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The Identification and Measurement of Conditional and Unconditional Self-Liking

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THE IDENTIFICATION AND MEASUREMENT OF

CONDITIONAL AND UNCONDITIONAL

SELF-LIKING

by

Alan Spendlove

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of

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ABSTRACT

The Identification and Measurement of

Conditional and Unconditional

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by

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The concept of unconditional self-love is fundamental to many theoretical perspectives in social science and is referred to periodically in the literature. This study addressed the problem that scientific literature refers to unconditional self-love, but does not clearly define it, differentiate it from other types of feelings that comprise self-esteem, measure it, or even attempt to substantiate its existence. The purpose of this study was to define, describe, and measure unconditional self-love so that it may be used in the treatment of problems caused by low self-esteem.

To achieve this purpose, the concept of self-love was defined in relation to self-liking, separated from the other components of self-esteem, and operationalized through the creation of the Unconditional Self-Liking (USL) model and the Unconditional Self-Liking (USL) scale. The USL scale is a self-report questionnaire that simultaneously measures two variables in relation to one another. This was done using the intersect of the variables of personal success and self-liking as a measure of unconditionality across nine areas of self-identity. The USL model allows for the measurement and description of four primary types of self-liking: (a) conditional self-likers who

like themselves only when they succeed, (b) unconditional self-dislikers who dislike themselves even when they succeed, (c) conditional self-dislikers who dislike themselves when they fail, and (d) unconditional self-likers who like themselves even when they fail.

The USL scale was administered to a convenience sample of 164 undergraduate university students who also completed the Modified Barrett-Lennard Relationship Inventory (BLRI) and the 10-question Rosenberg Self-Esteem (RSE) scale. The subjects' responses on the three scales were compared.

Major findings indicated that individual levels of self-liking varied between areas of self-identity. Moreover, the level of self-liking was not necessarily dependent on their level of success. Each of the corresponding measures of the three instruments showed positive correlations, except the measures of unconditionality. Finally, each of the four primary patterns of self-liking described by the USL model characterized some subjects. Findings support the concept of unconditional self-liking, which suggests that high levels of self-liking are not limited to only the most capable, intelligent, talented, or attractive people.

(77 pages)

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Alan Spendlove

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CHAPTER I

INTRODUCTION

The concept of unconditional self-love is fundamental to many of the theoretical perspectives of social science and is referred to periodically in the literature. This study addressed the problem that scientific literature makes reference to unconditional self-love, but does not clearly define it, measure it, or distinguish it from other types of feelings that comprise self-esteem. It was the purpose of this study to define, describe, and measure unconditional self-love.

Need for an Understanding of Unconditional Self-Liking

Research has established a plausible link between self-esteem and social problems (Barksdale, 1981). The state of California was so convinced of this link that it founded The California Task Force to Promote Self-Esteem (Vasconcellos, 1989). A major obstacle, however, is that self-esteem is viewed as resulting from limited sources such as personal achievement, abilities, and traits (Smelser, 1989). Such belief conceptually limits high levels of self-esteem to those with high levels of achievement. In contrast, unconditional self-esteem at face value is without condition and therefore available to anyone regardless of external circumstances. The development of a definition and measure of unconditional self-esteem in this thesis is a step toward using unconditional self-esteem as an unlimited resource in raising self-esteem and solving social problems.

Theoretical Framework

No theoretical framework is used in this study for two reasons. First, apparently none exists. Scientists conducting research in the area of unconditional self-love made reference to the

use of this concept in therapy, but made no attempt to explain or justify the concept by using any theoretical perspective. Second, the nature of the study is descriptive rather than theoretical. The four goals of science are to describe, to explain, to predict, and to control (Miller, 1986). This study attempts only to describe. By definition, description is more a narrative than a theoretical activity.

Although no scientific work reviewed for this study claimed a theoretical rationale purporting to explain unconditional self-liking, in most cases the theoretical perspective of the scientist was known. Therefore, with the hope of recognizing theoretical underpinnings, the literature review was organized by grouping authors of the same theoretical perspective.

Although not a substitute for theory, the unconditional self-liking (USL) model (Figure 1) was created to operationalize and differentiate conditional and unconditional self-love. The USL model is a two-by-two table using two continua. Self-love was defined as a higher level of self-liking and levels of self-liking or self-disliking were placed on the horizontal axis. Levels of perceived success attained in an area of self-identity were placed on the vertical axis. The point of intersection of these continua falls within one of four quadrants in the resulting figure. Each quadrant represents a different type of self-liking. The following is a summary.

Conditional self-liking (Quadrant 1) occurs when a feeling of self-liking is derived from success; "I like myself because I hit home runs." Unconditional self-disliking (Quadrant 2) is indicated when self-disliking is maintained even while being successful; "I dislike myself even though I hit home runs." Conditional self-disliking (Quadrant 3) is defined as self-disliking that results from failure; "I dislike myself because I don't hit home runs." Unconditional self-liking (Quadrant 4) is self-liking that continues regardless of failure; "I like myself even though I don't hit home runs." The levels of these two variables are determined by responses to questions from

	SELF-DISLIKING	SELF-LIKING
	Quadrant 3	Quadrant 4
Self-Perceived FAILURE	CONDITIONAL self-disliking "I *dislike* myself *because* . . . I fail."	UNCONDITIONAL self-liking "I *like* myself, even though . . . I fail."
Self-Perceived SUCCESS	UNCONDITIONAL self-disliking "I *dislike* myself even though . . . I succeed."	CONDITIONAL self-liking "I *like* myself because . . . I succeed."
	Quadrant 2	Quadrant 1

Figure 1. The Unconditional Self-Liking (USL) model.

the USL scale, which was also developed for this study. In addition, the USL model also allows

the levels of these two variables to be studied across various areas of self-identity. The USL model

made it possible to create the USL scale. USL scale questions required that respondents select one

of four statements derived from each of the four quadrants in the USL model. By selecting a

statement, respondents theoretically identified the quadrant that best reflects their type of self-liking.

Research Questions

Research questions of this study relate to the variations in self-liking and conditionality.

There are two basic research questions.

The first question addresses each respondent's variation in levels of self-liking between

various self-identity areas. Question #1: Do some respondents like themselves more in some of nine

areas of self-identity and less in others, or do their levels of self-liking remain constant through all

of the areas? If there is variation in levels of self-liking, then the same subject might give responses that would be plotted in any of the four quadrants of the USL model. Conversely, if there is little variation in levels of self-liking, the respondent's results will be clustered along a vertical line in the USL model.

The second research question focuses on unconditionality, which is the variation between the level of success and the level of self-liking. Question # 2: Do some respondents' levels of self-liking vary independent of their levels of success in self-identity areas, or will their levels of self-liking be conditioned upon their success in each area? In other words, will some subjects like themselves more when they succeed and less when they fail? If so, their responses would tend to be conditional and located in Quadrants 1 and 3. It is also possible that subjects like themselves less when they succeed or more when they fail. If so, their responses would tend to be unconditional and located in Quadrants 2 and 4.

Limitations Influencing the Structure of the Study

The current status of the literature relating to unconditional self-love influenced the structure of this study. Most constraining was the lack of research relating directly to unconditional self-love. For example, no previous study provided an operational definition or measurement instruments. Definitions and measures were therefore created by studying related literature and making inferences. For example, an understanding of unconditional love for others was used to gain an understanding of unconditional self-love. Further, an understanding of self-worth, self-respect, self-acceptance, self-competence, and self-confidence was used to gain an understanding of self-love. This study of one area in order to make inferences about another area may leave the reader with the understandable sense of ambiguity, concern about relevance, and a

desire for empirical data. Such a malady, however, is intrinsic to this somewhat exploratory research.

This lack of prior art made it necessary to limit the scope of the study to the primary thesis that unconditional self-love can be operationalized and described, and that it varies between areas of self-identity. It accepts as axiomatic the existence of multiple selves or multiple areas about which to have a self-identity, and that self-love is different from self-worth, self-respect, self-confidence, and self-competence.

Another influential factor was the difficulty in trying to clearly convey the semantic meanings of some words in the measurement instrument. It is assumed, for example, that some respondents will not distinguish between the phrases "like myself" and "respect myself." Although it was theoretically possible to define the words thoroughly enough for the respondents to understand, it was not feasible due to limited accessibility to the subjects. The possibility of a substantial overlapping between these terms in the minds of the respondents must be assumed.

Definition of Terms

Many scholars use terms such as: self-acceptance, self-assurance, self-confidence, self-efficacy, self-esteem, self-liking, self-regard, self-respect, and self-worth, completely or partially interchangeably (Harter & Marold, 1991). A few, such as Bandura (1986) and Rosenberg (1979), carefully delineate the meanings of some terms but not others. Key terms to be used in this study will be defined as follows: (a) *Self-love, self-affection,* and *self-liking,* a feeling of caring, warmth, and affection for one's self--self-love having greater intensity than self-liking, and self-liking having greater intensity than self-affection (hereinafter referred to as self-liking), (b) *self-respect,* the feeling of admiration, awe, or reverence for one's self, (c) *self-worth,* the feeling of being of value, (d) *self-competence,* the *belief* (not feeling) that one is able to overcome obstacles, (e) *self-*

confidence, the *feeling* that one is able to overcome obstacles, when tested by the presence of those obstacles, (f) *self-esteem,* the aggregate of feelings of self-liking, self-respect, self-competence, self-confidence, and self-worth.

Each of these concepts about the self can vary independently and create a distinct self-esteem profile. For example, a person may have different levels of belief about the self in varying areas, namely, high self-respect, high self-confidence, self-competence, and of self-worth, but have a low level of self-liking. One might say, for example, "I respect myself as I do all human beings (self-respect). I feel I am able to overcome almost any obstacle (self-confidence). I believe I am a very capable person (self-competence). I contribute to the welfare of others (worth). But, I have little feeling of warmth or caring toward myself. It is almost as if I were a stranger (self-disliking)."

Feelings of self-love may be either conditional or unconditional. Terms related to conditionality are defined as follows: (a) *Conditional self-liking* or *self-disliking* are feelings of self-liking or disliking based on success, (b) *success* is self-perceptions of high levels of performance and positive traits or characteristics, (c) *failure* is the absence of success or opposite of success, and (d) *unconditional self-liking* or *self-disliking* is feelings of self-liking or disliking that are not based on self-perceptions of success or failure. (For purposes of this study, unconditional means less-conditional, and conditional means more-conditional.)

Respondents are also typed according to their modal response on the USL scale: (a) *conditional self-likers,* Quadrant 1, (b) *unconditional self-dislikers,* Quadrant 2, (c) *conditional self-dislikers,* Quadrant 3, and (d) *unconditional self-likers,* Quadrant 4.

Summary

The problem addressed in this study is the lack of an operational definition and measurement instrument for unconditional self-love. A measurement instrument would allow the link between social problems and self-esteem to be tested. Limited success in showing this link may be due to how self-esteem is defined and measured. If a measure were to show that unconditional self-esteem exists, it would be theoretically possible for all people to maintain high levels of self-liking. Teaching people to have unconditional self-esteem could, therefore, be used as a means of reducing social problems related to self-esteem.

This study is an effort to describe and measure conditional and unconditional levels of self-liking and self-disliking. Because no theoretical framework attempts to explain unconditional self-liking, the USL model was developed to provide a framework to address the research questions. The research questions ask (a) if respondents' levels of self-liking depend on the activity or area of self-identity, and (b) if failure or success influences the way respondents feel about themselves. Both questions address levels of conditionality. If it is found that some people do like themselves unconditionally, then this becomes a first step toward being able to use unconditional self-liking as a means of addressing social problems.

CHAPTER II

LITERATURE REVIEW

The shortage of literature addressing unconditional self-love made it necessary to review related topics in order to gain insight into the subject. The literature review is divided into three sections. The first section summarizes several of the most traditional self-esteem perspectives. The second section summarizes literature that relates to unconditional love of others. The third section summarizes the limited literature referring to unconditional self-esteem. Note that there is no attempt within the review of the literature to interpret these pieces of the puzzle and unite them into a description of unconditional self-liking.

Conditional Self-Esteem Literature

The breadth of the literature in the area of self-esteem made it necessary to narrow this portion of the review to four topics most closely associated with this study. The first topic, the view of the self, contains three perspectives describing the way people gain beliefs about themselves. The second topic, multiple self-identities, contains information suggesting that people have innumerable roles, behaviors, or traits from which they derive their feelings about themselves. The third topic is self-consistency. Self-consistency theory explains how some people retain particular self-attitudes in spite of evidence to the contrary. Self-consistency, however, is differentiated from unconditional self-love. Finally, several types of feelings about the self are discussed.

