

## ABSTRACT

Title of Document: EFFECTS ON COMMUNAL RELATIONSHIPS  
OF THE PRESENCE OF NEED,  
RESPONSIBILITY FOR THE NEED, AND THE  
ABILITY TO SATISFY THE NEED.

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The relationship between a communal other's needs and one's communal strength toward that other, and general communal orientation were examined. Communal strength is the degree of motivation to respond to a communal partner's needs, whereas communal orientation is the tendency to behave communally toward relationship partners in general and the expectation of communal behavior from relationship partners in general. Three variables were examined in a 2 x 2 x 2 experimental design: a communal other's need (need-unmet vs. need-met), the other's responsibility for creating the need (yes vs. no), and the other's ability to satisfy the need (yes vs. no). Female participants (N = 48) completed pre- and post-test measures of communal strength toward the other and communal orientation. Results showed that the presence of need and the other's responsibility affected communal orientation. An interaction between these variables was observed as well: communal orientation was lower when the need was met and the other was not responsible for creating it than in the other conditions. There were no effects on communal strength. The relationship between the needs of a communal other and both communal strength and communal orientation are discussed.

EFFECTS ON COMMUNAL RELATIONSHIPS OF THE PRESENCE OF NEED,  
RESPONSIBILITY FOR THE NEED, AND THE ABILITY TO SATISFY THE  
NEED.

By

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## Dedication

In memory of a great mind and communal person, the world is blue without you.

# Table of Contents

<a href="#">Dedication.....</a>	<a href="#">ii</a>
<a href="#">Table of Contents.....</a>	<a href="#">iii</a>
<a href="#">List of Tables.....</a>	<a href="#">iv</a>
<a href="#">List of Figures.....</a>	<a href="#">v</a>
<a href="#">Chapter 1: Introduction.....</a>	<a href="#">1</a>
<a href="#">Chapter 3: Results.....</a>	<a href="#">15</a>
<a href="#">Chapter 4: Discussion.....</a>	<a href="#">23</a>
<a href="#">References.....</a>	<a href="#">27</a>

## List of Tables

Table 1. *The 10-Item Communal Strength Scale*

Table 2. *The 10-Item Communal Orientation Scale*

Table 3. *Means for Pre-test and Post-test Communal Orientation*

Table 4. *Adjusted Means for Post-test Communal Orientation*

Table 5. *Means for Pre-test and Post-test Communal Strength*

Table 6. *Means for Pre-test and Post-test Liking Items*

## List of Figures

Figure 1. *When a Communal Norm Applies*

Figure 2. *Adjusted Post-test Communal Orientation Interaction Graph*

## Chapter 1: Introduction

Clark & Mills (1979) identified two main categories of interpersonal relationships, exchange and communal relationships. Exchange relationships are marked by the norm of giving benefits in return for receiving benefits. These are often, though not always, business-like in nature. Communal relationships, however, are relationships in which benefits are given in response to the needs of another, or to demonstrate a general concern for the other person. By definition, a benefit is something that one person freely chooses to give another, that will be of use to the other person (Clark & Mills, 1993). Moreover, a benefit must be intentionally given from one relationship partner to another to be considered a benefit. The feelings of contentment experienced when providing a benefit for another person is simply one of the rewarding aspects of being in a communal relationship. For example, a person may drive a best friend to the airport. In this situation, the trip to the airport was a benefit to the best friend. The happiness experienced by helping a friend is a reward.

Not all communal relationships are equal, as they can vary in both certainty and strength. One can be more certain of some relationships than others, and may feel more strongly towards certain persons than others. A person may be more certain of a relationship with a family member or long time friend than with new friends. The more certain a person is of a communal relationship, the more likely that person will be to give benefits to the other, with no expectation of a benefit in return.

Communal relationships also vary in strength. Communal strength is the degree of responsibility a person feels for a particular communal other's welfare (Mills, Clark, Ford & Johnson, 2004). The stronger the communal strength for another, the



more motivation one has to respond to the needs of the other. As strength increases, so does the willingness to incur costs to provide for the needs of the other. The person will also experience more feelings of distress or guilt for failing to respond to the needs of a communal other when communal strength is higher (Mills & Curtis, 2006). When a person has multiple communal relationships, if all else is equal, he or she will move to provide for the needs of the other person towards whom they feel the greatest communal strength.

