



2014

Measuring attitudes of self-silencing in Japan and the United States

Lanen J. Vaughn
Western Washington University

Follow this and additional works at: <https://cedar.wwu.edu/wwuet>



Part of the [Experimental Analysis of Behavior Commons](#)

Recommended Citation

Vaughn, Lanen J., "Measuring attitudes of self-silencing in Japan and the United States" (2014). *WWU Graduate School Collection*. 368.

<https://cedar.wwu.edu/wwuet/368>

This Masters Thesis is brought to you for free and open access by the WWU Graduate and Undergraduate Scholarship at Western CEDAR. It has been accepted for inclusion in WWU Graduate School Collection by an authorized administrator of Western CEDAR. For more information, please contact westerncedar@wwu.edu.

Measuring Attitudes of Self-Silencing in Japan and the United States

By

Lanen J. Vaughn

Accepted in Partial Completion
Of the Requirements for the Degree
Masters of Science

Kathleen L. Kitto, Dean of the Graduate School

ADVISORY COMMITTEE

Chair, Joseph Trimble Ph.D.

Dale Dinnel Ph.D.

Dana Jack Ed.D.

MASTER'S THESIS

In presenting this thesis in partial fulfillment of the requirements for a master's degree at Western Washington University, I grant to Western Washington University the non-exclusive royalty-free right to archive, reproduce, distribute, and display the thesis in any and all forms, including electronic format, via any digital library mechanisms maintained by WWU.

I represent and warrant this is my original work, and does not infringe or violate any rights of others. I warrant that I have obtained written permissions from the owner of any third party copyrighted material included in these files.

I acknowledge that I retain ownership rights to the copyright of this work, including but not limited to the right to use all or part of this work in future works, such as articles or books.

Library users are granted permission for individual, research and non-commercial reproduction of this work for educational purposes only. Any further digital posting of this document requires specific permission from the author.

Any copying or publication of this thesis for commercial purposes, or for financial gain, is not allowed without my written permission.

Lanen Vaughn

July, 25th 2014

Measuring Attitudes of Self-Silencing in Japan and the United States

A Thesis

Presented to

The Faculty of

Western Washington University

In Partial Fulfillment

of the Requirements for the Degree

Masters of Science

by

Lanen J. Vaughn

July 2014

Abstract

The primary purpose of this study was to explore the expression of self-silencing across cultures using indirect forms of measurement. Although some previous research has measured self-silencing in different cultural populations, no studies have addressed self-silencing for Japanese participants. Many of the items highly correlated with self-silencing have been ranked higher by Japanese participants than those from the United States. Thus, self-silencing may not be equivalent across all cultures. Drawing samples from Japan and the United States, self-silencing for each of the two groups and gender were measured using the own-category approach, an open card-sorting technique. Hierarchical cluster analyses of the card-sort data did not show much agreement with the original Silencing the Self-Scale and each cultural sample; however, cluster analyses between men and women within the United States proved good cluster recovery ($ARI = .89$) between genders. Results between cultures suggest the *amae* and humility may be driving Japanese attitudes towards self-silencing.

Acknowledgments

Without the assistance and guidance of some very brilliant people this project would never have been completed. Dr. Trimble not only provided me with the advisement necessary for my thesis, but he also came to my rescue at every fire that nearly consumed this project and pointed me in a new direction. Thank you for guiding me and introducing me to many of the wonderful people associated with this project. Without his assistance I would not have made a contact of Kenjiro Aoyama Ph.D., who assisted with translation and recruitment, in Japan. Additional thanks to Dr. Dinnel, who has assisted me with this project from the beginning and has encouraged me to make it better with every draft. Dana Jack Ph.D., was not only kind enough to let me use her scale, she also spent hours pouring over ideas with me in the most passionate and nurturing manner. Her excitement fueled my persistence in this project. Max Winderbaum, of Zipper Computer, not only bailed me out on several coding issues early on, he helped me achieve all that I wanted from this program. Without Max, both my life and the program for this project would likely be in disrepair. Finally, thanks to Matthew Chavez, for being a resilient ear and keeping me on track. These people and many more, the staff of the Graduate School, the Psychology Department, each motivated me and supported me through this project. I am humbled to have been blessed with these people in my life.

Table of Contents

Abstract	iv
Acknowledgements	v
List of Figures and Tables	vii
Introduction	1
Methodology	14
Results	20
Discussion	26
References	33
Figures and Tables	40
Appendix A	66
Appendix B	87
Appendix C	88

List of Figures and Tables

Table 1: Demographics.....	40
Table 2: Additional Demographics.....	41
Figure 1: Overall Cluster Solution.....	59
Table 3: Crosstabs for the 2-cluster solution.....	42
Table 4: Crosstabs for the 3-cluster solution.....	43
Table 5: Clusters for Japan and the United States.....	44
Table 6: Clusters for men and women of Japan.....	49
Table 7: Clusters for men and women of the United States.....	54
Table 8: Comparison of the means by culture and gender.....	58
Figure 2: Dendrogram for Japan.....	60
Figure 3: Dendrogram for the United States.....	61
Figure 4: Dendrogram for males from the United States.....	62
Figure 5: Dendrogram for females from the United States.....	63
Figure 6: Dendrogram for males from Japan.....	64
Figure 7: Dendrogram for females from Japan.....	65

Introduction

Culture heavily influences perceptions of interpersonal relationships. Culture provides intricate guidelines for how individuals should act in relationships as well as the methods by which we judge the value of a relationship (Triandis, 1989). Moreover, measuring attitudes towards relationships while considering culture is a difficult task, as culture provides a model not only for individuals' actions but also for restraints. A review of the culture literature has failed to produce any published studies that have measured self-silencing with a Japanese population.

Self-silencing addresses the level at which the self is suppressed in support of this gender-specific, socially appropriate behavior. The cross-culturally validated measure of self-silencing, the Silencing the Self Scale (STSS), measures schemas about the self in intimate relationships and is administered on a 5-point scale (Jack, 1991). Several researchers have critiqued the use of 5-point scales in difference cultures (Chen, Lee, & Stevenson, 1995; Kankaraš & Moors, 2010). Although simply measuring a construct in a different cultural context may be tempting, it is important to consider the construct and measurement equivalence of this scale when administering it in Japanese culture.

In the present study, I measured self-silencing cross-culturally by using the own-category approach. The own-category approach allows participants to complete an open card-sort of the items in the manner they feel is best (Sherif, 1976); yet, this technique has been under-utilized due to the cumbersome data encoding required by the pen and paper method. Previous research supports using own-category method as a way of gauging ego-involvement and suggests this technique may be better for cross-cultural comparisons (Makdah & Diab, 1976; Sherif, 1967; Sherif, 1973). In the present study, I address the cultural differences of

self-silencing with the use of the own-category approach as a more culturally measurement technique.

Measurement Equivalence

Not all measurement techniques are equivalent across cultures. The popular Likert-like method has been criticized for exhibiting Western cultural bias (Chen, Lee, & Stevenson, 1995; Kankaraš & Moors, 2010). Scores on Likert-like scales may be skewed for Japanese participants due to Japanese participants avoiding selecting extreme categories, a problem often posed with most measures utilizing Likert-like forms of assessment (Chen et al., 1995). Often, due to the frequency with which a scale is used, many assume that it can be interpreted in the same manner across cultural groups (Kankaraš & Moors, 2010); however, frequency does not indicate compatibility, especially when making comparisons across cultures. Chen, Lee, and Stevenson (1995) suggested that researchers should consider the differences in cultural style especially in the case of self-evaluations. In their study comparing Chinese, Japanese, Canadian, and American response styles on varying Likert-like scales, Japanese students were more likely than the Chinese students to use the mid-point on administered scales. In addition, both Chinese and Japanese respondents were more likely to use the mid-point, than the North American samples (Chen et al., 1995). Chen et al. (1995) also asserted from these results that collectivist cultures in general are likely to select midpoints while individualist cultures are likely to use extremes. Those who rate higher on collectivism are not using the Likert scale in the same manner as those who rate higher on individualism. However, such well-worn concepts should be assessed with a variety of measures to infer validity.

In other studies of relationships, there has been a movement toward using a Q-sort technique to measure attitudes (Onishi & Gjerde, 2002). The Q-sort allows the participants to create his or her own collections of items. Onishi and Gjerde argue that by allowing participants to sort the items as they see fit, they are able to use their own cultural context to evaluate the items. For the Q-sort procedure, participants are instructed to create seven categories of items. Cronback and Gleser (1953) suggested that the forced use of these categories would limit the difference in the scatter profiles of the participants, meaning that the mean differences between groups of participants will be less apparent. By forcing participants into a set number of categories the researcher may reduce the scatter, or noise in responses, but may also remove data points that help define group membership. In a study comparing the forced card sort with the unforced card sort, or open card-sort, Block (1956) determined that the open card-sort would be more important when the clusters of items were more important than the rank order of the items. As the goal of this study is to reduce cultural bias by limiting the anchors or restrictions on participants' decision, I elected to utilize an open card-sort to measure self-silencing cross-culturally.

The own-category approach is the open card-sort I utilized in the present study. The own-category approach takes into account ego-involvement on a task in addition to allowing participants to make their own judgment on the similarity of items. Sherif (1967) based the measurement technique on Social Judgment Theory which postulates that people accept or reject a statement depending on whether it falls in their latitude of acceptance or latitude of rejection in addition to their level of ego-involvement (Sherif, 1967). With the own-categories approach, participants may create group items in as many or few piles as they see fit. Beyond simple acceptance and rejection of attitude statements, the own-category

procedure additionally provides the latitude of non-commitment for a particular issue. The latitude of non-commitment is the number of items that are neither accepted nor rejected by the participant. An additional benefit to the own-category approach is that it takes into account the ego-involvement of individuals and their personal stance on the issue. Rather than forcing participants to select their responses from an interval selected by the researcher, the own-category approach allows participants to create their own reference scale and indicate their ego-involvement for the topic. After sorting the cards participants select the piles that come closest and furthest from his or her personal opinion on the topic and indicate their level of agreement with the pile on a 3-point scale. Therefore, participants with stronger attitudes will have larger ranges of rejection and fewer items in their acceptance category (Powell, 1966). The own-category approach will provide additional information about individuals' stances on the issue and their ego-involvement with the topic.

There are several benefits of using the own-category approach for measurement of attitudes of different cultural populations. This alternative approach may reduce semantic concerns with scale anchors and is more sensitive to social and cultural contexts (Gumpper, 1972; Shurtleff, 1967). Additionally, Sherif (1973) suggested the own-category approach would be aptly suited for measuring intimate relationships due to the ability to measure personal involvement with the topic of measurement. As the STSS measures self-silencing in the context of relationships the own-category approach is an appropriate measurement technique for this topic cross-culturally. In addition to exploring self-silencing, the own-category approach may also provide an opportunity to explore the level of ego-involvement the respondents have for the topic in a more culturally sensitive manner.

In taking into account both construct and methodological concerns for measuring self-silencing in Japan, I explored the use of the own-category approach to measure self-silencing. Often with the case of new technology, older techniques are culled in favor of new methods to address the same concerns. This project neither ignored the past nor favored the future. I fashioned a retro-version of the own-categories with a web application. Rather than imposing decontextualized anchors on the participants, the present study allowed individuals to order the items based on their own criteria. Traditionally, the own-category technique was conducted by pen and paper. These methods were time consuming for large-scale measurement (Sherif et al., 1973). While these archaic research methods are still valid, the pen and paper approach is unable to compete with the speed and accuracy of a computerized analysis. By pairing the vigor of computer technology with the unique own-category approach, we will gain additional indirect measures, such as time spent on individual cards, while maintaining these older, yet still valid, approaches when measuring silencing in intimate relationships.

Culture and Self-Silencing

Silence and Self-Silencing. In order to understand the schemas of self-silencing in any culture, silence must not be considered an empty gesture. Depending upon cultural context, not speaking up can often be a sign of respect, creating personal distance, a method of avoiding conflict, or negating the meaning of verbal messages (Gudykunst & Nishida, 1994; Lebra, 1984). In a study on the use of silence in Japanese culture, Ling (2003) found that over 80% of Japanese respondents reported using silence as a method of self-expression, whereas only 19% of Western participants used silence as self-expression. Western participants in Ling's study reported using silence as a way to avoid confrontation, show

disapproval, or show respect, and Japanese participants used silence to give someone time to think, as consent, or as a persuasion technique.

Self-silencing is a behavior resulting in a decrease in self-esteem while negotiating the self within socially defined behavior (Jack & Dill, 1992). Self-silencing addresses some attachment behaviors and arises from attachment, relational, and cognitive theories of depression (Jack & Ali, 2010). Self-silencing is present in various cultural contexts, and has been measured in over 18 different countries but not Japan (Jack & Ali, 2010). Japanese participants may have different attitudes about silence but still demonstrate the same behavior of self-silencing.

The differences that could arise in self-silencing attitudes are clearer when considering the body of research on self-esteem, a correlate of self-silencing (Jack & Dill, 1992) in different cultural contexts. Heine et al. (2002) illustrated that Japanese respondents typically rate lower on scores of self-esteem than North American respondents. Japanese participants are usually more self-critical and focused on shame, which may account for some differences in self-esteem and self-silencing. In comparing Japanese and North American participants on self-esteem, Heine et al. found that North American responses were largely negatively skewed whereas the Japanese respondents produced a much more normal distribution. Additionally, Brown (2006) suggests that Japanese individuals may value modesty over self-esteem and thus the respondents may not necessarily have low levels of self-esteem. Participants in Brown's study viewed modesty as a favorable self-presentation skill whereas boastfulness, pushiness, arrogance, conceit, selfishness, and self-centeredness were viewed as unfavorable. Demonstrating pride in individual accomplishments over the accomplishments of the group was not highly regarded among Japanese respondents. Positive

self-views in Japan are often characterized by self-criticism, self-discipline, and emotional restraint (Heine, Lehman, Markus, & Kitayama, 1999). These views are different from the core North American concepts of independence, individual responsibility, and personal expression. Thus, this humble sense of self in Japan may be interpreted as self-silencing, as the respondents would be less likely to rate their personal needs higher than their partner's needs.

Self-Silencing and Intimacy

The STSS measures how individuals respond to conflicting needs in a relationship; however, the STSS does not provide information on why the individual is self-silencing. Differences between groups may be related to why someone chooses to be silent or if he or she feels like they are being silenced in an intimate relationship. Understandably, silence in both Japanese culture and United States culture can carry very different meanings depending on the context (Lebra, 1984). Silence can convey both intimacy and defiance. These varying views of silence may account for some within-culture variation for self-silencing in intimate relationships.

In considering silence and self-expression, in a relationship, it is crucial to recognize the difference between silence where the individual feels some agency regarding the expression of silence and silence constricted by an external source (i.e., cultural expectations). Fivush (2010) refers to these two concepts as being silent and being-silenced. Being silent can reflect shared understandings between individuals, whereas being-silenced can reflect a loss of power and self. Silence can be a way of communicating respect and privacy, or when it is imposed, can corrode an individual's sense of self. Both being silent and being-silenced reflect different kinds of power. Often choosing to be silent is power

through conformity, whereas being-silenced is oppression from the outside (Fivush, 2010). In a study addressing the expression of negative emotions, Coifman, Bonanno, Ray, and Gross (2007) suggest that repressive coping, not expressing some emotion, may be protective rather than maladaptive. This self-inflicted suppression of emotional experiences was associated with more adaptive rather than negative outcomes for the participants who had experienced bereavement. The use of silence, or electing to quiet one's voice, can be a way of cultivating intimacy (Fivish, 2010). Page et al. (1996) asserted that silence can be a way of maintaining power and protecting the self in a relationship. When an individual elects to be silent he or she may be not expressing a their opinion in favor of other possible benefits from choosing to be silent. As silence is valued highly in Japanese culture, it may have a different role in intimate relationships (Gudykunst, Ting-Toomey, & Nishida, 1996).