View of the Self

How one gains an understanding of the self has been a topic of discussion for over a century. Several prominent social scientists have shared their insights in the area.

James (1925) saw the infant as being born without a concept of the self. James held that each person has two facets. One he called the "I" which he termed the "knower." The knower is the one who experiences or observes the other part of the self, the "Me." The "Me" is the one being known, observed, or experienced. A person might say, "I see myself as being kindly." In that case the "I" is the knower, and the "Me" is the part being known. The "I" therefore perceives through observation the performance of the "Me," and then develops feelings of liking or disliking from these observations.

Cooley, Angell, and Carr (1933) described a social self that has subsequently been labeled the "looking-glass self." Cooley et al. proposed that the self develops according to the way individuals imagine others see them. There are three components to this self-perception: (a) how people imagine others *see* them, (b) how people imagine others *evaluate* them, and (c) the beliefs and feelings (such as pride, shame, happiness) that are felt as the first two components are considered. Cooley et al. focused on the social or environmental impact on the development of the self.

Mead (1964) described self-perception from a pronounced interactionist view. He suggested that (a) humans perceive themselves as they believe significant others see them, and (b) they act the way they perceive people expect them to act, that is, consistently with that image. Mead's view was much like Cooley and others' (1933) in that the concept of the self evolves within a social setting, but he added the idea that people adopt certain roles and act consistently within those roles.

Common to each of these traditional scholars is the belief that self-esteem is learned through a combination of environment and one's own beliefs and perceptions. It is implicit that the level of conditionality of self-esteem is impacted by both of these forces. How people develop their

self-view is further complicated by the notion described in the next section that there are many roles or actions about which people maintain self-views and therefore multiple self-identities.

Multiple Self-Identities

The literature suggests that the global self is comprised of many viewpoints of the self in different behaviors and roles. Gergen (1971) asserted that a person does not have a single, basic self-concept, about which to have self-esteem, but rather a combination of feelings about many selves. One may have as many self-concepts as one has roles, performance, or traits. To make his point he claimed that Lyndon Johnson described himself as "a free man, an American, a United States Senator, a Democrat, a liberal, a conservative, a Texan, a taxpayer, a rancher..." (1971, p. 19).

Rosenberg (1979) claimed interest in the whole or global self-esteem as well as its component identities. He suggested that the whole is not simply the sum of its parts, but that global self-esteem is comprised of a *weighted* combination of attitudes towards many self-identities or self-concepts. Only the subject knows if the overall feeling is generally positive or negative. Interestingly, an evaluation of the questions in the Rosenberg Self-Esteem Inventory (shown as Part II of the Appendix) suggests that the inventory targets only global self-esteem. (For clarity, this concept of multiple selves will hereinafter be referred to as self-identity areas.)

Self-Consistency Theory

Rosenberg (1979) used self-consistency theory to explain why self-identities may be resistant to change. He defined self-consistency as the tendency of people to cling to a negative or positive self-image in spite of evidence to the contrary. As an example, he cited slender adults who had been overweight as children. Their early self-images of being overweight and the associated negative emotions were maintained through adulthood even after they had become slender. He

argued that although rejecting new, sometimes positive information appears to be irrational, it served to protect self-esteem from the possibility of becoming lower. Lecky (1945; as cited in Rosenberg, 1979) supported this concept and further explained that people must reorganize their general view of themselves before they can change their self-image.

Note that the unchanging aspect of self-consistency should not be interpreted as unconditionality. On the contrary, the tendency to adhere to earlier perceptions of the self in spite of an actual change in performance suggests that current feelings of self-liking are *conditioned* upon previously perceived levels of performance.

Types of Feelings of Self-Esteem

A literature search yielded many references to different words and definitions that relate to self-esteem. A review suggests that there is substantial disagreement on specifics but a general consensus on the overall concept of self-esteem.

According to Brehm and Kessin (1993, p. 48), the self-concept is the "the sum total of beliefs you have about yourself." Coopersmith (1967) suggested that self-esteem is the evaluative or judgmental portion of the self-concept. Self-esteem is also comprised of various components. Brehm and Kessin (1993, p. 65) described self-esteem "not a single trait etched in stone" but an aggregate of components. Rosenberg (1979, p. 31) suggested that these components include "self-acceptance, self-respect, and feelings of self-worth." He also described self-esteem as simply a positive or negative feeling about one's self. Conversely, he described feelings of low self-esteem to include feelings of being inadequate, unworthy, and deficient. Coopersmith (1967) suggested that self-esteem includes attitudes of self-approval, self-competence, self-significance, and self-worth. Joseph (1979, p. 8) saw self-competence as a component of self-esteem and described it simply as the "perception" (apart from reality) of being able to perform appropriately. Self-

confidence, according to Coopersmith, is the same as self-competence but inclusive of components

of what others would call self-esteem, such as being significant and worthy. Brim (1974; as cited

in Rosenberg, 1979) refered to self-confidence as the belief that one is able to maintain an internal

locus of control. Those who maintain control of their lives would therefore have high self-

confidence. Self-efficacy is similar to self-confidence, but according to Bandura (1986), self-

confidence is a more global trait. He described self-efficacy as a "situation-specific form of self-

confidence" (p. 391). The relationship between self-confidence and self-efficacy would be the

same as general self-confidence and specific self-confidence as used by Locander and Hermann

(1979). Self-worth is typically used interchangeably with self-esteem (Harter & Marold, 1991).

The term self-love is used occasionally in the literature but no clear definition was found.

Rosenberg (1979), however, made it clear that self-love was not to be confused with narcissism.

Self-liking was defined by Sheeran and McCarthy (1992, p. 118), not as self-liking but as "feelings

of personal worthiness." It was seen as synonymous with self-worth. The term self-liking was

used by Clayson and Frost (1984) but not clearly defined.

　　　　This literature, therefore, describes self-esteem as an aggregate of many components.

Though the notion of self-love is somewhat vague, it is clear that it is one of these components

found in the broader concept of self-esteem. Having briefly reviewed key aspects of self-esteem

and the relationship of self-love to it, the following section focuses away from the self and toward

unconditionality as it has been used in discussing the love of others.

Unconditional Love of Others

　　　　Although the literature describing unconditional or conditional self-esteem is limited, the

concept of unconditional love for others is found more frequently. In both cases, the benefits of

unconditional love seemed to be accepted axiomaticly by scholars, yet never thoroughly defined or

objectively tested. This shortage of literature made it necessary to review literature related to unconditional love with the assumption that it would provide a foundation for the understanding of unconditional *self*-love. Gergen (1971, p. 66) supported this relationship between love for self and love for others when he said, "[P]ersons with high self-esteem show...greater acceptance of others." He supported his belief by quoting Erich Fromm, "Hatred against oneself is inseparable from hatred against others" (p. 66).

Christianity

One of the earliest references to unconditional love uncovered by the literature search occurred in the Bible. Although the word unconditional is never used, the concept is clear. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Holy Bible, 1979; Matthew 5:44). Jesus was describing a love for others that was to be maintained without conditions. A Christian would therefore love another regardless of the other's behavior. Unconditional love was further implied by the fact that Jesus was never quoted as describing circumstances where one should not love one's self or a neighbor.

Carl Rogers: Person Centered Therapy

Rogers, as others in the realm of humanistic psychology, saw people as having intrinsic importance due simply to being human. People are to be accepted unconditionally. Rogers used the terms acceptance, caring, prizing, and unconditional positive regard to describe unconditional love. Rogers (1951) did not clearly describe unconditional positive regard in his book *Client Centered Therapy*, and he stated 29 years later in his book, *A Way of Being*, that he was continuing to struggle with the terminology (1980). He also described it as "...a positive, acceptant attitude toward whatever the client is at that moment" (115-116).

Albert Ellis: Rational Emotive Therapy

The rational emotive therapy (RET) approach emphasizes the therapist's "accepting" clients rather than giving "approval" to clients..." (Ellis, 1980, p. 328). "[E]mpathy, sympathy, warmth, and ... love," are used "with extreme caution." Ellis (1991, p. 539) later clarified and specifically criticized Roger's approach. The idea that "because Rogers accepts me, I am okay" is conditional acceptance. He claimed that conditional acceptance will not continue in the therapist's absence. He explained (1980) that the therapist's unconditional approval would therefore cause conditional self-approval by the client. An RET therapist would want clients to accept themselves regardless of whether the therapist approves of them or not. The therapist would therefore show *acceptance* of a client without being *approving* (warm, loving, empathetic, or sympathetic). Ellis, however, did not describe any techniques used to show acceptance without showing empathy, sympathy, and warmth.

In short, RET therapists attempt to show unconditional *acceptance* of the client rather than unconditional *approval* of the client's behavior, or unconditional liking of the client. This was the only clear attempt by any perspective found in the review of the literature to accept the person without approving of the person's actions.

Eric Fromm: Social Analytic Theory

Fromm (1957) briefly described the unconditional love of a mother for a child in his book, *The Art of Loving.* A child is loved for the mere reason (condition) that it is the child of the mother. Fromm explained that a child could say, "I am loved because I am. There is nothing I have to do in order to be loved" (p. 40). Fromm's definition of unconditional is interesting because he introduced a level or type of qualified conditionality. This unconditional love was based on the minimal essential requirement or condition that the mother and child are related. The mother loves

the child because it is her child. The mother's love is therefore not based on the performance of the child, but solely on the relationship.

Edward Soo: Object Relations Theory

The concept of unconditional love is included in object relations theory and is applied in group therapy. According to Soo (1985) group therapy can be used to help children with arrested development to be freed of hostile feelings, work through psychosexual developmental phases, become more mature, and develop gender identification. The group of children, as guided by the therapist, creates an atmosphere of unconditional acceptance and love that allows children to regress to their level of emotional development. Each child is then able to relax ego control and defenses and learn appropriate behavior, which Soo claimed can only be learned in a secure environment of unconditional love. Soo gave the example of a little boy who followed the therapist helplessly for several sessions. The therapist provided both acceptance for the child to stay and freedom to separate as he dared. He was gradually able to leave the therapist and join the other children.

Neera Badhwar: Philosophy

Perhaps the most rigorous analysis of unconditional love of others was presented by a philosopher, Badhwar (1987). Badhwar described three types of love: instrumental love, noninstrumental love, and agape.

Instrumental love. Badhwar described instrumental love as a conditional love where friends are instruments or a means to the achievement of an end. Several features differentiate it from other types of love. Instrumental love centers on the value that the object of affection brings through usefulness in achieving a goal. The love by the subject (person loving) is conditioned upon the *incidental features* of the object (person being loved) su

ch as wealth, status, or entertainment value, which make the object useful or pleasurable. In the case of instrumental love, the object of affection is replaceable. If another person were to be found to be more capable of meeting the goals of the subject, the person would be replaced. In instrumental love, the pleasure derived from the relationship does not continue after the goal has been achieved. Self-love of this nature is highly conditional.

Noninstrumental love. According to Badhwar (1987), noninstrumental love exists when a friendship is an end in itself rather than a means to an end. The relation is based on enjoyment of the object of affection rather than some external reward provided by the object of affection. A genuine concern for the other is central to noninstrumental love. The object is loved for the person's defining qualities, traits, and personality rather than incidental features. The object is irreplaceable because each person is unique and provides delight for the one who loves. Although noninstrumental love is less conditional than instrumental love, it remains conditional. Noninstrumental love may disappear if either the expectations of the subject change, or if the defining characteristics of the object change.

Agape. Badhwar (1987) used a definition based on Christianity to describe agape as the unconditional love that God has for his children. Its primary feature is unconditionality, although Badhwar argued that the satisfaction of loving others makes agape conditional. The focus is universal or nonindividual because humans are loved simply because they are human. Agape is a love that continues despite an individual's qualities, appearance, temperament, style, or character. One person is loved for the same reason that another is--for being human. One is not loved for being unique but simply for being. The object is therefore replaceable and therefore also conditional.

Of the three types of love, Badhwar saw instrumental friendship as most conditional. Strictly speaking, Badhwar had difficulty with the concept of unconditional love in agape or

elsewhere. She spoke of love that is "completely independent of the other's worth" and claims, "There is no such love" (p. 15).

