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If You're Happy, I'm Happy. How Levels of Self-Satisfaction Affect Selfless Love

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If You're Happy, I'm Happy.
How Levels of Self-Satisfaction Affect Selfless Love

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RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

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ABSTRACT

Does personal satisfaction with oneself impact one's ability to put the happiness of others before their own? I hypothesize that individuals who have higher levels of self-satisfaction are less likely to practice selfless love. In this study, "self-satisfaction" is interpreted as a person's contentment with self. "Selfless love," which is synonymous with altruistic love, is interpreted in this study as a relationship in which one or both partners prioritize the needs of their partner before themselves. To test this hypothesis, I conduct a regression analysis (n= 667) from the 2004 General Social Survey (GSS), controlling for degree, income and gender. Results from bivariate and multivariate regression indicate that there is no statistically significant relationship between self-satisfaction and selfless love, contrary to the hypothesis. However, two of the control variables influence the dependent variable within this study. Gender has the strongest effect on selfless love, followed by level of completed education: women and those with higher levels of completed education are more likely to engage in acts of selfless love.

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The practice of selfless love is a timeless theme, woven into the sappiest of love ballads, romance novels, romantic films, and heartfelt poetry. While the media vary, one of the prominent narratives of love depicts the idea of one person giving too much love and the other not giving enough. This gut-wrenching feeling may seem personal through first-hand experience or from being the supportive shoulder for a friend to lean on during heartbreak. Of course, romantic love is far from the only form of love people experience. Why do we love the way we do? Why do some give so much until it hurts, until hearts are broken and weigh heavy? Love, while not tangible, is an ever-growing, everchanging, and often heightened variety of emotions. While love as a concept uniquely molds to its owner, many scholars over time have theorized a multitude of reasonings behind why we love the way we do. Why do you seem to love someone so much that it physically hurts? Why do you feel the need to give your all to the ones you love?

Previous research shows that personal experiences of love and attachment as a child can actually manifest into how one handles and reciprocates love in their adult romantic relationships (Feeney et al. 1990; Collins and Feeney 2000; Knapp et al. 2016; Sprecher and Fehr 2005). Other findings suggest that self-esteem can influence how one accepts and gives love in relationships (Knee et al. 2008; Horberg and Chen 2010; Park, Crocker, and Mickelson 2004; Marks et al. 2012; Dentale et al. 2012; Sciangula and Morry 2009; Robinson and Cameron 2012; Marigold, Holmes, and Ross 2010; Cameron and Stinson 2010). With these findings in mind, it is crucial to examine the reality of the harmful effects that varying attachment and love styles have on individuals and their relationships with loved ones (Caterino 2014). For instance, according to Caterino (2014), when individuals give an excessive amount of compassionate love to their partners, they are at risk of emotionally over-taxing themselves and risking their well-

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

being. Other research also highlights a concern of gendered love styles, where gender norms and expectations influence how people view themselves and subsequently display love for their partners (Sprecher, Fehr, and Zimmerman 2007; Collins 2020; Marčič and Grum 2011; Hendrick et al.1984).

While plenty of research exists on the interactions between styles of attachment and self-esteem on relationship satisfaction, a gap exists in research on how self-satisfaction influences the one's practice of selfless love. This study seeks to fill this gap by analyzing how one's personal view of self influences their beliefs on prioritizing their partner's happiness before their own happiness. I hypothesize that individuals who are more satisfied with themselves on a whole are less likely to agree with the statement 'I cannot be happy unless I place the one I love's happiness before my own.'

THEORY

Theory of Unmitigated Communion

How does a person's satisfaction with self influence the ability to practice selfless love? Are individuals with high levels of self-satisfaction less likely to agree with the practices of selfless love? Helgeson's (1994) theory of unmitigated communion functions as the theoretical framework for this study. According to Bakan (1966), the functioning of close relationships requires a balance of agency and communion from the participating individuals. Agency is reflected within intimate relationships by individuals advocating for and acting on personal needs and self-interests (Basset and Aubé 2013). Bakan (1966) suggests that relationships also require communion. Communion is a personality construct which refers to one's ability to form connections and to care for others (Bakan 1966). Communion is the 'togetherness' component of relationships that is necessary for individuals to meet each other's needs. In close relationships,

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people have to navigate between balancing the prioritization of self needs and the care for others (Basset and Aubé 2013). Here lies an underlying conflict between the balance of individual agency and communion.