Suspending one's ego in favor of the relationship is common for both the Japanese construct of *amae* and in self-silencing. In Japan, the term *amae* means something between the ideas of dependency and attachment. Suspending the ego is not diminishing or squelching voice, it is temporarily restricting the self in anticipation of a reward. In Japanese culture, restricting one's own desires in favor of socially-defined behavior is a method of cultivating intimate relationships with others. *Amae* is to feel or act upon an unreasonable request from a close friend or family member in order to build and maintain a relationship with that individual (Kim, Yang, & Hwang, 2006). The expression of *amae* is often nonverbal and often instilled in children via the parenting process. The base of the concept of *amae* is that a child can always depend on the parent to take care of and meet his or her various needs. Doi (1973) suggests the Japanese seek out an *amae* connection of the parent-child relationship and replicate it in all other social relationships. An infant engaging in *amae* behavior is often

perceived, in United States culture, to have insecure or resistant attachment styles, as they may cry when the parent leaves them; however, for the Japanese observer, the child is not crying due to anxiety over the parent leaving (Miyake, Chen, & Campos, 1985). The Japanese infant may be crying to reaffirm the importance of the parent in the relationship. As self-silencing is also correlated with insecure attachment, Japanese participants may also rate higher on self-silencing than the United States population due to the importance of *amae* as a cultural theme. These cultural themes influence the schemata on the individual level and help to explain why individuals may self-silence.

Doi (1973) most often noted the experience of *amae* in a parent and child relationship; however, *amae* also occurs in friendships and other intimate relationships (Kim, Yang, & Hwaung, 2006). In a study comparing different forms of emotional expression, including *amae*, for Japanese and United States participants, participants from the United States did indicate dependency on the partner in the relationship and a desire for his or her affection; however, reports of *amae* were statistically significantly different between the two groups and lower for Americans (Kitayama, Markus, & Kurokawa, 2000). As *amae* is a reflection of many Japanese cultural values, it is understandable that Americans would not report instances of *amae* as frequently as Japanese participants. Within this notion of dependency, Doi (1973) further suggested there is a hesitation of self-expression in *amae*. This hesitancy to express the self could manifest as high reports of self-silencing for Japanese respondents, as Japanese respondents would be less likely to discuss their feelings in an intimate relationship. As attitudes and behaviors regarding self-silencing are formed in relation to cultural schemas for silence in intimate relationships, *amae* is likely to influence Japanese participants responses to the statements on the STSS.

Self-Silencing and Gender

While both Japanese culture and culture of the United States may influence reports of self-silencing, gender roles may also dictate the individual's voice in the relationship. Jack and Dill (1992) highlighted the idea that there is an idealized woman in each culture. A woman will compare herself to this cultural standard, which may be unrealistic for some, if not many, to achieve. Additionally, women are perceived as responsible for the quality of relationships. Due to this inequality, women must remain quiet and not strive for an equal voice. Sellers, Woolsey, and Swann (2007) conducted a study examining the perception of heterosexual couples, from the United States, where the woman was more verbally disinhibited or the man was more verbally disinhibited. Sellers et al. suggested that reports of lower satisfaction of couples, where the man was more inhibited, may be due to a violation of traditional gender roles. Socially, silence is more acceptable for women than it is for men in most cultures (Sellers et al., 2007). Men who do not speak up can be seen as less powerful and less competent in the United States (Sellers et al. 2007). When measuring self-silencing, both the cultural context and gender roles are important predictors of how individuals interpret self-silencing.

Jack's (1991) work on self-silencing was initially based on female expressions of depression and has been related to depression for both genders (Smolak, 2010). In Gratch et al.'s (1995) and Jack and Dill's (1992) studies, men scored higher on Silencing the Self Scale (STSS) than women. Gratch et al. (1995) suggested that this result may be due to men and women having different reasons for silencing the self and that men do not have a way to verbally articulate or express their feelings. Moreover, in factor analyses of male student responses separate from female students responses to the STSS, Cramer and Thoms (2002)

found female participants yielded a 4-factor solution whereas male participants yielded a 3-factor solution. A common factor structure for the two groups was not found. Cramer and Thoms suggested that while self-silencing is not an unfamiliar schema for males, the STSS is interpreted differently by males and females. While both men and women self-silence, the methods an individual uses and interpretation of his or her silence is dependent on cultural context.

The Silencing the Self-Scale

Items on the Silencing the Self Scale (STSS) largely measure self-silencing as restricting one's voice in an intimate relationship (Jack, 1991). Typically feminine attachment behaviors such as compulsive care taking, pleasing others, and self-silencing to avoid conflict, often resemble anxious attachment (Jack, 1991). Furthermore, the self-silencing theory reflects the inequalities that women experience due to their cultural narratives and the loss of self associated with that inequality. Jack and Dill (1992) asserted that if a culture supports the expression of an individual's voice, the result is a stronger sense of self-worth. The STSS specifically measures the psychological, interpersonal processes, and social influences of self-silencing (Jack & Ali, 2010).

The STSS is a particularly appropriate measurement tool as it has been used in many cultural contexts and was developed from Jack work in Nepal (Jack, 1991; Jack, Pokharel, Subba, 2010). As most women world-wide are responsible for the care of a relationship, it is likely they will encounter pressure from their cultures on how they should care for their relationships (Jordan, 2010). The STSS was developed from diverse cultural narratives and an understanding of the social pressures placed on women. Zoellner and Hedlund (2010) found similar scores on the STSS for German women who were depressed compared to the

scores Jack and Dill (1992) found on with their sample from the United States. Zoellner and Hedlund (2010) cited the social judgments of female gender roles in Germany as being the primary factor in their self-silencing. In contrast, in Hautamaki's (2010) study of Finnish respondents, Hautamaki suggested that the lower scores on the STSS for young women were likely due to the equality between genders in Finnish culture. As the STSS is able to measure self-silencing within different cultural contexts, and be a strong measure in the face of cultures with gender inequality, this scale may be appropriate for use for comparing between participants from Japan and the United States.

Since self-silencing relies heavily on cultural influences, the present study explores the relationship of culture and gender within the context of self-silencing. Differences between the responses of self-silencing may be more apparent when comparing Japan and United States cultures, in particularly when considering *amae*. As the Silencing the Self Scale was initially compiled from narratives of women who met the United States criteria for depression, as assessed according to Diagnostic and Statistical Manual of Mental Disorders (3rd ed.; DSM-III; American Psychiatric Association, 1980) criteria, Jack (1991) determined that scores on self-silencing also correlated with depressive symptoms. These depressive symptoms are not uniform across cultures as Japanese are more likely to express depression through somatic distress rather than other means (Saint Arnault, Sakamoto, & Moriwaki, 2006). Gratch, Bassett, and Attra (1995) administered the Silencing the Self Scale to a sample of ethnically diverse undergraduates (i.e., individuals who self-identified as African American, Asian/Asian American, Caucasian, and Hispanic) who completed both the Silencing the Self Scale and the Beck Depression Inventory (BDI) to address the relationship of self-silencing and depression with gender and ethnicity. They determined that Asian

Americans scored significantly higher on self-silencing in comparison to the other three ethnic groups. The term Asian American is an umbrella term and includes individuals from many diverse cultural groups. While the Asian American groups did not strictly represent Japanese participants, the study by Gratch, Bassett, and Attra (1995), does demonstrate that different cultural groups have responded to the Silencing the Self Scale in different ways.

The Silencing the Self Scale has been predominantly administered as a 5-point scale. Likert-like forms of measurement, as proposed by Chen et al. (1995) and Heine et al. (2002), may not be an accurate method of measuring items cross-culturally (Trimble & Vaughn, 2013). With a Likert scale, the researcher defines endpoints. The researcher defines the options of the scale based on expected outcomes (Heine et al., 2002). Because perceptions of scales have the potential to vary among cultures, these predetermined restraints of response are particularly concerning when measuring among cultural groups. The possibility and range of real differences or commonalities of individualism and collectivism across cultural groups are likely to be masked by the limits imposed by a Likert methodology (Heine et al., 2002). These limits imposed by the 5-point scale are culturally-bound representations of the attitude. The anchors used on a 5-point scale force the respondent in to selecting from a range of five choices when his or her opinion may be between two choices. While forcing respondents to make judgments based on a predefined scale may reduce scatter in overall responses, this constraint may also mask cultural or group differences (Cronback & Gleser, 1953). Thus, the results from such studies not only reflect the attitude of the individual, but also his or her ability to keenly discriminate the researcher's intention (Sherif, 1967). Beyond issues of scale construction, research methodology should also be considered when measuring self-silencing within these different contexts.

Purpose

The purpose of the present study is to examine the use of the own-category approach to measure self-silencing cross-culturally. The present study was administered as an online open card-sort of the statements from the STSS. There are several items of inquiry that I sought to address in this paper. First, self-silencing was explored with samples from the United States and Japan in relation to gender and culture. I hypothesized that each gender sort the self-silencing cards into different categories than on the original scale and that there would be differences between genders. Consistent with previous research regarding the different values encompassed in self-silencing, I also hypothesized that respondents from Japan would sort the self-silencing statements differently than respondents from the United States. These two groups would group different statements together and Japanese respondents would have more groups than participants from the United States. Additionally, I hypothesized that there would be differences between the groups for how much time they spent on the statements. In the present study I sought to address how culture and gender uniquely influence reports of self-silencing.

Method

Participants

I received 568 responses on the task. Fifty-six from Doshisha University, in Japan, 86 from Western Washington University, in the United States, and 429 from Amazon's Mechanical Turk population (MTurk). There were no restrictions on race, gender, degree of education, or level of income. Participants were excluded if they are unable to communicate fluently in their nation's native language. Specifically, MTurk participants were restricted from seeing the task if they did not indicate in their profile that their primary language was

English or Japanese. There were not any Japanese participants from MTurk. Both samples of university students received partial course credit for their completion of the task and the MTurk participants receives a payment of fifty cents to their Amazon account for participation. The overall sample was 65% White, 10% Japanese, 17% other, and 8% did not respond. Sixty-four percent reported being female, 35% male, and 1% reported a gender other than male or female. Overall, respondents spent approximately 30 minutes on the task ($M=32$, Median= 18, $SD=29$). Table 1 and Table 2 contain further demographic information by sample population.

Measures and Materials

Online card-sort. I created the online card-sort with help from Max Winderbaum. This open card-sort was written in Javascript, used HTML and Cascading Style Sheets, and collected real-time data from respondents. The program was hosted on a secure SSL site. We created three links, one for Japanese students, one for students from the United States, and one for MTurk participants. These links all redirected to the main site but marked the start of the session with the sampling population. These links also cued the program to load the appropriate consent forms and debriefing information for each sample.

All of the text in the program was converted into images so that any issues with fonts across languages, devices, or browsers could be avoided. Additionally, by converting the fonts to images, I am more assured that all respondents will be likely read the text in the same size, thereby text would have little effect on reading speed.

Participants were required to complete the task with a screen resolution of at least 1024x768 pixels. Smaller screen sizes would have made the text unreadable and left little room for the card-sort. If a participant attempted to complete the task with a resolution

smaller than 1024x768 he or she would receive an error message and instructions on how to change his or her screen resolution for both Windows and Macintosh operating systems.

Participants could only use the left mouse button and the up and down arrows to interact with the program during the experimental session. If participants used the back button on their browser they would have to start the task over from the beginning. With the left mouse button they were allowed to click or drag the cards on the screen. The arrow keys allowed participants to shuffle through a stack of cards rather than requiring participants to move the cards off a stack to see the items below.

Every time a card was selected, the computer recorded the X and Y coordinates and time of the click. The backend of the program used a SQL server to store the data. Through this back end, we wrote additional programs to calculate the time, distance between cards, and collect the other indirect measurements in this task.

For the demographics questionnaire at the end of the task, the questions addressing the length of time spent in a relationship were gated by relationship status. If a respondent did not indicate he or she was in a relationship, he or she would not see the additional relationship questions. Additionally, for each screen of the task the program checked for completion and would print to the screen an error if the task was not complete. Screen shots of the online program are available in Appendix A.

Silencing the Self Scale. The 31-item Silencing the Self Scale was administered to each participant (Jack, 1991) through the online program. Participants sorted all items on the Silencing the Self Scale using the own-category approach (Sherif, 1967). Sample statements include “I don’t speak my feelings in an intimate relationship when I know they will cause disagreement” and “Caring means choosing to do what the other person wants, even when I

want to do something different". The STSS contains four sub-scales, (1) *Externalized Self-Perception*, or the importance of external judgments on opinions of the self; (2) *Care as Self-Sacrifice*, or putting the needs of others before the self; (3) *Silencing the Self*, inhibiting oneself expression or voice; and (4) *Divided Self*, the extent at which the participant presents himself or herself in a culturally appropriate manner and withholds his or her inner self. The sub-scales were created after performing a cluster analysis and then the scale was set to a 5-point scale with anchors from strongly disagree to strongly agree (Jack, 1991). Statement 31 also includes a short answer component and that was not included in the present study. Jack and Dill (1992) found good internal consistencies for female undergraduate students, expecting mothers, and women from women's shelters (*CAs* from 0.86 to 0.94), and reasonable correlations between the STSS and the Beck Depression Inventory (*rs* from 0.50 to 0.52). See Appendix B for more survey details.

Translation. A female Japanese translator in Bellingham, Washington initially translated the study instructions, documents, and the Silencing the Self Scale into Japanese. This translator was married to an American man who lived in Japan and worked as a translator and was recommended by faculty in Japanese linguistics at Western Washington University. It seemed appropriate given the translation would require understanding intimacy and silence in both cultural contexts that these individuals would be a good fit for translating the documents. I elected to use this translation rather than a translation-back translation approach as this technique can be unreliable (Brislin, 1976; McCorry, 2000; van de Vijver, 2000). Specifically, translation-back translation can lead to a loss of the cultural connotations in the messages. The scale must be considered in full context in order to mitigate this loss.

Next, a male psychology professor in Japan, whose primary language is Japanese and teaches courses in English in Japan and the United States, and myself, my primary language is English and have four years of university level Japanese and I worked in Japan, exchanged the translations and in our review made most of our edits to translation on the instructions for the task. There were a few minor changes to the translation of the statements on the Silencing the Self Scale. Lastly, a woman from Portland, Oregon, who was fluent in both Japanese and English, she has a degree in Japanese language and linguistics and her primary language is English, was asked to compare the original translation from the translator to the translation edited by the academics with the original scale and select which translation she preferred without the knowledge of the translators. She preferred the version edited by the academics and I used this version in the study. See Appendix C for the final document and Appendix A for the Japanese instruction.

Latitude of acceptance and rejection. Each participant sorted the cards based on the range of items they found most acceptable and most objectionable and indicated specifically which pile came closest to their personal view on self-silencing. The most acceptable and most objectionable piles were the latitude of acceptance and latitude of rejection, respectively.

Latitude of non-commitment. The latitude of non-commitment includes the items not in the accepted and rejected piles (Sherif, 1967).

Indirect Measures

As the present study was designed to measure self-silencing and the influence of cultural expectations, which may be a sensitive topic, the hesitancy and the strength of attitudes were measured in addition to the direct measures. One benefit of digital scales is the

ability of the researcher to collect indirect measures of attitudes, such as response time for every movement of a card in a card-sort. Concepts or ideas that are unfamiliar, or are ambiguous, to a participant should take them longer to sort than those concepts that are clearer (Lieberman & Trope, 2009). The farther a concept is from the respondent's personal opinion on the topic, the less specific that respondent will be about its properties (Stephan, Lieberman, & Trope, 2010). By measuring response time on sorting the cards, I was able to infer how psychologically relevant the participants were to each topic of self-silencing.