G. T. Barrett-Lennard

Barrett-Lennard (1962) attempted to operationalize and test the four conditions of therapy claimed by Rogers to be necessary and sufficient for therapeutic change. Because there were no formal measures of these four conditions, Barrett-Lennard devised a 92-item questionnaire known as the Barrett-Lennard Relationship Inventory (BLRI). Of relevance to this study was the variable of unconditional positive regard. Barrett-Lennard reduced this variable into the two subcomponents: the *level of regard* and *conditionality*. Level of regard referred to affective positive or negative feelings toward another. Positive feelings included respect, liking, appreciation, and affection. Negative feelings included disliking, impatience, and contempt. The second component, conditionality, was defined as the amount of variability or constancy in affective response of one person for another. The more a person's level of regard changed with change in circumstances, the more conditional that regard was. The BLRI used 18 questions to measure positive and negative levels of each of these two variables.

The initial study was designed to correlate the clients' perception of the therapists' level of unconditional positive regard shown to the clients and the progress made by the clients. Each of 40 clients evaluated his/her own progress and each therapist evaluated the progress of each of his/her clients. The level of therapeutic change was then analyzed for correlation with the levels of regard and unconditionality as measured by the BLRI. Barrett-Lennard hypothesized that both levels of regard and unconditional acceptance would correlate positively with positive therapeutic change in the clients.

Results, analyzed using product moment correlations, confirmed a significant correlation with the clients' *self-reported* positive therapeutic change and each of the five factors except unconditionality. When the factors measured in the BLRI were correlated with the *therapists'* evaluations of the clients, there was no significant correlation with any of the five factors. Barrett-Lennard suggested three reasons for the lack of correlation: (a) a linear model may not detect the underlying relationships, (b) a small error in the measurement instrument would greatly obscure any trends, and (c) the period of treatment may be too short to accurately detect improvement. The pioneering work by Barrett-Lennard in 1962 is referred to relatively frequently in the literature and was the only measure found that attempted to measure unconditional love for others.

Key Points

The views of the various authors representing the seven perspectives reviewed in this section can be summarized by the way students of their theory would ideally think about themselves: (a) Christianity, "I love myself no matter what," (b) Rogers, "I care, accept, and prize myself even though I am imperfect and regardless of my potentiality," (c) Ellis, "I *accept* myself even when others don't *approve* of what I do," (d) Fromm, "I love myself because I *exist* and because of my *relationship* to other humans," and (e) object relations (like Christianity), "I love myself no matter what."

Badhwar did not suggest a way that students should think of themselves but described more and less conditional alternatives. One choosing instrumental self-love might think "I love myself because I achieve my goals." One choosing noninstrumental self-love might think "I love myself for the unique way I am--my defining characteristics." One choosing agape might think "I love myself unconditionally merely because I am human and loving myself gives me satisfaction." Barrett-Lennard's approach was different from the others. Rather than suggest a way that people

might feel about themselves, Barrett-Lennard simply tested the four factors that Rogers claimed were necessary for change.

<div align="center">Unconditional Love of Self</div>

Although many philosophies used the term unconditional self-esteem, only two, Christianity and rational emotive therapy, elaborated sufficiently to warrant mention. Both lack extensive definition, however.

Christianity

The previous section briefly described Christianity's perception of unconditional love for others. Unconditional love for one's self is implied by combining the two commandments, "Thou shalt love thy neighbour as thyself" (Holy Bible, 1979; Matthew 22:39) and "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Holy Bible, 1979; Matthew 5:44). The logic sequence is therefore: If one is to love one's neighbor as (in the same way as) one's self, and if one is to love one's neighbor under all circumstances, then one should love one's self under all circumstances. Unconditional self-love would therefore be defined as a love for one's self under all circumstances.

This fundamental importance of unconditional self-love is suggested in the scripture, "On these two commandments...[referring to love of God and neighbor as one's self] hang all the law and the prophets" (Holy Bible, 1979; Matthew 22:39). In other words, the concept of unconditional love for God, others, and self is fundamental to all the other laws.

Rational Emotive Therapy

RET is based on the belief that people "largely . . . create their own emotive disturbances by strongly believing in absolutistic irrational beliefs" (Ellis, 1980, p. 326). It "stresses teaching ...

the philosophy of unconditional self-acceptance" (Ellis, 1980, p. 328) and teaches four fundamental beliefs that encourage unconditional self-acceptance.

1. People can accept themselves unconditionally by choosing to rate their behavior but not themselves (Ellis, 1991). RET holds that people can set goals and choose to rate their *actions* according to their effectiveness in achieving their goals rather than rating *themselves* for achieving or not achieving their goals (Ellis, 1980). One who has been trained in RET may say, "I am neither good nor bad, nor can I legitimately rate myself as a total person at all, even though some of my traits are good (efficient) or bad (inefficient) for some of my main purposes" (Ellis, 1980, p. 328). This mental divorce between an individual's self and the actions carried out by the self allows the person to make a mistake or fail without it reflecting back on the self.

2. People can accept themselves unconditionally just "because they are alive and human" (Ellis, 1991, p. 540). This concept grants all humans the right to like themselves without restriction.

3. People can accept themselves unconditionally "just because they choose to accept themselves" (Ellis, 1991, p. 540). Self-love is therefore a matter of choice and is an option regardless of an individual's performance.

4. People can accept themselves unconditionally by reducing their tendency to feel shame, embarrassment, or humiliation. This is accomplished by requiring clients to do things that are "harmless" but "shameful" until they no longer feel ashamed (Ellis, 1994, p. 255). This approach is based on the idea that people often have an overactive conscience that needs to be tempered.

The underlying theme of those who are taught unconditional self-acceptance through RET is that it is based on the simple choice to accept oneself regardless of the situation or one's behavior. Self-liking is therefore without condition.

Summary of the Research Literature

The first section presented a review of traditional conditional self-esteem. There are several salient points that are relevant to this paper.

1. People gain their views of themselves through an interaction of their own perspectives and their view of the ways others see them. If self-esteem is high or low, or conditional or unconditional, these two factors may hold clues as to why.

2. Each person has multiple selves about which to have self-esteem. Global self-esteem is possibly a sum of the components, "I do most things about the same as anyone else, therefore my self-esteem is about average" or highly weighted by a single factor, "I'm a great mother and therefore think highly of myself in every area."

3. Self-consistency theory explains that early self-perceptions may remain even after the performance has changed. Feelings of liking or disliking often remain the same, not because the person's feelings are unconditional, but because the feelings are still conditioned on the original but currently erroneous self-perceptions.

4. Feelings of self-respect, self-worth, self-efficacy, and self-liking are some of many components considered to be part of self-esteem. Self-liking is not differentiated from the other associated feelings.

In the second section a variety of theoretical perspectives provided a rationale that would allow various levels of conditional love for others. Some reasons were highly unconditional, such as RET's "...because I choose to." Other reasons were more conditional, such as instrumental love's "...because I meet my goals."

The third section provided two perspectives of unconditional self-love. Christianity teaches unconditional self-love as a commandment. RET promotes self-acceptance primarily by encouraging clients to simply choose to accept themselves unconditionally.

Hypotheses

In order to describe the hypotheses, it is first necessary to describe the model and the scale around which the hypotheses are developed.

The USL model (Figure 1) is described in the introduction. The model was created in an attempt to juxtapose the two views that feelings about the self may be conditioned upon perceived performance such as proposed by Cooley et al. (1933) or without condition as proposed by Ellis (1991). The resulting model is a two-by-two table cross-classifying self-liking and self-disliking on one axis, with positive or negative levels of self-perception on the other. In the resulting quadrants there are four separate types of self-liking: conditional self-liking, unconditional self-liking, conditional self-disliking, and unconditional self-disliking.

The USL model provided the format for the USL scale. Each of the 18 questions in the scale allows a response set that will match only one of the four quadrants in the model. The scale used the concept of multiple selves (see page 10), calls them self-identity areas, and uses them as conditions upon which self-liking could be based. These nine self-identity areas were arbitrarily selected. Within each question, respondents first report their level of performance in a self-identity area and then their level of self-liking related to that self-identity area. The nine areas of self-identity used in the scale are listed below and followed by sample statements reflecting one of the four types of underlying beliefs that a person may have: (a) Expectations of others, "I am generally able to meet the expectations of others . . ."; (b) being human, "I feel a special reverence for all human life . . "; (c) developed abilities, "I have developed the abilities I was born with . . .";

(d) self-critical judgmental, "I do not judge or evaluate myself critically . . ."; (e) attractiveness, "I consider myself to be more attractive than most people . . . "; (f) innate abilities, "My genetic makeup provided me with great potential . . ."; (g) uniqueness, "I am the only person in the world who is exactly like me . . ." (h) own moral expectations, "I do what I believe to be right . . ."; and (i) goal achieving, "I do whatever I decide to do. . . ."

The four hypotheses tested in this study relate to the four quadrants of the USL model, the nine areas of self-identity about which people have feelings of self-liking or self-disliking, and the three instruments used to measure these variables. The hypotheses are: (a) Some individuals have levels of self-liking that vary between the nine areas of self-identity measured using the USL scale; (b) some individuals have levels of conditionality that vary between the nine areas of self-identity measured using the USL scale; (c) the level of self-liking measured using the USL scale and a modified version of the BLRI (M-BLRI) will correlate positively with the levels of global self-esteem measured by the RSE scale; and (d) the level of conditionality measured using the USL scale will correlate positively with the levels of conditionality measured using the M-BLRI.

CHAPTER III

METHODS

The methodology of this study was designed to achieve its purposes--to define, describe, and measure unconditional self-liking. Unconditional self-liking was defined as a feeling of caring, warmth, and affection for one's self that persists even when one does not succeed. The USL model and scale were designed to operationalize this definition and allow a simple cross-sectional assessment.

The methodology of this study reflects the three types of research involved: exploratory, descriptive, and correlational. The study was exploratory to the extent that no other research was found which purported to measure unconditional self-liking. Among the measures of esteem, only BLRI addressed the concept of unconditionality. Unfortunately, the BLRI studied regard for others rather than regard for the self. No other research differentiated self-liking from other components that comprise self-esteem. No work measured the covariation of self-liking and success. The research is descriptive to the extent that it illustrates unconditional self-liking by positioning each subject within the four quadrants created by combining the variables of self-liking and unconditionality over nine different areas of self-identity. The study is correlational in that it compares the variables of unconditional self-liking from the USL scale with that of the modified BLRI and global self-esteem of the RSE scale. This study does not, however, purport to predict, explain, or control.

The Questionnaire

The USL scale, the M-BLRI, and the RSE scale were reduced to a single 8 1/2" x 11" sheet of paper printed on both sides (Appendix). Each of the three scales was separate from the

others, but none was titled in order to avoid unnecessarily creating bias. Written instructions for each measure were provided. A sample set of questions was provided to illustrate use of the atypical USL scale format. In order to reduce the risk of liability to the university and to encourage honest responses, only minimal personal information was requested and anonymity was promised.

<div align="center">Measurement Instruments</div>

The questionnaire included three measures. The first was the USL scale, which was created to identify the extent and frequency that each respondent's feelings of self-liking fell into each of the USL model's four quadrants for any given area of self-identity. The second was the Modified BLRI, which was derived from those portions of the unconditional love and regard scales of the BLRI which could be appropriately modified to reflect conditional and unconditional self-liking. The third measure was the Rosenberg Self-Esteem (RSE) scale in its standard form. The latter two measures were for use in evaluating the USL scale.

The Unconditional Self-Liking Scale

The Unconditional Self-Liking scale (USL scale: Appendix) was derived from the USL model (Figure 1) and measures the four categories of possible responses represented by the four quadrants of the model. The configuration of the instrument is unorthodox but allows the level of specificity necessary to test the USL model. The responses to each of the 18 primary questions pinpoint the respondents' feelings of self-liking on one of three levels within one of the four quadrants of the USL model. Each main question (1-18) asks the respondents to identify their level of success within a self-identity area choosing between two mutually exclusive, opposite statements ("A" or "B"), and indicating the extent of their agreement on a Likert scale: "very strongly agree,"

Table 1

A Sample Question from the Unconditional Self-Liking (USL) Scale

10. A. I am not an attractive person . . . . . [Failure or low performance]	VSA SA A
(1) . . . so I tend to dislike myself. [Conditional self-disliking, Quad.1]	VSA SA A
(2) . . . but I still like myself. [Unconditional self-liking, Quad. 2]	VSA SA A
B. I am an attractive person . . . . . .[Success or high performance]	VSA SA A
(1) . . . but I don't care about myself. (Unconditional self-disliking, Quad. 3)	VSA SA A
(2) . . . so it is easy to care about myself. [Conditional self-liking, Quad. 4]	VSA SA A

"strongly agree," or "agree." They then choose between two mutually exclusive endings "(1)" and "(2)" in order to complete the original statement and indicate on the Likert scale the extent of their agreement. The sample from the USL scale shown in Table 1 illustrates how the subject may select *either* "A" or "B" (success or failure in the area of attractiveness) and then select *either* "(1)" or "(2)" (liking or disliking). An "A(2)" response (a low level of success and higher level of liking corresponding to quadrant 4 in the USL model) would suggest that the subject does not rely on attractiveness for self-liking. A "B(1)" response (corresponding to quadrant 2 in the USL model) would suggest an unconditional self-disliking based on the self-identity area of attractiveness.