According to Helgeson (1994), people who practice communion but are unable to act with individual agency experience unmitigated communion. Unmitigated communion refers to the tendencies to excessively focus on the care for others, while failing to fulfill one's own needs within intimate relationships (Bassett and Aubé 2013). The two main components of unmitigated communion include feeling overly responsible for the well-being of others and an inability to care for self needs (Bassett and Aubé 2013). Unmitigated communion is a form of communion that lacks a sense of agency (Helgeson and Fritz 1998). Helgeson (1994) hypothesizes that the inability to prioritize individual needs over the welfare of others is rooted in self-esteem, or lack thereof. Individuals in unmitigated communion have shown to conceptualize their self-worth based on the perceived responses of others (Aubé and Hoffman 2008; Fritz and Helgeson, 1998).

According to Fritz and Helgeson's findings (1998), unmitigated communion is associated with low self-esteem or a negative self-view. People with high levels of unmitigated communion are dependent on others' validation in order to improve their self-esteem (Helgeson and Fritz 1998). Further, unmitigated communion is associated with a fear of others having negative perceptions of the individual (Helgeson and Fritz 1998).

Individuals who base their self-perception on others but perceive that others do not like or value them display the cyclical relationship between unmitigated communion and low self-esteem (Helgeson and Fritz 1998). In short, people high in unmitigated communion base their self-worth off of the perceived responses of others and assume that those responses are negative (Helgeson and Fritz 1998). From Helgeson's theory of unmitigated communion, I

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hypothesize that individuals who are more satisfied with themselves on a whole are less likely to agree with the statement “I cannot be happy unless I place the one I love’s happiness before my own.”

LITERATURE REVIEW

This study explores how self-satisfaction influences individual practices of selfless love. It evaluates whether people’s satisfaction with themselves on a whole, affects their agreement with the statement “I cannot be happy unless I place the one I love’s happiness before my own.” There is a gap in nationally-representative research on how self-satisfaction influences the degree to which people sacrifice their wants or needs within the relationship. This study seeks to fill this gap, by analyzing how one’s self-satisfaction influences their beliefs and actions in regards to selfless love. From past literature there are three main themes: The underlying motives of altruistic love, gendered roles in attachment styles, and connection between self-esteem and romantic relationships.

The Underlying Motives of Altruistic Love

Compassionate love, interchangeably known as altruistic love or agape, is defined as an attitude of closeness and tenderness toward others (Sprecher and Fehr 2005). Whether you are close or even strangers, to give altruistic love is to sacrifice your own for the benefit of others (Sprecher and Fehr 2005). Altruistic love is often categorized as a quality of religiosity, where this love is purposed to restore the faith of humanity in that people will go to enormous lengths to help those in need (Hendrick et al., 1984). Altruistic love is idealized as an action or duty that expects no return (Sprecher, Fehr, and Zimmerman 2007). For instance, from an altruistic lens, when someone is in need of service the compassionate, altruistic obligation is to help and love them wholly, without expecting anything in return. This means that acting out of altruism does

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not take place for personal benefits like feeling valued or helpful, but rather out of genuine kindness of your own heart (Sprecher, Fehr, and Zimmerman 2007 and Hendrick et al., 1984).

However, like many facets of individuals and life itself, other emotions and motives can convolute the notion of pure, altruistic love (Catarino 2014). According to Catarino (2014), the quality of genuine compassion for others is linked to well-being. Compassion occurs out of a need to be of value rather than helping others out of altruistic behavior (Catarino 2014). This trend is where the tension lies, between true altruism and underlying motivated compassion. When an individual acts out of service with the conscious or subconscious purpose of wanting to be liked or valued, this is not altruism but rather submissive compassion (Catarino 2014). Submissive compassion is linked to low self-esteem and anxieties (Catarino 2014). Submissiveness can involve the inability of expressing one's own feelings, lack of assertiveness, and an overall denial of personal needs in order to please others (Catarino 2014). While altruistic love is seemingly perfect in theory, in practice there may be other motives that sway the true intent such as fear of criticism, trapped in a caring role, and wanting to be valued or liked, (Marks et al., 2012; Catarino, 2014; Lin and Huddleston-Casas 2005). While this is not to define altruistic love in a binary manner - as 'good' or 'bad,' it is important to question who does the labor of altruistic love fall on?

Gendered Roles in Attachment Styles

Men and women do not differ in personality categories like self-concept and self-esteem (Marčič and Grum 2011). This perceived lack of difference is attributed to the claimed equal opportunity between men and women regarding their ability to reach personal goals, financial status, and work on their physical appearance (Marčič and Grum 2011). However, Ciocca (2020) and Sprecher, Fehr, and Zimmerman (2007) together make a

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counterargument to this claim. From Ciocca's (2020) research, they argue that attachment styles of secure and insecure attachment are linked towards a higher score of masculinity.