Background Questionnaire. A demographics questionnaire addressed age, ethnic/cultural background, as well as several questions about whether or not they were currently in a romantic relationship and, for those in romantic relationships, the length of that relationship. See Appendix A for more survey details.

Procedures

After the participant elected to engage in the study, he or she received a link to the secure online own-category program. Each group received a different link with content specific to their sampling group. In the initial screens of the program, the participant indicated which language he or she would like to complete the study in, either English or Japanese. Next, an informed consent form respective to their sampling group was displayed on the screen and participants checked a box as consent to participate in the presents study.

Participants began the testing session by completing a training program that demonstrated how to use the functions of the card-sort. In this training program they sorted 10 cards with names of different foods (i.e., chicken, cabbage, peas). After they have sorted the food items in to the piles they feel best, they then indicated which piles were the most acceptable and most objectionable. Next, the participants indicated on a scale of (1) “very

strongly” to (3) “mildly” how close the accepted or rejected piles came to their personal view on self-silencing. Participants were then informed that they had completed the training program and would engage in the actual survey. They then completed the Silencing the Self Scale in the own-category approach in the same manner as the training program. After they completed all the sorting and own-category procedures the participants completed the background questionnaire. Participants received MTurk credit or partial course credit at the completion or termination of these tasks as well as debriefing information.

Results

Analyzing Open Card-Sort Data

There are two popular techniques for analyzing open card-sort data, cluster analysis and factor analysis. Both cluster analysis and factor analysis group variables or people by similarity or dissimilarity; however, cluster analysis is best for analyzing card-sorts that should have discrete categories whereas factor analysis leaves room for a card to be present in on more than one factor (Carpa, 2005). A cluster analysis measures the distance between cases and is used to form groups of similar cases. For the current study, I used cluster analysis which allowed me to compare the results of the cluster analyses directly to the sub-scales on the STSS. Additionally, the sub-scales on the STSS were original created after conducting a cluster analysis (Jack, 1991). In order to be consistent with the creation of the original scale and the recommendations in the literature on analyzing open card-sorts, I followed the procedures outlined in Carpa’s (2005) paper regarding using cluster analysis on open card-sort data, using hierarchical cluster analysis for binary data.

Carpa’s (2005) paper compared the use of cluster analysis and factor analysis when analyzing open card-sorts. Carpa mentioned that one large difference between cluster

analysis and factor analysis is that factor analysis allows items to be present in more than one group whereas cluster analysis forces discrete groups. As my procedure had participants sort the cards into separate piles, cluster analysis was the proper choice for analysis of the open card-sort. In Carpa's procedure, first the variables are converted in to binary data. Due to the way I wrote the online card-sort, the variables were already binary. After the variables are converted, they are put into a Jaccard distance matrix, for binary data, and analyzed using hierarchical cluster analysis.

In addition to Carpa's procedures for analyzing card-sort data, I also used the Adjusted Rand Index to compare the different cluster solutions from the hierarchical cluster analysis. The Adjusted Rand Index provides a measure of similarity between two cluster solutions. The Rand Index (Rand, 1971) compares the agreements to the total number of agreements and disagreements between two clusters. The Hubert-Arabie Adjusted Rand Index (Hubert & Arabie, 1985; Steinly, 2004) goes one step further and corrects for chance groupings of items.

Card-Sort Results

Data handling. I stacked the card data for time, moves, and distance. These variables allowed me to analyze descriptive statistics for the time spent on a card, number of moves, and the distance a card travelled. Time data was rescaled by centering the data around the mean. In order to eliminate spurious results, I removed the data of respondents who spent more than two hours on the task and less than five minutes-resulting in the deletion of the data from 58 respondents. These respondents were all from the MTurk sample. Most of these cases also included large amounts of missing data and did not finish the background questionnaire. I also removed those participants who did not move any of the cards ($N=5$).

These respondents were all from the MTurk sample. Additionally, due to vast difference in sample sizes between the United States sample, the combined sample from Western Washington University and MTurk, and the Japanese sample from Doshisha University, the Satterthwaite approximation was used for the degrees of freedom on all t-tests.

Latitude of non-commitment. To create the latitude of non-commitment variables, I took a sum of the items in the respondent's most acceptable and most objectionable pile and subtracted this number from the total number of cards. Sixty-two respondents were removed from this dataset, as they did not sort the cards into piles.

Japanese respondents were more likely to have more cards in their latitude of non-commitment than United States respondents ($t(75)= 5.168, p<.001, M(\text{Japanese})= 19, M(\text{United States})=14, d= .66$). Respondents from the United States were more likely to have more cards in the most acceptable pile ($t(76)= 4.27, p<.001, M(\text{Japanese})= 6, M(\text{United States})= 10, d=.54$) and most objectionable pile ($t(71)=2.56, p=.01, M(\text{Japanese})= 7, M(\text{United States})=9, d= .34$).

Men and women did not differ significantly in the number of cards in their latitude of non-commitment ($M(\text{men})= 15, M(\text{women})= 14$), number of cards in their most acceptable pile ($M(\text{men})= 9, M(\text{women})= 10$), and cards in their most objectionable ($M(\text{men})=9, M(\text{women})= 9$).

Culture. On average, participants from Japan sorted the cards into 5.8 groups ($Mdn= 5, SD= 2.41$) and the participants from the United States sorted the cards into 4.5 groups ($Mdn=4, SD=2.99$). There was a significant difference in the number of groups the cards were sorted into by participants from Japan and the United States ($t(75)= 3.83, p<.001, d=$

.49). For the reverse coded items (1, 8, 11, 15, and 21), overall 18% respondents sorted these items together. Only 5% of Japanese respondents sorted these items together.

Gender. Both men and women in the United States sorted the cards in to similar numbers of groups ($M(\text{men})= 4.6, SD= 2.91$ $M(\text{women})= 4.5, SD= 3.11$). There also were no statistically significant differences in the amount of time it took for men or women to sort the cards.

Cluster analyses

Overall Clusters. I ran a hierarchical cluster analysis on the card-sort measures, number of cards in most acceptable pile, number of cards in most objectionable pile, the number of moves, and the number of cards in the latitude of non-commitment. For the distance matrix, I used the Euclidean distance, simply the geometric distance between responses, Ward's method, an agglomerative clustering procedure, to create the clusters. In inspection of the dendrogram, see Figure 1, I decided to run both a 2-cluster and a 3-cluster solution for the respondents. In further inspection of the 2-cluster solution by crosstabs, I found the differences in the two groups could be explained by whether or not the respondent was a student ($\chi^2(1, 568) = 84.24, p<.001$) or whether or not the respondent was from Japan ($\chi^2(1, 568) = 30.0, p<.001$). For the 3-cluster solution, whether or not the respondent was a student ($\chi^2(1, 568) = 92.46, p<.001$) or the respondent was from Japan ($\chi^2(1, 568) = 151.09, p<.001$) also proved statistically significant. Gender did not seem to influence the clusters of the two groups. See Table 3 for the crosstabs of 2-cluster solution and Table 4 for the 3-cluster solution.

Sub-scale Comparison

Culture. I first created a similarity matrix for the group membership of the cards based on the sorting data from Japan and United States, respectively. I used the Jaccard Distance for binary data to compare the similarity of each card and render the matrix. Next, I performed a hierarchical cluster analysis, using complete linkage method for clustering, and solved for a 4-cluster solution on the similarity matrix for each sample. Table 5 displays the results of the cluster analyses.

In addition to the cluster analyses, I ran the Adjusted Rand Index (ARI) to compare the 4-cluster solutions by group with the factors on the Silencing the Self Scale. According to Steinly (2004) cluster recovery values, or agreement, less than .65 reflect poor recovery. Recovery values are measures of the amount of agreement between the two cluster solutions. The agreement between the United States sample and the original scale was .29, whereas the agreement for the Japanese sample and the original scale was .13. Both of these cluster solutions had poor agreement with the original scale. Additionally, the Adjusted Rand Index, comparing the Japanese and United States solutions was .28. All of these ARI results suggest poor agreement with the original scale and between cultural groups.

Gender. Both male and female Japanese respondents had poor cluster recovery with the Silencing the Self- Scale ($ARI(\text{men})=.24$), $ARI(\text{women})=.30$) and poor agreement between genders ($ARI=.38$). Similarly, the respondents from the United States both men and women had poor cluster recovery with the sub-scales on the STSS ($ARI(\text{men})=.35$, $ARI(\text{women})=.28$). However, the comparison between men and women had good cluster recovery and nearly excellent cluster recovery at an Adjusted Rand Index of .89. In fact, the only item that men and women sorted differently was, “When my partner’s needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with

him/her". Men often put this card with other cards on the self-silencing sub-scale, while women often placed this card on the care as self-sacrifice sub-scale. Table 6 contains cluster information by gender for participants from the United States and Table 7 contains cluster information by gender for participants from Japan.

Relationships

Prior to running analysis on the relationship variables, I converted relationship time from years and months to total months and I converted relationship status to binary variables to either (1) in a relationship or (0) not in relationship.

The majority of participants, 66%, indicated currently being in a romantic relationship ($N= 364$). The median length of a relationship for the entire sample was 4 years and 64 participants were in multicultural relationships. The average difference in age between a participant and his or her romantic partner was one year. Ninety-five percent of the participants reported being in a heterosexual relationship.

There was a statistically significant correlation for the length of the relationship and the year the participant was born ($r= -.69, p<.001, d=.48$). Additionally, participants from the United States were more likely to be in a relationship ($\chi^2(1, 550) = 21.3, p<.001$) and had longer relationships ($t(22)= 2.54, p<.02, d=.57, M(\text{Japanese})= 31.6, M(\text{United States})= 82.56$) than those in Japan.

Indirect Measures

Distance and number of moves of a card were influenced by the order in which the card was presented. As the participants sorted more cards they made moved the card more frequently and the card traveled further distances. It is likely that the parameters of the screen influenced the behavior of the respondents and therefore only time will be included in this

analysis. For the time the respondents spent handling a card, time data was rescaled from seconds to minutes for overall time and from milliseconds to seconds, in order to be more easily comparable to the rest of the results. Table 8 contains the average time spent on each card.

Across both cultural samples and gender groups, “When it looks as though certain of my needs can’t be met in a relationship, I usually realize that they weren’t very important anyway” took the longest to sort ($M= 4.21$, $SD= 5.51$). Several cards had statistically significantly different sort times between groups. For the two national cultural samples, “Considering my needs to be as important as those of the people I love is selfish” ($t(59)=-2.42$, $p=.02$, $d=.39$, $M(\text{Japan})= 3.1$, $M(\text{United States})= 4.8$) and “I feel I have to act in a certain way to please my partner” ($t(58)=-2.39$, $p=.02$, $d=.40$, $M(\text{Japan})= 2.9$, $M(\text{United States})= 4.6$) were statistically significantly different between the two groups. “Considering my needs to be as important as those of the people I love is selfish” was also statistically significantly different between men and women ($t(279)=2.09$, $p=.04$, $d=.20$, $M(\text{Male})= 3.8$, $M(\text{Female})=3.1$) and “I never seem to measure up to the standards I set for myself” ($t(259)=2.13$, $p=.03$, $d=.20$, $M(\text{Male})= 3.2$, $M(\text{Female})= 2.6$) also was statistically significantly different.

Discussion

The purpose of the current study was to revive an attitudinal measurement, the own-category approach, and explore using this approach to measure culture and gender attitudes about self-silencing. Not only did this study provide a foundation for using the own-category approach online, it also utilized new indirect measures and techniques.

The results of the overall cluster analyses were consistent with my predictions. Both the cultural and gender results supported many of the hypotheses for this study. The 3-cluster, overall cluster, solution fit nicely with my hypothesis that Japanese participants would sort the cards in a different manner than those respondents from the United States. Because the respondents in the MTurk population were significantly older and had lengthier relationships than the two student populations, the 2-cluster solution was likely derived from their differing perceptions of the items on the STSS. See Table 2 for more information on this effect.

Through further inspection of the groups sorted by Japanese respondents, the literature on Japanese is useful for statements that were grouped together. Recalling Brown's (2006) suggestion that humility or a humble nature was a very strong value for people from Japan, "Considering my needs to be as important as those of the people I love is selfish", "Doing things for myself is selfish", and "One of the worst things I can do is to be selfish" were grouped together in Cluster 2 and fit with these cultural values. Japanese work hard to avoid being selfish and selflessness is a strong value in their culture (Brown, 2006). Cluster 3 seems to be a collection of cards that have an assertive value: "I speak my feelings with my partner, even when it leads to problems and disagreements", "I think it is best to put myself first because no one else will look out for me", "My partner loves and appreciates me for who I am", and "When my partner's needs and feelings conflict with my own, I always state mine clearly". The only item that may not have a membership supported by the literature of *amae* and humility is "My partner loves and appreciates me for who I am". It is likely that this attitude would require the respondent to make his or her identity and individuality in order for his or her partner to recognize and appreciate the respondent's sense of self. However, by

making his or her identity so clear, the respondent may take away from the relationship and diminish his or her sense of amae. Cluster 4 (see Table 5) seems clearly to cover the breadth of amae, restricting one's voice in order to cultivate a relationship. Such items that seem to address amae are "Caring means choosing to do what the other person wants, even when I want to do something different", "I try to bury my feelings when I think they will cause trouble in my close relationship(s)", and "Instead of risking confrontations in close relationships, I would rather not rock the boat".

The difference between the sub-scales within participants from the United States and the original STSS was not as predicted. A large portion of the Silencing the Self sub-scale items were sorted with Divided Self items, similar to Japanese respondents. Since the Japanese clusters and the clusters from the United States had better agreement with each other, rather than with the original scale, it may be the context of a card-sort, or leaving the reverse coded items in changes how these items must be compared in relation to the original sub-scales. As the STSS was originally a Likert-like scale, which would have polarized anchors, it is possible that without the context of these anchors participants interpreted these items in a different manner.

Gender may not have explained the differences in card-sorts in this study; however, differences on the sub-scale comparison for men and women of the United States was quite revealing. Men put the card "When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her" with the Self-Silencing sub-scale whereas women put this card with Care as Self-Sacrifice. This result is complimentary to gender roles in the United States and mimics Gratch et al.'s (1995) assertion that men may not have a proper outlet in the culture of the United States to express

feelings. As men from the United States are inhibited in a relationship when they are not verbally dominant, they could feel a loss of power (Sellers et al., 2007) and thereby not use silence as method of caring for their relationship. Moreover, Cramer and Thoms (2003) recommended a 3-factor solution after removing statements “I think it is best to put myself first because no one else will look out for me” and “In order to feel good about myself, I need to feel independent and self-sufficient” from the model and suggested that men may use self-concealment as a way to foster power. The high level of agreement between the cluster solution for men and the clusters solution for women in the United States suggests that the differences between the cluster solutions for the United States and the original Silencing the Self Scale may be due to methodology using cluster analyses rather than a Likert-like scale.

Although they poor recovery, Japanese men had the best cluster agreement with the original Silencing the Self Scale. While Japanese women retained a few items (see Table 6) in the Silencing the Self sub-scale, Japanese men added statements such as, " Often I look happy enough on the outside, but inwardly I feel angry and rebellious” and “I often feel responsible for other people’s feelings”, and removed statements such as “When my partner’s needs and feelings conflict with my own, I always state mine clearly”. Based on the inconsistencies across the sub-scales, a 2 or 3-cluster solution is a better fit for Japanese respondents, especially by gender. Across all cluster analyses between cultural groups and by gender, the dendrograms (Figure 2, Figure 3, Figure 4, Figure 5, Figure 6, and Figure 7) suggested a 2 or 3-cluster rather than a 4-cluster solution.