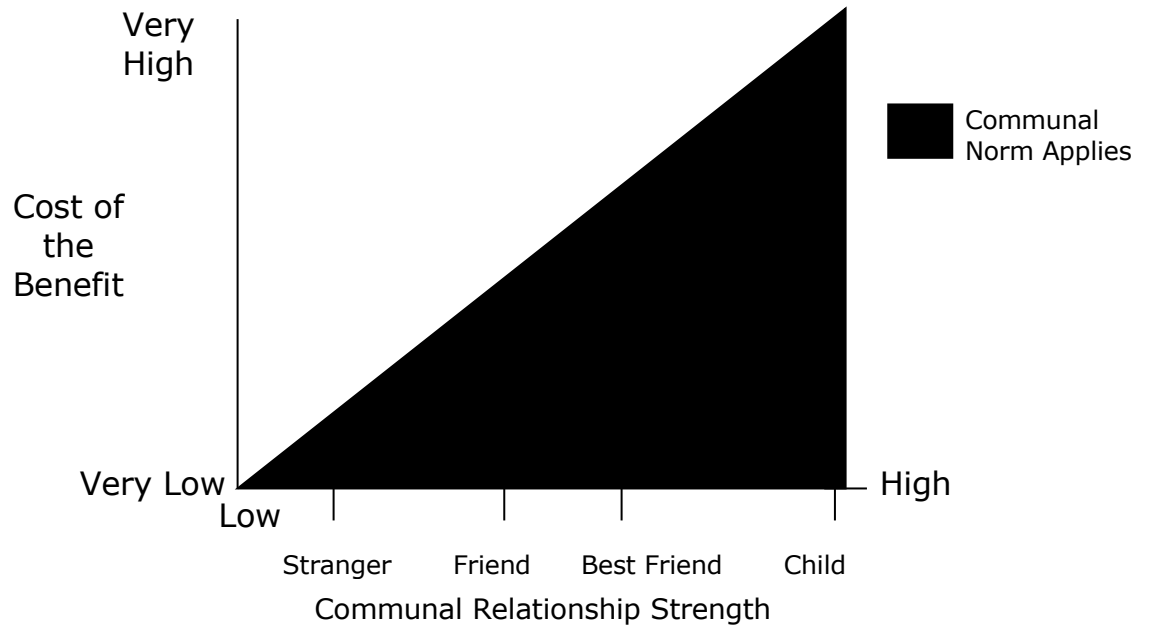
Consider an example: Parents generally feel very strong communal strength toward their children. If the child needs to be driven a long way to the airport, the parent would likely drive the child just to provide the benefit. This is because it is the norm in strong communal relationships to provide costly benefits without the expectation of a return benefit. However, if someone takes an acquaintance to a faraway airport, he would most likely expect return payment, because the driver's feeling of communal strength is likely to be much lower. Note that if the cost of providing a benefit is relatively low (say, the airport is close by), the driver might provide the benefit without expecting return payment.

If a person faced a situation where both a child and an acquaintance needed a ride to the airport but only one of them could be accommodated, we would expect the child would be given the ride. According to the theory, this is because the person should have a stronger communal relationship with the child than an acquaintance, and should act to satisfy the child's need first. This effect has been shown empirically by Mills, et al. (2004), and is illustrated in Figure 1.

Figure 1

*When a Communal Norm Applies (from Clark & Mills, 1993)*

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In addition to the general communal norms mentioned above, another factor that can influence when a benefit will be given without the expectation of repayment is the other's relative need for the benefit (Mills & Curtis, 2006). A person may provide a benefit without the expectation of a return benefit if the other is in great need. For example, a person may help a fellow motorist change a tire on the highway without expecting payment. This is because the stranded motorist is in great need.

To help quantify communal strength, Mills, et al. (2004) created a 10 item measure, which is presented in Table 1.

Table 1

*The 10-Item Communal Strength Scale (Mills, Clark, Ford, & Johnson, 2004)*

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- How far would you be willing to go to visit \_\_\_\_\_?
- How happy would you feel when doing something that helps \_\_\_\_\_?
- How large a benefit would you be likely to give \_\_\_\_\_?
- How large a cost would you incur to meet a need of \_\_\_\_\_?
- How readily can you put the needs of \_\_\_\_\_ out of your mind?
- How high a priority for you is meeting the needs of \_\_\_\_\_?
- How reluctant would you be to sacrifice for \_\_\_\_\_?
- How much would you be willing to give up to benefit \_\_\_\_\_?
- How far would you go out of your way to do something for \_\_\_\_\_?
- How easily could you accept not helping \_\_\_\_\_?
- 

*Note.* Items 5, 7, and 10 are reverse scored.

