prediction that respect strengthens self-transcendence values, because of the negative motivational relation between self-enhancement and self-transcendence in Schwartz's (1992) model. Perhaps the larger sample size helped to detect a significant result in this study; however, the lack of a significant effect on self-transcendence values mandates that the effect on self-enhancement values is interpreted cautiously until it is replicated. Extending this logic, the repeated lack of an impact of respectful action and recall on prosocial behaviour, as in Study 2, further suggests that the negative effect on self-enhancement values does not fit the entire pattern of data across both studies.

Of course, there are a number of limitations to this study. One limitation was that the experimenter spent more time with the participants in the respect action condition (escorting her/him from the reception up to the lab, opening doors etc.) than in the neutral action condition. Although this limitation was present in Study 2 as well, it is more relevant here because there would be more exposure to the experimenter's attire in the respect action condition within this study, compared to the neutral condition. This limitation could be remedied by an adjustment to the arrival procedure in the neutral respect condition, wherein the experimenter could be exposed to the participant for the same period as in the respect conditions, but still operating in a neutral manner (e.g., dealing with

another "participant"/confederate in view of the actual participant while she/he waits.)

Other limitations present in Study 2 were still present in this study. For instance, although the power for detecting the simple effects of respectful actions and respectful recall was increased, the study again relied on a Cardiff University student sample. The impact of the respect may be different in a group that represents a wider cross section of society.

Another common limitation is that the experimenter was still from a different culture than that of the participants. Respect actions administered by the experimenter therefore had the potential of being misconstrued as a cultural norm of the experimenter's country of residence and not as a result of the participant "deserving" or "earning" it. However, one could argue that participants would have equally discounted the respectful actions in the conditions with the liberal or conservative attire, because the distinctiveness of this attire might suggest unique personal norms for the individual. The lack of a moderating impact of attire in the effects on values suggests this was not a factor. Nonetheless, the best way to examine this issue is by replicating the study with a British colleague or confederate.

Furthermore, the sample again consisted of many more women than men, and the experimenter was male. Respectful actions could inadvertently be misconstrued as flattery or courting, which would likely place respondents in a defensive mode (for the most part) rather than the intended respected state. This issue is revisited later in the thesis.

It is plausible that the respect manipulations were not strong enough or needed to be administered and sustained over a longer period to be effective. A single, one-session intervention may be enough to elicit temporary changes in mood and values, but these effects may be weak by the end of the session, which may help to explain the lack of evidence for an effect on prosocial behaviour, which was measured at the end of the sessions in this study and the prior study. This argument is buoyed by my analysis of the confidence intervals which indicated that the groups with the full respect and attire interventions showed significantly higher openness values than the control group, showing that a heavy "dosage" of respect yields significant changes in values. It would be interesting to examine the effects of repeated interventions at intervals over a period of days or weeks.

It was possible that the clothing manipulation was too multifaceted to have a clear impact. Participants could have perceived the diversity of attires from an ingroup (neutral) vs outgroup (odd clothing) perspective. This would bring group dynamics into play and is a factor to consider in future experiments. For example, would the respect manipulation be more effective if coming from an outgroup for example versus an ingroup member? There may have been the potential for participants to determine, based on attire, whether the experimenter was an ingroup member or an outgroup member, with corresponding effects on the dependent variables. Furthermore, the impact of any ingroup respect is relevant to people's subjective understanding of their group: Ellemers et al. (2013) found that perceived inclusion of the self in a team and perceived value of the self for the team were separate psychological consequences of ingroup respect. Thus, the in-group versus outgroup

interpretations of clothing may have had diverse roles to play in these studies, which may help to explain the null impact of attire in most analyses

Notwithstanding these limitations, Study 3's larger design helped to replicate and extend Study 2. Study 3 found that respect actions significantly increase positive affect, increase openness values and reduce conservation and self-enhancement values. The attire of the individual who is interacting with others has a discernible impact on mood, but, by and large, the impact of respectful actions and recall on mood and on values is distinct. This pattern indicates that mimicry alone is an unlikely explanation for the effects of respectful action on values.

Chapter 5

Respect Recall in Online Participants

Chapter Overview

This chapter considers the effects of feeling respected in a different demographic group, and via an online medium. The chapter starts out by reviewing literature on online manipulations of a similar nature. We then look at the new study, which included the same recall conditions as in Studies 2 and 3, but not the action manipulations. Results indicated that respect recall significantly increased positive affect, but, in contrast to the previous two studies, openness and self-transcendence values were reduced. This chapter concludes by discussing the findings as they relate to the previous studies, and I outline the limitations of this study.

Introduction

The prior studies found that respectful actions and/or recall improve mood, while increasing openness on the openness-to-conservation values dimension. In Study 3, I also saw a decrease in self-enhancement values. Of importance, these findings occurred across the same population of participants and the general experimental methodology. These are two important limitations to generalizing beyond the studies to form broad conclusions about the impact of respect. This chapter describes a study that was intended to address these methodological limitations.

Changes from the Past Studies

All my previous experiments used psychology undergraduate students from Cardiff University. Their ages ranged from 17–22 and they would participate in exchange for two hours of credit. It is possible that there are unique aspects of this set of participants that may affect the results. In fact, this issue is common in psychological research, including social psychological research. It has been observed that most participant samples come from populations that are overly Western, industrialized, educated, rich, and democratic in comparison with the rest of the world (Henrich, Heine, & Norenzayan, 2010). In my studies, these issues are compounded by the young age in the sample and the bias toward predominantly female participants. To form more robust conclusions about effects of respect, it is important to recruit a broader sample.

Furthermore, the prior studies were lab experiments. Well-designed lab experiments are excellent for establishing internal validity (i.e., confidence in the causal conclusions within the research setting), but not ideal for establishing external validity (i.e., confidence in causal conclusions in settings outside of the lab). The results of the experiments could have been influenced by other factors, including experimenter bias, obligatory voluntariness (students feel compelled to complete the study for credits), and institutional and organizational limitations (because lab hours are typically limited to daytimes during weekdays). To be confident about the effects of research in a broader array of settings, field experiments would be useful.

To address these concerns, I designed an experiment incorporating a more diverse pool of participants. I used an online survey website, Maximiles, as a platform on which to access participants. Members of the Maximiles

community collect points for completing surveys and spend them on a range of rewards provided by the company. I wanted to benefit from the advantages of online surveys. These benefits include (1) global reach, (2) ease of use, and (3) speed of response. Specifically, Maximiles has an online community of over 2 million members from over 41 countries, participants are able to complete the survey at the time and place of their convenience, and surveys can be completed quickly.

I was equally aware of the challenges with running online experiments. The anonymous nature of the Internet allows people to participate frivolously or with malicious intent. This could involve multiple submissions by the same individual, widespread dissemination of the uniform resource locator (URL) for the purposes of flooding the site, and other nefarious behaviours designed to undermine the integrity of the research. Fortunately, these issues are infrequent. The more frequent problem is that online participants may simply invest less time and energy in the research task than those involved in a telephone survey or laboratory experiment (Maniaci & Rogge, 2014). For example, Williams and his colleagues (Williams, Cheung, & Choi, 2000; Williams et al., 2002) reported substantially higher dropout rates in online experiments than they have observed conducting similar research in the laboratory.

Nevertheless, Kraut et al. (2004) found that internet samples were relatively diverse with respect to gender, socioeconomic status, geographic region, and age. Moreover, Internet findings generalize across presentation formats, are not adversely affected by non-serious or repeat responders, and are consistent with findings from traditional methods." They concluded that Internet methods can contribute to many areas of psychology. I therefore decided that

the opportunities from this method were greater than the obstacles and opted to conduct a modified version of Study 2 online. To address the issues of non-serious respondents, I used a relatively large sample size to compensate for the greater error when participants are not diligent. As described below, I also included a procedure to screen out participants were demonstrably non-engaged.

However, the move to an online paradigm made it difficult to see a way to administer respectful actions in a vivid and realistic manner. Replication of physical respectful actions such as handshakes, opening doors, taking coats, and pulling chairs would have to be replaced with less tangible methods of communicating respect to the participant over the internet, undermining the strength of the manipulation. I therefore decided to omit action (respectful vs. neutral) as a factor in the design and instead included only one independent variable: the content of the recall task (neutral vs. respect experiences).

This was a useful aim in part because the effects of respect recall were not as reliable as the effects of respect action in the prior studies. This weak impact is inconsistent with past evidence that recall can have emotional impacts. For instance, James (1950) held that recalling past circumstances causes an individual to experience a similar, but new emotion in the present. Indeed, when Strongman and Kemp (1991) asked people to remember a time in which they experienced each of 12 emotions, the circumstances associated with the emotion were almost always included in participants' descriptions, attesting to the vividness of the memory. Similarly, research by Smyth, Pennebaker, and Arigo (2012) has revealed that private written expression of past emotional experiences can powerfully influence well-being. Such evidence makes it

important to look more closely at the effect of respect recall before concluding that its impact is negligible.

Furthermore, it is possible that respect recall has a relatively weak impact in the undergraduate samples used in the prior experiments than in a general sample with broader life experiences to draw upon. According to Carlson (1971), "students are 'unfinished' personalities" in a relatively early adult life stage. As such, they may systematically differ from non-students—especially individuals who are older and possess more life experiences. With more life experiences at hand, older individuals may be better able to recall powerful experiences of respect. Thus, it was important to see if the impact of respect recall in a broader sample, beyond university students.

In summary, I designed an online study to include an independent variable of recall (neutral vs. respect) and measured the effect it had on the participants' self-esteem, mood, and values. In line with the past studies, I expected that participants' would exhibit more positive mood and a shift toward increased openness and lower conservation in their values after recalling times they felt respected than when recalling neutral activities. I continued to include the measures of self-esteem, and the other higher order values, in the interest of potentially uncovering effects that were absent from the prior experiments.

Method

Participants

Two hundred sixty-seven participants were recruited via the Maximiles online community. Community members collect points for completing surveys and spend them on a range of rewards provided by the company. Whereas I paid

Maximiles for the service, the participants were reimbursed with 200 Maximiles points (worth approximately £3.00) for their 20-minute participation. The Maximiles community, at the time of the study, had members from the following countries: France (700,000), United Kingdom (450,000), Germany (250,000), Denmark (88,000), Italy (85,000), Sweden (85,000), Spain (80,000), Finland (78,000), Norway (49,000), Switzerland (50,000) and Austria (20,000).

Considering it was an online study, with no interpersonal contact with an experimenter, participants may have felt free to complete the study in a hurry, if they were not committed to doing it well. I therefore carefully screened the responses to ensure they were authentic. I checked the authenticity by first deleting cases where the text responses were unintelligible, and, second, I looked at each participant's "paragraph" responses (where respondents were asked to write a short paragraph describing a recalled experience). I deleted all cases where the paragraph had one word or was incomprehensible, because the completion of this task was seen a priori as being essential to actual immersion in the respect-giving experiences. Unfortunately, there was high failure to follow this instruction: 149 cases were deleted, leaving a final data set of 118 participants. This consisted of 72 women and 46 men.

Design

The experiment utilized a 2-cell design, with recall (neutral vs. respect) manipulated between-subjects. The dependent variables were self-esteem, positive and negative affect, values, and prosocial behaviour, assessed in this order.

Experimental Manipulation

The study questions were distributed using Qualtrics survey software. This survey was then sent to the administrators at Maximiles, who emailed a link to the survey to their community. Participants could complete the survey via their own computer, tablet, or smartphone. The Qualtrics software was programmed to select randomly the experimental manipulation that the participant received. The remainder of the procedure for the two recall conditions was the same as in Studies 2 and 3.

The dependent variables were identical to Studies 2 and 3, except that prosocial behaviour was not assessed. Thus, the dependent variables were the RSES, PANAS, and the PVQ, in this order. In this study, the internal consistencies for each of these measures, as seen in Table 5.1 below, ranged from acceptable to good.

Results

Correlations between Dependent Variables

Table 5.1 shows the correlations between all of the dependent variables, alongside descriptive statistics for each scale. Of interest, openness values were more positively correlated with self-enhancement values, *r*= .53, compared to the studies with undergraduate participants (study 2, r =- .15 and study 3, r = -0.13). Also, the strong negative correlations we have seen in the previous respect studies between openness and conservation values (Study 2: *r*=-0.65; Study 3: *r*=-0.66), as well as between self-enhancement and self-transcendence values (Study 2: *r*=-0.61; Study 3: *r*=-0.58) were not observed in this study. I also saw a

reverse of the correlations of affect and self-esteem, compared to the previous studies. In this study, self-esteem showed a moderately positive correlation with negative affect, $r = -0.48$, and moderately negative correlation with negative affect, $r=0.48$.

Nonetheless, the pattern of correlations between the values was broadly consistent with Schwartz's (1992, 2012) predictions insofar as the weakest correlations were between the opposing value domains. More important, the low-to-moderate correlations between the dependent variables (self-esteem, current affect and values) justified analysing them separately.

Table 5.1

Bivariate Correlations Among Positive and Negative Affect, Self Esteem and Higher Order Values

Subscale	M	SD	α	1	2	3	4	5	6	7
1 Self Esteem	2.1	0.50	0.88	--	-.48*	.48*	-.05	.13	.16	.21*
2 Positive Affect	2.6	0.89	0.93		--	-0.06	-.25*	-.33*	-.30*	-.38*
3 Negative Affect	1.5	0.72	0.92			--	-.05	-.06	-.15	.21*
4 Conservation Values	2.9	0.90	0.76				--	.03	.31*	.38*
5 Openess Values	3.2	0.89	0.65					--	.51*	.28*
6 Self Enhancement Values	3.8	0.91	0.70						--	-0.16
7 Self Transcendence Values	2.4	0.80	0.70							--

Note: Correlations marked with an asterisk (*) were significant at $p < .05$.

Self-Esteem

The t-test on self-esteem revealed no significant effect of the manipulation, $t(117)=.83$, $p=0.41$.

Positive Affect and Negative Affect

As shown in Figure 5.1, the t-test on positive affect revealed a significant main effect of respect recall, $t(117)=-2.32$, $p=0.02$, such that respect recall caused more positive affect ($M=2.86$, $SD=1.06$) than neutral recall ($M=2.45$; $SD=0.72$). The t-test on negative affect revealed no significant effect of the manipulation, $t(117)=-0.64$, $p=0.52$.