The results from the individual cards also supported my hypothesis. Although there were statistically significant differences between the time it took respondents from Japan and the United States to sort “I feel I have to act in a certain way to please my partner”, both

groups sorted the item into Cluster 4. Differences in the time to sort the statement could be due to Japanese respondents not knowing whether this statement was addressing *amae* or other social value such as modesty, although further exploration of *amae* and self-silencing would need to be measured to confirm this hypothesis.

Conversely, participants from the United States reacted much quicker to the statements than the participants from Japan. This difference in response time could also be due to the MTurk population being fairly experienced in taking surveys and making judging statements quickly. Further, with men not having cultural space to express their feelings, in either cultural context, it is reasonable that “Considering my needs to be as important as those of the people I love is selfish” would take statistically significantly longer for men to sort.

As the program is fairly innocuous and yields a large amount of data, this kind of research could be very helpful for gaining insight to how features or attitudes are grouped without the use of explicit anchors. I think it would be very interesting to look at this procedure across a larger sample and across other measurements. In particular, the use of these kinds of measures and more culturally sensitive forms of measurement will become more important as more research is conducted internationally. For future research, exploring the link between power and silence could help us understand the impact silence has on self-esteem.

Finally, there were several limitations to this study. The sample from Japan was quite small ($N=56$). I was unable to collect much data from Japan due to the timing of the study and some difficulties with the compatibility of the online survey across platforms. Through a conversation with my international partners, we determined that many students were

attempting to use their phone to access the survey rather than a computer. As a mobile phone resolution would be too small (less than 1024x768), the respondents would receive an error and not be able to continue. Once we had included the instructions on how to adjust the resolution, we were able to collect a larger sample. While I attempted to advance this process by creating an online program, it may be that the next step with card sorting is to create mobile friendly card-sorts.

With MTurk samples, there is a concern that experienced survey takers may have responses that are skewed from a normal population and they will use survey bots, computer programs that randomly generate answers, to take the survey. In this study, I do not believe either of these issues were significantly present. Due to the task being a card-sort and the questions being presented in images, a survey bot would not be able to game the system and most MTurk surveys are not presented using a card-sorting procedure. I observed many more attempts on the survey for the MTurk group than completions, nearly 30%; however, attempts were counted as anyone who visited the main page of the website and not necessarily someone who consented to engage in the present study. My suspicion is that these respondents attempted the survey and then received an error regarding the resolution of their screen. I believe it is becoming more frequent for people in both countries to use their phone as a primary Internet device.

Implications

The own-category approach proved useful in measuring self-silencing cross-culturally. By using this technique, the respondents were able to make their own-categories that reflected their cultural schemas of self-silencing without the constraint of anchors. This technique was helpful for determining which statements the participants felt belonged

together rather than determined by anchor equivalence. Cross-culturally the own-category approach may be revealing of group attitudes that may have normally been considered noise on a Likert-like scale or forced card-sort. Moreover, the additional measures provided by the use of the online program are helpful in determining which items are ambiguous for participants. Further research with the use of the additional features of the online program and the own-category procedure should be conducted to assess the complete value of this procedure.

References

- American Psychiatric Association. (1980). *Diagnostic and statistical manual of mental disorders* (3th ed.). Washington, DC: Author.
- Bar-Anan, Y., Liberman, N., & Trope, Y. (2006). The association between psychological distance and construal level: Evidence from an implicit association test. *Journal Of Experimental Psychology: General*, *135*(4), 609-622. doi:10.1037/0096-3445.135.4.609
- Block, J. (1956). A comparison of the forced and unforced Q-sorting procedures. *Educational and Psychological Measurement*, 16, 481-493. doi:10.1177/001316445601600406
- Brown, R. A. (2006). Self-esteem, modest responding, sandbagging, fear of negative evaluation, and self-concept clarity in Japan. *Information & Communication Studies*, *33*, 15-21. doi:10.1177/0022022109349507
- Brislin, R. W. (1976). *Translation: Applications and research*. New York: Jon Wiley & Sons.
- Capra, M. (2005). Factor Analysis of Cardsort data: an alternative to hierarchical cluster analysis. Proceedings of the Human factors and Ergonomics society 49th annual meeting. Blacksburg: VA. <http://www.thecapras.org/mcapra/papers/Capra.CardSort.HFES2005.pdf>
- Chen, C., Lee, S., & Stevenson, H. W. (1995). Response style and cross-cultural comparisons of rating scales among East Asian and North American students. *Psychological Science*, *6*(3), 170-175. doi:10.1111/j.1467-9280.1995.tb00327.x
- Cramer, K. M., Thoms, N. (2002). Factor structure of the silencing the self scale in

- women and men. *Personality and Individual Differences*, 35(3), 525-535. doi: 10.1016/S0191-8869(02)00216-7
- Coifman, K. G., Bonanno, G. A., Ray, R. D., & Gross, J. J. (2007). Does repressive coping promote resilience? Affective-autonomic response discrepancy during bereavement. *Journal of Personality and Social Psychology*, 92(4), 745-758. doi:10.1037/0022-3514.92.4.745
- Cronbach, L. J., & Gleser, G. C. (1953). Assessing similarity between profiles. *Psychological Bulletin*, 50(6), 456-473. doi:10.1037/h0057173
- Day, S., & Bartles, D. (2008). Representation over time: The effects of temporal distance on similarity. *Cognition*, 106, 1504-1513. doi:10.1016/j.cognition.2007.05.013
- Doi, Takeo. (1971). *The Anatomy of Dependence*. Tokyo: Kodansha International.
- Fivush, R. (2010). Speaking silence: The social construction of silence in autobiographical and cultural narratives. *Memory*, 18(2), 88-98. doi:10.1080/09658210903029404
- Gumpper, D. (1972). Convergence between own-categories and binocular-rivalry measures of attitudinal direction. *Psychological Reports*, 31(1), 111-117. doi:10.2466/pr0.1972.31.1.111
- Gratch, L., Bassett, M. E., & Attra, S. L. (1995). The relationship of gender and ethnicity to self-silencing and depression among college students. *Psychology Of Women Quarterly*, 19(4), 509-515. doi:10.1111/j.1471-6402.1995.tb00089.x
- Gudykunst, W. B., Gao, G., Nishida, T., Nadamitsu, Y., & Sakai, J. (1992). Self-monitoring in Japan and the United States. In S. Iwawaki, Y. Kashima, K. Leung (Eds.), *Innovations in cross-cultural psychology* (pp. 185-198). Lisse Netherlands: Swets & Zeitlinger Publishers.

- Gudykunst, W., & Nishida, T. (1994). *Bridging Japanese/North American differences*. California, London, New Delhi: Sage Publications, Inc.
- Gudykunst, W. B., Ting-Toomey, S., & Nishida, T. (1996). *Communication in personal relationships across cultures*. Thousand Oaks, CA US: Sage Publications, Inc.
- Hautamaki, A. (2010). Silencing the self across generations and gender in Finland. In D. C. Jack & A. Ali (Eds.), *Silencing the self across cultures* (pp. 175-202). Oxford, England: Oxford University Press.
- Heine, S. J., Lehman, D. R., Markus, H., & Kitayama, S. (1999). Is there a universal need for positive self-regard?. *Psychological Review*, 106(4), 766-794. doi:10.1037/0033-295X.106.4.766
- Heine, S. J., Lehman, D. R., Peng, K., & Greenholtz, J. (2002). What's wrong with cross-cultural comparisons of subjective Likert scales?: The reference-group effect. *Journal of Personality and Social Psychology*, 82(6), 903-918. doi:10.1037/0022-3514.82.6.903
- Hubert, L. J., & Arabie, P. (1985). Comparing partitions. *Journal Of Classification*, 2(2-3), 193-218. doi:10.1007/BF01908075
- Jack, D. C. (1991). *Silencing the self: Women and depression*. Cambridge, MA: Harvard University Press.
- Jack, D. C. & Ali, A. (2010). *Silencing the self across cultures: Depression and gender in the social world*. Oxford, England: Oxford University Press.
- Jack, D. C., & Dill, D. (1992). The Silencing the Self Scale: Schemas of intimacy associated with depression in women. *Psychology Of Women Quarterly*, 16(1), 97-106. doi:10.1111/j.1471-6402.1992.tb00242.x

- Jack, D. C., Pokharel, B., & Subba, U. (2010). "I don't express my feelings to anyone": How self-silencing relates to gender and depression in Nepal. In D. C. Jack & A. Ali (Eds.), *Silencing the self across cultures* (pp. 147-174). Oxford, England: Oxford University Press. doi: 10.1093/acprof:oso/9780195398090.003.0008
- Jordan, J. (2010). On the critical importance of relationships for women's well-being. In D. C. Jack & A. Ali (Eds.), *Silencing the self across cultures* (pp. 99-106). Oxford, England: Oxford University Press. doi: 10.1093/acprof:oso/9780195398090.003.0005
- Kankaraš, M., Moors, G. (2010). Researching measurement equivalence in cross-cultural studies. *Psihologija*, 43(2), 121-136. doi:10.2298/PSI1002121K
- Kim, U., Yang, K. S., Hwang, K. K. (2006). *Indigenous and cultural psychology: Understanding people in context*. United States of America: Springer Science and Business Media, Inc. doi: 10.1007/0-387-28662-4
- Kitayama, S., Markus, H. R., & Kurokawa, M. (2000). Culture, emotion, and well-being: Good feelings in Japan and the United States. *Cognition and Emotion*, 14(1), 93-124. doi: 10.1080/026999300379003
- Lebra, T. (1984). *Japanese Women: Constraint and Fulfillment*. Honolulu: University of Hawaii Press.
- Liberman N., Förster J. (2009). Distancing from experienced self: How global versus local perception affects estimation of psychological distance. *Journal of Personality and Social Psychology*, 97, 203–216. doi: 10.1037/a0015671
- Liberman, N., Trope, Y. (2009). The Psychology of Transcending Here and Now. *Science*, 322, 1201-1205. doi: 10.1126/science.1161958
- Ling, W. N. (2003). Communicative Functions and Meanings of Silence: An Analysis of

- Cross-Cultural Views. *Multicultural studies*, 3, 125-146.
- Makdah, S., & Diab, L. (1976). Categorization as function of attitude and ego-involvement. *Journal of Social Psychology*, 98, 9-18. doi:10.1080/00224545.1976.9923360
- McGorry, S. Y. (2000). Measurement in a cross-cultural environment: Survey translation issues. *Qualitative Market Research: An International Journal*, 3(2), 74-81. doi: 10.1108/13522750010322070
- Miyake, K., Chen, S., & Campos, J. J. (1985). Infant temperament, mother's mode of interaction, and attachment in Japan: An interim report. *Monographs of the Society for Research in Child Development*, 50, 1-2, 276-297. doi: 10.2307/3333838
- Onishi, M., & Gjerde, P. F. (2002). Attachment strategies in Japanese urban middle-class couples: A cultural theme analysis of asymmetry in marital relationships. *Personal Relationships*, 9(4), 435-455. doi:10.1111/1475-6811.00028
- Page, J. R., Stevens, H. B., & Galvin, S. L. (1996). Relationships between depression, self-esteem, and self-silencing behavior. *Journal of Social and Clinical Psychology*, 15, 381-396. doi: 10.1521/jscp.1996.15.4.381
- Powell, F. A. (1966). Latitudes of acceptance and rejection and the belief-disbelief dimension: A correlational comparison. *Journal of Personality and Social Psychology*, 4(4), 453-457. doi:10.1037/h002381
- Rand, W. M. (1971). Objective criteria for the evaluation of clustering methods. *Journal of the American Statistical Association*, 66, 846-850. doi: 10.1080/01621459.1971.10482356
- Saint Arnault, D., Sakamoto, S., & Moriwaki, A. (2006). Somatic and depressive symptoms

- in female Japanese and American students: A preliminary investigation. *Transcultural Psychology*, 43, 275-285. doi:10.1177/1363461506064867
- Sellers, J., Woolsey, M., & Swann, J. R. (2007). Is silence more golden for women than men? Observers derogate effusive women and their quiet partners. *Sex Roles*, 57(7-8), 477-482. doi:10.1007/s11199-007-9277-2
- Sherif, C., Kelly, M., Rodgers, H., Sarup, G., & Tittler, B. (1973). Personal involvement, social judgment, and action. *Journal of Personality and Social Psychology*, 27(3), 311-328. doi:10.1037/h0034948
- Sherif, M. (1967). *Social interaction: process and products*. Oxford England: Aldine.
- Shurtleff, S. S. (1931). An Extension And Comparison Of The Own-Categories Procedure In The Measurement Of Attitudes And Personality Characteristics (Doctoral dissertation). *Dissertation Abstracts International*, 28, 67-15.
- Steinley, D. (2004). Properties of the Hubert-Arabie Adjusted Rand Index. *Psychological Methods*, 9, 386-396. doi: 10.1037/1082-989X.9.3.386
- Stephan, E., Liberman, N., & Trope, Y. (2010). Politeness and psychological distance: A construal level perspective. *Journal Of Personality And Social Psychology*, 98(2), 268-280. doi:10.1037/a0016960
- Smolak, L. (2010). Gender as culture: The meanings of self-silencing in women and men. In D. C. Jack & A. Ali (Eds.), *Silencing the self across cultures: Gender and depression in a social world* (pp. 129–147). New York, NY: Oxford Press.
doi:10.1093/acprof:oso/9780195398090.003.0007
- Trope, Y., & Liberman, N. (2010). Construal-level theory of psychological distance. *Psychological Review*, 117(2), 440-463. doi:10.1037/a0018963

- Triandis, H. C. (1989). The self and social behavior in differing cultural contexts. *Psychological Review*, *96*, 506–520. doi: 10.1037/0033-295X.96.3.506
- Trimble, J., & Vaughn, L. (2013). Cultural Measurement Equivalence. *Encyclopedia of Cultural Psychology*.
- Van de Vijver, F. (2000). The nature of bias. In R. H. Dana (Ed.), *Handbook of cross-cultural and multicultural personality assessment* (pp. 87-106). Mahwah, NJ: Lawrence Erlbaum Associates.
- Zoellner, T., & Hedlund, S. (2010). Women's self-silencing and depression in the socio-cultural context of Germany. In D. C. Jack & A. Ali (Eds.), *Silencing the self across cultures* (pp. 107-128). Oxford, England: Oxford University Press.