Modified Barrett-Lennard Relationship
Inventory

Barrett-Lennard (1962) published the initial results of the Barrett-Lennard Relationship Inventory (BLRI) and described it as an attempt to test Carl Roger's belief of the conditions considered necessary and sufficient for therapeutic change. Two of the four scales (level of regard

and unconditionality of regard) pertain to the subject of this study, but addressed the client's perception of the therapist, rather than the client's self-regard. It was therefore necessary to modify both the scales. The measure of *conditionality of the therapist* was changed to measure *conditionality toward the self*. *Regard for others* was changed to measure *liking for self*. Questions were then modified as necessary to reflect the changes. For example, the original BLRI question, "His general feeling toward me varies considerably" was modified to read, "My general feeling of liking toward myself varies considerably."

Items containing more than two variables were generally eliminated rather than modified. For example, a response to the comment, "He always responds to me with warmth and interest" could actually be interpreted as having four variables: (a) Warmth (versus coolness), (b) interest (versus lack of interest or indifference), (c) the frequency (always versus never) that each variable is displayed, and (d) the extent to which warmth is manifest or interest is exhibited (lots versus little). A "strongly disagree" response could conceivably reflect that the therapist could: (a) always be warm but not always interested, (b) always be interested but not always be warm, (c) not always be warm and not always be interested, or (d) not always warm but sometimes very cold and other variations. It is simply not possible to know with which variables the respondents agree or disagree. Each BLRI scale was comprised of 18 questions. The M-BLRI retains only 7 of the 18 original BLRI questions in each scale.

Content validity of the BLRI was improved by having five professional counselors evaluate each question and deduce the variable being measured and the positive or negative value of the variable. Inconsistent items were eliminated. Split-half reliabilities were established at the .93 level for level of regard and .82 for unconditionality among tests administered to clients.

The Rosenberg Self-Esteem Scale

Rosenberg's Self-Esteem (RSE) scale is a 10-item questionnaire with a Likert-type scale offering four response options ranging from "strongly agree" to "strongly disagree." Rosenberg (1979) indicated that it was intended to measure global rather than specific self-esteem. His primary assumption was that individuals consciously or unconsciously consider various factors, weigh them in order of personal importance, and honestly reflect them in their responses. Wylie (1989) cited the results of seven studies demonstrating internal consistency of the RSE scale. Cronbach alpha coefficients ranged from .72 to .87 with a mean of .80. Wylie reported that one study showed test-retest coefficients of r = .85 after a 2-week interval. Another demonstrated an r = .63 test-retest coefficient after a 7-month interval.

Sample Description

The exploratory nature of the study did not justify the use of a sample scientifically selected that properly represented a particularly broad population. The primary goal was to define, describe, and operationalize unconditional self-esteem. It would be overly optimistic to expect to extrapolate conclusions from the results of this first study to any larger universe. The study, therefore, used a convenience sample of college students enrolled in lower division Family and Human Development courses at Utah State University. Original enrollment records would have produced well over 200 subjects; however, withdrawal from courses, absenteeism, and students who declined to complete the questionnaire reduced the total number of questionnaires returned to 164. Furthermore, 14 subjects returned questionnaires that were sufficiently incomplete that they were excluded. Therefore, the results from 150 questionnaires were used for most comparisons in the study.

General Family and Human Development classes were targeted for participation based on several assumptions. It was correctly assumed that most courses were pressed for time and could cooperate only with some justification of use of time as a learning experience for the students. Instructors were offered the opportunity of having the results of the research presented either in class or privately for interested students. No instructor accepted the offer. It was also correctly assumed that the course instructors would be willing to support work from within their own college provided that the amount of time required was limited. One instructor agreed, provided a lesson would be presented to the class that integrated the topic of self-esteem with the other curriculum scheduled for the day. Finally, these were general education classes containing students having a wide variety of majors.

The sample of 150 subjects consisted primarily of females who outnumbered males by almost six to one. The respondents were predominately single although 8.9% were married and another 3.8% had been married at some time. Just over 6% had children. Most students (73.6%) were 20 years of age or younger. With 90.5% of respondents claiming The Church of Jesus Christ of Latter-day Saints as their preferred religion, there was little latitude for diversity (1.2% Catholic, 8.3% other). The survey was voluntary with 150 of 164 returning usable responses.

Pilot Study

A pilot questionnaire was administered to test the unconventional USL scale format. Copies of the questionnaire were provided to 11 volunteers who were willing to complete the questionnaire on their own time and make written comments in the margins. Candy bars were offered as an incentive. No verbal instructions were given. Several concerns were noted. Two of the 11 respondents shared frustration with the unconventional format of the USL scale. One

respondent was concerned with the small font size. Two people shared frustration that question #5 of the USL scale forced them to claim that they were more or less attractive than average.

Several modifications resulted from the feedback from the pilot study. The wording of several questions was changed and the font size of portions of the questionnaire was increased by one point to add emphasis and clarity. In an effort to maintain continuity with the BLRI scale, however, the questionnaire was not modified to allow a "neutral" or "average" response. The pilot study data were also coded and a few statistical procedures were used to test the ease of analysis.

Data Collection

Arrangements were made with two course instructors to allow students to complete the three-scale questionnaire during class time. In compliance with university policy, subjects were notified of the general purpose of the survey prior to their participation and given the option of not taking the survey. The USL scale sample question was reviewed with students before starting.

There were some slight concerns regarding the data collection. Written instructions appeared to be insufficient for some respondents. Verbal instructions had to be given for some of the late-arriving students who missed the original instructions. Privacy appeared to be a problem in the class with auditorium style seating. Respondents noticeably attempted to position themselves so as to maintain privacy. Furthermore, the seating made it necessary to pass completed surveys to the end of the rows, which appeared to make some students reluctant to pass them in and have others see their responses. This privacy issue may partially explain the greater number of incomplete questionnaires from the class with auditorium style seating. Time did not seem to be a factor. Almost all students completed the questionnaire within the allotted 15 minutes.

Scoring

It would have been preferable to score the three measures on identical scales, but it was not possible because of differences in their underlying structures. Each of the three scales measures two variables. The USL scale, however, simultaneously measures the relationship between two variables for each area of self-identity. It was not feasible to modify the scales of the three instruments to facilitate scoring.

The USL Scale

It was necessary to uniquely structure and score the USL scale in order to achieve the desired level of specificity. The USL scale is scored by plotting the intersect of two six-level continua. One continuum represents perceived success while the other represents feelings of self-liking. The intersect of the two continua determines the USL score for each question, or the mean score for each scale or each group of respondents.

Parts "A" and "B" of each question measure perceived success, and were combined on a single six-level continuum. Negatively worded statements with response options "very strongly agree" (VSA), "strongly agree" (SA), and "agree" (A), were coded 1, 2, or 3, respectively. Positively worded questions with response options VSA, SA, and A, were coded 6, 5, or 4, respectively.

The second part or completion portion of each question identified by the numbers 1 or 2 in parentheses measures self-liking and was scored on a second single six-level continuum. Responses VSA, SA, or A were coded 1, 2, or 3 if sentence completion statements were *in agreement* with a positive first-half statement, or *counter* to a negative first-half statement. Options VSA, SA, or A were coded 1, 2, or 3 if sentence completion statements were *counter* to a

positive first-half statement, or *in agreement* with a negative first-half statement. The intersect of these two continua allowed final scores to be computed.

Intersects. The USL scale creates various combinations of scores. Scores were therefore computed for each single individual's response to each question by plotting the intersect of the responses of the two continua. The process of computing individual USL scores involves elementary algebra and is achieved by placing the perceived success variable on the vertical axis and the self-liking variable on the horizontal axis. The average or mean score of the responses to all questions by all respondents was computed using the spatial mean method. The spatial mean is determined by placing the weighted mean of responses to the variable of perceived success on the vertical axis, and the weighted mean of the responses to the variable of self-liking on the horizontal axis. Doing so creates the coordinate (success mean, self-liking mean). The formula is as follows: Mean (for either success or self-liking) = $\sum (fX_1 + fX_2 + fX_3 + fX_4 + fX_5 + fX_6) \div N_{TOT}$; where, f = the frequency of response; X_{1-6} = the score or value of response for each of the six choices; and N_{TOT} = the total number of responses to this question (Vasiliev, 1996).

The spatial mean, therefore, identifies average vertical response and combines it with an average horizontal response to create a single point or intersect stated as a coordinate. This point shows the average response, by all of the respondents, for each question. The spatial mean will be located in one of the four quadrants designating the response as conditional or unconditional. A spatial mean was calculated for the response of all cases for each of the 18 questions.

Incongruence scores. An incongruence score is another measure of unconditionality and was computed to measure the difference, or lack of congruity, between the level of success and the level of self-liking. Respondents with high self-liking levels (6) and low success ratings (1) received a high *positive* incongruence score ($6 - 1 = 5$). A positive incongruence score reflected a level of self-liking that exceeds the level of success and is therefore said to be unconditionally

positive. Conversely, respondents with low levels of self-liking (1) and high success self-ratings (6) received a *negative* incongruence score (1 - 6 = -5). A negative incongruence score reflected a level of self-liking that is less than the level of success and is considered unconditionally negative. When there is no difference between the two (1 - 1 = 0 or 5 - 5 = 0), then the success self-rating was equal to the self-liking rating, and the response was considered *congruent* or conditional. The three types of responses that were measured by the incongruence test, therefore, were positive incongruence (unconditional self-liking), negative incongruence (unconditional self-disliking), and congruence (conditional liking or disliking). Incongruence scores were measured for all respondents and for each of the 18 questions.

Two things should be noted about the incongruence score. First, incongruence is considered another measure of unconditionality. The term incongruence is used rather than unconditionality in order to distinguish it from measures of unconditionality also derived from the USL scale but using another formula. Second, incongruence scores provide different information about respondents than unconditionality as derived from the coordinate or spatial means scores of the USL scale. An incongruence score, for example, does not tell the level of success or liking. It tells only the extent of the difference between the level of success and level of self-liking. Conversely, unconditionality scores as determined through coordinates on the USL model do show each of the levels of liking, success, and conditionality.

The Modified BLRI

Like the USL scale, the M-BLRI also measures two variables (conditionality and self-regard) on two six-level continua and provides three progressively positive responses and three increasingly negative responses. It also allows no neutral option. The most positive possible response is a 6 while the most negative possible response is a 1. Unlike the USL scale, it does not

ask the subjects to rate the variables in relation to one another, that is, conditionality is measured in one set of questions and self-regard in another set.

The RSE Scale

The RSE scale also used a Likert-type scale, but with only two progressively positive response options and two progressively negative response options. Like the other two measures, the more positive responses were scored with a higher number. SA responses were given a 4, and SD responses were scored with a 1.

Several scores were computed for both the M-BLRI and the RSE scale. For each questionnaire a score was computed for each question and the mean scores for of each of the two variables were computed. Group-counterparts (group-means for each question and for each of the two variables) were also computed.

Treatment of Data

Several methods from the Statistical Package of the Social Sciences (SPSS) were used to analyze the coded data in such a way as to test both the instruments and the four hypotheses. Cronbach's alpha was used to assess the internal reliability of each measure. Alpha coefficients for the variable of success in the USL scale (.88), the variable of self-liking in the USL scale (.74), the M-BLRI (.86), and the RSE scale (.84) were considered acceptable for using the scales in the summed form and the hypotheses were tested using the scales as given.