Figure 5.1

Positive affect as a function of neutral or respect recall.

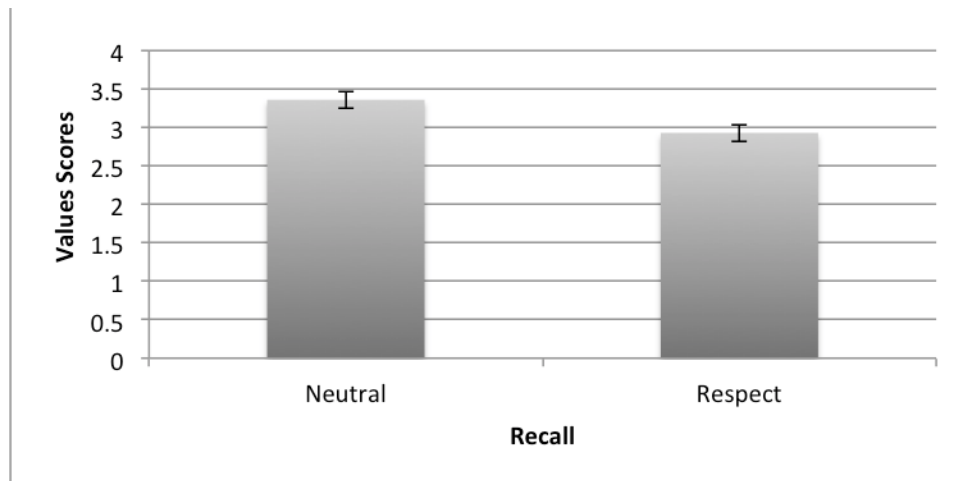*Note. Error bars represent +- 1 SD.*
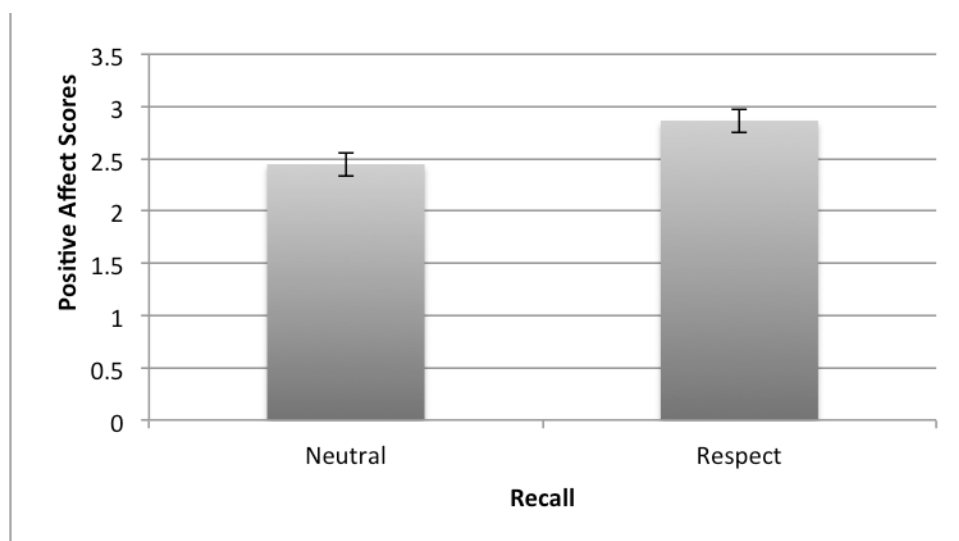
Values

The t-test on openness values revealed a significant main effect of respect recall, $t(75)=2.49$, $p=0.02$. As shown in Figure 5.2, the mean centered openness value ratings were *lower* for the participants who recalled respect experiences ($M = 2.93$, $SD = 1.01$) than for the group that recalled neutral experiences ($M = 3.36$, $SD = .75$).

Figure 5.2

Openness values as a function of neutral or respect recall.

*Note. Error bars represent +- 1 SD.*

The t-test on self-transcendence values revealed a significant main effect of respect recall, $t(117)=2.78$, $p=0.01$. As shown in Figure 5.3, the mean centered self-transcendence values were *lower* for the group that recalled times when they had been respected ($M = 2.14$, $SD = 0.74$) than for the group that recalled neutral experiences ($M = 2.56$, $SD = 0.77$). No other results were significant, *ps*>0.05.

Figure 5.3

Self-transcendence values as a function of neutral or respect recall.

Error bars represent +- 1 SD.
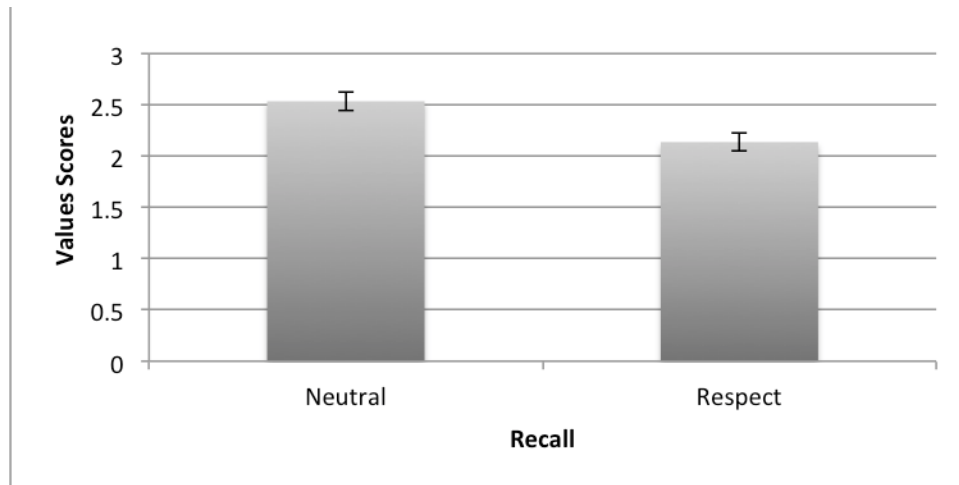
Discussion

As in Study 3, participants who recalled being respected subsequently exhibited more positive affect than participants who recalled neutral experiences. The overall increase in positive affect on the groups that received respect recall is consistent with the patterns across Studies 2 and 3. Although recalling a past experience of respect did not decrease negative affect across this study and the past studies, recalling a past experience of respect appears to be place people in a better mood insofar as their positive affect increases. Moreover, this effect is detectable even in a field context, online, with a diverse participant population. The panel pool of Maximiles includes 2 million people from mostly European countries including France (700,000), United Kingdom (450,000), Germany (250,000), Denmark (88,000), Italy (85,000), Sweden (85,000), Spain

(80,000), Finland (78,000), Norway (49,000), Switzerland (50,000) and Austria (20,000).

In the previous studies, there was no significant effect of respect recall on the higher order values. In this study, there was a *decrease* in openness values and in self-transcendence values among the participants who recalled experiences of respect. These effects are in the opposite direction to those obtained for respect actions in the prior studies. In the prior studies, respect actions *increased* openness (Study 3) and self-transcendence values (Study 3). This discrepancy is interesting and may be related to the nature of the sample used in this study. The sample included adults in the wider public. Perhaps, being older than the student pool, and likely, more preoccupied with family, work and other responsibilities, the act of recalling past experiences of respect induced nostalgia for past experiences of respect (Sedikides, 1993). Nostalgia is a predominantly positive, self-relevant, and social emotion serving key psychological functions (Sedikides, Wildschut, Arndt, & Routledge, 2008). However, if nostalgia is accompanied by a sense of lost standing, this may have inclined participants toward lower openness and self-transcendence, fostering an instinct to play it safe and take care of personal and familial affairs.

Admittedly, this suggestion is speculative, but it remains the case that there could be individual differences in the psychological consequences of respect. In a younger, student sample, the activated values are those that follow a growth orientation according to Schwartz's newer (2012) model. In older, working samples, the growth values are diminished, suggesting that being respected in this case conveys a sense of loss and perhaps loss aversion, which does not need to accompany growth. If this explanation is valid, it may illustrate

a significant caveat to my expectation that respect is a positive intervention in people's lives, but I discuss this issue further in the final chapter.

Regardless of whether or not this explanation is accurate, this experiment did not reveal a corresponding increase in self-enhancement and conservation values. The circular model of values (Schwartz, 1992, 1994) suggests that these values serve motivations that are in opposition to the motives served by self-transcendence and openness values, respectively. The lack of an opposing pattern of effects makes it somewhat more difficult to pin down exactly whether the explanation offered here is correct (i.e., it is plausible that conservation values and self-enhancement values should increase after respect recall if there is a shift from growth to anxiety motives). This issue requires further empirical study before strong conclusions can be drawn.

Limitations

An important limitation to this study is that a large number of cases had to be discarded because the data was incomplete. Birnbaum and Mellers (1989) showed that, even with equal dropout rates in all conditions, dropouts in a between-subjects experiment can lead to wrong conclusions about the direction of an experimental effect. In future, I would try to address this issue using the high entrance barrier technique (Frick, Bächtiger, & Reips, 1999), which is a package of procedures that can be applied to provoke early dropout and ensure continued participation after someone makes the decision to stay. This means bundling demotivating factors at the very beginning of an online experiment (i.e., on the general instructions page). For example, an instructional manipulation check can provide easy cues to respond, while asking for participants to read

carefully (Oppenheimer, Meyvis, & Davidenko, 2009). In this approach, participants who miss the detailed instructions and show a biased search for cues can be de-invited from the experiment. Only those participants who are motivated to follow the instructions would remain in the experiment.

Another important limitation is that this study focused on the recall (respect vs. neutral) independent variable, without simultaneously manipulating respect or neutral actions. It could be the case that the simultaneous manipulation of recall and action has unique effects. Indeed, it was an unanticipated and difficult task to construe the interaction between respect action and respect recall in Study 2. Perhaps the concomitant impact on the length of the study by introducing the second independent variable could have impacted the results. One way to overcome this limitation in future experiments would be to simulate a respect action component of the experiment, in a different group of participants than those who receive the respect recall task. Although it is difficult to imagine how this can be achieved in a manner as vivid as in personal, direct interaction, this could be simulated using some of the interactive tools that are now available in the latest versions of online survey software. These could simulate or actually provide online interaction partners, with behaviours designed to be respect-affirming or not. It would be a good idea to perform manipulation checks in advance via implicit and explicit measures to determine whether the participants have an increased sense of feeling respected after the respect actions and respect recall manipulations have been carried out. In the present studies, I tried heavy-handed, face valid manipulations and avoided manipulation checks because of potential demand and order effects (by making salient the hypothesis or having respect being affected by the dependent variables).

Nonetheless, ancillary studies would be useful to ensure that the manipulations possess more than face validity.

The correlations between self-esteem and positive and negative affect were an anomaly, casting further doubt in my mind on the reliability of the data. In all other studies, as one would expect, self esteem had a significantly positive correlation with positive affect, and a corresponding negative correlation with negative affect.

Third, although this experiment utilized a broad sample, it does not fully represent the general population, but a specific subset that has peculiarities and interests that make them part of the Maximiles reward program. A potential solution for future studies is to have multiple site entries where the participants are solicited from different "sources" with some variation of the study description, rewards, and online pool.

Conclusions

In this study, respect recall significantly increased positive affect. The literature shows that positive affect is positively related to career success, health, longevity, and relationship satisfaction (Lyubomirsky et al., 2005); this makes it conceivable that a society that exchanges genuine respect on a frequent basis might be a happier one than a society that does not. On the other hand, the negative impact on openness and self-transcendence values is more difficult to evaluate. Regardless of how these effects are construed and what they signify, it is clearly important that this brief and easy recall task can have this set of effects. Thus, the impact of this brief intervention on mood and values is provocative and merits further examination.

Chapter 6

Administering Respect with a Female Experimenter

Chapter Overview

This chapter discusses the potential for gender effects in the results. More than 80% of the participants in Studies 2 and 3 were women and the experimenter was male. After reviewing relevant literature on gender effects, I describe an experiment that repeated Study 2, but with a female experimenter. The results revealed a reduction in negative affect from respect recall, but no effects on mood from respect action. In addition, the female experimenter's respectful actions led to increases in participants' self-transcendence values and decreases in their self-enhancement values. Finally, respectful actions increased prosocial behaviour, but only when participants also recalled times they felt respected by others. In contrast, respect action *reduced* prosocial behaviour when among participants in the neutral recall conditions. On balance, these findings suggest again that experiencing feelings of being respected improves mood and increases growth values, but an important issue is that these effects emerged on different measures than in the past studies. Discussion focuses on the differences from the past studies, the role of gender, limitations of this study, and recommendations for future research.

Introduction

It is likely that people vary in how they interpret expressions of respect, depending on individual differences and the situation. Recall that praise is one of the four components of respect elucidated in Study 1. People may vary in how they react to praise, depending on the context. For instance, a man praising a woman in a bar may appear to be flirtatious, while an employee praising a boss may seem ingratiating. Research on ingratiation - a method of influence that seeks to get others to like you and hence comply with your requests (Appelbaum & Hughes, 1998; Edward E Jones, 1964) – suggests that other-enhancement (flattery) is a form of ingratiation. Various studies show that flattery creates positive affect in the target and that targets like people who flatter them (Edward E Jones, 1964; Edward E Jones, Gergen, & Jones, 1963; Edward Ellsworth Jones & Wortman, 1973; Walster & Berscheid, 1978). This effect seems to hold even if the flattery is excessive, but not when an ulterior motive is clear to the recipient (Walster & Berscheid, 1978). Flattery generates positive feelings (Pandey, Singh, & Singh, 1987), and this impact appears even if the targets of flattery judge the content to be inaccurate, the flattery still produces positive affect (Byrne, Rasche, & Kelley, 1974).

An interesting example of an effect of flattery is provided by past research wherein computers provided flattering feedback to participants (Fogg & Nass, 1997). The findings indicated that participants reported more positive affect, better performance, more positive evaluations of the interaction and more positive regard for the computer, compared to participants who received generic feedback. This occurred even though participants knew that the flattery from the computer was simply non-contingent feedback. Importantly, in that same

study, the participants in a sincere praise condition responded similarly to those in the flattery condition. Because people have a basic desire to think of themselves favourably (Taylor & Brown, 1988; Walster & Berscheid, 1978), targets of flattery want to believe that the flatterer is following the implicit social contract of being sincere (Jones, 1964, 1990). Also, because targets of flattery are inclined to accept the messages as veridical, insincere praise and sincere praise may well induce the same effects.