Similarly, femininity is linked to a stronger need for approval (Ciocca 2020). Sprecher, Fehr, and Zimmerman (2007) add to this gendered notion of differences in compassionate love by highlighting that women are more likely to experience an enhanced positive mood due to helping and receiving compassion from others. Studies have found that women are expected to feel more guilt than men for not acting altruistically because women are stereotyped to have innate altruistic behaviors (Sprecher, Fehr, and Zimmerman 2007; Wu 2009; Hendrick et al. 1984). According to Hendrick (1984) there are 'strong sex differences' where men tend to be more 'exotic' in their love attitudes while women are more 'manic.' However, by contemporary standards, these gendered notions are antiquated and seem to assume biological essentialism. This means that there are differences because of the methods in which men and women are taught that they are biologically different, rather than factual, innate differences.

Connection Between Self-Esteem and Romantic Relationships

In previous research, there has been a link between one's relationships and their self-worth (Park, Crocker, and Mickelson 2004; Horberg and Chen 2010; Knee et al. 2008). For instance, multiple studies highlight the overarching idea that self-esteem is contingent upon various outcomes (Knee et al. 2008; Horberg and Chen 2010). From this, individuals who are dependent on the success of their relationship for their self-esteem lack the autonomy and true nature of self-oriented worth (Knee et al. 2008). This process of self-worth based on relationships is shown as self-worth declines as the significant other's levels of happiness decreases (Horberg and Chen 2010). Previous research displays that individuals with lower self-esteem and their partners reported lower satisfaction and commitment to their relationships than did higher self-esteem

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

individuals and their partners (Robinson and Cameron 2012; Sciangula and Morry 2009). This outcome is not only detrimental to the success of the relationship but also to the individuals.

The balance between self-worth and relationship dynamics is challenging as different factors like personality, attachment style, and variation of self-value all influence individual satisfaction (Dentale et al. 2012; Marigold, Holmes, and Ross 2010; Cameron and Stinson 2010; Park, Crocker, and Mickelson 2004). Furthermore, low self-esteem within a relationship leads to individuals underestimating acceptance from partners and perceive false realities of rejection from loved ones (Cameron and Stinson 2010; Park, Crocker, and Mickelson 2004).

Past literature on altruistic love, self-esteem, and intimate relationships show that there is a discrepancy between true altruism and motivated compassion. The literature on self-worth in relationships and the theory of unmitigated communion both highlight how individual acts of selfless love can become clouded with subconscious or conscious self-motives such as positively shaping others perceptions of the self due to a lack of self-esteem. Research also shows that altruism unevenly falls towards women. The literature is divided on whether this gendered difference in altruism is due to innate, behavioral differences between men and women or due to socialization which holds men and women accountable for displaying their gendered qualities. The purpose of this study is to fill in the gaps of research on how one's self-satisfaction affects their practices of selfless love.

RESEARCH METHODS

The 2004 General Social Survey

This study uses data from the General Social Survey (GSS) from 2004 to examine the relationship between self-satisfaction and selfless love. The GSS is a sociological survey that was originated in 1972 by the National Opinion Research Center (NORC) at the University of

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

Chicago (Smith et al. 2016). The GSS is a publicly available, noninstitutionalized, national resource. For the current study, the unit of analysis is the individual. After eliminating missing data across all variables, the study is limited to 667 cases. For more information on how the data was collected, please visit <https://gssdataexplorer.norc.org/>.

Measures

Independent Variable

This study's independent variable asks respondents whether or not they agree with the statement "On a whole I am satisfied with myself." Respondents answer the statement as 1 which is coded as Strongly Disagree, 2 as Disagree, 3 as Agree, and 4 as Strongly Agree. Here, the scale was reverse coded so that 'Strongly Agree' was coded higher. The purpose of recoding was to more clearly represent how intensely the respondents agreed with the statement.

Dependent Variable

The dependent variable asks respondents to indicate their agreement with the statement "I cannot be happy unless I place the one I love's happiness before my own." The recoded scale includes the following measures: 1 coded as disagree strongly, 2 coded as disagree, 3 coded as neither agree nor disagree, 4 coded as agree, 5 coded as agree strongly. Again, the scale was reverse coded so that Agree was coded high. The purpose of recode was to clearly represent how much respondents agree with the statement.