Responses to the items were found to be significantly different for immediate family members and distant relatives, and different for best friends and acquaintances. Further, the communal strength measure has a strong positive correlation with ratings of subjective closeness, as well as with the participants' reports of the others' responsiveness to their needs (Mills, et al., 2004). Also, Mills, et al. (2004) found that, though correlated, liking and communal strength are distinct constructs. Whereas these previous studies all examined communal strength towards a previously known other, communal strength can also be measured toward a new acquaintance.

It is the purpose of this study to investigate the effects of another's needs on of communal relationships. It was found by Mills & Curtis (2006) that providing a benefit for another (the "advisor" condition) in high need resulted in significantly higher

communal strength than providing a benefit for another in low need. In addition, Mills & Curtis found no difference in communal strength when observing a third person provide the benefit to a communal other (the “observer” condition), whether the need was high or low (2006). So, why did only personally providing a benefit to another in high need result in an increase of communal strength? Mills & Curtis (2006) argued that providing a benefit to a communal other is rewarding. The positive affect felt from providing the benefit should increase a person’s motivation to further benefit a communal other. But providing a benefit that is of no use to a communal partner is not rewarding. Likewise, not being the one who provides the benefit is not rewarding. Without the positive affect accompanying this rewarding experience, there should be no change in communal strength.

But there is also another possible explanation. The rise in communal strength in the advisor (high need) condition, found by Mills & Curtis (2006), may not be the result of giving the benefit at all. It is conceivable that it was simply the knowledge that a communal other *had an unmet need* that affected communal strength. In the observer (high and low need) and advisor (low need) conditions, the other did not have a pressing, unmet need. In the absence of this, there would be no increased motivation to benefit the other, which would lead to no increase in communal strength.

In the present research, it was hypothesized that the mere presence of an unmet need would increase communal strength toward the other. The knowledge that a communal other is in need should make salient the communal norm of benefitting others in need. The saliency of this norm would increase one’s general communal behavior, including the motivation to respond to the other’s need, thereby increasing

one's communal strength (Mills, et al., 2004). Also, the idea of providing for the other may change the person's expectation of being liked by the other, and the expectation that one will be liked by the other will increase the person's liking for the other (Berscheid & Reis, 1998). Increased liking should increase communal strength, as was shown in Mills & Curtis (2006).

The effect of the variable, *presence of an unmet need*, on communal strength may be moderated by several factors. One such factor is how the need was created. Was it the fault of the communal other? Or was it thrust upon him or her? The responsibility for creating the need may alter its effects on communal strength. If the other was perceived to be responsible for the need, communal strength should be reduced. As Clark & Mills (1993) have shown, people expect that their close (communal) relationships are characterized by mutual responsiveness of roughly equal magnitude. By creating the need the communal other would demonstrate that she is not a capable communal partner, and the perceived inability for the communal other to meet her own needs should decrease one's certainty of her ability to meet any communal partner's needs. And according to Wieselquist, Rusbult, Foster, and Agnew (1999), a lack of trust in a partner's responsiveness would predict a reduced willingness to sacrifice for the partner. This decreased motivation to respond to the communal other's needs is a decrease in communal strength.<sup>1</sup>

The current experiment examined the effect of being responsible for creating a need, where "responsibility" refers to something generally negative about the person

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<sup>1</sup> Though not empirically tested in this study, the certainty of communal relationships may moderate the way variables affect them. Since this study utilized newly formed relationships, and certainty should be rather low, the effect of the variable, *responsibility for need*, should have a greater impact on communal strength. If certainty was much higher we would not expect as large of an impact on communal strength.

who created it (e.g., a deficit due the person's laziness). The decision not to investigate the effects responsibility for a need would have on communal strength if the need were caused by generally positive aspects of the person was based mainly on pragmatic reasons (e.g., the design of the experiment would have been twice as large). Thus, the effects of a need created by positively evaluated behavior on communal strength must be deferred until additional research is done.

A second possible moderator is the other's ability to satisfy the need.

Communal strength is the degree of responsibility felt for a communal partner's welfare (Mills, et al., 2004). It is one's perceived responsibility to help a communal partner; this is particularly relevant when the other has a need that he/she cannot meet, because the benefit given is especially useful to the other. Because the other cannot satisfy the need, the motivation to resolve this need for the communal other should increase, which should increase communal strength. Eayres & Ellis (1990) showed that people were least likely to help (e.g. give money to) handicapped others who were portrayed as being very capable. Again, the motivation to provide for the other was increased by the lack of self efficacy (i.e. the inability to personally resolve the problem) of the other. The moderating factor of *self-efficacy* enables a more complete understanding of the effects of an unmet need on communal strength. Therefore, in line with previous literature, the present study hypothesizes that if the other cannot satisfy a need him or herself, there should be an increase in communal strength toward that person.