Table 1

Descriptive Statistics for demographic variables

Variable	Sample	<i>N</i>	<i>M</i>	<i>SD</i>
Age	Japanese	56	22	5.67
	US Students	83	21	6.96
	MTurk	426	34	10.82
In a relationship	Japanese	20	-	-
	US Students	40	-	-
	MTurk	304	-	-
Relationship Length (in months)	Japanese	20	31.5	87
	US Student	38	23.7	21.8
	MTurk	298	90	94.6

Table 2

Percentages for Descriptive Statistics of Demographic Variables

Variable	Sample	Japanese	US Students	MTurk
Gender	Male	47%	23%	36%
	Female	53%	76%	63%
	Other Gender	0	1%	1%
Ethnicity	Black/African American	-	3%	8%
	American Indian	-	-	1%
	Asian Indian	-	3%	2%
	Chinese	2%	-	1%
	Filipino	-	1%	-
	Guamanian-Chamorro	-	-	1%
	Hawaiian	-	-	-
	Japanese	-	-	1%
	Korean	-	1%	-
	Other Asian	-	-	-
	Japanese	98%	-	-
	Some other ethnicity	-	3%	2%
	Other Pacific Islander	-	-	-
	Samoan	-	-	-
	Vietnamese	-	1%	-
White			75%	79%
Multiple Ethnicities			13%	5%
In a relationship	Yes	37%	49%	73%
	No	63%	51%	27%

Table 3

Crosstabs for the 2-cluster solution

	Condition	Cluster 1	Cluster 2	Total
Student Status*	Is not a student	239	190	429
	Is a student	137	2	139
	Total	376	192	568
From Japan*	Is not from Japan	320	192	512
	Is from Japan	56	0	56
	Total	376	192	568
Gender	Male	119	69	188
	Female	229	113	342
	NA	28	10	38
	Total	376	192	568

Note: NA in gender represents those who did not indicate either Male or Female. * $p < .001$

Table 4

Crosstabs for the 3-cluster solution

	Condition	Cluster 1	Cluster 2	Cluster 3	Total
Student Status*	Is not a student	190	142	97	429
	Is a student	2	65	72	139
	Total	192	207	169	568
From Japan*	Is not from Japan	192	207	113	512
	Is from Japan	0	0	56	56
	Total	192	207	169	568
Gender	Male	69	67	52	188
	Female	113	127	102	342
	NA	10	13	15	38
	Total	192	207	169	568

Note: NA in gender represents those who did not indicate either Male or Female. * $p < .001$

Hierarchical cluster analysis with four cluster solutions by country sample

Cluster	Externalized Self-Perception	JAPAN	US
1	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days
	I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling	I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling	I never seem to measure up to the standards I set for myself
	I never seem to measure up to the standards I set for myself	I never seem to measure up to the standards I set for myself	I tend to judge myself by how I think other people see me
	I often feel responsible for other people's feelings	I often feel responsible for other people's feelings	Often I look happy enough on the outside, but inwardly I feel angry and rebellious (4)
	I tend to judge myself by how I think other people see me When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions	I tend to judge myself by how I think other people see me In order to feel good about myself I need to feel independent and sufficient (2) When I am in a close relationship I lose my sense of who I am (4)	

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalize Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Table 5

Cluster	Care as Self-Sacrifice	JAPAN	US
2	<p>Caring means choosing to do what the other person wants, even when I want to do something different</p> <p>Caring means putting the other person's needs in front of my own</p> <p>Considering my needs to be as important as those of the people I love is selfish</p> <p>Doing things for myself is selfish</p> <p>I think it is best to put myself first because no one else will look out for me</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy</p> <p>In a close relationship, my responsibility is to make the other person happy</p> <p>In order to feel good about myself, I need to feel independent and self-sufficient</p> <p>One of the worst things I can do is to be selfish</p>	<p>Considering my needs to be as important as those of the people I love is selfish</p> <p>Doing things for myself is selfish</p> <p>One of the worst things I can do is to be selfish</p>	<p>Caring means choosing to do what the other person wants, even when I want to do something different</p> <p>Caring means putting the other person's needs in front of my own</p> <p>Considering my needs to be as important as those of the people I love is selfish</p> <p>Doing things for myself is selfish</p> <p>I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling (1)</p> <p>I often feel responsible for other people's feelings (1)</p> <p>I rarely express my anger at those close to me (3)</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy</p> <p>In a close relationship, my responsibility is to make the other person happy</p> <p>One of the worst things I can do is to be selfish</p> <p>When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions (1)</p>

*Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalize Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self

Table 5

Cluster	Silencing the Self	JAPAN	US
3	<p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement</p> <p>I rarely express my anger at those close to me</p> <p>I speak my feelings with my partner, even when it leads to problems and disagreements</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s)</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway</p> <p>When my partner's needs and feelings conflict with my own, I always state mine clearly</p> <p>When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her</p>	<p>I speak my feelings with my partner, even when it leads to problems and disagreements</p> <p>I think it is best to put myself first because no one else will look out for me (2)</p> <p>My partner loves and appreciates me for who I am (4)</p> <p>When my partner's needs and feelings conflict with my own, I always state mine clearly</p>	<p>I speak my feelings with my partner, even when it leads to problems and disagreements</p> <p>I think it is best to put myself first because no one else will look out for me</p> <p>In order to feel good about myself, I need to feel independent and self-sufficient (2)</p> <p>My partner loves and appreciates me for who I am (4)</p> <p>When my partner's needs and feelings conflict with my own, I always state mine clearly</p>

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalize Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Table 5

Cluster	Divided Self	JAPAN	US
4	<p>I feel I have to act in a certain way to please my partner</p> <p>I feel that my partner does not know my real self</p> <p>I find it is harder to be myself when I am in a close relationship than when I am on my own</p> <p>In order for my partner to love me, I cannot reveal certain things about myself to him/her</p> <p>My partner loves and appreciates me for who I am</p> <p>Often I look happy enough on the outside, but inwardly I feel angry and rebellious</p> <p>When I am in a close relationship I lose my sense of who I am</p>	<p>Caring means choosing to do what the other person wants, even when I want to do something different(2)</p> <p>Caring means putting the other person's needs in front of my own(2)</p> <p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement (3)</p> <p>I feel I have to act in a certain way to please my partner</p> <p>I feel that my partner does not know my real self</p> <p>I find it is harder to be myself when I am in a close relationship than when I am on my own</p> <p>I rarely express my anger at those close to me (3)</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s) (3)</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy (2)</p> <p>In a close relationship, my responsibility is to make the other person happy(2)</p> <p>In order for my partner to love me, I cannot reveal certain things about myself to him/her</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat (3)</p>	<p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement (3)</p> <p>I feel I have to act in a certain way to please my partner</p> <p>I feel that my partner does not know my real self</p> <p>I find it is harder to be myself when I am in a close relationship than when I am on my own</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s) (3)</p> <p>In order for my partner to love me, I cannot reveal certain things about myself to him/her</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat (3)</p> <p>When I am in a close relationship I lose my sense of who I am</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway (3)</p> <p>When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her (3)</p>
Cluster	Divided Self	JAPAN	US

4	<p>Often I look happy enough on the outside, but inwardly I feel angry and rebellious</p> <p>When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions (1)</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway(3)</p> <p>When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her(3)</p>
---	--

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalize Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Hierarchical cluster analysis with four cluster solutions by gender for Japan

Cluster	Externalized Self-Perception	Men	Women
1	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days
	I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling	I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling	I feel that my partner does not know my real self
	I never seem to measure up to the standards I set for myself	I find it is harder to be myself when I am in a close relationship than when I am on my own(4)	I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling
	I often feel responsible for other people's feelings	I never seem to measure up to the standards I set for myself	I find it is harder to be myself when I am in a close relationship than when I am on my own (4)
	I tend to judge myself by how I think other people see me	I tend to judge myself by how I think other people see me	I never seem to measure up to the standards I set for myself
	When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions	I think it is best to put myself first because no one else will look out for me(2)	I often feel responsible for other people's feelings
		In order to feel good about myself, I need to feel independent and self-sufficient(2) When I am in a close relationship I lose my sense of who I am(4)	I tend to judge myself by how I think other people see me In order to feel good about myself, I need to feel independent and self-sufficient(2) Often I look happy enough on the outside, but inwardly I feel angry and rebellious(4) When I am in a close relationship I lose my sense of who I am(4) When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalized Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Table 6

Cluster	Care as Self-Sacrifice	Men	Women
2	<p>Caring means choosing to do what the other person wants, even when I want to do something different</p> <p>Caring means putting the other person's needs in front of my own</p> <p>Considering my needs to be as important as those of the people I love is selfish</p> <p>Doing things for myself is selfish</p> <p>I think it is best to put myself first because no one else will look out for me</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy</p> <p>In a close relationship, my responsibility is to make the other person happy</p> <p>In order to feel good about myself, I need to feel independent and self-sufficient</p> <p>One of the worst things I can do is to be selfish</p>	<p>Caring means choosing to do what the other person wants, even when I want to do something different</p> <p>Caring means putting the other person's needs in front of my own</p> <p>Considering my needs to be as important as those of the people I love is selfish</p> <p>Doing things for myself is selfish</p> <p>I feel I have to act in a certain way to please my partner(4)</p> <p>In a close relationship, my responsibility is to make the other person happy</p> <p>One of the worst things I can do is to be selfish</p>	<p>Caring means choosing to do what the other person wants, even when I want to do something different</p> <p>Caring means putting the other person's needs in front of my own</p> <p>Considering my needs to be as important as those of the people I love is selfish</p> <p>Doing things for myself is selfish</p> <p>I feel I have to act in a certain way to please my partner(4)</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy</p> <p>In a close relationship, my responsibility is to make the other person happy</p> <p>One of the worst things I can do is to be selfish</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway(3)</p> <p>When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her(3)</p>

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalized Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Table 6

Cluster	Silencing the Self	Men	Women
3	<p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement</p> <p>I rarely express my anger at those close to me</p> <p>I speak my feelings with my partner, even when it leads to problems and disagreements</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s)</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway</p> <p>When my partner's needs and feelings conflict with my own, I always state mine clearly</p> <p>When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her</p>	<p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement</p> <p>I feel that my partner does not know my real self(4)</p> <p>I often feel responsible for other people's feelings(1)</p> <p>I rarely express my anger at those close to me</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s)</p> <p>In order for my partner to love me, I cannot reveal certain things about myself to him/her</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat</p> <p>Often I look happy enough on the outside, but inwardly I feel angry and rebellious(4)</p> <p>When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions(1)</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway</p>	<p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement</p> <p>I rarely express my anger at those close to me</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s)</p> <p>In order for my partner to love me, I cannot reveal certain things about myself to him/her(4)</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat</p>

Cluster	Silencing the Self	Men	Women
3		When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her	

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalized Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Table 6

Cluster	Divided Self	Men	Women
4	<p>I feel I have to act in a certain way to please my partner</p> <p>I feel that my partner does not know my real self</p> <p>I find it is harder to be myself when I am in a close relationship than when I am on my own</p> <p>In order for my partner to love me, I cannot reveal certain things about myself to him/her</p> <p>My partner loves and appreciates me for who I am</p> <p>Often I look happy enough on the outside, but inwardly I feel angry and rebellious</p> <p>When I am in a close relationship I lose my sense of who I am</p>	<p>I speak my feelings with my partner, even when it leads to problems and disagreements(3)</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy(2)</p> <p>My partner loves and appreciates me for who I am</p> <p>When my partner's needs and feelings conflict with my own, I always state mine clearly(3)</p>	<p>I speak my feelings with my partner, even when it leads to problems and disagreements(3)</p> <p>I think it is best to put myself first because no one else will look out for me(2)</p> <p>My partner loves and appreciates me for who I am</p> <p>When my partner's needs and feelings conflict with my own, I always state mine clearly(3)</p>

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalized Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Hierarchical cluster analysis with four cluster solutions by gender for the United States

Cluster	Externalized Self-Perception	Men	Women
1	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days	I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days
	I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling	I tend to judge myself by how I think other people see me	I tend to judge myself by how I think other people see me
	I never seem to measure up to the standards I set for myself	I never seem to measure up to the standards I set for myself	I never seem to measure up to the standards I set for myself
	I often feel responsible for other people's feelings	Often I look happy enough on the outside, but inwardly I feel angry and rebellious (4)	Often I look happy enough on the outside, but inwardly I feel angry and rebellious (4)
	I tend to judge myself by how I think other people see me When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions		

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalized Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Table 7

Cluster	Care as Self-Sacrifice	Men	Women
2	<p>Caring means choosing to do what the other person wants, even when I want to do something different</p> <p>Caring means putting the other person's needs in front of my own</p> <p>Considering my needs to be as important as those of the people I love is selfish</p> <p>Doing things for myself is selfish</p> <p>I think it is best to put myself first because no one else will look out for me</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy</p> <p>In a close relationship, my responsibility is to make the other person happy</p> <p>In order to feel good about myself, I need to feel independent and self-sufficient</p> <p>One of the worst things I can do is to be selfish</p>	<p>Caring means putting the other person's needs in front of my own</p> <p>Considering my needs to be as important as those of the people I love is selfish</p> <p>In a close relationship, my responsibility is to make the other person happy</p> <p>Caring means choosing to do what the other person wants, even when I want to do something different</p> <p>Doing things for myself is selfish</p> <p>I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling(4)</p> <p>I often feel responsible for other people's feelings(1)</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy</p> <p>One of the worst things I can do is to be selfish</p> <p>When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions(1)</p>	<p>Caring means choosing to do what the other person wants, even when I want to do something different</p> <p>Caring means putting the other person's needs in front of my own</p> <p>Considering my needs to be as important as those of the people I love is selfish</p> <p>Doing things for myself is selfish</p> <p>I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling (1)</p> <p>I often feel responsible for other people's feelings (1)</p> <p>I rarely express my anger at those close to me (3)</p> <p>In a close relationship I don't usually care what we do, as long as the other person is happy</p> <p>In a close relationship, my responsibility is to make the other person happy</p> <p>One of the worst things I can do is to be selfish</p> <p>When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions (1)</p>

*Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalized Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self

Table 7

Cluster	Silencing the Self	Men	Women
3	<p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement</p> <p>I rarely express my anger at those close to me</p> <p>I speak my feelings with my partner, even when it leads to problems and disagreements</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s)</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway</p> <p>When my partner's needs and feelings conflict with my own, I always state mine clearly</p> <p>When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her</p>	<p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement</p> <p>I find it is harder to be myself when I am in a close relationship than when I am on my own</p> <p>I feel I have to act in a certain way to please my partner (4)</p> <p>I feel that my partner does not know my real self(4)</p> <p>I rarely express my anger at those close to me</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s)</p> <p>In order for my partner to love me, I cannot reveal certain things about myself to him/her(4)</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat</p> <p>When I am in a close relationship I lose my sense of who I am(4)</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway</p> <p>When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her</p>	<p>I don't speak my feelings in an intimate relationship when I know that they will cause disagreement</p> <p>I find it is harder to be myself when I am in a close relationship than when I am on my own</p> <p>I feel I have to act in a certain way to please my partner (4)</p> <p>I feel that my partner does not know my real self(4)</p> <p>I rarely express my anger at those close to me</p> <p>I think it is better to keep my feelings to myself when they do conflict with my partner's</p> <p>I try to bury my feelings when I think they will cause trouble in my close relationship(s)</p> <p>In order for my partner to love me, I cannot reveal certain things about myself to him/her(4)</p> <p>Instead of risking confrontations in close relationships, I would rather not rock the boat</p> <p>When I am in a close relationship I lose my sense of who I am(4)</p> <p>When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway</p>

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalized Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Cluster	Divided Self	Men	Women
4	I feel I have to act in a certain way to please my partner	I think it is best to put myself first because no one else will look out for me(2)	I think it is best to put myself first because no one else will look out for me(2)
	I feel that my partner does not know my real self	When my partner's needs and feelings conflict with my own, I always state mine clearly(3)	When my partner's needs and feelings conflict with my own, I always state mine clearly (3)
	I find it is harder to be myself when I am in a close relationship than when I am on my own	I speak my feelings with my partner, even when it leads to problems and disagreements(3)	I speak my feelings with my partner, even when it leads to problems and disagreements(3)
	In order for my partner to love me, I cannot reveal certain things about myself to him/her	In order to feel good about myself, I need to feel independent and self-sufficient(2)	In order to feel good about myself, I need to feel independent and self-sufficient(2)
	My partner loves and appreciates me for who I am	My partner loves and appreciates me for who I am	My partner loves and appreciates me for who I am
	Often I look happy enough on the outside, but inwardly I feel angry and rebellious		
	When I am in a close relationship I lose my sense of who I am		