Testing the USL Scale

The USL scale required the customary scrutiny necessary to test the validity of a new measurement instrument. Cronbach's alpha, spatial means, and the incongruence scores each

provided certain insights into the USL scale. Two other analyses, paired samples t tests and factor analysis, were also used to provide further information related to the USL scale.

The USL scale was prepared in a split-halves format with 9 questions being rephrased and repeated one time each for a total of 18 questions. Questions 1 and 16, for example, were matched questions that read: "I am generally able to do what is expected of me by others . . ." and "I am generally able to meet the reasonable expectations of others..." Paired t tests were used to test the probability that the questions were measuring the same construct.

Hypothesis 1

Hypothesis 1 stated that some individuals have levels of self-liking that vary between the nine areas of self-identity measured using the USL scale. Test results were intended to answer the question, "Do some respondents like themselves more in relation to some of the nine self-identity areas and less in others?" Or, do subjects like themselves the same regardless of the area of self-identity?

To test this hypothesis, the variables of conditionality and success were ignored, and only the level of self-liking was observed to see if it varied between the nine wereas of self-identity. Cases showing the greatest amount of variation in self-liking scores were selected and placed in a table for visual comparison. Cases were categorized according to type of curve they created. Means and ranges were computed.

Hypothesis 2

Hypothesis 2 stated that some individuals have levels of conditionality that vary between the nine areas of self-identity measured using the USL scale. Test results were intended to answer the question, "Do some respondents like themselves more unconditionally in some of the nine areas of self-identity and more conditionally in others?" The unconditionality scale was used to test this

hypothesis. Cases showing the most dramatic variation in unconditionality responses were selected and placed in a table for visual comparison. Ranges were computed and included.

Hypothesis 3

Hypothesis 3 stated that the levels of self-liking measured using the USL scale and the M-BLRI would correlate positively with the levels of global self-esteem measured by the RSE scale. Test results were intended to suggest the extent to which these three scales measured the same variables.

To test this hypothesis, the Pearson product-moment correlation coefficient (Pearson r) was computed for each of the variables represented by the three scales. The USL scale was intended to measure self-liking, perceived success, and the level of unconditionality. The BLRI was modified with the intent to measure self-liking and conditionality. The RSE scale was intended to measure global self-esteem (Rosenberg, 1979). Questions from the USL scale and the M-BLRI scale that had been written with the intent of measuring the same variables were analyzed. Self-liking was measured in the USL scale by the portions of the questions numbered 1 or 2. M-BLRI questions 3, 4, 5, 7, 8, 11, 14, 17, 18, and 20 measured self-liking. Each of the RSE scale questions was considered a measure of self-esteem.

Hypothesis 4

The level of conditionality measured using the USL scale will correlate positively with the levels of conditionality measured using the M-BLRI. The results of the test of this hypothesis will indicate the extent to which the two different definitions of conditionality used in the USL scale and the M-BLRI scale measure the same variable.

To test this hypothesis, 11 M-BLRI questions measuring conditionality (1, 6, 9, 10, 12, 13, 15, 16, 19, 21, 22) and the incongruence scores (level of self-liking - level of success) were used. Scores were analyzed using the Pearson product-moment correlation coefficient.

CHAPTER IV

FINDINGS

The USL scale was tested using paired sample t tests. Questionnaires were scored and the USL scale results explored to understand response patterns. The four hypotheses related to this study were then evaluated based on the results of the measurement instruments.

Testing the USL Scale with Paired Sample t Test

The paired sample *t* test was used to evaluate the probability that the nine matched pairs of questions were actually measuring the same self-identity area. When measuring the respondent's level of *success*, the scores of only three pairs of the nine matched pairs of questions (13 and 17 intended to measure goal achievement, 14 and 18 measuring own moral expectations, and questions 2 and 12 measuring being human) were close enough that they were likely measuring the same variable ($p > .05$). The other six pairs of questions were likely measuring different variables (see Table 2). When evaluating the same pairs of questions measuring levels of *self-liking*, the scores of only three pairs of the nine matched pairs of questions (questions 14 and 18 intended to measure own moral expectations, questions 5 and 10 intended to measure attractiveness, and questions 1 and 16 intended to measure others' expectations) were close enough that they were likely measuring the same variable ($p > .05$). (See Table 3.) It was therefore assumed that the USL scale measured 15 self-identity areas for success and 15 self-identity areas for self-liking.

USL Scale Results

The USL scale questionnaires were scored and analyzed to explore the general nature of

Table 2

Paired Sample t Tests for USL Scale Split-Halves Questions Measuring Success

Question	Self-identity variable	Mean	SD	t value	df	2-tail p
1	Others' expectations	4.9	.9	2.9	149	0.00
16		4.5	1.5			
2	Being human	5.3	.8	1.72	149	0.09
12		5.2	1.2			
3	Developed abilities	4.5	1.2	5.26	153	0.00
11		3.9	1.3			
4	Self-critical judgments	2.5	1.3	2.82	153	0.01
9		2.1	1.2			
5	Attractiveness	3.4	1.13	-7.51	145	0.00
10		4.3	1.1			
6	Innate potential	4.7	1.2	-5.57	152	0.00
8		5.3	1.0			
7	Uniqueness	5.2	1.1	3.22	150	0.00
15		4.8	1.3			
14	Own moral expectations	5.4	1.0	1.32	150	0.19
18		5.2	1.3			
13	Goal achievement	4.6	1.2	.07	147	0.95
17		4.6	1.0			

Table 3

Paired Sample t Tests for USL Scale Split-Halves Paired Questions Measuring Self-Liking

Question	Self-identity variable	Mean	SD	t value.	df	2-tail p
1	Others' expectations	4.8	.94	1.72	148	.09
16		4.6	1.1			
2	Being human	4.9	.92	5.21	150	.00
12		4.3	1.2			
3	Developed abilities	4.5	1.1	2.39	154	.02
11		4.3	.95			
4	Self-critical judgments	4.1	1.3	2.53	155	.01
9		3.8	1.3			
5	Attractiveness	4.3	1.0	.28	147	.78
10		4.2	1.1			
6	Innate potential	4.6	.1	-2.30	154	.02
8		4.8	.1			
7	Uniqueness	4.8	.9	2.88	151	.01
15		4.5	1.0			
14	Own moral expectations	5.0	1.0	-.08	150	.94
18		5.0	.1			
13	Goal achievement	4.5	1.0	-2.88	148	.01
17		4.7	.9			

response patterns provided by the scale. Four data sets were therefore produced: (a) a spatial mean (the intersect of the mean responses for each pair of variables measured in each question) summarized the scores in terms of levels of success and self-liking, (b) modal frequency distributions showing the most common of the four quadrants selected by subjects were evaluated and summary data were presented, (c) a frequency of each response to each question compared to the modal frequency, and (d) incongruence scores.

Spatial Means

     The computation of spatial means (the intersect of the levels of response for the measure of success and self-liking) for all cases for each of the 18 questions resulted in 15 of the 18 means (83.3%) being located in Quadrant 1, the conditional self-liking quadrant (see Figure 2). The means from the remaining questions all fell in quadrant 4, unconditional self-liking. All spatial

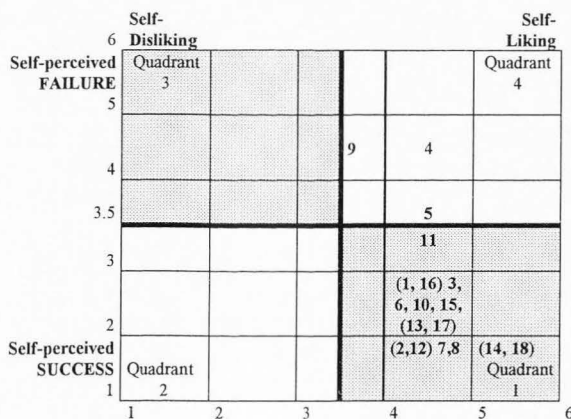|	Self-Disliking					Self-Liking
Self-perceived FAILURE 6	Quadrant 3					Quadrant 4
5						
4				9	4	
3.5					5	
3					11	
2					(1, 16) 3, 6, 10, 15, (13, 17)	
Self-perceived SUCCESS 1	Quadrant 2				(2,12) 7,8	(14, 18) Quadrant 1
	1	2	3	4	5	6

Figure 2. The spatial mean of all responses for each question placed in the USL model. Matched pairs of questions falling into the same subquadrant are shown in parentheses.

means responses were located in the self-liking half (Quadrants 1 or 4) of the table. These questions dealt with critical self-evaluation (questions 4 and 9) and attraction (number 5). Interestingly, the other question addressing attractiveness (question 10) scored in Quadrant 1. Where spatial means scores from questions intended to measure the matched pairs of self-identity, areas were in the same subquadrant they were placed in parentheses.

Modal frequency of quadrant scores. The modal frequency distribution, showing the quadrant most frequently plotted from the responses provided by each respondent, resulted in the recognition of six modal response patterns (see Figure 3). Conditional response patterns were those whose modal response fell into the conditional Quadrants 1 or 3. *Conditionals* made up 146 of the 150 cases (97.3%). Of the 146 conditionals, 143 were conditional self-likers (Quadrant 1) and three were conditional self-dislikers (Quadrant 3). Conditional self-liking was the overwhelmingly most common response. Furthermore, conditionals (lower right in Figure 2)
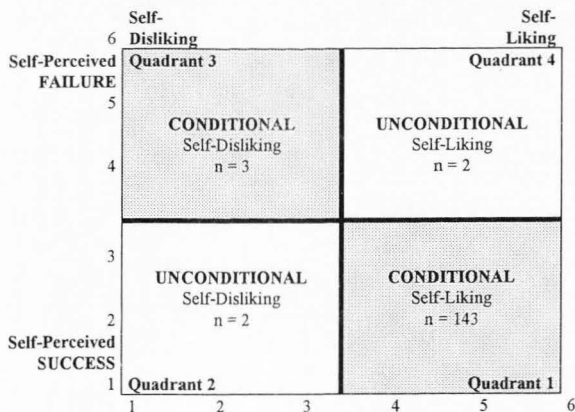
Figure 3. Modal spatial means score from the USL scale by case.

tended to be very conditional in the frequency of selecting Quadrant 1. In almost every case where a Quadrant 1 response was the mode, it was listed by the respondents at least two times as frequently as the next most frequently selected quadrant. Unconditional response patterns were those where the modal response fell into the unconditional Quadrants 2 and 4. *Unconditionals* made up only 4 (2.7%) of the 150 cases. Two were unconditional self-likers (Quadrant 4), and two were unconditional self-dislikers (Quadrant 2).

Individual response frequencies. Although the modal response for each case suggests a clear 97% tendency for a preference for the conditional self-liking Quadrant 1, most respondents had range of responses (see Figure 4). The percentages of total responses to all questions falling within quadrants 1 through 4 were 72%, 6%, 7%, and 15%, respectively. Seventy-eight percent of the time respondents rated their level of success on the higher end of the scale (Quadrants 1 or 2). Seventy-two percent of the time subjects claimed to like themselves because of higher success

Figure 4. The percentages of total responses falling within each quadrant of the USL model.

levels (Quadrant 1). Six percent of those respondents disliked themselves even though their

success was high (unconditional self-disliking, Quadrant 2). The remaining 22% of the success

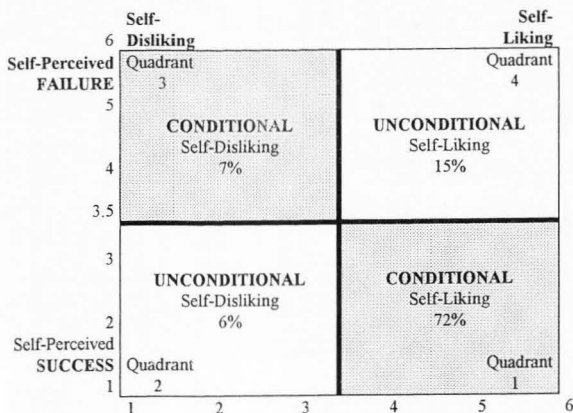ratings were on the lower end of the scale. Of those 22%, seven percent disliked themselves

because of lower levels of success (conditional self-disliking, Quadrant 3), while the remaining

15% liked themselves in spite of the low success ratings (unconditional self-liking, Quadrant 4).

Furthermore, 87% of all responses were of self-liking (Quadrants 1 or 4) rather than disliking

(Quadrants 2 and 3).