To investigate communal relationships, one must consider the effects on communal orientation, as well as communal strength. Communal orientation is the

tendency to behave communally toward relationship partners in general and to expect communal behavior from relationship partners in general (Clark, Ouellette, Powell, & Milberg, 1987). The communal orientation measure is presented in Table 2. Whereas communal strength refers only to a person's motivation to benefit a specific other, orientation is one's general propensity to behave in a communal manner.

Table 2

*The 10 item Communal Orientation Scale (Clark, Ouellette, Powell, & Milberg, 1987)*

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When making a decision, I take other people's needs and feelings into account.

I'm not especially sensitive to other people's feelings.

I don't consider myself to be a particularly helpful person.

I believe people should go out of their way to be helpful.

I don't especially enjoy giving others aid.

I often go out of my way to help another person.

I believe it's best not to get involved taking care of other people's personal needs.

I'm not the sort of person who often comes to the aid of others.

When people get emotionally upset, I tend to avoid them.

People should keep their troubles to themselves.

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*Note.* Items 2, 3, 5, 7, 8, 9, and 10 are reverse scored.

It is possible that one general way communal strength may increase is via an increase in communal orientation (Mills & Curtis, 2006). The rise in communal orientation may increase a person's communal strength toward people in general, as well as toward the specific other. The rise in communal orientation should function in the same theoretical manner (e.g. the salience of communal norms, the responsiveness

of others, and an increased motivation to respond to others) as communal strength; therefore the same pattern of predictions is made for both constructs. The present research investigated communal strength toward another person with whom the participant was not acquainted. Participants completed pre and post-test measures of communal strength and communal orientation. The presence of need, responsibility for, and ability to satisfy the need were manipulated by having a participant hear the other describe a problem. It was hypothesized that communal strength would be greater toward the other with an unmet need. It was additionally hypothesized that communal strength would be greater toward the other whom was not responsible for the need, and who could not satisfy her own need. Finally, it was hypothesized that the rise in communal strength would be associated with a rise in communal orientation.



## Chapter 2: Method

### *Overview*

The design was 2 x 2 x 2 between-subjects experiment that varied whether the other had a need, whether she was personally responsible for creating the need, and whether she was able personally to satisfy the need. Ostensibly the purpose of the study was to determine how strangers react to each other's communications.

Participants were assigned the role of "receiver" and were told another student had been assigned to be the "communicator." Participants listened to an audiotape made by the communicator, and the independent variables were manipulated by varying what she said. Participants completed measures of communal strength and liking toward the communicator before hearing the communicator's tape. All participants had completed a communal orientation measure earlier in the semester. After hearing the communicator's tape, the participant then completed the communal strength measure, the liking measure, and the communal orientation measure for a second time. Participants also completed a "Big 5" personality measure and an independent variable check.

### *Participants*

Participants were 48 female introductory psychology students at the University of Maryland, College Park. Each participant was randomly assigned to one of the eight conditions, and received course credit for her participation.

### *Procedure*

Participants signed up for an experiment called "Communication Among Strangers." On arrival at the lab, the participant was greeted by the experimenter and

was led into a lab room where she was seated at a table. The table held a tape recorder, a digital camera, and a tape player with headphones. The experimenter explained that the purpose of the study was to see if communication media make a difference when strangers talk about personal information. The communication was always done via audiotape.

Participants were told that there were two participant conditions in the experiment, communicator and receiver. The communicator was to talk briefly into a tape recorder about a personal problem or need they had experienced recently and the receiver would listen to the communicator's tape and provide her reaction to it. The communicator's tape had been recorded previously by a confederate to the study.

The participant was told that she would see a photograph of the communicator; ostensibly so that the experimenter could make sure the communicator was a stranger to her. The photograph was actually shown to increase the realism of the experiment. The participant was shown a photograph on a digital camera of a 20 year-old female student.

The participant was then told that it was important for the experimenter to control for first impressions. To do this, the participant would fill out a questionnaire about the communicator. The participant was then given the "First Impressions" scale. The scale consisted of 13 questions. The first ten questions were the communal strength measure (see Table 1). The final three items constituted the liking measure. The liking measure comprised the following items: "How much do you personally like \_\_\_\_\_?", "How annoying do you find \_\_\_\_\_?", and "How positive is your general

evaluation of \_\_\_\_\_?” Responses were made on a Likert-type scale between 0 (Not at all) and 10 (Extremely).