Control Variables

Additionally I will control for the following variables: Income (Rincome98): "Respondent's income in the previous year, that is before taxes or other deductions." The responses include 1 is Under \$1,000, 2 is \$1000 to 2999, 3 is \$3000 to 3999, 4 is \$4000 to 4999, 5 is \$5000 to 5999, 6 is \$6000 to 6999, 7 is \$7000 to 7999, 8 is \$8000 to 9999, 9 is \$10000 to

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

12499, 10 is \$12500 to 14999, 11 is \$15000 to 17499, 12 is \$17500 to 19999, 13 is \$20000 to 22499, 14 is \$22500 to 24999, 15 is \$25000 to 29999, 16 is \$30000 to 34999, 17 is \$35000 to 39999, 18 is \$40000 to 49999, 19 is \$50000 to 59999, 20 is \$60000 to 74999, 21 is \$75000 to 89999, 22 is \$90000 to 109999, and 23 is \$110000 or over. Respondent's degree (Degree): This variable asks for the respondent's highest earned degree, The responses are coded as 0 is late high school, 1 is high school, 2 is junior college, 3 is bachelor, and 4 is graduate. Lastly, there is a control for the respondent's sex. The sex variable was dummied in order to view women as the main subject. This variable was dummied so that 0 is male and 1 is female.

FINDINGS

Univariate Findings

From a univariate analysis of each variable, the means, medians, and standard deviations for the sample of 667 respondents are shown. The independent variable, self-satisfaction, has a mean of 3.28, a median of 3.00, and a standard deviation of 0.63 (Table 1). To reiterate the scale, the recoded scale represents 1 coded as Strongly Disagree to 4 coded as Strongly Agree. The mean of 3.28 displays that on average, respondents agree with the statement "on a whole, I am satisfied with myself." The median of 3.00 also indicates that respondents agree with the statement. The standard deviation of 0.63 is relatively low which indicates that the data is close to the mean. Figure 2 shows that 55 percent of respondents agree with the statement "on a whole, I am satisfied with myself." Only 9 percent of respondents strongly disagree with the self-satisfaction statement.

TABLE 1 ABOUT HERE

FIGURE 2 ABOUT HERE

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The dependent variable, selfless love, has a mean of 2.25, a median of 2.00, and a standard deviation of 1.13. The recoded scale starts with 1 coded as disagree strongly to 4 coded as agree strongly. The mean of 2.25 indicates that on average respondents disagree with the statement “I cannot be happy unless I place the one I love’s happiness before my own.” The median of 3.00 highlights that mid response from respondents was that they neither agreed nor disagreed with the statement. The standard deviation of 1.13 shows that the data is close to the mean. Figure 1 shows that 40 percent of respondents disagree somewhat with the statement “ I cannot be happy unless I place the one I love’s happiness before my own.” The second largest answer is “strongly disagree,” with 28 percent of respondents choosing this answer. Only 4 percent of respondents “agree strongly” with the selfless love statement.

FIGURE 2 ABOUT HERE

For the control variables, figure 3 shows that 53 percent of the respondents are men and 47 percent of respondents are women. Figure 4 shows that 59 percent of respondent’s have an income of \$111,000 or over. Figure 5 shows the majority of respondents, 50 percent, have completed their high school degree and 20 percent of respondents have completed their bachelor degree.

FIGURE 3, 4, 5 ABOUT HERE

Bivariate Findings

Table 2 portrays the correlations between selfless love, self-satisfaction, income, degree, and sex. First, there is no statistically significant relationship between self-satisfaction and selfless love at the .05 level. There is also no statistically significant relationship between selfless love and degree. There is statistically significant, very weak ($r=.132^*$), positive relationship between self-satisfaction and degree, which highlights that the respondent’s degree may

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

influence their satisfaction with themselves on a whole. There is a statistically significant, weak to moderate ($r=.249^*$), positive relationship between income and degree. This means that respondent's with higher degrees show to make a larger income. There is also a statistically significant, weak, negative relationship between income and sex ($r=-.231^*$), which indicates that female respondents make less income than male respondents. There is a statistically significant, weak, positive relationship between female and selfless love, which shows that women practice selfless love more than men within this study.

TABLE 2 HERE

Multivariate Results

Table 3 displays the regression of selfless love on all variables. The regression equation is statistically significant at the .05 level. The F test is significant as well, which means that the model is significantly different from the y-intercept only model. The regression model for degree and female is statistically significant, while the variables of self-satisfaction and income are not statistically significant. The regression results show that 7 percent of the variance in selfless love is accounted for by all of the variables. Controlling for all other variables, women are .249 higher on the 5 point scale of selfless love than men. This means that women perform selfless love more than men. For every 1 unit increase in degree, there is a .089 increase on the 5 point scale of selfless love. Net all other factors, female ($\beta=.249$) has a more powerful effect than degree ($\beta=.089$). The hypothesized relationship between self-satisfaction was not statistically significant ($p.>.05$).