Recall that respect is an expression that also conveys acknowledgement, care, and value. These additions make expressions of respect distinct from mere praise or flattery. They make respect a deeper expression of positive regard, increasing its impact. Nevertheless, the potential for situational effects on interpretations of respectful actions remains. This issue is relevant to the studies described in the prior chapters. In Studies 2 and 3, the male experimenter's act of opening doors and pulling out a chair for the participant may have seemed chivalrous or flirtatious when the participants were female. In contrast, a female experimenter pulling the chair for a male participant may appear awkward, resulting in a potential distraction.

There is evidence that people manifest different social motives depending on the gender of the experimenter. In a classic study of the role of experimenter gender, Levine and De Simone (1991) evoked gender-related motives by selecting experimenters for their attractiveness. Participants were asked to rate cold presser pain in front of either a male or female experimenter. The results indicated that male participants reported significantly less pain in front of a female than a male experimenter. The difference in female participants was not significant, although they tended to report higher pain to the male experimenter.

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Kállai, Barke, and Voss (2004), however, reported increased pain tolerance when an experimenter of the opposite gender tested subjects.

Other studies of gender relations have found that men and women automatically associate male gender with power (Rudman, Ashmore, & Gary, 2001), evaluate male authority figures more favourably than female counterparts (Rudman & Kilianski, 2000), and more readily misattribute status to unknown men than to unknown women (Greenwald & Banaji, 1995); Rudman and Goodwin (2004) found that women's automatic gender in-group bias is stronger than men's. All of these differences in reactions to gender demonstrate the importance of testing whether the role of respect depends on the gender of the person demonstrating the respect.

To address this issue, I decided to repeat Study 2's design using the same participant population (from the School of Psychology at Cardiff University), but with a female experimenter. The aim was to provide a same-gender test of the impact of the respect interventions. If the effects of the respect manipulations are similar to those in Study 2, then the findings would support a more general process applicable to between- and within-gender respect interventions, at least when most of the participants are women (but see also Study 4).

Method

Participants

Participants were 85 first-year and second-year undergraduates in the School of Psychology including 75 women and 10 men, with age ranging from 17-22. The students were recruited via the School of Psychology's online Experimental Management System, and they participated in in order to receive two course credits.

Design

The experiment utilized the 2 (action: neutral vs respect) x 2 (recall: neutral vs respect) between-participants design from Study 2. Again, the dependent variables were self-esteem, positive and negative affect, values, and prosocial behaviour, assessed in this order.

Experimental Manipulation

Participants were randomly assigned to receive one of the two action manipulations (respect or neutral), and one of the two recall manipulations (respect or neutral). The manipulations were carried out by a female experimenter, a fellow PhD student in the School of Psychology at Cardiff University. Although she spoke English fluently, she was noticeably of a different national origin from most of the participants, because of her Brazilian accent. This was advantageous because the experimenter in Study 2 (myself) also spoke English with a clear outgroup accent (Jamaican). Thus, although it was impossible to control all other visible differences (e.g., height, age, ethnicity), her status as an outgroup member was similar. The manipulations, measure, and dependent variables were all identical to Study 2, with similar levels of internal consistency (see Table 6.1). Even the labs were the same.

RESULTS

Correlations between Dependent Variables

Table 6.1 shows the correlations between all of the dependent variables, alongside descriptive statistics for each scale. These correlations show that correlations between the values that are broadly consistent with Schwartz's (1992, 2012) predictions, with significant negative correlations between the opposing higher-order value domains. Of interest, the moderate negative correlation between self-transcendence values and prosocial behaviour was an unexpected result. Also, the low-to-moderate correlations between most of the scales support their treatment as separate dependent variables.

Table 6.1

Bivariate Correlations Among Positive and Negative Affect, Self Esteem, Higher Order Values and ProSocial Behaviour

Subscale	M	SD	α	1	2	3	4	5	6	7	8
1 Self Esteem	2.89	0.49	0.88	--	0.44*	-0.18	-0.24*	0.19	.025*	-0.15	0.03
2 Positive Affect	2.61	0.79	0.90		--	0.17	-0.30*	0.29*	0.13	-0.04	0.16
3 Negative Affect	1.34	0.43	0.80			--	0.15	-0.18	-0.03	-0.02	-0.09
4 Conservation Values	-0.58	0.69	0.64				--	-0.42*	-0.07	-0.07	-0.07
5 Openess Values	0.12	0.69	0.67					--	0.04	-0.04	0.01
6 Self Enhancement Values	0	0.62	0.78						--	-.071*	0.04
7 Self Transcendence Values	0.66	0.59	0.67							--	-0.33*
8 Pro-Social Behaviour	20	13.8									--

Note: Correlations marked with an asterisk (*) were significant at p < .05.

Self-Esteem

The 2x2 ANOVA on self-esteem revealed no significant effects, $ps>0.36$.

Positive and Negative Affect

The 2x2 ANOVA on positive affect revealed no significant effects, $ps>0.74$. However, as shown in Figure 6.2, the ANOVA on negative affect revealed a significant main effect of respect recall, $F(1,81)=6.66$, $p=0.01$, $d=0.06$, such that respect recall caused less negative affect ($M=1.26$, $SD=.28$) than neutral recall ($M=1.49$, $SD=0.51$).

Figure 6.2:

Recall on negative affect.

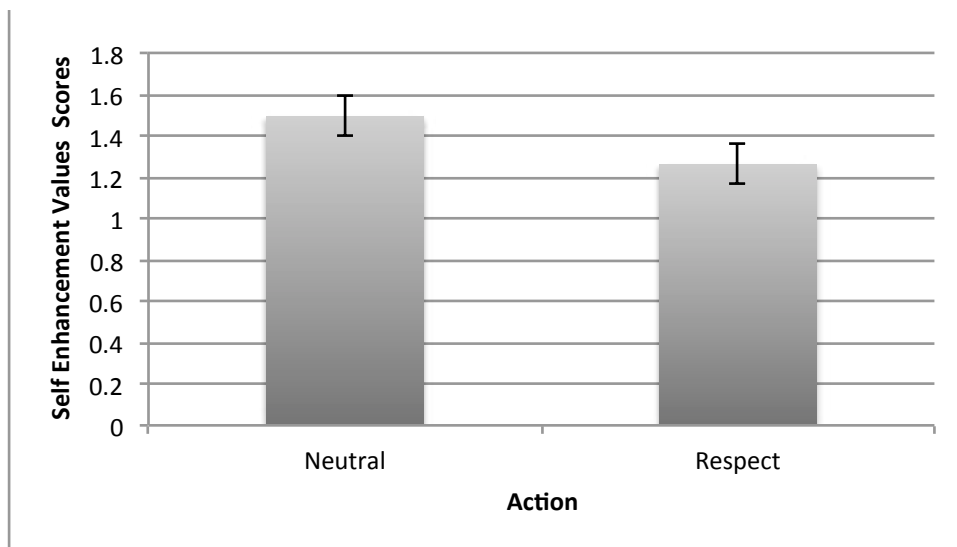*Note. Error bars represent +- 1 SD.*
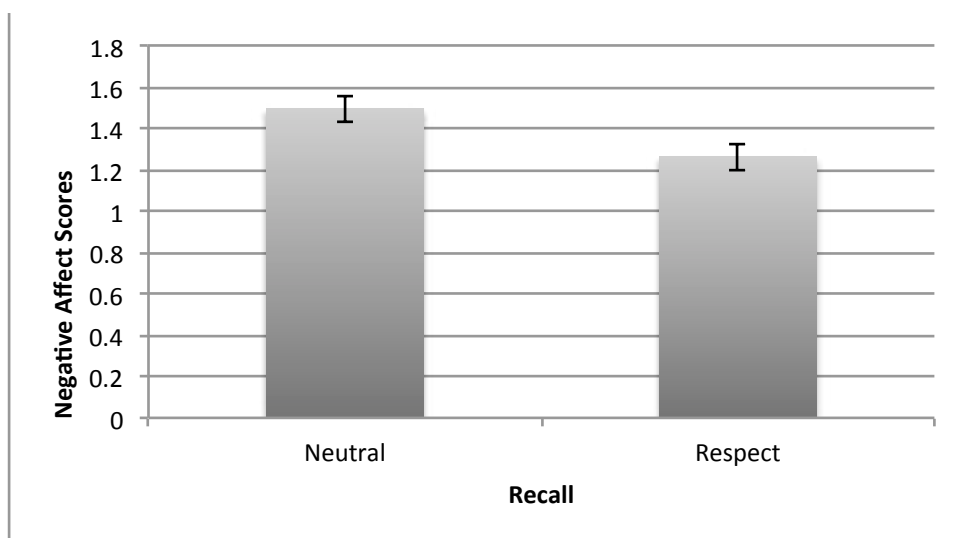
Values

As shown in Figure 6.3, the 2 x 2 ANOVA on self-enhancement values revealed a significant main effect of respect action, $F(1,81) =4.57$, $p=0.04$, $d= 0.47$, such that respect actions caused a decrease in self-enhancement values ($M=-0.14$, $SD=0.57$) compared to neutral actions ($M=0.15$; $SD=0.65$).

Figure 6.3:

Effect of action on mean Self-Enhancement Values Scores.

*Note. Error bars represent +- 1 SD.*

As shown in Figure 6.4, the 2 x 2 ANOVA on self-transcendence values revealed a significant main effect of respect action, $F(1,81) =4.38$, $p=0.04$, $d=0.45$, such that respect actions caused an increase in self-transcendence values ($M=0.78$, $SD=0.62$) compared to neutral actions ($M=0.52$; $SD=0.52$).

Figure 6.4:

Action on self-transcendence values.

Note. Error bars represent +- 1 SD.
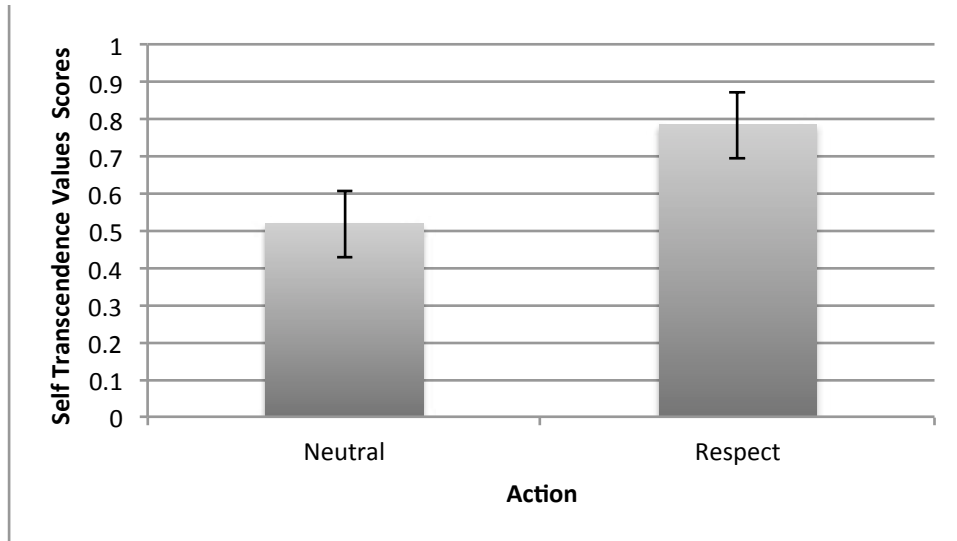
Unlike the prior studies, the 2 x 2 ANOVAs on openness and conservation values revealed no significant effects or interactions, ps> 0.19 and ps> 0.52 respectively.

Prosocial Behaviour

The 2 x 2 ANOVA on prosocial behaviour revealed a significant interaction between action and recall, $F(1,80)=4.10$, $p=0.046$, $d=0.05$. The interaction is illustrated in Figure 6.5.

For participants in the respect recall condition, the respect action manipulation led to more prosocial behaviour than the neutral action condition, $t(40)= 2.06$, $p=0.04$. For participants in the neutral recall condition, the respect action manipulation had no effect, $t(43)= .08$, $p=0.44$.

Figure 6.5:

Action and recall on mean Prosocial Behaviour Scores.

Note. Error bars represent +- 1 SD.
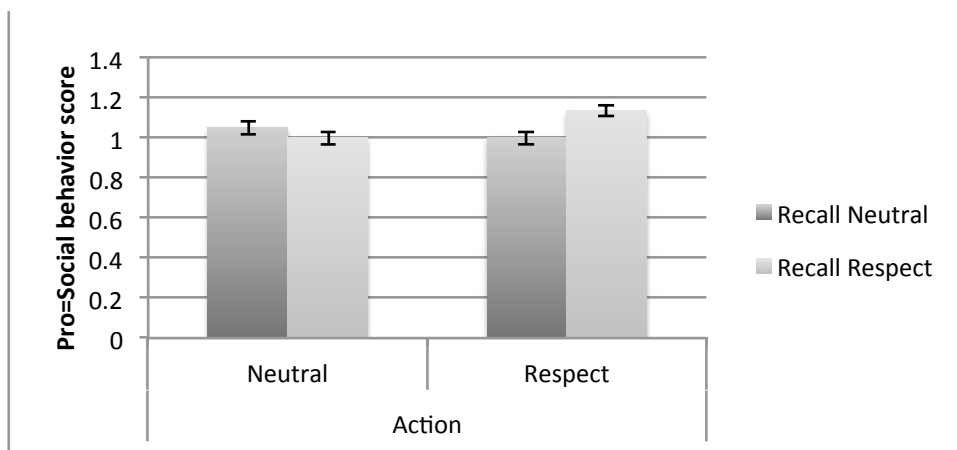
Summary Analysis

The above tests considered traditional main effects and interactions. They did not consider whether the combined impact of both respect interventions leads to differences from the neutral control. This comparison can be made by inspecting the means and 95% confidence intervals of the different cells. I have summarised the results of study-5 in Table 6.2 below. To look at the combined impact of the manipulations, I contrasted the cells where participants received the respect recall, and respect action conditions (group 4) and the cell where participants received neutral recall and neutral action condition (group 1). In all cases, the 95% confidence intervals of both groups overlapped.