Each item on the Communal Strength and Liking questionnaire contained a space to identify the communicator. The participant was told to write the communicator’s initials in each space (the participant was told that the communicator’s initials were CS) and then to answer the questions with respect to the communicator.

When the participant finished the questionnaire, the experimenter told her that some people find the questionnaire a bit confusing to fill out at first, so the questionnaire would be given to her again later; then the experimenter would combine the two administrations to get a more reliable measure.

Before hearing the communicator’s tape, the participant was told that the first thing she would hear on the tape was the experimenter’s voice recounting the communicator’s initials and participant number. The participant was then told that the communicator would begin talking in her own words about a problem or need that she has recently experienced. The participant listened, on headphones, to one of eight audiotapes. The tape consisted of elements designed to make the communicator seem to have a need or not, to be responsible for causing the need or not, and to have the ability to personally solve her own need or to be dependent on others to resolve the need for her.

The following elements of the tape were designed to make the communicator seem to have an unmet need, and are succeeded by the elements that made the communicator seem to have a met need.

“...then, when I was looking at my grades, I find out that I’m not getting credit...Now the only way I can get credit is to...I mean, I can do it, it’s just going to take forever.”

“...is a problem I just fixed with this class...I had to fill out a TON of paperwork, then meet with the professor and the registrar just to get credit... Well, at least I finally got it done.”

The following elements of the tape were designed to make the communicator seem responsible for her need, and are succeeded by the elements that make the communicator appear not responsible for her need.

“I joined this class...a week after the registration deadline... didn’t check to see if it would definitely count...All because I was a little bit late registering!”

“I joined this class...right before the registration deadline...I did it before the deadline...I wasn’t late...All because some worker didn’t approve my class!”

The following elements of the tape were designed to make the communicator seem self-efficacious (i.e. able to satisfy her need), and are succeeded by the elements that make the communicator appear not to be self-efficacious.

“...only way I can get credit is to fill out a TON of paperwork...then meet with...have to worry about going through these meetings...I can do it....”

“...there’s nothing I can do; I have to hope...have to worry about whether or not they will even give me credit...”

After the participant heard the audiotape, the experimenter reminded her that the purpose of the study was to assess how communication media affect the way strangers communicate with one another. She then filled out the “First Impressions”

questionnaire again, which consisted of the communal strength and liking measures. After collecting the “First Impressions” questionnaire, the participant completed the “Communication Media Affect” packet which consisted of the communal orientation measure, an independent variable check questionnaire, and a “Big 5” questionnaire.

After the “Communication Media Affect” packet was completed, the experimenter checked the participant for suspicion and debriefed her.

## Chapter 3: Results

The final analyses were based on the data from 48 participants; five participants expressed suspicion and were excluded from the analyses. All five thought that the communicator might have been scripted.

In order to check on the manipulation of the independent variables, an independent variable check was given to each participant. In order to check on the manipulation of the presence of need, the items “the need...has been satisfied”, and “... need has not been met” were averaged, after the latter was reverse scored. The mean of presence of need was greater ( $M=6.90$ ) in the unmet condition than in the already met condition ( $M=2.52$ ). This main effect for presence of need was statistically significant:  $F(1, 47) = 37.60, p < .01, MSE = 6.11$ . There was also a significant interaction between presence of need and ability to satisfy the need,  $F(1,47) = 4.67, p < .05, MSE = 6.11$ . In the need-met conditions the means were 8.04 in the able to satisfy condition, and 5.75 in not-able to satisfy condition, whereas in the need-unmet conditions the means were 2.12 in the able to satisfy condition, and 2.92 in the not-able to satisfy condition. The cause of the difference in the need-met conditions is unclear (perhaps some participants were confused by hearing the other say that she was unable to meet the need but that it was satisfied), but the clear main effect for presence shows that the manipulation was successful.

In order to check on the manipulation of responsibility, the items “...was not responsible for causing...” and “need was caused...” were averaged, after the former item was reverse scored. The mean of responsibility was greater ( $M=6.62$ ) in the personally responsible condition than in the not personally responsible condition

( $M=2.67$ ). This main effect for responsibility was the only statistically significant effect:  $F(1, 47) = 28.40, p < .01, MSE = 6.62$ . This indicates that the manipulation was successful.

In order to check on the manipulation of the ability to satisfy the need, the items “...person has the ability to satisfy...” and “...need is not something they can personally satisfy.” were averaged, after the former item was reverse scored. The mean of ability to satisfy the need was greater ( $M=7.19$ ) in the personally able to satisfy condition than in the not personally able to satisfy condition ( $M=3.98$ ). This main effect for ability to satisfy the need was the only statistically significant effect:  $F(1, 47) = 18.79, p < .01, MSE = 6.57$ . This indicates that the manipulation was successful.