Incongruence Scores

As described in the prior chapter, incongruence and congruence scores provide a somewhat

different perspective of unconditionality than quadrant scores. Incongruence scores do not state a

level of liking or disliking, but suggest only the extent of the difference between the level of liking

and the level of success. A highly incongruent score shows that the level of liking is much different

than the level of self-liking and therefore theoretically conditioned upon the level of success.

When all responses by all subjects to all questions in the USL scale were evaluated, it was

found that 49.6% showed a level of self-liking equal to, and therefore congruent with, their level of

success. Positive incongruence scores, identifying those who like themselves more than what their

level of success would suggest, comprised 38.1% of the responses to all questions. Negative

incongruence scores, identifying those who like themselves less than what their success would

suggest, comprised 12.3% of all responses.

Each case was also analyzed to see which of the response options (positive incongruence,

negative incongruence, or congruence) was the mode. In 92 (61%) of the cases, congruence was

the modal response, suggesting that most subjects liked or disliked themselves in proportion to their

success, regardless of whether their success level was high or low. In 48 (32%) of the cases,

positive incongruence was the modal response, and in 10 (7%) of the cases, the number of positively incongruent responses was equal to the number of congruent responses. In no instance did a subject have a negative incongruence score as the modal response. There were, however, 12 cases where the number of negative incongruence scores was more frequent than the number of positive incongruence scores.

Hypothesis 1

Hypothesis 1 stated that some individuals have levels of self-liking that vary between the nine self-identity areas measured using the USL scale. The level of self-liking for some respondents was shown to vary substantially between some of the self-identity areas measured using the USL scale. The completion portion of each of the 18 questions addressed the level of self-liking. Evaluation yielded the following results. Sixteen percent of all respondents rated themselves with the highest possible level of self-liking (a score of 6) on one or more of the 18 questions, while rating themselves at the lowest possible level of self-liking (a score of 1) on one or more of the other questions. Sixty-two percent of the participants gave at least one self-liking response that varied at least three levels from one or more of their other responses. Only 12% of respondents gave self-liking responses that varied no more than one level. Only one respondent gave responses that did not vary on any question, for example, a score of 5 on all 18 questions.

Of the 25 respondents whose highest and lowest scores varied the maximum possible five levels, not all followed a normal curve. A few scores were skewed toward the high end (respondents 8 and 63 in Table 4), indicating lower overall levels of self-liking. Scores were skewed toward the low end (e.g., respondents 37 and 70), indicating generally higher overall levels of self-liking. Some (respondents 160 and 161) reflected a somewhat more symmetrical curve. These patterns of responses supported hypothesis 1.

Table 4

Samples of Skewed and Symmetrical Self-Liking Frequency Curves and Scores by Case

Curve	Skewed high		Symmetrical curve		Skewed low	
	#8	#63	#160	#161	#70	#37
1	3	2	2	1	1	1
2	3	1	2			
3	8	9	2	4		
4	1	5	6	8		1
5	1		3	4	4	2
6	2	1	3	1	13	14
Mean	2.8	3.1	3.8	3.9	5.5	5.6

Hypothesis 2

Hypothesis 2 states that some individuals have levels of conditionality that vary between the nine self-identity areas measured using the USL scale. The level of conditionality for some respondents did vary between some of the nine selves measured using the USL scale. Incongruence scores were used as a measure of unconditionality as described in the previous section. In no instance did any subject give the same response to all of the 18 questions. The formula allowed extreme incongruence scores to vary between a (+5) and (-5)--a range of 10 levels. The greatest range of incongruence scored by any respondent was eight. The smallest range was one. Ten of the more extreme cases were compared in Table 5.

Not only did subjects vary in the level of incongruent responses between self-identity areas, but also certain questions seemed to elicit a wider range of unconditional responses than other questions. The incongruent responses to questions 7 and 9, for example, ranged from a (+5) to a (-4)--only one less than the maximum possible range. Conversely, nine questions did not elicit a single response with a score more extreme than a positive or negative (1). Because of the substantial variation of conditional responses between questions by single respondents and variation between many respondents within the same question, hypothesis 2 was supported.

Table 5

Samples of Frequency Distributions of Incongruence and Congruence Scores by Case

Scores	#2	#31	#44	#51	#97	#113	#125	#154	#162	#165
5			1							
4	1		1	3			2	2	1	1
3		1	1		1	1	2	1		1
2	3						1	2		
1	2	4	5	6	4	8	4	3	7	2
0	7	10	9	6	9	7	6	8	7	9
-1	2	2	1	1	3	1	2	1	2	2
-2	2						1	1		2
-3					1				1	1
-4		1		1		1				
Range	7	7	6	8	6	7	6	6	7	7

Hypothesis 3

Hypothesis 3 stated that the levels of self-liking measured using the USL scale and the M-BLRI would correlate positively with the levels of global self-esteem measured by the RSE scale. The results of the Pearson product-moment correlation coefficient analysis (Table 6) showed a relatively strong positive correlation between each of these variables. All correlations were strong and statistically significant at the .01 level. Hypothesis 3 was therefore supported.

Hypothesis 4

Hypothesis 4 stated that the level of conditionality measured using the USL scale would correlate positively with the levels of conditionality measured using the M-BLRI. Results supported only a negligible positive relationship between the levels of conditionality measured using the USL scale compared to the levels of conditionality measured using the M-BLRI. A positive correlation coefficient of .16 ($\underline{n}$ = 151; $\underline{df}$ = 149) was statistically significant at the .05 level. The Pearson product-moment correlation coefficient was computed using the unconditional self-liking scores and the results of the questions from the M-BLRI that described the conditionality. Only a 3% change in one scale ($\underline{r}$ = .16, $\underline{r}^2$ = 3%) was explained by the change of

Table 6

Pearson Correlation Coefficients Comparing Three Measures

Scale and variable	2.	3.
1. USL Scale Self-Liking	.72	.75
2. M-BLRI Self-Liking		.74
3. RSE Self-Esteem		

Note. $\underline{df}$ = $\underline{n}$ − 2

the other. Hypothesis 4 was therefore not supported.

Summary of Findings

The USL scale was evaluated in order to understand its features. Paired samples t tests suggested that it measured 15 rather than 9 self-identity areas when measuring success and when measuring self-liking. The USL scale was scored using a spatial mean that computed the mean of all success ratings with the mean of all levels of self-liking. The spatial mean fell within the conditional self-liking quadrant. An incongruence score was also computed to provide a simple index of the level of conditionality of each respondent.

The first three hypotheses of this study were supported. Self-liking was shown to vary between self-identity areas. The level of conditionality was also shown to vary between the areas of self-identity. The level of self-liking measured using the USL scale was shown to correlate positively with the levels of self-liking using the M-BLRI and the measure of global self-esteem using the RSE scale. The fourth hypothesis, however, was not supported. The level of conditionality measured using the USL scale did not correlate significantly with the measure of conditionality using the M-BLRI.

CHAPTER V

DISCUSSION

Summary

The objective of this study was to define, describe, and measure unconditional self-liking. To achieve this purpose, the terms self-affection, self-liking, and self-love were defined and distinguished from other related feelings of self-esteem, self-worth, self-confidence, and self-respect. The USL model was created to describe unconditional self-liking and the USL scale was then created to measure it. Other scales were used to provide a reference point for validation of the USL scale. The BLRI was modified to measure unconditional self-liking. The 10-item RSE scale was used in its standard form. All three measures were placed in a single questionnaire and given to a convenience sample of 164 university students. Four hypotheses were derived from the USL model to determine if: (a) some individuals have levels of self-liking that vary between the areas of self-identity, (b) some individuals have levels of conditionality that vary between the areas of self-identity, (c) there were correlations among the levels of self-liking and self-esteem measured using the three instruments, and (e) the measure of conditionality using the USL scale was the same as the measure of conditionality using the modified BLRI scale.

A review of the literature yielded only a modest foundation for this study. No measure or model of unconditional self-love or self-esteem existed. With the exception of the BLRI there was a similar absence of data in the area of unconditional love of others. It was therefore necessary to modify the BLRI to provide some basis for comparison. Definitions were found to be generally incomplete, inconsistent, unclear, and overlapping.

Major findings indicated that: (a) almost all subjects reported some differences in levels of self-liking that vary with area of self-identity, (b) about 50% of responses to questions were at least

somewhat unconditional--where respondents would register levels of self-liking that were either more than or less than their level of success would suggest, (c) the self-liking scales of the three measures were highly correlated, while the conditionality scales of the two instruments were not correlated, and (d) at least two subjects gave response patterns that matched each of the four self-liking types described by the USL model. Overall, it was concluded that all subjects exhibited either one or both of the two types of self-liking.

Conclusions

The findings of this research support hypotheses 1-3 but did not support hypothesis 4. The first hypothesis stating that some individuals have levels of self-liking that vary between the various areas of self-identity was supported. This suggests that self-liking can be situational rather than global. This knowledge is helpful when coupled with the second hypothesis, which supports unconditionality. It suggests that most people like themselves conditionally in areas where they succeed, and that some people like themselves unconditionally in some areas even when they fail. This supports the possibility of teaching unconditional self-liking to people who have little hope of using achievement as a means of raising conditional self-liking, and allows measurement of progress. It also suggests and makes possible the study of why some people like themselves unconditionally while others do not. The results of testing the third hypothesis suggests that although self-liking and self-esteem are related, work needs to be done to distinguish between the two. The rejection of the fourth hypothesis indicates that more research is necessary to determine if either the USL scale or the M-BLRI is actually measuring unconditionality. Finally, the scale demonstrated that respondents can exhibit one or more of the six types or categories of self-liking identified by the scale and suggests that it may be possible for people to change from one type to another.

Self-Liking and Identity Areas

Hypothesis one addressed the first research question. Do some respondents like themselves more in some of the nine areas of self-identity and less in others, or do their levels of self-liking remain constant through all the areas of self-identity? Results clearly indicated that the level of self-liking of respondents varied between the nine selves used in the USL scale. Gergen (1971) and Rosenberg (1979) both promoted the concept that self-esteem is a weighted aggregation of feelings that vary between self-identity areas and that self-esteem is therefore not a single global measure. Results of this study suggest that self-liking follows a similar pattern.

It is clear that the level of self-liking varies between the areas of self-identity, but the cause of the variation remains unclear. A Pearson's correlation coefficient indicated that levels of success and self-liking correlated at the $r = .76$ level across the 18 areas of self-identity. This suggests that either success influences self-liking or that self-liking influences success. The response to hypothesis two suggests that there may be at least one other reason for the variation.

Unconditional Self-Liking

The second hypothesis addressed the second research question, Will the respondents' levels of self-liking vary independent of their success in each area of self-identity, or will it be conditioned upon their success in each area? This hypothesis predicted that some responses would be independent of the level of success. Results supported hypothesis two suggesting that the level of self-liking by certain respondents did vary between the nine selves measured using the USL scale independent of their level of performance. Some respondents demonstrated self-disliking even as they evaluated their behavior as successful in the area of self-identity. In some cases, those same respondents reported self-liking even when their performance in a self-identity area was poor. Incongruence scores indicated that about 50% of the time respondents liked themselves either more or less than their level of success would suggest they "should."

Rosenberg (1979) suggested that self-esteem varies with the level of importance that people assign to a self-identity area. If such is also the case with self-liking, perhaps it is the level of importance rather than unconditionality that is measured by the USL scale, for example, "I don't care about the way I look, so it doesn't influence how much I like myself." This leads to other questions such as: Why might one area be viewed by respondents as less important than another area in determining self-liking? Is success viewed as beyond their ability or responsibility and therefore dismissed? Is an area of self-identity viewed as important but not important now? Is the level of importance related to peer pressure? Is a self-identity area important but not viewed as being worth the effort and is therefore disregarded? Regardless of the reason, something appears to allow some respondents to ignore their level of success as they make their decisions to like or dislike themselves.

Results also suggest that there is something about some questions that evoked either conditional or unconditional responses. Nine questions evoked a maximum range of incongruence of only +1 or −1. Stated differently, not one convergence score of 1 of the 164 respondents exceeded a +1 or −1. This is somewhat counter to the second hypothesis and suggests a corollary: Some areas of self-identity are universally more conditional, while others are universally more unconditional. Once again, why this appears to be the case is not known.

Correlation of the Measures

The USL scale, the M-BLRI, and the RSE scale each correlated positively with one another. While a positive and high correlation was expected between the USL scale and the M-BLRI, it was expected that they would correlate positively but more modestly with the RSE scale.