INSERT TABLE 3 HERE

DISCUSSION

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This study rejects the hypothesis that individuals who are more satisfied with themselves on a whole are less likely to agree with the statement ‘I cannot be happy unless I place the one I love’s happiness before my own.’ Those who have higher levels of self-satisfaction are not less likely to practice selfless love. This study also finds that income does not influence one’s agreement with selfless love. Additionally, the results highlight that gender and degree are predictors of practicing selfless love. These findings can largely be explained by the gendered behavioral traits of altruism as well as other findings from previous literature.

The results indicate that Helgeson’s (1994) theory of unmitigated communion is not supported by this hypothesis. In Helgeson and Fritz’s work they seek to examine the implications of unmitigated communion and possible origins. By using the Rosenberg (1965) Self-Esteem and Fey’s (1953) Self-Acceptance Scale, they find that people high in unmitigated communion have a low self-esteem because they base their self-esteem on others’ perceptions about themselves and perceive that others have a negative view of the self (Helgeson and Fritz, 1994). Unmitigated communion is associated with a high fear of being negatively perceived by others (Helgeson and Fritz, 1994). From this account, the origins of one’s low self-esteem is not because they do not like themselves, but rather unmitigated communion individuals have a low self-esteem due to the combination of reflecting one’s self-perception on others and perceiving that others have negative views of the self (Helgeson and Fritz, 1994). This means that one’s self-esteem is dependent on others and how one perceives how others view them negatively. Though the theory of unmitigated communion shows the relationship between self-esteem and altruistic behaviors, unmitigated communion does not provide a substantial theory for how self-satisfaction influences the ability for an individual to practice selfless love.

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

While there is no significant relationship between self-satisfaction and selfless love, this research suggests effects of gender and degree. The multivariate regression results indicate that women are .249 higher on the selfless love scale than men. Women are more likely to agree with the statement 'I cannot be happy unless I place the one I love's happiness before my own' than men. These findings relate to previous literature of gendered expectations and norms that categorize personality traits and characteristics as either feminine or masculine (Sprecher, Fehr, and Zimmerman 2007; Wu 2009; Hendrick et al.1984). Since compassion is predominately viewed as a feminine trait, women are expected to naturally be more compassionate than men (Sprecher, Fehr, and Zimmerman 2007; Wu 2009; Hendrick et al.1984). Women may be more likely than men to agree with the statement 'I cannot be happy unless I place the one I love's happiness before my own' due to how women are socialized to altruistically love more than men (Sprecher, Fehr, and Zimmerman 2007; Wu 2009; Hendrick et al.1984).

Limitations

Although the General Social Survey provides the ability to track respondent's rates of self-satisfaction and their abilities to practice selfless love, there are some limitations to this study. First, both the independent variable, self-satisfaction and dependent variable, selfless love can be measured in many different ways. I attempt to operationalize the independent variable as self-satisfaction in relation to self-esteem, in that both concepts relate to understanding the sense of self. However, this interpretation may have conflated the meaning of the independent variable. Self-satisfaction can be interpreted in various ways, which may change the way individuals respond. Similarly, the dependent variable questions if respondents agree with the statement 'I cannot be happy unless I place the one I love's happiness before my own.' Since there are many ways to measure altruistic love, the respondents may not identify with this

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

statement. However, this statement is not the only way to measure altruistic love. The respondent may not agree with this sentiment of selfless love, but when given other altruistic statements they may agree. There are other ways to show selfless love, other than sacrificing your own happiness, which may influence the way respondents answered the survey. The dependent variable also does not account for the varying styles of love, such as words of affirmation or gift-giving, which may influence the ways in which people respond. Moreover, the statement 'I cannot be happy unless I place the one I love's happiness before my own' is lengthy and phrased in a way that could lead to possible confusion from respondents. A more clear and concise statement could potentially alter how respondents understand what they are being asked.

CONCLUSION

Building on previous research surrounding self-esteem and altruistic love, this research explores how the levels of self-satisfaction influence one's practice in selfless love. I hypothesize that individuals who are more satisfied with themselves are less likely to agree with the statement 'I cannot be happy unless I place the one I love's happiness before my own.' I tested the relationship between self-satisfaction and selfless love using a sample of 667 respondents from the 2004 GSS dataset, controlling for income, highest earned degree, and gender. The findings suggest that there is no relationship between self-satisfaction and selfless love. While the hypothesis of this study was disproven, gender and degree do have an effect on selfless love. Gender has the strongest effect on selfless love, followed by degree. Overall, these findings do not support the theory of unmitigated communion. However, the significant relationship between gender and selfless love support the thematic findings that women are expected to have innate altruistic behaviors which result in them providing more selfless love than men.