**Numbers in parenthesis indicate the corresponding subscale on the original Silencing the Self-Scale. 1) Externalized Self-Perception, 2) Care as Self-Sacrifice, 3) Silencing the Self, 4) Divided Self*

Table 8

Comparison of the means by culture and gender

Card	Japan	US	Men	Women
I think it is best to put myself first because no one else will look out for me	4.18	3.06	3.23	3.04
I don't speak my feelings in an intimate relationship when I know that they will cause disagreement	3.51	2.53	2.62	2.54
Caring means putting the other person's needs in front of my own	3.66	2.78 3.10	2.91	2.75
Considering my needs to be as important as those of the people I love is selfish	4.75*	*	3.56*	2.96*
I find it is harder to be myself when I am in a close relationship than when I am on my own	3.56	3.38	3.31	3.46
I tend to judge myself by how I think other people see me	4.00	2.94	3.06	2.91
I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days	2.95	3.09	3.31	2.98
When my partner's needs and feelings conflict with my own, I always state mine clearly	4.25	3.22	3.15	3.27
In a close relationship, my responsibility is to make the other person happy	4.17	2.84	2.97	2.76
Caring means choosing to do what the other person wants, even when I want to do something different	3.70	2.89	2.85	2.94
In order to feel good about myself, I need to feel independent and self-sufficient	3.68	3.56	3.75	3.51
One of the worst things I can do is to be selfish	4.05	3.27 2.94	3.33	3.31
I feel I have to act in a certain way to please my partner	4.60*	*	3.11	2.91
Instead of risking confrontations in close relationships, I would rather not rock the boat	3.09	3.25	3.70	3.08
I speak my feelings with my partner, even when it leads to problems and disagreements	3.57	3.29	3.29	3.34
Often I look happy enough on the outside, but inwardly I feel angry and rebellious	4.36	3.44	3.93	3.30
In order for my partner to love me, I cannot reveal certain things about myself to him/her	3.35	3.00	3.28	2.94
When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her	3.36	3.12	3.29	3.10
When I am in a close relationship I lose my sense of who I am	3.80	3.33	3.52	3.31
When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway	5.45	4.08	4.59	3.92
My partner loves and appreciates me for who I am	3.54	3.15	3.32	3.09
Doing things for myself is selfish	3.95	3.28	3.55	3.21
When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions	3.57	3.36	3.38	3.39
I rarely express my anger at those close to me	3.35	3.43	3.53	3.47
I feel that my partner does not know my real self	3.32	3.45	3.57	3.51
I think it is better to keep my feelings to myself when they do conflict with my partner's	3.85	3.55	3.46	3.70
I often feel responsible for other people's feelings	4.30	3.45	3.30	3.55
I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling	3.40	3.66	3.68	3.71
In a close relationship I don't usually care what we do, as long as the other person is happy	4.62	3.32	3.40	3.33
I try to bury my feelings when I think they will cause trouble in my close relationship(s)	3.25	3.44	3.37	3.49
I never seem to measure up to the standards I set for myself	3.06	2.74	3.16*	2.54*

* p<.05

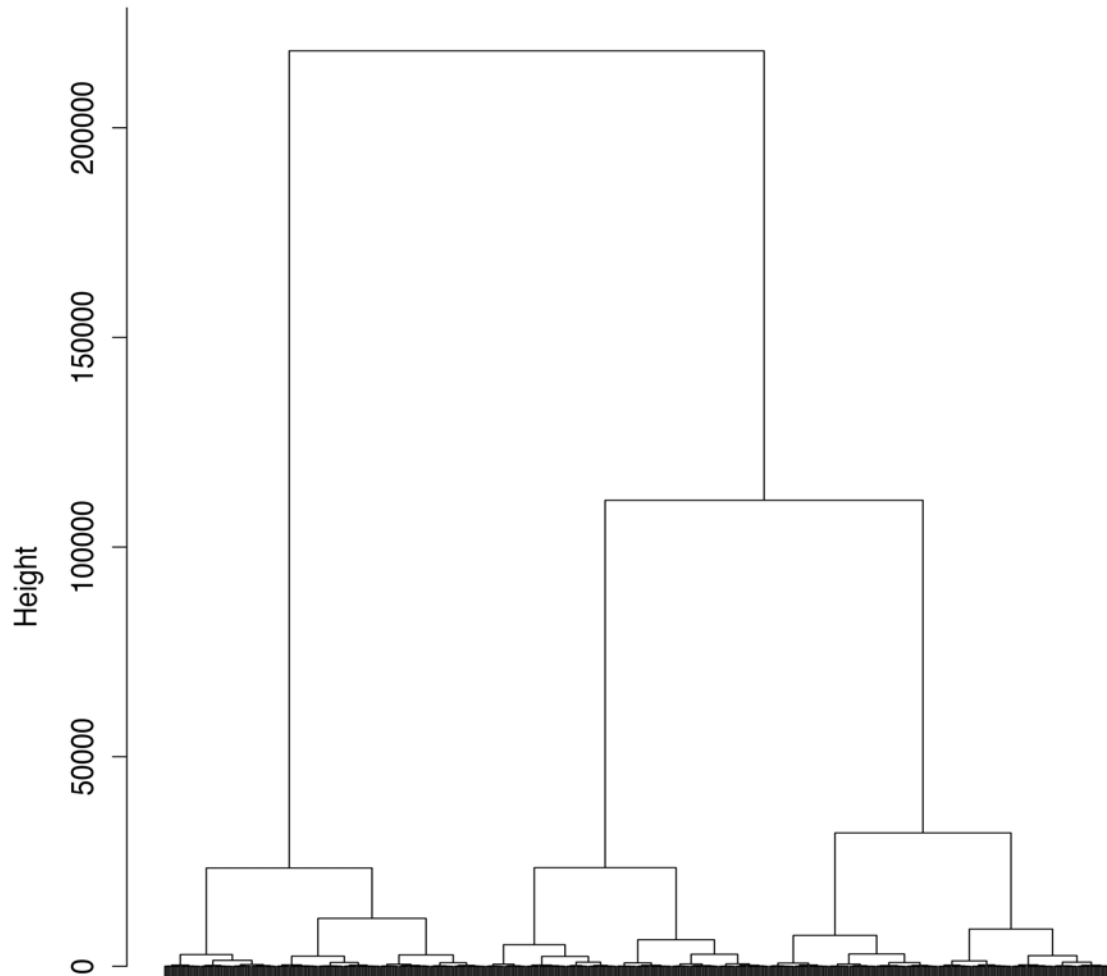


Figure 1. Cluster dendrogram for number of cards in most acceptable pile, number of cards in most objectionable pile, the number of moves, and the number of cards in the latitude of non-commitment.

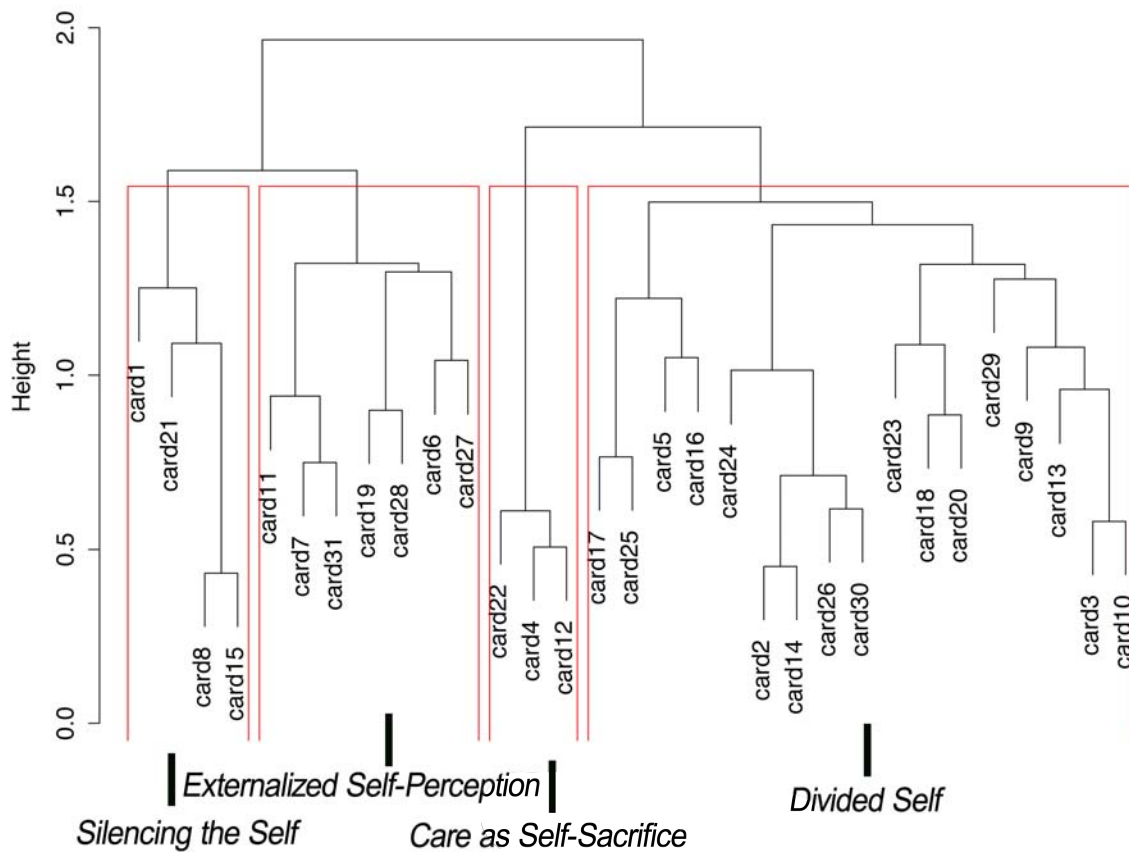


Figure 2. Cluster dendrogram for Japanese participants with labels for sub-scale membership.

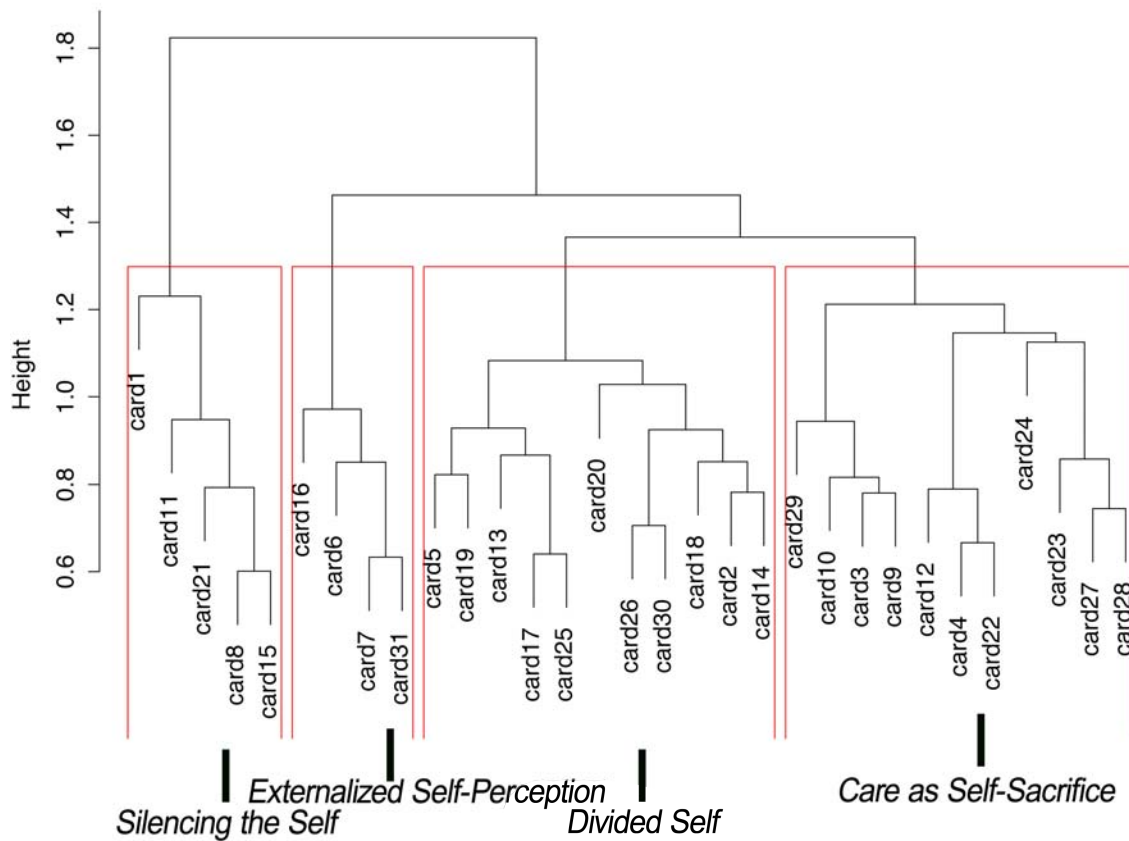


Figure 3. Cluster dendrogram for participants from the United States with labels for sub-scale membership.

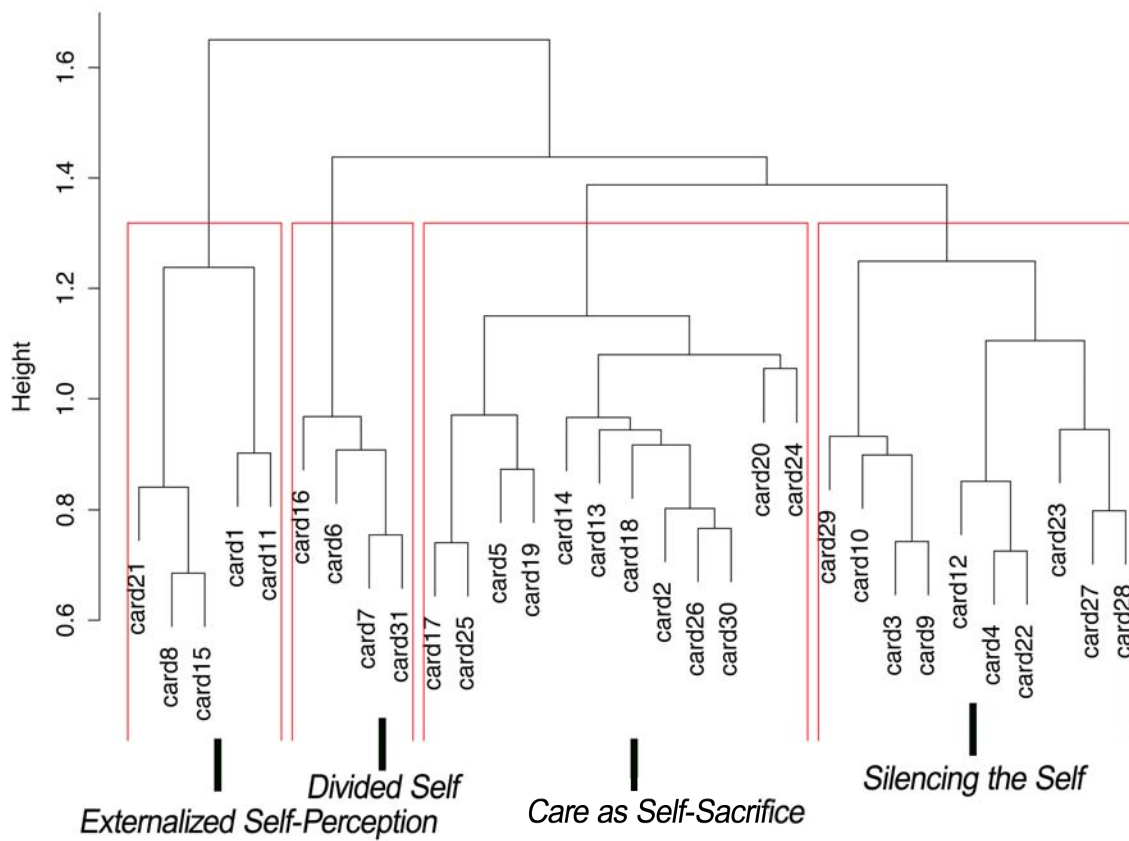


Figure 4. Cluster dendrogram for male participants from the United States with labels for sub-scale membership.