Two factors likely influenced the correlation of the RSE scale with the other two measures. First, the relationship was likely artificially high because no attempt was made to help respondents distinguish between the meanings of the terms self-liking and self-esteem. Respondents likely

interpreted them as having the same meaning. (A more sophisticated version of the USL scale as described later in this chapter should mitigate this problem.) A second factor that likely influenced the correlation between the RSE and the other two scales was that they were developed to measure different variables. The USL scale and the M-BLRI were devised to measure both conditional and unconditional self-liking. In contrast, the RSE scale was devised to measure only conditional self-esteem (Rosenberg, 1979). It is important to realize that the RSE scale is so highly conditional that performance is considered to be a direct measure of self-esteem. For example, question 4 of the RSE scale excludes any reference to self-esteem and refers only to performance. It reads, "I am able to do things as well as other people." Questions 3, 5, and 6 also appear to be of similar orientation. The fact that there is a moderate difference between the RSE scale and the other two scales supports an underlying assumption of this thesis—that unconditional self-esteem exists. Further studies would be necessary to determine how much of the lack of correlation is due to the fact that the RSE scale does not measure unconditionality.

Unrelated Measures of Conditionality

The USL and M-BLRI measures of conditionality are not the same. It is probable that the moderate .49 correlation occurs for at least five reasons: First, the definitions of unconditionality used by the two instruments are different enough that one would expect less than complete correlation. The USL scale defines unconditionality as the difference between the reported level of self-liking and success. The M-BLRI measures unconditionality as a constancy or lack of variation in self-liking. Second, the scoring ranges of the two scales differ. Possible USL incongruence scale scores range from +5 to -5 for a total range of 10. Possible M-BLRI scale scores range from 1 to 6 for a maximum range of 5. It would appear that a certain level of correlation would be lost in the difference in these two scales. Third, the USL incongruence scale does not provide a means of recording extreme responses. For example, respondents who report a

score of 6, which is the highest possible level of success, have no option of providing a positively unconditional incongruence score. To do so would require a self-liking score of +7 or above. The maximum score allowed by the USL scale, however, is currently a +6. Fourth, the USL scale appears more transparent than the M-BLRI scale and is therefore more likely to be biased. Finally, both instruments evaluated unconditionality across different self-identity areas. These different self-identity areas are likely to evoke different levels of unconditionality as in the first hypothesis.

In spite of these reasons for a moderate relationship, it appears that both have the capability of contributing to the understanding of unconditionality. Continued research will be required to clarify reasons for the moderate correlation between the two scales.

Six Types of Self-Liking

The results of this study demonstrated that there were at least six potential categories or types of responses to the USL scale questions. Respondents are typed or categorized by the quadrant containing their modal responses to USL scale questions: (a) unconditionals (Quadrants 2 or 4), (b) unconditional self-likers (Quadrant 4), (c) unconditional self-dislikers (Quadrant 2), (d) conditionals (Quadrants 1 or 3), (e) conditional likers (Quadrant 1), and (f) conditional dislikers (Quadrant 3). These types were identified by their modal quadrant response. While the modal quadrant response of 97% of respondents categorizes them as conditionals (modal responses being within Quadrants 1 or 3), 79% of all quadrant responses were in the conditional self-likers (modal responses being within Quadrant 1). Although no single subject's modal score could be typed as unconditional, some scores were unconditional. This provides evidence that there may be some people who could be typed as unconditionals.

The greater specificity of congruence scores provided further insight. Congruence scores registered 49.5% of the responses as congruent and 50.5% were incongruent. While almost all respondents have tendencies toward Quadrant 1, almost all of them registered at least one response

in unconditional Quadrants 2 or 4. It may be hypothesized that for every unconditional response, there was a rationale unknown to the researcher and possibly unknown to the respondent. Further research will be required to learn the motivation and the underlying thought processes.

Limitations

It was recognized early in the planning process that the study would have many limitations resulting primarily from its exploratory nature. The following are 10 of the more significant limitations.

1. The USL scale is complex and unconventional. The scale simultaneously measures two variables on two continua across what was suggested to be 15 self-identity areas when measuring success or when measuring self-liking. A review of measurement scales as part of the literature review suggests that the coordinate system of scoring and use of spatial means is atypical. The use of congruence and incongruence as a second and more sensitive measure of conditionality is also potentially confusing. The test format was uncommon and initially awkward for some as attested by responses resulting from the pilot study. The uniqueness and complexity of the USL scale was corroborated by the fact that the time required by computer lab personnel to write the programs to allow coding of the scale was approximately 10 times the amount typically spent to support thesis projects.

2. The USL scale validity is not well supported by other measures. Like any new measure of an unmeasured variable, the USL scale is of unproven validity with no equivalent validated measure with which to compare. The M-BLRI and RSE scale were admittedly poor validating instruments. Because the BLRI required modification to measure unconditional self-esteem, it was hardly a strong measure against which to be compared. The weak correlation between the

unconditionality scales of the two instruments supports this claim. Furthermore, the developer of the RSE scale claims to measure self-esteem rather than self-liking.

3. The USL scale lacks sufficient numbers of self-identity areas. Gergen (1971) suggested that identity areas are a basis for self-liking and that one may have as many self-identities as one has roles. The USL scale was constructed with the intent of using nine pairs of self-identity areas. Results suggested that there were actually 15 self-identity areas relating to success or self-liking. It is probable that these nine identity areas are not a fair representation of the self-identity universe.

4. The USL scale provided no intermediate response alternatives. The format of the USL scale adopted the BLRI format, which forced respondents to answer affirmatively or negatively without an average or neutral response option. For example, question 5 forced respondents to conclude that they were either more attractive or less attractive than most people. Two of the 11 respondents in the pilot study shared their frustration with the lack of an intermediate alternative to question 5.

5. The USL scale ignored the level of personal importance of each self-identity area. It is possible that certain areas of self-identity are of little importance to the respondent and therefore discounted (Rosenberg, 1979). Hence, an expressed "...but I still like myself" response may be prefaced by an uncommunicated thought, "So what if I don't act according to my moral beliefs. Big deal! Who cares about being moral?" In such a case, unconditionality would be viewed as influenced by the level of importance to the respondent. A response of high self-liking based on failure in an area of self-identity that is perceived to be unimportant is very different from a response of high self-liking based on failure in an area of self-identity perceived to be important. The USL scale needs a means of identifying the respondents' levels of importance for each self-identity area.

6. The USL scale does not offer a completely unconditional response option. The scale therefore lacks the means of distinguishing between those who like themselves in spite of their failings and those who see failing as having nothing to do with liking themselves.

7. The USL scale lacks the ability to identify the underlying thought processes of respondents. For example, when the completion segment of a question is an affirmative "...but I like myself anyway," there is no means of learning the rationale explaining why a person chooses to do so during times of failure. That process must be understood and learned before it can be used to help people like themselves unconditionally. The USL scale needs a means of detecting the respondents' underlying thought processes.

8. The study is not longitudinal. There are at least three questions that cannot be answered because this study was cross-sectional. First, what would happen to the 97% of the sample who were typed as conditional self-likers if their performance were to drop dramatically? Would they become conditional self-dislikers or unconditional self-likers? Second, how long would the change (if any) in self-liking lag behind a move toward failure? Third, does change in level of self-liking precede or follow a change in level of success? A longitudinal study would likely yield many results not available in a cross-sectional study.

9. Respondents who lack self-awareness may make this and other self-reports less meaningful. The literature suggests that many people are not particularly adept at recognizing their own emotions (Kagan, 1991). The USL scale relies on accurate self-awareness. The extent of the effect that lack of self-awareness has on the USL scale is currently not known.

10. Measurement instruments use different definitions. The positive correlation between self-liking of the USL scale and self-esteem as measured by the RSE scale may be artificially high because of overlapping definitions. This study has suggested that there are differences between the meaning of the word self-liking and other related words such as self-esteem, self-respect, and self-

confidence. The RSE scale, for example, uses the words, "satisfied," "useless," "of worth," and "respect" to refer to the individual and to measure a level of self-esteem. This thesis has proposed that there is a difference between the meaning of these words and the meaning of the term self-liking.

None of the three scales used in this study clarified the difference between the meanings of the words *feel* and *believe*. *The Publication Manual of the American Psychological Association* claims that the word "*feel* broadly substitutes for *think* or *believe*, but in scientific style such latitude is not acceptable" (American Psychological Association, 1994, p. 28). It is important to know if respondents are reflecting the way they think, the way they feel, or if thinking and feeling are in line with one another.

Recommendations

None of the 10 noted limitations present any grave problem to continued successful research using the general USL model. The following recommendations correspond to the noted limitations.

1. It will be necessary to accept a certain amount of complexity. The USL scale and model are currently complex and will need to become even more complex to achieve their potential. The scale, however, can be simplified and streamlined somewhat. For example, the six segment per question format could be reduced to two questions representing two continua. It is nevertheless a conclusion of this study that the complexity of the self-liking area requires a relatively complex model. Researchers will probably need to accept that assumption.

2. Validation of the USL scale can occur over time. Little can be done to alleviate the hazards of exploratory research. In spite of the weaknesses of the selected validating instruments,

they are the best known alternatives available. Only time and continued research can properly validate the USL scale or other measurement instruments.

3. Key areas of self-identity can be determined over time. It is reasonable to assume that although there are many areas of self-identity, a limited few will eventually prove to explain the majority of variation in levels of self-liking. Exploratory surveys with many self-identity areas will be required to identify these key self-identity areas.

4. Intermediate response alternatives can be added to the USL scale. The scale should be adapted to allow intermediate, neutral, or average responses. Although this would cause certain responses to fall on the border between quadrants, the remaining responses should be more valid.

5. The relative importance of self-identity area can be measured. Each respondent can rank each self-identity area in order of importance or by level of importance, or both. To do so, however, will both complicate the USL scale and lengthen the time required for completion.

6. Completely unconditional response options can be added. A third option for the completion portion of each question could be added to the USL scale. For example, sample question 10 found in Table 1 could be modified: (A) "I am not an attractive person . . . " (3) " . . . but attractiveness has nothing to do with how I feel about myself."

7. The underlying thought processes can be studied. To learn these underlying processes would require an extensive five-step process involving comparing two scales against one another: (a) Design an USL Behavioral scale that allows behavior to be observed and measured, (b) Ask subjects to complete a USL scale self-report, (c) Compare the observational results with the self-report results and explore the reasons for variation, (d) Interview respondents to explore underlying beliefs related to the observational and self-report instruments, and (e) Use the data generated to modify the USL scale self-report.

Armed with these tools, studies might better relate self-liking with other feelings, beliefs, and behaviors. It might lead to the explanation, for example, of such intriguing questions as why some basketball players want to shoot the last-second, potentially game-winning shot, while others do not. This connection of level of self-liking, underlying beliefs and feelings, and related unconditionality could prove very helpful in explaining behavior.

8. Longitudinal studies could be conducted. After expanding and refining the USL scale, it would be important to run longitudinal studies. Longitudinal studies would likely provide insight that would not be apparent from cross-sectional studies. Much could be learned from even a short longitudinal study. For example, it would be relatively easy to select and monitor a population of people at high risk of failure such as people trying out for positions on teams, applying for jobs, or entering competitive programs, or receiving public criticism. It would be insightful to see how variations in successes and failures influence self-liking or vice versa.

9. Self-awareness can be measured to a certain degree. The option provided in recommendation number 7, addressing underlying thought processes, would generally identify the respondents' levels of self-awareness. By comparing the results of initial self-reports with an experimenter scored instrument (based on observational data), the level of self-awareness could be estimated.

10. USL type scales can be developed to measure each of the various elements of self-esteem. Future research with the USL scale should expand to include five scales measuring both beliefs and feelings related to self-liking, self-respect, self-worth, and self-confidence--each running in parallel. For example, the completion portion of each question would be identical except where key words such as "like," "respect," "value," "capable," "feel," and "believe" would be substituted. Respondents would be first instructed regarding the difference between the meanings of the words and then asked to distinguish between the words as they respond to the questions.

This format where meanings are contrasted should help respondents distinguish between the subtle meanings of the words.