Table 6.2
Means, Standard Deveiations and confidence intervals for all cells in the respect manipulationin Study-5

Group #	Manipulations Action	Recall	Dependent Variable	N	Mean	SD	Confidence Interval Lower Bound	Upper Bound
1	Neutral	Neutral	Self Esteem	21	2.84	0.58	2.63	3.05
2	Neutral	Respect	Self Esteem	19	2.84	0.47	2.61	3.06
3	Respect	Neutral	Self Esteem	23	2.92	0.55	2.71	3.12
4	Respect	Respect	Self Esteem	22	2.95	0.31	2.75	3.16
1	Neutral	Neutral	Positive Affect	21	2.58	0.90	2.23	2.93
2	Neutral	Respect	Positive Affect	19	2.63	0.82	2.27	3.00
3	Respect	Neutral	Positive Affect	23	2.65	0.84	2.31	2.98
4	Respect	Respect	Positive Affect	22	2.58	0.63	2.24	2.92
1	Neutral	Neutral	Negative Affect	21	1.57	0.54	1.39	1.75
2	Neutral	Respect	Negative Affect	19	1.28	0.29	1.09	1.48
3	Respect	Neutral	Negative Affect	23	1.42	0.49	1.25	1.60
4	Respect	Respect	Negative Affect	22	1.24	0.27	1.06	1.42
1	Neutral	Neutral	Conservation Values	21	-0.62	0.65	-0.91	-0.34
2	Neutral	Respect	Conservation Values	19	-0.59	0.45	-0.89	-0.29
3	Respect	Neutral	Conservation Values	23	-0.49	0.80	-0.76	-0.21
4	Respect	Respect	Conservation Values	22	-0.64	0.68	-0.92	-0.36
1	Neutral	Neutral	Openess Values	21	-0.02	0.68	-0.32	0.29
2	Neutral	Respect	Openess Values	19	0.25	0.68	-0.07	0.57
3	Respect	Neutral	Openess Values	23	0.07	0.75	-0.22	0.36
4	Respect	Respect	Openess Values	22	0.20	0.67	-0.09	0.50
1	Neutral	Neutral	Self Enhancement Values	21	0.25	0.59	-0.02	0.51
2	Neutral	Respect	Self Enhancement Values	19	0.04	0.71	-0.24	0.32
3	Respect	Neutral	Self Enhancement Values	23	-0.20	0.56	-0.45	0.06
4	Respect	Respect	Self Enhancement Values	22	-0.08	0.58	-0.34	0.18
1	Neutral	Neutral	Self Trancendence Values	21	0.52	0.41	0.27	0.78
2	Neutral	Respect	Self Trancendence Values	19	0.52	0.63	0.25	0.78
3	Respect	Neutral	Self Trancendence Values	23	0.80	0.63	0.55	1.04
4	Respect	Respect	Self Trancendence Values	22	0.77	0.64	0.53	1.02
1	Neutral	Neutral	ProSocial Behaviour	21	20.48	16.87	14.45	26.50
2	Neutral	Respect	ProSocial Behaviour	19	17.37	9.91	11.03	23.71
3	Respect	Neutral	ProSocial Behaviour	23	23.04	9.74	17.28	28.80
4	Respect	Respect	ProSocial Behaviour	22	18.64	16.99	12.75	24.53

To be more thorough, I conducted post hoc comparisons using *t*-tests to directly compare the means of groups 1 (received neutral actions and neutral recall) and group 4 (received both respect actions and respect recall) for all the dependent variables. The results are summarised in Table 6.3 below.

As shown in Table 6.3, the t-test on self enhancement values revealed a significant effect of respect recall and respect action, $t(41)=2.74$, $p<0.01$, such that the combined respect recall and respect action caused a decrease in self enhancement values (M=-0.20, SD=0.56) than the combined neutral recall and neutral action (M=0.28; SD=0.59).

As shown in Table 6.3, the *t*-test on the remaining dependent variables revealed no significant effect of the manipulation, p>.05.

Table 6.3

Summary of t-tests comparing means of the group that received no manipulation to the group that received both respect manipulations in Study-5.

Group means							
1	4						
(Neutral recall + Neutral action)	(Respect recall + Respect action)	Dependent Variable	*t* statistic	*p*-value	n1	n4	Degrees of Freedom
2.87	2.92	Self Esteem	-0.30	0.764	20	23	41
2.62	2.65	Positive Affect	-0.10	0.918	20	23	41
1.56	1.42	Negative Affect	0.85	0.403	20	23	41
-0.69	-0.49	Conservation Values	-0.95	0.347	20	23	41
0.05	0.07	Openness Values	-0.10	0.920	20	23	41
0.28	-0.20	Self Enhancement Values	2.74	0.009	20	23	41
0.51	0.80	Self Transcendence Values	-1.72	0.094	20	23	41
20.00	23.04	Pro-Social Behaviour	-7.01	0.489	20	23	41

Discussion

Study 5 replicated some elements of Studies 2 and 3, but not all. With regard to the effects on mood, positive affect did not increase significantly as a result of respect action, as in Studies 2 and 3, but there was a reduction in negative affect from respect recall. Thus, respect again had a beneficial impact on mood, but this time on negative affect, and this time from the recall manipulation and not the action manipulation.

The lack of an effect of respectful actions on mood makes it interesting to consider whether matching the gender of the experimenter to the female nature of the sample was the reason for the elimination of this effect. It could be the case that interpretations of the female experimenter's respectful behaviour are different from those for the male experimenter's behaviour. Perhaps, for example, the participants viewed her behaviour as affirming a common in-group stereotype of women as being helpful. The importance of this issue is reinforced

by the findings for values. The female experimenter's respectful actions in this experiment led to more endorsement of self-transcendence values and lower endorsement of self-enhancement values. In contrast, the male experimenter's respectful actions in the past studies led to either an increase in openness values or a decrease in conservation values. This difference is interesting because women are stereotyped as being more compassionate and less agentic (Eagly & Steffen, 1984). Consistent with this stereotype, women express more compassionate, self-transcendence values and lower self-enhancement values (Schwartz & Rubel, 2005). Thus, it could be the case that her respectful behaviour caused emulation of values that are stereotypical of women. Of interest, this finding points toward a mimicry mechanism that was not supported in Study 3. Furthermore, as I had hoped for replication of the prior findings, I did not include procedures designed to probe participants' attributions for the respectful behaviour. This is an important question for future study, and I will return to this issue of mechanism in the final chapter.

In the interim, it is noteworthy that the effects on self-transcendence and self-enhancement values paralleled observed changes in prosocial behaviour. For the first time in these studies, respectful actions increased prosocial behaviour, though only when participants also recalled times they felt respected by others. In contrast, respect action had no significant effect on prosocial behaviour when their recall was neutral. This result suggests that feelings of being respected become sufficiently high only when people receive respectful actions and remember times when they were respected in the past. This combination may help to give a perception of continuity in the extent to which one is being respected. Although speculative, this possibility is interesting

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because there were no significant effects on prosocial behaviour in the prior studies. Given the correlation between self-transcendence values and the prosocial behaviour, the effect of the female experimenter's respectful actions on values may be influential.

Limitations

The same limitations apply as for Studies 2 and 3: the pool of participants were Cardiff University psychology undergrads, the experimenter was from a different culture than that of the participants, and the respect interventions occurred in a lab context. Also, for consistency, this experiment used the same fixed order of dependent variables; it may be the case that influences of the respect manipulations decay quickly preventing detection of effects on the later measures.

Furthermore, because there were different results with the female experimenter in this study than with the male experimenter, additional questions are raised that cannot be answered with the extant data. For instance, other differences between two experimenters could have caused the different effects of respect, such as differences in perceived age, height, weight, personality, ethnic background, and accents. To consider such variation in future experiments, it would be useful to use a random sample of respect administrators and a random sample of receivers who vary in gender. This approach would enable a more robust test of whether the differences were based solely on the gender of the administrator.

Conclusion

Despite the limitations mentioned above, the results of this study continue to indicate that experiences of respect may have some beneficial effects on mood, while potentially altering values in a way that promotes anxiety-free growth values while attenuating security-focused values. For the first time, the study revealed evidence that respect can have consequences for prosocial behaviour as well. Considering that the administration of respect requires little effort or sacrifice and yet increases the mood of the recipient, there is ample reason to continue to probe its effects.

Chapter 7

The Effect of Demonstrating Respect to Others on Oneself

Chapter Overview

Interpersonal respect requires two people at a minimum. The prior studies considered the effects of respect on the receiver of respect in a dyad. In this chapter, I consider effects on the person administering respect. After reviewing relevant literature, this chapter describes a study wherein the participants administered respectful or neutral actions by behaving in line with the respectful or neutral action script from Studies 1 to 3, ostensibly acting as the experimenter's assistant. The ostensible participant was actually a confederate. The real participants then completed the same measures of self-esteem, mood, values, and prosocial behaviour as in the previous studies reported in this thesis. Disappointingly, the results failed to show evidence that committing respectful actions affects one's own self-esteem, mood, values, and prosocial behaviour. Limitations of this study and potential future directions are considered.

Introduction

If a person is to make the argument that respectful actions are beneficial for mood and behaviour, then it is important to consider more than the person receiving the respect. This reason is that there could be opposing effects for the person who gives respect and the person who receives respect. For example, what if the person receiving respect shows a better mood, but the person showing respect shows a diminished mood? Similarly, what if the person receiving respect shows elevated growth values, while the person delivering respect shows diminished growth values? Such patterns would prevent a clear and unequivocal argument that demonstrations of respect are beneficial to everyday interaction and well-being.

The social impact of giving respect would be demonstrably more positive if the beneficial effects on affect and values occurred in both the giver and the receiver of respect. In a study looking at self-reported affect and coping with stress over five weeks, Fredrickson (2001) found that positive emotions initiate upward spirals toward enhanced emotional well-being. Could this effect be elicited by experiences of respect, given that the previous studies reported in this thesis show increases in positive affect when respect is administered? Feelings of elevation, elicited by the witnessing of another person performing a good deed, lead to tangible increases in altruism (Schnall et al., 2010), and volunteers' self-reported altruistic activity predict positive affective states (Dulin & Hill, 2003). These findings make it plausible that giving respect will have at least as positive of an influence on mood as receiving respect.

Other research points to a potential interpersonal mechanism for an effect on the person who gives respect. In particular, people respond more

positively towards individuals who give them a gift first; for example, a waiter

gets more tips if he/she gives customers a mint or two when handing the bill to

them (Cialdini & Garde, 1987; Cialdini & Goldstein, 2004). People may feel an

obligation to repay the kindness (Mauss, 1924). This obligation to repay

constitutes the essence of the norm of reciprocity. At the same time, it is the

obligation to receive in the first place that makes the norm of reciprocity so easy

to exploit (Sherry Jr, 1983).   The receipt of unsolicited kindness may lead to

unequal exchanges: when the discomfort over the indebtedness combines with

the fear of external shame and judgment, we will often give back more than we

receive to ensure that we are not subject to these combined psychological costs

(Soule, 2012). Consequently, people who receive unmandated, respectful actions

might respond in subtle positive ways that attempt to repay the kindness (e.g.,

more smiling, positive verbal exchanges), leading to more positive affect in the

giver of respect.

Furthermore, people prefer equity in close relationships, which is

important if respect signals equity (Kenny & Acitelli, 2001). Equity Theory, a

social psychological theory concerned with fairness in interpersonal relations,

has been shown to be predictive in casual encounters and in close relationships.

That is, men and women who felt more equitably treated, reported more

contentment and rate their relationship as more stable (Hatfield, Walster,

Walster, & Berscheid, 1978). Similarly, Sprecher (2001) found that the distress

associated with the inequity in close relationships is likely to decrease

satisfaction and commitment. In casual encounters, people may feel that the

interaction is more harmonious and positive when there is equity. Thus, the act

of giving respect, along with its reciprocation, may increase a sense of well-being

from the interaction and therefore amplify any positive effects of the respectful actions.

To this point, I have focused on the potential effects on mood. It is straightforward to extrapolate the process to form predictions about values and prosocial behaviour. First, through self-perception processes (Bem, 1973), the person who gives respect may come to perceive themselves as being more considerate of others, thereby enhancing their perception of their own self-transcendence values (see Chapter 2). Second, any positive reinforcement of the respectful actions from the other may further increase the positive associations with the actions. These associations may then elicit more positive evaluations of prosocial actions and thereby act as persuasive evidence in favour of self-transcendence values. To the extent that these self-perception and associative processes occur, prosocial behaviour should also be increased.

To determine the effects on the "giver" of respect, I designed this experiment to have participants perform respectful or neutral actions, and then measure the effects on their self-esteem, mood, values and prosocial behaviour. The participant performed the actions toward a person who was a confederate of the experimenter. The confederate was introduced as another participant, and the confederate had been asked to behave in the same manner across both conditions. This instruction potentially undermined the equity-based mechanism described above, but I deemed it necessary in order to establish a sufficient degree of experimental control.

Given the literature discussed above, I expected that participants who were assigned to exhibit respectful behaviour would demonstrate elevated mood. In addition, I expected that participants who were assigned to exhibit

respectful behaviour would demonstrate stronger self-transcendence values, reduced self-enhancement values (reflecting the motivational opposition in the circular model of values), and more prosocial behaviour.

Method

Participants

Participants were 80 first- and second-year undergraduates in the School of Psychology, Cardiff University. There were 70 women and 10 men ranging in ages from17-22. The students were recruited via the School of Psychology's online Experimental Management System, and they participated in order to receive two course credits.

Design

The experiment utilized a 2-cell (neutral vs respect action) between-participants design. The dependent variables were self-esteem, mood, values and prosocial behaviour, assessed in this order.

Procedure

I created fictitious A4 sign-up sheets for each participant, in order to have the name of the confederate appear next in line to the current participant's name. This design helped to convince the participant that the confederate was "genuinely" the next participant on the list, signing up for a timeslot 10 minutes later. The sign-up sheet indicated either that the participant was to meet the confederate at a lab on the ninth floor of the Psychology building or that they were to meet in the reception area of the building.