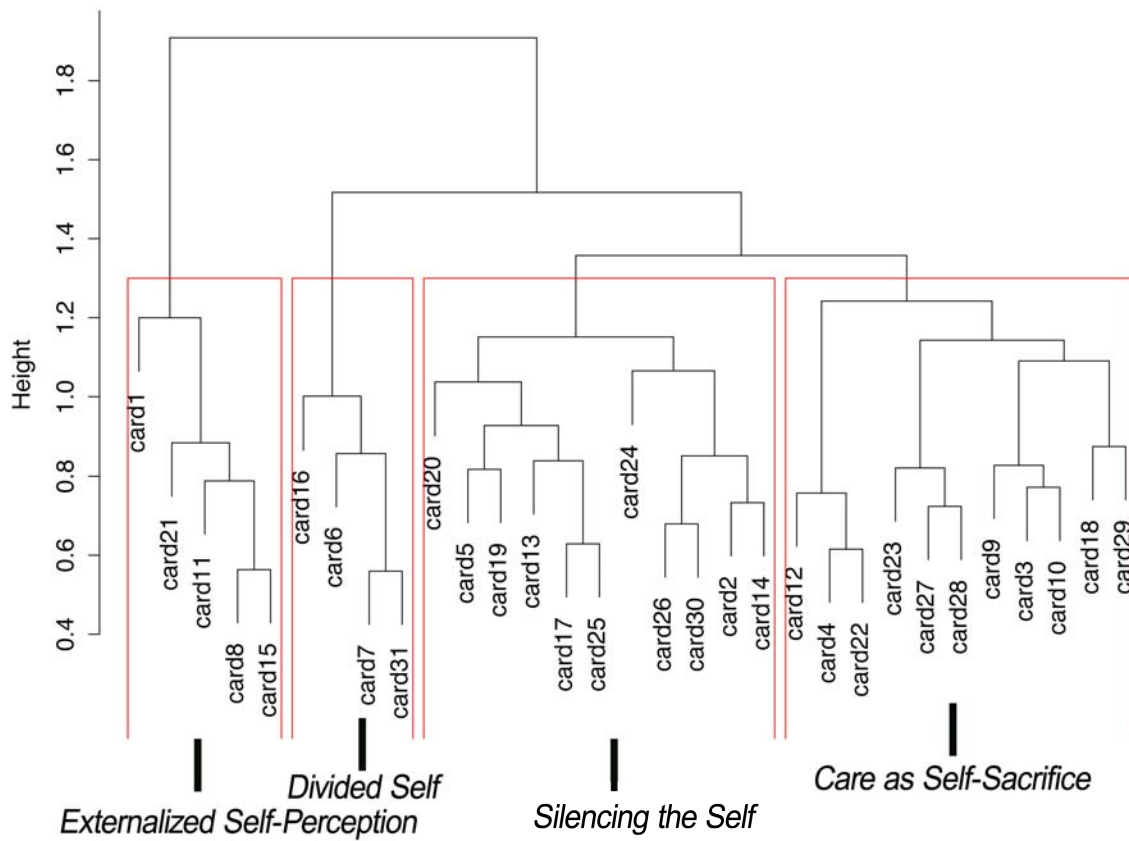


Figure 5. Cluster dendrogram for female participants from the United States with labels for sub-scale membership.

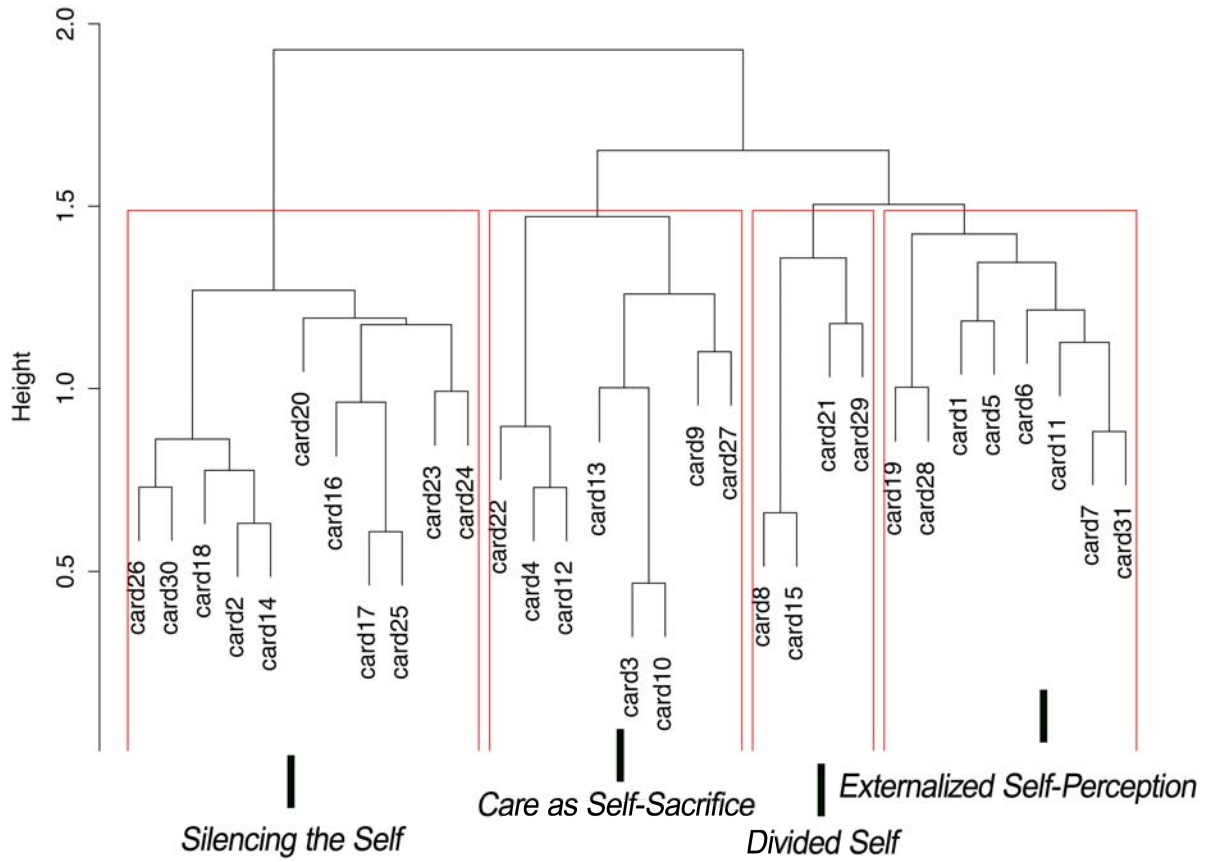


Figure 6. Cluster dendrogram for male participants from Japan with labels for sub-scale membership.

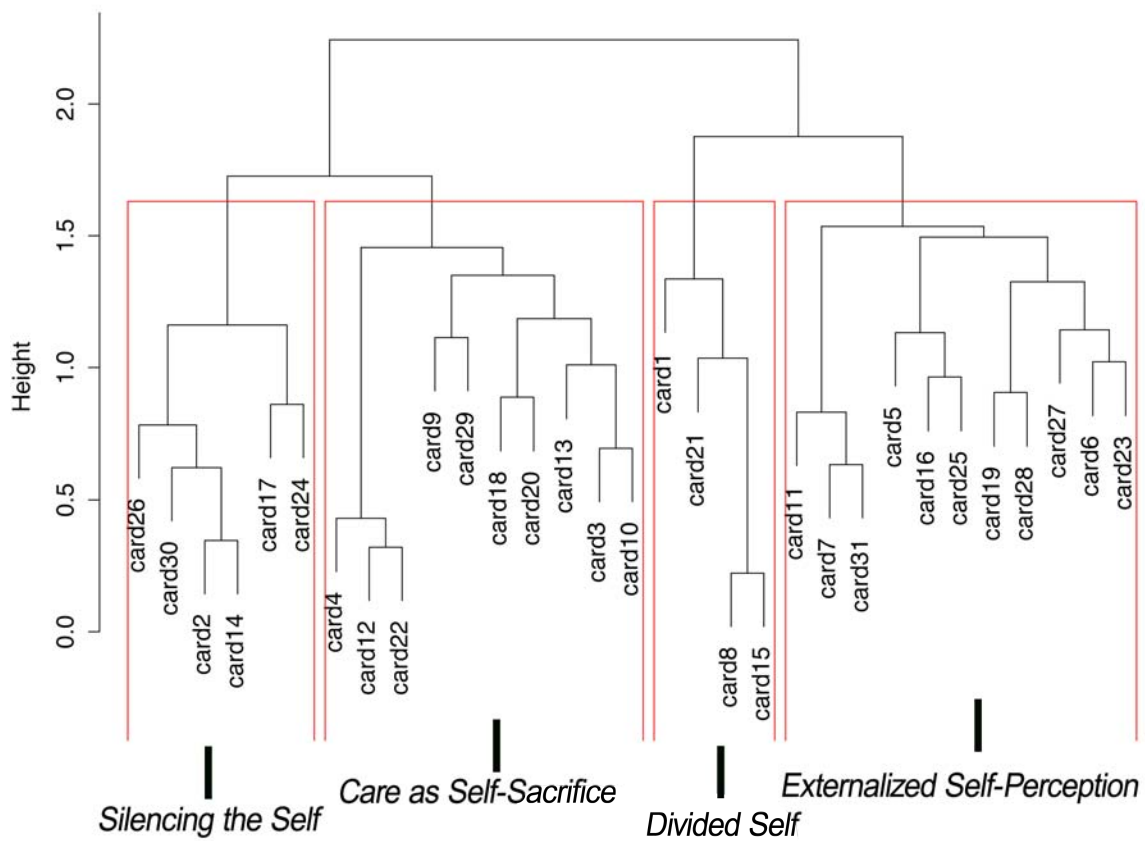


Figure 7. Cluster dendrogram for female participants from Japan with labels for sub-scale membership.

English

日本語

The Silencing the Self Scale © Dana Jack Ed. D. Own-Category Procedure, Sherif et al. Card-sorting brought to you by Zipper Computer and Lanen Vaughn

Purpose and Benefits:

We seek to better understand the experiences of self-silencing by using a computerized version of the own category technique. The purpose of this study is to explore self-silencing.

I UNDERSTAND THAT:

- This research study will involve completion of two questionnaires. One questionnaire will assess self-silencing, and the other is a demographic form. My participation will take approximately one hour, and I may elect to receive class credit for my participation.
- There are no anticipated risks or discomfort associated with participation. My participation is voluntary. I may choose not to answer certain questions or withdraw my participation at any time without penalty.
- I must be at least 18 years old to participate in this study.
- All information is confidential.
- All of my results from the questionnaires will be numerically coded and kept on a password-protected computer. Only the lead researcher will have access to the password-protected computer. Results of the testing will be reported in only group data. Your identity is shielded from subsequent testing and data reporting.
- My consent on this form does not waive my legal rights of protection.
- I may print a copy of this form to keep for my records.

Any questions that you have about the experiment or your participation may be directed to Joseph Trimble at joseph.trimble@wwu.edu

If during or after participation in this study you suffer from any adverse effects as a result of participation, or if you have any questions about your rights as a research participant, you can contact Janai Symons, the Research Compliance Officer, janai.symons@wwu.edu, 1-360-650-3082.

I have read the above description and agree to participate in this study.

next

This is a training program to show you how to use the actual program.

You are given a number of statements about interacting in an intimate relationship. These statements will appear on a stack of cards in the middle of the screen. You will have to sort these cards in a variety of ways.

You are to sort the cards in the number of stacks that may seem necessary to you. You may sort into any number of piles that in your judgment is necessary so that each stack represents a different stand on the issue. Put statements into the same pile that belong together in terms of their relative stand on the issue. Read each item carefully and sort the cards using the mouse into the number of stacks that seem necessary to you.

You can shuffle through a stack using ↑ and ↓ on the keyboard.

Once you have sorted the cards into the piles that seem best to you, press the next button.

next

Read each item carefully and sort the cards using the mouse into the number of stacks that seem necessary to you.

You can shuffle through a stack using \uparrow and \downarrow on the keyboard.

I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling.

I never seem to measure up to the standards I set for myself.

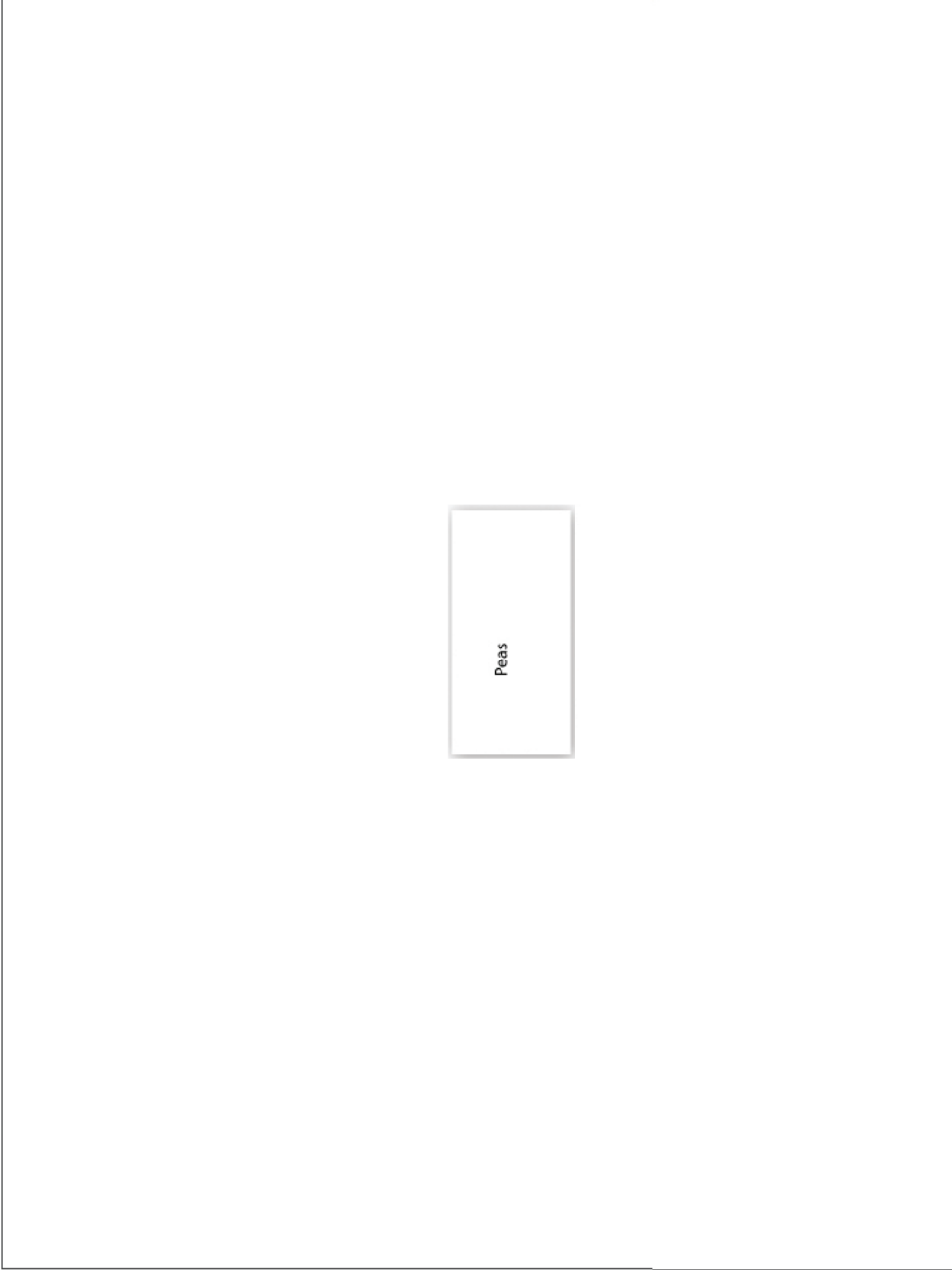
I often feel responsible for other people's feelings.