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Future Implications

In order to further explore the relationship between self-satisfaction and selfless love, future research should address the stated limitations in this study in order to facilitate more reliable responses. Future research should also contribute to this study's findings on the relationship between education and self-satisfaction. Literature on education was not included in this study, but researchers should continue to unpack the ways in which one's educational attainment and credentials impact their self-satisfaction. This study asks whether self-satisfaction has a direct effect on one's practice of selfless love. The findings show that those who report high self-satisfaction are not less likely to practice selfless love. The findings do not support the theory of unmitigated communion.

Instead, the findings support the gendered difference in selfless love, as it was found that women practice selfless love more than men. The gendered difference in selfless love supports the thematic findings of gendered roles in attachment styles and love. Future research is also needed to support gendered findings that go beyond the binary of male and female. This study uses the GSS sex of respondents, but these findings do not account for people who do not fit in the binary categorization of gender. Future research should explore the concepts of femininity and masculinity, without attaching the traits directly to one's gender. The outdated concept of one's 'sex,' should also be taken into account, as sex and gender are not synonymous. Future research should also explore the intersection of identities, in unpacking the ways in which race plays a role in self-satisfaction and selfless love. Literature on race was not included in this study, but future research is needed to evaluate how being a woman and a person of color effect the practice of selfless love. Ultimately, this study supports the thematic findings of gendered differences in the acts of selfless love. Women are more likely to agree with the

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statement, 'I cannot be happy unless I place the one I love's happiness before my own' which highlights how women are socialized to care for others instead of the self.

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RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

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Table 1. Means, Medians, and Standard Deviations for Variables (N=667)

Variable	Mean	Median	S.D.
Self-Satisfaction	3.28	3.00	0.63
Selfless Love	2.25	2.00	1.13
Female	0.46	0.00	0.49
Respondent's Income	10.31	12.00	2.96
Respondent's Highest Degree	1.82	1.00	1.22

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

Table 2. Correlations Between Selfless Love, Self-Satisfaction, Income, Degree, and Sex

Variable	Self-Satisfaction	Income	Degree	Female
Selfless Love	-.033	-.018	.081*	.246*
Self-Satisfaction		.070	.132*	-.034
Income			.381*	-.231*
Degree				-.022

*p <.05

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

Table 3. Regression of Selfless Love on All Variables

Variable	b	β
Self-Satisfaction	-.066	-.037
Degree	.082	.089*
Income	.022	.008
Female	.561	.249*
Constant	2.038	

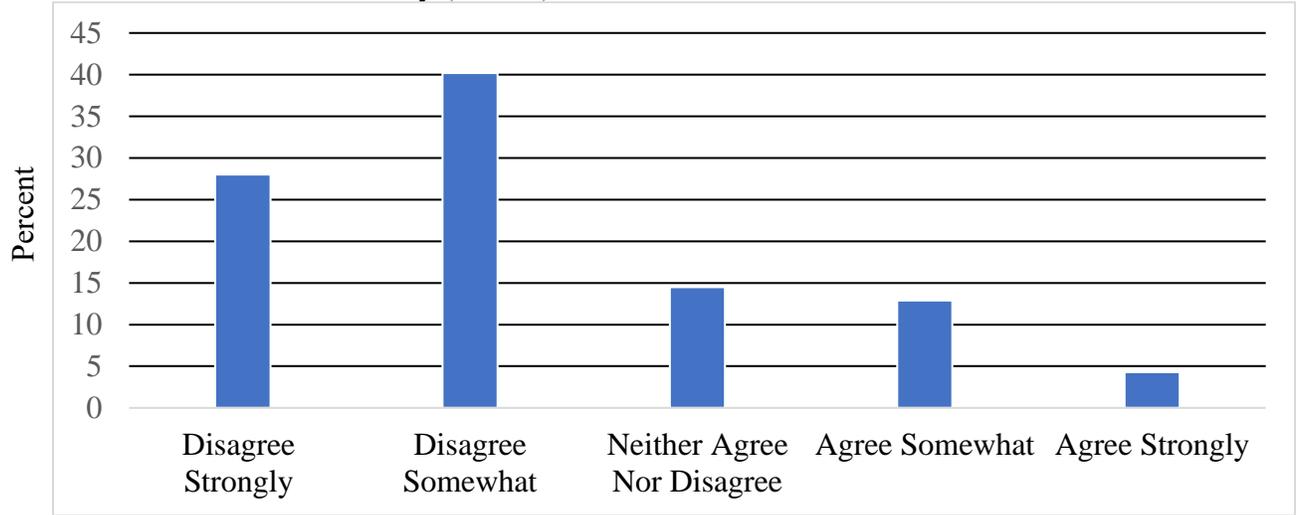
$R^2=.069$; $F(4,662)=12.354^*$

* $p<.05$

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

Selfless Love

General Social Survey (N=667)