Participants were asked via the signup system to meet at the lab on the ninth floor. The experimenter greeted them in a neutral manner and proceeded to have them sign the consent form. The experimenter then informed participants that they would be conducting the study in two parts. The first part would give them the experience of learning how to conduct a study by being an assistant to the experimenter. As such, they would be conducting the experiment on the next participant (the confederate). The participants' instructions were that they should greet the participant (either in a respectful manner or a neutral manner depending on the assigned condition), have them complete the consent form, and introduce the puzzle task, which was queued up on the computer in the first lab. The participants were told that, when the second participant (confederate) had completed the puzzle, they were to record the score, and let the second participant (confederate) know that another researcher would be coming over to continue with the second part of the study. The experimenter told the participant that he or she would now move to the second lab to continue the second portion of their study, while the experimenter would go and conduct the second part of the second participant's (confederate) study with them in the original (first) lab.

Before beginning, the participant was given a blank consent form to be used for the second participant. The experimenter showed the participant the signup sheet, identified the participant's name, checked the next name below (the confederate's name), and found the location and time where the second participant (confederate) was scheduled to arrive. In the respect action condition, the second participant's (confederate) location was set as the

reception area in the building. In the neutral action condition, the second participant's (confederate) location was set as the lab currently occupied by the first participant. The timeslot was set to 10 minutes after the first participant's time in both conditions.

The participant was told that, in acting as the assistant to the experimenter, they would have to adhere to the ethics guidelines as stipulated by the School of psychology. As such, they had to follow a script. The script described the experimenter's sequence of actions in the neutral actions condition (See Appendix 2) or in the respectful actions condition (See Appendix 3). These action scripts are summarized below. After completing the script appropriate to their condition, participants completed the same measures of self-esteem, mood, values, and prosocial behaviour as in the prior studies, in the same order as before.

There were five different confederates throughout the life of the study, all postgraduate students of Cardiff University, there were three males and two females, ranging in age from 21 to 27 years old. Three were British, one Brazilian, and one Chinese. The confederate was instructed before the experiment to behave in a consistent neutral manner, following the participants' instructions.

The experimenter stood at a discrete distance through the administration of the scripts and recorded the extent to which each individual followed the script as described below. Although participants missed small portions (e.g., nudging the chair) from time-to-time, compliance was virtually perfect.

Respectful actions

The experimenter told participants that the School of Psychology's Ethics Committee requires that they treat the participant in a courteous and respectful manner. They were given a script and asked to follow the script as much as they could. They were to ensure that the second participant (confederate) got the impression that they were genuinely part of the research team conducting the experiment. The experimenter would run through the script, point by point, to ensure that the participant understood how to act. The experimenter explained that the participant would meet the second participant (confederate) in the lobby of the building, greeting him or her with a handshake, and acknowledging him or her by name, politely asking how the person would prefer to be called – and then referring to the person accordingly for the remainder of the study.

The "second participant", unbeknownst to the participant, was the confederate. Following the script, the participant would escort the confederate from the lobby to the lab, opening all doors in the process, pressing the buttons to operate the lifts, and thanking him for his time and willingness to participate in the study at some point along the way. Upon entering the lab, the participant would offer to take the coat of the confederate and proceed to hang it on the back of the chair. The experimenter would pull the chair out from the table, offering the confederate the seat. The experimenter would hold onto the back of the chair and nudge it forward as the confederate sat. The participant would then enquire if the confederate was comfortable and ready to begin the experiment. The participant would then ask the confederate to complete the consent form, which was laid on the table alongside a pen. The participant would then stand, pulling the chair and inviting the confederate to change seats in order to complete the puzzle task, which was displayed on the computer on the other

desk. The participant would once again hold the chair and gently nudge it forward as the confederate sat down. The puzzle task was explained, indicating that we were timing the task to see how quickly they could get it done. The participant would check to make sure the confederate was comfortable and understood what was required before indicating that he should begin. The participants should then sit quietly on the other chair in the lab while the confederate completed the puzzle. When the confederate completed the puzzle, the participant would exclaim, "that was very well done" or "good job" and "you had one of the best scores yet." The participant would record the time taken to complete the puzzle on a notepad, express gratitude by saying "thank you" to the confederate and inform the individual that a second researcher would be taking over the remainder of the session. The participant would ask to be excused, and then proceed with the confederate's time score to the adjacent lab, where the experimenter would be waiting with the dependent measures, which were queued up on the desktop computer. While the participant completed the measures, the experimenter proceeded to the first lab where the confederate would be waiting. The experiment spent a few minutes with the confederate, ostensibly conducting the second part of the confederate's experiment, before returning to perform a verbal funnel debriefing with the participant.

Neutral actions

The experimenter told participants that the School of Psychology's Ethics Committee requires that they treat the participant in a courteous and respectful manner. They were given a (neutral) script and asked to follow the script as much as they could, and they were to ensure that the second participant

(confederate) got the impression that they were genuinely part of the research team conducting the experiment. The experiment would run through the script, point by point, to ensure that the participant understood how to act. The second participant (confederate) would knock at the lab door, at which point the participant would check that their name was on the list and that the confederate was in the right time slot. Having confirmed that the confederate arrived at the correct time, the participants would then instruct the confederate to "come in and take a seat". The participant would then ask the confederate to sign the consent form, after which the participant would tell the confederate that the next step would be to complete the puzzle that was on the screen. Participants were told that the second participant (confederate) would know that he/she would be timing the task. Upon completion of the puzzle task, the participant was instructed to record the time score without commenting. The participant would then inform the confederate that a second researcher was coming to continue with the second portion of the study, asking the confederate to wait a minute while the participant went to get him. At that point, the participant would then proceed with the time score to the adjacent lab, where the experimenter would be waiting with the dependent measures, which were queued up on the desktop computer. The rest of the procedure was the same as in the respectful actions condition.

Results

Correlations between Dependent Variables

Table 7.1 shows the correlations between all of the dependent variables, alongside descriptive statistics for each scale. The correlations between the

values were broadly consistent with Schwartz's (1992, 2012) predictions, with significant negative correlations between the opposing higher-order value domains. The low-to-moderate correlations between most of the measures supported their treatment as separate dependent variables.

Table 7.1

Bivariate Correlations Among Positive and Negative Affect, Self Esteem, Higher Order Values and ProSocial Behaviour

Subscale	M	SD	α	1	2	3	4	5	6	7	8
1 Self Esteem	2.85	0.37	0.83	--	0.2	-0.32*	-0.20	0.11	0.18	-0.07	-0.09
2 Positive Affect	2.61	0.72	0.86		--	0.25*	-0.30*	0.25*	0.15	-0.07	0.17
3 Negative Affect	1.37	0.44	0.83			--	-0.1	0.05	-0.03	0.04	0.23*
4 Conservation Values	-0.5	0.59	0.66				--	-0.75*	-0.37*	-0.21	-0.07
5 Openess Values	0.14	0.63	0.60					--	0.06	-0.08	0.07
6 Self Enhancement Values	-0.2	0.52	0.63						--	-0.52*	-0.17
7 Self Transcendence Values	0.68	0.48	0.55							--	0.17
8 Pro-Social Behaviour	24.42	16.1									--

Note: Correlations marked with an asterisk (*) were significant at p < .05.
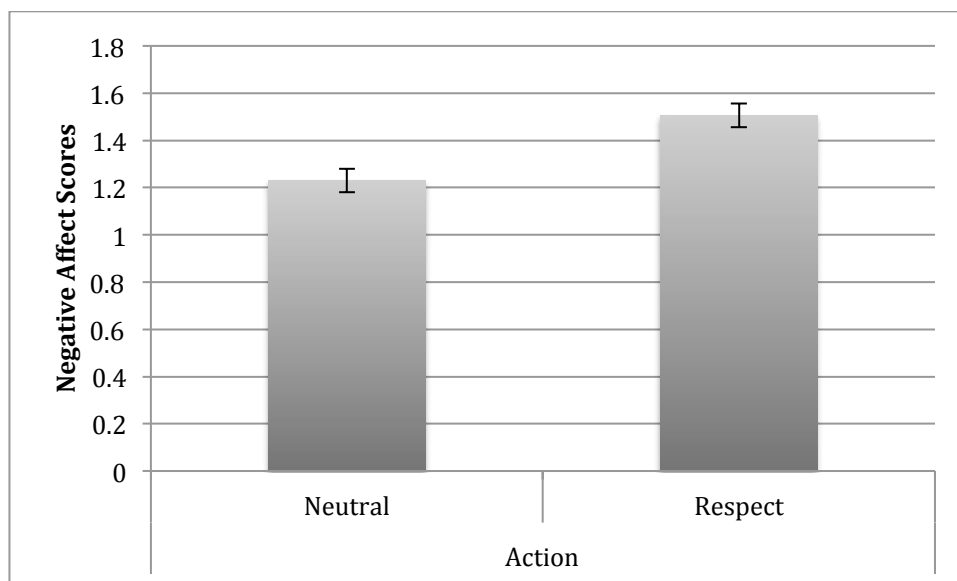
Affect

The t-test on negative affect revealed a significant main effect of respect action, $t(50)=-2.91$, $p=.005$. As shown in Figure 7.1, the mean negative affect ratings were *higher* for the participants who gave participants respect actions ($M = 1.51$, $SD = .088$) than for the group that gave neutral actions ($M = 1.23$, $SD = .22$).

Figure 7.1

Negative affect as a function of neutral or respect actions.

Note. Error bars represent +- 1 SD.

As shown in Table 7.2, t-tests revealed no significant effects of the manipulation on self-esteem scores, positive affect, values, and prosocial behaviour.

Table 7.2

Summary of t-test results of Study 6

| Dependent Variable | Independent Variable: Action | | | | | |
| | Neutral Condition | | Respect Condition | | | |
	Mean	SD	Mean	SD	t	p value
Self Esteem	2.87	0.29	2.84	0.07	0.39	0.697
Positive Affect	2.56	0.73	2.66	0.71	-0.63	0.532
Negative Affect	1.23	0.22	1.51	0.55	-2.91	0.005 *
Conservation Values	3.76	0.83	3.84	0.63	-0.49	0.629
Openess Values	4.42	0.66	4.44	0.83	-0.11	0.910
Self Enhancement Values	4.15	0.64	4.22	0.69	-0.45	0.651
Self Transcendence Values	4.98	0.48	4.97	0.61	0.14	0.891
Pro-Social Behaviour	1.00	0.00	1.03	0.16	-1.00	0.324

* $p < .05$.

Discussion

Studies 2 through 5 obtained provocative evidence that receiving respect actions elevates mood, while increasing openness values or self-transcendence values and decreasing conservation or self-enhancement values. In this study, I tested whether similar effects occur for the person who demonstrates respect. The results indicated that the individual who completed respectful actions experienced a significant increase in negative affect. This effect was the sole reliable finding in the analyses, and it was in the opposite of the predicted direction.

In retrospect, this result may have arisen for several reasons. Perhaps the added effort, attention and extroversion required to demonstrate respectful actions versus neutral actions made the task slightly more daunting than expected, translating into higher negative affect scores in the respect condition. Secondly, since the confederate was instructed to behave neutrally (and

naturally) in both conditions, the cultural expectation of equity may have created

the increase in negative affect because the groups in the respect condition may

have expected a respectful reciprocation. This speculation is consistent with

previous research that found that the distress associated with the inequity in

relationships is likely to decrease satisfaction and commitment (Sprecher, 2001).

Surprisingly, there was no effect on values. Perhaps the psychological gap

between the respect administration and the neutral actions was not large

enough. The role in both cases was unusual for the participants. In both cases,

the participants may have seen a high degree of formality and constraint. In

addition, to the extent that this role-playing undermined their own personal

ownership of the respectful actions, they may not have felt intrinsically invested

in the actions, and they may not have felt that the actions reflected on them as

individuals. Although there are a number of classic demonstrations of effects of

role-playing to a script in the literature (Janis & Gilmore, 1965; Janis & King,

1954; Janis & Mann, 1965; King & Janis, 1956), limits on the effectiveness of

adopting preset scripts are not well-understood.

Limitations

Of course, as with the prior studies, it is limiting that the pool of

participants were Cardiff University Psychology undergraduates who exchanged

participation for credits. These students represent a limited cross-section of the

public, and it is possible that a similar manipulation would have a different effect

in another population of participants, with more varied life experience.

Nonetheless, it was important to study the effects of being respectful on the

person giving respect in the same participant population as that used to demonstrate effects on the person receiving the respect. If the results had shown similar effects for both individuals, there would have been a case for a balanced, cohesive impact of respectful actions, albeit only for the population being examined.

Furthermore, it was challenging in the study to ensure the consistency of the manipulations, as the participants were requested to act out the instructions to the confederate, but the extent to which they were motivated to carry out the task in was difficult to assess, except insofar as the confederate was able to indicate whether the participant had been respectful or neutral. That indication from the confederate would be a relatively subjective response. Perhaps in future studies, the confederate could make a checklist of the actions and have the confederate complete the checklist of actions immediately afterwards, in order to quantify the manipulations more accurately. Having quantitative data about the degree to which the participant followed instructions could facilitate a clearer evaluation of the effectiveness of the manipulation. In Studies 2, 3 and 5, the action manipulations always had stronger effects on values and affect than the recall manipulations. I therefore deduced that the action manipulation would be better to consider when looking at the other part of the dyad. It would be useful to have a recall manipulation as well (e.g., asking people to remember times they gave respect), but recall had relatively weak reactions on the dependent variables in the prior studies. Therefore, I opted to leave it out of the manipulation in this study, although it could be useful to use recall in future studies.

Conclusion

Despite the limitations mentioned above, the results of this study indicate that negative affect increases in individuals who demonstrate respect to others, with no consequences for their self-esteem, values or prosocial behaviour.

From a practical point of view, this decrease in the mood of the person who gives respect must be considered alongside the prior evidence for positive changes in mood within the person who receives the respect. This combination suggests that, considering the effects on mood alone, there may be no net social gain or loss when respect is demonstrated. However, the null effects on values and prosocial behaviour in the person who provides respect leave open the possibility that there is a net change in growth-oriented values, driven by the changes in the person who receives respect (as seen in the prior chapters). This possibility merits more examination in future studies that look at the impact of respectful actions in both members of a dyad.

Chapter 8

A Meta-Analysis Across Studies 2, 3, 4 and 5

Chapter Overview

As is common in large sets of studies using similar paradigms, the statistical tests yielded findings that were similar on a broad level, but not in specific tests. Given that the paradigm used here was similar across studies, there was an opportunity to more robustly probe the findings through a meta-analysis. In this chapter, I summarize the size of the effects in each study, and determine the most reliable pattern across the studies. Across this series of studies, the results indicated that respect increases positive affect, reduces negative affect, and increases openness values in the receiver. Overall, the pattern across studies is consistent with small-to-moderate effects, with the 95% confidence intervals for the average effect sizes excluding zero.