Final Comments

It would appear that the USL model has the potential to have far-reaching effects. The USL model and scale are the first known attempts to operationalize unconditional self-liking or to separate self-liking from the other components of self-esteem. The USL scale could potentially expand into measuring self-worth, self-regard, self-confidence, and their underlying beliefs and feelings. It could contribute to testing theories that use unconditional self-esteem as a variable. It could be used to enhance the diagnosis, intervention, and measurement of progress in the treatment of psychological disorders and problems. It would likely prove helpful in research of social problems including family, human development, political issues, organizational psychology, sports achievement, educational psychology, and other areas. It provides a mechanism for testing a perspective promoted by humanistic psychologists, rational emotive therapists, and others who claim that unconditional self-liking is not limited to a high-achieving few. The primary challenge will be to persuade researchers to continue with this initial research.

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APPENDIX

Gender: (1) *Male* (2) *Female*

Grade Point Average: (1) > 3.5 (2) 3.4-3.0 (3) 2.9-2.5 (4) 2.4-2.0 (5) < 2.0

Age: (1) *20 and younger* (2) *21-24* (3) *25-29* (4) *30 and older*

Marital Status: (1) *Married* (2) *Divorced/Separated* (3) *Never Married*

Children: (1) *Yes* (2) *No*

Religious Preference: (1) *Catholic* (2) *Jewish* (3) *LDS* (4) *Protestant* (5) *Other* _____

PART I

The following statements describe how you may feel about yourself.

1. CHOOSE BETWEEN "A" and "B" and circle the response with which you most agree.
   VSA (Very Strongly Agree) SA (Strongly Agree) Agree (Agree)

2. CHOOSE BETWEEN "(1)" and "(2)" immediately following your choice of "A" or "B" and circle the letter to the right of the statement which best describes how much you agree.

SAMPLE QUESTION			
A. My parents are generally approving of me	VSA	SA	A
(1) . . . and it helps me like myself better.	VSA	SA	A
(2) . . . but I still tend to disbelieve myself.	VSA	SA	A
B. My parents *do not* generally approve of me	VSA	(SA)	A
(1) . . . but I still like myself.	VSA	SA	
(2) . . . so I don't like myself very much.	VSA	SA	(A)

1. A. I am generally able to meet the expectations of others. . . — VSA SA A
   (1) . . . and it helps me like myself better. — VSA SA A
   (2) . . . but I still tend to disbelieve myself. — VSA SA A
   B. I am generally *not* able to meet the expectations of others. . . — VSA SA A
   (1) . . . but I still like myself. — VSA SA A
   (2) . . . so I don't like myself very much. — VSA SA A

2. A. I feel a *special love* and reverence for all human life. . . — VSA SA A
   (1) . . . which tends to make me like myself. — VSA SA A
   (2) . . . but I still dislike myself. — VSA SA A
   B. I feel that there is little to love or respect in merely being human . . . — VSA SA A
   (1) . . . but I find that I can still like myself. — VSA SA A
   (2) . . . so I tend to like myself less. — VSA SA A

3. A. I have *not* developed the abilities that I was born with. . . — VSA SA A
   (1) . . . so I feel a certain disliking for myself. — VSA SA A
   (2) . . . but I still like myself. — VSA SA A
   B. I *have* developed the abilities I was born with. . . — VSA SA A
   (1) . . . but I still dislike myself. — VSA SA A
   (2) . . . so I like myself. — VSA SA A

4. A. I do *not judge* or evaluate myself critically. . . — VSA SA A
   (1) . . . so I find it easy to like myself. — VSA SA A
   (2) . . . but I still find it difficult to like myself. — VSA SA A
   B. I *do judge* and evaluate myself critically. . . — VSA SA A
   (1) . . . but I tend to like myself anyway. — VSA SA A
   (2) . . . so I find it difficult to like myself. — VSA SA A

5. A. I consider myself to be *more attractive* than most people. . . — VSA SA A
   (1) . . . and therefore find it easier to like myself. — VSA SA A
   (2) . . . and still find it difficult to like myself. — VSA SA A
   B. I consider myself to be *less attractive* than most people. . . — VSA SA A
   (1) . . . but I still find it easy to like myself. — VSA SA A
   (2) . . . so I tend to dislike myself. — VSA SA A

6. A. My genetic makeup provided me with very *limited potential*. . . — VSA SA A
   (1) . . . so I don't like myself. — VSA SA A
   (2) . . . but nevertheless I like myself. — VSA SA A
   B. My genetic makeup provided me with *great potential*. . . — VSA SA A
   (1) . . . but still dislike myself. — VSA SA A
   (2) . . . and therefore like myself. — VSA SA A

7. A. I am the *only* person in the world who is exactly like me. . . — VSA SA A
   (1) . . . so I find it easier to like myself. — VSA SA A
   (2) . . . I find that I still tend to dislike myself. — VSA SA A
   B. None of us is really that much different than anyone else . . . . — VSA SA A
   (1) . . . but I still feel that I can like myself. — VSA SA A
   (2) . . . so I tend to dislike myself. — VSA SA A

8. A. I believe that I *was* born with special talents and abilities . . . — VSA SA A
   (1) . . . and therefore I find it easier to like myself. — VSA SA A
   (2) . . . but still find that I dislike myself. — VSA SA A
   B. I believe that I *was not* born with many talents and abilities. . . — VSA SA A
   (1) . . . but still find I can like myself. — VSA SA A
   (2) . . . so I find it difficult to like myself. — VSA SA A

9. A. I *worry* about my mistakes and failures. . . — VSA SA A
   (1) . . . and I find it difficult to like myself. — VSA SA A
   (2) . . . but I tend to like myself anyway. — VSA SA A
   B. I *don't worry* about my mistakes and failures. . . — VSA SA A
   (1) . . . but I still find it difficult to like myself. — VSA SA A
   (2) . . . so I find it easy to *like* myself. — VSA SA A

10. A. I am *not* an attractive person. . . — VSA SA A
    (1) . . . so I tend to dislike myself. — VSA SA A
    (2) . . . but I still like myself. — VSA SA A
    B. I *am* an attractive person . . . . — VSA SA A
    (1) . . . but I still don't care much about myself. — VSA SA A
    (2) . . . so its easy to care about myself. — VSA SA A

11. A. I *have developed* my skills and abilities to a high degree. . . — VSA SA A
    (1) . . . so I feel a greater liking for myself. — VSA SA A
    (2) . . . but I still feel a dislike for myself. — VSA SA A
    B. I believe that I *haven't developed* many skills and abilities. . . — VSA SA A
    (1) . . . but I still feel a great liking for myself. — VSA SA A
    (2) . . . so I feel that I like myself less. — VSA SA A

12. A. Humans are *no more special* than animals. . . — VSA SA A
    (1) . . . so I am no more special than animals. — VSA SA A
    (2) . . . but I still find that I can like myself. — VSA SA A
    B. There is something very *special* about being human. . . — VSA SA A
    (1) . . . but that doesn't make me like myself. — VSA SA A
    (2) . . . so it is only natural that I would like myself. — VSA SA A

13.	A. I *don't do* the things I decide to do...	VSA SA A
	(1) ... so I find that it is difficult to like myself.	VSA SA A
	(2) ... but I still like myself.	VSA SA A
	B. I *do* whatever I decide to do...	VSA SA A
	(1) ... but I still dislike myself.	VSA SA A
	(2) ... so I like myself.	VSA SA A
14.	A. I *do* what I believe to be right...	VSA SA A
	(1) ... and find it makes it easier to like myself.	VSA SA A
	(2) ... but find that I still tend to dislike myself.	VSA SA A
	B. I *don't do* what I believe to be right...	VSA SA A
	(1) ... but I still like myself.	VSA SA A
	(2) ... and find it difficult to like myself.	VSA SA A
15.	A. There are *lots of people* who are like me...	VSA SA A
	(1) ... so I tend to dislike myself.	VSA SA A
	(2) ... but I still like myself.	VSA SA A
	B. I am *unique* and one-of-a-kind...	VSA SA A
	(1) ... but that doesn't help me like myself.	VSA SA A
	(2) ... so I tend to like myself.	VSA SA A
16.	A. People generally have reasonable expectations for me...	VSA SA A
	(1) ... and it helps me like myself better.	VSA SA A
	(2) ... but I still tend to dislike myself.	VSA SA A
	B. People generally require more of me than I can give...	VSA SA A
	(1) ... but I still like myself.	VSA SA A
	(2) ... and that is why I dislike myself.	VSA SA A
17.	A. I generally *achieve* the goals I set...	VSA SA A
	(1) ... which helps me like myself better.	VSA SA A
	(2) ... I still dislike myself.	VSA SA A
	B. I *don't* generally achieve the goals I set...	VSA SA A
	(1) ... but I still find that I can like myself.	VSA SA A
	(2) ... so I find it makes me dislike myself.	VSA SA A
18.	A. I *don't live* by my own standards of right and wrong...	VSA SA A
	(1) ... and find it difficult to like myself.	VSA SA A
	(2) ... but still find that I like myself.	VSA SA A
	B. I *live* by my own standards of right and wrong...	VSA SA A
	(1) ... and find that I still tend to dislike myself.	VSA SA A
	(2) ... and find it makes it easier to like myself.	VSA SA A

PART II

Please record the appropriate answer for each item, depending on whether you strongly agree, agree, disagree, or strongly disagree with it.

SA (Strongly Agree)   A (Agree)   D (Disagree)   SD (Strongly Disagree)

1.	On the whole, I am satisfied with myself.	SA A D SD
2.	At times I think I am no good at all.	SA A D SD
3.	I feel that I have a number of good qualities.	SA A D SD
4.	I am able to do things as well as most other people.	SA A D SD
5.	I feel I do not have much to be proud of.	SA A D SD
6.	I certainly feel useless at times.	SA A D SD
7.	I feel that I'm a person of worth.	SA A D SD
8.	I wish I could have more respect for myself.	SA A D SD
9.	All in all, I am inclined to think that I am a failure.	SA A D SD
10.	I take a positive attitude toward myself.	SA A D SD

PART III

Below are listed a variety of ways you might feel about yourself. Please consider each statement with respect to whether you think it is true or not true. To the right of each question, circle the response that describes how strongly you feel it is true or not true.

+3: I strongly feel that it is true.
+2: I feel it is true.
+1: I feel that it is probably true, or more true than untrue.

-1: I feel that it is probably untrue, or more untrue than true.
-2: I feel it is not true.
-3: I strongly feel that it is not true.

1.	How much I like myself depends partly on what I am doing at the moment.	+3 +2 +1 -1 -2 -3
2.	I am "intrigued" by how I am, but don't actually like myself.	+3 +2 +1 -1 -2 -3
3.	I enjoy looking at myself in the mirror or seeing myself in photographs.	+3 +2 +1 -1 -2 -3
4.	I am indifferent toward myself. I ignore my physical or emotional needs.	+3 +2 +1 -1 -2 -3
5.	I like myself.	+3 +2 +1 -1 -2 -3
6.	When I am critical of my actions, I dislike myself.	+3 +2 +1 -1 -2 -3
7.	I am accepting and warmly disposed toward myself.	+3 +2 +1 -1 -2 -3
8.	I care about what may happen to me.	+3 +2 +1 -1 -2 -3
9.	Whether I am critical or accepting of my behavior doesn't influence how much I like myself.	+3 +2 +1 -1 -2 -3
10.	Sometimes I have very warm feelings of liking and appreciation toward myself, at other times I feel cold and don't care what happens to me.	+3 +2 +1 -1 -2 -3
11.	I am interested in myself.	+3 +2 +1 -1 -2 -3
12.	Depending on my mood, I am sometimes more warmly disposed and understanding of myself than at other times.	+3 +2 +1 -1 -2 -3
13.	I like or dislike myself the same regardless of what I am doing at the moment.	+3 +2 +1 -1 -2 -3
14.	I do not really care what happens to me.	+3 +2 +1 -1 -2 -3
15.	My general feeling of liking toward myself varies considerably.	+3 +2 +1 -1 -2 -3
16.	Whether someone else likes or dislikes me, makes no difference in the way I feel about myself.	+3 +2 +1 -1 -2 -3
17.	I dislike myself.	+3 +2 +1 -1 -2 -3
18.	I am impatient with myself.	+3 +2 +1 -1 -2 -3
19.	I like myself better when I behave in some ways, than when I behave in other ways.	+3 +2 +1 -1 -2 -3
20.	I feel a deep sense of liking for myself.	+3 +2 +1 -1 -2 -3
21.	Whether I am doing well or poorly makes no difference in how warmly and appreciatively-or how coldly and unappreciatively-I feel toward myself.	+3 +2 +1 -1 -2 -3
22.	I can be very critical of myself or very understanding of my actions without liking or disliking myself more.	+3 +2 +1 -1 -2 -3