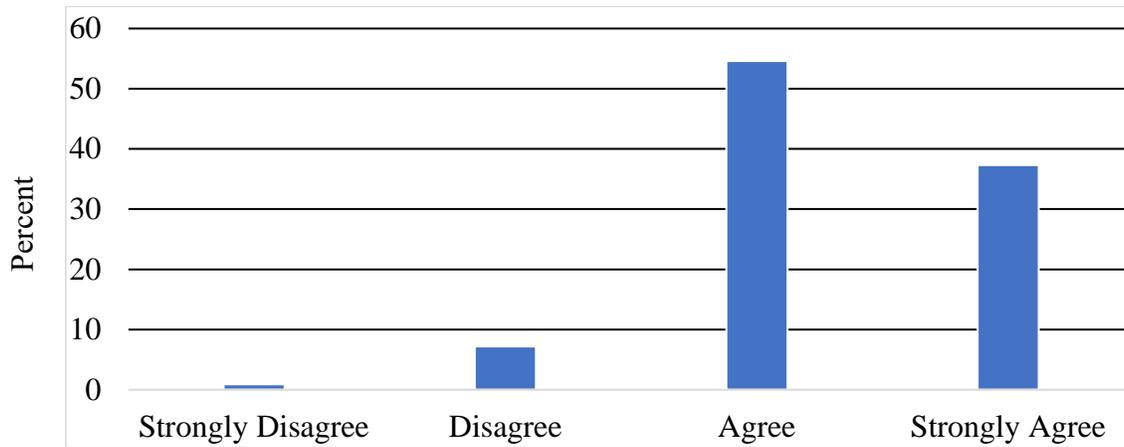
I cannot be happy unless I place the one I love's happiness before my own.

Figure 1. Bar Graph on Selfless Love

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

Self-Satisfaction

General Social Survey (N=667)



On a whole, I am satisfied with myself.

Figure 2. Bar Graph of Self-Satisfaction

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

Respondent's Sex
General Social Survey (N=667)

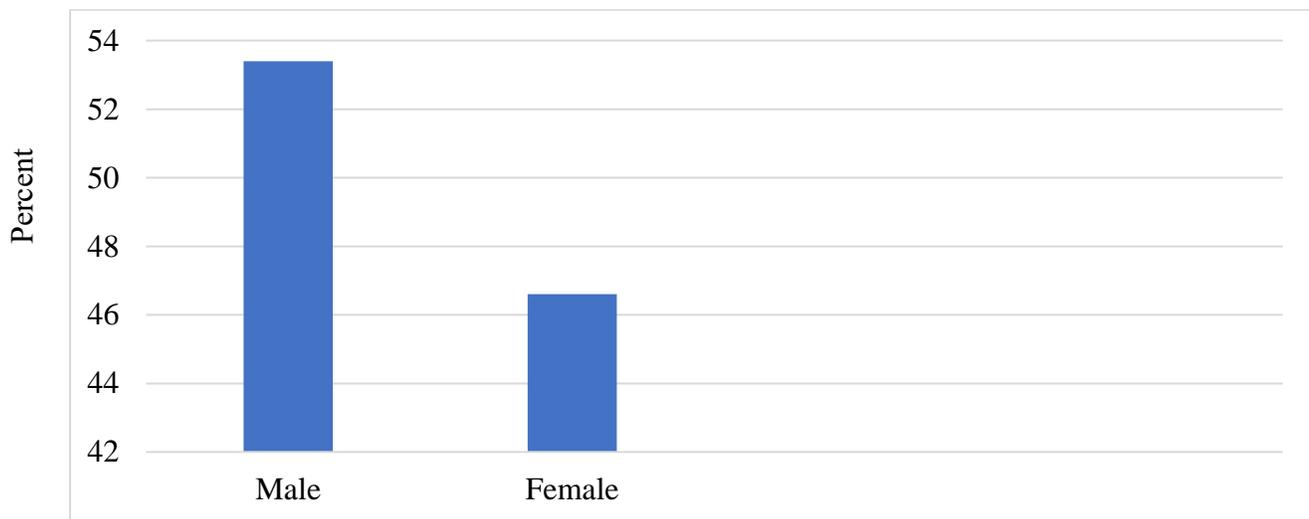


Figure 3. Bar Graph of Sex

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

Respondent's Income
 General Social Survey (N=667)