Introduction

Over the course of three years, I conducted four experiments that possessed similar designs. To maximise the interpretability of the findings, this set of studies adopted a paradigm that was maintained systematically, with small variations to probe the replicability of the basic effects and boundary conditions. In each case, I made only one or two basic changes to the core design, by adding an extra independent variable, using an experimenter of a different gender, running the study online (instead of in the lab), or removing one independent variable. The studies had varying sample sizes, and measurement variance; thus, it is not surprising that the results vary.

It is common in large sets of similar studies for the statistical tests to yield findings that vary in the extent to which they reach the threshold for statistical significance.

In this case, the results were similar at an abstract level, but their concrete manifestations varied. For instance, the respect inductions frequently elevated mood, but this effect emerged inconsistently across the measures of positive affect and negative affect. However, the discussion thus far has focused on tests of significance and not on effect sizes. An examination of effect sizes is useful to establish whether or not there is coherence in the pattern of findings across data sets (Glass, 1977; Glass, Smith, & McGaw, 1981; Rosenthal, 1991).

For this reason, I decided that it was important to conduct a meta-analysis over the studies, in order to develop an empirically based overview of the results. This meta-analysis was possible because each design contained the same manipulations of respect, through actions or recall or both. In addition, the dependent variables were the same in all of the studies: self-esteem, mood,

values, and prosocial behaviour. These common elements were most

pronounced across Studies 2 through 5: Study 1 used the qualitative analysis and

Study 6 looked at a fundamentally different issue (the effect of respect actions on

the self).

Table 8.1 shows central attributes of each of the studies, including the

sample size, experimenter gender, and the manipulations included. Using the

means and standard deviations of the dependent variables in each of the

conditions, I computed the combined effect sizes and their confidence intervals

using R software.

Table 8.1

Central attributes of the studies used in the meta-analysis.

Study #	Sample size	Manipulations Included	Experimenter's Gender
2	74	Action (respect vs. neutral) Recall (respect vs. neutral)	Male
3	232	Action (respect vs. neutral) Recall (respect vs. neutral) Attire (neutral, liberal, conservative)	Male
4	119	Recall (respect vs. neutral)	N/A
5	85	Action (respect vs. neutral) Recall (respect vs. neutral)	Female

The results for each dependent measure are described below. In each

case, I was interested in whether the mean effect size was small (Cohen's d=0.2),

medium (Cohen's *d*=0.5), or large (Cohen's *d*=0.8), and whether it excluded zero. The groups that received neutral actions or recall are labelled as "control".
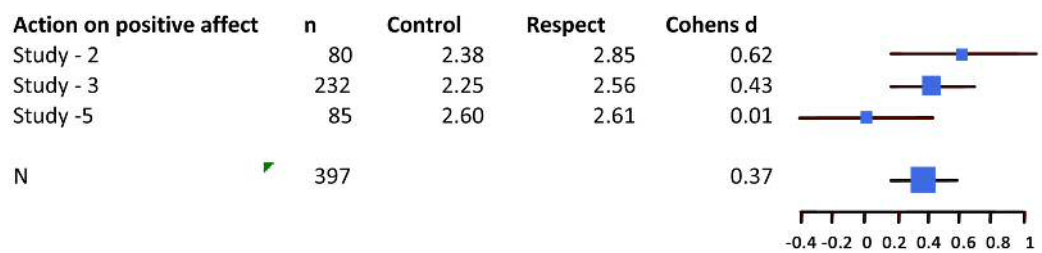
Self-Esteem

The meta-analysis of the three studies that included the action manipulation and the four studies that included the recall manipulation showed no reliable mean effects on self-esteem scores. Cohen's *d* was small for the effects of respect action, *d*= 0.08, and respect recall, *d* = 0.01, on self-esteem. The confidence intervals for both effect sizes included zero (CI[-0.24 to 0.29] and CI[-0.46 to 0.53], respectively).

Positive and Negative Affect

In the three studies that had an action manipulation, respect action caused a small-to-medium increase in positive affect, with an average Cohen's *d* of 0.37. As shown in Figure 8.1, the confidence interval for this average *d* excluded zero, although one of the studies exhibited a significantly lower effect size than the other two (see 95% confidence intervals in Figure 8.1).

Figure 8.1:
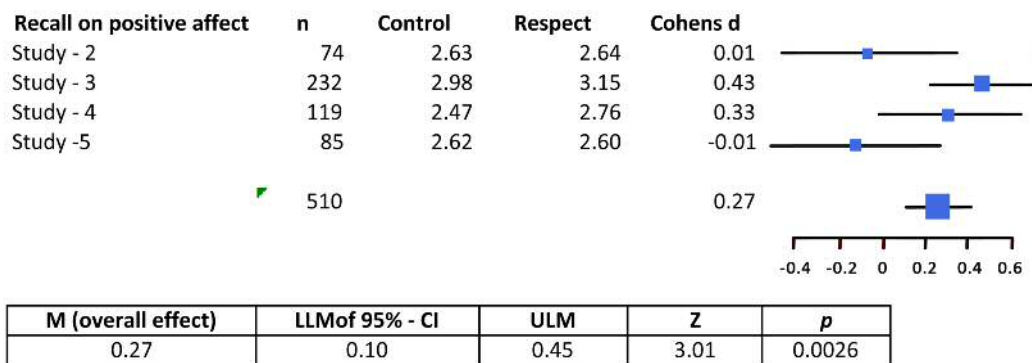*Meta-analysis of respectful actions on positive affect*

Action on positive affect	n	Control	Respect	Cohens d
Study - 2	80	2.38	2.85	0.62
Study - 3	232	2.25	2.56	0.43
Study -5	85	2.60	2.61	0.01
N	397			0.37

M (overall effect)	LLMof 95% - CI	ULM	Z	p
0.37	0.17	0.56	3.7	0.0002

Across the four studies that had a recall manipulation, respect recall caused a small but reliable increase in positive affect, *d*=0.27, with the confidence interval for this effect excluding zero (Figure 8.2).

Figure 8.2:

Meta-analysis of recall on positive affect

Recall on positive affect	n	Control	Respect	Cohens d
Study - 2	74	2.63	2.64	0.01
Study - 3	232	2.98	3.15	0.43
Study - 4	119	2.47	2.76	0.33
Study -5	85	2.62	2.60	-0.01
	510			0.27

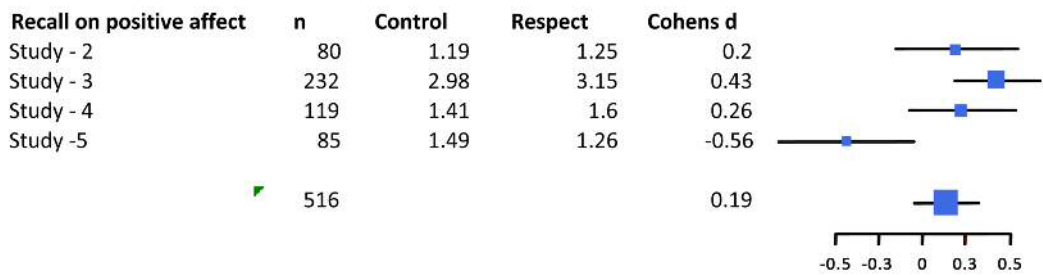| M (overall effect)	LLMof 95% - CI	ULM	Z	p
0.27	0.10	0.45	3.01	0.0026

Negative Affect

In the four studies that included a recall manipulation, the meta-analysis showed that respect recall caused a small decrease in negative affect, with an average *d* of 0.19. The confidence interval for this average *d* excluded zero (Figure 8.4).

Figure 8.4:

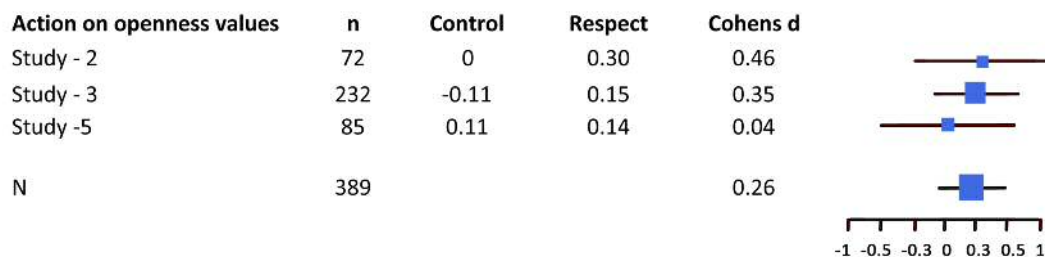*Meta-analysis of recall on negative affect*

Recall on positive affect	n	Control	Respect	Cohens d	
Study - 2	80	1.19	1.25	0.2	
Study - 3	232	2.98	3.15	0.43	
Study - 4	119	1.41	1.6	0.26	
Study -5	85	1.49	1.26	-0.56	
	516			0.19	

M (overall effect)	LLMof 95% - CI	ULM	Z	p
0.19	0.02	0.37	2.19	0.029

Values

In the three studies that had a respect action manipulation, respect action caused a small-to-medium increase in openness values, with an average *d* of 0.26. As shown in Figure 8.5, the confidence interval for this average *d* excluded zero.

Figure 8.5:

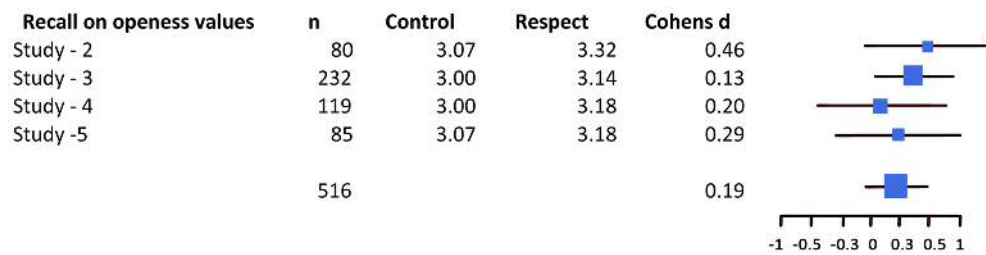*Meta-analysis of action on openness values.*

Action on openness values	n	Control	Respect	Cohens d	
Study - 2	72	0	0.30	0.46	
Study - 3	232	-0.11	0.15	0.35	
Study -5	85	0.11	0.14	0.04	
N	389			0.26	

M (overall effect)	LLMof 95% - CI	ULM	Z	p
0.3	0.1	0.5	2.93	0.003

In the four studies that had a recall manipulation, the meta-analysis showed that respect recall caused a small but reliable increase in openness

values with an average *d* of 0.19.   The confidence interval for this average *d*

excluded zero (Figure 8.6).

Figure 8.6:
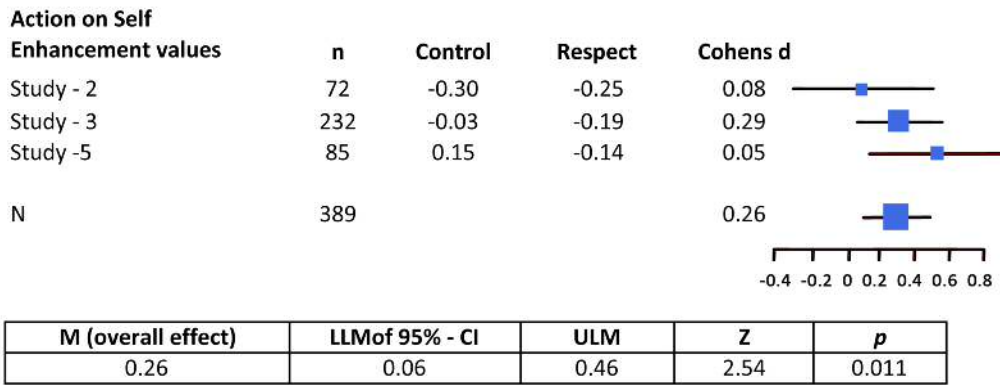
Meta-analysis of recall on openness values

Recall on openess values	n	Control	Respect	Cohens d
Study - 2	80	3.07	3.32	0.46
Study - 3	232	3.00	3.14	0.13
Study - 4	119	3.00	3.18	0.20
Study -5	85	3.07	3.18	0.29
	516			0.19

-1 -0.5 -0.3 0 0.3 0.5 1

M (overall effect)	LLMof 95% - CI	ULM	Z	p
0.22	0.04	0.39	2.41	0.016

   In the three studies that included the respectful action manipulation, the meta-

analysis also showed a small-to-medium decrease in self-enhancement values

with an average *d* of 0.26. The confidence interval for this average *d* excluded

zero (Figure 8.7).

Figure 8.7:

 Meta-analysis of action on self-enhancement values.

Action on Self Enhancement values	n	Control	Respect	Cohens d	
Study - 2	72	-0.30	-0.25	0.08	
Study - 3	232	-0.03	-0.19	0.29	
Study -5	85	0.15	-0.14	0.05	
N	389			0.26	

-0.4 -0.2 0 0.2 0.4 0.6 0.8

M (overall effect)	LLMof 95% - CI	ULM	Z	p
0.26	0.06	0.46	2.54	0.011

The meta-analysis found no reliable mean effects of the recall manipulation on the self-enhancement values, *d*= .01 (CI[-0.24 to 0.11]). In addition, the meta-analysis found no reliable mean effects on self-transcendence values scores, neither with the manipulations of action, *d*= .15, nor recall, *d*= .017 (CI[-0.11 to 0.29] and CI[-0.16 to 0.19], respectively). Similarly, the meta-analysis showed no reliable mean effects of the manipulations of action, *d*= .11, and recall, *d*= .17 on conservation values (CI[-0.31 to 0.09 and CI[-0.01 to 0.346]], respectively).

Prosocial Behaviour

The mean effect on prosocial behaviour was not reliable across studies, neither with the manipulation of action, *d*= .05, nor of recall, *d*= .19 (CI[-0.11 to 0.17] and CI[-0.01 to 0.33], respectively).

Implications and Limitations

The meta-analysis helped to draw out the consistent findings across the studies. The results indicated that, over the series of studies, respect increases

positive affect, reduces negative affect, and increases openness values. The 95%

confidence intervals for the effect sizes excluded zero, suggesting that the

pattern across studies is reliable.