I try to bury my feelings when I think they will cause trouble in my close relationship(s).

next

Read each item carefully and sort the cards using the mouse into the number of stacks that seem necessary to you.

You can shuffle through a stack using \uparrow and \downarrow on the keyboard.



Peas

next

Next, number your piles from unfavorable (1) to most favorable (4)
Once you have numbered the cards, in the order that seem best
to you, press return to continue to the next screen.
You can shuffle through a stack using ↑ and ↓ on the keyboard.

I try to bury my feelings when I think they will cause trouble in my close relationship(s).

↓ ⇄

I never seem to measure up to the standards I set for myself.

↓ ⇄

I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling.

↓ ⇄

Now that you have completed the sorting of the cards into stacks, select the stack that comes closest to your view on silencing the self. Please indicate the degree of your agreement with that stack (1) "very strongly", (2) "strongly", or (3) "mildly".

You can shuffle through a stack using \uparrow and \downarrow on the keyboard.

I try to bury my feelings when I think they will cause trouble in my close relationship(s).

I never seem to measure up to the standards I set for myself.

I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling.

Now select the stack that is most objectionable from your point of view. Please indicate the degree of your agreement with that stack (1) "very strongly", (2) "strongly", or (3) "mildly".

You can shuffle through a stack using ↑ and ↓ on the keyboard.

I try to bury my feelings when I think they will cause trouble in my close relationship(s).

I never seem to measure up to the standards I set for myself.

I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling.

I often feel responsible for other people's feelings.

Please answer the following questions.

What is your gender identity?

- male
- female
- other

What year were you born?

What ethnic group do you identify yourself as a member of?

- Black-African American
- American Indian
- Asian Indian
- Chinese
- Filipino
- Guamanian-Chamorro
- Hawaiian
- Japanese
- Korean
- Other Asian
- Some Other Ethnicity
- Other Pacific Islander
- Samoan
- Vietnamese
- White

What is your relationship status?

dating divorced domestic partnership married

separated single

What year was your current partner born?

What is your current partner's gender identity?

male female other

What is your current partner's ethnicity?

- Black-African American American Indian Asian Indian Chinese
- Filipino Guamanian-Chamorro Hawaiian Japanese
- Korean Other Asian Some Other Ethnicity Other Pacific Islander
- Samoan Vietnamese White

next

調査の目的と有益性についてカテゴリーを自分で作る方法をコンピューター化することにより、自己抑制についてより深い理解を得るための研究をしています。この調査の目的は、自己抑制についての研究です。

私は以下のことを理解します：

- この調査は、二つの質問票からなっています。一つ目の質問票は、自己抑制についての調査で、二つ目の質問票は、人口統計データののためのものです。調査にかかる時間はおよそ一時間です。この調査に参加することで、授業の単位とすることを選択できます。
- この調査に参加するにあたり、危険や不快感を与えないものは想定されていません。調査への参加は任意です。ある質問に回答しない、または途中で参加をやめることができます。調査へのそのことによって、自分に不利益が生じることはありません。
- この調査に参加するにあたり、私は18歳以上です。
- 全ての情報は保護されています。
- 質問票の回答は数値的に暗号化され、パスワードによって保護されたコンピューターに保管されます。パスワードにより保護されたコンピューターにアクセスすることができるのは、研究チームのリダーのみです。テスト結果は、グループデータとしてのみ報告されます。これ以後に行われるテストやデータ報告で個人情報が使われることはありません。
- この同意書に署名することは、私の法的保護権利を放棄するものではありません。
- 研究者に、質問票の写しを要求することができます。

この実験または調査参加について何か質問がある場合は、Joseph Trimble (ジョセフ・トリンブル)、joseph.trimble@wwu.edu に連絡をお願いします。日本語で Lanen Vaughn (ラネン・ヴァン)、lanen.vaughn@wwu.edu この調査に参加したために、調査の参加中、または参加後に、何かしらの悪影響などが出た場合、または、参加者の権利について何か質問がある場合は、調査遵守官、Janae Symons (ジャネイ・サイモンズ)、janai.symons@wwu.edu または電話 1-360-650-3082 に連絡をお願いします。

私は以上の説明事項をすべて読み、この調査に参加することに同意します。

次へ

これは、実際のプログラムを使うための練習用プログラムです。

これから見ていただくものは、親しい間柄の人との接し方に関するいろいろな項目です。それぞれの項目内容は、画面の中央にあるカードに表示されます。これらのカードを並びかえてもらいます。

これから、カードをいくつかの山に並べ直してください。カードの山はいくつあっても構いませんので、同じ意見に思えるカードを同じ山に重ねるようにしてください。

カードの内容が関連性のある内容であれば、それと同じ内容の山にカードを積み重ねていきます。それぞれの項目を注意深く読み、マウスを使ってカードを並び替えてください。

カードを他のカードの上に積み重ねるときに、キーボードの「↑」または「↓」を使うとカードをシャッフルすることができます。

カードを並び終えたら、「次へ」を押します。

次へ

それぞれの項目を注意深く読み、マウスを使ってカードを並び替えてください。

カードを他のカードの上に積み重ねるときに、キーボードの「↑」または「↓」を使うとカードをシャッフルすることができます。



次に、あなたのカードの山に番号をつけていってください。1は「もっとも好ましくない」もの、3は「もっとも好ましい」です。カードに番号をつけ終わったら、「改行」を押して次の画面に進んでください。

キーボードの「↑」または「↓」を使うとカードをシャッフルすることができます。



カードがそれぞれの山に分けられました。次に、自己抑制について、あなたの考え方に一番近い山を選んでください。選んだ山が、あなたの考えに非常に近い場合は1、普通に近い場合は2、少し近い場合は3をつけてください。「次へ」を押して次の画面に進んでください。

キーボードの「↑」または「↓」を使うとカードをシャッフルすることができます。

1 ⇄

豚肉

豆

コーン

次へ

次に、あなたにとつて最も受け入れられない山を選んでください。非常に受け入れがたい場合は1、普通に受け入れがたい場合は2、少し受け入れられない場合は3をつけてください。

キーボードの「↑」または「↓」を使うとカードをシャッフルすることができます。

豚肉

豆

コーン

次へ

それでは、調査を始めます。

次の画面では、項目文が31個表示されます。

これから見ていただくものは、親しい間柄の人との接し方に関するいろいろな項目です。それぞれの項目内容は、画面の中央にあるカードに表示されます。

練習の時と同じように、これからカードをいくつかの山に並べ直してください。カードの山はいくつあっても構いませんので、同じ意見に思えるカードを同じ山に重ねるようにしてください。カードの内容が関連性のある内容であれば、それと同じ内容の山にカードを積み重ねていきます。それぞれの項目を注意深く読み、マウスを使ってカードを並び替えてください。

カードを他のカードの上に積み重ねるときに、キーボードの「↑」または「↓」を使うとカードをシャッフルすることができます。

次へ

それぞれの項目を注意深く読み、マウスを使ってカードを並び替えてください。
カードを他のカードの上に積み重ねるときに、キーボードの「↑」または「↓」
を使うとカードをシャッフルすることができます。

自分自身のために定めた基準
をなかなか満たさないような
気がする。

次へ

以下の質問にお答えください。

性別は何ですか。

- 男性 女性 その他

何年生まれですか。

あなたの民族性について、あてはまるものを以下から選んでください。

- アフリカ系アメリカ人 アメリカン先住民 インド人 中国人
- フィリピン人 グアム・チャモロ人 ハワイ先住民 日本人
- 韓国人 その他のアジア人 その他 その他の太平洋諸島系
- サモア人 ベトナム人 白人

あなたの現在の状態について、以下からあてはまるものを選んでください。

- 交際中 離婚 同棲中 既婚
- 別居中 独身

現在の配偶者/交際相手は何年生まれですか。

現在の配偶者/交際相手の性別は何ですか。

- 男性 女性 その他

現在の配偶者/交際相手の民族性について、以下からあてはまるものを選んでください。

- アフリカ系アメリカ人 アメリカン先住民 インド人 中国人
- フィリピン人 グアム・チャモロ人 ハワイ先住民 日本人
- 韓国人 その他のアジア人 その他 その他の太平洋諸島系
- サモア人 ベトナム人 白人

以下の質問にお答えください。

性別は何ですか。

- 男性
 女性
 その他

何年生まれですか。

あなたの民族性について、あてはまるものを以下から選んでください。

- アフリカ系アメリカ人
 アメリカン先住民
 インド人
 中国人
 フィリピン人
 グアム-チャモロ人
 ハワイ先住民
 日本人
 韓国人
 その他のアジア人
 その他
 その他の太平洋諸島系
 サモア人
 ベトナム人
 白人

あなたの現在の状態について、以下からあてはまるものを選んでください。

- 交際中
 離婚
 同棲中
 既婚
 別居中
 独身

現在の配偶者/交際相手は何年生まれですか。

現在の配偶者/交際相手の性別は何ですか。

- 男性
 女性
 その他

現在の配偶者/交際相手の民族性について、以下からあてはまるものを選んでください。

- アフリカ系アメリカ人
 アメリカン先住民
 インド人
 中国人
 フィリピン人
 グアム-チャモロ人
 ハワイ先住民
 日本人
 韓国人
 その他のアジア人
 その他
 その他の太平洋諸島系
 サモア人
 ベトナム人
 白人

Appendix C

1. 私の面倒を誰も見てくれないので、まず始めに自分を大事にすることが一番だと思う
2. 親しい間柄において、相手から同意を得られないとわかっているときは、自分の感情を口にしない。
3. 思いやるということは、自分の要求より相手の要求を優先することだ。
4. 私の要求が、私にとって一番大事な人たちの要求と同じくらい大事だと思うことは自分勝手である。
5. 親しい間柄の人といるときより、一人でいるときの方が自分らしくしていただける。
6. 他人に自分がどう見られるかを考えることによって自分を判断しがちだ。
7. 誰にでもできると思われているいろいろなことは私もできるべきだと思ってしまうので、自分自身に満足できない。
8. 私のパートナーの感情や要求が自分のものと相対立する場合、私はいつも自分の感情や要求をはっきりと述べる。
9. 親しい間柄において、私の責任は相手を幸せにすることである。
10. 思いやるということは、相手のしたいことが私のしたいことと違っていても、相手がしたいことを選んですることである。
11. 自分が自立していて、何でも自分でできると感じられないと、自分自身のことを良く思えない。
12. 自分勝手になることは、最もひどいことのひとつだと思う。
13. 私のパートナーを喜ばせるのに、ある一定のやり方で行動しなければならないと感じる。
14. 親しい間柄において、お互いが対立してしまうリスクを負うより、ことを荒立てないようにすることを選ぶ。
15. 私は、たとえそのことで問題が起きたり、意見の食い違いがあっても、パートナーに自分の感情を口に出して言う。
16. 私はよく外面的には幸せそうに見えるが、内面では怒っていたり反抗的であったりする。
17. パートナーに愛してもらおうと思うと、自分自身の中で彼/彼女にさらけ出せないものがある。
18. パートナーの要求や意見が私のものとそぐわない場合、自分の意見を主張するより、彼/彼女にたいてい同意してしまう。
19. 私が誰かと親しい関係にあるときは、自分が誰なのかよくわからなくなってしまう。

20. 親しい関係において自分の要求が満たされないように思えるとき、自分の要求はどちらにしろ大して重要なものではないと気が付くことが多い。
21. 私のパートナーは、ありのままの私を理解して愛してくれている。
22. 自分のために何かをすることは自分勝手である。
23. 私が何か物事を決めるとき、自分の考えや意見よりも、他の人の考えや意見の方に多く影響される。
24. 親しい間柄にある人には自分の怒りの感情をほとんど見せない。
25. 私のパートナーは、私の本当の姿を知らないと思う。
26. 自分の感情がパートナーの感情と相対立するときは、自分の感情は自分の中にしまっておく方が良いと思う。
27. 他の人がどう感じるかは自分に責任があると思う。
28. 他の人がどう感じているかを時間をたくさんかけて考えるため、自分が何を考え何を感じているのかよくわからなくなる。
29. 親しい間柄において、相手が幸せであれば、自分たちがしていることが何であろうとあまり気にしない。
30. 親しい間柄において、自分の感情を表に出したら困ったことになると感じたときは、自分の感情を外に出さないようにする。
31. 自分自身のために定めた基準をなかなか満たさないような気がする。

Appendix B

Silencing the Self Scale items:

1. I think it is best to put myself first because no one else will look out for me
2. I don't speak my feelings in an intimate relationship when I know that they will cause disagreement.
3. Caring means putting the other person's needs in front of my own.
4. Considering my needs to be as important as those of the people I love is selfish.
5. I find it is harder to be myself when I am in a close relationship than when I am on my own.
6. I tend to judge myself by how I think other people see me.
7. I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days.
8. When my partner's needs and feelings conflict with my own, I always state mine clearly.
9. In a close relationship, my responsibility is to make the other person happy.
10. Caring means choosing to do what the other person wants, even when I want to do something different.
11. In order to feel good about myself, I need to feel independent and self-sufficient.
12. One of the worst things I can do is to be selfish.
13. I feel I have to act in a certain way to please my partner.
14. Instead of risking confrontations in close relationships, I would rather not rock the boat.
15. I speak my feelings with my partner, even when it leads to problems and disagreements.
16. Often I look happy enough on the outside, but inwardly I feel angry and rebellious.
17. In order for my partner to love me, I cannot reveal certain things about myself to him/her.
18. When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her.
19. When I am in a close relationship I lose my sense of who I am.
20. When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway.
21. My partner loves and appreciates me for who I am.
22. Doing things for myself is selfish.
23. When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions.
24. I rarely express my anger at those close to me.
25. I feel that my partner does not know my real self.
26. I think it is better to keep my feelings to myself when they do conflict with my partner's.
27. I often feel responsible for other people's feelings.
28. I find it is hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling.
29. In a close relationship I don't usually care what we do, as long as the other person is happy.
30. I try to bury my feelings when I think they will cause trouble in my close relationship(s).
31. I never seem to measure up to the standards I set for myself.

*Note: Items 1, 8, 11, 15, and 21 are reverse scored. **Subscale 1: Externalized Self-Perception** (Items 6, 7, 23, 27, 28, 31) **Subscale 2: Care as Self-Sacrifice** (Items 1, 3, 4, 9, 10, 11, 12, 22, 29) **Subscale 3: Silencing the Self** (Items 2, 8, 14, 15, 18, 20, 24, 26, 30) **Subscale 4: Divided Self** (Items 5, 13, 16, 17, 19, 21, 25)*