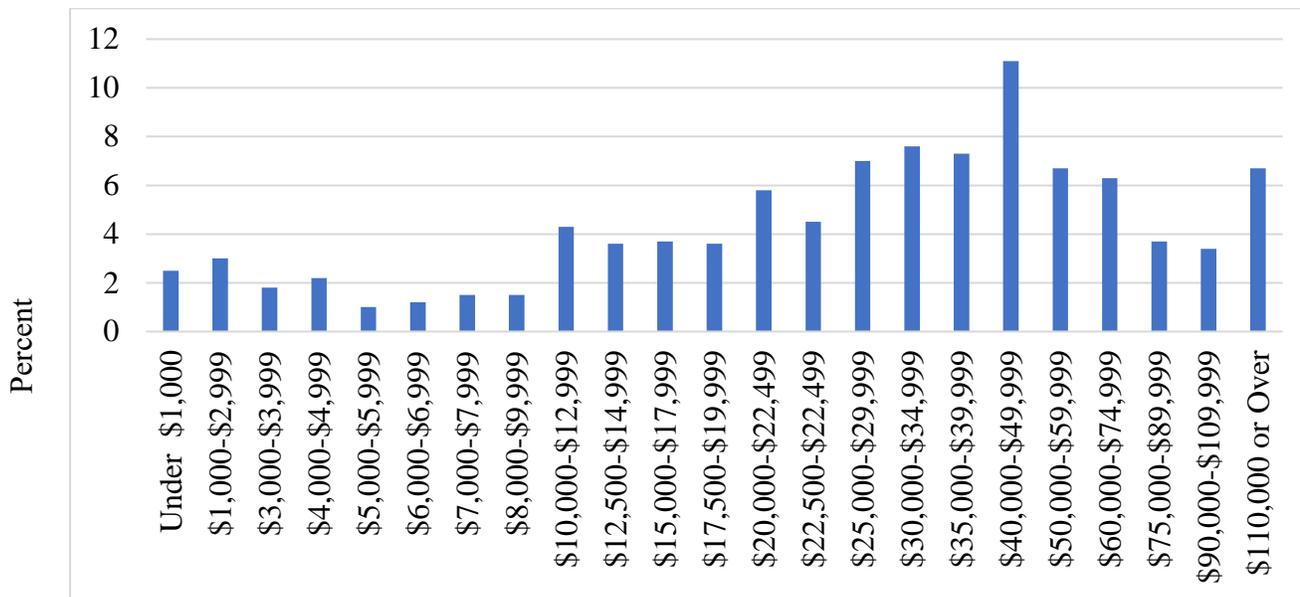


Figure 4. Histogram of Income

RUNNING HEAD= SELF-SATISFACTION AND SELFLESS LOVE

Respondent's Highest Degree
General Social Survey (N=667)

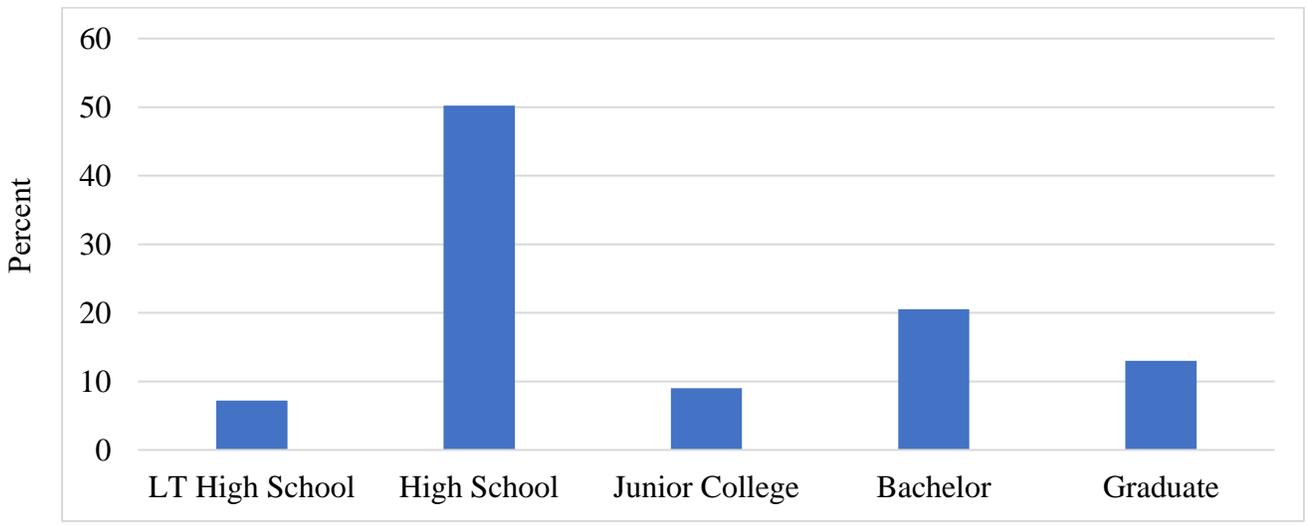


Figure 5. Histogram of Highest Degree