The pre- and post-test measures of communal orientation had adequate reliability ( $\alpha = .76$  and  $.71$  respectively). A principle components factor analysis was performed on the post-test data. Consistent with the factor analysis done by Clark, et al. (1987) on the communal orientation scale, three factors emerged, each had eigenvalues over 1.00. The first factor had an eigenvalue of 3.16 and accounted for 31.6% of the variance. As in Clark, et al.’s (1987) original factor analysis, all items loaded positively, between .20 and .72, on this factor. Clark, et al.(1987) described this as a general communal factor, and claimed that this was the important factor in regards to one’s communal orientation; therefore all items were combined into a unified communal orientation scale for analysis.

The pre- and post-test measures of communal orientation were scored according to Mills, et al.’s procedure (2004). Each participant’s communal orientation was calculated by averaging the responses to each of the ten items (see Table 2), after items

2, 3, 5, 7, 8, 9, and 10 were reverse scored. The means for the pre- and post-test communal orientation measures are presented in Table 3. Scores for the pre- and post-test were positively correlated ( $r = .34, p < .05$ ).

Table 3

*Means for Pre-test and Post-test Communal Orientation*

	<u>Unmet</u>		<u>Met</u>	
	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>
Satisfiable	8.40	7.63	7.68	7.70
Responsible				
Not Satisfiable	8.74	8.25	8.08	7.52
Not Responsible				
Satisfiable	8.53	8.08	7.50	6.27
Not Satisfiable	8.40	7.80	7.58	6.70

*Note.* N = 6 in each of eight conditions

Given these findings, a 2 (presence of need) x 2 (responsibility) x 2 (self-efficacy) analysis of covariance was run on the post-test communal orientation measure, using the pretest measure of communal orientation as the covariate. The following means are post-test adjusted means. As expected, the mean was higher in the need-unmet condition (M=7.88) than in the need-met condition (M=7.10);  $F(1, 47) = 8.57, p < .01, MSE = 0.78$ . Contrary to expectation, the mean was higher in the responsible condition (M=7.76) than in the not responsible condition (M=7.23);  $F(1,$



47) = 4.30,  $p < .05$ ,  $MSE = 0.78$ . There was also a significant presence of need by responsibility interaction:  $F(1, 47) = 4.57$ ,  $p < .05$ ,  $MSE = 0.78$ . In the need-unmet conditions, the mean was 7.87 in the responsible condition and 7.89 in the not responsible condition, whereas in the need-met conditions, the means were 7.64 in the responsible condition and 6.56 in the not responsible condition. There were no other significant results. The interaction is depicted in Figure 2, and means for all eight conditions are presented in Table 4.

Table 4

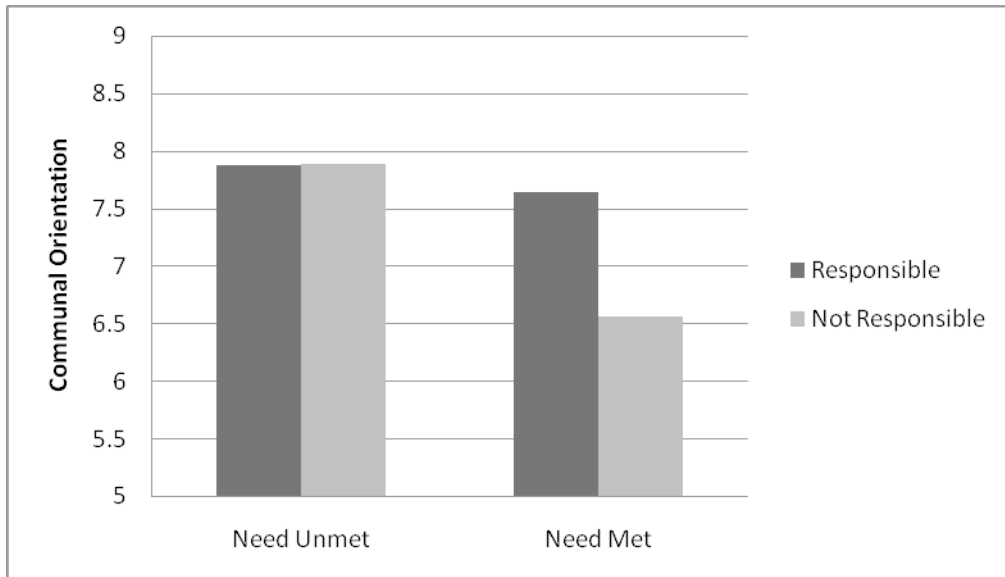
*Adjusted Means for Post-test Communal Orientation*