Of interest, the effect sizes were small-to-moderate in size. These effect

sizes are likely to yield variable results in anything but very large samples, but

they should not be taken as weak. Typical effect sizes in the social sciences are in

this range (Cohen, 1992), and the size of the effect is heavily dependent on the

ways in which the independent and dependent variables are operationalized.

Thus, the size of the effects says as much about the paradigm being used as it

does about the variables and their relationships.

For these reasons, the present effects are provocative and encouraging.

At the same time, they raise the possibility that alterations to the paradigm could

improve its sensitivity, culminating in larger effect sizes. For instance, mood was

always measured after self-esteem in these studies, but mood was most

consistently influenced across the studies. It may be the case that mood effects

would be measured even more powerfully immediately after the respect

induction.

Of course, this suggestion raises issues about the duration of the effects.

From the studies conducted thus far, it is impossible to know for certain whether

the effects are weaker or stronger over time. The latter possibility is reminiscent

of research on mortality salience (i.e., reminders of death), wherein a small delay

has been found to increase the effects of mortality salience on psychological

defensiveness (Greenberg, Solomon, & Pyszczynski, 1997, pp. 61-139). In this

case, such a delayed increase would be plausible if people are initially motivated

to inhibit or down-regulate displays of positive emotion in response to respectful

actions, perhaps in order to fit into their perception of the norm for the experimental interaction, but later come to be influenced by the respectful actions more freely. Nonetheless, future research is needed to explore effects over time in order to address this issue more cogently.

The meta-analysis over the studies assumed that the independent variables were the same. However, there were slight modifications in each study that are potentially relevant to the different effects we have seen over the course of the studies. Pooling the results into the average effect sizes does not account for the alterations to the study. Indeed, some effects differed markedly between the studies. Study 5, in particular, yielded reliable decreases in openness and self-transcendence values after respect recall, and the confidence intervals for these effect sizes in Study 5 did not include the effect sizes found in the other studies. Thus, it is important to consider whether there is a substantively different process occurring in the impact of respect recall on values in this study than in the other studies. This issue is revisited in the General Discussion.

Chapter 9

General Discussion

Chapter Overview

The aim of this chapter is to review the research presented in this thesis and to discuss the implications of the findings. In the following sections, I summarize the results of the six experiments and the meta-analysis. I then discuss their implications for our understanding of the effects of respect, limitations of this research and potential directions for future research in this field. This discussion will show that the initial evidence obtained in this dissertation research is provocative and important.

9.2 Review of the Main Findings

Chapter 1 looked at the rationale for the thesis. In searching for methods of influencing prosocial behaviour, I looked at research on topics of social influence, persuasion and environmental cues. I considered the idea that respect is a commodity that is desired by all and looked at the current research on respect, which was limited in scope. Most of the experimental studies on respect looked at the effect in relation to group theory or the workplace. I argued that the literature did not assess changes when people feel respected by others or when people give respect to others. Moreover, the research did not include measures of several relevant constructs: self-esteem, affect, values, and prosocial behaviour.

At the same time, the research lacked a description of the lay understanding of respect. To create valid operationalisations of respect as a construct, it is crucial to understand how people conceive of respect. Consequently, this research project began with a qualitative study to determine the core elements of respect. From semi-structured interviews and content analysis of the responses, I determined that respect has four components: acknowledgement, care, praise, and value. Acknowledgement occurs when one's presence is acknowledged promptly, when one is attended to and shown courtesy. Care occurs when others express or demonstrate concern for the person's wellbeing or demonstrate looking after the person's best interest. Praise occurs when an individual is complimented on his or her competence, ability, talent, or achievement. The compliments are in relation to an attribute over which the recipient has direct control and responsibility. Finally, value is shown when a person is made to feel worthy and important to others, when the

person's competence and expertise is demonstrably sought and considered in decisions.

I incorporated these components of respect into two manipulations. I sought to use two manipulations because, in this early stage of study, it was important to minimize the risk from relying on one manipulation alone. One of the manipulations used a set of respect actions, and the other relied on self-perception effects to elicit feelings of respect through a memory recall questionnaire. I compared the respect interventions with control conditions in both cases and, as described in Chapter 3, found that respect actions caused increases in positive affect and decreases in participants' conservation values, and marginal increases in openness values,. There was also an unexpected interaction between action and recall on self-esteem, but this interaction was not found in the later studies and is not considered further. As discussed below, self-esteem was not significantly influenced in any of the studies other than Study 2, and not across the studies in the meta-analysis.

In Chapter 4, I considered the effects of respect actions and recall on participants when the experimenter's attire was modified to be liberal, conservative, or neutral. The manipulation of attire helped to test whether the experimenter's appearance substantially modifies the effects of the respect actions, while looking at the potential role of mimicry of the experimenter. The results indicated that respectful action increased positive affect and openness values, along with a significant decrease in participants' self-enhancement values. These effects were not moderated by the experimenter's attire.

The manipulation of attire yielded several interesting effects. One of the effects was largely independent of my main interest in respect. Specifically,

there was a main effect of attire on openness values. Openness values scores were higher when the experimenter wore the liberal and conservative attires than when the experimenter wore neutral attire. Hence, the experimenter's attire influenced participants' openness values, regardless of the action or recall manipulation. These main effects of attire on openness values may be a result of priming self-expressive and independent thought in the participant, because the experimenter would have communicated those attributes by dressing in an unusual manner for the student body. Most experimenters, academic staff, and students at the School of Psychology are casually dressed. An experimenter wearing a conservative suit or a liberal attire may appear unusual to the participants, perhaps making them believe they are with a person who is open to new ideas. In this manner, the experimenter may have been a model for openness values, thereby influencing participants through a social modelling/learning process(Bandura, 1977).

More relevant to the respect manipulations, the effects of respectful action on positive affect were significantly higher among participants in the neutral and liberal attire conditions, and lower in the conservative attire condition. In addition, there was an interaction between action, recall and attire in the analysis of negative affect. These interactions were discussed in Chapter 4. On balance, these results suggest that attire moderates the *extent* to which respect has an impact, possibly through ways in which it alters attributions for the experimenter's behaviour, but the overall, net effect of respect is an elevation of mood and openness values.

Also of interest, there were again a few unanticipated interactions between respect action and respect recall in these studies. For instance, there

was an interaction between action and recall in the analysis of self-esteem in Study 2. Also, in Study 5, respect action attenuated negative affect only in the neutral recall task. However, these interactions were unexpected and not of theoretical interest because I included both manipulations only as a means of providing two independent operationalisations of the same construct. Thus, I expected independent, additive effects of each manipulation, which was the most consistent pattern across the studies. The interactions were not replicated, and it is therefore likely that the interactions are spurious.

In Chapter 5, I broke away from the constraints of the homogeneous demographic of the samples in the prior studies, by moving the paradigm online to a wider cross-section of the population. This opened up some loss of control over the study as there was no supervision of the participants, and only one independent variable, recall (respect vs neutral) could be used in this study. The results showed that respect recall significantly increased positive affect in participants, but *decreased* openness and self-transcendence values. The increase in positive affect was expected but the reductions in openness and self-transcendence values were unexpected and suggest a substantive difference between the lab sessions and the online study. The difference may be due to the sample used in the online study. The sample included persons from the broader population. As suggested in Chapter 5, the recall manipulation may have made these individuals think of respect as occurring distinctly in the past, which may activate self-protective concerns over growth motives. Nonetheless, the continuing elevation of mood suggests that respect continued to be positively experienced in this sample.

In Chapter 6, I considered the effect of gender in the interpersonal impact of respect. A female experimenter carried out the respectful action manipulation in a repeat of Study 2. In addition to another unexpected interaction between action and recall (in the analysis of prosocial behaviour), the results showed a significant decrease in negative affect by respect recall and that respectful actions caused a decrease in self-enhancement values and an increase in self-transcendence values. Thus, the respect interventions again elevated mood and increased growth values while attenuating self-protection values, but the specific affect scales and value measures were different from those influenced in the other studies. This variation further motivated the meta-analysis described in Chapter 8.

Chapter 7 considered the effects on the person who gives respect. Up to this point, I had been looking at the effects on the persons receiving the respect manipulations. The study described in Chapter 7 was designed to consider the effects on the person giving respect, using the same dependent variables as in the prior studies (self-esteem, mood, values and prosocial behaviour). The results indicated that demonstrating respect caused a significant increase in negative affect within the person giving the respect. There were no effects on the other dependent variables. This suggests that more studies will be needed to determine the extent of the changes in mood and values, to see if the changes in mood and values differ in magnitude between the people who give and receive respect.

Observations across Studies

Chapter 8 provided the meta-analysis, which helps to see a more comprehensive picture of the results across studies. Across the three action manipulation studies and four recall manipulation studies, the findings indicated that respect increases positive affect, reduces negative affect, and increases openness values. The effect sizes were small-to-moderate, indicating that relatively large samples are needed to detect the effects.

It is also noteworthy that, in all of the studies, the pattern of correlations between the values was consistent with Schwartz's (1992) model of values. That is, opposing value types were less positively correlated than adjacent value types. The consistent pattern across the studies provides additional support for the notion that values map onto latent motivational conflicts and compatibilities, as predicted by the circular model (Schwartz, 1992). In addition, it supports the internal validity of the measures of values, as they demonstrated correlational properties they are supposed to exhibit.

Before focusing on the interpretation of the reliable effects on mood and openness values, it is important to consider the consistent null results. One consistent null result emerged in the analysis of self-esteem. As described in the meta-analysis, the mean effect sizes for the two respect inductions were negligible. I had expected that respect would increase self-esteem by explicitly boosting people's "sociometer," which is another way of saying that respect should increase feelings of belongingness and thereby lead to feelings of self-worth (Leary & Baumeister, 2000). The failure to find this effect suggests that the recipients of respect did not feel that the actions reflected on them in any particular way. Presumably, the participants attributed the actions more to the experimenters and the context. The increase in mood may have emerged

because the experimenters and the context were perceived as being respectful and supportive, but not because the participants themselves are "respectable individuals". Although this post hoc suggestion is speculative, it is consistent with the broadly weaker impacts of the respect recall intervention, which was more self-directed and self-focused. Respect might be more of an interpersonal construct, which requires overt manifestations and leads to feelings and values that fit the interpersonal context, rather than changes in the self-concept.

The meta-analysis indicated that the effects of the respect manipulations on self-transcendence and conservation values were not reliable, while respect actions (but not respect recall) inhibited self-enhancement values. However, in all of the studies, at least one of the respect manipulations elicited an increase in one of the sets of anxiety-free, growth-focused values (e.g., openness values) or a decrease in a set of anxiety-based, security-focused values (e.g., conservation values). Although the meta-analysis shows that the changes in openness values were reliable more than were the effects on the other values, the general pattern (including the effects for the openness values) supports the hypothesis that respect experiences provide an inspiration for exploratory, growth-oriented motives, thereby increasing the importance of growth-promoting values and openness values in particular. The unique reliability of the effects for openness values is also consistent with self-determination theory (Deci & Ryan, 2008), which is an influential theory of motivation that explicitly identifies openness values as best serving intrinsic, growth motivations (Grouzet et al., 2005).

Unfortunately, however, another consistent finding was the null impact on prosocial behaviour. All simple effects of the respect interventions on prosocial behaviour yielded no effects. In part, this may be due to the lack of

impact on self-transcendence values in most of the studies, with Study 6 being the sole exception. Self-transcendence values support prosocial behaviour. An important possibility is that the lack of change in these and in prosocial behaviour indicates that respect was not as much a motivator of concern for others, but of self-expansion and liberation from anxiety, as exemplified by changes in openness values. In other words, the findings do not support an impact of respect on growth values per se, but a more specific impact on openness values.

Nonetheless, as noted above and discussed at length in the earlier chapters, there are paradigmatic limitations here. Among other issues, it remains to be seen whether location of the measures of values and behaviour earlier or later in the design may increase or decrease effects on these measures. Furthermore, there are many potential ways to measure prosocial behaviour, and it may be the case that my approach was not sufficiently sensitive to changes in prosocial motivation. These limitations also potentially apply to the assessment of self-esteem, which could have been measured using alternative approaches, such as implicit measures (Gebauer, Riketta, Broemer, & Maio, 2008), or after a delay. Still there could be other variables that might moderate the effects of respect on affect, values, and prosocial behaviour. For example, it might matter whether the recipient of respect has high, moderate or low self esteem. The effects may be more powerful for those who have lower self-esteem because respect fulfils a need for self-regard more strongly in these people. Related evidence was obtained by Sedikides et al. (2004), who found that self-esteem fully accounted for the relation between narcissism and psychological health. They found narcissism to be beneficial for psychological health only

insofar as it is associated with high self-esteem. It is plausible that narcissism could moderate the respect effect. Perhaps a recipient with an inflated self-concept has a stronger need to have the explicit admiration of others (high narcissism). Alternatively, a person with high narcissism may be unbothered by whether others show them respect or not? (no narcissism). Thus both self-esteem and narcissism are possible moderators because of their potential to tap a need for respect.

Self-esteem and narcissism may merely be indirect indicators of this need, which could be assessed more directly. A high need for respect might emerge in people for whom respect was a scarce social commodity during childhood development. These people might have introspective access to this need, making it possible for them to report the need in self-report measures. If so, it would be possible to develop a questionnaire assessing the need. Alternatively, implicit measures may be needed if the need is not accessible to consciousness. It would be useful for this issue to be considered in future studies.

I used two manipulations, recall and action, for most of the quantitative studies. This reduced the statistical power especially with the limited pools of participants, and hence, at times, I encountered some hard-to-interpret interactions. Considering the respect effects were relatively unknown, I sought to have both manipulations in the event that one may not have a strong enough effect to reflect significant changes on the dependent variables. Having seen an effect in the first quantitative experiment, there were many other variables to consider in looking at exactly what is causing the effect. In hindsight, it may have been better to focus on the action manipulation because its effects appeared more robust. Indeed, in the online study, I used only one manipulation:

recall. Still, I persisted with both manipulations in the other studies because of the practical possibility that the recall manipulation could be useful in noninteractive contexts. Furthermore, using both manipulations allowed for additive effects of each manipulation, in the event that they were eliciting complementary processes.

In future, more research using one manipulation at a time would help to address this limitation."