	<u>Unmet</u>	<u>Met</u>
Satisfiable	7.60	7.76
Responsible		
Not Satisfiable	8.16	7.52
Satisfiable	8.02	6.35
Not Responsible		
Not Satisfiable	7.76	6.78

*Note.* N = 6 in each of eight conditions

Figure 2

*Communal Orientation Interaction Graph*



The pre- and post-test measures of communal strength ( $\alpha = .83$  and  $.85$  respectively) were scored according to Mills, et al.'s procedure (2004). Each participant's communal strength was calculated by averaging the responses to each of the ten items (see Table 1), after the items, "... needs of --- out of your mind?", "how reluctant...to sacrifice for ---?", and "... accept not helping ---?" were reverse scored. The means for the pre- and post-test communal strength measures are presented in Table 5. Scores for the pre- and post-test were positively correlated ( $r = .75, p < .01$ ).

Table 5

*Means for Pre-test and Post-test Communal Strength*

---

	<u>Unmet</u>		<u>Met</u>	
	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>
Satisfiable	3.90	3.62	2.93	3.37

Responsible					
	Not Satisfiable	4.98	5.18	3.10	3.93
<hr/>					
	Satisfiable	3.70	3.48	3.73	3.88
Not Responsible					
	Not Satisfiable	4.87	4.30	3.07	4.02
<hr/>					

*Note.* N = 6 in each of eight conditions

Given these findings, a 2 (presence of need) x 2 (responsibility) x 2 (self-efficacy) analysis of covariance was run on the post-test communal strength measure, using the pre-test measure of communal strength as the covariate. There were no significant results.

Inasmuch as communal orientation was thought to be relevant to communal strength because both are aspects of communal relationships, correlations tested the relatedness of the measures in this sample. The pre-test measures of communal strength and communal orientation were not correlated ( $r = .048, p > .05$ ). This may be due to the pre-test communal orientation measure being completed via online mass testing at the beginning of the semester. The post-test measures, completed during the lab experiment, were marginally correlated ( $r = .266, p = .06$ ), however, which replicates Mills, et al.'s findings (2004) that communal strength and communal orientation are moderately correlated. Although both are aspects of communal relationships, because of the moderate size of the correlation, it is not surprising that they show different effects of the same independent variables.

The three-item liking measure, used previously by Mills, et al. (2004), had alpha coefficients of .02 and .63 for the pre- and post-test respectively. These coefficients were not sufficient to justify combining the three items into a single liking scale. Cronbach’s test of internal consistency revealed that there was no combination of items that would raise the alpha coefficients to the level appropriate for combination into a unified liking scale (pre- or post-test). Therefore, each item was analyzed separately. The pre-post correlations were significant for the first, “how much do you personally like ---“ ( $r = .45, p < .001$ ) and third, “how positive is your evaluation of ---” ( $r = .39, p < .01$ ) items, but failed to reach significance for the item, “how annoying do you find ---?” ( $r = .17, p > .05$ ). Pre- and post-test means for each item are presented in Table 6.

Table 6

*Means for Pre-test and Post-test Liking Items*

<u>Item</u>	<u>Unmet</u>		<u>Met</u>	
	Pre	Post	Pre	Post
“Personally like...”	4.67	5.17	2.67	4.67
Satisfiable “Annoying...”	1.33	3.00	0.50	3.50
“Evaluation...”	5.50	6.50	4.50	7.17
Responsible				
“Personally like...”	3.83	4.83	3.00	5.67
Not Satisfiable “Annoying...”	0.83	2.83	1.67	1.83
“Evaluation...”	6.00	6.33	6.50	6.67

	“Personally like...”	3.17	3.83	4.17	5.67
Satisfiable	“Annoying...”	1.33	4.83	1.50	3.83
	“Evaluation...”	5.67	5.17	6.33	5.33
Not Responsible					
	“Personally like...”	2.83	4.83	3.00	5.17
Not Satisfiable	“Annoying...”	1.33	3.17	1.00	5.50
	“Evaluation...”	6.67	6.33	6.17	6.33

*Note.* N = 6 in each of eight conditions

Given these preliminary findings, a 2 (presence of need) x 2 (responsibility) x 2 (self-efficacy) analysis of covariance was run on the post-test liking items, “... personally like ---?”, and “...positive is your evaluation...?” using the pre-test items as the covariates. Because the pre- and post-test responses were not significantly correlated, a 2 (presence of need) x 2 (responsibility) x 2 (self-efficacy) analysis of variance was run on the post-test liking item, “how annoying...?” There were no significant results.

## Chapter 4: Discussion

The hypothesis that presenting another who has an unmet, as opposed to an already met, need would increase communal orientation was supported. However, the hypothesis that communal orientation would increase when the other was not responsible for the need, was not supported. In fact, a significant main effect in the opposite direction was observed. There was also a significant presence of need by responsibility interaction.

The finding that communal orientation was higher when the other was responsible for creating a need was surprising. Perhaps, when individuals hear that the other is not responsible for the need, the perception of the magnitude of the need is lowered relative to when the other is responsible. In the former case the need may be seen as temporary and anomalous, whereas in the latter situation the other may be seen as vulnerable to having chronic needs. Because communal norms dictate that we respond to the needs of communal partners, the notion that the other may have continual needs may increase communal orientation. This possibility could be explored directly in future research.

The need by responsibility interaction fits with this idea. Communal orientation was lower when the need was met *and* the other was not responsible for creating it, than in the other three conditions comprised by the interaction. This suggests that an unmet need increases communal orientation only in certain circumstances, such as when the person in need is responsible for that need. As discussed, such a need may motivate individuals to perceive the other as more needy in general, and thus enhance communal orientation. Consistent with the idea that perceiving another in high need

would increase communal orientation are findings by Bryan, Hammer, & Fisher (2000) that communally oriented individuals displayed higher levels of empathy and intentions of helping when viewing or reading about a person in high need.

Another aim of this study was to clarify the finding by Mills & Curtis (2006), that when participants gave a benefit to another in need, it resulted in a rise in communal strength. In their study, when participants observed another (a confederate) give the benefit, there was no increase of communal strength. What was not clear was whether the difference between what occurred in the giving condition and the observation condition was due to the lack of personally giving the benefit, or because the other no longer had a need after the confederate satisfied it. The present study's failure to support the hypotheses concerning communal strength may indicate that simply knowing a communal partner has an unmet need is not enough to raise communal strength; perhaps one must act to satisfy that need. In future research, it would be useful to add a condition to this study that allows the person to actually give the benefit, thus resolving the other's need.

It was also predicted that a rise in communal orientation would coincide with a rise in communal strength. Bryan, et al., 2000, have shown that the presence of another in need raised a person's intentions of helping. The intention of helping should lead to the increased salience of communal norms. The increased salience of communal norms should increase one's communal orientation toward people in general, and cause a rise of communal strength toward the specific other (Mills & Curtis, 2006). This theoretical idea, however, was not supported, as the rise in communal orientation was not associated with a rise in communal strength. Lerner's just world hypothesis (1978)

may help explain these mixed results. According to Lerner's hypothesis, people have a need to believe that their world is a just and orderly place, where people usually get what they deserve (Lerner & Miller, 1978). It could be that participants in the current study blamed the other person for the need, whether she was responsible for its creation or not. This may have caused participants to perceive the other as an unworthy communal partner. Because the costs of communal relationships can be quite high, one must judiciously select partners (Berger & Janoff-Bulman, 2006). Since the relationships in this study were newly formed, if participants did not wish to engage in a communal relationship with the other, they would experience no motivation to help this other person in particular, even while their tendency to help others in general has been made salient (Bryan, et al., 2000). These communal norms may remain salient (despite not wanting to help the specific other) as a way for the participant to preserve her view of herself as a communal person.

The investigation of effects on communal strength and communal orientation are important, as both may affect one's relationships. Communal strength has been shown to predict how one will allot benefits to communal partners. It can also predict giving help to others, and the expectation of receiving help from others. Communal strength can even predict the marital satisfaction of a person's spouse. In fact, communal strength toward a spouse is a better predictor of the spouse's marital satisfaction than one's own marital satisfaction (Mills, et al., 2004). The present research offers one potential clarification in regards to the determinants of communal strength; without the giving of a benefit, the presence of an unmet need alone may not affect a rise in communal strength.



Communal orientation, both as a chronic disposition and due to situational factors, has been shown to predict helping toward others. Those higher in communal orientation generally help more than others (Clark, et al., 1987). In fact, those high in communal orientation are more willing to help even if reciprocity is not likely or possible (Pardy, 2006). Having a communal orientation may also help on-going relationships, as it has been found that those high in communal orientation find inequity in household tasks less aversive than those low in communal orientation (Buunk, & De Dreu, 2006). The present research advances the understanding of communal orientation by providing evidence that it increases when another's neediness is salient.

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