Mediational analyses were not a priority in this thesis because of the need to first establish whether there were consistent effects. However, the meta-analysis does support the potential for reliable effects of the respect action, and, in theory, the effects on prosocial behaviour would be due to one or more of the variables identified in the Introduction (i.e., self-esteem, values, mood). Therefore, I conducted exploratory mediating analyses in these studies. To clarify, I tested the effect of action manipulation on openness values, conservation values, self enhancement values and prosocial behaviour separately, with mediating the variables being positive and negative affect, and self esteem. I also replicated the tests with the recall manipulation. I used the Hayes (2015) Process Macro Model 4 in SPSS and found no significant mediation paths.

Notwithstanding these null effects, there may be other mediating variables that have not yet been considered, such as attractiveness (Eagly, Ashmore, Makhijani, & Longo, 1991), the person administering the action manipulations, or the length of time the experimenter spent in the lab (versus standing outside) with the participant (Schmitt, Gilovich, Goore, & Joseph, 1986).

Research Implications

The most consistent effect in this research was the effect of respect on the

mood of the recipient. Elevated mood, either through increasing positive affect

or decreasing negative affect, has important ramifications. If a simple act of

demonstrating respect for others elevates their mood, even if only temporarily, it

is conceivable that everyone's mood would be substantially elevated by a

normative and habitual demonstration of respect in everyday life. Assuming that

such repeated demonstrations do not exhibit a substantially diluted impact, the

downstream implications of are diverse. For instance, in a study of individuals

with sickle cell disease, positive mood was associated with fewer emergency

room and hospital visits, fewer calls to the doctor, less medication use, and fewer

work absences (Gil et al., 2004). In other studies, positive affect has been shown

to relate to quality of life in cancer patients over the course of their illnesses

(Collins, Hanson, Mulhern, & Padberg, 1992) and to smaller allergic reactions

among healthy students (Laidlaw, Booth, & Large, 1996). These findings show

that the positive impacts on mood merit further attention, because of their

potential widespread implications.

A caveat to this attention to positive effects on mood is that this

dissertation also describes evidence that negative affect increases in the person

who gives respect. If the negative impact on the person who gives respect is a

trade-off with the person who receives respect, then the practical implications

are equivocal. However, it was noted earlier that this this trade-off was not

assessed simultaneously within dyads, so there is no way of knowing whether or

not the amount of change in the receiver greatly exceeds the impact for the giver or vice-versa. More important, only one study looked at the negative impact, this impact was unexpected, and there is no evidence about its duration (assuming it is replicable in the first place). Thus, caution is warranted and further study is needed, but there is reason to be optimistic that the upswing in mood within the people who receive respect is a compelling argument for potential interventions looking to improve mood and well-being.

It is thought-provoking to consider the relevance of the evidence for occupational psychology. Consistent with findings that positive affect increases creativity (Fiedler, 2001; Isen et al., 1987), positive affect also predicts occupational success. People with high subjective well-being are more likely to graduate from college (Frisch et al., 2005), receive higher ratings from supervisors (Cropanzano & Wright, 2001; Wright & Staw, 1999), enjoy jobs with more autonomy, meaning, and variety (Wright & Staw, 1999) and perform better on a manager assessment task (Staw & Barsade, 1993). Of importance, Côté (1999) reviewed the effects of well-being on job performance, and concluded that the causal relation between positive affect and strong performance is bidirectional. Thus, these correlations are at least partly attributable to an actual impact of well-being on performance and are not merely reflecting an impact of good performance on well-being.

People higher in positive affect are also more satisfied with their jobs (Hurtz & Donovan, 2000; Tait, Padgett, & Baldwin, 1989; Weiss, Nicholas, & Daus, 1999), In a meta-analysis of 27 studies of affect and job satisfaction, Connolly and Viswesvaran concluded that 10%–25% of the variance in job satisfaction was accounted for by measures of dispositional affect. In their

analyses, the mean corrected correlation between positive affect and job satisfaction was .49 (Connolly & Viswesvaran, 2000). One of the reasons that happy, satisfied workers may be more likely to be high performers on the job is that they are less likely to show "job withdrawal"—namely, absenteeism, turnover, job burnout, and retaliatory behaviours (Hurtz & Donovan, 2000; Locke, Shaw, Saari, & Latham, 1981; Thoresen, Kaplan, Barsky, Warren, & de Chermont, 2003). Positive affect at work has been found to be directly associated with reduced absenteeism (George, 1989). Positive moods at work predicted lower withdrawal and organizational retaliation and higher organizational citizenship behaviour (Credé, Chernyshenko, Stark, Dalal, & Bashshur, 2005; Miles, Borman, Spector, & Fox, 2002; Thoresen et al., 2003), as well as lower job burnout (Wright & Cropanzano, 1998). Consequently, if respect is an easy-to-implement means to improve mood at work, it may have a variety of related benefits in workplace satisfaction and behaviour.

Even self-transcendence behaviours that are indirectly related to one's career, like charity and volunteerism, increase with positive affect. Borman, Penner, Allen, and Motowidlo (2001) reviewed evidence showing that positive affect predicts organizational citizenship, and that negative affect inversely correlates with it, even when peer ratings rather than self-ratings of citizenship are used. In addition, George and Brief (1992) argued that regular positive affect at work is critical in understanding "organizational spontaneity"; that is, helping coworkers, protecting the organization, making constructive suggestions, and developing one's own abilities within the organization (see also Hurtz & Donovan, 2000). Moreover, this effect on organizational support may be reciprocated: employees with high dispositional positive affect have been found

to receive more emotional and tangible assistance from coworkers and supervisors (Staw & Barsade, 1993, p. 199). Together, these interpersonal effects indicate that cohesiveness within an organization might be improved by interventions that support better mood, such as the respectful actions examined in this thesis.

Such evidence indirectly supports my expectation that demonstrations of respect in the workplace may improve mood, creativity, citizenship, and occupational success. Furthermore, this expectation fits the findings for openness values, as these promote creativity as well. Indeed, "creativity" is one of the openness values in Schwartz's (1992) model of values. With increased openness shaping the future of businesses, it is important to understand it requires building and cherishing an open company culture (Tapscott & Ticoll, 2003).

Potential positive impacts are not restricted to the workplace. Positive affect predicts friendship (Campbell, Converse, & Rodgers, 1976). For example, the happiest college students (the top 10%) have been shown to have high-quality social relationships (Diener & Seligman, 2002). In a meta-analysis of 286 studies, the quantity and quality of contacts with friends was a strong predictor of well-being, even stronger than that of contacts with family members (Pinquart & Sörensen, 2000). Happy people also report being more satisfied with their friends and their social activities (Cooper, Okamura, & Gurka, 1992; Gladow & Ray, 1986; Lyubomirsky, Tkach, & DiMatteo, 2006) and less jealous of others (Pfeiffer & Wong, 1989). Not surprisingly, loneliness is negatively correlated with happiness, especially in older adults (Lee & Ishii-Kuntz, 1987), and positively correlated with depression (Peplau, Perlman, Peplau, & Perlman,

1982; Nolen-Hoeksema, Girgus, & Seligman, 1991). To some extent, these effects may be linked to similar effects in close relationships. Undergraduates high in trait positive affect are more likely than those low in trait positive affect to describe their current romantic relationship as being of higher quality (Berry & Willingham, 1997).   Together, this evidence fits my hypothesis that experiences of respect may help to facilitate social cohesion by meeting a need for belongingness.

Conclusion

This thesis presented important new evidence that the experience of respect can elevate mood and openness values. This pattern supports my contention that respect is a social commodity that has value.   As societies endeavour to nudge their citizens in a more prosocial direction, a focus on respect could prove useful in schools, public services, and corporations and NGOs. To tackle environmental and social problems, we overlook the importance of respect in mood and values at our peril. At the same time, however, there are other questions waiting to be addressed. For instance, how much respect must be received for the recipient to feel respected? Are there stages or levels of feeling respected? Is there a threshold at which accumulated respect creates the feeling of respect? Is that threshold static, or is it a moving target that requires progressively more stimuli in order to push the recipient into a feeling of being respected? How long do the feelings of respect and being respected last? My hope is that this thesis helps to lay a foundation for more research on these issues.

Appendices

Appendix 1 – Full Interview Script for Study-1

<u>Interview Script</u>

(1) Preparation

    a. Interviewee is greeted in the lobby by researcher Carey Wallace and escorted to the interview room. Carey will be dressed casually. Introduced to Supervisor Greg Maio.

    b. Pleasant. Welcoming conversation is offered: (This can be done anywhere between lobby and interview room)

        i. "Thanks for coming and volunteering for this"

        ii. Offer to take their coat. (hanger should be in interview room to facilitate)

        iii. How is your morning/day going so far? Carey will communicate to interviewee is relaxed, calm, and reassuring manner.

        iv. An offer of coffee or tea or biscuits (downstairs in foyer?) is made (should already be set up in room so easily accessible and provided.

    c. Carey will explain the ethical procedures to them (GIVE CONSENT FORM)

        i. The information you provide will "you are free to decline to answer any of the questions if you choose"

        ii. " You are even free to terminate the interview at any time if you so desire (and will still receive your enumeration." So please don't feel unduly pressured."

        iii. "We are recording the interview in order to create a transcript so that we can then process the data in a systematic fashion, and have a record of that transcript for our files.

        iv. "The interview will be anonymous. The data you provide will not be traceable to you in any form or fashion after it is transcribed.

        v. "We will ensure that only the researchers have access to the tapes between the time of the this interview and when it is transcribed, and thereafter it will be erased.

        vi. We will have a short debriefing session after the interview, and we will ask you to sign and collect your payment before you leave. If you do not wish to be paid, I would still like you to sign a form indicating such, so that our financial people upstairs have everything accounted for" " I hope that's ok"

        vii. All participation, indemnity, and ethics forms will be signed by the interviewee at this point.

        viii. Carey will indicate the expected time is should take (roughly ½ hr). Ensure interviewee has understood everything and before starting, ensure interviewee is asked "shall we begin?"

    d. Indicate that the interview is just getting their opinion on the topic of "Respect" that Carey would like to learn more about, and so candid, responses are welcome.

(2) Below are the broad questions which provide an indication of the line of the questioning to be undertaken. The interview will be semi-structured, with the interviewee free to discuss relevant topics not raised by the interviewer.

Opening Questions:

We want to develop a measure of feeling respected. To start, we need to briefly know what you understand by the term DISrespect? What does it mean to you? What words would you use to describe the way you feel when you are being highly disrespected? How do you behave when you feel disrespected?

ECHO

Let's turn now to Respect. What do you understand by the term respect? What does it **mean** to you?

ECHO, Elaborate, Explanation?

What words would you use to describe the way you feel when you are being very well respected?

ECHO, Elaborate, Explanation?

What are the actions or words or combinations thereof of others that make you feel respected?

ECHO, Elaborate, Explanation?

How do you behave when you feel respected?

ECHO, Elaborate, Explanation?

How do you feel like behaving?

ECHO, Elaborate, Explanation?

Specific Incidents and People

Can you remember a specific time when you felt respected? What caused you to feel that way? Can you describe how that felt to you?

Do you know someone who respects you a lot? How do they show it?

Scale formulating questions:

As I said earlier, we are asking about all of this because we want to develop a measure of feeling respected. So we are after thoughts, feelings, and behaviours that people associate with respect. With that in mind, what kinds of questions do you think we should ask? What kinds of thoughts, feelings, and behaviours should be in our measure?

Final Questions (to solicit any insights that may have missed the researchers:
Is there anything relating to the topic of respect that you think may be of interest to us that you would like to share?

   (3) Post interview
        a. Carey Thanks interviewee, and begins debriefing:
             i.   "So was it ok for you?"
             ii. " The information is very helpful, we are trying to show that humans can influence other humans to behave in a better way by giving respect giving actions like the ones you mentioned, and to refrain from the respect depleting actions. So hopefully, one day, these actions can become part of the training program of teachers, for example, for them to positively influence children to behave better.
             iii. Give debriefing form (consulting information).
             iv. Once again. Thank you.
   (4) Payment
a. Interviewees will sign the collection sheet and collect their payment in cash. (pre arranged by Carey)

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Work: 029 208 75354	Email: wallaceca@cardiff.ac.uk
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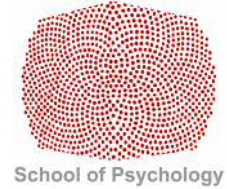
R-Six Memory Recall Study, Mar 2015

(0) Intro: Research Assistant Actions

The participant is a 1st or 2nd year undergraduate. He/She will be meeting you in the lab. When the participant arrives, you are asked to do the following:

(1) Check that their name is on the list, for the right time slot

(2) Go through the consent form and have them sign it before continuing

(3) Have them begin the puzzle
   a. Explain that it will be timed
   b. Tell them to complete it as quickly as they can.

(4) Wait until they finish the puzzle

(5) Make note of their score/time without commenting

(6) Tell the participant that another researcher will be coming in to continue with the rest of the experiment.

(7) Take the score and hand to the researcher

R-Six Memory Recall Study, Nov 2014

(1) Intro: Research Assistant Actions

The participant is a 1st or 2nd year undergraduate. The University has very high standards of conduct when receiving (especially) first time participants. As such, the utmost in respect will have to be shown. The participant will be expecting to meet you at the reception desk in the Tower Lobby on the ground floor. Please carry out the following:

(1) Be there 5 minutes before the designated time so that you are there when the participant arrives

(2) Know their name in advance and acknowledge them by name them as they arrive.

(3) Greet them with a handshake and thank them for doing the study.

(4) Escort them up ensuring you press the elevator button, allow them to enter first.

(5) You may have courteous conversation during the lift if desired.

(6) Open all doors for the participant leading to the lab.

(7) Offer to take the participants coat and pull the chair for them to sit.

(8) Ensure they are comfortable before continuing.

(9) Go through the consent form and have them sign it before continuing

(10)   Ask that they begin the puzzle

  a. Explain that it will be timed

  b. Ask them to complete it as quickly as they can.

(11)   Wait until they finish the puzzle

(12)   Complement them on how well they did the puzzle ("Good job" or "That's a great score" or "You did that very well, congrats"

(13)   Make note of their score

(14)   Kindly let the participant know that another researcher will be coming in to continue with the rest of the experiment very shortly, and thank them.

(15)   Take the score and hand to the researcher

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